

॥ AUM ॥

## RIGVEDA

ऋग्वेदः

Vol. I

(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)

**Exclusive Digital Distributor:**  
**AGNIVEER**



**COLLECTION OF VARIOUS**  
→ HINDUISM SCRIPTURES  
→ HINDU COMICS  
→ AYURVEDA  
→ MAGZINES

FIND ALL AT [HTTPS://DSC.GG/DHARMA](https://dsc.gg/dharma)

Made with  
By  
Avinash/Shashi

[creator of  
hinduism  
server]



**COLLECTION OF VARIOUS**  
→ HINDUISM SCRIPTURES  
→ HINDU COMICS  
→ AYURVEDA  
→ MAGZINES

**FIND ALL AT [HTTPS://DSC.GG/DHARMA](https://dsc.gg/dharma)**

Made with  
By  
  
Avinash/Shashi

Icreator of  
hinduism  
server!

Sanskrit Text as per publication of

**Paropakarini Sabha, Ajmer**

No part of this publication may be reproduced, distributed, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, scanning, printing, emailing, online storage, link sharing, file-copying or otherwise without prior written permission of Agniveer.

This digital edition is for single individual use only. Please purchase additional licenses for use by more than one person.

Your cooperation will help us bring more gems of Indian culture to forefront and support the cause of humanity.

© Dr. Tulsi Ram

ISBN : 978-81-7077-155-0

*Publisher :*

**Vijaykumar Govindram Hasanand**

Delhi.

Edition : First, 2013

Price : Rs. 700.00

---

**RIGVEDA Vol. I** by Dr. Tulsi Ram M.A., Ph.D.

---

( v )

---

P

Q

## Dedication

*The Mother's Gift*

*For all her children*



Your path is up and onwards,  
Never downwards

S

R



## **Homage, Thanks and Acknowledgements**

Homage to Jyeshtha Brahma, the Eternal Guru.

Homage to Immanent Brahma and Will Divine

Homage to Mother Trinity of Ida, Saraswati, Mahi  
with Barati.

Homage to the Rshis from Brahma to Dayananda.

Homage to Vedic scholars and teachers.

Homage to parents for inspiration and blessings.

Homage to the sacred memory of my wife Maya Jyoti  
who waited until the last word of this project was written.

Thanks and best wishes to my son Gianendra Sharma  
for his long, continuous, relentless and indispensable  
dedication to the practical management of this project till  
the completion.

Thanks and best wishes to my daughter Indira  
Sharma and son-in-law Gulab Sharma and my brother Ram  
Kishan Sharma, wishing, waiting and assuring, with  
Gianendra Sharma, the publication of this work.

Thanks to Shri Ajay Kumar Arya, of Messrs Govind  
Ram Hasanand, Delhi, for the start of this publication project.

Thanks to Shri Dharampal and Shri Rajvir Shastri of  
Arsh Sahitya Prachar Trust for this publication.

Thanks to Sarvashri Amar Erry, Bhai Anand Roop  
Narain, Aditya Kumar, Amar Uma Das, Doody Ross, Ashwini  
Kumar, Dr. Ravi Prakash Arya, Pandit Satish Prakash, Sat  
Chopra and members of Arya Samaj Markham, Toronto and  
Shakti Nagar (Delhi), Dr. Dharma Vira, Secretary,

Paropakarini Sabha, Ajmer, Acharya Gianeshwar of Darshan Yoga Vidyalaya, Roger (Gujrat), and Shri K.C. Garg Manager, Rukmini Devi Public School, Pitampura, New Delhi for their generous offers of practical help, assistance and cooperation toward publication of this work.

Thanks to Shri Ramesh Gupta, President Arya Samaj North America for his supprot and good wishes.

Thanks and homage of gratitude to the scholars and translators of the Vedas from Swami Dayananda to the present day: Shripad Damodara Satavalekara, Pandit Jaya Deva, Pt. Tulsi Ram Swami, Pt. Kshema Karana Das Trivedi, Prof. Vishwa Nath Vidyamartanda, Pt. Dharma Dev Vidyamartanda, Acharya Vaidyanath Shastri, Swami Satya Prakash, Pt. Devi Chand and a lot many others.

I cannot forget Professor Vachaspati Upadhyaya, Vice-Chancellor, Lal Bahadur Shastri Vidyapeeth, New Delhi, who first read the manuscript of the “Voice of Yajurveda” and enthusiastically encouraged me to go ahead with translation of all the four Vedas for lovers of the Rshis’ tradition.

Thanks to all the schollars who read the manuscript and expressed their candid openions on this work.

**—Dr. Tulsi Ram Sharma**

CONTENTS

<b>S.No.</b>	<b>Particulars</b>	<b>Page</b>
	From the Publishers Desk	vi
	Homage, Thanks and Acknowledgements	vii
1.	About the Author	x
2.	Foreword — <i>Prof. Dr. Subhash Vedalankar</i>	xiii
3.	About Dr. Tulsi Ram Sharma's English translation of the Rigveda	xvi
4.	English Translation of Vedic Hymns : An Opinion— <i>Dr. Bhawanilal Bhartiya</i>	xvii
5.	Message	xviii
6.	Message	xix
7.	Appreciation	xx
8.	Sadbhavana (Good wishes)	xxi
9.	— <i>Dr. Umakant Upadhyaya</i>	
9.	To the Reader	xxii
10.	Introduction	xxx
11.	Diacritical Marks of Transliteration	xliv
12.	RIGVEDA :	
	MANDAL-1	1-852
	MANDAL-2	853-1057
	MANDAL-3	1058-1218

## **About the Author**

### **Dr. Tulsi Ram Sharma**

Dr. Tulsi Ram Sharma M.A. English (Delhi, 1949), Ph.D. (London, 1963) has been a university professor, academic administrator, researcher, and writer of long standing with prestigious assignments:

Lecturer in English, Hans Raj College, Delhi

Reader in the Department of English, Kurukshetra University, Kurukshetra (Haryana)

Principal Shivaji College, Delhi

Principal Swami Shraddhanand College, Delhi

Visiting Ford Foundation Scholar, University of Leeds, Leeds (UK)

Professor of English, Department of Languages, B.I.T.S. Pilani (Rajasthan)

Professor Head of the Department of English, Maharshi Dayanand University, Rohtak (Haryana)

Besides his professional studies of secular literature in English, Hindi, Sanskrit and Urdu, Dr. Tulsi Ram Sharma has devoted his life and time to the study and discipline of Sacred literature, specially Vedas, Upanishads, Darshan Philosophy, Puranas, Ramayana, Mahabharata with concentration on the Bhagwad Gita, Greek, Roman, Sumerian and English Epics, Gathas of Zarathustra, Bible, Quran, and the writings of Swami Dayananda, and Swami Vivekananda, in search of the essential values of Sanatan Vedic Dharma with reference to their realisation in life and literature through social attitudes, collective action, customs, traditions, rituals and religious variations across the fluctuations of history.

Dr. Tulsi Ram Sharma's research and publications include:

*The Neo-Classical Epic: an Ethical Interpretation* (Delhi, 1971)

*Trading in Language: The Story of English in India 1781-1981* (Delhi, 1983)

*The Original Philosophy of Yoga: Commentary on the Yoga-Sutras of Patanjali* (Gurukul Jhajjar, Haryana, 1989)

*Bharat Main Angrezi: Kya Khoya Kya Paya* (Delhi, 1997)

*Swami Dayanand's Vision of Truth* (Delhi, 2002)

Translation of *Nine Upanishads* (Delhi, 1992)

Translation of *Swami Dayanand's Sanskar Vidhi* (Delhi, 1995)

Translation of Swami Dayananda's short writings in *Dayananda Granth Mala* (Paropakarini Sabha,

Ajmer, Rajasthan, 1999)

Translation of Swami Satya Pati's *God Realisation through Simple Yoga* (Delhi, 2000)

And a number of articles such as:

“Swami Vivekananda's Vision of Man” (Prabuddha Bharat, 1979)

“G.D.Birla: Gandhi's child”, in Birla Felicitation Volume (BITS, Pilani, Rajasthan)

“Search for a Medium of Instruction in India”, in Mitra Felicitation Volume (BITS, Pilani)

“Shakespeare as a Creative Yogi” in *Shakespeare: the Indian Icon*, edited by Vikram Chopra for J.L.Halio

And now translation of the Vedas, in the Arsha tradition of Maharshi Yaska and Swami Dayananda Saraswati.

Dr. Tulsi Ram Sharma has spent the last ten years on this translation of the four Vedas, all the time saying: “I came for this”. While English has been the language of his professional communication, Sanskrit is the voice of his life and living.

## **Foreword**

Veda Bhashya by Prof. Tulsiram – A step to make Vedas available to the English World

I have had the privilege of going through some of the chapters of Yajurveda Bhashya written by Prof. Tulsiram, a well known Vedic scholar and author of English language and literature. I congratulate him because he has done this translation for an average English reader who is keen to know the Vedas. Knowledge of the Vedas is like the knowledge of science. Vedic language is a scientific language and nobody can understand that without the profound knowledge of Vedangas, especially Nirukta of Maharshi Yaska and the grammar of Panini and Patanjali. Nobody can interpret the Veda mantras without these two. This translation proves that Prof. Tulsiram has done this insightful translation after doing hard work in both Vedangas.

In translating the Vedas, only literal meaning is just not sufficient, sometimes it may create confusion and contradiction. Prof. Tulsiram deeply merges himself into Vedic Mantras, thinking deeply about words, derivatives and analyzes the hidden nuances of meaning in their context. For example, ‘Sumitriya na aapa oshadhayah santu.....Yajur. 36, 23’: If we take literal meaning in the ordinary sense, “may the waters, vital forces of life, and herbs be friendly to us and may they be enemies to those who hate us and whom we hate”, it will not make acceptable sense. After raising some questions, he says, “How can we accept this?” So, after going deeply into the words and context he gives this meaning of the said mantra: **May waters, tonics, pranic energies and medicinal herbs be good friends of our health system and immunity and let the same waters, tonics, pranic energies herbal medicines act against those ailments, diseases and**

**negativities which injure us, which we hate to suffer and which we love to destroy, moreover let them have no side effects because side effects too help the negativities and injure us.**

After giving the actual sense of the Mantra he writes that this Mantra is a reasonable prayer for the health programme of an advanced society, and then, logically in the next Mantra, follows the prayer for a full hundred years and more of life and healthy living (Tacchakshurdevahitam purastat-Yajur.36, 24).

The translation by Prof. Tulsiram is without any extraneous motive and without any extra-academic intention. The translation has been done purely as communication of the Vedic message for the welfare of mankind.

While giving his opinion on the Vedas Prof. Tulsiram writes in his Introduction....Veda is the Voice of God revealed in scientific Vedic Sanskrit free from local color and historical facts, therefore Vedic language is to be interpreted and understood according to its own laws and structure, and the only key available for such interpretation is the Nirukta of Maharshi Yaska and the grammar of Panini & Patanjali. According to Maharshi Dayananda Saraswati, ‘without reference to these bases of Vedic interpretation certain words have been given a distorted meaning in the translations of **Max Muller, Griffith, Whitney and even Sayana.’ Actually the torch light for proper translation today, as Aurobindo says, is the Arsha tradition followed by Maharshi Dayananda Saraswati.**

At the end I will say that this translation of Yajurveda, based on Nirukta and Grammar, follows the known ancient Indian tradition. It is factual, without prejudice or hidden motive. Prof. Tulsiram thinks deeply on every word of the

mantra, looks into the context and etymology according to Nirukta and then does the translation. I congratulate him on this one more pioneering step to make the knowledge of Vedas available to the western world and the average English knowing reader. May God give him long and healthy life so that he continues to do this kind of stupendous work.

**Prof. Dr. Subhash Vedalankar;**  
Ex-Prof and Chairman of Sanskrit Department,  
Rajasthan University, Jaipur, India.  
Presently Chairman, Dept. of Sanskrit and Vedic  
Vangmaya, Maharshi Dayananda Saraswati University,  
Ajmer, Rajasthan, India.

## **About Dr. Tulsi Ram Sharma's English translation of the Rgveda**

I feel myself fortunate and blest with the Grace of God that I received a few pages of the English translation by Dr. Tulsi Ram Sharma with introduction of the Yajurveda. The comparative views expressed by him about the Vedas are essential for every student of the Veda since it is a further pointer to scientific research in the field of Vedic interpretation.

Its conclusion is true: "In short Veda is an eternal articulation of omniscience, the voice of God". Each work of Prasthanam Traya i.e. Vedanta, Upanishads and Gita is not a take off from the Vedas but a continuation of Vedic studies in its own context of meditation, meditative teaching and a rousing call to action in a situation of karmic crisis. This English translation is a welcome addition to Vedic studies opening truly a new path establishing with ease the Vedas in the service of humanity.

**—Dr. Krishna Lal**

Former Professor and Head of Sanskrit Department,  
University of Delhi. Delhi.

## English Translation of Vedic Hymns: An Opinion

Dr. Tulsi Ram Sharma has taken an uphill task of translating all the four Vedas in lucid and thought provoking English. Most of the translations of Vedas by European scholars depend on the ritualistic meaning given by the medieval commentators like Sayana and others. But Dr. Sharma has taken a new course of translation. He agrees with the idea that the Yajurveda basically propounds the theory of Karma which it explains as Yajna, which neither denotes sacrifice nor mere ritual (Agnihotra etc.). The term Yajna carries a threefold meaning: the worship of God, unification of diverse factors of human society, selfless charity and replenishment of nature and the environment.

The hymns of the Yajurveda carry lofty ideas of spiritual and ethical significance. Most of these mantras are, however, complicated and tough. It is difficult to make out useful meaning and draw important conclusion out of the text. But Dr. Sharma has fully succeeded in drawing out the natural and meaningful content of these mantras. In brief I can say that the present translation of the Vedas will be appreciated by the scholars of this Vedic lore as well as by the lay man who wants to understand the deep meaning of the Vedic texts or at least the basic knowledge hidden in these ancient works. It is all the more satisfying that Dr. Sharma has followed the dicta laid down by Maharshi Yaska and Swami Dayananda Saraswati in translating and explaining the inner wisdom of the sacred mantras.

—Bhawani Lal Bhartiya  
Ex. Chairman and Professor  
Dayananda Chair for Vedic Studies  
Punjab University; Chandigarh

## AUM

It has been gratifying to go through the English translation of the Vedas rendered by Dr Tulsi Ram Sharma in as much as it conveys to the English-knowing world effectively the profound meaning and transcendental secrets enshrined in the Vedas. The most salient feature of this translation is its simple and lucid English. The Vedic words have been expounded here following the *yaugik* method of the Arsh tradition set up by Yaska, Panini and Patanjali (as opposed to the *rudhi* method which takes only the historically fixed meanings of words caring little for the context and the subject). As per the Arsh tradition name words like Agni, Vayu, Indra, Marut, etc., are synonyms indicating the various attributive names of the One that is the greatest and the most comprehensive ‘Tattva’ of existence, the Cosmic Spirit. It was Maharshi Dayananda who for the first time after Yaska and Patanjali advocated and followed this principle of interpretation on the basis of ancient supporting material. Dr. Sharma has religiously stuck to this theory while unfolding the truths enshrined in the Vedas. Obviously Dr Sharma’s interpretation of Vedic hymns enjoys the authenticity of the Arsh tradition and challenges the western Vedic perspective and the medieval Indian interpretations of the Vedas which now need to be seriously reviewed in our present day context of science and inter-cultural communication.

—**Dr Balvir Acharya**  
Professor & Head  
Department of Sanskrit, Pali & Prakrit  
Maharshi Dayananda University  
Rohtak - 124001, Haryana (India)

## AUM

### MESSAGE

Above the narrow boundaries of country, time, caste and creed, the Vedas have been a treasure house of eternal universal knowledge and spiritual wisdom. There have been numerous attempts by Indians and foreigners to make the knowledge of these Vedas available to the people at large. Among them the Vedic commentaries of the great social and spiritual leader, Maharshi Dayananda are the best works in this field. Inspired by Swami Dayananda, the translation of the *Yajurveda* into English by Dr. Tulsi Ram Sharma is a commendable work in this line. Dr. Tulsi Ram Sharma has been a great devotee of sacred literature, especially Vedas, Upanishads, and various philosophies. His life long study of the Vedas has given him deep insight into Vedic philosophy. His translation of the *Yajurveda* reveals it fully. Here he has translated the *Yajurveda*, the Veda of Karma, in such a way that even a common reader can grasp its essence. He has very effectively brought out how this Veda teaches us to apply spiritual knowledge in practical life. Dr. Tulsi Ram Sharma deserves our congratulations and best wishes for having done translation of all the four Vedas in simple and clear English for the international community.

—Prof. Mahavir  
Acharya & Pro-Vice Chancellor  
**Gurukul Kangri Vishwavidyalaya**  
Haridwar-249404, Uttarakhand, India

---

## APPRECIATION

I have gone through some chapters of the English translation of Yajurveda by Dr. Tulsi Ram Sharma. As he has stated at the very beginning of the Introduction, this translation of Yajurveda is meant for an average English-knowing reader who is keen to know: What is Veda? What is it about? Is it old or new? To achieve this object, he has followed the Arsh method of interpretation. Accordingly, for example, he has mostly followed the etymological method of literal translation. But whenever he finds that the literal is not helpful in achieving his intended objective, he adds the implied explanation so that the essence of the Vedic hymn is quite clear. For example, his translation of, ‘Yathemam Vacham Kalyanimavadani janebhyah’ is rendered as follows—‘Just as I speak (reveal) this auspicious holy Word of the Veda for all people (without discrimination of high or low), so should you too communicate it to all people of the world, whosoever, whatsoever, where so ever they be’. That is the technique of Swami Dayananda also.

I regard Dr. Tulsi Ram Sharma as one in the commendable line of Pundit Damodar Satavalekara who studied Sanskrit at a mature age and did unique work in that language. Dr. Sharma has also mastered the Sanskrit language after his retirement and done full justice to the translation of the Veda. He richly deserves our gratefulness, our expression of gratification and our appreciation for succeeding in his sacred mission of presenting an understandable, logical and above all sensible English translation of Vedas which hitherto was unavailable. Thus a long felt need has been fulfilled. I am sure Dr Sharma’s method of translation will not only be widely approved but will also be followed by others while translating the Vedas in other languages.

**—Dr. Baldev Singh**

Formerly Professor of Sanskrit  
Himachal Pradesh University, Shimla (India)

## Sadbhavana (Good wishes)

Dr. Tulsi Ram Sharma, is a profound scholar of English, Hindi, Sanskrit and Urdu. But his heart felt devotion goes to sacred literature, especially Vedas, Upanishads, Darshan Philosophy, Puranas, Ramayana, and Mahabharata with concentration on the Bhagwad Gita, Greek, Roman, Sumerian and English Epics, Gathas of Zarathustra, Bible, Quran and the writings of Swami Dayananda and Swami Vivekananda, in search of the essential values of Veda and Sanatan Vedic Dharma. It seems his real spirit and scholarly interest lies in the interpretation of the Vedas. I have gone through some portions of his English translation of Yajurveda and on perusal of this translation, I have marked two characterizing features:

1. His language is perfectly lucid and
2. His translation is faithful to the word and spirit of the Mantras.

Dr. Tulsi Ram Sharma has very correctly observed, “Veda is knowledge of existence, pure and simple, as Science is knowledge. Science is the knowledge of nature as nature is and as it works according to its own laws. In Science, there is no story, no history. Similarly, in the Vedas, there is no story, no history. And just as Science is knowledge in Scientific language, free from local colour and historical variations of form and meaning, so Veda too is knowledge in scientific language, free from local colour and historical variations.”

Veda is ‘Knowledge’ and knowledge is eternal. The interpretation of the Vedas requires the knowledge of the Arsh technique as explained by the Rshis like Yaska, Panini, Patanjali, Dayananda and Aurobindo.

As Veda is pure knowledge, so is this translation in the Arsh tradition, free from myth and history with no local colour, no attitude, no motive, except pure communication of the Original for all.

With best wishes to the author and specially to the readers,

—Umakant Upadhyaya  
Formerly Professor of Economics,  
Calcutta University.

## To the Reader

This translation of the ‘Hymns of Yajurveda’ is an English Version of the Yajurveda for the common reader who wants to acquaint himself or herself with the content of this divine message of the dynamics of Karma, both human and divine, in the context of the nature, structure and purpose of the universe and the condition and position of the human being in it. While the opening mantra launches the human being on life with the exhortation: “Be vibrant as the winds”, the closing mantra seals the success of vibrant humanity in action with the final achievement of “Om Kham Brahma” with Grace Divine.

Life according to the Yajurveda is a journey from the beginning-less beginning to the endless end with the message:

Immortal child of Divinity,  
Your roots go deep to Eternity,  
Your reach is unto Infinity.  
And your path is up and onwards,  
Never never downwards.

This version is a scientific translation of the text within the parameters of Yaska and Dayananda with rational understanding of Sayana at the one end and the western scholars at the other. Sayana’s translation is ritualistic especially with reference to yajna. It came at a time when the “Renaissance, Re-awakening of Learning” was far off, not yet just at the next door. Even communication between the East and the West was not as hectic as it became after the advent of the East India Company into India. Thus mutual criticism and appreciation too was silent rather than vocal. Hence Ritualism was just the thing acceptable to a society settled on the side of stagnation more than of fermentation.

Ritual, of course, is sacred. It is the most meticulous programme of action in pursuit of a holistic plan of life and living which arises from a spiritual vision of Divinity. It is conducted with unreserved commitment of will in faultless action, and completed with total surrender in absolute faith. For this reason

yajna in Veda and Upanishad, is described as the highest human action, “Shreshthatamam karma”. This view is accepted in this translation too. But in addition, an extended interpretation of the same view of yajna is incorporated and followed in the light of Swami Dayananda, and also as warranted by the exhortation in the opening mantra: “Apply yourself to the highest form of action, yajna, in the service of Indra, lord of the universe, for the glory of the human nation”. The highest actions in the world of existence, the creative evolution of the universe under the immanent presiding presence of Divinity, and the total corporate action of humanity for progress, peace and freedom, all this is yajna. And this idea leads us to discover for ourselves and understand the science, art and technology of participative living for progress, from the individual level, through the social, to the cosmic, as universal Yajna, human, natural and divine.

There may or may not be an escape from Sayana, but there is no possible escape from Dayananda, and even from westerners especially for the sake of caution and self correction.

I respect the western translators for their clarity and their art of communication. In addition, I find that they did recognise that the ideal way to interpret and explain the Sanskrit words of Indian scriptures such as Vedas was to trace back every word to its root, deconstruct and reconstruct it with the addition of the affixes, and then structurally explain its meaning. That precisely was the approach of Yaska, Panini, Patanjali and Swami Dayananda. Monier Williams, author of the well known *Sanskrit English Dictionary*, himself admired the Indians for their scientific approach to language, specially Sanskrit:

**“I draw attention at the very threshold to the fact that the Hindus are perhaps the only nation, except for the Greeks, who have investigated, independently and in a truly scientific manner, the general laws which govern the evolution of language.” (Introduction, p. xii)**

He continues in relation to Sanskrit: “The synthetical process which comes into operation in the working of those laws may be well called Samskarana, ‘putting together’, by which I mean that every single word in the highest type of language (called

Sanskrita) is first evolved out of a primary ‘Dhatu’—a Sanskrit term usually translated as ‘Root’, but applicable to any primordial constituent substance, whether of words, or rocks, or living organisms, and then, being so evolved, goes through a process of ‘putting together’ by the combination of other elementary constituents.” [Sanskrit, thus, becomes a language correspondence of the evolution, structure and dynamics of the world of reality, and Veda as articulation of the reality of existence.]

“Furthermore, the process of ‘putting together’ implies, of course, the possibility of a converse process of vyakarana. by which I mean ‘undoing’ or decomposition (deconstruction), that is to say, the resolution of every root-evolved word into its component elements. So that in endeavouring to exhibit these processes of synthesis and analysis, we appear to be engaged, like a chemist, in combining elementary substances into solid forms, and again in resolving these forms into their constituent ingredients.” (p. xii). And in respect of this special character, Sanskrit, he says, is a different language from the Semitic languages (of which the Bible and the Quran are expressions).

And yet, in spite of this clear understanding of Sanskrit, an Arsha dictionary remained with him only “a beautiful philological dream, a dream, however, which could not receive practical shape without raising the Lexicon to a level of scientific perfection unsuited to the needs of ordinary students.” (p. xiii)

**Why unsuited? The answer lies in his mission and the main object of his mission. The scientific way of interpretation and explanation was counter to the purpose for which Monier Williams was appointed Professor of Sanskrit at Oxford** where he occupied the Boden Chair after H.H.Wilson who had been a member of the Committee of Public Instruction in India under Lord Macaulay as Chairman and Lord William Bentinck as Governor General of India. And then English had been accepted and introduced as the medium as well as the content of Education.

Monier Williams says: “One consideration which led my predecessor (Professor H.H.Wilson) to pass on to me his project of a root-arranged Lexicon was that, on being elected to the Boden Chair, he felt that the elaboration of such a work would be

incompatible with the practical objects for which the Boden Professorship was founded. . . **The main object was really a missionary one, as I have shown in the Preface of this volume.**” (p. xi)

The object, Professor Williams explains in the Preface to his Dictionary (p. ix): “I must draw attention to the fact that I am only the second occupant of the Boden Chair, and that its founder, Colonel Boden, stated most explicitly in his will (dated August 15, 1811) that the special object of his munificent bequest was to promote the translation of the Scriptures (that is, the Bible) into Sanskrit, so as ‘*to enable his countrymen to proceed in the conversion of the natives of India to the Christian Religion*’.

**“Surely then it need not be thought surprising, if following in the footsteps of my venerated master, I have made it the chief aim of my professional life to provide facilities for the translation of our sacred Scriptures into Sanskrit, and for the promotion of a better knowledge of the religions and customs of India as the best way to a knowledge of the religious needs of our great Eastern Dependency (India). My very first public lecture delivered after my election (to the Boden Chair) in 1860 was on ‘The Study of Sanskrit in Relation to Missionary Work in India’ (published in 1861)”.** (pp. xxi)

For any student of Veda, specially in India, in fact anywhere, it is difficult to overlook the words of Monier Williams in the Preface and Introduction to his Dictionary of Sanskrit, for the reason that **from translation of Christian Scriptures into Sanskrit with a missionary motive, the translation of Sanskrit Scriptures into English was but the next and ‘logical’ step with that same missionary motive of conversion, one to extol, the other to denigrate:**

One example, of extolment, is the following translation of the Bible, ‘The Gospel according to John’:

*Yohana-lihitah Susamvādah;*

*Īshvarasya vākyam Yishor mahatvam avatāra kathā ca.*

Jesus here is presented as an Avatara, someone a very God for the traditional Hindu, although the Gospel does not mention the incarnation at all. (The translation of The Bible in Sanskrit by

J.Wenger is available on the internet.)

The other example, of denigration, is given here below from W.D. Whitney's translation of the Atharvaveda (7, 107, 1) edited and revised by K.L. Joshi, published by Parimal Publications, Delhi, 2004:

*Namaskṛtya dyāvāprthivībhyaṁtarikṣāya mr̥tyave.  
Mekṣāmyūrdhvastiṣṭhan mā mā hinsihuriśvarāḥ.*

"Having paid homage to heaven and earth, to the atmosphere, to Death, I will urinate standing erect; let not the Lords (Ishvara) harm me."

I give below an English rendering of the same mantra translated by Pundit Satavalekara in Hindi:

"Having done homage to heaven and earth and to the middle regions and Death (Yama), I stand high and watch (the world of life). Let not my masters hurt me."

An English rendering of the same mantra translated by Pundit Jai Dev Sharma in Hindi is the following:

"Having done homage to heaven and earth (i.e. father and mother) and to the immanent God and Yama (all Dissolver), standing high and alert, I move forward in life. These masters of mine, pray, may not hurt me."

I would like to quote my own translation of the mantra now under print:

"Having done homage to heaven and earth, and to the middle regions, and having acknowledged the fact of death as inevitable counterpart of life under God's dispensation, now standing high, I watch the world and go forward with showers of the cloud. Let no powers of earthly nature hurt and violate me."

'Showers of the cloud' is a metaphor, as in Shelley's poem 'the Cloud': "I bring fresh showers for the thirsting flowers", which suggests a lovely rendering.

The problem here arises from the verb 'mekshami' from the root 'mih' which means 'to shower' (*sechane*). It depends on the translator's sense and attitude to sacred writing how the message is received and communicated in an interfaith context

with no strings attached (or unattached).

This extolment and denigration was happening around the time when the English language, English education and missionary work had been introduced into India and was raging on top. Swami Dayananda faced this challenge with boldness and caution, still with an open mind, all prepared even for correction. He based his interpretation of the Vedas on *Nirukta* and the etymological principles of word interpretation, and interpretation of the word in the context, both local and total, because the local is an integral part of the total whole.

We are living in an age of science and reason, democracy and freedom, globalism and global communication, and we feel the need for a free and frank interfaith dialogue. In such an age, ritualism and mythology is not enough. If we want to understand and present Veda as a body of universal knowledge and articulation of divine awareness of existence, there is no escape from Yaska, Panini, Patanjali, Dayananda and Aurobindo, because they provide the key principles and practice of scientific interpretation of an ancient scientific language such as Vedic Sanskrit which has no historical parallel for comparison. The language of science tells no stories, no myths. It states the truth pure and simple. Hence the resort to Swami Dayananda, either before or after Sayana and the western scholars, is indispensable.

There is one observation I must make on Swami Dayananda. Swami Dayananda has given a socio-economic orientation to the Vedic mantras because he underscores the relevance of the Vedas to the social, economic and political situation of humanity, especially in India, which was necessary and highly meaningful. For example, the Ashwins, in general, are the complementary powers of nature and humanity working as twin forces like the positive and negative currents of electricity, or like the theoretician and the laboratory man, or the curative and recuperative powers of medicine and nature's powers of rejuvenation. Swami Dayananda often explains such powers in the interest of practical understanding: he defines them as teacher and preacher, or father and mother, sun and moon, fire and water, prana and Apana energy, ruler and council, scientist and engineer, and so on, depending on the mantra context. Sometimes it appears

as if he is delimiting the open-ended general meaning of the Veda. But we should be careful before we say so, and realise that the definiteness of his meaning is illustrative and in no way exhaustive. In this translation such situations have been appreciated and the meaning has been kept open ended, inclusive of the meanings given by Swami Dayananda, as suggested by Yaska and the etymology of the terms. In short, this translation has been done with cautious reference to Sayana, under the guidance of Swami Dayananda, with respect for Pundit Satavalekara and with very careful observance of the western anglers.

Pundit Satavalekara comes in between Sayana and swami Dayananda for his excellent syntactic structures of mantra meanings in continuous Hindi. But he explains words such as Indra, Agni, Ashwins, Vrtra, Trita, Bhujyu, Kashyapa, Jamadagni, etc. as proper names so that the mantra appears to be a mythical or historical statement of either fact or fiction. But Swami Dayananda interprets these terms in the yaugic manner and explains them as scientific terms of the forms, functions, orders and attributes of the powers of existence representing the manifestive diversity of one Divinity and one Prakrti in the state of objective existence. These words are not historical names, because the time context of the creation of the Vedas remains unknown beyond history and imagination as even Max Muller confessed in his Gifford lectures in 1890.

This translation respects the entire tradition of Vedic interpretation, and under the guidance of this tradition takes Vedic interpretation to the original level of scientific rationality in the context of modern consciousness, modern language and global culture, a message both sanatan and, at the same time, modern (ref. Atharva, 10,8,23).

Take just one example of the problem I have faced, with the solution I have suggested: Yajurveda (36, 23) says, if we take the literal meaning in the ordinary sense: "May the waters, pranic energies and herbs be friendly to us and may they be enemies to those who hate us and whom we hate." How can we accept this? How can the same waters, tonics and herbs be good friends to us and enemies to those we hate or those who hate us? Medicine is

medicine after all. This is excellent stuff for a translator who believes that Vedic poetry is nothing but the voice of a tribal society in the barbaric, not civilized, state of social evolution. But let us think deeply. What is the context? Who are our enemies in that context? Who or what are those that injure us? What are those we hate or want to injure and destroy? The context is health. In the context of health, they are the ailments, diseases, germs and bacteria, viruses, negativities and side effects of medicines in our system. So the correct and scientific interpretation in the context of health would be: "May waters, tonics, pranic energies and medicinal herbs be good friends of our health and immunity system and let the waters, tonics, pranic energies and herbal medicines act against those ailments, diseases and negativities which injure us, which we hate to suffer and which we love to destroy. Moreover let them have no side effects because side effects too aggravate the negativities and injure us." This is the reasonable prayer and health programme of an advanced society. And then, logically in the next mantra, follows the prayer for a full hundred years and more of life and healthy living (Yajurveda, 36, 24). Veda thus is food for thought.

In human terms: If a legendary celebrity can admire another human figure as "inscrutable, apocalyptic, a mysterious poem written in flesh and blood", how much more – infinitely more– mysterious, inscrutable, apocalyptic would be the Cosmic Poem (Devasya Kavyah) created in the language of the Ultimate Vision?

Veda is a Cosmic Poem: the more we know, the more we know the Veda, and the more we know the Veda, the more we know.

Indeed, every reader should stand before the Veda, every verse of It in fact, as Arjuna stood before the Cosmic Krishna, waiting and watching intently, for the burst of a thousand suns, for the Dawn on top of the Earth, for the Revelation.

May the light burst forth, I pray.

—Tulsi Ram

---

## Introduction to Rgveda

This translation of Rgveda is meant for an average English knowing reader who is keen to know:

What is Veda? What is it all about? Is it old or new?

If it's old, what is its relevance today? And if it is relevant, is it relevant to me also? Or is it relevant only to some particular community in some particular country at some particular time?

These are relevant questions especially in an age of science, democracy and globalism.

Veda is Knowledge. The very word ‘Veda’ means knowledge. It is derived from the root ‘vid’, which means: ‘to be, to know, to think, and to benefit from’.

So whatever is is Veda, the very world of existence is Veda. The knowledge of the world of existence is Veda. The extension of knowledge through thought and research further is Veda. And to use that knowledge for the benefit of mankind with the protection and preservation of nature and the environment, without hurting any form of life, that is Veda.

Veda is knowledge, pure and simple, as science is knowledge. Science is knowledge of nature as nature is and as it works according to its own laws. In science, there is no story no history. Similarly in the Veda, there is no story, no history. And just as science is knowledge in scientific language free from local colour and historical variations of form and meaning, so Veda too is knowledge in scientific language free from local colour and historical variations. Therefore Vedic language has to be interpreted and understood according to the laws and technique of its own structure as stated by seers such as Yaska, Panini and Patanjali

and as explained by Swami Dayananda in his grammatical works and his notes on Vedic words in his commentary on the Vedas.

But there is a difference between scientific knowledge and Vedic knowledge: While science is knowledge of nature to the extent that man has been able to discover it, Veda is the quintessential knowledge of all that is, including nature, all that happens, all that we are, all that we do, and all that we reap in consequence of our action. It is the Original and Universal knowledge of the Reality of Existence and the Ideality of our aspirations, covering the facts and processes of existence, their interaction and the laws that operate in the interaction. In short, Veda is an eternal articulation of Omniscience, The Voice of God.

Vedic knowledge is classified thematically into three: Stuti, Prarthana and Upasana. Stuti, praise, is solemn reverential remembrance and description of the attributes, nature, character and function of divine powers. Prarthana, prayer, is an autosuggestive resolution to realise our limitations and rise above those limitations by calling on Divinity for aid and blessings when we have exhausted our effort and potential. Upasana is meditation, the surrender of our limited identity to participate in the Divine Presence. Stuti implies knowledge (Janana), Prarthana implies humility and action (Karma), and Upasana implies total love and surrender (Bhakti). In consequence, formally, Vedic knowledge is divided into four:

Rgveda is the Veda of Knowledge, Yajurveda is the Veda of Karma, Samaveda is the Veda of Bhakti, and Atharvaveda is Brahma Veda, an umbrella, celebrating the Divine Presence as in Book 10, hymns 7 and 8.

Rgveda is the Veda of knowledge revealed by Parameshvara, Lord Supreme Himself. All the four Vedas

were received by the primeval Rshis from That Supreme Divinity (Rgveda, 10, 90, 9). That Supreme power and presence is One and only one, wise sages call it by many names such as Agni, Indra, Mitra, Varuna and others. That one Lord creates this wonderful world of many forms and pervades it simultaneously (6, 47, 18). The creative evolution begins from that and when one cycle is complete, the involution ends up therein (10, 129, 7). The light of the sun radiates from there (10, 37, 3), the streams of life flow from there through the medium of five elements (1, 164, 3). We too come from there and retire unto That when the existential sojourn terminates (8, 44, 23), that is the covenant of man and God. The truth of Vedas is eternal (5, 25, 2). Law is eternal (4, 23, 8).

Our life is a lovely sojourn of our active and intelligent choice (5, 1, 2; 6, 15, 9) in the fivefold body (5, 47, 5), or outside the body (1, 164, 30), in a homely paradise on earth (6, 120, 3), or in a fools paradise (9, 64, 20-1). Therefore the one basic commandment of Vedas is “Be man”, intelligent human being (10, 53, 6), be a visionary which you ought to be (1, 31, 6), in the category of Deva, godliness (1, 68, 2), remembering fully well that each one comes alone for a short time (10, 97, 5), to live in a house of clay (8, 44, 23) which is not our ultimate destination. Therefore our self-fulfilment lies through breaking the threefold bonds of body, mind and spiritual ignorance (1, 24, 15), rise beyond the darkness and reach the light Divine (1, 50, 10). The Light is our real potential as children of Immortality, unhurt, imperishable (1, 148, 5).

Rgveda begins with an invocation and prayer to Agni, Lord of light and energy, giver of life and light, the first, original and ultimate High-priest of the yajna of creative evolution and ends with a prayer to Agni for the gift of the

fragrance and nectar of yajnic life from the Vedi of the earth. It exhorts humanity to live together in creative and cooperative unity, to act and move together, to speak together, and to think together for a united decision and common achievement, knowing each other's mind in harmony in the same tradition as the ancient wise followed in the performance of Dharma.

Rgveda gives a clear picture of the socio-political and economic organisation of humanity from the local to the international level. The Vedic word for a brilliant, enlightened, sovereign republic is Swarajya (3, 49, 2; 3, 46, 1; 3, 45, 5; 1, 36, 7). The word for such an organisation is Rashtra. For such a Rashtra, efforts have to be made (1, 80, 9), there should be three assemblies: the Executive, Legislature, the Law and Order and Defence forces (3, 38, 6), and the Educational Authority. The ruler and the assemblies have to be elected by the people from amongst the educated and socially dedicated people (Atharva, 3, 4, 2). Yajurveda and Atharva-Veda provide further details. The Vedic ideal of any human organisation and its law is that the organisation, in order to be just, creative, productive and egalitarian, must be an organism, a living, intelligent, self-organising, autonomous sovereign system.

The universe, the social system too, is a Purusha, a person (10, 90, 2) of which the intellectual is the spokesman of values, of knowledge, rectitude and piety, the law and order and defence forces are the guards, the produces are providers, and the ancillary services are assistants, all governed by law which should be a human version of Rtam, the law of Nature and Divinity governing the universe.

There are many other Themes as prayers to Parameshvara, divine attributes of the forces of Nature, attributes, potential and limitations of the individual soul,

life and death, individual freedom, marriage and family life, free social mobility under the Verna-Ashrama Dharma based on merit, precreation stage of existence (10, 129, 1-7) which was the Zero state which we can describe neither as existence nor as non-existence: There ‘was’ or, may be, there ‘was not’:

It was the state of Zero Absolute,  
The Hour beyond the hour.  
No night, no day, no life nor death,  
No existence, nor no-existence,  
Darkness beyond the dark.  
Silence, mother of speech,  
Void, mother of space and time,  
THAT One beyond the name,  
Breathing alone without breath  
Ever awake.  
The flow consumed in the point of no dimensions  
Potential Infinity.

This is Vision beyond the vision of mind, the mystery of Rgveda.

Between this point of Potential Infinity for creation and the time of cosmic dissolution there is the evolutionary and involuntary interplay of natural forces Agni, Indra, Soma, Pusha, Vaishvanara, Ashvins, Savita, Maruts, Sarasvati, heaven and earth, and the social dynamics of humanity for four billion and three hundred and twenty million years, a drama of infinite variety, ultimately all sucked in into the mysterious Black Hole, and then the breath out, back again.

So, says Rgveda, be good, do good, and make the world noble (Rg. 9, 63, 5).

Samaveda is Bhaktiveda in song, a symphony of

Veda mantras chiefly from Rgveda in celebration of the Truth, Beauty and Goodness of life and the Power, Glory, Sublimity and Beatitude of Divinity. It begins with an invitation to Agni, Light and Life of the universe, moves to Indra, the Power and Glory of Divinity and then to Beatific Soma, divine Spirit of peace and universal joy, and ends with thanks and prayer to All-listening Indra, All-embracing Pusha, inviolable Tarkshya, and Brhaspati, Lord of Infinity, for the gifts of peace, progress, prosperity and total well being.

Yajurveda is Karma Veda, knowledge of the application of knowledge in practical living in a positive, creative and constructive manner at both the individual and the collective level. This way of living and working is “Yajna” which, in simple words, means a selfless and participative way of living and thereby creating the maximum out of the minimum for all, including nature, humanity, the environment and the whole universe, with complete faith in the living, breathing, intelligent self-organising, self-conscious, Sovereign System. Living the yajnic way, we realise that Nature is an organism, a tree, Ashwattha, and the entire cosmos including ourselves is a Purusha, and we as human beings are but cells in this Divine Purusha. Without living this way in a state of full awareness, we cannot realise that you and I, Mother Nature and the Supreme Brahma are all together, one in union and communion.

Vedic knowledge then is the Divine knowledge of existence from the dimensionless point and particle unto Infinity. And prayerful living and communion in meditation and yoga means: Self-integration of the particle, Re-integration of the part with the whole, and Re-Union of the finite with the Infinite.

This is the climactic close of Yajurveda: The light and life that shines in and beyond the sun is that Supreme

Purusha. That is there, and that is here, in me too.

Om is the saviour. Om is Bramha. Bramha is Infinite, Sublime!

The message of Yajurveda begins with the rousing divine call to live: “Be vibrant as the winds!” But we must be gratefully vibrant: “O Lord we pray for and thank thee for the gift of food and energy for life, for the health and efficiency of body, mind and soul.” All of us must dedicate ourselves to Savita, giver of life and light, with devotion to the highest, yajnic, action, we must not hurt the ‘Cow’, and we must not allow a thief to boss over us and deprive us of our creative freedom of thought, word and deed.

Atharva-Veda is Brahma Veda, umbrella knowledge of existence both Murtta and Amurtta, concrete and abstract. It is the knowledge of Prakrti, Mother Nature, as well as of Purusha, the Soul, the individual Jiva as well as the Cosmic Soul Brahma. It begins with a celebrative description of the thrice-seven variant evolutes of Prakrti and a prayer to Vachaspati, Lord of Nature and the Word of Knowledge, to bless us with strength, energy, intelligence and knowledge emanating from those thrice-seven forms of the world of Nature and Spirit. It covers the world of humanity from the individual to the total collective personality of humanity, including social structures from the family, community and the nation up to the international United Nations. It pays homage to Divinity, Jyeshtha Brahma, Supreme Presiding Spirit and Power, immanent and transcendent, which creates and sustains and winds up the world of existence in each cycle of creation, eternally (10, 7-8, and 19, 6). Towards the end Atharva-Veda pays homage to Brahma and Mother Veda with thanks for the gifts of good health and full age, vibrant pranic energy, noble progeny, ample wealth, fame, lasting achievement and divine lustre of life. These are the gifts of

Vedic knowledge in life, and when one cycle of existence reaches the hour of completion, the Mother Knowledge returns to her eternal and Original abode, Jyeshtha Brahma Itself, the mighty, mysterious, awful Silence, impenetrable Darkness, Smaller than the smallest conceivable, yet Greater than the greatest imaginable, the Original and Ultimate Home of all that matter, energy, thought and Speech is, beyond time and space.

As you open the text of Rg-Veda, you find the words: Agni, Madhucchanda Rshi. ‘Devata’ here means the subject which is dealt with in the mantra. ‘Devata’ as a Vedic term means a presence, a power, a force, which is brilliant, illuminative, and generous. The ‘Devata’ of a mantra may be God, the One Sacchidananda Brahma as in the closing mantra quoted above, or Savita, the same One self-fulgent God as in the opening mantra of Yajurveda, or it can be a generous divine power of Nature such as the sun, moon, earth; or it can be a noble person of brilliant quality of nature, character and performance as a ruler, leader, commander, teacher, etc. What the ‘Devata’ means in any particular mantra depends on the total context that emerges from the mantra in its thematic environment of the hymn.

Madhucchanda is the Rshi of the opening mantra. The Rshi in the Arsha tradition is not the author of the mantra, Rshi is the exponent of the meaning of the mantra. As Maharshi Yaska says in the Nirukta, Rshis are the ‘seers of the mantras: they are the sages who went into deep meditation unto the universal frequency of the Cosmic Mind and experienced the voice of Divinity speaking in the mantra, the mantra, a semantic correspondence of the Divine Voice, the Divine Voice, a sound correspondence of Divine Awareness of the Reality of Existence in the modes of Being and Becoming.

Who then is the poet of the Vedas? The answer is in Yajurveda 40, 8: That Cosmic Spirit which pervades and rules every moving particle in the moving universe is “the poet, thinker, all-comprehending, and self-existent”. That is the Lord who creates the world of existence, ordains the Laws of its dynamics, and reveals the poetry of its beauty and majesty, the Vedas. “From that Lord of universal yajna were born the Rks and Samans. From Him were born the Chhandas of Atharva-veda and from Him were born the Yajus”, (Yajurveda 31, 7). The Vedic lore comes in Pura-kalpa, the beginning of the world of humanity (Shvetashvataraopanishad, 6, 22) and when its function is over at the end of the kalpa, one cycle of existence, it retires into Brahma-loka (Atharva-veda 19, 71, 1).

The Vedas were revealed by the Lord Omniscient to four primeval Rshis: Rgveda to Agni, Yajurveda to Vayu, Samaveda to Aditya, and Atharva-veda to Angira, directly in their spiritual consciousness. The Sage Brahma received and collected the four from them and passed them on to other sages.

When were the Vedas revealed? What is their age? How old are they? As old as the age of humanity on earth. The Lord who creates humanity leaves them not to nature like animals. He enlightens them with the knowledge of existence and their place in the world with the vision of their journey and its culmination. Swami Dayananda works out the age of the Vedas on the basis of Surya Siddhanta which in the year 2010 A.D. comes to 1,96,08,53,110 years.

If someone does not accept it and insists on historical proof, let us listen to Max Muller from whom we learn of the problem of the date or dates but with no possibility of solution on scientific and historical grounds.

Max Muller is known as a world renowned Vedic

scholar and exegesist of the West. Max Muller once ventured to pronounce a purely arbitrary date based on unproven assumptions that around 1200 B.C. was the date of the Rgveda. Later, he himself warned his students that “Whether the Vedic Hymns were composed in 1000 or 1500 or 2000 B.C., no power on earth could ever fix .... Whatever may be the date of the Vedic hymns... they have their own unique place and stand by themselves”. Such daring presumptions of western scholars about the date of the Vedas are exposed by Graham Hancock in his latest researches, in his explosive book: Underworld: The Mysterious Origins of Civilization (2002).

Hancock first gives the range of dates accepted by Western scholars such as Max Muller and Dr. Mitchiner, a great authority on ancient Sanskrit texts: Vedas 1500-800 BC, Brahmanas 900-600 BC, Aranyakas 700-500 BC, Upanishads 600-400 BC, Mahabharata 350 BC-50 AD, Ramayana 250 BC-200AD, Puranas AD 200-1500. “Amazing!” says he: “Whether starting in 1500 BC, 1400 BC or 1200 BC, the timelines, suggested for the compilation and codification of the Vedas, all rest on the now thoroughly falsified and bankrupt (and rejected) idea of an Aryan invasion of India around 1500 BC”. He continues: ‘There was no such thing as an Aryan race that spoke Indo –European languages and authored the Vedas, there was no such event as an Aryan invasion of India. ‘Arya’ does not mean a race, it means a noble, educated and cultured person. So once the hypothesis of the Aryan invasion is rejected, the structure of the supposed dates of the Vedas and other texts crumbles like a house of cards.’ And then he sums up his view of the Western approach to the Vedas and Indian civilization: “Almost everything that was ever written about this literature and civilization before five years ago (i.e., before 1997) is wrong.” (See pp. 131, 116, 129)

Max Muller himself in his Gifford Lectures in 1890 had confessed that “no power on earth could ever fix” the date of the Vedas. Even Mitchiner himself concedes that “the dating of Sanskrit texts is a notoriously difficult problem” (Quoted Ibid p. 131).

Who could then possibly speak the truth about ancient Indian civilisation and the Vedic literature? Says Hancock (p. 105): “Perhaps we are coming to a time when ancient India will speak for herself again after millennia of silence.” It was Swami Dayananda who spoke for India and the Vedas in the Rshis’ tradition after millennia of silence to correct the distortions of Indian history and redeem Vedic literature and the Vedic tradition.

If no history, no Science, no human imagination can help, better follow the sages tradition, Surya Siddhanta, and the daily sankalpa of the dedicated Brahmanas. And lastly follow the internal evidence of the Vedas themselves: Vedas are the Original, Universal, Eternal articulation of Divinity, by Divinity, for humanity at the beginning of human creation. (Yajurveda, 26, 2; Shvetashvataropanishad, 6, 18)

Since Vedas are the oldest recorded knowledge of the world, no one can guess how much time, even ages, might have passed between the Vedas and the next work in Sanskrit. If so, there is no other work in Sanskrit comparable to the Vedas. Consequently the language of any other work would not provide any clue for the interpretation of Veda mantras. Vedic language then has to be interpreted on its own, and the only key available for such independent interpretation is the Nirukta and Nighantu of Maharshi Yaska, the grammatical works of Panini and Patanjali, and Swami Dayananda’s notes in his commentary on Vedic verses explaining the structure and meaning of the words. Without reference to these bases of Vedic interpretation, certain words have been given a very

distorted meaning in other translations by Max Muller, Griffith, Whitney, and even Sayana. The torch light for proper translation today is the Arsha tradition followed by Swami Dayananda.

The Arsha way is the only right way, the key, to discover the truth of the Vedas. According to Shri Aurobindo, Swami Dayananda alone, in modern times, possessed this key to the secret of the Vedas. Interpreted this way the Vedas shine in their essential scientific fulgence. As science is pure knowledge, no story, no history, no mythology, so are the Vedas, pure knowledge: knowledge of nature, mind, spirit, human society, Dharma, the dynamics of existence and the right way of living as individuals and as members of organised society upto the international level. Even Max Muller, though he was once committed to uprooting the religion of India by his arbitrary translation of Rgveda, had to admit in his Biographical Essays that: “To Swami Dayananda, everything contained in the Vedas was not only perfect truth, but he went one step further and, by their interpretation, succeeded in persuading others that everything worth knowing, even the most recent inventions of modern science, were alluded to in the Vedas. Steam Engines, Electricity, Telegraphy and Wireless Marconogram were shown to have been at least in the germ known to the poets of the Vedas”. In fact Shri Aurobindo in his essay on “Dayananda and the Veda” goes even further: “There is nothing fantastic in Dayananda’s idea that Veda contains truth of science as well as truth of religion (i.e., Dharma). I will even add my own conviction that Veda contains other truths of a Science the modern world does not at all possess, and in that case, Dayananda has rather understated than overstated the depth and range of the Vedic wisdom (see ‘Bankim, Tilak, Dayananda’, p. 57).

The basic requirement of scriptural interpretation for us is faith and intelligent solemnity, not doubt and cynicism. This way, if we want to confirm our faith in the scientific vision of the Veda, refer to Rgveda 1, 34, 7 and 9 for three-stage rocket chariot of the Ashwins, to 1, 36, 18 for Agni missile, to 1, 37, 3 for winds and communication, to 1, 46, 10 for concentration of light, to 1, 52, 1 and 1, 36, 1 for the science of missile defence and space-craft, to 6, 46, 11 for missiles and war heads, and so on. The position of the solar system with planets and satellites, earth's and sun's gravitation, solar healing, parliamentary democracy, organisational structure of the nation and the international world, water and electric energy, and so many other subjects are hinted at in Vedic verses. We need serious research to work out the details. Had even Einstein read the Purusha Sukta of the Vedas, Brahma Sutras and Sankhya Vaisheshika philosophy, probably he would have found clues to his search for Unified Field theory of the universe.

Beyond faith and intelligent solemnity we need vision, potential Darshan of the Vedic Rshis. Once you have had the vision of truth, doubts disappear and questions recede into silence because, then, nothing shines but the Truth, and Divinity Itself reveals Its Reality with showers of Grace. In this mood and in this spirit, I suggest, you start your search for Vedic Truth and the Mystery of Existence.

Lastly, if the Vedic lore is as old as humanity itself, what is its relevance today in the modern world? Ask yourself other questions: What is the relevance of Galileo or Newton or the Theory of Relativity, two plus two makes four, Swaraj, the Vedic word for freedom and self-discipline? Truth is truth, when the statement was or is made is irrelevant. Vedic truth, if you find it convincing and acceptable, is relevant not only for today but also for all time, to every person, everywhere.

Yajurveda itself says (26, 2):

“Yathemam vacham kalyanim avadani janebhyah”:

Just as I speak (reveal) this auspicious holy Word of the Veda for all people (without any discrimination of high or low), so should you too communicate it to all people of the world whoever, whatever, wherever they be.

—Tulsi Ram

---

## DIACRITICAL MARKS OF TRANSLITERATION

### *Vowels*

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	r̥	ऋং	ṛ̥
ল	l̥	ଲ	ର̥				
়	e	়	ai	অ	o	অ	au
অনুস্বার ( . )		m̥	বিসগ ( : )		হ̥		
			( ̥ )	ñ̥			

### *Consonants*

#### *Guttural*

ক	k	খ	kh	গ	g	ঘ	gh	ঢ	n̥
---	---	---	----	---	---	---	----	---	----

#### *Palatal*

চ	c	ছ	ch	জ	j	ঝ	jh	ঢ	ñ̥
---	---	---	----	---	---	---	----	---	----

#### *Lingual*

ট	t̥	ঠ	ṭh	ড	d̥	ঢ	ḍh	ণ	n̥
---	----	---	----	---	----	---	----	---	----

#### *Dental*

ত	t	থ	th	দ	d	ধ	dh	ন	n
---	---	---	----	---	---	---	----	---	---

#### *Labial*

প	p	ফ	ph	ব	b	ভ	bh	ম	m
---	---	---	----	---	---	---	----	---	---

#### *others*

য	y	ର	r	ଲ	l	ବ	v
---	---	---	---	---	---	---	---

শ	ś	ষ	ঃ	স	s	হ	h
---	---	---	---	---	---	---	---

( )'	ঃ	ঁ
------	---	---

**AUM**  
**RGVEDA**

**ऋग्वदः**

**MANDALA-1**

**Mandala 1/Sukta 1**

*Agni Devata, Madhucchanda Rshi*

अग्निमीळ पुर हितं यज्ञस्य दुवमृत्विजम् ।  
ह तारं रत्नधातमम् ॥ १ ॥

1. *Agnimīle purohitam yajñasya devamṛtvijam. Hotāram 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 पूर्वभित्रषिभिरीड्य नूतनरुत ।  
स दुवाँ एह वै ति ॥ २ ॥

2. *Agnih pūrvebhirṣibhirīḍyo nūtanairuta. Sa devān 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.

**अग्निना॑ रुचिमश्वत् प षम्‌व द्विवदिव ।  
युशसं वीरवत्तमम् ॥ ३ ॥**

3. *Agninā rayimaśnavat poṣameva divedive.  
Yaśasam 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.

**अग्नं यं यज्ञमध्वरं विश्वतः परिभूरसि ।  
स इहुवषु गच्छति ॥ ४ ॥**

4. *Agne yam 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 ता॑ कविकतुः सुत्यश्चित्रश्वस्तमः ।  
द्व द्वभिरा गमत ॥ ५ ॥**

5. *Agnirhotā kavikratuh satyaścitraśravastamah.  
Devo devebhīrā 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.

यदुङ्ग दाशुषे त्वमग्रं भुदं करिष्यसि ।  
तवत्तत सत्यमङ्गिरः ॥ ६ ॥

6. *Yadaṅga dāśuṣe tvamagine bhadram kariṣyasi.  
Tavet tat satyamaṅgirah.*

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 त्वाग्न दिवदिव द षावस्तधिया वयम् ।  
नम् भरन्तु एमसि ॥ ७ ॥

7. *Upa tvāgne divedive dośāvastardhiyā 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 गपामृतस्य दीदिविम ।  
वधमानं स्व दम ॥ ८ ॥

8. *Rājantamadhvarāṇām gopāmṛtasya dīdivim.  
Vardhamānam 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 ग्रं सूपायन भव ।  
सचस्वा नः स्वस्तर्य ॥ ९ ॥

9. *Sa nah piteva sūnave'gne sūpāyano bhava.  
Sacasvā nah 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*

वायवा याहि दशतम स मा अरंकृताः ।  
तषां पाहि श्रुधी हवम् ॥ 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.

वाय उक्थभिरन्त त्वामच्छा जरितारः ।  
सुतसंमा अहुविदः ॥ २ ॥

2. *Vāya ukthebhījarante 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.

वाय तवं पपृञ्चुती धना जिगाति दाशुष ।  
उरुची स मपीतय ॥ ३ ॥

3. *Vāyo tava prapṛñcatī dhenā jigāti dāśuse.  
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 पयं 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.

वायुविन्दश्च चतथः सुतानां वाजिनीवसू ।  
तावा यात्मुप द्रवत ॥ ५ ॥

5. *Vāyavindraśca cetathaḥ sutānāṁ 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.

वायुविन्दश्च सुन्वत आ यात्मुप निष्कृतम ।  
मूर्च्चित्था धिया नरा ॥ ६ ॥

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

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.

मित्रं हुव पूतदं वरुणं च रिशादसम ।  
धियं घृताचीं साधन्ता ॥ ७ ॥

7. *Mitram̄ huve pūtadakṣam̄ varuṇam̄ ca riśādasam̄.  
Dhiyam̄ ghṛtācīm̄ sādhantā.*

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).

ऋतनं मित्रावरुणावृतावृथावृतस्पृशा ।  
कतुं बृहन्तमाशाथ ॥ ८ ॥

8. *Rtena mitrāvaruṇāvṛtāvṛdhāvṛtasprśā.  
Kratum brhantamāśāthe.*

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.

कवी न' मित्रावरुणा तुविजाता उरु या ।  
दं दधात अपसम ॥ ९ ॥

9. *Kavī no mitrāvaruṇā tuvijātā urukṣayā.  
Dakṣam̄ dadhāte apasam̄.*

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*

अश्विना॒ यज्वरीरिष्॑ दवत्पाणी॒ शुभस्पती॑ ।  
पुरु॒भुजा॑ चन्त्यतम्॒ ॥ 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.

अश्विना॒ पुरुदंससा॑ नरा॑ शवीरया॒ धि॒या॑ ।  
धि॒ष्या॑ वन्तुं गिरः॑ ॥ २ ॥

2. *Aśvinā purudamśasā 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.

दस्त्रा॑ युवाक्वः॑ सुता॑ नासत्या॑ वृक्तबहिषः॑ ।  
आ॑ यातं॑ रुदवतनी॑ ॥ ३ ॥

3. *Dasrā yuvākavah sutā nāsatyā vrktabarhiṣah.  
Ā yātam̄ 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 tvāyavah.  
Anyābhistanā 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 विपजूतः सुतावतः ।  
उप ब्रह्माणि वाघतः ॥ ५ ॥

5. *Indrā yāhi dhiyeśito 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 ब्रह्माणि हरिवः ।  
सुत दधिष्व नश्चनः ॥ ६ ॥

- 
6. *Indrā yāhi tūtujāna upa brahmāṇi harivah.  
Sute dadhiṣva naścanah.*

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 विश्व द्वासु आ गत ।  
दाश्वांस' दाशुषः सुतम ॥ ७ ॥

7. *Omāsaścarṣaṇīdhṛto viśve devāsa ā gata.  
Dāśvāṁso dāśuṣah 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.

विश्व द्वास' असुरः सुतमा गन्तु तूण्यः ।  
उस्त्राइव स्वसराणि ॥ ८ ॥

8. *Viśve devāso apturah̄ sutamā ganta tūrnayah.  
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.

विश्व द्वास' अस्त्रिध् एहिमायास अदुहः ।  
मधं जुषन्तु वह्नयः ॥ ९ ॥

9. *Viśve devāso asridha ehimāyāso adruhah̄.  
Medham juṣanta vahnayah.*

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 वृष्टु धियावसुः ॥ १० ॥**

10. *Pāvakā nah sarasvatī vājebhirvājinīvatī.  
Yajñam vaṣṭu dhiyāvasuh.*

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 दयित्री सूनृतानां चतन्ती सुमतीनाम ।  
यज्ञं दधु सरस्वती ॥ ११ ॥**

11. *Codayitri 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 कृतुना ।  
धिय विश्वा वि राजति ॥ १२ ॥**

12. *Maho arṇah 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*

सुरूपकृत्मूतय सुदुधामिव गदुहं ।  
जुहूमसि द्यविद्यवि ॥ १ ॥

1. *Surūpakṛtnumūtaye 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.

उपनः सवना गौहि स मस्य स मपाः पिब ।  
गदा इद्वत् मदः ॥ २ ॥

2. *Upa nah savanā gahi somasya somapāḥ piba.  
Godā id revato madah.*

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.

अथा त अन्तमानां विद्याम सुपतीनाम ।  
मा न अति ख्य आ गहि ॥ ३ ॥

3. *Athā te antamānāṁ vidyāma sumatīnam.  
Mā no ati khya 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.

**परहि विग्रमस्तृतमिन्दं पृच्छा विपश्चितम् ।**

**यस्तु सखिभ्यु आ वरम् ॥ ४ ॥**

4. *Parehi vigramastṛtamindram prcchā vipaścitam.  
Yaste sakhibhya ā varam.*

Keep off the malicious maligner. 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.

**उत ब्रुवन्तु न निद् निरन्यतश्चिदारत् ।**

**दधाना इन्द् इद दुवः ॥ ५ ॥**

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

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.

**उत नः सुभगां अरिवाचयुदस्म कृष्टयः ।**

**स्यामदिन्दस्य शर्मणि ॥ ६ ॥**

6. *Uta nah subhagāṁ arirvoceyurdasma kṛṣṭayah.  
Syāmedindrasya śarmanī.*

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.

एमाशुमाशवं भर यज्ञश्रियं नृमादनम् ।  
पतयन्मन्दयत संखम् ॥ ७ ॥

7. *Emāśumāśave bhara yajñaśriyam nr̄mādanam.  
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 धना वृत्राणांमधवः ।  
पावा वाजषु वाजिनं ॥ ८ ॥

8. *Asya pītvā śatakrato ghano vr̄trāṇāmabhavah.  
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 वाजषु वाजिनं वाजयामः शतकता ।  
धनानामिन्द्र सातये ॥ ९ ॥

9. *Tam tvā vājeṣu vājinam vājayāmah 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 रायाऽवनिमहान्त्सुपारः सुन्वतः सखा॑ ।  
तस्मा इन्द्राय गायत ॥ १० ॥

10. *Yo rāyo' vanirmahāntsupārah sunvatah 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 त्वता॒ नि षीदृतन्दृभि॑ प गायत ।  
सखाय॑ः स्तामवाहसः ॥ १ ॥

1. *Ā tvetā ni ṣīdatendramabhi pra gāyata.  
Sakhāyah stomavāhasah.*

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.

पुरूतमं पुरूणामीशान् वायोणाम ।  
इन्दुं साम् सचा॑ सुत ॥ २ ॥

2. *Purūtamam purūṇāmīśānam vāryāṇām.  
Indram 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 धा॑ ना॒ यागु॒ आ॒ भु॒वत्स॒ रा॒य॒ स॒ पुरन्ध्याम॑ ।  
गमद॑ वाज॑भिरा॒ स॒ नः॒ ॥३॥

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

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.

यस्य संस्थ न वृण्वत् हरी समत्सु शत्रवः ।  
तस्मा इन्द्राय गायत ॥४॥

4. *Yasya samsthē na vṛṇvate harī samatsu śatravah.  
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.

सुतुपाद्व सुता इम॑ शुचया यन्ति वीतय ।  
सामासा॑ दध्याशिरः ॥५॥

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

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 पीतये सृद्या वृद्धा अजायथा: ।  
इन्दु ज्यष्ठयाय सुक्रता ॥ ६ ॥

6. *Tvāṁ sutasya pītaye sadyo vriddho 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 इन्द गिवणः ।  
शं तं सन्तु पचतस ॥ ७ ॥

7. *Ā tvā viśantvāśavah somāsa indra girvanah.  
Śām 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 अवीवृधन त्वामुक्था शतकता ।  
त्वां वर्धन्तु ना गिरः ॥ ८ ॥

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

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.

अ॒ ताति॑ः सन्दिमुं वा॒जुमिन्दः सह॒स्त्रिण॑म् ।  
यस्मि॒न् विश्वा॒नि पांस्या॑ ॥ ९ ॥

9. *Akṣitotih sanedimam vājamindrah sahasriṇam.  
Yasmin viśvāni paum̄syā.*

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.

मा ना॒ मता॑ अ॒भि दु॒हन तु॒नूनामिन्द॒ गिवणः ।  
इशा॒ना॒ यवया॒ व॒धम॒ ॥ १० ॥

10. *Mā no martā abhi druhan tanūnāmindra girvanāḥ. 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*

यु॒ज्जन्ति॑ ब॒ध्नमरुषं॒ चरन्तं॒ परि॑ तु॒स्थुषः॑ ।  
राचन्त॒ राचना॑ दिवि॒ ॥ १ ॥

1. *Yuñjanti bradhnamaruṣam carantam pari tasthusah. 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.

युज्जन्त्यस्य काम्या हरी विप तसा रथं ।  
शाणा धृष्णू नृवाहसा ॥ २ ॥

2. *Yuñjantyasya kāmyā harī vipakṣasā rathe.  
Śonā dhṛṣṇū nrvāhasā.*

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.

कृतुं कृष्व कृतव पशा मया अपशसं ।  
समुषद्विरजायथा: ॥ 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 पुनर्गभत्वमरिर ।  
दधाना नाम यज्ञियम ॥ ४ ॥

4. *Ādaha svadhāmanu punargarhatvamerire.  
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 चिदारुजतुभिगुहा चिदिन्दु वह्निभिः ।  
अविन्दु उस्रिया अनु ॥ ५ ॥

5. *Vīlu cidārujatnubhirghuḥā 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.

दवयन्ता यथा मतिमच्छा विद्वसुं गिरः ।  
महामनूषत श्रुतम् ॥ ६ ॥

6. *Devayanto yathā matimacchā vidadvasum giraḥ.  
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.

इन्द्रण सं हि दृ स सञ्जगमाना अबिभ्युषा ।  
मन्दू समानवर्चसा ॥ ७ ॥

7. *Indrena sam hi drkṣase samjagamāno 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.

अनवद्यरभिद्युभिमखः सहस्रदचति ।  
गणरिन्दस्य काम्यः ॥ ८ ॥

8. *Anavadyairabhidyubhirmakhah sahasvadarcati.  
Gaṇairindrasya kāmyaiḥ.*

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.

अतः परिज्मा गहि दिवा वा राचनादधि ।  
समस्मि तृञ्जतु गिरः ॥ ९ ॥

9. *Atah parijmannā gahi divo vā rocanādadhi.  
Samasminnṛñjate 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.

इता वा सातिमीमह दिवा वा पार्थिवादधि ।  
इन्दं महा वा रजसः ॥ १० ॥

10. *Ito vā sātimīmahe divo vā pārthivādadhi.  
Indram 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*

इन्द्रमिद् गाथिना॑ बृहदिन्द्रमुकभिरुकिणः ।  
इन्द्रं वाणीरनूषत ॥ १ ॥

1. *Indramidgāthino bṛhadindramarkebhiraṅkinaḥ.*  
*Indram vāṇīraṇuṣata.*

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 इद्धया॒ः सचा॒ सम्मिश्ले॒ आ॒ वच्चायुजा॑ ।  
इन्दा॑ व॒जी॒ हि॒रण्यय॒ः ॥ २ ॥

2. *Indra iddharyoḥ sacā sammiśla ā vacoyujā.*  
*Indro vajrī hiranyayah.*

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.

इन्दा॑ दीघायु॒ च॑ ई॒सु॑ आ॒ सूर्य॑ राहयद॒ दि॒वि॑ ।  
वि॒ गा॒भिरुद्दिमरयत ॥ ३ ॥

3. *Indro dīrghāya cakṣasa ā sūryam 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.

इन्द्र वाजषु ना व सुहस्रपथनषु च ।  
उग्र उग्राभिरूतिभिः ॥ 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 वृयं महाधनं इन्द्रमभं हवामह ।  
युजं वृत्रषु वृजिणम् ॥ ५ ॥

5. *Indram vayam mahādhana indramarbhe havā-mahe. Yujam vṛtresa vajrinam.*

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 वृष्टमुं चरुं सत्रादाव तपा वृथि ।  
अस्मभ्युमपतिष्कुतः ॥ ६ ॥

6. *Sa no vṛṣannamum carum satrādāvannapā vṛdhi.  
Asmabhyam apratiṣkutah.*

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 उत्तर स्तामा इन्दस्य वृजिणः ।  
न विन्ध अस्य सुष्टुतिम् ॥ ७ ॥

7. *Tuñjetuñje ya uttare stomā indrasya vajriñah.  
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.

वृष्टा यूथव् वंसगः कृष्टीरियत्याजसा ।  
इशाना अपतिष्ठक्तः ॥ ८ ॥

8. *Vṛṣā yūtheva vamsagah kṛṣṭīriyartyojasā.  
Īśāno apratiṣkutah.*

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 पञ्चं चितीनाम ॥ ९ ॥

9. *Ya ekaścarṣanīnāṁ vasūnāmirajyati.  
Indrah pañca kṣitīnāṁ.*

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 विश्वतस्परि हवामहु जनेभ्यः ।  
अस्माकमस्तु कवलः ॥ १० ॥

10. *Indram vo viśvataspari havāmahe janebhyaḥ.  
Asmākamastu kevalah.*

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*

एन्द्रं सानुसिं रुयिं सृजित्वानं सदासहम् ।  
वर्षिष्ठमूतये भर ॥ १ ॥

1. *Endra sānasim rayim sajītvānam sadāsaḥam.  
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 यनं मुष्टिहृत्यया नि वृत्रा रुणधामह।  
त्वातासा न्यवता ॥ २ ॥

2. *Ni yena muṣṭihatyayā ni vṛtrā ruṇadhāmahai.  
Tvotāso 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.

इन्द्रं त्वातासु आ वृयं वर्जं घना ददीमहि।  
जयेम् सं युधि स्पृधः ॥ ३ ॥

3. *Indra tvatāsa ā vayam vajram ghanā dadimahi.  
Jayema sam yudhi spṛdhah.*

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.

वृथं शूरभिरस्त्रभिरिन्द्र त्वया युजा वृथम् ।  
सासह्याम पृतन्यतः ॥ ४ ॥

4. *Vayam śurebhirastrabhirindra 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.

महाँ इन्दः परश्च नु महित्वमस्तु वज्रिण ।  
द्यान पथिना शवः ॥ ५ ॥

5. *Mahāṁ indrah paraśca nu mahitvamastu vajriṇe.  
Dyaurna prathinā śavah.*

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 आशत् नरस्ताकस्य सनिता ।  
विप्रासा वा धियायवः ॥ ६ ॥

6. *Samohe vā ya āśata narastokasya sanitau.  
Viprāso vā dhiyāyavah.*

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

यः कुर्ति॑ सामुपातमः समुद्र॒इव॑ पिन्वत् ।  
उवीरापा॒ न काकुद॑ः ॥ ७ ॥

7. *Yah kukṣih somapātamah samudra iva pinvate.  
Urvīrāpo na kākudah.*

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.

एवा ह्यस्य सूनृता॑ विरूप्षी॒ गामती॑ मुही॑ ।  
पक्वा॒ शाखा॒ न दाशुष्ट॑ ॥ ८ ॥

8. *Evā hyasya sūnṛtā virapśī gomati 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.

एवा हि तु॒ विभूतय॑ ऊतय॑ इन्द॑ मावत् ।  
सद्यश्चित् सन्ति॑ दाशुष्ट॑ ॥ ९ ॥

9. *Evā hi te vibhūtaya ūtaya indra māvate.  
Sadyaścit 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 स्ताम् उक्थं च शंस्या ।  
इन्द्राय सामपीतय ॥ १० ॥

10. *Evā hyasya kāmyā stoma uktham ca śamsyā.  
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*

इन्द्रहि मत्स्यन्धसा विश्वभिः सामपवभिः ।  
महां अभिष्टिराजसा ॥ १ ॥

1. *Indrehi matsyandhaso viśvebhiḥ somaparvabhiḥ.  
Mahāṁ 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 मुन्दिमिन्द्राय मुन्दिन ।  
चक्रिं विश्वानि चक्रय ॥ २ ॥

2. *Emenam srjatā sute mandimindrāya mandine.  
Cakrim 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.

मत्स्वा॑ सुशिप्र म॒न्दिभि॒ः स्ताम॒भिविश्वचषण॑ ।  
सच्च॒षु सव॒नष्वा॑ ॥ ३ ॥

3. *Matsvā suśipra mandibhiḥ stomebhiriśvacarṣane. Sacaiṣu savaneśvā.*

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.

असृग्मिन्द तु गिरः पति॒ त्वामुद्हासत ।  
अजाषा॑ वृषभं पतिम॑ ॥ ४ ॥

4. *Asṛgramindra te girah prati tvāmudahāsata.  
Ajoṣā vṛṣabham 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 चित्रम॒वागाध॑ इन्दु॒ वरण्यम॑ ।  
असृदित्ते॑ विभु॒ प्रभु॑ ॥ 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 चाद्यन्द राय रभस्वतः ।  
तुविद्युम् 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 ।  
विश्वायुधर्ही 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 धृहि श्रवा बृहद द्युम्नं सहस्रसातमम ।  
इन्द ता रथिनीरिषः ॥ ८ ॥

8. *Asme dhehi śravo bṛhad dyumnam sahasrasāt-mam.  
Indra tā rathinīriṣah.*

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 गीभिगृणन्ते त्रुग्मियम ।  
हाम् गन्तारमूतये ॥ ९ ॥

9. *Vasorindram vasupatim gīrbhirgrṇanta ḥgmiyam.  
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 शुषमचति ॥ १० ॥

10. *Sutesute nyokase brhad brhata edarih.  
Indrāya śuṣamarcati.*

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 चन्त्यकमुकिणः ।  
ब्रह्माणस्त्वा शतकत् उद्वंशमिव यमिर ॥ १ ॥

1. *Gāyanti tvā gāyatrīṇo'rcantyarkamarkināḥ.  
Brahmāṇastvā śatakrata udvamśamiva 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.

यत्साना॒ः सानुमारुहूद् भूयस्पष्ट् कर्त्वम् ।  
तदिन्दा॒ अर्थ॑ चतति यूथने 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.

यु॒ वा हि क॒शिना॒ हरी॒ वृष्णा॒ क यु॒पा॑ ।  
अर्था॑ न इन्द् सामपा॒ 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.

एहि॒ स्तामाँ॑ अ॒भि॒ स्वरा॒ भि॒ गृणी॒ह्या॒ रुव ।  
बह्य॑ च ना॒ वसा॒ सचन्द॑ युङ्मं॒ 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.

**उक्थमिन्द्राय शंस्यं वधनं पुरुनिष्ठिधौ ।  
शका यथा सुतषु पा रारणत सुख्यषु च ॥ ५ ॥**

5. *Ukthamindrāya śaṁsyam vardhanam puruniṣhi-dhe. Śakro yathā sutesu no rāranat 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 इमहु तं राय तं सुवीयौ ।  
स शक उत नः शकदिन्दा वसु दयमानः ॥ ६ ॥**

6. *Tamit sakhitva īmahe tam rāye tam suvīrye.  
Sa śakra uta nah śakadindro vasu dayamānah.*

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 सुनिरज्जमिन्दु त्वादात्मिद यशः ।  
गवामप वजं वृथि कृणुष्व राथा अदिवः ॥ ७ ॥**

7. *Suvivṛtam sunirajamindra tvādātamidyāśah.  
Gavāmapa vrajam vṛdhī 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.

**नृहि त्वा रादसी उभ ऋध्यायमाणमिन्वतः ।  
जषः स्ववतीरुपः सं गा अस्मभ्यं धूनुहि ॥८॥**

8. *Nahi tvā rodasī ubhe ṛghāyamāṇaminvataḥ.  
Jesah svarvāttrapah sam gā asmabhyam 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.

**आश्रुत्कण श्रुधी हवं नू चिद्धधिष्व म गिरः ।  
इन्द्र स्तामिमिं मम कृष्वा युजश्चदन्तरम् ॥९॥**

9. *Āśrutkarṇa śrudhī havam nū ciddadhiṣva me  
girah. Indra stomamimam mama kṛṣvā yujaści-  
dantaram.*

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.

विद्या हि त्वा वृषन्तमं वाजेषु हवनश्रुतम् ।  
वृषन्तमस्य हूमह ऊतिं सहस्रसात्माम् ॥ १० ॥

10. *Vidmā hi tvā vṛṣantamāṁ vājeṣu havanaśrutam.  
Vṛṣantamasya hūmaha ūtim sahasrasātmaṁ.*

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 सूतिर कृधी सहस्रसामृषिम् ॥ ११ ॥

11. *Ā tū na indra kausika mandasānāḥ sutam piba.  
Navyamāyuh pra sūtira kṛdhī sahasrasāmr̥ṣim.*

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 गिर्वणा गिरद्गुमा भवन्तु विश्वतः ।  
वृद्धायुमनु वृद्धया जुष्टा भवन्तु जुष्टयः ॥ १२ ॥

12. *Pari tvā girvāṇo gira imā bhavantu viśvataḥ.  
Vṛddhāyumanu vṛddhayo juṣṭā bhavantu juṣṭayah.*

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*

इन्दुं विश्वा॑ अवीवृधन्त्समुद्व्यचसं गिरः ।  
रथीतमं रथीनां वाजानां सत्पतिं पतिम् ॥१॥

1. *Indram viśvā avīvṛdhantsamudravyacasam girah.  
Rathitamam rathinām vājānām satpatim 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.

सूख्य ते इन्द्र वाजिना॒ मा भेम शवसस्पत ।  
त्वामभि॒ प णानुमा॒ जतारुमपराजितम् ॥२॥

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

पूर्वीरिन्दस्य रातया॒ न वि दस्यन्त्यूतयः ।  
यदी॒ वाजस्य गामतः स्तातृभ्या॒ मंहत मुघम् ॥३॥

*Pūrvīrindrasya rātayo na vi dasyantyūtayah.  
Yadī vājasya gomataḥ stotrbhyo 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 कविरमिताजा अजायत ।  
इन्द्रा विश्वस्य कर्मणो धर्ता वज्री पुरुष्टुतः ॥ ४ ॥

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

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 वृलस्य गामता पावरदिवा बिलम् ।  
त्वं दुवा अबिभ्युषस्तुज्यमानास आविषुः ॥ ५ ॥

5. *Tvāṁ valasya gomato'pāvaradrivo bilam.  
Tvāṁ devā abibhyuṣastujyamānāsa āviṣuh.*

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 रातिभिः पत्यायं सिन्धुमावदन् ।  
उपातिष्ठन्त गिवणा विदुष्ट तस्य कारवः ॥ ६ ॥

6. *Tavāham śūra rātibhiḥ pratyāyam sindhumāvadan. Upātiṣṭhanta girvano viduṣte tasya kāravah.*

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.

मायाभिरिन्द्र मायिनं त्वं शुष्णुमवातिरः ।  
विदुष्ट तस्य मधिरास्तषां श्रवांस्युत्तिर ॥७॥

7. *Māyābhīrin dra māyinam tvam śuṣṇamavātirah.  
Viduṣte tasya medhirāsteṣāṁ śravāṁsyuttira.*

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.

इन्द्रमीशानुमाजसाभि स्तामा अनूषत ।  
सहस्रं यस्य रातय उत वा सन्ति भूयसीः ॥८॥

8. *Indramīśānamojasābhi stomā anūṣata.  
Sahasram yasya rātaya uta vā santi bhūyasiḥ.*

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, Kanya Medhatithi Rshi*

अग्निं दूतं वृणीमहु ह्यतारं विश्ववदसम ।  
अस्य यज्ञस्य सुकर्तुम ॥ १ ॥

1. *Agnim dūtam vṛṇīmahe hotāram 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 पुरुप्रियम् ॥ 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.

अग्ने दुर्वाँ इहा वह जज्ञाना वृक्तबहिष ।  
असि हाता न इड्यः ॥ ३ ॥

3. *Agne devāṁ ihā vaha jajñāno vrktabarhiṣe.  
Asi hotā na īdyah.*

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 यदग्ने यासि दूत्यम् ।  
दुवरा सत्सि ब्रह्मि ॥ ४ ॥

4. *Tāṁ 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.

घृताहवन दीदिवः पति ष्म रिषता दह।  
अग्ने त्वं रे अस्विनः ॥ ५ ॥

5. *Gṛtāhavana dīdivah prati śma riṣato daha.  
Agne tvam rakṣasvinah.*

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

अग्निनाग्निः समिध्यत कविगृहपतियुवा।  
हव्यवाड जुह्वास्यः ॥ ६ ॥

6. *Agnināgnih samidhyate kavirgrhapatiryuvā.  
Havyavād juhvāsyah.*

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).

कविमग्निमुप स्तुहि सत्यधर्माणमध्वर।  
द्वममीवचातनम ॥ ७ ॥

7. *Kavimagnimupa stuhi satyadharmaṇamadhvare.  
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.

यस्त्वामग्नं हृविष्पतिदूतं दत्तं सपुयति ।  
तस्य स्म पाविता भव ॥ ८ ॥

8. *Yastvāmagne havispatirdūtam̄ 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 द्रववीतय हृविष्पां आविवासति ।  
तस्म पावक मृल्य ॥ ९ ॥

9. *Yo agnīm̄ devavītaye havismām̄ āvivāsati.  
Tasmai pāvaka mṛlaya.*

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 ग्रे द्रवां इहा वह ।  
उपं यज्ञं हृविश्च नः ॥ १० ॥

10. *Sa nah pāvaka dīdivo'gne devām̄ ihā vaha.  
Upa yajñam̄ haviśca nah.*

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 गायत्रेण नवीयसा ।  
रुयिं वीरवत्तमिषम ॥ ११ ॥

11. *Sa nah stavāna ā bhara gāyatréṇa navīyasā.  
Rayim̄ 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.

अग्ने शुक्रेण शाचिषा विश्वाभिद्वहूतिभिः ।  
इमं स्तामं जुषस्व नः ॥ १२ ॥

12. *Agne śukreṇa śociṣā viśvābhīrdevahūtibhiḥ.  
Imam stomaṁ juṣasva nah.*

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, Kanya Medhatithi Rshi*

सुसमिद्धा न आ वह द्वाँ अग्ने हविष्मते ।  
हातः पावक् यक्षि च ॥ १ ॥

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

Agni, invoked, lighted and blazing resplendent, 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 द्ववशु नः कव ।  
अद्या कृणुहि वीतये ॥ २ ॥

2. *Madhumantam tanūnapād yajñam deveṣu nah  
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.

नराशंसमिह प्रियमस्मिन यज्ञ उप ह्वय ।  
मधुजिह्वं हविष्कृतम् ॥ ३ ॥

3. *Narāśāṁsamiha priyamasmin yajña upa hvaye.  
Madhujihvam haviskṛtam.*

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.

अग्नि सुखतम् रथे द्रवाँ इच्छित आ वहा ।  
अस्मि हाता मनुहितः ॥ ४ ॥

4. *Agne sukhatame rathe devāñ ilita ā vaha.  
Asi hotā manurhitah.*

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.

स्तूणीत ब्रह्मिरानुषग घृतपृष्ठं मनीषिणः ।  
यत्रामृतस्य च ठेणम् ॥ ५ ॥

5. *Strṇīta barhirānuṣag ghṛtapaṛṣṭham manīṣināḥ.  
Yatrāmṛtasya cakṣanām.*

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 श्रयन्तामृतावृथा द्वारा दुवीरसुश्चतः ।  
अद्या नूनं च यष्टव ॥ ६ ॥

6. *Vi śrayantāmṛtāvṛdho dvāro devīrasaścataḥ.  
Adyā nūnam 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 सुपशसा स्मिन यज्ञ उप ह्य ।  
इदं ना ब्रह्मिसद ॥ ७ ॥

7. *Naktoṣāsā supeśasā'smin yajñā upa hvaye.  
Idam 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 ह्य हातारा दव्या कवी ।  
यज्ञं ना य तामिमम ॥ ८ ॥

8. *Tā sujihvā upa hvaye hotārā daivyā kavī.  
Yajñām 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 दुवीमयाभुवः ।

बृहिः सीदन्त्वस्त्रिधः ॥ ९ ॥

9. *Ila sarasvatī mahī tisro devīrmayobhuvaḥ.  
Barhiḥ sīdantvasridhah.*

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 त्वष्टारमग्रियं विश्वरूपमुप ह्य ।

अस्माकंमस्तु कवलः ॥ १० ॥

10. *Iha tvastāramagriyam viśvarūpamupa hvaye.  
Asmākamastu kevalah.*

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 दक्ष दुवभ्या हुविः ।

प दातुरस्तु चतनम ॥ ११ ॥

11. *Ava srjā vanaspate deva devebhyo havih.  
Pra dātura stū 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

yajnics who offer the libations.

स्वाहा॑ यज्ञं कृणातुनन्दाय॑ यज्वना॒ गृह॑ ।  
तत्र॑ दुवाँ॒ उप॑ ह्वय॑ ॥ १२ ॥

12. *Svāhā yajñam kṛṇotanendrāya yajvano grhe. Tatra devān 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, Kanya Medhatithi Rshi*

एभिरग्नु॑ दुवा॒ गिरा॒ विश्वभिः॑ सामपीतय॑ ।  
दुवभिर्याहि॑ यर्ष॑ 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.

आ॒ त्वा॑ कण्वा॑ अहूषत॑ गृणन्ति॑ विप॑ तु॒ धियः॑ ।  
दुवभिरग्नु॑ आ॒ गः॑हि॑ ॥ २ ॥

2. *Ā tvā kaṇvā ahūṣata gr̄ṇanti vipra te dhiyah. 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 भगम् ।  
आदित्यान मारुतं गुणम ॥ ३ ॥

3. *Indravāyū bṛhaspatim mitrāgnim pūṣanam bhagam. Ādityān mārutam 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 भियन्त इन्द्रवा मत्सरा मादयिष्णवः ।  
द्रप्सा मध्वश्चमूषदः ॥ ४ ॥

4. *Pra vo bhriyanta indavo matsarā mādayiṣṇavah.  
Drapsā madhvāścamuṣadah.*

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

इळत् त्वामवस्यवः कण्वासा वृक्तबहिषः ।  
हुविष्मन्ता अरुडकृतः ॥ ५ ॥

5. *Īlate tvāmavasyavah kanvāso vṛktabarhiṣah.  
Haviṣmanto arāṅkṛtah.*

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 द्रवान्त्सामर्पीतय ॥ ६ ॥

6. *Gṛhtapṛṣṭhā 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 यजत्रां ऋत्तावृथा ग्रु पत्नीवतस्कृधि ।  
मध्वः सुजिह्वा पायय ॥ ७ ॥

7. *Tān yajatrāṁ ṛtāvṛdho'gne patnīvataskṛdhi.  
Madhvah 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 ।  
मधारग्रु वषटकृति ॥ ८ ॥

8. *Ye yajatrā ya īdyāste te pibantu jihvayā.  
Madhoragne vaseṭkṛti.*

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

आकीं सूर्यस्य राचनाद् विश्वान् द्वाँ उषबुधः ।  
विपा हातुह वं ति ॥ ९ ॥

9. *Ākīm sūryasya rocanād viśvān devān uṣarbudhah. Vipro hoteha 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).

विश्वभिः सम्यं मध्व गृ इन्दण वायुना ।  
पिबा मित्रस्य धामभिः ॥ 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 हाता मनुहिता ग्रं यज्ञषु सीदसि ।  
समं ना अध्वरं यज ॥ ११ ॥

11. *Tvaṁ hotā manurhito'gne yajñeṣu sīdasi.  
Semam 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.

यु वा ह्यरुषी रथं हृरिता दव रुहितः ।  
ताभिद्वाँ इहा वह ॥ १२ ॥

12. *Yukṣvā hyaruṣī rathe harito deva rohitah.  
Tābhīrdevāḥ 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,  
Kanya Medhatithi Rshi*

इन्द्र सामं पिब ऋतुना त्वा विशुन्त्वन्दवः ।  
मत्सरासस्तदाकसः ॥ १ ॥

1. *Indra somam piba ṛtunā'' tvā viśantvindavah.  
Matsarāsastadokasah.*

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 पिबत ऋतुना पात्राद यज्ञं पुनीतन ।  
यूयं हि ष्ठा सुदानवः ॥ २ ॥

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

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 grñīhi no gnāvo nestah piba rtunā.  
Tvaṁ 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.

अग्ने दुवाँ इहा वह सादया यानिषु त्रिषु ।  
परि भूष पिब ऋतुना ॥ ४ ॥

4. *Agne devām ihā vaha sādayā yoniṣu triṣu.  
Pari bhūṣa piba rtunā.*

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.

बाह्माणादिन्दु राधसः पिबा स ममृतूरनु ।  
तवद्धि सख्यमस्तृतम ॥ ५ ॥

5. *Brāhmaṇādindra rādhasaḥ pibā somamṛtūmrānu.  
Taveddhi sakhyamaśrtam.*

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 ईधृतवत् मित्रावरुण दूलभम् ।  
ऋतुना यज्ञमाशाथ ॥ ६ ॥

- 
6. *Yuvam̄ dakṣam̄ dhrtavrata mitrāvaraṇa  
dūlabham. Rtunā yajñamāśāthe.*

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.

**द्रविणादा द्रविणसा गावहस्तासा अध्वर ।  
यज्ञषु द्रवमीक्षत ॥ ७ ॥**

7. *Dravīṇodā dravīṇaso grāvahastāso adhvare.  
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.

**द्रविणादा ददातु ना वसूनि यानि शृण्वर ।  
द्रवषु ता वनामह ॥ ८ ॥**

8. *Dravīṇodā 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.

**द्रविणादा: पिपीषति जुहात् प च तिष्ठत ।  
नृष्टादृतुभिरिष्यत ॥ ९ ॥**

9. *Dravīṇodāḥ pipīṣati juhota pra ca tiṣṭhata.  
Neṣṭrādṛtubhiriṣyata.*

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.

यत्त्वा तुरीयमृतुभिदविणादा यजामह।  
अधे स्मा ना दुदिभव॥ १० ॥

10. *Yattvā turīyamṛtubhirdraviṇodo 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 दीद्यग्नि शुचिवता।  
ऋतुना यज्ञवाहसा॥ ११ ॥

11. *Aśvinā pibatām madhu dīdyagnī śucivrataḥ.  
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।  
द्रवान दवयत यज॥ १२ ॥

12. *Gāhapatyena 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, Kanya Medhatithi Rshi*

आ त्वा॑ वहन्तु॒ हरया॒ वृषणं॒ सामपीतय॑ ।  
इन्द॑ त्वा॒ सूरच॒ ासः॒ ॥१॥

1. *Ā tvā vahantu harayo vṛṣṇam̄ somapītaye.  
Indra tvā sūracakṣasah.*

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.

इमा॑ धाना॒ घृतस्नुवा॒ हरी॑ इहाप॒ व॒ ातः॑ ।  
इन्द॑ सुखतम्॒ रथ॒ ॥२॥

2. *Imā dhānā ghṛtasnuvo harī ihopa vaksataḥ.  
Indram̄ 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 पातहवामहु इन्दं पयत्यध्वर । इन्दं सामस्य पीतय ॥ ३ ॥

3. *Indram prātarhavāmaha indram prayatyadhware.  
Indram 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 कुशिभिः ।

सुत हि त्वा हवामह ॥ ४ ॥

4. *Upa nah 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 गृह्युपदं सवनं सुतम ।

गारा न त्रषितः पिब ॥ ५ ॥

5. *Semam nah stomamā gahyupedam savanam  
sutam. Gauro na trṣitah 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 ब्रह्मिषि ।  
तां इन्द् 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 अग्रिया हृदिस्पृगस्तु शन्तमः ।  
अथा सामं सुतं पिब ॥ ७ ॥

7. *Ayam te stomo agriyo hṛdisprgastu śantamah.  
Athā somam 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. *Viśvamitsavanam 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 पृण् गाभिरश्वः शतकता ।  
स्तवाम त्वा स्वाध्यः ॥ ९ ॥

9. *Semam nah kāmamā prṇa gobhiraśvaih 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, Kanya Medhatithi Rshi*

इन्द्रावरुणयारुहं सुमाजारव् आ वृण् ।  
ता ना मृलात इदृशं ॥ १ ॥

1. *Indrāvaruṇayorahaṁ samrājorava ā vrne.  
Tā no mṛlāta idrše.*

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 वसु हव् विप्रस्य मावतः ।  
धृतारा चषणीनाम ॥ २ ॥

2. *Gantārā hi stho' vase havam viprasya māvataḥ.  
Dhartārā carṣanīnām.*

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 तपयथा मिन्दावरुण राय आ ।  
ता वां नदिष्ठमीमह ॥ ३ ॥

3. *Anukāmam tarpayethāmindrāvaruna rāya ā.  
Tā vām nedīṣṭhamīmahe.*

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 ।  
भूयाम् वाजदाव्नाम ॥ ४ ॥

4. *Yuvāku hi śacīnām yuvāku sumatīnām.  
Bhūyāma vājadāvnām.*

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 सहस्रदाव्नां वरुणः शंस्यानाम ।  
कतुभवत्युक्थ्यः ॥ ५ ॥

5. *Indrah sahasradāvnām varuṇah śamsyānām.  
Krurbhavatyukthyah.*

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.

तयारिद्वसा वृयं सूनम् नि च धीमहि ।  
स्यादुत प्रचन्नम ॥ ६ ॥

6. *Tayloridavasā vayam 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.

इन्दावरुण वामः हुव चित्राय राधस ।  
अस्मान्त्सु जिग्युषस्कृतम ॥ ७ ॥

7. *Indrāvaraṇa vāmaham huve citrāya rādhase.  
Asmāntsu jigyusaskṛtam.*

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.

इन्दावरुण नू नु वां सिषासन्तीषु धीष्वा ।  
अस्मभ्यं शाम् यच्छतम ॥ ८ ॥

8. *Indrāvaraṇa nū nu vāṁ siṣāsanṭiṣu dhīṣvā.  
Asmabhyāṁ 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 सुष्टुतिरिन्दावरुण यां हुव ।  
यामृधाथ् सुधस्तुतिम ॥ ९ ॥

9. *Pra vāmaśnotu suṣṭutirindrāvaraṇa yāṁ huve.  
Yāmr̥dhāthe 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, Kanya Medhatithi Rshi*

सामानं स्वरणं कृषुहि ब्रह्मणस्पत ।  
क् रीवन्तं य आशिजः ॥ १ ॥

1. *Somānam svaraṇam kṛṣṇuhि brahmanaspate. 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 रुवान् या अमीवहा वसुवित पुष्टिवर्धनः ।  
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 अरुषा धूतिः पण्ड मत्यस्य ।  
रा णा ब्रह्मणस्पत ॥ ३ ॥

3. *Mā nah śamso araruṣo dhūrtih pranaṁ martyasya.  
Rakṣā ḥo brahmaṇaspatē.*

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 घा वीरा न रिष्यति यमिन्द्रा ब्रह्मणस्पतिः ।  
सामा हिनाति मत्यम् ॥ ४ ॥

4. *Sa ghā vīro na riṣyati yamindro brahmaṇaspatiḥ.  
Somo hinoti martyam.*

Surely that brave man never suffers any hurt or injury whom Indra, lord giver of honour, Brahmaṇaspati, 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 ब्रह्मणस्पतु साम् इन्दश्च मत्यम् ।  
द्वि णा पात्वंहसः ॥ ५ ॥

5. *Tvam tam brahmaṇaspatē soma indraśca  
martyam. Dakṣiṇā pātvamhasah.*

Brahmaṇaspati, 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.

सदस्पतिमद्भुतं पि॒यमि॒न्दस्य का॒म्यम् ।  
सु॒निं म॒धामया॒सिषम् ॥ ६ ॥

6. *Sadasaspatimadbhutam 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.

यस्मा॒द्वृत न सि॒ध्यति यज्ञा वि॒पश्चित्शच्न ।  
स धी॒नां याग्मि॒न्वति ॥ ७ ॥

7. *Yasmādrte na sidhyati yajño vipaścitaścana.  
Sa dhīnām 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.

आदृ॒ध्नाति हृवि॒ष्कृतिं पा॒ञ्चं कृणा॒त्यध्वरम् ।  
हा॒त्रा दु॒वषु गच्छति ॥ ८ ॥

8. *Ādrdhnoti haviṣkṛtim prāñcam 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.

नराशंसं सुधृष्टमपश्यं सुपथस्तमम् ।  
दिवा न सद्मामखसम ॥ ९ ॥

9. *Narāśaṁsam sudhrṣṭamamapaśyam 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 Devataḥ, Kanva Medhatithi Rshi*

पति त्यं चारुमध्वरं गापीथाय प हूयस ।  
मुरुद्धिरग्नु आ गहि ॥ १ ॥

1. *Prati tyam cārumadhvaram gopīthāya pra hūyase. Marudbhiraṅga 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).

नुहि दुवा न मत्या' महस्तव कतुं प्रः ।  
मुरुद्धिरग्नु आ गहि ॥ २ ॥

2. *Nahi devo na martyo mahastava kratum parah. Marudbhiraṅga ā gahi.*

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

य महा रजसा विदुविश्वं दुवासा अदुहः ।  
मरुद्धिरग्नु आ गौहि ॥ ३ ॥

3. *Ye maho rajaso vidurviśve devāso adruhah.  
Marudbhira gna 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 उग्रा अकमानूचुरनाधृष्टासु आजसा ।  
मरुद्धिरग्नु आ गौहि ॥ ४ ॥

4. *Ya ugrā arkamānrcuranādhṛṣṭāsa ojasā.  
Marudbhira gna 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 शुभा घरवपसः सुत्रासा रिशादसः ।  
मरुद्धिरग्नु आ गौहि ॥ ५ ॥

5. *Ye śubhrā ghoravarpasāḥ suksatrāso riśādasāḥ.  
Marudbhira gna 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 नाकस्याधि राच्चन दिवि दुवासु आसत ।  
मरुद्धिरग्नु आ गौहि ॥ ६ ॥

6. *Ye nākasyādhi rocane divi devāsa āsate.  
Marudbhira gna 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 इ॒ङ्ग्यन्ति पवतान् तिरः समुद्रमण्वम् ।  
मरुद्धि॒रग्नु आ गहि ॥ ७ ॥

7. *Ye īṅkhayanti parvatān tirah samudramarnavam.  
Marudbhirañgna 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 समुद्रमाजसा ।  
मरुद्धि॒रग्नु आ गहि ॥ ८ ॥

8. *Ā ye tanvanti raśmibhistirah samudramojasā.  
Marudbhirañgna 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 पूर्वपीतय सृजामि साम्यं मधु ।  
मरुद्धि॒रग्नु आ गहि ॥ ९ ॥

9. *Abhi tvā pūrvapītaye srjāmi somyam madhu.  
Marudbhirañgna 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, Kanya Medhatithi Rshi*

अयं द्वायु जन्मन् स्तामा विपर्भिरास्या ।

अकारि रत्नधातमः ॥ १ ॥

1. *Ayam devāya janmane stomo viprebhīrāsayā.*  
*Akāri ratnadhadhātamah.*

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 उमनसा हरी ।

शमीभियज्ञमाशत ॥ २ ॥

2. *Ya indrāya vacoyujā tataksurmanasā hari.*  
*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 गासत्याभ्यां परिज्मानं सुखं रथम् ।

त न्धनुं सबदुघाम ॥ ३ ॥

3. *Takṣannāsatyābhyaṁ 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 ।  
ऋभवा॑ विष्ट्यकत ॥ ४ ॥

4. *Yuvānā pitarā punah satyamantrā ṛjūyavah.  
Rbhavo viṣṭyakrata.*

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 वा॒ मदासा॒ अग्मतन्दण॑ च मूरुत्वता॑ ।  
आदित्यभिश्च॒ राजभिः॑ ॥ ५ ॥

5. *Sam̄ 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 चमुसं नवं त्वष्टुदुवस्य॑ निष्कृतम॑ ।  
अकृत चतुरः॑ पुनः॑ ॥ ६ ॥

6. *Uta tyam̄ camasam̄ navam̄ tvaṣṭurdevasya niṣkr-tam.  
Akarta caturaḥ punah.*

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 ना॒ रक्तानि॒ धत्तन्॒ त्रिरा॒ साप्तानि॒ सुन्वत्॑ ।  
एकमकं॑ सुशस्तिभिः॑ ॥ ७ ॥

8. *Te no ratnāni dhattana trirā sāptāni sunvate.  
Ekamekaṁ 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.

अधारयन्त वह्या भजन्त सुकृत्यां।  
भागं दुवषु यज्ञियम् ॥ ८ ॥

8. *Adhārayanta vahnayo'bhajanta sukṛtyayā.  
Bhāgam 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

*Indragni Devate, Kanya Medhatithi Rshi*

इहन्दाग्नी उप ह्य तयारित्स्ताममुश्मसि ।  
ता सामं सामपातमा ॥ १ ॥

1. *Ihendrāgnī upa hvaye tayloritstomamuśmasi.  
Tā somam̄ somapātama.*

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 शंसतन्दाग्री शुभता नरः ।  
ता गायत्रेषु गायत ॥ २ ॥

2. *Tā yajñeśu pra śamsatendrāgnī śumbhatā narah.  
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 इन्दाग्री 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 सवनं सुतम ।  
इन्दाग्री एह गच्छताम ॥ ४ ॥

4. *Ugrā santā havāmaha upedam̄ savanam̄ 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 उ उब्जतम ।  
अपजाः सन्त्वत्रिणः ॥ ५ ॥

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

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.

तन् सत्यन् जागृतमधि पचतुन् पुद ।  
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, Kanya Medhatithi Rshi*

प्रात्युजा वि बोधयाश्विनावह गच्छताम ।  
अस्य सामस्य पीतये ॥ 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 दुवा दिविस्पृशा ।  
आश्विना ता हवामह ॥ २ ॥

2. *Yā surathā Rathītamobhā devā divisprśā.  
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 मधुपत्यश्विना सूनृतावती ।  
तया यज्ञं मिमि तत्म ॥ ३ ॥

3. *Yā vām kaśā madhumatyaśvinā sūnṛtāvatī.  
Tayā yajñām 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 रथन् गच्छथः ।  
अश्विना सामिना गृहम ॥ ४ ॥

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

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.

हिरण्यपाणिमूर्तय सवितारमुप ह्य ।  
स चत्ता द्रवता पुदम ॥ ५ ॥

5. *Hiranyapāñimūtaye 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. *Apāṁ napātamavase 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 हवामहृ वस शिच्चित्रस्य राधसः ।  
सवितारं नृच त्सम ॥ ७ ॥

7. *Vibhaktāram havāmahe vasościtrasya rādhasah.  
Savitāram 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 शुभ्मति ॥ ८ ॥

8. *Sakhāya ā ni śidata savitā stomyo nu nah.  
Dātā rādhāṁsi 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.

अग्ने पत्नीरिहा वह दुवानामुशतीरुपं ।  
त्वष्टारं सामपीतय ॥ ९ ॥

9. *Agne patnīrihā vaha devānāmuśatīrupa.  
Tvaṣṭāram 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 अग्ने इहावसु हात्रां यविष्ठ भारतीम् ।  
वरुत्रां धिषणां वह ॥ १० ॥

10. *Ā gnā agna ihāvase hotrāṁ yaviṣṭha bhāratīm.  
Varūtrāṁ dhiṣaṇāṁ 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 मुहः शमणा नृपतीः ।  
अच्छि अपत्राः सचन्ताम् ॥ ११ ॥

12. *Abhi no devīravasā mahā śarmanā nṛpatnīḥ.  
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 ह्य वरुणानीं स्वस्तयै ।**

**अग्नायीं सामपीतयै ॥ १२ ॥**

12. *Ihendrāṇīmupa hvaye varuṇānūṁ svastaye.  
Agnāyīṁ somapītaye.*

I invoke Indrani, light of the sun, Varunani, coolness of water and soothing softness of air, and Agnayi, 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 द्या: पृथिवी च न इमं यज्ञं मिमि ताम् ।**

**पिपूतां ना भरीमभिः ॥ १३ ॥**

13. *Mahī dyauḥ pṛthivī ca na imāṁ yajñāṁ mimikṣatām. Pipṛtāṁ 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 घृतवृत्पया विपाँ रिहन्ति धीतिभिः ।**

**गन्धवस्य धुव पुद ॥ १४ ॥**

14. *Tayloridghṛtavatpayo 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 त्रा निवशनी ।  
यच्छा नः शम् सुपथः ॥ १५ ॥

15. *Syonā prthivi bhavānṛksarā 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 द्रवा अवन्तु ना यता विष्णुविचकम् ।  
पृथिव्याः सुमधमभिः ॥ १६ ॥

16. *Ato devā avantu no yato viṣṇurvicakrame.  
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 Prakrti through which Vishnu, lord omnipresent, created the universe (of five elements, Virat and Prakriti).

इदं विष्णुवि चकम् त्रधा नि देध प्रदम् ।  
समू हमस्य पांसुर ॥ १७ ॥

17. *Idam viṣṇurvi cakrame tredhā ni dadhe padam.  
Samūlhamasya pāṁsure.*

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

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

**त्रीणि पृदा वि चक्रम् विष्णुगुपा अदाभ्यः ।  
अता धर्माणि धारयन् ॥ १८ ॥**

18. *Trīṇi padā vi cakrame viṣṇurgopā adābhayah.  
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.

**विष्णाः कर्माणि पश्यत् यतो व्रतानि पस्पश ।  
इन्द्रस्य युज्यः सखा ॥ १९ ॥**

19. *Viṣṇoh 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.

**तद्विष्णाः परमं पुदं सदा पश्यन्ति सूरयः ।  
दिवीव च तुरात्तम ॥ २० ॥**

20. *Tadviṣṇoh paramam padam sadā paśyanti sūra-yah.  
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.

तद्विपासा विपन्यवा जागृवांसः समिन्धत ।  
विष्णायत्परमं पदम् ॥ २१ ॥

21. *Tadviprāso vipanyavo jāgrvāṁsaḥ samindhate. Viṣṇoryat paramam 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,  
Kanya Medhatithi Rshi*

तीव्राः सामास् आ गह्यशीवन्तः सुता इम ।  
वायो तान्पस्थितान्पिब ॥ १ ॥

1. *Tivrāḥ somāsa ā gahyāśīrvantah 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 द्रवा दिविस्पृशन्दवायू हवामह ।  
अस्य सामस्य पीतय ॥ २ ॥

2. *Ubhā devā divisprśendravāyū 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 मनोजुवा विपा हवन्त ऊतये ।

सहस्रा ग 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 वृयं हवामह् वरुणं सामपीतये ।

जुज्ञाना पूतद ासा ॥ ४ ॥

4. *Mitram vayam havāmahe varuṇam somapītaye.  
Jajñānā pūtadakṣasā.*

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 यावृतावृथावृतस्य ज्यातिष्पती ।

ता मित्रावरुणा हुवे ॥ ५ ॥

5. *Rtena 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. *Varunah prāvitā bhuvan mitro viśvābhirūtibhih.  
Karatāṁ nah surādhasah.*

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.

मुरुत्वन्तं हवामह् इन्द्रमा सामपीतय ।  
सुजूर्गणनं तृम्पतु ॥ ७ ॥

7. *Marutvantam havāmaha indramā somapītaye.  
Sajūrganena 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.

इन्द्रज्यष्ठा मरुद्रणा दवासः पूषरातयः ।  
विश्व मम श्रुता हवम ॥ ८ ॥

8. *Indrajyeṣṭhā marudgaṇā devāsaḥ pūṣarātayah.  
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.

हृत वृत्रं सुदानव् इन्द्रण् सहसा युजा ।  
मा ना दुःशांस इशत ॥ ९ ॥

9. *Hata vṛtrāṁ sudānava indreṇa sahasā yujā.  
Mā no duḥśāmsa 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.

विश्वान्दुवान्हवामह मरुतः सामपीतय ।  
उगा हि पृश्निमातरः ॥ १० ॥

10. *Viśvān devān havāmahe marutah somapītaye.  
Ugrā hi prśnimātarah.*

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 तन्युतुमरुतामति धृष्णुया ।  
यच्छुभं याथना नरः ॥ ११ ॥

11. *Jayatāmiva tanyaturmarutāmeti dhṛṣṇuyā.  
Yacchubham 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 nah.  
Maruto mṛlayantu nah.*

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

आ पूषञ्चित्रबहिष्माघृणं ध्रुणं द्विवः ।  
आजा नुष्टं यथा पुशुम् ॥ १३ ॥

13. *Ā pūṣāñ citrabarhiṣamāghrṇe dharuṇam divah.  
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 राजान्माघृणिरप्स्त्वा हुं गुहा हितम् ।  
अविन्दच्चित्रबहिषम् ॥ १४ ॥

14. *Pūṣā rājānamāghrṇirapagūlham 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 अनुसंषिधत ।  
गाभिर्यवं न चकृषत ॥ १५ ॥

15. *Uto sa mahyamindubhiḥ ṣadyuktāñ anuseṣi-dhat.  
Gobhiryavam na carkṛṣat.*

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 ।  
पूज्यतीमधुना पयः ॥ १६ ॥

16. *Ambayo yantyadhvabhirjāmayo adhvareiyatām.  
Prīncatīrmadhunā payah.*

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.

अमूर्या उप सूर्य याभिवा सूर्यः सुह ।  
ता ना हिन्वन्त्वध्वरम ॥ १७ ॥

17. *Amūryā upa sūrye yābhirvā sūryah 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 ह्वय यत्र गावः पिबन्ति नः ।  
सिन्धुभ्यः कर्त्त्वं हृविः ॥ १८ ॥

18. *Apo devīrupa hvaye yatra gāvah pibanti nah.  
Sindhuhbyah kartvam havih.*

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

**अप्स्व॑न्तरमृतमप्सु भ॒षजम् पामुत पश्चस्तय ।  
दवा भवत वा॒जिनः ॥ १९ ॥**

19. *Apsvantaramṛtamapsu bheṣajamapāmuta praśastaye. Devā bhavata vājinah.*

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.

**अप्सु म् सामा अबवीदुन्तविश्वानि भ॒षजा ।  
अग्निं च वि॒श्वशे॑भुवमापश्च वि॒श्वभ॒षजीः ॥ २० ॥**

20. *Apsu me somo abravidantarviśvāni bheṣajā.  
Agniṁ ca viśvaśāmbhuvamāpaśca 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.

**आपः पृणीत भ॒षजं वर्स्थं तुन्व॑इ मम ।  
ज्याक च॒ सूर्य॑ दृश ॥ २१ ॥**

21. *Āpah prṇīta bheṣajam varūtham tanve mama.  
Jyok ca sūryam drṣe.*

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 वहत् यत्किं च दुरितं मयि ।  
यद्वाहमभिदुदाहृ यद्वा॑ शप उतानृतम् ॥ २२ ॥

22. *Idamāpaḥ pra vahata yatkiṁ ca duritam̄ 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.

आपा॑ अद्यान्वचारिषु॑ रसेन॒ समग्रस्महि ।  
पयस्वानग्रृ आ गहि॑ तं मा॒ सं सृज॒ वचसा॑ ॥ २३ ॥

23. *Āpo adyānvacāriṣam̄ rasena samagrasmahi.  
Payasvāngana ā gahi tam̄ mā sam̄ srja 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 माग्रृ वचसा॑ सृज॒ सं पुजया॑ समायुषा॑ ।  
विद्युम् अस्य द्रवा॑ इन्दो॑ विद्यात्सुह॑ ऋषिभिः ॥ २४ ॥

24. *Sam̄ māgne varcasā॑ srja sam̄ prajayā॑ samāyusā॑.  
Vidyurme asya devā indro vidyātsaha॑ 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 केतुमस्यामृतानां मनोमहु चारु द्रवस्य नाम ।  
का ना मह्या अदितयु पुनर्दात्पितरं च दृशयं मातरं च ॥ १ ॥

1. *Kasya nūnam katamasyāmṛtānām manāmahe cāru devasya nāma. Ko no mahyā aditaye punardāt pitaram ca drśeyam mātaram 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?

अग्रवयं पथमस्यामृतानां मनोमहु चारु द्रवस्य नाम ।  
स ना मह्या अदितयु पुनर्दात्पितरं च दृशयं मातरं च ॥ २ ॥

2. *Agnervayam prathamasyāmṛtānām manāmahe cāru devasya nāma. Sa no mahyā aditaye punardāt pitaram ca drśeyam mātaram 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 Prakrti so that we may behold and be with our father and mother again.

अभि त्वा दव सवित्रीशान्नं वायोणाम ।  
सदावन्भागमीमह ॥ ३ ॥

3. *Abhi tvā deva savitariśānam 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.

यश्चिद्दि त इत्था भर्गः शशमानः पुरा निदः ।  
अद्वृषा हस्तयादूध ॥ ४ ॥

4. *Yaściddhi ta itthā bhagah śaśamānah 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 वयमुदशम् तवावसा ।  
मूढानं राय आरभ ॥ ५ ॥

5. *Bhagabhaktasya te vayamudaśema tavāvasā.  
Mūrdhānam 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.

नहित त्रं न सहा न मन्युं वयश्चनामी पूतयन्त आपुः ।  
नमा आपा अनिमिषं चरन्तीन य वातस्य  
पमिनन्त्यभ्वम् ॥ ६ ॥

6. *Nahi te kṣatram na saho na manyum vayaścanāmī patayanta āpuḥ. Nemā āpo animiṣam carantirna ye vātasya praminantyabhvam.*

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 वनस्याधर्वं स्तूपं ददत पूतदृ तः ।  
नीचीनाः स्थुरुपरि बुध्न एषामस्म अन्तनिहिताः कृतवः  
स्युः ॥ ७ ॥

7. *Abudhne rājā varuṇo vanasyordhvam stūpam dadate pūtadakṣah. 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 वरुणश्चकार् सूर्याय पन्थामन्वत्वा उ ।  
अपदु पादा पतिधातव करुतापवक्ता हृदयाविधश्चित ॥ ८ ॥

8. *Urum 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.

शतं तं राजन्भिषजः सुहस्रमुकी गभीरा सुमतिष्ठ अस्तु ।  
बाधस्व दूर निरृतिं पराचः कृतं चिदन् प मुमुग्धस्मत ॥ ९ ॥

9. *Śatam te rājan bhiṣajah sahasramurvī gabhīrā sumatiṣṭe astu. Bādhasva dūre nirṛtim parācaiḥ kṛtam cidenah 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.

अमी य ऋग् ग निहितास उच्चा नक्तं ददृश् कुहचिद्विव्युः ।  
अदब्धानि वरुणस्य व्रतानि विचाकशच्चन्दमा नक्त-  
मति ॥ १० ॥

10. *Amī yā ṛksā nihitāsa uccā naktam dadṛśre kuha ciddiveyuh. Adabdhāni varunasya vratāni vicāka-  
śaccandramā 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.

तत्त्वा यामि बह्यणा वन्दमानस्तदा शास्त् यजमाना  
हुविर्भिः । अहङ्कारा वरुणह बाध्युरुशंस् मा न आयुः प  
माषीः ॥ ११ ॥

11. *Tattvāyāmi brahmaṇā vandamānastadāśāste yajamāno havirbhiḥ. Aheṁmāno varuṇeha bodhyuruśamṣa mā na āyuḥ pra moṣīḥ.*

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.

तदि त्कं तद्विवा महामाहुस्तदुयं कतो हृद आ वि चष्ट।  
शुनःशपा यमहृद गृभीतः सा अस्मान राजा वरुणा  
मुमाक्तु ॥ १२ ॥

12. *Tadinnaktam taddivā mahyamāhustadayam keto hrda ā vi caste. Šunahśepo yamahvadgrbhī-tah 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.

शुनःशपा ह्यहृद गृभीतस्त्रिष्वादित्यं दुपदषु बृद्धः । अवन्  
राजा वरुणः ससृज्याद्विद्वां अदब्धा वि मुमाक्तु पाशान ॥ १३ ॥

13. *Šunahśepo hyahvadgrbhītastriṣvādityam drupadeṣu baddhah. Avainam rājā varuṇah sasṛjyādvividvāñ adabdhō vi mumoktu pāśān.*

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.

अव त् हळा वरुण् नमाभिरव यज्ञभिरीमह हृविर्धिः । अथ १-  
स्मध्यमसुर पचता राज् नांसि शिश्रथः कृतानि ॥ १४ ॥

14. *Ava te he lo varuṇa namobhirava yajñebhi-rīmahe havirbhīḥ. Kṣayannasmabhyamasura pracetā rājannenāṁsi śiśrathah 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.

उदुत्तमं वरुणं पाशमस्मदवाधमं वि मध्यमं श्रीथाय ।  
अथा वयमादित्य वत तवानांगसा अदित्य स्याम ॥ १५ ॥

*Uduttamam̄ varuṇa pāśamasmadavādhamaṁ vi  
madhyamam̄ 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 तु विशा॑ यथा॒ प द्व वरुण वतम ।  
मिनी॒मसि॑ द्यविद्यवि॒ ॥ 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 ना॑ वृधाय॑ हुतव॑ जिहीळ॑नस्य॑ रीरधः॑ ।  
मा हृण॑नस्य॑ मृन्यव॑ ॥ २ ॥

2. *Mā no vadhaya hatnave jihīlānasya rīradhaḥ.  
Mā hr̥ṇānasya 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.

वि॑ मृळी॒काय॑ तु॒ मना॑ रु॒थीरश्वं॑ न॑ सन्दितम ।  
गी॑भिव॑रुण॑ सी॒महि॑ ॥ ३ ॥

3. *Vi mr̥līkāya te mano rathīraśvam na samditam.  
Gīrbhirvaruṇa sīmahi.*

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 वस्तीरुपे ॥ ४ ॥**

4. *Parā hi me vimanyavah patanti vasya-iṣṭaye.  
Vayo na vasaṭīrupa.*

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 क्षत्रश्रियं नरमा वरुणं करामह ।  
मृलीकायारुच सम ॥ ५ ॥**

*Kadā kṣatraśriyam naramā varuṇam karāmahe.  
Mṛlikāyorucakṣasam.*

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 दाशुषे ॥ 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 समुद्दियः ॥ ७ ॥**

7. *Vedā yo vīnāṁ padamantarikṣena patatām.*  
*Veda nāvah samudriyah.*

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.

वद॑ मा॒सा धृतव॑ता द्वादशा प॒जाव॒तः ।  
 वदा॒ य उप॒जाय॒त ॥ 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.

वद॑ वातस्य वत्निमुरात्रृष्ट्वस्य बृहृतः ।  
 वदा॒ य अ॒ध्यास॒त ॥ 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.

नि॑ षसाद॑ धृतव॑ता वरुणः प॒स्त्या॑इ॒स्वा ।  
 सामाज्याय॑ सुकृतुः ॥ १० ॥

10. *Ni ṣasāda dhṛtavrato varuṇah pastyā3 svā.*  
*Sāmrājyāya 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.

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

11. *Ato viśvānyadbhutā cikityvāñ 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 सुकरुरादित्यः सुपथा करत ।  
प ण आयूषि तारिषत ॥ १२ ॥

12. *Sa no viśvāhā sukraturādityah supathā karat.  
Pra ᱇a āyūṣi 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 द्रूपिं हिरण्ययं वरुणा वस्त निर्णिजम ।  
परि स्पशा नि षदिर ॥ १३ ॥

13. *Bibhrad drāpiṁ hiranyayam varuno vasta nirmijam. 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 दुवमभिमातयः ॥ १४ ॥

14. *Na yam 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 मानुषब्धा यशश्चक असाम्या ।  
अस्माकमुद्रब्धा ॥ 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 ।  
इच्छन्तीरुच सम ॥ १६ ॥

16. *Parā me yanti dhītayo gāvo na vagyūtīranu.  
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 वाचावहु पुन्यता म मध्वाभृतम ।  
हत्तव दस पियम ॥ १७ ॥

17. *Sam̄ 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.

दर्श नु विश्वदशतं दर्श रथमधि अमि ।  
एुता जुषत मु गिरः ॥ १८ ॥

18. *Darśam̄ nu viśvadarśataṁ darśam̄ rathamadhi  
kṣami. Etā juṣata me girah.*

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 हवमूद्या च मृलय ।  
त्वामवस्युरा चक ॥ १९ ॥

19. *Imam̄ me varuṇa śrudhī havamadyā ca mṛlaya.  
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 यामनि पति श्रुधि ॥ २० ॥

20. *Tvam̄ 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 ना वि पाशं मध्यमं चृत ।  
अवाधमानि जीवसे ॥ २१ ॥

21. *Uduttamam̄ mumugdhi no vi pāśam̄ madhya-mam̄ cṛta. Avādhamaṇi 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*

वसिष्ठा हि मियध्य वस्त्राण्यूर्जा पत ।  
समं ना अध्वरं यज ॥ १ ॥

1. *Vasiṣṭā hi miyedhya vastrāṇyūrjām pate.  
Semam̄ no adhvaram̄ 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 ना हाता वरण्यः सदा यविष्ठ मन्मभिः ।  
अग्ने द्विवित्मता वचः ॥ २ ॥

2. *Ni no hotā vareṇyah sadā yavīṣṭha manmabhiḥ.  
Agne dīvitmatā 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 ष्मा सूनवे पितापियजत्यापये ।  
सखा सख्य वरेण्यः ॥ ३ ॥

3. Ā hi ṣmā sūnave pitāpiryajatyāpaye.  
Sakhā sakhye vareṇyah.

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 ना ब्रह्मी रिशादसा वरुणा मित्रा अर्यमा ।  
सीदन्तु मनुषा 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.

पूर्व्यं हातरस्य ना मन्दस्व सख्यस्य च ।  
इमा उ षु श्रुधी गिरः ॥ 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 दुवंदवं यजामह ।  
त्व इद्धयत हृविः ॥ ६ ॥

6. *Yacciddhi śāsvatā tanā devamdevam yajāmahe.  
Tve iddhuyate havih.*

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 विश्पतिहाता मन्दा वरण्यः ।  
पियाः स्वग्रया वृथम ॥ ७ ॥

7. *Priyo no astu viśpatirhotā mandro varenyah.  
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 वार्ये दुवासा दधिर च नः । स्वग्रया मनामह ॥ ८ ॥

8. *Svagnayo hi vāryam devāso dadhire ca nah.  
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 उभयेषाममृतं मत्यानाम् ।  
मिथः सन्तु पशस्तयः ॥ ९ ॥

9. *Athā na ubhayeṣāmamṛta martyānām.  
Mithah santu praśastayah.*

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.

विश्वभिरग्रं अग्निभिरिमं यज्ञमिदं वचः ।  
चनां धाः सहसा यहा ॥ १० ॥

10. *Viśvebhira gne agnibhirimām yajñamidam vacah.  
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  
Krtrimā Vaishvamitra Devarata Rshi*

अश्वं न त्वा वारवन्तं वृन्दध्यां अग्निं नमाभिः ।  
सुमाजन्तमध्वराणाम् ॥ १ ॥

1. *Aśvam na tvā vāravantam vandadhyā agnim namobhiḥ. Samrājantamadhvarāṇāṁ.*

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 घा॑ नः सूनुः शवसा॒ पृथुपगामा॒ सुशवः॑ ।  
मी॒ढवाँ॑ अ॒स्माकं॑ बभूयात्॑ ॥ २ ॥

2. *Sa ghā nah sūnuḥ śavasā pṛthupragāmā suśevah. Mīḍhvāň asmākam babhūyat.*

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 ना॑ दूराच्चासाच्च॑ नि॒ मत्यादधाया॑ः ।  
पा॒हि॒ सदु॒मिद्विश्वायु॑ः ॥ ३ ॥

3. *Sa no dūrāccāsācca ni martyādagħāyoh. 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.

इ॒ममू॒षु॒ त्वम्॒स्माकं॑ स॒निं॒ गा॒यत्रं॒ नव्यां॒सम॑ ।  
अग्न॑ दृ॒वषु॒ प॒ वा॒चः॑ ॥ ४ ॥

4. *Imamū šu tvamasmākam sanim gāyatram navyāṁsam. Agne deveṣu pra vocah.*

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 भज परमष्वा वाजेषु मध्यमषु॑ ।  
शि ग् वस्वा॒ अन्तमस्य ॥ 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.

विभक्तासि॒ चित्रभाना॒ सिन्धारूमा॒ उपाक आ॑ ।  
सुद्या॒ दाशुषे॑ तरसि॒ ॥ ६ ॥

6. *Vibhaktāsi citrabhāno sindhorūrmā upāka ā.  
Sadyo dāsuṣe 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.

यमग्ने॒ पृत्सु॒ मत्यमवा॒ वाजेषु॒ यं॒ जुनाः॑ ।  
स यन्ता॒ शश्वतीरिषः॒ ॥ ७ ॥

7. *Yamagne prtsu martyamavā vājeṣu yam junāḥ.  
Sa yantā śaśvatīriṣah.*

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 पयुता कयस्य चित ।  
वाजा अस्ति श्रवाय्यः ॥ ८ ॥

8. *Nakirasya sahantya paryetā kayasya cit.  
Vājo asti śravāyyah.*

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

स वाजं विश्वचर्षणिरवद्धिरस्तु तरुता ।  
विपभिरस्तु सन्तिं ॥ ९ ॥

9. *Sa vājam viśvacarṣaṇirarvadbhirastu tarutā.  
Viprebhīrastu 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.

जराबाधु तद्विविह्वि विशविश यज्ञियाय ।  
स्तामं रुद्रायु दृशीकम ॥ १० ॥

10. *Jarābodha tadvividhī viśeviše yajñiyāya.  
Stomam rudrāya dṛśikam.*

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 महाँ अनिमाना धूमकतुः पुरुशचन्दः ।  
धिय वाजाय हिन्वतु ॥ ११ ॥

11. *Sa no mahān animāno dhūmaketuh puruścandraḥ.  
Dhiye vājāya hinvatu.*

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 intelligential technology and creative power and progress.

स रुवाँश्व विश्पति॒दव्यः कृतुः शृणातु नः ।  
उक्थरुप्रिबृहद्भानुः ॥ १२ ॥

12. *Sa revān iva viśpatirdaivyah ketuh śr̄notu nah.  
Ukthairagnirbr̄hadbhānuh.*

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.

नमा॑ मुहृदभ्यु॒ नमा॑ अभृकभ्या॒ नमा॑ युवृभ्या॒ नम॑ आशि॑-  
नभ्यः । यजाम दुवान्यदि॑ शङ्क्रवाम्॒ मा॑ ज्यायस्॑ः शंसमा॑  
वृ॒ दवाः ॥ १३ ॥

13. *Namo mahadbhyo namo arbakebhyo namo  
yuvabhyo nama āśinebhyah. Yajāma devān yadi  
śaknavāma mā jyāyasah śaṁsamā vrkṣi devāh.*

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  
Krtrimā Vaishvamitra Devarata Rshi*

यत्र गावा पृथुबुध्न ऊऽवा भवति सातव ।  
उलूखलसुतानामवद्विन्द जल्युलः ॥ १ ॥

1. *Yatra grāvā pṛthubudhna ūrdhvo bhavati sotave.  
Ulūkhalaśutānāmavedvindra jalgalah.*

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 द्वाविव जग्नाधिषवृण्या कृता ।  
उलूखलसुतानामवद्विन्द जल्युलः ॥ २ ॥

2. *Yatra dvāviva jaghanādhiṣavanyā kṛtā.  
Ulūkhalaśutānāmavedvindra jalgalah.*

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 त ।  
उलूखलसुतानामवद्विन्द जल्युलः ॥ ३ ॥

3. *Yatra nāryapacyavamupacyavam ca śikṣate.  
Ulūkhalaśutānāmavedvindra jalgalah.*

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 विबृधनते रुश्मीन्यमित्वाइव ।  
उलूखलसुतानामवद्विन्द जल्युलः ॥ ४ ॥

4. *Yatra manthāṁ vibadhnate raśmīn yamitavā iva.  
Ulūkhalaśutānāmavedvindra jalgulah.*

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 युज्यसे ।  
इह द्युमत्तमं वद जयतामिव दुन्दुभिः ॥ ५ ॥

5. *Yacciddhi tvam gṛhegṛha ulūkhala ka yujyase.  
Iha dyumattamam 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 वनस्पत वाता वि वात्यगमित ।  
अथा इन्दाय पातव सुनु साममुलूखल ॥ ६ ॥

6. *Uta sma te vanaspatē vātō vi vātyagramit.  
Atho īndrāya 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.

आयजी वाजसातमा ता ह्युच्चा विजभृतः ।  
हरीङ्गवान्धांसि बप्सता ॥ ७ ॥

7. *Āyajī vājasātamā tā hyuccā vijarbhṛtaḥ.  
Hari ivāndhāṁsi 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 ना अद्य वनस्पती ऋष्वाकृष्वभिः सातृभिः ।  
इन्द्राय मधुमत्सुतम ॥ ८ ॥

8. *Tā no adya vanaspatī ṛṣvāvṛṣvebhiḥ sotrbhiḥ.  
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.

उच्छिष्टं चम्वाभर सामं पवित्र आ सृज ।  
नि धेहि गारधि त्वचि ॥ ९ ॥

- Ucchiṣṭam camvorbhara somam pavitra ā srja.  
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 Devataḥ, Ajigartī Shunahshepa Krtrīma  
Vaishvamitra Devarata Rshi*

यच्चिद्धि सत्यं सामपा अनाशस्ताइव स्मसि । आ तू न  
इन्द शंसयु गाष्वश्वेषु शुभिषु सुहस्त्रेषु तुवीमघ ॥ १ ॥

1. *Yacciddhi satya somapā anāśastā iva smasi. Ā tū na indra śamsaya 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 दुंसना । आ तू न इन्द  
शंसयु गाष्वश्वेषु शुभिषु सुहस्त्रेषु तुवीमघ ॥ २ ॥

2. *Śiprinvājānāṁ pate śacīvastava daṁsanā. Ā tū na indra śamsaya goṣvaśveṣu śubhriṣu saha-sreṣu 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 man-power 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.

नि ष्वापया मिथूदृशा सस्तामबुध्यमान । आ तू न इन्द्र  
शंसय गाष्वशवषु शुभिषु सुहस्त्रषु 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.

सुसन्तु त्या अरातया बाधन्तु शूर रातयः । आ तू न इन्द्र  
शंसय गाष्वशवषु शुभिषु सुहस्त्रषु तुवीमघ ॥ ४ ॥

4. *Sasantu tyā arātayo bodhantu śūra rātayah. 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 गदुभं मृण नुवन्तं पापयामुया । आ तू न इन्द्र  
शंसय गाष्वशवषु शुभिषु सुहस्त्रषु तुवीमघ ॥ ५ ॥

5. *Samindra gardabham 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 इन्द  
शंसय गाष्वश्वेषु शुभिषु सुहस्त्रेषु तुवीमघ ॥ ६ ॥

6. *Patāti kundṛṇācyā dūram vāto vanādadhi.  
Ā tū na indra śamsaya 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, generosities of the cow and mother earth and the speed of winds.

सर्वं परिकाशं जहि जम्भया कृकदाश्वम् । आ तू न इन्द  
शंसय गाष्वश्वेषु शुभिषु सुहस्त्रेषु तुवीमघ ॥ ७ ॥

7. *Sarvam parikrośam jahi jambhayā kṛkadāśvam.  
Ā tū na indra śamsaya 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 वृ इन्द्रं किविं यथा वाज्यन्तः शतकर्तुम् ।  
मंहिष्ठं सिञ्च इन्दुभिः ॥ १ ॥

1. Ā va indram krivim yathā vājayantah śata-kratum.  
*Maṁhiṣṭham 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.

शतं वा यः शुचीनां सुहस्त्रं वा समाशिराम ।  
एदु निम्नं न रीयत ॥ २ ॥

2. Śatam vā yaḥ śucinām sahasram vā samāśirām.  
*Edu nimnam 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 यन्मदाय शुष्मिण पुना ह्यस्यादर ।  
सुमुदा न व्यचादुध ॥ 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.

अयम् तु समतसि कपातङ्गव गर्भधिम ।  
वचस्तच्चिं आहस ॥ 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.

स्त्रात्रं राधानां पते गिवाहा वीरं यस्य त ।  
विभूतिरस्तु सूनृता ॥ 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.

ऊर्ध्वस्तिष्ठा न ऊतयु स्मिन्वाज शतकता ।  
समन्येषु ब्रवावह ॥ 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.

यागेयाग तवस्तरं वाजवाज हवामह।  
सखाय इन्द्रमृतय ॥ ७ ॥

7. *Yogeyoge tavastaram vājевāje 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 श्रवत्सहस्रिणीभिरुतिभिः।  
वाजभिरुपं ना हवम् ॥ ८ ॥

8. *Ā ghā gamadyadi śravatsahasriṇībhīrūtibhīḥ.  
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 नरम्।  
यं त् पूर्वं 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 त्वा॑ व॒यं विश्ववा॒रा॒ शा॑स्मह॒ पुरुहूत॑ ।  
सखे॑ वसा॒ जरि॒त्रभ्यः॑ ॥ १० ॥

10. *Tam tvā vayam viśvārā'' śāsmahe puruhūta.  
Sakhe vaso jaritrbhyah.*

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.

अ॒स्माकं॑ शि॒पिणी॒नां॑ सा॒मपा॒ः॑ सा॒मु॒पाद्वा॒म॑ ।  
सखे॑ वजि॒न्त्सखी॒नाम॑ ॥ ११ ॥

11. *Asmākam śipriṇīnām 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.

तथा॑ तदस्तु॑ सा॒मपा॒ः॑ सखे॑ वजि॒न्तथा॑ कृणु॑ ।  
यथा॑ त उ॒श्मसी॒ष्टये॑ ॥ १२ ॥

12. *Tathā tadastu somapāḥ sakhe vajrintathā kṛṇu.  
Yathā ta uśmasiṣṭaye.*

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.

र॒वती॒नः॑ सधु॒मादु॒ इन्द॒ सन्तु॒ तु॒विवा॒जा॒ः॑ ।  
कु॒मन्ता॒ या॒भि॒मद्म॑ ॥ १३ ॥

13. *Revaīrnāḥ 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 धू त्वावान्त्मनासः स्तातृभ्या धृष्णवियानः ।

ऋणार िं न चक्र्याः ॥ १४ ॥

14. Ā gha tvāvāntmanāptaḥ stotrbhyo dhrṣṇaviyānah.  
R̄norkaśam na cakryoh.

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 यद्गुवः शतकत्वा कामं जरितृणाम ।

ऋणार िं न शचीभिः ॥ १५ ॥

15. Ā yadduvah śatakratavā kāmaṁ jaritṛṇām.  
R̄norakṣam na śacībhih.

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.

शश्वदिन्दुः पापुथद्विजिगाय नानदद्विः शाश्वसद्विधनानि ।

स ना हिरण्यरथं दुंसनावान्त्स नः सनिता सनय स  
ना दात ॥ १६ ॥

16. Śāsvadindraḥ popruthadbhirjigāya nānadadbhiḥ  
śāśvasadbhirdhanāni. Sa no hiraṇyaratham  
daṁsanāvāntsā nah 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.

आश्विनावश्वावत्यघा यातं शवीरया ।

गामद्दस्त्रा हिरण्यवत् ॥ १७ ॥

17. *Āśvināvāsvāvatyeṣā yātam 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.

सुमानयोजना हि वाँ रथो दस्त्रावमत्यः ।

सुमुद अश्विनवत् ॥ १८ ॥

18. *Samānayojano hi vāñ ratho dasrāvamartyah.  
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.

न्य॑च्छ्यस्य मृधनि चकं रथस्य यमथः ।

परि द्याम्न्यदीयत ॥ १९ ॥

19. *Nyaghnyasya mūrdhani cakram rathasya yemathuh. 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.

कस्तु उषः कथपिय भुज मता॑ अमत्य ।  
कं नै तस विभावरि ॥ २० ॥

20. *Kasta usah kadhapriye bhuje marto amartye.  
Kam nakṣase vibhāvari.*

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?

ब्रयं हि त् अमन्मह्या न्तादा पराकात ।  
अश्व न चित्र अरुषि ॥ २१ ॥

21. *Vayam hi te amanmahiya'ntādā parākāt.  
Asve na citre aruṣi.*

Golden lady of Light Divine, resplendent, 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 रुयिं नि धारय ॥ २२ ॥

22. *Tvam tyebhirā gahi vājebhirduhitardivah.  
Asme rayim 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*

त्वमग्ने पथमा अङ्गिरा ऋषिद्वा दुवानामभवः शिवः  
सखा । तव वृत कवयो विद्यनापुसा जायन्त मरुता भाज-  
दृष्ट्यः ॥ १ ॥

1. *Tvamagne prathamo aṅgirā ṛṣirdevo devānām-abhavah śivah sakhā. Tava vrate kavayo vidma-nāpaso'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.

त्वमग्ने पथमा अङ्गिरस्तमः कविद्वानां परि भूषसि वृतम् ।  
विभुविश्वस्म भुवनाय मधिरा द्विमाता शयुः कंतिधा  
चिदायव ॥ २ ॥

2. *Tvamagne prathamo aṅgirastamah kavirdevā-nām 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.

त्वमग्ने पथ्यमा मातृरिश्वन् आविभव सुकृत्या विवस्वत् ।  
अरेजतां रादसी हातृवूय संज्ञाभारमयजा महा वंसा ॥ ३ ॥

3. *Tvamagne prathamo mātariśvana āvirbhava sukṛatūyā vivasvate. Arejetāṁ rodasī hotrvūrye'-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 resplendent 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.

त्वमग्ने मनवै द्यामवाशयः पुरुरवसे सुकृतं सुकृत्तरः ।  
श्वात्रण् यत्पित्रामुच्यस् पया त्वा पूर्वमनय् गापरं  
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.

त्वमग्न वृषभः पुष्टिवर्धनं उद्यातस्त्रुच भवसि श्रवाय्यः । य आहुतिं  
परि वदा वषट्कृतिमकायुरग् विश आविवाससि ॥ ५ ॥

5. *Tvamagne vṛṣabhaḥ puṣṭivardhana udyatasruce bhavasi śravāyyah. Ya āhutim pari vedā vaṣatkṛti-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.

त्वमग्न वृजिनवतनिं नरं सक्मन्पिपषि विदथ विचषण ।  
यः शूरसाता परितकम्य धनं दुभभिंश्चुत्समृता हंसि  
भूयसः ॥ ६ ॥

6. *Tvamagne vṛjinavartanīm naram sakmanpi-parṣi vidathe vicarṣane. Yah śurasātā paritakm-ye dhane dabhrebhiścitsamṛtā haṁsi bhūyasah.*

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 तमग्र अमृतत्वं उत्तमं मर्तं दधासि श्रवसे दिवदिव।  
यस्तातृष्णाणं उभयाय जन्मन् मयः कृणाषि पय आ च  
सुरय ॥ ७ ॥

7. *Tvam tamagne amṛtatva uttame martam dadhāsi śravase divedive. Yastātrṣāṇa ubhayāya janmane mayah kṛṇośi prayā 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 अग्नं सुनय धनानां यशसं कारुं कृणुहि स्तवानः ।  
ऋध्याम् कर्मापसा नवन् द्रवद्यावापृथिवी पावतं नः ॥ ८ ॥

8. *Tvam no agne sanaye dhanānām yaśasām kārum kṛṇuhi stavānah. Rdhyāma karmāpasā navena devairdyāvāprthivī prāvatam nah.*

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 अग्न पित्रारुपस्थि आ द्वा द्वव्यनवद्य जागृविः ।  
तनुकृद बाधि पर्मतिश्च कारव त्वं कल्याण वसु विश्व-  
मापिष ॥ ९ ॥

9. *Tvam no agne pitrorupastha ā devo deveśvanavadya jāgrviḥ. Tanukṛdbodhi pramatiśca kārave tvam 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.

त्वमग्नं पर्मतिस्त्वं पितासि नस्त्वं वयुस्कृत्तव जामयो वयम् ।  
सं त्वा रायः शतिनः सं सहस्रिणः सुवीरं यन्ति वत्पाम-  
दाभ्य ॥ १० ॥

10. *Tvamagne pramatistvam pitāsi nastvamvaya-skṛttava jāmaya vayam. Saṁ tvā rāyāḥ śatināḥ saṁ sahasriṇāḥ suvīram 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 द्रुवा अकृणव ाहुषस्य विश्पतिम ।  
इळामकृणवन्मनुषस्य शासनीं पितुयत्पुत्रा ममकस्य  
जायत ॥ ११ ॥

11. *Tvāmagne prathamamāyumāyave devā akṛṇvan-*  
*nahuṣasya viśpatim. Ilāmakṛṇvan manusasya*  
*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 अग्ने तव दव पायुभिमधान' र । तुन्वश्च वन्द्य ।  
त्राता ताकस्य तनय गवामस्यनिमषं र माणस्तव  
वत ॥ १२ ॥

12. *Tvām no agne tava deva pāyubhirmaghoно rakṣa*  
*tanvaśca vandya. Trātā tokasya tanaye gavāma-*  
*syaniṁesām rakṣamāṇastava vrate.*

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.

त्वमग्ने यज्यव पायुरन्तरा निषङ्गाय चतुर् । इध्यस । या  
रातहव्या वृकाय धायस कीरश्चिन्मन्त्रं मनसा वनाषि  
तम ॥ १३ ॥

13. *Tvamagne yajyave pāyurantaro'niṣaṅgāya caturakṣa idhyase. Yo rātahavyo'vrkāya dhāyase kīreścīnmantram manasā vanośi 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.

त्वमग्न उरुशंसाय वाघत स्पाहैयदक्णः परमं वनाषि तत ।  
आधस्य चित्यमतिरुच्यस पिता प पाकं शास्त्रं पदिशा  
विदुष्टरः ॥ १४ ॥

14. *Tvamagna uruśāṁsāya vāghate spārham yadrekñah paramam vanośi tat. Ādhrasya citpramatirucyase 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.

त्वमग्ने पर्यतदर्थाणं नरं वर्मव स्युतं परि पासि विश्वतः ।  
स्वादु इश्वा या वसुता स्यान् कृज्जीवयां यजत् सापमा  
दिवः ॥ १५ ॥

15. *Tvamagne prayatadakṣināṁ naram varmeva  
syūtāṁ pari pāsi viśvataḥ. Svādukṣadmā yo  
vasatau syonakrjjīvayājām yajate sopamā divah.*

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.

इमामग्ने शरणिं मीमृषा न इममध्वानं यमगाम दूरात । आपि:  
पिता प्रमतिः सम्यानां भूमिरस्यृषिकृन्मत्यानाम ॥ १६ ॥

16. *Imāmagne śaranīm mīmr̥śo na imamadhvānāṁ  
yamagāma dūrat. Āpiḥ pitā pramatih somyā-nām  
bhṛmirasyaṛṣikṛnmartyānām.*

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.

मनुष्वदग्ने अङ्गिरस्वदङ्गिरा यथातिवत्सदनं पूववच्छुच ।  
अच्छ याह्वा वह्वा दव्यं जनमा सादय ब्रह्मिषि यत् च  
पियम ॥ १७ ॥

17. *Manuṣvadage aṅgirasvadaṅgiro yayātivat  
sadane pūrvavacchuce. Accha yāhyā vahā  
daivyam 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.

एतनांग्रु ब्रह्मणा वावृधस्व शक्तीं वा यत्ते चकृमा विदा  
वा। उत प णष्यभि वस्या अस्मान्त्सं नः सूज सुमत्या  
वाजेवत्या ॥ १८ ॥

18. *Etanāgne brahmaṇā vāvṛdhasva śaktī vā yatte  
cakrmā vidā vā. Uta pra ṇesyabhi vasyo asmā-  
ntsam naḥ srja 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 ।  
अहु अहिमन्वपस्ततद् प व णा अभिन्त्पवतानाम ॥ १ ॥

1. *Indrasya nu vīryāṇi pra vocam yāni cakāra  
prathamāni vajrī. Ahannahimanvapastatarda  
pra vakṣaṇā abhinat parvatānām.*

I recite and celebrate the first and highest exploits of Indra, lord of the thunderbolt, resplendent 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.)

अहु अहिं पवते शिश्रियाणं त्वष्टास्मि वजं स्वर्यं तत १।  
वाश्राइव धनवः स्यन्दमाना अञ्जः समुद्रमव जग्मुरापः ॥ २ ॥

2. *Ahannahim parvate śisriyāṇam tavaṣṭāsmai  
vajram svaryam tataksa. Vāśrā iva dhenavah  
syandamānā añjāḥ samudramava jagmurāpah.*

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 वृणीत् सामं त्रिकदुक्ष्वपिबत्सुतस्य ।  
आ सायेकं मधवादत्त वजमहं ननं पथमजामहीनाम ॥ ३ ॥

3. *Vṛṣayamāṇo'vṛṇīta somam trikadrukeśvapibat-  
sutasya. Ā sāyakam maghavādatta vajramaha-  
nnenam 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.)

यदिन्द्राहनपथमजामहीनामान्मायिनाममिनाः पात मायाः ।  
आत्सूर्यं जनयन्द्यामुषासं तादीला शत्रुं न किलो विवित्स ॥ ४ ॥

4. *Yadindrāhan prathamajām ahīnāmānm āyinām  
amināḥ prota māyāḥ. Āt sūryam janayan dyāmu-  
ṣāsaṁ tādītnā 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 व्यंसुमिन्दा वज्रण महता वृधन् ।  
स्कन्धांसीव कुलिशना विवृक्षणा हि: शयत उपपृक्ष-  
थिव्याः ॥ ५ ॥

5. *Ahanvr̥trāṁ vṛtrataram vyam̄samindro vajreṇa  
mahatā vadhenā. Skandhāṁśīva kulišenā vivr-  
kñā'hiḥ śayata upapṛkpṛthivyāḥ.*

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).

अयुद्धवे दुमद् आ हि जुहू महावीरं तुविबाधमृजी-  
षम । नातारीदस्य समृतिं वृधानां सं रुजानाः पिपिष्ट  
इन्दशत्रुः ॥ ६ ॥

6. *Ayoddheva durmada ā hi juhve mahāvīram tuvi-bādham rjīsam. Nātārīdasya samṛtim vadha-nām sam rujānāḥ pipiṣṭa 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.

अपादहस्ता अपृतन्यदिन्दमास्य वज्रमधि साना जघान ।  
वृष्णा वधिः पतिमानं बुभूषन्पुरुत्रा वृत्रा अशयद्व्य-  
स्तः ॥ ७ ॥

7. *Āpādahasto apṛtanyadindramāsyā vajramadhi sānau jaghāna. Vṛṣṇo vadhiḥ pratiṁānam bu-bhūṣan purutrā vṛtṛo 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.

**नृदं न भि अम्मुया शयानं मना रुहाणा अति यन्त्यापः ।  
याश्चिद् वृत्रा महिना पृयतिष्ठत्तासामहिः पत्सुतःशीब॑-  
भूव॒ ॥ ८ ॥**

8. *Nadar̄ na bhinnamamuyā śayānam mano ruhāṇā  
ati yantyāpaḥ. Yāścid vṛtrot mahinā paryatiṣṭha-  
ttāsāmahih patsutah ūrbabhuva.*

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 अभवद् वृत्रपुत्रन्दा अस्या अव वधजभार ।  
उत्तरा सूरधरः पुत्र आसीदानुः शय सुहवत्सा न धनुः ॥ ९ ॥**

9. *Nīcāvayā abhavad vṛtraputrendro asyā ava-  
vadharjabhāra. Uttarā sūradharah putra āśid  
dānuh śaye sahavatsā na dhenuh.*

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.)

**अतिष्ठन्तीनामनिवशनानं काष्ठानं मध्य निहितं शरीरम् ।  
वृत्रस्य निष्यं वि चरन्त्यापा दीर्घं तम् आशयदिन्द-  
शत्रुः ॥ १० ॥**

10. *Atiṣṭhanīnāṁ aniveśanānāṁ kāṣṭhānāṁ madhye  
nihitāṁ śarīram. Vṛtrasya ninyām vi carantyāpo  
dīrghām 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.)

दासपत्नीरहिंगापा अतिष्ठिरुद्धा आपः पृणिनव् गावः ।  
अपां बिलमपिहितं यदासीद् वृत्रं जघन्वाँ अपु तद्वार ॥ ११ ॥

11. *Dāsapatnīrahigopā atiṣṭhanniruddhā āpah  
pañineva gāvah. Āpām bilamapihitām 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 वारो अभवस्तदिन्द सूक यत्त्वा पृत्यहन्दुव एकः ।  
अजया गा अजयः शूर् साममवासृजः सत्व सुस  
सिन्धून ॥ १२ ॥

12. *Aśvyo vāro abhavastadindra srke yattvā pratya-  
handeva ekah. Ajayo gā ajayah śūra soma-  
mavāśrajah 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.

नास्मि विद्यु । तन्युतुः सिषधु न यां मिहमकिरदधादुनिं  
च । इन्दश्च यद्युयुधात् अहिश्चातापरीभ्या मधवा वि  
जिग्य ॥ १३ ॥

13. *Nāsmai vidyunna tanyatuh siṣedha na yāṁ mihamakiraddhrādunim ca. Indraśca yadyuyudhāte ahiscotāparībhyo 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 इन्द हृदि यत्ते जघ्नुषा भीरगच्छत ।  
नवं च य त्वंति च स्ववन्तीः श्यना न भीता अतरा  
रजांसि ॥ १४ ॥

14. *Aheryataram kamapaśya indra hṛdi yatte jaghnuṣo bhīragacchat. Nava ca yannavatiṁ ca sravantih śyeno na bhīto ataro rajāmsi.*

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.

इन्द्रो युता वसितस्य राजा शमस्य च शृङ्गिणा वज्रबाहुः ।  
सदुराजा यति चषणीनामुरा नुमिः परिता बभूव ॥ १५ ॥

15. *Indro yāto'vasitasya rājā śamasya ca śrṅgiṇo vajrabāhuh. Sedu rājā kṣayati carṣaṇīnāmarānna nemih 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*

एतायामाप्ते गव्यन्ते इन्द्रमस्माकुं सु प्रमतिं वावृधाति ।  
अनामृणः कुविदादस्य राया गवां कतुं परमावज्ञत नः ॥ १ ॥

1. *Etāyāmopa gavyanta indramasmākam su pramatim vāvṛdhāti. Anāmr̥ṇah kuvidādasya rāyo gavāṁ ketam paramāvarjate nah.*

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.

उपदुहं धन्दामपतीतं जुष्टां न श्यना वसुतिं पतामि । इन्दं  
नमस्य तु प्रमधिरक्यः स्तातृभ्या हव्या अस्ति यामन ॥ २ ॥

2. *Upedaham dhanadāmapratītam justām na śyeno  
vasatīm patāmi. Indram namasyannupame-  
bhirkairiyah stotrbhyo 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 सवसन इषुधीरसक्त समया गा अजति यस्य वर्षि।  
चाष्कृयमाण इन्द्र भूरिवामं मा पणिभूरस्मदधि पवृद्ध ॥ ३ ॥

3. *Ni sarvasena iṣudhīnrasakta samaryo gā ajati  
yasya vaṣṭi. Coṣkūyamāṇa indra bhūri vāmāṁ  
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.

वधीहि दस्युं धनिनं धनन् एकश्चरं उपशाकभिरिन्द ।  
धनारधि विषुणक्त व्यायु त्यज्वानः सनकाः पतिमीयुः ॥ ४ ॥

4. *Vadhirīhi dasyum dhaninam dhanenaṁ ekaścaran-  
nupaśākebhiringra. Dhanoradhi viṣuṇakte  
vyāyannayajvānah 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 व॑वृजु॒स्त इ॒न्दा य॑ज्वाना॒ यज्व॑भिः  
स्प॑धमाना॒ः । प यद्वि॒वा ह॑रिवः स्थात॒रुग् निर॑वताँ अ॑धमा॒  
रा॑दस्या॒ः ॥ ५ ॥

5. *Parā cicchīrṣā vavṛjusta indrā'ya jvāno yajva-bhiḥ spardhamānāḥ. Pra yaddivo harivah 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.

अयुयुत्स नव॑द्यस्य सना॒मयातयन्त फ॑तया॒ नवंवा॒ः ।  
वृषा॒युधा॒ न वध्या॒ निर॑ष्टाः पुवद्धि॒रिन्द्राच्चितयन्त  
आयन ॥ ६ ॥

6. *Ayuyutsannanavadyasya senāmayātayanta kṣitayo navagvāḥ. Vṛṣāyudho na vadhrayo niraṣṭāḥ pravadbhīrindrāccitayanta 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.

त्वमतान रुद्ता ज तश्चायाधया रजस इन्द पार । अवादहा  
दिव आ दस्युमुच्चा प सुन्वतः स्तुवतः शंसमावः ॥ ७ ॥

7. *Tvametān rudato jakṣataścāyodhayo rajasa indra pāre. Avādaho diva ā dasyumuccā pra sunvataḥ stuvataḥ śaṁsamāvah.*

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.

चक्राणासः परीणहं पृथिव्या हिरण्यन मणिना शुभ्रमानाः ।  
न हिन्वनासस्तिरुस्त इन्दं परि स्पशा अदधात्सूर्यण ॥ ८ ॥

8. *Cakrānāsaḥ parīnaham pr̥thivyā hiraṇyena maṇinā śumbhamānāḥ. Na hinvānāsastitirusta indram 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 यदिन्दु रादसी उभ अबुभाजीमहिना विश्वतः सीम ।  
अमन्यमानाँ अभि मन्यमान॒निब्रह्मभिरधमा दस्युमिन्द ॥ ९ ॥

9. *Pari yadindra rodasi ubhe abubhojirmahinā 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 मायाभिधन्दां पुयभूवन ।  
युजं वजं वृषभश्चक् इन्द्रा निज्यातिषा तमसा गा  
अदु त ॥ १० ॥

10. *Na ye divah prthivyā antamāpurna māyābhirdhanadām paryabhūvan. Yujam vajram vṛṣabhaścakra 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 स्वधाम र् गापा अस्या वृधत् मध्य आ नाव्यानाम ।  
सुधीचीनन् मनसा तमिन्द्र आजिष्ठन् हन्मनाहभि  
द्यून ॥ ११ ॥

11. *Anu svadhāmakṣarannāpo asyā'vardhata madhya ā nāvyānām. Sadhrīcīnena manasā tamindra ojishthena 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.

न्याविध्यदिलीबिशस्य दृ हा वि शृङ्गिणमभिनच्छुष्ण-  
मिन्दः । यावत्तरा मघवन्यावदाजा वज्रं शत्रुमवधीः  
पृतन्युम ॥ १२ ॥

12. *Nyavidhyadilībiśasya dr̥dhā vi śṛṅgiṇamabhin-acchuṣṇamindrah. Yāvattaro maghavan yāvadojo vajreṇa śatrum avadhīḥ pṛtanyum.*

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 तिगमनं वृषभणा  
पुरा भत । सं वजेणासृजद वृत्रमिन्दः प स्वां मृतिमतिरच्छा-  
शदानः ॥ १३ ॥**

13. *Abhi sidhmo ajigādasya śatrūnvi tigmena vṛṣa-bheṇā puro'bhet. Saṁ vajreṇāśrjadvṛtramin-drah pra svāṁ matimatiracchāśadānah.*

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 कुत्समिन्द यस्मिञ्चाकन्पावा युध्यन्तं वृषभं  
दशद्युम । शफच्युता रुणुन् त द्यामुच्छ्वत्रया नृषाह्याय  
तस्था ॥ १४ ॥**

14. *Āvah kutsamindra yasmiñcākanprāvo yudhyantam vṛṣabham daśadyum. Śaphacyuto reñurnakṣata 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 त्रज्ञ मघवञ्चित्रं गाम । ज्याक  
चिदत्र तस्थिवांसा अकञ्चन्त्रयतामधरा वदनाकः ॥ १५ ॥**

15. Āvah śamāṁ vṛṣabham̄ tugryāsu kṣetrajeṣe  
maghavañcvitryam̄ gām. Jyok cidatra tasthi-  
vāṁso akrañccchatrūyatāmadharā vedanākah.

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*

त्रिश्च ग अद्या भवतं नवदसा विभुर्व याम उत राति-  
रश्विना । युवाहि यन्त्रं हिम्यव वाससा भ्यायसन्या भवतं  
मनीषिभिः ॥ १ ॥

1. *Triścinno adyā bhavatam navedasā vibhurvām yāma uta rātiraśvinā. Yuvorhi yantram himyeva vāsaso'bhyāyam senyā bhavatam manīṣibhih.*

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 पवयो मधुवाहन् रथ सामस्य वनामन् विश्व इद्विदुः ।  
 त्रयः स्कम्भासः स्कभितास आरभ त्रिनक्तं याथस्त्रिवश्विना  
 दिवा ॥ २ ॥

2. *Trayah pavayo madhuvāhane rathe somasya  
 venāmanu viśva idviduh. Trayah 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.

समान अहन्त्रिरवद्यगाहना त्रिरद्य यज्ञं मधुना मिमि ततम ।  
 त्रिवाजवतीरिषा अश्विना युवं दाषा अस्मभ्यमुषसश्च  
 पिन्वतम ॥ ३ ॥

3. *Samāne ahan triravadyagohanā triradya yajñam  
 madhunā mimikṣatam. Trirvājavaśriṣo aśvinā  
 yuvam̄ 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.

त्रिवृतियातं त्रिरनुवत् जन् त्रिः सुप्राव्य त्रृधवं शि तम् ।  
त्रिनान्द्यं वहतमश्विना युवं त्रिः पृ ग' अस्म अ रवं  
पिन्वतम् ॥ ४ ॥

4. *Trirvartiryātām triranuvrate jane triḥ suprāvyē tredheve śikṣatam. Trirnāndyām vahatamaśvinā yuvam̄ 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.

त्रिना॑ र॒यिं व॒हतमश्विना युवं त्रिद्वताता॑ त्रिरुतावतं॑ धियः ।  
त्रिः॑ सा॒भग॒त्वं त्रिर॒त श्रवांसि॑ नस्त्रिष्ठं॑ वां॑ सूर॑ दुहिता॑  
रुहुदथ॒म ॥ ५ ॥

5. *Trirno rayim̄ vahatamaśvinā yuvam̄ trirdevatātā trirutāvataṁ dhiyah. Triḥ saubhagatvam̄ trituta śravāṁsi nastriṣṭham̄ vāṁ 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 in-fuse strength and peace and joy into our body, mind and soul.

**त्रिना॑ अश्विना॒ दि॒व्यानि॑ भष॒जा॒ त्रि॑ः पा॒थि॒वा॒नि॑ त्रि॒रु॒  
दत्तम॒द्ध्यः॑ । आ॒मा॒नं॑ शं॒या॒मम॒काय॑ सू॒नव॑ त्रि॒धा॒तु॑ शा॒म्॑ वहतं॑  
शुभस्पती॑ ॥ ६ ॥**

6. *Trirno aśvinā divyāni bhesajā triḥ pārthivāni triru dattamadbhyah. Omānam śāmyormama-kāya sūnave tridhātu śarma vahatām 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.

**त्रिना॑ अश्विना॒ यज॒ता॑ दि॒वदि॒वु॑ परि॑ त्रि॒धा॒तु॑ पृथि॒वी॑-  
म॒शायतम॑ । ति॒स्त्रा॑ ना॒सत्या॑ रथ्या॑ परा॒वत॑ आ॒त्मव॑ वात॑ः॒  
स्वसराणि॑ गच्छतम॑ ॥ ७ ॥**

7. *Trirno aśvinā yajatā divedive pari tridhātu pr̄thivīmaśāyatam. Tisro nāsatyā rathyā parāvata ātmeva vātah 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.

**त्रिरश्विना सिन्धुभिः सप्तमातृभिस्त्रय आहावास्त्रधा  
हुविष्कृतम् । तिस्त्रः पृथिवीरूपरि प्रवा दिवा नाकं रथ  
द्युभिरकुभिहितम् ॥ ८ ॥**

8. *Triraśvinā sindhubhiḥ saptamātṛbhistraya  
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.

**क्वँ त्री चका त्रिवृता रथस्य क्वँ त्रयो वन्धुरा य सनीळः ।  
कदा यागा वाजिना रासभस्य यन् यज्ञं नासत्यापयाथः ॥ ९ ॥**

9. *Kva trī cakrā trivṛto rathasya kva trayo bandhuro  
ye sanīlāḥ. Kadā yogo vājino rāsabhasya  
yena yajñam nāsatyopayāthah.*

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 हृयत हुविमध्वः पिबतं मधुपभिरासभिः ।  
युवाहि पूर्वं सविताषसा रथमृताय चित्रं घृतवन्तु-  
मिष्यति ॥ १० ॥

10. Ā nāsatyā gacchataṁ hūyate havirmadhvah  
pibatam̄ madhupebhīrāsabhiḥ. Yuvorhi pūrvam̄  
savitoṣaso 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 paradisal chariot for the pursuit of truth and right.

आ नासत्या त्रिभिरकादशरिह द्ववभियातं मधुपयमश्विना ।  
पायुस्तारिष्टं नी रपांसि मृ तं सधतं द्वषा भवतं  
सचाभुवा ॥ ११ ॥

11. Ā nāsatyā tribhirekādaśairiha devebhiryātām̄  
madhupeyamaśvinā. Prāyustāriṣṭam̄ nī rapāṁsi  
mrksatam̄ sedhatam̄ dveṣo bhavatam̄ 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 ना॑ अश्विना॒ त्रिवृता॒ रथना॒ वाज्चं॒ रुयिं॒ वहतं॒ सुवीरंम्॑ ।  
शृण्वन्ता॑ वामवस॒ जाहवीमि॒ वृथं॒ चं॒ ना॑ भवतं॒ वाज-  
साता॑ ॥ १२ ॥

12. *Ā no aśvinā trivṛtā rathenā'rvāñcam rayim  
vahatam suvīram. Śṛṇvantā vāmavase johavīmi  
vṛdhē ca no bhavatam vājasātau.*

Ashwins, 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 पथुमं स्वस्तय ह्यामि मित्रावरुणाविहावस ।  
ह्यामि रात्रीं जगता निवशनीं ह्यामि द्रवं सवितार-  
मृतय ॥ १ ॥

1. *Hvāyamyagnim prathamam svastaye hvayāmi mitrāvaruṇāvihāvase. Hvayāmi rātrīm jagato niveśanīm hvayāmi devam 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 कृष्णन् रजसा वतमाना निवशयं मृतं मत्यं च।  
हिरण्ययेन सविता रथना द्रवा याति भुवनानि  
पश्यन ॥ २ ॥

2. *Ā kṛṣṇena rajasā vartamāno niveśayannamṛtam  
martyam ca. Hiranyayena 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-fulgent 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 द्रवः प्रवता यात्युद्धता याति शुभाभ्यां यज्ञता  
हरिभ्याम । आ द्रवा याति सविता परावता प्रविश्वा दुरिता  
बाधमानः ॥ ३ ॥

3. *Yāti devah pravatā yātyudvatā yāti śubhrā-bhyām  
yajato haribhyām. Ā devo yāti savitā parāvato’pa  
viśvā duritā bādhamānah.*

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.

अभीकृतं कृशनविश्वरूपं हिरण्यशम्यं यज्ञता बृहन्तम् ।  
आस्थादथं सविता चित्रभानुः कृष्णा रजांसि तविषीं  
दधानः ॥ ४ ॥

4. *Abhīvṛtam kṛśanairviśvarūpaṁ hiranyaśamyam yajato bṛhantam. Āsthādratham savitā citrabhānuḥ kṛṣṇā rajāṁsi taviśīṁ dadhānah.*

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 शितिपादो अख्यनथं हिरण्यपउगं वहन्तः ।  
शश्वद्विशः सवितुदव्यस्यापस्थ विश्वा भुवनानि तस्थुः ॥ ५ ॥

5. *Vi janāñcchyāvāḥ śitipādo akhyān ratham hiranyapra ugām vahantah. Śaśvad viśāḥ saviturdaivyasyopasthe viśvā bhuvanāni tashuh.*

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.

तिस्रा द्यावः सवितुद्वा उपस्थाँ एका यमस्य भुवन विराषाट ।  
आणिं न रथ्यमृताधि तस्थुरिह ब्रवीतु य उ तच्चिकतत ॥ ६ ॥

6. *Tisro dyāvah saviturdvā upasthām ekā yamasya bhuvane virāṣat. Āṇim na rathyamamṛtādhī tashthuriha bravītu ya u tacciketat.*

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 सुपूर्णा अन्तरि गाण्यख्यद गभीरवैपा असुरः सुनीथः ।  
क्व इदानीं सूयः कश्चिकत कतुमां द्यां रश्मिरस्या  
ततान् ॥ ७ ॥

7. *Vi suparṇo antarikṣānyakhyad gabhīravepā asurah sunīthah. 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.

अष्टा व्यख्यत्कुभः पृथिव्यास्त्री धन्व याजना सप्त सिन्धून ।  
हिरण्या तः सविता द्रव आगाहधदत्ता दाशुष वायाणि ॥ ८ ॥

8. *Aṣṭau vyakhyat kakubhaḥ pṛthivyāś tri dhanva yojanā sapta sindhūn. Hiranyākṣah 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.

हिरण्यपाणि: सविता विचर्षणिरुभ द्यावापृथिवी अन्तरीयत । अपामीवां बाधत् वति सूर्यमुभि कृष्णन् रजसा द्यामृणाति ॥ ९ ॥

9. *Hiranyapāṇih savitā vicarṣaṇirubhe dyāvāprthivī antarīyate. Apāmīvāṁ bādhate veti sūryamabhi kṛṣṇena rajasā dyāmr̥noti.*

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 सुमृलीकः स्ववाँ यात्ववाङ्मा अपसधनं तसा यातुधानानस्थाहुवः पतिदाषं गृणानः ॥ १० ॥

10. *Hiranyahasto asurah sunīthah sumr̥likah svavāñ yātvarvāñ. Apasedhan rakṣaso yātudhānānasthād devah pratidosam gṛṇānah.*

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 तु पन्थाः सवितः पूर्व्यासो रुणवः सुकृता अन्तरि ।  
तभिना अद्य प्रथिभिः सुगभी रा च ना अधि च बूहि  
दव ॥ ११ ॥

11. *Ye te panthāḥ savitāḥ pūrvyāso’renaḥ sukṛtā antarikṣe. Tebhīrno 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 Kanya Rshi*

प वा युह्मं पुरुणां विशां देवयुतीनाम् ।  
अग्निं सूक्तभिवचाभिरीमहं यं सीमिदन्य इळते ॥ १ ॥

1. *Pra vo yahvam̄ puruṇām̄ viśām̄ devayatīnām̄.  
Agnim̄ sūktebhīrvacobhirīmahe yam̄ 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 सहृदयं हविष्मन्ता विधम त ।  
स त्वं ना अद्य सुमना इहाविता भवा वाजेषु सन्त्य ॥ २ ॥

2. *Janāso agnim dadhire sahovrdham havismanto  
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 वृणीमहु हातारं विश्ववदसम ।  
महस्त सुता वि चरन्त्यचया दिवि स्पृशन्ति भानवः ॥ ३ ॥

3. *Pra tvā dūtam vṛṇīmahe hotāram viśvavedasam.  
Mahaste sato vi carantyarcayo divi sprśanti bhā-  
navah.*

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.

द्वासस्त्वा वरुणा मित्रा अयमा सं दूतं पत्रमिन्धत ।  
विश्वं सा अग्ने जयति त्वया धनं यस्ते दुदाश मत्यः ॥ ४ ॥

4. *Devāsastvā varuṇo mitro aryamā sam dūtam  
pratnamindhate. Viśvam 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.

मून्दा हाता गृहपतिरग्ने दूता विशामसि ।  
त्वं विश्वा संगतानि व्रता धुवा यानि द्रवा अकृणवत ॥ ५ ॥

5. *Mandro hotā gṛhapatiragine dūto viśāmasi. Tve viśvā samgatāni 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.

त्वं इदं ग्र सुभगं यविष्ठ्य विश्वमा हृयत हृविः ।  
स त्वं ना अद्य सुमना उतापरं यक्षी द्रवान्त्सुवीर्या ॥ ६ ॥

6. *Tve idagne subhage yaviṣṭhya viśvamā hūyate havih. Sa tvam no adya sumanā utāparam yakṣi devāntsuviṣṭyā.*

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 घमित्था नमस्विन् उप स्वराजमासत ।

हात्राभिरुग्मि मनुषः समिन्धत तितिर्वांसा अति स्त्रिधः ॥ ७ ॥

7. *Tam ghemitthā namasvina upa svarājamāsate. Hotrābhiringnīm manuṣah samindhate titirvāṁso ati sridhah.*

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.

जन्ता वृत्रमत्तरनादसी अप उरु याय चकिर ।

भुवत्कण्व वृषा द्युम्न्याहुतः कन्ददश्वा गविष्टिषु ॥ ८ ॥

8. *Ghnanto vṛtramataranrodasī apa urukṣayāya cakrire. Bhuvat kaṇve vṛṣā dyumnyāhutah krandadaśvo 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 सीदस्व महाँ असि शाचस्व दव्वीतमः ।

वि धूममग्न अरुषं मियध्य सृज पशस्त दशतम ॥ ९ ॥

9. *Sam sīdasva mahān asi śocasvadevavītamah. Vi dhūmamagne aruṣam miyedhya srja 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 द्रुवासा मनव दुधुरिह यजिष्ठं हव्यवाहन ।  
यं कणवा मध्यातिथिधनस्पृतं यं वृषा यमुपस्तुतः ॥ १० ॥

10. *Yam tvā devāso manave dadhuriha yajisṭham havyavāhana. Yam kaṇvo medhyātithirdhanaspṛtam yam 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 कणव दृध ऋतादधि ।  
तस्य पषा दीदियुस्तमिमा ऋचस्तमग्निं वधयामसि ॥ ११ ॥

11. *Yamagnim medhyātithih kaṇva īdha rtādadhi. Tasya preṣo dīdiyustamimā ṛcastamagnim var-dhayāmasi.*

The fire and energy which kaṇva, 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.

रायस्पूर्धि स्वधा॒वा स्ति॑ हि॒ त ग्रे॑ दुवष्वाप्यम् ।  
त्वं॑ वाजस्य॑ श्रुत्यस्य॑ राजसि॑ स ना॑ मृळ॑ मुहाँ॑ असि॑ ॥ १२ ॥

12. *Rāyaspūrdhi svadhāvo'sti hi te'gne deveśvāpyam.  
Tvam vājasya śrutyasya rājasī sa no mṛla mahān  
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 ऊ॒षु॑ ण ऊ॒तय॒ तिष्ठा॑ दुवा॑ न सवि॒ता॑ । ऊ॒ध्वा॑ वाजस्य॑  
सनिता॑ यदुज्जिभिवा॑घद्विह्वयामह ॥ १३ ॥

13. *Ūrdhva ū̄ ṣu na ūtaye tiṣṭhā devo na savitā. Urdhvo  
vājasya sanitā yadañjibhirvāghadbhirvihvayā-  
mahe.*

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 alongwith the scholars with holy offers of yajna and celebration.

ऊ॒ध्वा॑ नः पा॑ह्यं॒हसा॑ नि॑ कृतुना॑ विश्वं॑ सम॒त्रिणं॑ दह ।  
कृथी॑ न ऊ॒ध्वाज्चरथाय॑ जी॒वस॑ विदा॑ दुवषु॑ ना॑ दुवः॑ ॥ १४ ॥

14. *Ūrdhvo nah pāhyamhaso ni ketunā viśvam  
samatriṇam̄ dha. Kṛdhī na ūrdhvāñcarathāya  
jīvase vidā deveṣu no duvah.*

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.

**पाहि ना अग्ने रासः पाहि धूतरराव्यः । पाहि रीषत उत वा  
जिघांसता बृहद्दाना यविष्ठ्य ॥ १५ ॥**

15. *Pāhi no agne rakṣasah pāhi dhūrterarāvṇah.  
Pāhi rīṣata uta vā jighāṁsato bṛhadbhāno  
yavish्यa.*

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.)

**घनव विष्वग्वि जह्यराव्यस्तपुजम्भ या अस्मधुक ।  
या मत्यः शिशीत अत्यक्तुभिमा नः स रिपुरीशत ॥ १६ ॥**

16. *Ghaneva viśvagvi jahyarāvṇa stapurjambha yo  
asmadhruk. Yo martyah śiśite atyaktubhirmā nah  
sa ripuriśata.*

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.

**अग्निवद् सुवीयम् ग्रिः कण्वाय साभगम । अग्निः पावन्मित्रात्  
मध्यातिथिम् ग्रिः साता उपस्तुतम ॥ १७ ॥**

17. *Agnirvavne suvīryamagnih kanvāya saubha-gam.  
Agnih prāvanmitrota medhyātithimagnih 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 परावत् उगादवं हवामह ।  
अग्निन्य वक्वास्त्वं बृहदथं तुवीति दस्यव् सहः ॥ १८ ॥**

18. *Agninā turvaśam yadum parāvata ugrādevam  
havāmahe. Agnirnayannavavāstvam bṛhadra-  
tham turvītim dasyave sahah.*

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 त्वामग्र मनुदध्य ज्यातिजनाय शश्वत । दीदथ कण्व  
ऋतजात उताय च नमस्यन्ति कृष्टयः ॥ १९ ॥**

19. *Ni tvāmagne manurdadhe jyotirjanāya śaśvate.  
Dīdetha kanva rtajāta 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 Kanya, man of knowledge, for the sake of humanity. The devotees bow to you in obedience and obeisance.

त्वं धासा अग्नरमवन्ता अचया भीमासा न पतीतय ।  
रुस्विनः सदुमिद्यातुमावता विश्वं समुत्रिणं दह ॥ २० ॥

20. *Tvesāso agneramavanto arcayo bhīmāso na pratītaye. Rakṣasvinah sadmid yātumāvato viśvam samatriṇāṁ dahā.*

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 Kanya Rshi*

कीळं वः शधा मारुतमनवाणं रथशुभम् ।  
कण्वा अभि प गायत ॥ १ ॥

1. *Krīlam vah śardho mārutamanarvāṇāṁ ratheśubham. Kanyā 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 पृष्ठतीभित्रृष्टिभिः साकं वाशीभिरज्जिभिः ।  
अजायन्त् स्वभानवः ॥ २ ॥

2. *Ye pṛṣatībhīrṣṭibhih sākāṁ vāśībhirañjibhih.  
Ajāyanta svabhānavah.*

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.

द्रुहवृं शृण्व एशां कशा हस्तशु यद्वदान ।  
नि यामञ्चित्रमृञ्जत ॥ ३ ॥

3. *Iheva śrṇva eśāṁ kaśā hasteṣu yad vadān.  
Ni yāmañcitramrñjate.*

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.)

प वः शाधाय घृष्यत्वं षट्पूर्णाय शुभ्मिण ।  
द्रुवत्तं बहू गायत ॥ ४ ॥

4. *Pra vah śardhāya ghṛṣvaye tveṣadyumnaṁ  
śuṣmine. Devattam 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.

प शंसा गाष्वधन्यं कीळं यच्छथा मारुतम ।  
जम्भु रसस्य वावृथ ॥ ५ ॥

5. *Pra śāṁśā gośvaghnyam krīlām yaccardhō 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 वष्टि॒ष्टु आ नरा दिवश्च ग्मश्च धूतयः ।  
यत्सीमन्तं न धूनुथ ॥ ६ ॥

6. *Ko vo varṣiṣṭha ā naro divaśca gmaśca dhūtayah.  
Yatsīmantām 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 दुध उगाय मन्यव ।  
जिहीत् पवता गिरिः ॥ ७ ॥

7. *Ni vo yāmāya mānuṣo dadhra ugrāya manyave.  
Jihīta parvato girih.*

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.

यषामज्मेषु पृथिवी जुजुवाँइव विश्पतिः ।  
भिया यामेषु रजते ॥ 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 जानेमषां वयो मातुनिरतव ।  
यत्सीमनु द्विता शवः ॥ ९ ॥**

9. *Sthiram hi jānameṣām vayo māturniretave.  
Yat sīmanu dvitā śavah.*

Still is the cause of these winds, i.e., space (akash) 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 अज्वच्वलत ।  
वाश्रा अभिज्ञ यातव ॥ १० ॥**

10. *Udu tye sūnavo girah kāṣṭhā ajmeṣvatnata.  
Vāśrā 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 नपात्ममृधम ।  
प च्यावयन्ति याम॑भिः ॥ ११ ॥**

11. *Tyām cid ghā dīrgham pṛthum miho napātama-mṛdham. 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 यद्धं वा बलं जनौ अचुच्यवीतन ।  
गिरीरचुच्यवीतन ॥ १२ ॥

12. *Maruto yaddha vo balam 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.

यद्धं यान्ति मरुतः सं ह ब्रुवत ध्वा ।  
शृणाति कश्चिदधाम ॥ १३ ॥

13. *Yaddha yānti marutah sam ha bruvate' dhvannā. Śrṇoti kaścidesām.*

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 यात् शीभमाशुभिः सन्ति कण्वेषु वा दुवः ।  
तत्रा षु मादयाध्व ॥ १४ ॥

14. *Pra yāta śibhamāśubhiḥ santi kanvesu vo duvah. 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 वयमषाम ।  
विश्वं चिदायुजीवसे ॥ १५ ॥**

15. *Asti hi ṣmā madāya vah smasi ṣmā vayameṣām. Viśvam̄ 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 Kanya Rshi*

**कद्ध नूनं कधपियः पिता पुत्रं न हस्तयाः ।  
दधिध्व वृक्तबहिषः ॥ १ ॥**

1. *Kaddha nūnam kadhapiyah pitā putram na hastayoh. Dadhidhve vṛktabarhiṣah.*

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 nūnam kad vo artham gantā divo na pr̄thivyāḥ. Kva vo gāvo na rānyanti.*

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?

कव॑ वः सुम्ना नव्यांसि मरुतः कव॑ सुविता ।  
कव॒ इ विश्वानि साभगा ॥ ३ ॥

3. *Kva vah sumnā navyāṁsi marutah 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 मतोसः स्यातन ।  
स्ताता वा अमृतः स्यात् ॥ ४ ॥

4. *Yadyūyam pṛśnimātaro martāsaḥ 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 गादुपै ॥ ५ ॥

5. *Mā vo mrgo na yavase jaritā bhūdajosyah.  
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 शु णः परापरा निर्वृतिदुहणा॑ वधीत ।  
पदीष्ट तृष्णाया सुह ॥ ६ ॥

6. *Mo śu nah parāparā nr̄tirdurhaṇā vadhit.  
Padīṣṭa tr̄ṣṇayā 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.

सृत्यं त्वषा अमवन्ता धन्वज्जिदा रुदियासः ।  
मिहं कृपवन्त्यवाताम ॥ ७ ॥

7. *Satyam tveṣā amavanto dhanvañcidā rudriyāsaḥ.  
Miham 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 वृत्सं न माता सिषक्ति ।  
यदेषां वृष्टिरसर्जि ॥ ८ ॥

8. *Vāśreva vidyunmimāti vatsam na mātā sisakti.  
Yadeṣāṁ vr̄ṣṭirasarji.*

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.

दिवा॑ चित्तमः कृणवन्ति प॒जन्यनादवा॒हनं ।  
यत्पृथि॒वीं व्यु॒न्दन्ति ॥ ९ ॥

9. *Divā cittamah kṛṇvanti parjanyenodavāhena.  
Yat pr̥thivīṁ 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.

अर्ध स्वनान्मरुतां विश्वमा सद्गु॒ पाथि॑वम ।  
अरजन्तु प मानुषाः ॥ १० ॥

10. *Adha svanānmarutāṁ 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.

मरुता॒ वीक्षुपा॒णिभिःश्चत्रा॒ राधस्वतीरनु॑ ।  
या॒तमखिदयामभिः ॥ ११ ॥

11. *Maruto vīlupāñibhiś citrā rodhasvatīranu.  
Yātema khidrayāmabhih.*

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).

स्थिरा॑ वः सन्तु॒ नमया॒ रथा॒ अश्वासं एषाम ।  
सुसंस्कृता॒ अभीश्ववः ॥ १२ ॥

12. *Sthirā vah̄ suntu nemayo rathā aśvāsa eṣām.  
Susam̄skṛtā abhīśavah.*

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.

अच्छा॑ वदा॒ तना॑ गिरा॒ जुराय॒ बहौण॑स्पति॒म ।  
अग्नि॑ं मि॒त्रं न दश॒तम ॥ १३ ॥

13. *Acchā vadā tanā girā jarāyai brahmaṇaspatim.  
Agnim̄ mitram̄ 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.

मि॒मी॒हि॒ श्लोक॑मा॒स्य॒ प॒जन्य॒इव॒ ततनः॑ ।  
गा॒य॑ गा॒यत्र॒मु॒क्थ्य॑म ॥ १४ ॥

14. *Mimīhi ślokamāsyे parjanya iva tatanaḥ.  
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.

वन्दस्व॒ मारुतं॒ ग॒णं॒ त्व॒षं॒ पन्स्युम॒ किण॑म ।  
अ॒स्म वृद्धा॒ अ॒सा॒हि॒ ॥ १५ ॥

15. *Vandasva mārutam̄ gaṇam̄ tveṣam̄ panasyu-  
markinam̄. Asme vriddhā 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 Kanya Rshi*

प यदित्था परावतः शाचिन मानुमस्यथ ।  
कस्य कत्वा मरुतः कस्य वर्पसा कं याथुं कं हृधूतयः ॥ १ ॥

1. *Pra yaditthā parāvataḥ śocirna mānamasyatha.  
Kasya kratvā marutah kasya varpasā kam yātha  
kam ha dhūtayah.*

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 पतिष्कभे ।  
युष्माकमस्तु तविषी पनीयसी मा मत्यस्य मायिनः ॥ २ ॥

2. *Sthirā vah santvāyudhā parāṇude vīḍū uta pratishabhe. Yuṣmakamastu taviṣī panīyasī mā martyasya māyinah.*

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 हु यत्स्थिरं हृथ नरा वृतयथा गुरु । वि याथन वृनिनः  
पृथिव्या व्याशा: पवृतानाम् ॥ ३ ॥**

3. *Parā ha yatsthiram hatha naro vartayathā guru.  
Vi yāthana vaninah 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 वृः शत्रुविविद् अधि द्यवि न भूम्यां रिशादसः ।  
युष्माकमस्तु तविषी तना युजा रुदासा नू चिदाधृष्ट ॥ ४ ॥**

4. *Nahi vah śatrvurvivide adhi dyavi na bhūmyāṁ  
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 वैपयन्ति पवृतान्वि विज्जन्ति वनस्पतीन् ।  
पा आरत मरुता दुमदाङ्गव दवासः सवृया 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.

**उपो रथेषु पृष्ठतीरयुग्ध्वं पष्ठिवहति राहितः । आ वा यामाय  
पृथिवी चिदश्रादबीभयन्तु मानुषाः ॥ ६ ॥**

6. *Upo ratheṣu pṛṣṭatīrayugdhvam̄ praṣṭirvahati rohitah. Ā vo yāmāya pṛthivī cidaśrodabibhaya-yanta 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.

**आ वा म् तनायु कं रुदा अवा वृणीमह । गन्ता नूनं ना  
वसा यथा पुरत्था कणवाय बिभ्युष ॥ ७ ॥**

7. *Ā vo makṣū tanāya kam̄ rudrā avo vrñīmahe. Gantā nūnāṁ no'vasā yathā puretthā kaṇvāya bibhyuse.*

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.

**युष्मषिता मरुता मत्यषित् आ या ना अभ्व इषत ।  
वि तं युयात् शवसा व्याजसा वि युष्माकाभिरुतिभिः ॥ ८ ॥**

8. *Yuṣmeśito maruto martyeśita ā yo no abhva īṣate.*  
*Vi tam 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 पर्यन्यवः कणवं द्रुदं पचतसः ।

असामिभिर्मरुत् आ न ऊतिभिर्गन्ता वृष्टिं न विद्युतः ॥ ९ ॥

9. *Asāmi hi prayajyavah kaṇvam dada pracetasah.*  
*Asāmibhirmaruta ā na ūtibhiringantā vr̄ṣṭim na vidyutah.*

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 सृजत् द्विषम ॥ १० ॥

10. *Asāmyojo bibhr̄thā sudānavo'sāmi dhūtayah*  
*śavaḥ. R̄ṣidviṣe marutah parimanyava iṣum na sṛjata dvīṣam.*

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 सुदानवः इन्द्र पाशूभवा सचा ॥ १ ॥

1. *Uttiṣṭha brahmaṇaspatē devayantastvemāhe. Upa pra yantu marutah 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 ह्रित ।

सुवीर्यं मरुत् आ स्वश्व्यं दधीत् या व आचक ॥ २ ॥

2. *Tvāmiddi sahasasputra martya upabrule dhane hite. Suvīryam maruta ā svaśvyam 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 द्रव्यतु सूनृताः। अच्छा वीरं नर्यं पङ्क्षि  
राधसं द्रवा यज्ञं नयन्तु नः ॥ ३ ॥

3. *Praitu brahmaṇaspatih pra devyetu sūnṛtā. Acchā vīram naryam paṅktirādhasam̄ devā yajñam̄ nayantu nah.*

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 वाघतु ददाति सूनरं वसु स धत्तु अ ति श्रवः।  
तस्मा इळां सुवीरामा यजामह सुपतूतिमन्हसम ॥ ४ ॥

4. *Yo vāghate dadāti sūnaram̄ vasu sa dhatte akṣiti śravah. Tasmā ilām̄ 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 वदत्युकथ्यम्। यस्मिन्दा वरुणा  
मित्रा अयुमा द्रवा आकांसि चक्तिर ॥ ५ ॥

5. *Pra nūnam̄ brahmaṇaspatirmantram vadatyukthyam. Yasmīnndro 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 अनुहसम् ।  
इमां च वाचं पतिहयथा नरा विश्वद्वामा वा अश्नवत ॥ ६ ॥

6. *Tamidvocemā vidatheṣu śambhuvam mantram  
devā anehasam. Imām ca vācam 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 दक्षयन्तमशनवज्जनं का वृक्तबहिषम् ।  
पर्पदाश्वान्पस्त्याभिरस्थिता न्तवावृत यं दध ॥ ७ ॥

7. *Ko devayantamaśnavajjanam ko vṛktabarhiṣam.  
Pra pra dāśvān pastyābhiraſthitā'ntarvāvat  
kṣayam 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).

उपं त्रिं पृञ्जीत हन्ति राजभिभयं चित्सुं गतिं दध ।  
नास्यं व्रता न तरुता महाधून नाभं अस्ति वृजिणः ॥ ८ ॥

8. *Upa kṣatram prīcīta hanti rājabhirbhaye citsukṣitīm dadhe. Nāsyā vartā na tarutā mahādhane nārbhe asti vajriṇah.*

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,  
Gaura Kanya Rshi*

यं रान्ति पचतसा वरुणा मित्रा अद्यमा ।  
नूचित्स दध्यत् जनः ॥ १ ॥

1. *Yam rakṣanti pracetaso varuno mitro aryamā.  
Nū citsa dabhyate janah.*

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 बाहुतव् पिपर्ति पान्ति मर्त्ये रिषः ।  
अरिष्टः सबं एधत ॥ २ ॥

2. *Yam bāhuteva piprati pānti martyam riṣah.  
Ariṣṭah 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 दुर्गा वि द्विषः पुरा घन्ति राजान् एषाम् ।  
नयन्ति दुरिता तिरः ॥ ३ ॥

3. *Vi durgā vi dviṣah puro ghnanti rājāna eṣām.  
Nayanti duritā tirah.*

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 ऋतुं युत ।  
नात्रावखादा अस्ति वः ॥ ४ ॥

4. *Sugah panthā anṛkṣara ādityāsa ṛtam yate.  
Nātrāvakhādo asti vah.*

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 युज्ञं नयथा नर् आदित्या ऋजुना पुथा ।  
प वः स धीतयै नशत ॥ ५ ॥

5. *Yam yajñam nayathā nara ādityā ṛjunā pathā.  
Pra vah 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 मत्या वसुं विश्वं ताकमुत त्मना ।  
अच्छा॑ गच्छत्यस्तृतः ॥ ६ ॥

6. *Sa ratnam martyo vasu viśvam tokamuta tmanā.  
Acchā gacchatyastṛtah.*

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.

कृथा राधाम सखायः स्तामं मि॒त्रस्यायम्णः ।  
महि॒ प्सरा॒ वरुणस्य ॥ ७ ॥

7. *Kathā rādhāma sakħāyah stomam mitrasyār-yamṇah. 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 घन्तं॒ मा॒ शपन्तं॒ पति॒ वाच॒ दव्यन्तम् ।  
सुम्नरिद्वा॒ आ॒ विवास ॥ ८ ॥

8. *Mā vo ghnantam mā śapantam prati voce devayantam. 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.

चतुरश्चिदद्विपानाद्विभीयादा निधाता॑ः ।  
न दुरुक्ताय स्पृहयत ॥ ९ ॥

9. *Caturaścid dadamānād bibhīyādā nidhātōh.  
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 Kanya Rshi*

सं पूष अध्वनस्तिर् व्यंहा विमुचा नपात ।

स वा दव प णस्पुरः ॥ १ ॥

1. *Sam pūṣannadhvyanastira vyamho vimuco napāt.  
Sakṣvā deva pra ḡaspurah.*

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 पूष अघा वृक्ता दुःश्व आदिदेशति ।

अप स्म तं पथा जहि ॥ २ ॥

2. *Yo nah pūṣannagho 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.

अप् त्यं परिपन्थिनं मुषीवाणं हुरश्चितम् ।  
दूरमधि स्तुतरज ॥ ३ ॥

3. *Apa tyam paripanthinam muṣīvāṇam 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 तस्य द्वयाविना घशंसस्य कस्य चित ।  
प्रदाभि तिष्ठ तपुषिम ॥ ४ ॥

4. *Tvam tasya dvayāvino'ghaśāṁsasya kasya cit.  
Padābhi tiṣṭha tapuṣim.*

Pusha, whosoever the sinner, thief or robber, overt or covert, suppress, and keep his oppressive force under foot.

आ तत्त दस्त्र मन्तुमः पूष त्वा वृणीमह ।  
यन् पितृनचादयः ॥ ५ ॥

5. *Ā tat te dasra mantumah pūṣannavo vṛṇīmahe.  
Yena pitṛnacodayah.*

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).

अथा ना विश्वसाभग् हिरण्यवाशीमन्तम् ।  
धनानि सुषणा कृधि ॥ ६ ॥

6. *Adhā no viśvasaubhaga hiranayavāśīmattama.  
Dhanāni suṣanā 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 सूश्चता॑ नय सुगा नः सुपथा॑ कृणु ।  
पूर्वि॒ह कर्तुं विदः ॥ ७ ॥

7. *Ati nah saścato naya sugā nah supathā kṛṇu.  
Pūṣanniha kratum vidah.*

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.

अभि॒ सूयवसं नयु॒ न नवज्वारा॑ अध्वने ।  
पूर्वि॒ह कर्तुं विदः ॥ ८ ॥

8. *Abhi sūyavasam् naya na navajvāro adhvane.  
Pūṣanniha kratum vidah.*

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).

शग्धि॑ पूर्धि॑ प यंसि॑ च शिशी॒हि॑ पास्युदर्म ।  
पूर्वि॒ह कर्तुं विदः ॥ ९ ॥

9. *Śagdhi pūrdhi pra yamsi ca śiśīhi prāsyudaram.  
Pūṣanniha kratum vidah.*

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 पूषणं मथामसि सूक्तरभि गृणीमसि ।  
वसूनि दुस्ममीमह ॥ १० ॥

10. *Na pūṣanam methāmasi sūktairabhi gr̥ṇīmasi.  
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, Devataḥ,  
Ghaura Kanya Rshi*

कद रुद्राय पचतस मी हुष्टमाय तव्यस ।  
वाचम् शन्तम् हृद ॥ १ ॥

1. *Kad rudrāya pracetase mīl huṣṭamāya tavyase.  
Vocema śantamām hrde.*

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.)

यथा ना अदितिः करत्पश्व नृभ्या यथा गवे ।  
यथा ताकाय रुदियम् ॥ २ ॥

2. *Yathā no aditiḥ karat paśve nrhyo 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.

यथा ना मित्रा वरुणा यथा रुदश्चकतति ।  
यथा विश्व सुजाषसः ॥ ३ ॥

3. *Yathā no mitro varuṇo yathā rudraściketati.  
Yathā viśve sajosasah.*

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.

गाथपतिं मधपतिं रुदं जलाषभषजम् ।  
तच्छंयाः सुन्मीमह ॥ ४ ॥

4. *Gāthapatim medhapatim rudram jalāṣabheṣajam. Tacchamīyoh sunnamīmahe.*

We pray to gathapati, lord protector of hymns and celebrants, medhapati, lord protector and promoter of yajnas, jalashabhesajam, universal balm of life, and Rudra, lord of life, love and justice for the bliss of peace and ultimate freedom.

यः शुक्रैव सूर्या हिरण्यमिव राचते ।  
श्रेष्ठो द्वानां वसुः ॥ ५ ॥

5. *Yah śukra iva sūryo hiranyamiva rocate.  
Śreṣṭho devānāṁ vasuh.*

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 करत्यवत्त सुगं मृषाय मृष्य ।  
नृभ्या नारिभ्या गव ॥ ६ ॥

6. *Śam nah karatyarvate sugam meṣaya mesye.  
Nr̥bhyo 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 साम् श्रियमधि नि धहि शतस्य नृणाम् ।  
महि श्रवस्तुविनृम्णम् ॥ ७ ॥

7. *Asme soma śriyamadhi ni dhehi śatasya nr̥ṇām.  
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 वाजे भज ॥ ८ ॥

8. *Mā nah 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.

यास्त पुजा अमृतस्य परस्मिन्धाम गृतस्य ।

मृधा नाभा स मवन आभूषन्तीः साम वदः ॥ ९ ॥

9. *Yāste prajā amṛtasya parasmai 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 Kanya Rshi*

अग्ने विवस्वदुषसश्चित्रं राधो अमत्य ।

आ दाशुषे जातवदा वहा त्वमद्या द्रुवाँ उषबुधः ॥ १ ॥

1. *Agne vivasvaduṣasaścitraṁ rādho amartya. Ā dā-  
śuṣe jātavedo vahā tvamadyā devāñ uṣarbudhah.*

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 ग्रे रथीरध्वराणाम् ।  
सजूरश्विभ्यामुषसा सुवीयमस्म धहि श्रवा बृहत् ॥ २ ॥

2. *Juṣṭo hi dūto asi havyavāhano'gne rathīradhvārāṇām. 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 पुरुप्रियम् ।  
धूमकेतुं भात्रहजीकं व्युष्टिषु यज्ञानामध्वरश्रियम् ॥ ३ ॥

3. *Adyā dūtam vṛṇīmahe vasumagnim purupriyam. Dhūmaketum bhārjīkam vyuṣṭisu yajñānām adhvvaraśriyam.*

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.

श्रष्टं यविष्ठमतिथिं स्वाहुतं जुष्टं जनाय दाशुष ।  
द्वावौ अच्छा यातव जातवदसमग्निमीळु व्युष्टिषु ॥ ४ ॥

4. *Śrestham yaviṣṭhamatiθim svāhutam juṣṭam janāya dāśuṣe. Devāñ acchā yātave jātaveda-sam agnimile 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.

स्तुविष्यामि त्वामुहं विश्वस्यामृत भाजन ।  
अग्ने त्रातारम्‌मृतं मियध्य यजिष्ठं हव्यवाहन ॥ ५ ॥

5. *Stavisyāmi tvāmaham viśvasyāmrta bhojana. Agne trātāram amṛtam miyedhya yajisṭham 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 ।  
पर्स्कण्वस्य पत्तिर गायुजीवसं नमस्या दद्व्यं जनम ॥ ६ ॥

6. *Suśamso bodhi grṇate yaviṣṭhya madhujihvah svāhutah. Praskaṇvasya pratirannāyurjīvase namasyā daivyam 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 विश्ववदसं सं हि त्वा विश इन्धत् ।  
स आ वह पुरुहूतं पचत्सा ग्रं दुवाँ इह दवत ॥ ७ ॥

7. *Hotāram viśvavedasam̄ sam̄ hi tvā viśa indhate.  
Sa ā vaha puruhūta pracetaso'gne devān 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.

सुवितारमुषसमुश्विना भगमुग्नि व्युष्टिषु अपः ।  
कण्वासस्त्वा सुतसामास इन्धत हव्यवाहं स्वध्वर ॥ ८ ॥

8. *Savitāram uṣasam aśvinā bhagamagnim vyuṣṭiṣu  
kṣapah. Kanvāsastvā 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.

पतिर्ह्य॑ध्वराणा॒मग्र॑ दूता॒ वि॒शामसि॑ ।

उषबुध॑ आ॒ वह॑ साम॑पीतय॑ दुवाँ॑ अद्य॑ स्वदृशः॑ ॥ ९ ॥

9. *Patirhyadhvarānāmagne dūto viśamasi.*  
*Uṣarbudha ā vaha somapītaye devāñ svardṛśah.*

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.

अग्न॑ पूवा॒ अनूषसा॑ विभावसा॒ दीदथ॑ विश्वदृशतः॑ ।

असि॑ गामेष्वविता॑ पुराहिता॑ सि॑ यज्ञसु॑ मानुषः॑ ॥ १० ॥

10. *Agne pūrvā anūṣaso vibhāvaso dīdetha viśvadarśataḥ. 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.

नि॑ त्वा॑ यज्ञस्य॑ साधनमग्न॑ हातारमृत्विजंम॑ ।

मनुष्वद्वा॑ धीमहि॑ पचतसं॑ जीरं॑ दूतममर्त्यम॑ ॥ ११ ॥

*Ni tvā yajñasya sādhanamagne hotāramṛtvijam.*  
*Manuṣvad deva dhīmahi pracetasam jīram 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.

यद्वानां मित्रमहः पुराहिता न्तरा यासि दूत्यम् ।  
सिन्धारिव पस्वनितास ऊमया ग्रभाजन्त अुचयः ॥ १२ ॥

12. *Yad devānāṁ mitramahaḥ purohito'ntaro yāsi dūtyam. Sindhoriva prasvanitāsa ūrmayo'gnerbhrājante arcayah.*

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 श्रुत्कण् वह्निभिद्वरग्न सुयावैभिः । आ सीदन्तु ब्रह्मिषि  
मित्रा अयुमा पात्यावाणा अध्वरम् ॥ १३ ॥

13. *Śrudhi śrutkarṇa vahnibhirdevairagne sayāvabhiḥ. Ā sīdantu barhiṣi mitro aryamā prātar-yāvāṇo 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 ग्रिजिह्वा त्रष्टावृथः ।  
पिबतु सामं वरुणा धृतवता श्विभ्यामुषसा सजूः ॥ १४ ॥

14. *Śranyantu stomam marutaḥ sudānava'gnijihvā  
ṛtāvṛdhah. Pibatu somam varuno dhṛtavrato'-  
śvibhyāmuṣasā sajūḥ.*

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 Kanya Rshi*

त्वमग्ने वसूँरिह रुदाँ आदित्याँ उत ।  
यजा स्वध्वरं जनं मनुजातं धृतपुष्म ॥ १ ॥

1. *Tvamagne vasūñriha rudrāñ ādityāñ uta.  
Yajā svadhvaraṁ janam manujātam gṛtapruṣam.*

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.

श्रुद्धीवाना हि दाशुष दुवा अग्ने विचतसः ।  
तान रहिदश्व गिवणस्त्रयस्त्रिंशतमा वह ॥ २ ॥

2. *Śruṣṭīvāno hi dāśuṣe devā agne vicetasah.  
Tān rohidaśva girvaṇastra yastrimśatamā 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.

पि॒यमध॑वद॑त्रिवज्जातवदा वि॒रुप॑वत् ।  
अङ्गि॒रस्वन्महिवत् पर्स्कणवस्य श्रुद्धी हवम् ॥ 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 beauteous 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.

महि॑करव ऊ॒तये पि॒यमधा अहू॒षत् ।  
राजन्तमध्वराणाम॒ग्निं शुकणं शा॒चिषां ॥ ४ ॥

4. *Mahikerava ūtaye priyamedhā ahūṣata.  
Rājantam adhvareñām agnim śukrena śocisā.*

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 वसत्वा ॥५॥

5. *Gṛtāhavana sanyemā u ṣu śrudhī girah.  
Yābhiḥ kāṇvasya sūnava 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 चित्रश्रवस्तम् हवन्त वि तु जन्तवः ।  
शाचिष्कर्णं पुरुप्रिया गृहव्याय वा हृव ॥६॥

6. *Tvām citrasravastama havante vikṣu jantavah.  
Śociṣkeśam 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 वसुवित्तमम् ।  
श्रुत्कर्णं सपथस्तम् विपा अग्ने दिविष्टिषु ॥७॥

7. *Ni tvā hotāram rtvijam dadhire vasuvittamam.  
Śrutkarnam saprathastamam viprā agne diviṣṭisu.*

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 ।  
बृहद्दा बिभता हविरग्न मताय दाशुषे ॥ ८ ॥

8. *Ā tvā viprā acucyavuḥ 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.

प्रात्यावृणः सहस्कृत सामपयाय सन्त्य ।  
इहाद्य दव्यं जनं ब्रह्मिरा सादया वसा ॥ ९ ॥

9. *Prātaryāvṛṇah sahaskṛta somapeyāya santya.  
Ihādyā daivyam janam barhirā sādayā 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 जनमग्न य वृ सहूतिभिः ।  
अयं सामः सुदानवस्तं पात तिराऽङ्ग्यम ॥ १० ॥

10. *Arvāñcam daivyam janamagne yakṣva sahūti-bhīḥ. Ayam somah 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 Kanya Rshi*

एषा उषा अपूर्व्या व्युच्छति प्रिया दिवः ।

स्तुष वामश्विना बृहत् ॥ १ ॥

1. *Eṣo uṣā apūrvyā vyucchati priyā divah.  
Stuse 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 दूस्रा सिन्धुमातरा मनातरा रथीणाम् ।

धिया दुवा वसुविदा ॥ २ ॥

2. *Yā dasrā sindhumātarā manotarā rayīṇām.  
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.

वृच्यन्तं वां ककुहासा जूणायामधि विष्टप्ति ।

यद्वां रथा विभिष्पतात् ॥ ३ ॥

4. *Vacyante vāṁ kakuhāso jūrnāyāmadhi viṣṭapi.  
Yad vāṁ 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.

**हृविषा जारा अपां पिपति पपुरिनरा ।  
पिता कुटस्य चषणिः ॥ ४ ॥**

4. *Haviṣā jāro apāṁ piparti papurirnaraḥ.  
Pitā kuṭasya carṣanīḥ.*

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 नासत्या मतवचसा ।  
पातं सामस्य धृष्णुया ॥ ५ ॥**

5. *Ādāro vāṁ matīnāṁ nāstyā matavacasā.  
Pātāṁ 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 nah pīparadaśvinā jyotiṣmatī tamastirah .  
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 नावा॒ मतीनां॒ यातं॒ पाराय॒ गन्तव॑ ।  
युज्जाथा॒ मश्विना॒ रथम् ॥७॥

7. Ā no nāvā matīnām yātam 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.

अरित्रं॑ वां॒ दिवस्पृथु॒ तीथ॒ सिन्धूनां॒ रथः॑ ।  
धिया॒ युयुज॒ इन्दवः॑ ॥८॥

8. Aritram vāṁ divasprthu tīrthe sindhūnām rathah.  
*Dhiyā yuyujra indavah.*

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.

दि॒वस्कण्वासु॒ इन्दवा॒ वसु॒ सिन्धूनां॒ पदे॑ ।  
स्वं॒ वृविं॒ कुह॒ धित्सथः॑ ॥९॥

9. Divaskanvāsa indavo vasu sindhūnām pade.  
*Svarīm vavrim kuha dhitsathah.*

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 अंशव् हिरण्यं पति सूयः ।  
व्यख्यज्जिह्वासितः ॥ १० ॥

10. *Abhūdu bhā u amśave hiranyam̄ prati sūryah.  
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 पारमतव् पन्था त्रृतस्य साधुया ।  
अदर्शि वि स्तुतिदिवः ॥ ११ ॥

11. *Abhūdu pārmetave panthā rtasya sādhuyā.  
Adarśi vi srutirdivah.*

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.

तत्तदिदुश्विनारवा जरिता पति भूषति ।  
मद् सामस्य पिप्रताः ॥ १२ ॥

12. *Tattadidaśvinoravo jaritā prati bhūṣati.  
Made somasya pipratoḥ.*

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 गतम् ॥ 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.

युवारुषा अनु श्रियं परिज्मनारुपाचरत ।  
ऋता वनथा अकुभिः ॥ १४ ॥

14. *Yuvoruṣā anu śriyam parijmanorupācarat.*  
*R̥tā 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 शम् यच्छतम् ।  
अविदियाभिरूतिभिः ॥ १५ ॥

15. *Ubhā pibatamaśvinobhā nah 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 Kanya Rshi*

अयं वां मधुमत्तमः सुतः साम॒ ऋतावृथा ।  
तमश्विना पिबतं तिराऽह्नयं धूतं रत्नानि दाशुषे ॥ १ ॥

1. *Ayam vām madhumattamah sutah soma ṛtāvṛdhā.  
Tamaśvinā pibatam tiroahnyam dhattam 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.

त्रिवन्धुरण् त्रिवृता सुपशसा रथना यातमश्विना ।  
कण्वासा वां ब्रह्म कृष्णन्त्यध्वर तषां सु शृणुतं हवम् ॥ २ ॥

2. *Tribandhureṇa trivṛtā supeśasā rathenā yātamaśvinā. Kanvāso vām brahma kṛṇvantya-dhvare teṣām su śṛṇutam 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.

अश्विनां मधुमत्तमं पातं साम॒ मृतावृथा ।  
अथाद्य दस्रा वसु बिभ्रता रथ दाशवांसुमुप गच्छतम् ॥ ३ ॥

3. *Aśvinā madhumattamam pātam somamṛtāv-ṛdhā.  
Athādyā dasrā vasu bibhratā rathe dāsvāṁsa-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 ततम ।  
कण्वासा वां सुतसामा अभिद्यवा युवां हवन्त अश्विना ॥ ४ ॥**

4. *Triṣadhadasthe barhiṣi viśvavedasā madhvā yajñam  
mimikṣatam. Kanvāso vāṁ sutasomā abhidyavo  
yuvāṁ 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 कण्वमुभिष्ठिभिः पावतं युवमश्विना ।  
ताभिः ष्वाम्मां अवतं शुभस्पती पातं साममृतावृथा ॥ ५ ॥**

5. *Yābhiḥ kanvam abhiṣṭibhiḥ prāvataṁ yuvama-  
śvinā. Tābhiḥ ṣvasmān̄ avataṁ śubhaspatī pātām  
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.

**सुदासे दस्त्रा वसु बिभता रथं पृ गा वहतमश्विना ।  
रुयिं समुदादुत वा दिवस्प्यस्म धत्तं पुरुस्पृहम ॥ ६ ॥**

6. *Sudāse dasrā vasu bibhratā rathe prkṣo vahata-maśvinā. Rayim samudrāduta vā divasparyasme dhattam̄ puruspr̄ham.*

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 तुवशं ।  
अता रथन सुवृत्तान् आ गतं साकं सूयस्य रुश्मिभिः ॥ ७ ॥

7. *Yannāsatyā parāvati yadvā stho adhi turvaše. Ato rathena suvṛtā na ā gatam̄ sākam̄ 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 सुकृतं सुदानवं आ ब्रह्मः सीदतं नरा ॥ ८ ॥

8. *Arvāñcā vāṁ saptayo'dhvvaraśriyo vahantu sava-nedupa. Iṣam̄ pṛñcantā sukṛte sudānava ā barhiḥ sīdatam̄ 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.

तन् नासृत्या गतं रथेन् सूर्यत्वचा । यन् शश्वदूहथुदाशुषु  
वसु मध्वः सामस्य पीतये ॥ ९ ॥

9. *Tena nāsatyā gatam rathena sūryatvacā. Yena  
śaśvadūhathurdāśuṣe vasu madhvah 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.

उक्थभिर्वागवस पुरुवसू अकश्च नि ह्वयामह ।  
शश्वत्कण्वानां सदसि प्रिय हि कं सामं प्रपथुरश्विना ॥ १० ॥

10. *Ukthebhvirarvāgavase purūvasū arkaiśca ni  
hvayāmahe. Śaśvat kaṇvānām sadasi priye hi kam  
somam 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*

सुह वामनं न उषा व्युच्छा दुहितदिवः ।  
सुह द्युम्नं बृहता विभावरि राया दंवि दास्वती ॥ १ ॥

1. *Saha vāmena na uṣo vyucchā duhitardivah.  
Saha dyumnena bṛhatā vibhāvari 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 च्यवन्तु वस्तव ।  
उदौरय पति मा सूनृता उषश्चाद् राधा मधानाम ॥ २ ॥

2. *Aśvāvatīrgomatīrvīśvasuvido bhūri cyavanta  
vastave. Udiraya prati mā sūnṛtā uṣaścoda 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 दुवी जीरा रथानाम ।  
य अस्या आचरणषु दध्यि र समुद न श्रवस्यवः ॥ ३ ॥

3. *Uvāsoṣā ucchācca nu devī jīrā rathānām. Ye asyā  
ācaraneṣu dadhrire samudre na śravasyayah.*

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 त् प यामेषु युञ्जत् मना दानाय सूर्यः ।  
अत्राहु तत्कण्व एषां कण्वतमा नाम गृणाति नृणाम् ॥ ४ ॥

4. *Uṣo ye te pra yāmeṣu yuñjate mano dānāya sūrayah. Atrāha tat kaṇva eṣāṁ kaṇvatamo nāma gr̥ṇāti nṛṇām.*

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 ।  
ज्ञरयन्ती वृजनं पद्मदीयत् उत्पातयति प॒र्फ णः ॥ ५ ॥

5. *Ā ghā yoṣeva sūnaryuṣā yāti prabhuñjatī. Jarayantī vṛjanam padvadīyata utpātayati pakṣināḥ.*

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 व्य॑थिनः पुर्दं न वृत्यादती ।  
वया नकिष्ट पस्ति वांसं आसत् व्युष्टा वाजिनीवति ॥ ६ ॥

6. *Vi yā sṛjati samanam vyarthinah padam na vetyodatī. Vayo nakışte paptivāṁsa āsate vyuṣṭau vajinīvati.*

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.

एषायुक्तं परावतः सूर्यस्यादयनादधि ।  
शतं रथेभिः सुभगाषा इयं वि यात्युभि मानुषान् ॥ ७ ॥

7. *Esāyukta parāvataḥ sūryasyodayanādadhi. Śatam rathebhīḥ subhagoṣā iyam 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 ईसं जगज्यातिष्कृणाति सूनरी ।  
अप् द्वषा मधानी दुहिता दिव उषा उच्छदप् स्त्रिधः ॥ ८ ॥

8. *Viśvamasyā nānāma cakṣase jagaj jyotiṣkṛṇoti sūnarī. Apa dveṣo maghonī duhitā diva uṣā ucchadapa sridhah.*

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 चन्दण दुहितदिवः ।  
आवहन्ती भूयस्मभ्यं साभगं व्युच्छन्ती दिविष्टिषु ॥ ९ ॥

9. *Uṣa ā bhāhi bhānunā candreṇā duhitardivah.  
Āvahantī bhūryasmabhyam saubhagam vyuccchantī 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 पाणनं जीवनं त्वं वि यदुच्छसि सूनरि ।  
सा ना रथेन बृहुता विभावरि श्रुधि चित्रामघं हवम् ॥ १० ॥

10. *Viśvasya hi prāṇanam jīvanam tve vi yaducchasi sūnari. Sā no rathena bṛhatā vibhāvari 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 मानुषं जन ।  
तना वह सुकृता अध्वरां उप य त्वा गृणन्ति वह्नयः ॥ ११ ॥

11. *Uṣo vājāṁ hi vāṁsva yaścītro mānuṣe jane. Tenā vaha sukṛto adhvārāṁ upa ye tvā gṛṇanti vahnayah.*

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.

विश्वान्दवां आ वहु सामपीतय न्तरि गदुषस्त्वम ।  
सास्मासु धा गामदश्वावदुकथ्यं मुषा वाजं सुवीयम ॥ १२ ॥

12. *Viśvān devān ā vaha somapītaye'ntariksāduṣastvam. Sāsmāsu dhā gomadaśvāvadukthyamuṣo vājam 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 अहृत त  
सा ना रयिं विश्ववारं सुपशसमुषा ददातु सुगम्यम ॥ १३ ॥

13. *Yasyā ruśanto arcayah pratibhadrā adrakṣata. Sā no rayim viśvavāram 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 पूर्व ऊतय जुहूर वस महि ।  
सा नः स्तामां अभि गृणीहि राधसाषः शुकण शाचिषां ॥ १४ ॥

14. *Ye ciddhi tvāmrṣayah pūrva ūtaye juhūre'vase mahi. Sā nah stomān abhi grṇīhi rādhasoṣah 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 यदृद्य भानुना वि द्वारावृणवा' दिवः ।  
प ना यच्छतादवृकं पृथु च्छदिः प देवि गामतीरिषः ॥ १५ ॥

15. *Uṣo yadadya bhānunā vi dvārāvṛṇavo divah.  
Pra no yacchatādavṛkam pṛthu cchardih pradevi gomatīriṣah.*

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 ब्रह्मता विश्वपशसा मिमि वा समिळाभिरा ।  
सं द्युम्नन विश्वतुराषा महि सं वाजवाजिनीवति ॥ १६ ॥

16. *Sam no rāyā brhatā viśvapeśasā mimikṣvā samiḷābhirā. Sam dyumnena viśvaturośo 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 दिवश्चिदाच्चनादधि ।  
वहन्त्वरुणप्स्तवु उप त्वा सुमिना' गृहम ॥ १ ॥

- 
1. *Uṣo bhadrebhirā gahi divaścid rocanādadahi.  
Vahantvaruṇapsava upa tvā somino grham.*

O Divine light of the Dawn, come with auspicious living energy from the top of resplendent heaven, and may the red beams of splendour, we pray, carry the creative energy to the yajnic home of the lover of Soma.

सुपश्चसं सुखं रथं यमध्यस्था॑ उषस्त्वम् ।  
तना॒ सुश्रवसं जनं पावाद्य दुहितदिवः ॥ २ ॥

2. *Supeśasam sukham ratham yamadhyasthā uṣastvam. Tenā suśravasam janam prāvādyā duhitardivah.*

Daughter of Heaven, blessed dawn, by the resplendent 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.

वयश्चित्त पत्त्रिणा॑ द्विपच्चतुष्पदजुनि ।  
उषः पार॑ तूर्नु दिवा अन्तेभ्युस्परि॑ ॥ ३ ॥

3. *Vayaścitte patatriṇo dvipaccatuspadarjuni.  
Uṣah 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.

व्युच्छन्ती हि रुश्मिभिविश्वमाभासि राच्चनम् ।  
तां त्वामुषवसूयवा॑ गीभिः कणवा॑ अहूषत ॥ ४ ॥

4. *Vyuccantī hi raśmibhirviśvamābhāsi rocanam.  
Tāṁ tvāmuṣarvasūyavo gīrbhiḥ kāṇvā 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, Praskanya Kanva Rshi*

उदु त्यं जातवदसं द्रुवं वहन्ति कृतवः ।  
दृश विश्वाय सूर्यम् ॥ १ ॥

1. *Udu tyam jātavedasam devam vahanti ketavah.  
Drše 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.

अप त्य तायवा यथा न त्रा यन्त्यक्तुभिः ।  
सूराय विश्वच ास ॥ २ ॥

2. *Apa tye tāyavo yathā nakṣatrā yantyaktubhīḥ.  
Sūrāya viśvacakṣase.*

And, as thieves of the night steal away at dawn, so do all those stars steal away alongwith the darkness of the night so that the world may see only the sun, lord supreme of the heavens.

अदृश्रमस्य कृतवा वि रुश्मया जनाँ अनु ।  
भाजन्ता अग्रया यथा ॥ ३ ॥

3. *Adṛśramasya ketavo vi raśmayo janāň 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.

तरणिविश्वदशता ज्यातिष्कृदसि सूय ।  
विश्वमा भासि राचनम ॥ ४ ॥

4. *Tarañirviśvadarśato 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.

पृथग्दुवानां विशः पृथग्डुदषि मानुषान ।  
पृथग्विश्वं स्वदृश ॥ ५ ॥

5. *Pratyāñdevānāṁ viśah pratyāñnudehy mānusān.  
Pratyāñ viśvam svardrṣe.*

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.

यना पावक् च सा भुरुण्यन्तं जनाँ अनु ।  
त्वं वरुण पश्यसि ॥ ६ ॥

6. *Yenā pāvaka cakṣasā bhuranyantam janāň 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 द्यामषि रजस्पृश्वहा मिमाना अकुभिः ।  
पश्यञ्जन्मानि सूय ॥ 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.

सुम त्वा हरिता रथ वहन्ति दव सूय ।  
शचिक्षणं विच ाण ॥ ८ ॥

8. *Sapta tvā harito rathe vahanti deva sūrya.  
Śociṣkeśāṁ vicakṣāṇa.*

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.

अयुक्त सुम शुन्ध्युवः सूरा रथस्य नप्त्यः ।  
ताभिर्याति स्वयुक्तिभिः ॥ ९ ॥

9. *Ayukta sapta śundhyuvah sūro rathasya naptyah.  
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 Prakrti move the world like His own chariot of creative manifestation.

उद्धयं तमसस्परि ज्यातिष्पश्यन्त उत्तरम् ।  
द्वं द्वत्रा सूयमगन्म ज्यातिरुत्तमम् ॥ १० ॥

10. *Udvayam tamasaspari jyotiṣpaśyanta uttaram.  
Devam devatrā sūryamaganma 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.

उद्युद्य मित्रमह आराहुतुत्तरां दिवम् ।  
हृदागं मम सूय हरिमाणं च नाशय ॥ ११ ॥

11. *Udyannadya mitramaha ārohannuttarām divam.  
Hṛdrogam 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.

शुक्लषु म हरिमाणं रापुणाकासु दध्मसि ।  
अथो हारिद्रवषु म हरिमाणं नि दध्मसि ॥ १२ ॥

12. *Śukeṣu me harimāṇam ropanākāsu dadhmasi.  
Atho hāridravesu 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.

उद्गाद्यमादित्या विश्वन् सहसा सुह।  
द्विषन्तं महां रून्धयन्मा अहं द्विषत रथम् ॥ १३ ॥

13. *Udagādayamādityo viśvena sahasā saha.  
Dviṣantam mahyam randhayanmo aham 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 मधं पुरुहृतमृग्मयमिन्दं गीभिमदत् वस्वा  
अणवम् । यस्य द्यावा न विचरन्ति मानुषा भुज मंहिष्ठमभि  
विप्रमचत् ॥ १ ॥

1. *Abhi tyam̄ meṣam̄ puruhūtam rgmiyam indraṁ  
gīrbhirmadat̄ vasvo arṇavam. Yasya dyāvo na  
vicaranti mānuṣā bhuje māniṣṭham 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.

अभीमवन्वन्त्स्वभिष्ठिमूतया न्तरि पां तविषीभिरावृतम् ।  
इन्द्रं द गास ऋभवा मदुच्युतं शतकंतुं जवनी सूनृतारुहत ॥ २ ॥

2. *Abhimavavantsvabhiṣṭimūtayo'ntarikṣaprām taviṣībhīrāvṛtam. Indram dakṣāsa ṛbhavo mada-cyutam śatakratūm 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 ग्रात्रमङ्गिराभ्या वृणुरपातात्रय शतदुरषु गातुवित ।  
सुसनं चिद्विमुदायावहा वस्वाजावदिं वावसानस्य नुतयन ॥ ३ ॥

3. *Tvam gotramaṅgiro bhyo'vr̥norapotātraye śata-dureṣu gātuvit. Sasena cidvimadāyāvaho vasvā-jāvadrim 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.

त्वम् पामपि धाना वृणुरपा धारयः पवते दानुमद्वसु । वृत्रं  
यदिन्दू शवसावधीरहिमादित्सूर्यं दिव्याराहया दृश ॥ ४ ॥

4. *Tvam pāmabhidhānāvṛṇorapā' dhārayah parvate dānumad vasu. Vṛtram yadindra śavasāvadhīrahim ādit sūryam divyārohayo drṣe.*

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 मायाभिरपि मायिना धमः स्वधाभिय अधि शुभा-  
वजुह्वत । त्वं पिपानृमणः पारुजः पुरः प ऋजिश्वानं  
दस्युहत्यष्वा-विथ ॥ ५ ॥

5. *Tvam māyābhira pa māyino' dhamah svadhā-  
bhiryē adhi śuptāvajuhvata. Tvam piprornrmaṇah  
prārujaḥ puraḥ pra ṛjiśvānam dasyuhatyeṣvā-  
vitha.*

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 शुष्णुहत्यष्वाविथारन्धया तिथिग्वाय शम्बरम ।  
मुहान्तं चिदबुदं नि कंसीः पुदा सुनादुव दस्युहत्याय  
जज्ञिष ॥ ६ ॥

6. *Tvam kutsam śuṣṇahatyeshvāvithārandhayo'-tithigvāya śambaram. Mahāntam cidarbudam ni kramīḥ padā sanādeva dasyuhatyāya jajñise.*

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.

त्वं विश्वा तविषी सुध्यग्निता तवं राधः सामपीथाय हृषत ।  
तवं वज्रशिचकित ब्रह्महिता वृश्चा शत्रुरवं विश्वानि  
वृष्ण्या ॥ ७ ॥

7. *Tve viśvā taviṣī sadhrayagghitā tava rādhah somapīthāya harṣate. Tava vajrāscikite bāhvohito vr̥scā śatrorava viśvāni vr̥ṣṇyā.*

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 जानीह्यायान्य च दस्यवा ब्रह्मित रन्धया शासदवतान ।  
शाकी भव यजमानस्य चादिता विश्वता त सध्यमादघ  
चाकन ॥ ८ ॥

8. *Vi jānīhyāryānye ca dasyavo barhiṣmate ran-dhayā śāśadavratān. 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 रुन्धय अपवतानभूभिरिन्दः शनथय नाभुवः ।  
वृद्धस्य चिद्वधता द्यामिन तः स्तवाना व्रमा वि जघान  
सुन्दिहः ॥ ९ ॥

9. *Anuvratāya randhayannapavratānābhūbhiri-ndraḥ śnathayannanābhuvah. Vṛddhasya cid vārdhato 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 उद्यत्त उशना सहसा सहा वि रादसी मज्जना बाधत शवः ।  
आ त्वा वातस्य नृमणा मनायुज आ पूर्यमाणमवहभि  
श्रवः ॥ १० ॥

10. *Takṣad yat ta uśanā sahasā saho vi rodasī majmanā bādhate śavah. Ā tvā vātasya nrmaṇo manoyuja ā pūryamāṇam 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.

मन्दिष्ट यदुशने काव्य सचाँ इन्दा वद्धू वक्षुतराधि तिष्ठति ।  
उगा ययिं निरपः स्रातसासृजद्वि शुष्णास्य दृंहिता एर-  
यत्पुरः ॥ ११ ॥

11. *Mandiṣṭa yaduśane kāvye sacāñ indro vaṅkū vaṅkutarādhi tiṣṭhati. Ugro yayim nirapah srotasāśrjadvi śuṣṇasya dṛihitā airayat purah.*

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 स्मा रथं वृषपाणेषु तिष्ठसि शायातस्य पभृता यषु  
मन्दस । इन्दु यथा सुतसामषु चाकना॑ नवाणं श्लाकुमा  
राहस द्विवि ॥ १२ ॥

12. *Ā smā ratham vṛṣapāṇeṣu tiṣṭhasi śāryātasya prabhṛtā yeṣu mandase. Indra yathā sutasomeṣu cākano'narvāṇam 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 महूत वृचस्यव क रीवत वृचयामिन्द सुन्वत ।  
मनाभवा वृषणश्वस्य सुकता विश्वता त सर्वनषु  
पवाच्या ॥ १३ ॥

13. *Adadā arbhām mahate vacasyave kakṣīvate  
vr̥cayāmindra sunvate. Menābhavo vr̥ṣaṇāśva-  
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.

इन्दा अश्रायि सुध्या निरक पुजषु स्तामा दुया न यूपः ।  
अश्वयुगव्य रथयुवसूयुरिन्द्र इदायः त्यति पयन्ता ॥ १४ ॥

14. *Indro aśrāyi sudhyo nireke pajreṣu stomo duryo  
na yūpah. 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.

द्रुदं नमा वृषभाय स्वराजे सुत्यशुभ्माय तवसे वाचि ।  
अस्मिन्द वृजन् सववीराः स्मत्सूरिभिस्तव शमन्त-  
स्याम ॥ १५ ॥

15. *Idam namo vṛṣabhaḥaya svarāje satyaśuṣmāya tavase'vāci. Asminnindra 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 मुषं महया स्वविदं शुतं यस्य सुभ्वः साकमीरत्त ।  
अत्यं न वाजं हवन्तस्यदुरथमन्दं ववृत्यामवसे सुवृक्तिभिः ॥ १ ॥

1. *Tyam su meṣam mahayā svarvidam śatam yasya subhvah sākamīrate. Atyam na vājam havanasyadam rathamendram vavṛtyāmavase suvrktibhih.*

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 धरुणाव्यच्युतः सहस्रमूतिस्तविषीषु वावृथ ।  
इन्दा यद वृत्रमवधी तदीवृत्तमुञ्ज तर्णांसि जहृषाणा  
अन्धसा ॥ २ ॥

2. *Sa parvato na dharuṇeṣvacyutaḥ sahasramūtistaviṣiṣu vāvṛdhe. Indra yad vṛtramavadhīnna-dīvṛtamubjannarnāṁsi 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 द्वारा द्वारिषु वृव ऊर्धनि चन्द्रबुध्ना मदवृद्धा मनीषिभिः ।  
इन्दुं तमहृ स्वप्स्यया धिया मंहिष्ठरातिं स हि पप्रिरन्धसः ॥ ३ ॥

3. *Sa hi dvaro dvariṣu vavra ūdhani candra budhno madavṛddho manīṣibhiḥ. Indram tamahve svapsyayā dhiyā māniṣṭharātīm sa hi paprirandhasah.*

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 द्विवि सद्यबहिषः समुदं न सुभ्वः स्वा  
अभिष्टयः । तं वृत्रहत्य अनु तस्थुरुतयः शुष्मा इन्दपवाता  
अहृतप्सवः ॥ ४ ॥

4. Ā yam prṇanti divi sadmabarhiṣah samudram na  
subhvah svā abhiṣṭayah. Tam vṛtrahatye anu  
tasthurūtayah suṣmā indramavātā ahrutap-savah.

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 मद् अस्य युध्यता रुध्वीरिं पवण संस्तु-  
रूतयः । इन्द्रा यद्वज्जी धृष्माणा अन्धसा भिनद वलस्य  
परिधीरिं त्रितः ॥ ५ ॥

5. Abhi svavṛṣṭim made asya yudhyato raghvīriva  
pravaṇe sasrurūtayah. Indro yadvajrī dhṛṣmāno  
andhasā bhinad valasya paridhīñriva 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 धृणा चरति तित्विष शवा पा वृत्वी रजसा बुध्न-  
माशयत । वृत्रस्य यत्पवण दुगृभिश्वना निजघन्थ हन्वारिन्द  
तन्यतुम ॥ ६ ॥

6. *Parīm ghṛṇā carati titviṣe śavo'po vṛtvī rājaso budhnāmāśayat. Vṛtrasya yatpravane durgṛ-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 न्यूषन्त्यूमया ब्रह्मणीन् द तव यानि वधना ।  
त्वष्टा चित्त युज्यं वावृथ शवस्तुत । वर्जमभिभूत्या-  
जसम ॥ ७ ॥

7. *Hradam na hi tvā nyṛṣantyūrmayo brahmāñin-dra 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.

जघन्वाँ उ हरिभिः संभूतकत्विन्द वृत्रं मनुष गातुय ापः ।  
अयच्छथा ब्रह्मावर्जमायुसमधारया दिव्या सूर्य दृश ॥ ८ ॥

9. *Jaghanvāṁ u haribhiḥ sambhṛtakratavindra vṛtrāṁ manuṣe gātuyannapah. Ayacchathā bāhvorvajramāyasamadhārayo divyā sūryāṁ drśe.*

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.

बृहत्स्वश्चन्द्रमस्तुवदुक्थ्यं मकृण्वत भियसा राहणं द्विवः ।  
यन्मानुषपथना इन्द्रपूतयः स्वनृषाचा मरुता मद् तनु ॥ ९ ॥

10. *Bṛhat svāścandram amavad yadukthyam akṛṇvata bhiyasā rohaṇāṁ divah. Yanmānuṣapradhanā indram ūtayah 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 स्वनादयायवीद्वियसा वज्ञ इन्द त ।  
वृत्रस्य यद्वद्वधानस्य रादसी मद् सुतस्य शवसाभिन-  
च्छिरः ॥ १० ॥

10. *Dyauścidasyāmavāň aheḥ svanād ayoyavīd bhiyasā vajra indra te. Vṛtrasya yad badbadhānasya rodasī made sutasya śavasābhina-cchirah.*

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.

यदिविन्द पृथिवी दशभुजिरहानि विश्वा ततनन्त कृष्टयः ।  
अत्राहं त मधवन्विश्रुतं सहा द्यामनु शवसा ब्रहणा  
भुवत ॥ ११ ॥

11. *Yadinnvindra pr̄thivī 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 धृष्णमनः ।  
चकृष भूमिं पतिमानमाजसा पः स्वः परिभूरघ्या  
दिवेम ॥ १२ ॥

12. *Tvamasya pāre rajaso vyomanah svabhūtyojā avase dhr̄ṣanmanah. Cakrṣe bhūmim pratimānamojaso'pah svah paribhūresyā 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 त्रृष्णवीरस्य बृहूतः पतिभूः ।  
विश्वमापा अन्तरि॑ं महित्वा सूत्यमृद्धा नकिर॒न्यस्त्वा-  
वान् ॥ १३ ॥

13. *Tvam bhuvah pratimānam pṛthivyā ṛṣavārasya  
bṛhataḥ patirbhūḥ. Viśvamāprā antarikṣam  
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 द्यावा॑पृथिवी अनु॒ व्यचा॒ न सिन्धवा॒ रजसा॒  
अन्तमानुशुः । नात स्ववृ॑ष्टि॒ मद॑ अस्य युध्यते॒ एका॑  
अन्यच्चकृषु॒ विश्वमानुषक ॥ १४ ॥

14. *Na yasya dyāvāpṛthivī anu vyaco na sindhavo  
rajaso antamānaśuh. Nota svavṛṣṭim made asya  
yudhyata eko anyaccakrṣe 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 द्वावासा अमदु नु त्वा ।  
वृत्रस्य यद्धृष्टिमता वधनु नि त्वमिन्दु पत्यानं जुघन्थे ॥ १५ ॥

15. *Ārcannatra marutah sasminnājau viśve devāso amadannanu tvā. Vṛtrasya yad bhrṣṭimatā vadhe-na ni tvamindra pratyānam 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*

न्यु३ षु वाचं प मह भरामहु गिर इन्दायु सदन विवस्वतः ।  
नू चिद्धि रत्नं ससुतामिवाविदु । दुष्टुतिदृविणादषु  
शस्यत ॥ १ ॥

1. *Nyū3 ū vācam pra mahe bharāmahe gira indrāya sadane vivasvataḥ. Nū ciddhi ratnam sasatām ivāvidan na duṣṭutir dravīnodeṣu 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 इन्दु गारसि दुरा यवस्य वसुन इनस्पतिः ।  
शि ान्नरः पुदिवा अकामकशनः सखा सखिभ्यस्तमिदं  
गृणीमसि ॥ २ ॥

2. *Duro aśvasya dura indra gorasi duro yavasya  
vasuna inaspatih. Śikṣānaraḥ pradivo akāma-  
karśanah sakhā sakhibhyastamidam gṛṇīmasi.*

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 resplendent 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 द्युमत्तम् तवदिदम् भितश्चकित् वसु ।  
अतः संगृभ्याभिभूत् आ भर् मा त्वायता जरितुः काम-  
मूनयीः ॥ ३ ॥

3. *Sacīva indra purukṛd dyumattama tavedidam  
abhiṭāścekite vasu. Ataḥ samigrbhyaśbhibhūta 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.

एुभिद्युभिः सुमना एुभिरिन्दुभिनिरुन्धाना अमति गाभि-  
रुश्विना । इन्देण दस्यु द्रव्यन्त इन्दुभियुतद्वषसः समिषा  
रभमहि ॥ ४ ॥

4. *Ebhirdyubhih sumanā ebhirindubhīrnirun-dhāno  
amatim gobhiraśvinā. Indrena dasyum darayanta  
indubhīryutadveśasah samiṣā 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 पुरुश्चन्द-  
रभिद्युभिः । सं द्रव्या प्रमत्या वीरशुष्मया गाऽग्याश्वावत्या  
रभमहि ॥ ५ ॥

5. *Samindra rāyā samiṣā rabhemahi Sam vājebhiḥ  
puruścandrairabhidyubhih. Sam devyā pramat-  
yā 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 अमदुन्तानि वृष्णया त सामासा वृत्रहत्येषु सत्पत ।  
यत्कारव दश वृत्राण्यप्रति बहिष्मत् नि सहस्राणि  
बह्यः ॥ ६ ॥

6. *Te tvā madā amadan tāni vṛṣnyā te somāso  
vṛtrahatyeṣu 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.

युधा युधमुप घदेषि धृष्णुया पुरा पुरं समिदं हुस्याजसा ।  
नम्या यदिन्द्र सख्या परावति निबहया नमुचिं नाम  
मायिनम् ॥ ७ ॥

7. *Yudhā yudhamupa ghedesī dhrṣṇuyā purā puram  
samidam hamsyojasā. Namyā yadindra sakhyā  
parāvati nibarhayo namucim 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 करञ्जमुत पुणयं वधीस्तजिष्ठयातिथिगवस्य वत्नी ।  
त्वं शता वडगृदस्याभिन्त्युरा नानुदः परिषूता ऋजि-  
श्वना ॥ ८ ॥

8. *Tvam karañjamuta parṇayam vadhiṣtejiṣṭha-  
yātithigvasya vartanī. Tvam śatā vaṅgrda-  
syābhīnat purā'nānudah pariṣūtā r̥jīśvanā.*

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.

त्वमूताज्जनराज्ञा द्विदशा॑ बृन्धुना॑ सुश्रवसापजग्मुषः । षष्ठि॑  
सुहस्त्रा॒ नवतिं नवं श्रुता॒ नि चकण्॒ रथ्या॒ दुष्पदावृणक ॥ ९ ॥

9. *Tvam etāñjanarājño dvirdaśā'bandhunā suśravasopajagmuṣah. Saṣṭīn sahasrā navatīm 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.

त्वमाविथ सुश्रवसुं तवातिभिस्तव त्रामभिरिन्दु तूवयाणम ।  
त्वमस्म कुत्समतिथिगवमायुं महराज्ञ यून अरन्धनायः ॥ १० ॥

10. *Tvam āvitha suśravasam tavotibhistava trāmabhirindra tūrvayāṇam. Tvamasmai kutsam atithigvam āyum mahe rājñe yūne arandhanāyah.*

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 उदूचीन्द दुवगापा: सखायस्त शिवतमा असाम । त्वा  
स्ताषाम् त्वयो सुवीरा दाधीयु आयुः पतुरं दधानाः ॥ ११ ॥

11. *Ya udrcīndra devagopāḥ sakhaīyaste śivatamā  
asāma. Tvāṁ stośāma tvayā suvīrā drāghīya āyuḥ  
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 ना' अस्मिन्मधवन्पृत्स्वंहसि नुहि तु अन्तः शवसः  
परीणशो । अकन्दया नद्याऽरु रास्वद्वनो कथा न गाणीभियसा  
समारत ॥ १ ॥

1. *Mā no asmin maghavan prtsvarñhasi nahi te antah  
śavasah parīnaše. 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?

अचो शकाय शाकिन् शाचीवत शृणवन्त्मिन्दं मृहय गभि  
ष्टुहि । या धृष्णुना शवसा रादसी उभ वृषा वृषत्वा वृषभा  
न्यृज्जते ॥ २ ॥

2. *Arcā śakrāya śākine śacīvate śrṇvantamindram mahayannabhi śtuhi. Yo dhṛṣṇunā śavasā rodasī ubhe vṛṣā vṛṣatvā vṛṣabho nyṛñjate.*

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 शूष्यं॑ वचः स्व त्रं यस्य धृष्टा धृष्टन्मनः ।  
बृहच्छवा असुरा ब्रहणा कृतः पुरा हरिभ्यां वृषभा रथा हि  
षः ॥ ३ ॥

3. *Arcā dive bṛhate śūṣyam vacah svakṣatram yasya dhr̄ṣato dhr̄ṣanmanah. Br̄hacchravā asuro barhaṇā kṛtah puro haribhyām vṛṣabho ratho hi sah.*

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 धृष्टा शम्बरं  
भिनत । यन्मयिना वन्दिना मन्दिना धृष्टच्छितां गभस्ति-  
मशनिं पृतन्यसि ॥ ४ ॥

4. *Tvam divo bṛhataḥ sānu kopayo'va tmanā dhr̄ṣatā śambarām bhinat. Yanmāyino vrāndino mandinā dhr̄ṣacchitām gabhastimaśanīm pr̄tanyasi.*

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 यद वृणा॑ । श्वसु॒नस्य मू॒र्धनि॑ शुष्णास्य चिद वृन्दिना॑  
रारुवृद्धना॑ । पा॒चीनेन॑ मनसा ब्रुहणा॑वता॑ यद्या॑ चित्कृ॒णवः॑  
कस्त्वा॑ परि॑ ॥ ५ ॥

5. *Ni yadvṛṇakṣi śvasanasya mūrdhani śuṣṇasya cid  
vrandino roruvad vanā. Prācīnena manasā  
barhaṇāvatā yadadyā 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.

त्वमाविथ॑ नर्य॑ तुवशं यदुं त्वं तुवीतिं बृच्यं शतकता॑ ।  
त्वं रथ॑मतशं कृत्प्य॑ धन॑ त्वं पुरा॑ नव॑तिं दम्भया॑ नव॑ ॥ ६ ॥

6. *Tvamāvitha naryam turvaśam yadum tvam  
turvitim vayyam śatakrato. Tvam rathametaśam  
kṛtvye dhane tvam puro navatim dambhayo  
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 शूशुवज्जना रातहृव्यः पति यः  
शासमिन्वति । उकथा वा या अभिगृणाति राधसा दानुरस्मा  
उपरा पिन्वत दिवः ॥ ७ ॥

7. *Sa ghā rājā satpatih śūśuvajjano rātahavyah prati  
yah śāsaminvati. Ukthā vā yo abhigṛṇāti rādhasā  
dānurasmā uparā pinvate divah.*

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 उत्रमसमा मनीषा प सामुपा अपसा सन्तु नम् ।  
य ते इन्द्र ददुषा वृथयन्ति महि उत्रं स्थविरं वृष्यं च ॥ ८ ॥

*Asamāṁ 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.

तुभ्यदुत बहुला अदिदुग्धाश्चमूषदश्चमसा इन्द्रपानाः ।  
व्यश्नुहि तपया काममषामथा मना वसुदयाय कृष्ण ॥ ९ ॥

9. *Tubhyedete bahulā adridugdhāścamuṣadaścamasā 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.

अपामतिष्ठद्गुरुणह्वरं तमा न्तवृत्रस्य जठरषु पवतः ।  
अभीमिन्दा नद्या विणां ह्रिता विश्वा अनुष्ठाः पवृणषु  
जिघत ॥ १० ॥

10. *Apām atiṣṭhad dharuṇahvaram tamo'ntarvṛtrasya jatharesu parvataḥ. Abhīmindro nadyo vavriṇā hitā viśvā anuṣṭhāḥ pravaṇeṣu 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 शबृधमधि धा द्युम्नमस्म महि त्रं जनाषाञ्छिन्द तव्यम् ।  
रा च ना मधानः पाहि सूरीनाय च नः स्वपत्या इष  
धाः ॥ ११ ॥

11. *Sa śevyrdhamadhi dhā dyumnamasme mahi kṣatram janāśālīndra tavyam. Rakṣā ca no maghonah pāhi sūrīn rāye ca nah 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*

दिवश्चिदस्य वरिमा वि पंपथ इन्दुं न मङ्गा पृथिवी चुन  
पति । भीमस्तुविष्माज्ज्वरिणिभ्य आतुपः शिशीत् वज्रं तजस्  
न वंसगः ॥ १ ॥

1. *Divaścidasya varimā vi papratha indram na mahnā prthivī cana prati. Bhīmastuviṣmāñ- carṣaṇibhya ātapaḥ śiśīte vajram tejase na vamsagah.*

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 अणुवा न नृद्यः समुदियः पति गृभ्णाति विश्रिता  
वरीमधिः । इन्दुः सामस्य पीतये वृषायत सुनात्स युध्म  
आजसा पनस्यत ॥ २ ॥

2. *So arṇavo na nadyah samudriyah prati grbhñāti viśritā varīmabhiḥ. Indraḥ 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 पवत्तं न भाजस महा नृप्णस्य धर्मणामिरज्यसि ।  
प वीयण दुवताति चकित् विश्वस्मा उगः कर्मण  
पुराहितः ॥ ३ ॥

3. *Tvam tamindra parvataṁ na bhojase maho nr̥mṇasya dharmanāmirajyasi. Pra vīryeṇa devatāti cekite viśvasmā ugrah karmane purohitah.*

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 इद्वन् नमस्युभिवचस्यत् चारु जनेषु पबुवाण इन्द्रियम् ।  
वृषा छन्दुभवति हयता वृषा मणं धनां मघवा यदि-  
न्वति ॥ ४ ॥

4. *Sa id vane manasyubhirvacasyate cāru janeṣu prabruvāṇa indriyam. Vṛṣā chandurbhavati haryato vṛṣā kṣemena dhenāṁ maghavā yadinvati.*

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 मज्जना कृणाति युध्म आजसा  
जनेभ्यः । अधा चन श्रद्धधति त्विषीमत् इन्द्राय वजं  
निघनिघत वृधम ॥ ५ ॥

5. *Sa inmahāni samithāni majmanā kṛṇoti yudhma ojasā janebhyah. 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 सदनानि कृत्रिमा॑ मुया वृधान आजसा  
विनाशयन । ज्यातींषि कृष्ण वृकाणि॒ यज्ञव व सुकतुः॑  
सत्वा अपः॒ सृजत ॥ ६ ॥

6. *Sa hi śravasyuh sadanāni kṛtrimā kṣmayā vṛdhā-na ojasā vināśayan. Jyotīṁsi kṛṇavannavṛkāṇi yajyave'va sukratuh sartavā apah srjat.*

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.

दानाय॑ मनः॒ सामपाव॑ स्तु त्॒ वाज्चा॒ हरी॒ वन्दनश्रुदा॒ कृधि॑ ।  
यमिष्ठासुः॒ सारथया॒ य इन्द॒ त्॒ न त्वा॒ कता॒ आ दभ्नुवन्ति॒  
भूण्यः॒ ॥ ७ ॥

7. *Dānāya manah somapāvannastu te'rvāñcā harī vandanaśrudā kṛdhi. Yamiṣṭhāsaḥ sārathayo ya indra te na tvā ketā ā dabhnuvanti bhūrnayaḥ.*

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.

अर्पि तं वसु बिभवि हस्तयारणा हुं सहस्तन्वि श्रुता दध।  
आवृतासा व्रतासा न क्रतृभिस्तनूषु तु कर्तव इन्द्र  
भूर्यः ॥ ८ ॥

8. *Aprakṣitam̄ vasu bibharṣi hastayorāśāl-ham̄ saha stanvi śruto dadhe. Āvṛtāso'vatāso na kartrbhistanūṣu te kratava indra bhūrayah.*

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*

एष पूर्वीरव तस्य चमिषा त्या न याषामुदयंस्त भुवणिः ।  
द ऽमहपाययत हिरण्ययं रथमावृत्या हरियोगमृश्वसम ॥ १ ॥

1. *Eṣa pra pūrvīrava tasya camriṣo'tyo na yoṣāmu-dayamsta bhurvaṇih. Dakṣam̄ mahe pāyayate hiranyayaṁ 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 गूतया नमीषः परीणसः समुद्रं न सुंचरण सनिष्ववः ।  
पतिं द स्य विदथस्य नू सहा गिरिं न बृना अधि राहु  
तजसा ॥ २ ॥

2. *Tam gūrtayo nemanniṣah parīṇasah samudram  
na sañcaraṇe saniṣyavah. Patim dakṣasya vidi-  
thasya 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.

स तुवणिमहाँ अरुणु पांस्ये गिरभृष्टिन भाजत तुजा शवः ।  
यन् शुष्णं मायिनमायुसा मद् दुध आभूषु रामयृषि  
दामनि ॥ ३ ॥

3. *Sa turvaṇirmahān areṇu paumṣye girerbhṛṣṭirna  
bhrājate tujā śavah. Yena śuṣṇamāyinamā-yaso  
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 इन्द्रं सिषक्त्युषसं न सूयः ।  
या धृष्णुना शवसा बाधत तम् इयति रुणुं बृहदह-  
स्त्रिष्वणिः ॥ ४ ॥

4. *Devī yadi taviṣī tvāvṛdhota ya indram siṣaktyu-  
ṣasam na sūryah. Yo dhṛṣṇunā śavasā bādhate  
tama iyarti renum bṛhadarhariṣvanīḥ.*

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 हु यन्मदे इन्द्रं हष्याहन्वृत्रं निरुपामाब्जा अण-  
वम ॥ ५ ॥

5. *Vi yat tiro dharuṇamacyutam rajo’tiṣṭhipo diva  
ātāsu barhaṇā. Svarmīlhe yanmada indra  
harsyāhan vr̥tram nirapāmaubjo arṇavam.*

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 धिष् आजसा पृथिव्या इन्द्र सदनषु माहिनः ।  
त्वं सुतस्य मद् अरिणा अपा वि वृत्रस्य समयो पाष्या-  
रुजः ॥ ६ ॥

6. *Tvam̄ divo dharunām̄ dhiṣa ojasā prthivyā indra  
sadaneṣu māhināḥ. Tvam̄ sutasya made arīṇā apo  
vi vṛtrasya samayā pāṣyārujāḥ.*

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 बृहुत बृहदय सृत्यशुभ्माय तवसे मतिं भर ।  
अपामिव पवृण यस्य दुधरं राधा विश्वायु शवसे अपा-  
वृतम ॥ १ ॥

1. *Pra mañhiṣṭhāya bṛhate bṛhadraye satyaśu-  
ṣmāya tavase matim bhare. Apāmiva pravane  
yasya durdharam rādho viśvāyū 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.

अधे त् विश्वमनु हासदि॑ष्टय् आपा नि॒म्नव् सवना हृविष्मतः ।  
यत्पर्वत् न सु॒मशीत् हृयत् इन्दस्य् वज्रः शनथिता हि॒र-  
ण्यर्थः ॥ २ ॥

2. *Adha te viśvamanu hāsadiṣṭaya āpo nimneva  
savanā haviṣmataḥ. Yatparvate na samaśīta  
haryata indrasya vajrah śnathitā hiranyayah.*

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 शुभ् आ भरा पनीयस ।  
यस्य धाम् श्रवेस् नामन्दियं ज्यातिरकारि हुरिता नायस ॥ ३ ॥

3. *Asmai bhīmāya namasā samadhvara uṣo na  
śubhra ā bharā panīyase. Yasya dhāma śravase  
nāmendriyam 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 इन्द् त वृयं पुरुष्टुत् य त्वारभ्य् चरामसि पभूवसा ।  
नहि त्वदुन्या गिवणा गिरः सघर्त गाणीरिव पति ना हृय  
तद्वचः ॥ ४ ॥

4. *Ime ta indra te vayaṁ puruṣṭuta ye tvārabhya carāmasi prabhūvaso. Nahi tvadanyo girvano girah saghat kṣoṇīriva prati no harya tad vacah.*

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.

भूरि त इन्द वीर्यैतव स्मस्यस्य स्तातुमध्वन्काममा पृण ।  
अनु त द्याबृहृती वीर्यै मम इयं च त पृथिवी नम्  
आजस ॥ ५ ॥

5. *Bhūri ta indra vīryam tava smasyasya stoturma-ghavan kāmamā pṛṇa. Anu te dyaurbr̥hatī vīryam mama iyam ca te pr̥thivī 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 तमिन्दु पवतं महामुरुं वज्रं वजिन्पवशश्चकतिथ ।  
अवासृजा निवृताः सत्‌वा अपः सुत्रा विश्वं दधिष्ठ कवलं  
सहः ॥ ६ ॥

6. *Tvam tamindra parvatam mahāmurum vajrena vajrinparvaśaścakartitha. Avāsrjo nivṛtāḥ satrā apah satrā viśvarūp dadhiṣe kevalam sahah.*

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 चित्सहूजा अमृता नि तुन्दत् हाता यदूता अभवद्विवस्वतः ।  
वि साधि॑ष्ठभिः पृथिभी॒ रजा॒ मम्॒ आ॒ दुवताता॒ हुविषा॑  
विवासति॒ ॥ १ ॥

1. *Nū cit sahojā amṛto ni tundate hotā yad dūto abhavad vivasvataḥ. Vi sādhiṣṭhebhīḥ pathibhī rajo mama ā devatātā haviṣā vivāsati.*

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.

आ॒ स्वमद्वा॑ युवमाना॒ अ॒ जरस्तृष्वविष्य॑ त॒ सषु॑ तिष्ठति॑ ।  
अत्या॒ न॒ पृष्ठं॑ पुष्टिस्य॑ राचत्॒ द्विवा॒ न॒ सानु॒ स्तुनय॑ त॒  
चिकदत्॒ ॥ २ ॥

2. *Ā svamadma yuvamāno ajarastrṣvavisiyanna-taseṣu tiṣṭhati. Atyo na prṣṭham 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.

काणा रुदभिवसुभिः पुराहिता ह्रता निषत्ता रयिषालमत्यः ।  
रथा न वि वृज्जसान आयुषु व्यानुषगवाया द्रव ऋण्वति ॥ ३ ॥

3. *Krāññā rudrebhirvasubhiḥ purohito hotā niśatto rayiṣālamartyah. Ratho na vikṣvṛñjasāna āyusu vyānuṣagvāryā deva ḥnvati.*

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 अत्समषु तिष्ठत् वृथा जुहूभिः सृण्या तुवि-  
ष्वणिः । तृषु यदग्ने वनिना वृषायसे कृष्णं त एम् रुशदूम  
अजर ॥ ४ ॥

4. *Vi vātajūto atasesu tiṣṭhate vṛthā juhūbhīḥ sr̥nyā tuviṣvanīḥ. Tr̥ṣu yadagne vanino vṛṣāyase kṛṣṇam ta ema ruśadūrme 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, resplendent with your own light, since you instantly shower the supplicants with favours, may we, we pray, share your love and protection.

तपुजम्भा वन् आ वातचादिता यूथ न साह्वाँ अव वाति  
वंसगः । अभिवज् ा॒ति॑ पाजसा॒ रजः स्थातुश्चरथं॑ भयत  
पतुत्रिणः ॥ ५ ॥

5. *Tapurjambho vana ā vātacodito yūthe na sāhvāñ ava vāti vāṁsagaḥ. Abhivrajannakṣitam pājasā rajah sthātuścaratham bhayate patatriṇah.*

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 जनेभ्यः ।  
हातारमग्ने अतिथिं वरण्यं मित्रं न शवं दिव्याय जन्मन ॥ ६ ॥

6. *Dadhuṣṭvā bhṛgavo mānuṣeṣvā rayim na cārum suhavam janebhyaḥ. Hotāramagne athithim varenyam mitram na śevarām 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 सुम जुह्वा॑ यजिष्ठं॑ यं वाघता॑ वृ॒णतं अध्वरषु॑ । अग्निं  
विश्वषामरुतिं वसूनां सप्त्यामि॑ पर्यसा॑ यामि॑ रत्नम ॥ ७ ॥

7. *Hotāram sapta juhvo yajiṣṭham yam vāghato vṛṇate adhvareṣu. Agnim viśveṣāmaratim 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 स्तातृभ्या॑ मित्रमहृः शम्  
यच्छ। अग्ने गृणन्तमंहस उरुष्याजा॑ नपातपूर्भिरायसीभिः ॥ ८ ॥

8. *Acchidrā sūno sahaso no adya stotrbhyo mitramahāḥ śarma yaccha. Agne grṇantamāṁhasa uruṣyorjo napāt pūrbhirāyasibhīḥ.*

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.

भवा॒ वरुथं गृणत विभावा॒ भवा॒ मघवन्मधवदभ्यः॑ शम्॑  
उरुष्याग्ने अंहसा॒ गृणन्तं पातम्॒ द्वियावसुजगम्यात ॥ ९ ॥

9. *Bhavā varūtham grṇate vibhāvo bhavā maghavan maghavadbhyāḥ śarma. Uruṣyāgne arīhaso grṇantam 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*

वृया इदंग्रु अग्न्यस्त अन्य त्वं विश्वं अमृतां मादयन्त ।  
वश्वानर् नाभिरसि फ्रतीनां स्थूणव् जनाँ उपमिद्य-  
यन्थ ॥ १ ॥

1. *Vayā idagne agnayaste anye tve viśve amṛtā mādayante. Vaiśvānara nābhiraśi kṣitīnām sthūṇeva janān 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.

मूर्धा द्विवा नाभिरग्निः पृथिव्या अथाभवदरुती रादस्याः ।  
तं त्वा दुवासा जनयन्त दुवं वश्वानर् ज्यातिरिदायाय ॥ २ ॥

2. *Mūrdhā divo nābhirañgih pṛthivyā athābhavadaratī rodasyoh. Tam tvā devāso'janayanta devam 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 सूर्य न रश्मया धुवासा वश्वान् दधिर् ग्रा वसूनि ।  
या पवत्तुष्वाषधीष्वप्सु या मानुषसि तस्य राजा ॥ ३ ॥

3. *Ā sūrye na raśmayo dhruvāśo vaiśvānare dadhire'gnā vasūni. Yā parvatesvoṣadhiṣvapsu 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.

बृहती इव सूनव रादसी गिरा हाता मनुष्याऽ न द तः ।  
स्ववत सत्यशुभ्राय पूवीवश्वानराय नृतमाय युह्मिः ॥ ४ ॥

4. *Bṛhatīva sūnave rodasī giro hotā manusyo na dakṣah. Svarvate satyaśuṣmāya pūrvīrvaiśvānarāya nṛtamāya yahvih.*

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.

दिवश्चित्त बृहता जातवदा वश्वान् परिच महित्वम ।  
राजा कृष्णनामसि मानुषीणां युधा द्रवभ्या वरिवश्चकथ ॥ ५ ॥

5. *Divaścit te bṛhato jātavedo vaiśvānara pra ririce mahitvam. Rājā kṛṣṇināmasi mānuṣīṇāṁ yudhā devebhyo 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 ।  
वश्वानरा दस्युमग्निजघन्वां अर्धनात्काष्ठा अव शम्बरं  
भत ॥ ६ ॥

6. *Pra nū mahitvam vṛṣabhasya vocam yam pūravo  
vṛtrahaṇam sacante. Vaiśvānaro dasyum agnirja  
ghanvān adhūnot kāṣṭhā ava śambaraṇ 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.

वश्वानरा महिमा विश्वकृष्टिभरद्वाजषु यजता विभावा ।  
शातवनय शतिनीभिरुग्मिः पुरुणीथ जरत सूनूतावान ॥ ७ ॥

7. *Vaiśvānaro mahimnā viśvakṛṣṭirbharadvājeṣu  
yajato vibhāvā. Śatavaneye śatinībhiragnih puru-  
ṇi the 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 chorric songs by the celebrants.

## Mandala 1/Sukta 60

*Agni Devata, Gautama Nodha Rshi*

वहिं युशसं विदथस्य कुतुं सुपाव्यं दूतं सुद्याऽथम ।  
द्विजन्मानं रयिमिव पशुस्तं रातिं भरद भृगव मातरिश्वा ॥ १ ॥

1. *Vahnim yaśasam vidathasya ketum suprāvyam dūtam sadyo-artham. Dvijanmānam rayimiva praśastam rātim bharad bhrgave 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 ।  
दिवशिच्चत्पूवा न्यसादि हाता पृच्छ्य' विश्पतिर्वि तु  
वधाः ॥ २ ॥

2. *Asya śāsurubhayāsaḥ sacante haviṣmanta uśijo ye ca martāḥ. Divaścit pūrvo nyasādi hotā'' prcchyo 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 जायमानम् स्मत्सुकीतिमधुजिह्वमश्याः ।  
यमृत्विजा॑ वृजन् मानुषासुः पर्यस्वन्त आयवा॒ जीज-  
नन्त ॥ ३ ॥

3. *Tam 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.

उशिक्पावका॒ वसुमानुषषु॒ वरण्या॒ हाताधायि॒ वि॒ ३ ।  
दमूना॒ गृहपतिदम्॒ आँ॒ अग्निभुवदयिपती॒ रयीणाम्॒ ॥ ४ ॥

4. *Uśik pāvako vasurmānusesu vareṇyo hotādhāyi vikṣu. Damūnā gr̥hapatirdama āñ agnirbhuvadrayipatī rayīṇam.*

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 वृयं पतिमग्न रयीणां प शंसामा मृतिभिगात्मासः ।  
आशुं न वाजम्भरं मृजयन्तः पातम् त्रू धियावसुज-  
गम्यात ॥ ५ ॥

5. *Tam tvā vayam patimagne rayīñām pra śamsāmo matibhirgotamāsaḥ. Āśum na vājambharam marjayantah 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 तवसे तुराय पया न हमि स्ताम् माहिनाय ।  
ऋचीषमायाधिगव आहुमिन्दाय ब्रह्माणि राततमा ॥ १ ॥

1. *Asmā idu pra tavase turāya prayo na harmi stomām māhināya. Rcīśamāyādhrigava 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 पयइव प यंसि भराम्याङ्गूषं बाधं सुवृक्तिः ।  
इन्दाय हृदा मनसा मनीषा पत्राय पत्य धिया मजयन्ते ॥ २ ॥

2. *Asmā idu prayā iva pr yaṁsi bharāmyāṅgūṣam  
bādhe suvrkti. Indrāya hṛdā manasā manīṣā  
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 भराम्याङ्गूषमास्यन् ।  
मंहिष्ठमच्छक्तिभिमतीनां सुवृक्तिभिः सूरि वावृधध्य ॥ ३ ॥

3. *Asmā idu tyamupamam svarṣām bharāmyāṅgū-  
ṣamāsyena. Maṇhiṣṭham achoktibhir matīnām  
suvrktibhiḥ sūrim 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 तष्टव तत्सिनाय ।  
गिरश्च गिर्वाहस सुवृक्तीन्दाय विश्वमिन्वं मधिराय ॥ ४ ॥

4. *Asmā idu stomaṁ saṁ hinomi ratham na taṣṭeva  
tatsināya. Giraśca girvāhase suvrktīndrāya viśva-  
minvam 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 सप्तिमिव श्रवास्यन्दायार्कं जुह्वात् समञ्ज ।  
वीरं दानाकसं बन्दध्यं पुरां गृतश्रवसं दुमाणीम ॥ ५ ॥

5. *Asmā idu saptimiva śravasyendrāyārkam juhvā samañje. Vīram dānaukasam vandadhyai purām gūrtāśravasam 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 तद्वज्ञं स्वपस्तमं स्वर्यं रणाय ।  
वृत्रस्य चिद्विदध्यन् मम तुज रीशानस्तुजता कियधाः ॥ ६ ॥

6. *Asmā idu tvaṣṭā takṣad vajram svapastamam svaryam ranāya. 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 सवनेषु सूद्या महः पितुं पूपिवाज्चाव गा ।  
मुषायद्विष्णुः पचतं सहीयान्विध्यद्वराहं तिरा अदि-  
मस्ता ॥ ७ ॥

7. *Asyedu mātuḥ savaneṣu sadyo mahāḥ pitum  
papivāñcārvannā. Muṣāyad viṣṇuḥ pacatam  
saḥīyān 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 ग्राश्चद्वपत्नीरिन्द्रायाकमहित्य ऊवुः ।  
परि द्यावापृथिवी जभ उवी नास्य त महिमानं परि षटः ॥ ८ ॥

8. *Asmā idu gnāścid devapatnīrindrāyārkamahi-  
hatya ūvuh. Pari dyāvāpṛthivī jabhra urvī nāsyā  
te mahimānam pari ṣṭah.*

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).

अस्यदुव प रिरिच महित्वं दिवस्पृथिव्याः पयन्तरि गतः ।  
स्वराक्षिन्दा दम् आ विश्वगूतः स्वरिरमत्रा वव त्  
रणाय ॥ ९ ॥

9. *Asyedeva pra ririce mahitvam divasprthivyāḥ paryantarikṣāt. Svarālindro dama ā viśvagūrtah svariramatro vavakṣe ranāya.*

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.

अस्यदुव शक्सा शुषन्तं वि वृश्चद्वज्ञण वृत्रमिन्दः ।  
गा न वाणा अवनीरमुञ्चदुभि श्रवा दावन् सच्चताः ॥ १० ॥

10. *Asyedeva śavasā śuṣantam vi vṛścad vajrena vṛtramindrah. Gā na vrānā avanīramuñcada-bhi śravo dāvane sacetāḥ.*

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.

अस्यदुत्त्वशसा रन्तु सिन्धवः परि यद्वज्ञण सीमयच्छत ।  
इशानकृह्वशुषदशस्यन्तुवीतय गाधं तुवणिः कः ॥ ११ ॥

11. *Asyedu tveśasā ranta sindhavah pari yadvajrena sīmayacchat. Iśānakrd dāśuṣe daśasyan turvītaye gādham turvanīh kah.*

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 कियथाः ।  
गान पवि रदा तिरश्चष्य अर्णीस्यपां चुरध्य ॥ १२ ॥

12. *Asmā idu pra bharā tūtujāno vṛtrāya vajramīśānah kiyedhāḥ. Gorna parva vi radā tiraścesyannarṇamṣyapāṁ 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 बूहि पूर्व्याणि तुरस्य कर्माणि नव्य उक्थः । युध  
यदिष्णान आयुधान्यृथायमाणा निरिणाति शत्रून् ॥ १३ ॥

13. *Asyedu pra brūhi pūrvyāṇi turasya karmāṇi navya ukthaiḥ. Yudhe yadiṣṇāna āyudhānyr-ghāyamāṇo niriṇāti 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.

अस्यद्भिया गिरयश्च दृ हा द्यावा च भूमा जनुषस्तुजत ।  
उपोवनस्य जागुवान आणि सुद्या भुवद्वीयाय नाथाः ॥ १४ ॥

14. *Asyedu bhiyā girayaśca dṛlahā dyāvā ca bhūmā januṣastujete. Upo venasya joguvāna onīm 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 दाव्यषामका यद्ब्रह्म भूररीशानः ।  
पतशं सूर्य पस्यथानं सावश्व्य सुष्विमावदिन्दः ॥ १५ ॥

15. *Asmā idu tyadanu dāyyeṣāme ko yad vavne bhūrerīśānah. Praitaśām sūrye pasprdhānām sauvaśye suṣvimāvadindrah.*

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 ब्रह्माणि गातमासा अकन ।  
एषु विश्वपेशसुं धियं धाः पातम् ।२८ धियावसुजगम्यात ॥ १६ ॥

16. *Evā te hāriyojanā suvrktīndra brahmāṇi gotamāso akran. Aiṣu viśvapeśasām dhiyām 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 चौमार्कं नर विश्रुताय ॥ १ ॥

1. *Pra manmahe śavasānāya śūṣam āṅgūṣam  
girvaṇase aṅgirasvat. Suवृktibhiḥ stuvata ṛgmi-  
yāyā'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 महि नमा भरध्वमाङ्गूष्यं शवसानाय साम ।  
यना नः पूर्वे पितरः पदञ्जा अचन्ता अङ्गिरसा गा  
अविन्दन ॥ २ ॥

2. *Pra vo mahe mahi namo bharadhvam āṅgūṣyam  
śavasānāya sāma. Yenā nah pūrve pitarah pada-  
jñā arcanto aṅgiraso 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 चृष्टा विदत्सरमा तनयाय धासिम । बृहस्पति  
भिनददिं विदद गा: समुस्त्रियाभिवावशन्तु नरः ॥ ३ ॥

3. *Indrasyāṅgirasāṁ ceṣṭau vidat saramā tanayāya dhāsim. Bṛhaspatirbhinadadrim vidad gāḥ samusriyābhivāvaśanta narah.*

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 सुप विषः स्वरणादिं स्वया ऽनवग्वः ।  
सरुण्युभिः फलिगमिन्द शक वृलं रवण दरया दशग्वः ॥ ४ ॥

4. *Sa suṣṭubhā sa stubhā sapta vipraiḥ svareñādrim svaryo navagvaiḥ. Saranyubhiḥ phaligamindra śakra valam ravena 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.

गृणना अङ्गिराभिदस्म वि वरुषसा सूर्यण गाभिरन्धे: ।  
वि भूम्या अपथय इन्द्र सानु द्विवा रज उपरमस्तभायः ॥ ५ ॥

5. *Gṛṇāno aṅgirobhirdasma vi varuṣasā sūryena gobhirandhah. Vi bhūmyā aprathaya indra sānu divo raja uparamastabhāyah.*

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.

तदु पर्य तत्ममस्य कर्म दुस्मस्य चारुतममस्ति दंसः: ।  
उपह्वर यदुपरा अपिन्वन्मध्वणसा नुद्यश्चतस्त्रः ॥ ६ ॥

6. *Tadu paryakṣatamam asya karma dasmasya cārutamam asti daṁsah. Upahvare yaduparā apinvan madhvarenaso nadyaścatasrah.*

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 वैव सुनजा सनीळ अयास्यः स्तवमानभिरकः ।  
भगा न मनं परम व्याम धारयदादसी सुदंसाः ॥ ७ ॥

7. *Dvitā vi vavre sanajā sanīle ayāsyah stavamā-nēbhirkaih. Bhago na mene parame vyomanna-dhārayad rodasī sudam̄sāḥ.*

Indra, valiant lord of infinite action, concealed and held and then revealed a duality of creation, two complementarities, both born of the same mother, Prakrti, 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 विरूपं पुनर्भुवा युवती स्वभिरवः ।  
कृष्णभिरकाषा रुशद्विवपुभिरा चरता अन्यान्या ॥ ८ ॥

8. *Sanād divam pari bhūmā virūpe punarbhuvā yuvatī svebhirevaih. Kṛṣṇebhiraktoṣā ruśadbhir-vapurbhirā 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 सख्यं स्वप्स्यमानः सूनुदाधारं शवसा सुदंसाः ।  
आमासु चिदधिष पुक्वमन्तः पयः कृष्णासु रुशदाहि-  
णीषु ॥ ९ ॥

9. *Sanemi sakhyam svapasyamānah sūnurdādhāra śavasā sudamśāḥ. Amāsu cid dadhiṣe pakvamantah payah 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.

सनात्सनीक्षा अवनीरवाता व्रता र ान्त अमृताः सहभिः ।  
पुरु सुहस्रा जनया न पत्नीदुवस्यन्ति स्वसारा अहया-  
णम ॥ १० ॥

10. *Sanāt sanīlā avanīravatā vratā rakṣante amṛtāḥ sahobhiḥ. Purū sahasrā janayo na patnīrduvasyanti svasāro ahrayāñam.*

Since time immemorial, born of the same cause, Prakrti, 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 अकवसूयवा मृतया दस्म ददुः ।  
पतिं न पत्नीरुशतीरुशन्तं स्पृशन्ति त्वा शवसावन्म-  
नीषाः ॥ ११ ॥

11. *Sanāyovo namaśā navyo arkairvasūyavo matayo dasma dadruḥ. Patīm na patnīruśā-tīruśantam sprśanti tvā śavasāvanmanīśāḥ.*

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.

सुनादुव तव् राया गभस्ता न गीयन्ते नापे दस्यन्ति दस्म ।  
द्युमाँ असि कतुमाँ इन्दु धीरः शि ग शचीवस्तवं नः  
शचीभिः ॥ १२ ॥

12. *Sanādeva tava rāyo gabhastauna kṣīyante nopa dasyanti dasma. Dyumān asi kratumān indra dhīrah śikṣā śacīvastava nah 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.

सुनायत गात्म इन्दु नव्यमत् उदबह्व हस्तियाजनाय । सुनीथाय  
नः शवसान नाथाः पातम् ग्रूधियावसुजग-म्यात ॥ १३ ॥

13. *Sanāyate gotama indra navyamatakṣad brahma hariyojanāya. Sunīthāya nah 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 महां इन्द्र या हु शुभ्रद्यावा॑ जज्ञानः पृथिवी॒ अम॑ धा॒ः ।  
यद्ध॑ त् विश्वा॑ गि॒रयश्चि॒दभ्वा॑ भि॒या॒ हृ॒ हा॒सः कि॒रणा॑  
नज्जन॑ ॥ १ ॥

1. *Tvam mahān indra yo ha śuṣmairdyāvā ja jñānah  
pṛthivī ame dhāḥ. Yaddha te viśvā girayaści-  
dabhvā bhiyā dṝlhāsaḥ 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 यद्धरी॑ इन्द्र विव्रता॒ वरा॒ त् वजं॒ जरिता॒ बाह्वाधात॑ ।  
यनाविहयतकता॑ अ॒मित्रा॒न्पुर॑ इ॒ष्णासि॑ पुरुहूत॑ पूर्वी॒ः ॥ २ ॥

2. *Ā yaddharī indra vivratā verā te vajram jaritā  
bāhvordhāt. Yenāviharyatakrato amitrān pura  
iṣṇāsi puruhūta pūrvīḥ.*

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 सूत्य इन्द्र धृष्णुर तान्त्वमृभु गा नयस्त्वं घाट । त्वं शुष्णं  
वृजने पृ । आणा यून कुत्साय द्युमत् सचाहन ॥ ३ ॥

3. *Tvam satya indra dhṛṣṇuretān tvamrbhukṣā naryastvam śāṭ. Tvam śuṣṇām vṛjane prkṣā 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 यद्विजिन्वृषकम् तुभ्नाः ।  
यद्धशूर वृषमणः पराचवि दस्यूयानावकृता वृथाषाट ॥ ४ ॥

4. *Tvam ha tyadindra codīḥ sakhā vṛtrām yad vajrin vṛṣakarmannubhnāḥ. Yaddha sūra vṛṣamaṇāḥ parācairvi dasyūñryonāvakṛto vṛthāśāṭ.*

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 हु त्यद्विन्दारिषण्यन्दृ हस्य चिन्मतीनामजुष्टा ।  
व्यास्मदा काष्ठा अवत वधुनव वजिज्ञथिह्यमित्रान् ॥ ५ ॥

5. *Tvāṁ ha tyadindrāriṣanyan dṛlhasya cinmartā-nāmajuṣṭau. 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 हु त्यद्विन्दाणसाता स्वमी हु नर आजा हवन्त ।  
तव स्वधाव इयमा समय ऊतिवाजज्वत्साव्या भूत ॥ ६ ॥

6. *Tvāṁ ha tyadindrārṇasātāu svarmīlhe nara ājā havante. Tava svadhāva iyamā samarya utirvā-jeśvatasāyyā 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 हु त्यदिन्द सम युध्यन्पुरा वजिन्पुरुकुत्साय ददः ।  
बहिन यत्सुदास् वृथा वर्गहा राजन्वरिवः पूरव कः ॥ ७ ॥

8. *Tvam̄ ha tyadindra sapta yudhyān puro vajrin  
purukutsāya dardah. Barhirna yat sudāse vṛthā  
vargañho rājan varivah pūrave kah.*

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 दव चित्रामिषमापा न पीपयः परिज्मन ।  
यया॑ शूर् पत्यस्मभ्यं यंसि त्मनमूर्ज्ञ न विश्वधृ तर्थ्य ॥ ८ ॥

8. *Tvam̄ tyām̄ na indra deva citrāmiṣamāpo na  
pīpayah parijman. Yayā śūra pratyasmabhyām  
yaṁsitmanamūrjam̄ 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 गात्मभिबह्याण्याक्ता नमसा हरिभ्याम ।  
सुपश्चां वाज्मा भरा नः पात्म तू धियावसुजगम्यात ॥ ९ ॥

9. *Akāri ta indra gotamebhī brahmāṇyoktā namasā  
haribhyām. Supeśasām vājamā bharā nah  
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*

वृष्णु शधायु सुमखाय वृथसु नाथः सुवृक्तिं प भरा  
मरुद्ध्यः । अपा न धीरा मनसा सुहस्त्या गिरः समञ्ज  
विदथेष्वा भुवः ॥ १ ॥

1. *Vṛṣṇe śardhāya sumakhāya vedhase nodhah suvrktim̄ pra bharā marudbhyaḥ. Apo na dhīro manasā suhastyo girah samañje vidatheṣvā-bhuvaḥ.*

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.

त जंजिर द्विव त्रुष्वासे उ णा रुदस्य मया असुरा अरुपसः ।  
पावकासः शुचयः सूर्या इव सत्वाना न दप्सिना धार-  
वंपसः ॥ २ ॥

2. *Te jajñire diva ṛṣvāsa ukṣaṇo rudrasya maryā  
asurā arepasah. Pāvakāsaḥ śucayah sūryā iva  
satvāno na drapsino ghoravarpasah.*

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 रुदा अजरा अभाग्नना॑ वव् तुरधिंगावः पवता इव ।  
हृ हा चिद्विश्वा॒ भुवनानि॒ पाथि॑वा॒ प च्यावयन्ति॒ दिव्यानि॒  
मज्जना॑ ॥ ३ ॥

3. *Yuvāno rudrā ajarā abhogghano vavakṣura-  
dhrigāvah parvatā iva. Dṛlhā cid viśvā bhuva-  
nāni 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.

चित्रञ्जिभिवपुष् व्यञ्जत् व तःसु रुक्माँ अधि॑ यतिर  
शुभ । अंसब्बषां॑ नि मिमृ॒ तुक्षुष्टयः॑ साकं॑ जङ्गि॒र स्वधया॑  
दिवा॒ नरः॑ ॥ ४ ॥

4. *Citrairañjibhirvapuṣe vyāñjate vakṣaḥsu rukmāñ  
adhi yetire śubhe. Amseśveśāṁ ni mimṛksurrṣṭa-  
yah sākam jañjire 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.

इशानकृता धुनया रिशादसा वातान्विद्युतस्तविषीभिरकत ।  
दुहन्त्यूधर्दिव्यानि धूतया भूमिं पिन्वन्ति पर्यसा परिजयः ॥ ५ ॥

5. *Íśanakṛto dhunayo riśādaso vātān vidyutastavisiṣ-  
bhirakrata. Duhantyūdhardivyāni dhūtayo bhū-  
mīm pinvanti payasā parijrayah.*

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 पयो घृतवद्विदश्चाभुवः ।  
अत्यं न मिह वि नयन्ति वाजिनमुत्सं दुहन्ति स्तुन-  
यन्तुम् तम ॥ ६ ॥

6. *Pinvantyapo marutah sudānavah payo ghrta-vad  
vidatheśvābhuvah. Atyam na mihe vi nayanti  
vājinamutsam 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 ghrta 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.

महिषासा॑ म॒यिनश्च॒त्रभानवा॒ गि॒रया॒ न स्वतंवसा॒ रघुष्यदः॑ ।  
मृगाइ॒व हृस्तिनः॑ खादथा॒ वना॒ यदारुणीषु॑ तविषीर-  
युग्ध्वम् ॥ ७ ॥

7. *Mahiṣāso māyinaścitrabhānavo girayo na svata-  
vaso raghuṣyadah. Mrgā iva hastināḥ 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.

सिंहा॑ इ॒व नानदति॒ पचतसः॑ पि॒शा॑ इ॒व सु॒पिशा॑ वि॒श्ववदसः॑ ।  
ता॒ जिन्वन्तः॑ पृ॒ष्ठतीभित्रहृष्टिभिः॑ समित्स॒बाधः॑ शव॒साहि-  
मन्यवः॑ ॥ ८ ॥

8. *Siṁhā iva nānadati pracetasah piśā iva supiśo  
viśvavedasah. Kṣapo jinvataḥ prṣatībhīrṛṣṭibhiḥ  
samit sabādhah śavasāhimanyavah.*

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.)

रादसी आ वदता गणश्रिया नृषाचः शूराः शवसाहिमन्यवः ।  
आ वृन्धुरस्वमतिन् दशता विद्युत् तस्था मरुता रथषु  
वः ॥ ९ ॥

9. *Rodasī ā vadatā gaṇaśriyo nṛṣācaḥ śūrāḥ śasāhimanyavah. Ā bandhureśvamatirna darśatā vidyunna tasthau maruto ratheṣu vah.*

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 संमिश्लासुस्तविषी-  
भिविरप्तिनः । अस्तार् इषुं दधिर् गभस्त्यारनन्तशुष्मा  
वृषखादया नरः ॥ १० ॥

10. *Viśvavedaso rayibhiḥ samokasah sammiślāsa-  
staviṣibhirvirapśinah. Astāra iṣum dadhire  
gabhaṣtyoranantaśuṣmā vṛṣakhaḍayo narah.*

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 पयावृथ उज्जिघन्त आपथ्याऽ न  
पवतान् । मुखा अयासः स्वसृता ध्रुवच्युता दुधकृता मरुता  
भाजदृष्ट्यः ॥ ११ ॥

11. *Hiranyayebhiḥ pavibhiḥ payovṛdha ujjighnanta  
āpathyo na parvatān. Makhā ayāsaḥ svasṛto  
dhruvacyuto dudhrakṛto maruto bhrājadṛṣṭayāḥ.*

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 वनिनं विचषणिं रुदस्य सूनुं हृवसा गृणीमसि ।  
रुजस्तुं तवसं मारुतं गुणमृजीषिणं वृष्णं सश्चत  
श्रिय ॥ १२ ॥

12. *Gṛṣum pāvakam vaninam vicarṣanīm rudrasya  
sūnum havasā gr̥īmasi. Rajasturam tavasam  
mārutam gaṇamṛjīṣinam vṛṣaṇam 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 मतः शवसा जनाँ अति तुस्था वं ऊती मरुता  
यमावतं। अवद्धिवाजं भरत् धना नृभिरापृच्छ्यं कतुमा  
ति पुष्यति ॥ १३ ॥

13. *Pra nū sa martaḥ śavasā janāň ati tasthau va ūti  
maruto yamāvata. Arvadbhirvājam bharate  
dhanā nr̄bhirāpṛcchyam̄ 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 ।  
धनस्पृतमुक्ष्यं विश्वचर्षणिं ताकं पुष्यम् तनयं शतं  
हिमाः ॥ १४ ॥

14. *Carkṛtyam̄ marutaḥ pṛtsu duṣṭaram̄ dyumantam̄  
śuṣmam̄ maghavatsu dhattana. Dhanaspṛtamu-  
kthyam̄ viśvacarṣanīm̄ tokam̄ puṣyema tanayam̄  
śatam̄ 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 ष्ठिरं मरुता वीरवन्तमृतीषाहं रयिमस्मासु धत्त । सहस्रिणं  
शतिनं शूशुवांसं पातम् द्वियावसुजगम्यात ॥ १५ ॥

15. *Nū ṣṭhiram maruto vīrvantamṛtiṣāham rayimasmāsu 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 पुदरनु ग्मुपत्वा सीदुन्विश्व यजत्राः ॥ १ ॥

1. *Pasvā na tāyum guhā catantam namo yujānam namo vahantam. Sajoṣā dhīrāḥ padairanu gmannupa 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 द्रुवा अनु वृता गुभुवत्परिष्ठिद्यान् भूमे । वधन्तीमापः  
पन्वा सुशिश्विमृतस्य याना गभ सुजातम् ॥ २ ॥

2. *Rtasya devā anu vratā gurbhuvat pariṣṭirdyaurna bhūma. Vardhantīmāpah panvā suśiśvimirasya yona garbhe sujātam.*

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.

पुष्टिन् रूप्वा फृतिन् पृथ्वी गिरिन् भुज्म गादा न शंभु ।  
अत्या नाज्मन्त्सगपतक्तः सिन्धुन् गादः क इवरात् ॥ ३ ॥

3. *Puṣṭirna raṇvā kṣitirna pṛthvī girirna bhujma kṣodo na śambhu. Atyo nājmantsargapratataktah sindhurna kṣodah, ka īṁ 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 भातव् स्वस्त्रामिभ्या । राजा वनान्यत्ति ।  
यद्वातजूता वना व्यस्थादुग्निह॑ दाति रामा पृथिव्याः ॥ ४ ॥

4. *Jāmih sindhūnāṁ 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 सीद्धन्कत्वा चतिष्ठा विशामुषभुत ।  
सामा न वधा ऋतपजातः पशुन शिश्वा विभुदूरभाः ॥ ५ ॥

5. *Śvasityapsu haṁso na sīdan kratvā cetiṣṭho viśāmuṣarbhut. Somo na vedhā ṛtaprajātah paśurnaśīvā vibhurdūre bhāḥ.*

It breathes in the waters, vitalising them, playing with them like a swan. Most intelligent and wide-aware, 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*

रुयिन चित्रा सूरा न सुंदृगायुन पाणा नित्या न सूनुः । तकवा न भूणि वना सिषक्ति पया न धनुः शुचिविभावां ॥ १ ॥

1. *Rayirna citrā sūro na saṁdṛgāyurna prāṇo nityo na sūnuḥ. Takvā na bhūrñirvanā sisakti 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.

दाधार् ममाक्ता न रुणवा यवा न पुक्वा जता जनानाम ।  
ऋषिन स्तुभ्वा॑ वि॒ तु पश्स्ता॑ वा॒जी न पीता॑ वया॑  
दधाति॑ ॥ २ ॥

2. *Dādhāra kṣemamoko na rāṇvo yavo na pakvo jetā janānām. R̄śirna 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.

दुराकंशाचिः कतुन नित्या॑ जायव् यानावरं॑ विश्वस्म । चित्रा॑  
यदभाट॑ छवता॑ न वि॒ तु रथा॑ न रुक्मी॑ त्वषः॑ सुमत्सु॑ ॥ ३ ॥

3. *Durokaśocih kraturna nityo jāyeva yonāvaram viśvasmai. Citro yadabhrāṭ chveto na vikṣu ratho na rukmī tveṣah 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.

सन्तव॑ सृष्टामं॑ दधात्यस्तुन॑ दिद्युत्त्वषपतीका॑ । युमा॑ ह॑ जाता॑  
युमा॑ जनित्वं॑ जारः॑ कृनीनां॑ पतिजनीनाम॑ ॥ ४ ॥

4. *Seneva sr̄ṣṭāmāṁ dadhātyasturna didyut tveṣapratīkā. Yamo ha jāto yamo janitvāṁ jārahā kanīnāṁ 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 वश्चराथा॑ वृयं वसुत्यास्तं न गावा॒ न न॑त् इद्धम् ।  
सिन्धुन् ादुः प नीची॑रना॒ वन्त् गावः स्व॑ दृशीक ॥ ५ ॥

5. *Tam vaścarāthā vayam vasatyāstam na gāvo nakṣanta iddham. Sindhurna kṣodah pra nīcrai-nonnavanta gāvah 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*

वनेषु जायुमतेषु मित्रा॑ वृणीत् श्रुष्टि॑ राजवाजुयम् ।  
आ॒ न साधुः कतुन् भदा॒ भुवत्स्वाधीहाता॑ हव्यवाट ॥ १ ॥

1. *Vaneṣu jāyurmarteṣu mitro vṛṇīte śruṣṭim rājевā-juryam. Kṣemo na sādhuḥ kraturna bhadro bhuvat svādhīrhotā havyavāt.*

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.

हस्त दधाना नृम्णा विश्वान्यम् दुवान्धाद गुहा निषीदन ।  
विदन्तीमत्र नरा धियंधा हृदा यत्तष्टान्मन्त्रां अशांसन ॥ २ ॥

2. *Haste dadhāno nṛmṇā viśvānyame devān dhād  
guhā niṣīdan. Vidanṭīmatra naro dhiyamdhā hṛdā  
yat taṣṭān mantrān aśāmsan.*

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.

अजा न गं दाधार पृथिवीं तस्तम्भ द्यां मन्त्रभिः सृत्यः ।  
पिया पदानि पश्वा नि पाहि विश्वायुरग्र गुहा गुहं गा: ॥ ३ ॥

3. *Ajo na kṣām dādhāra pr̄thivīṁ tastambha dyāṁ  
mantrebhiḥ satyaiḥ. Priyā padāni paśvo ni pāhi  
viśvāyuragne guhā guham 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 इं चिकत् गुहा भवन्तमा यः ससाद् धारामृतस्य ।  
वि य चृतन्त्यृता सपन्तु आदिद्वसूनि प ववाचास्म ॥ ४ ॥

4. *Ya īm ciketa guhā bhavantamā yah sasāda dhārā mṛtasya. Vi ye crtantyrtā sapanta ādidva-sūni pra vavācāsmai.*

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 पुजा उत प्रसूष्वन्तः ।  
चित्तिरपां दम् विश्वायुः सद्वृत् धीराः सुमाय चकुः ॥ ५ ॥

5. *Vi yo vīrutsu rodhanmahitvota prajā uta prasū- svantah. Cittirapām dame viśvāyuh sadmeva dhīrāh saṁmāya cakruh.*

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*

श्रीणुपस्थादिवं भुरुण्युः स्थातुश्चरथमकून्वूणात् ।  
परि यदेषामका विश्वेषां भुवद्वा द्रवानां महित्वा ॥ १ ॥

1. *Śrīṇannupa sthād divam bhuraṇyuh sthātuścarathamaktūn vyūrṇot. Pari yadeṣāmeko viśvesām bhuvad devo devānām 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.

आदित्तविश्वकरतुं जुषन्तु शुष्काद्यद्वजीवा जनिष्ठाः ।  
भजन्तु विश्वद्वत्वं नाम ऋतुं सपन्ता अमृतमवः ॥ २ ॥

2. *Ādit te viśve, kratum juṣanta śuṣkād yad deva, jīvo janīṣṭhāḥ. Bhajanta viśve devatvam nāma rtam 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.

त्रृतस्य पषां त्रृतस्य धीतिविश्वायुविश्वं अपांसि चकुः ।  
यस्तुभ्यं दाशाद्या वा तु शि गृत्तस्म' चिकित्वानुयिं  
दयस्व ॥ ३ ॥

3. *Rtasya presā rtasya dhītirviśvāyurviśve apāṁsi cakruḥ. Yastubhyam dāśādyo vā te śikṣat tasmai cikityān rayim 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 रथीणाम ।  
इच्छन्त रता मिथस्तनूषु सं जानत् स्वद ग्रमूराः ॥ ४ ॥

4. *Hotā niṣatto manorapatye sa cinnvāsāṁ patī rayinām. Icchanta reto mithastanūṣu sam 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 जुषन्त् श्राष्टन्य अस्य शासं तुरासः ।  
वि राय आणाद्वरः पुरु तुः पिपश नाकं स्तृभिदमूनाः ॥ ५ ॥

5. *Piturna putrāḥ kratum juṣanta śroṣan ye asya śāsaṁ turāsaḥ. Vi rāya aurṇod durāḥ puruksuḥ pipeśa nākam stṛbhirdamūnāḥ.*

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 omnifcent 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 पुपा समीची दिवा न ज्यातिः ।  
परि पजातः कत्वा बभूथ भुवा दुवानां पिता पुत्रः सन ॥ १ ॥

1. *Śukraḥ śuśukvāḥ uso na jārah paprā samīcī divo na jyotih. Pari Prajātah kratvā babhūtha bhuvu devānām pitā putrah 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.

ब्रह्म अदृसा अग्निविज्ञान तूधन गानां स्वाद्या पितुनाम ।  
जन न शब्द आहूयः सन्मध्य निषेच्ता रुणवा दुराण ॥ २ ॥

2. *Vedhā adṛpto agnirvijānannūdharna gonāṁ svādmā pitūnām. Jane na śeva ḥūryah san madhye niṣatto ranvo 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 रुणवा दुरुण वाजी न पीता विशा वि तारीत ।  
विशा यदह्न नृभिः सनीळा अग्निद्वत्वा विश्वान्यश्याः ॥ ३ ॥

3. *Putro na jāto ranvo duroṇe vājī na prīto viśo vitārīt. Viśo yadahve nr̄bhiḥ sanīlā 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 पुता वता मिनन्ति नृभ्या यदुभ्यः श्रुष्टिं चकथा ।  
तत् तु दंसा यदहन्त्समाननृभियद्युक्ता विव रपांसि ॥ ४ ॥

4. *Nakīṣṭa etā vrata minanti nr̄bhyo yadebhyaḥ śrūṣṭim cakartha. Tat tu te damso yadahantsamānair-nrbhiryad yukto vive rapāmsi.*

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 विभावास्तः संज्ञातरूपश्चक्तदस्म ।  
त्मना वहन्ता दुरा व्यृणव वन्तु विश्व स्वदूशीक ॥ ५ ॥

5. *Uṣo na jāro vibhāvosrah samjñātarūpaściketadasmai. Tmanā vahanto duro vyṛṇvan navanta viśve svardṛṣīke.*

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 beauteous 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 पूर्वीरया मनीषा अग्निः सुशाका विश्वान्यश्याः ।  
आ दद्व्यानि व्रता चिकित्वाना मानुषस्य जनस्य जन्म ॥ १ ॥

1. *Vanema pūrvīraryo manīṣā agnih suśoko viśvān-yaśyāḥ. 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.

गभा या अपां गभा वनानां गभश्च स्थातां गभश्चरथाम् ।  
अदा॑ चिदस्मा अन्तदुरुण विशां न विश्वा॑ अमृतः  
स्वाधीः ॥ २ ॥

2. *Garbho yo apām garbho vanānām Garbhaśca sthātām garbhaścarathām. Adrau cidasmā antardurone 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 हि प्रपावां अग्नी रयीणां दाशद्या अस्मा अरं सूक्तः ।  
एता चिकित्वा भूमा नि पाहि दुवानां जन्म मर्तांश्च  
विद्वान् ॥ ३ ॥

3. *Sa hi kṣapāvān agnī rayīṇām dāśadyo asmā aram sūktaiḥ. Etā cikitvo bhūmā ni pāhi devānām janma martāṁśca 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.

वधान्यं पूर्वीः पूर्पा विस्तृपाः स्थातुश्च रथमृतपर्वीतम् ।  
अराधि हाता स्वनिष्ठतः कृष्णवन्विश्वान्यपांसि सुत्या ॥ ४ ॥

4. *Vardhānyam pūrvīḥ kṣapo virūpāḥ sthātuśca rathamṛtapravītam. Arādhi hota svarniṣattah kṛṇvan viśvānyapāṁsi satyā.*

The nights and days of various hues and forms since time immemorial serve this Agni born of constant Prakrti 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 पश्सिं वनषु धिषु भरन्तु विश्वं ब्रुलिं स्वणः ।  
वि त्वा नरः पुरुत्रा सपयन्पितुन जिव्विव वदा भरन्त ॥ ५ ॥

5. *Goṣu praśastim vaneṣu dhiṣe bharanta viśve balim svarṇah. Vi tvā naraḥ purutrā saparyan pituma jivrervi vedo bharanta.*

Agni, lord sustainer of life and the world, you in-vest 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 सुमत्सु ॥ ६ ॥

6. *Sādhurna grdhnurasteva śūro yāteva bhīmastvesaḥ 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 तुशतीरुशन्तं पतिं न नित्यं जनयः सनीळाः ।  
स्वसारः श्यावीमरुषीमजुषञ्चित्रमुच्छन्तीमुषसं न  
गावः ॥ १ ॥

1. *Upa pra jinvannuśatīruśantam patim na nityam janayah sanīlāḥ. Svasārah śyāvīmaruṣīmaju-ṣran citramucchāntīmuṣasam na gāvah.*

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 पितरा न उक्थरदिं रुजु अङ्गिरसा रवण ।  
चकुदिवा बृहता गातुमस्म अहः स्वविविदुः कुतुमुस्त्राः ॥ २ ॥

2. *Vīlu cid dṛlhā pitaro na ukthairadrim rujanna-ṅgiraso raveṇa. Cakrurdivo br̄hato gātumasmae ahaḥ svarvividuh 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.

दधृतं धनय तस्य धीतिमादिद्या दिधिष्वाऽऽविभृत्राः ।  
अतृष्ण्यन्तीरुपसा' यन्त्यच्छाऽद्वाज्जन्म पर्यसा वृथ-  
यन्तीः ॥ ३ ॥

3. *Dadhannṛtam dhanayannasya dhītimādidaryo didhiṣvo vibhṛtrāḥ. Atrṣyanīrapaso yanthyacchā devāñjanma prayasā vardhayantīḥ.*

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.

मथीद्यदीं विभृता मातृरिश्वा' गृहगृहैश्यता जन्या भूत ।  
आदीं राज्ञ न सहीयसु सच्चा सा दृत्यां॑ भृगवाणा  
विवाय ॥ ४ ॥

4. *Mathīd yadīm vibhṛto mātariśvā grhegrhe śyeto jenyo bhūt. Ādīm rājñe na sahīyase sacā sannā dūtyam bhṛgavāṇo 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 ईरुं रसं दिव करवत् त्सरत्पृशन्यश्चकित्वान् ।  
सूजदस्ता धृषता दिद्युमस्म स्वायां दुवा दुहितरि त्विषिं  
धात ॥५॥

5. *Mahe yat pitra īṁ rasam dive karavatsarat  
prśanyaścikitvān. Srjadastā dhrṣatā didyumasmai  
svāyāṁ devo duhitari tviṣīm 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 वि\_भाति नमा वा दाशादुश\_ता अन्  
द्यून । वथा' अग्न् वया' अस्य द्विबहु यासदाया सुरथं यं  
जुनासि ॥६॥

6. *Sva ā yastubhyam dama ā vibhāti namo vā  
dāśaduśato anu dyūn. Vardho agne vayo asya dvi-  
barhā yāsad rāyā saratham yam 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 तः सचन्त समुदं न स्ववर्तः सुस युह्वीः ।  
न जामिभिवि चिकित् वया' ना विदा दुवषु पर्मति  
चिकित्वान् ॥ ७ ॥

7. *Agnim viśvā abhi prkṣah sacante samudram na sravataḥ sapta yahvih. Na jāmibhirvi cikite vayo no vidā deveṣu pramatīm 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 द्यार् भीकं ।  
अग्निः शधमनवद्यं युवानं स्वाध्यं जनयत्सूदयच्च ॥ ८ ॥

8. *Ā yadiṣe nrpatīm teja ānat chuci reto niṣiktam dyaurabhike. Agnih śardhamanavadyam yuvānam svādhyam 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 सूद्य एत्यकः सूत्रा सूरा वस्व इश ।  
राजाना मित्रावरुणा सुपाणी गाषु पियममृतं रामाणा ॥ ९ ॥

9. *Mano na yo'dhvanaḥ sadya etyekah satrā sūro vasva īṣe. Rājānā mitrāvarunā supāṇī goṣu priyamamṛtam 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 अग्न सुख्या पित्र्याणि प मषिष्ठा अभि विदुष्कविः  
सन । नभा न रूपं जरिमा मिनाति पुरा तस्या अभिश-  
स्तरधीहि॥ १० ॥

10. *Mā no agne sakhyā pitryāni pra marśiṣṭhā abhi  
viduṣkavih san. Nabho na rūpam 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 काव्या वृथसः शश्वतस्कहस्त दधाना नया पुरुणि ।  
अग्निभुवदयिपती रयीणां सुत्रा चक्राणा अमृतानि  
विश्वा ॥ १ ॥

1. *Ni kāvyā vedhasah śaśvataskarhaste dadhāno  
naryā purūṇi. Agnirbhuvad rayipatī rayīṇāṁ  
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.

अस्म वृत्सं परि षन्तं न विन्दि च्छन्ता विश्व अमृता अमूराः ।  
श्रमयुवः पदुव्या धियंधास्तस्थुः पद परम चावग्रः ॥ २ ॥

2. *Asme vatsam pari ṣantam na vindannicchanto  
viśve amṛtā amūrāḥ. Śramayuvah padavyo  
dhiyamdhāstasthuḥ pade parame cārvagneḥ.*

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.

तिस्त्रा यदंग्र शरदस्त्वामिच्छुचिं घृतन् शुचयः सप्तयान ।  
नामानि चिद्धधिर यज्ञियान्यसूदयन्त तुन्वः सुजाताः ॥ ३ ॥

3. *Tisro yadagne śaradastvāmicchucim gṛtena  
śucayah saparyān. Nāmāni cid dadhire yajñiyā-  
nyasūdayanta tanvah 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 ghrta 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 रादौसी बृहूती वविदानाः प रुदिया जभिर यज्ञियासः ।  
विदन्मता' नमधिता चिकित्वानग्निं पदं परमं तस्थि-  
वांसम् ॥ ४ ॥

4. *Ā rodasī br̄hatī vevidānāḥ pra rudriyā jabhritre yajñiyāsaḥ. Vidanmarto nemadhitā cikityānagnim pade parame tasthivāṁsam.*

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 अभिज्ञु पलीवन्ता नमस्यं नमस्यन ।  
रिक्वांसस्तन्वः कृष्णत् स्वाः सखा सख्युनिमिषि-  
र माणाः ॥ ५ ॥

5. *Sañjānānā upa sīdannibhijñu patnīvanto namasyam namasyan. Ririkvāṁsastanvah kr̄nvata svāḥ sakhaḥ sakhyurnimiṣi rakṣamāṇāḥ.*

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 सुप्त यद् गुह्यानि त्वं इत्पदाविद्विहिता यज्ञियासः ।  
तभीं रान्तं अमृतं सुजाषाः पशुञ्चर्च स्थातृञ्चरथं च  
पाहि ॥ ६ ॥

6. *Triḥ sapta yad guhyāni tve it padāvidannihitā yajñiyāsaḥ. Tebhī rakṣante amṛtam sajōṣāḥ paśuñśca sthātṛñścarathāṁ 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 yajnics, 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 अग्ने वृयुनानि तीनां व्यानुषक्षुरधा जीवस धाः ।  
अन्तविद्वाँ अध्वना दव्यानानतन्दा दृता अभवा हविवाट ॥ ७ ॥

7. *Vidvāñ agne vayunāni kṣitīnām vyānuṣak churudho jīvase dhāḥ. Antarvidvāñ adhvano devayā-nānatandro 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.

स्वाध्या॑ दिव आ सु॒स यु॒ह्नी रा॒या दुरा॒ व्यृतज्ञा॒ अ॒जानन।  
वि॒दद गव्यं॒ सु॒रमा॑ दृ॒ हमू॒र्व यना॒ नु॒ कं॒ मानुषी॒ भा॒जत्॒  
विट॥८॥

8. *Svādhyo diva ā saptayahvī rāyo duro vyrtajñā ajānan. Vidad gavyam saramā dr̄lhamūrvam yenā nu kam 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.

आ॒ य॒ वि॒श्वा॑ स्व॒पत्यानि॒ तु॒स्थुः॒ कृ॒णवा॒नासा॑ अ॒मृत॒त्वाय॒  
गा॒तुम।॒ मु॒ह्ना॒ मु॒हद्द्विः॒ पृथि॒वी॒ वि॒ तं॒स्थु॒ मा॒ता॒ पु॒त्ररदि॒तिधा॒यस॒  
वः॥९॥

9. Ā ye viśvā svapatyāni tasthuh 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 दृधुश्चारुमस्मिन्दिवा यद् गी अमृता  
अकृण्वन् । अथ रन्ति सिन्धवा न सृष्टः प नीचौरग्ने  
अरुषीरजा-नन ॥ १० ॥

10. Adhi śriyam ni dadhuścārumasmin divo yadakṣī  
amṛtā akṛṇvan. Adha kṣaranti sindhavo na srṣṭāḥ  
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*

रुयिन यः पितृवित्ता व॒या॑धा॒ः सुपणी॑ति॒श्चकि॒तुष्णा॒ न शा॒सुः ।  
स्या॒नशीरति॒थिन् पीणा॒ना हा॒तव॒ सद्य॑ विधुता॒ वि॒ ता॒रीत ॥ १ ॥

- 
1. *Rayirna yaḥ pitṛvitto vayodhāḥ supraṇītiści-  
kituṣo na śāsuh. 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.

द्रवा न यः सैविता सुत्यमन्मा कत्वा निपाति वृजनानि  
विश्वा । पुरुपशस्ता अमतिन सत्य आत्मव शवा दिधिषाय्या  
भूत ॥ 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.

द्रवा न यः पृथिवीं विश्वधाया उप ाति हितमित्रा न राजा ।  
पुरुःसदः शम् सदा न वीरा अनवृद्धा पतिजुष्टव नारी ॥ ३ ॥

3. *Devo na yah prthivīm viśvadhāyā upakṣeti hitamitro na rājā. Purah sadā śarmasado na vīrā anavadyā patijuṣṭeva 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 नित्यमिद्धमग्न सचन्ति ति॒षु धुवासु ।  
अधि॒ द्युम्नं नि॒ दधु॒भूयस्मि॒न्भवा॑ वि॒श्वायु॒धरुणा॑ रयी॒-  
णाम ॥ ४ ॥

4. *Tam tvā naro dama ā nityamiddhamagne sacanta kṣitiṣu dhruvāsu. Adhi dyumnam ni dadhurbhūryasmin bhavā viśvāyurdharuṇo rayinām.*

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.

वि॒ पृ॑ ग्नि॒ अग्नि॒ म॒घवा॑ना॒ अश्यु॒वि॒ सूर्या॒ ददत्ता॒ विश्वमायुः॑ ।  
सू॒नम्॒ वा॒जं॒ समि॒थष्व्या॒ भा॒गं॒ द्र॒वषु॒ श्रव॒सु॒ दधा॒ना॒ः॑ ॥ ५ ॥

5. *Vi prkṣo agne maghavāno aśyurvi sūrayo dadato viśvamāyuh. Sanema vājam samithe-śvaryo 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.

ऋतस्य हि धूनवा वावशानाः स्मदूध्नीः पीपयन्त द्युभक्ताः ।  
परावतः सुमतिं भि त्माणा वि सिन्धवः सुमया सस्तु-  
रदिम् ॥ ६ ॥

6. *Rtasya hi dhenavo vāvaśānāḥ smadūdhnīḥ pīpayanta dyubhaktāḥ. Parāvataḥ sumatiṁ bhikṣamānā 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.)

त्वं अग्ने सुमतिं भि त्माणा द्विवि श्रवा दधिर यज्ञियासः ।  
नक्ता च चक्रुषसा विरूप कृष्णं च वर्णमरुणं च सं  
धुः ॥ ७ ॥

7. *Tve agne sumatiṁ bhikṣamānā divi śravo dadhire yajñiyāsaḥ. Naktā ca cakruruṣasā virūpe kṛṣṇam ca varṇam aruṇam ca sam̄ dhuh.*

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.)

यान् राय मतान्त्सुषूदा अग्ने त स्याम मघवाना वयं च। छायव  
विश्वं भुवनं सिस यापपिवानादसी अन्तरि तम ॥ ८ ॥

8. *Yān rāye martāntsusūdo agne te syāma magha-vāno vayam ca. Chāyeva viśvam bhuvanam sisakṣyā 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.

अव॑द्धिरग्॒ अवता॒ नृभिनृन्वीरवीरान्वनुयामा॒ त्वाता॑ः ।  
इशा॒नासः॒ पितृवित्तस्य॒ राया॒ वि॒ सूरयः॒ शतहिमा॒ ना॒  
अश्युः॒ ॥ ९ ॥

9. *Arvadbhiragne arvato nr̄bhirnṛn vīrairvīrān vanuyāmā tvotāḥ. Īśanāsaḥ pitṛvittasya rāyо vi sūrayah 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.

एता॒ तं॒ अग्ने॒ उचथानि॒ वधा॒ जुष्टानि॒ सन्तु॒ मनस॒ हृद॒ च ।  
शुकम॒ रायः॒ सुधुरा॒ यमं॒ त धि॒ श्रवा॒ द्रवभक्तु॒ दधानाः॒ ॥ १० ॥

10. *Etā te agna ucathāni vedho juṣṭāni santu manase hr̄de ca. Šakema rāyah sudhuro yamam te'dhi śravo devabhaktam 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*

उपपयन्ता॒ अध्वरं॒ मन्त्रं॒ वाचमा॒ग्र्य ।  
आर अ॒स्म च॒ शृण्वत ॥ १ ॥

1. *Upaprayanto adhvaram mantram vocemāg-naye.  
Āre asme ca śrṇvate.*

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 पूर्व्यः संजग्मानासु कृष्टिषु ।  
अर द्वाशुष गयम ॥ २ ॥

2. *Yah snīhitīṣu pūrvyah sañjagmānāsu krṣṭiṣu.  
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 उद्गिर्वत्रहाजनि । धनंजया रणरण ॥ ३ ॥

3. *Uta bruvantu jantava udagnirvṛtrahājani.  
Dhanañjayo ranerane.*

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 वर्षि हृव्यानि वीतय ।  
दस्मत्कृणाद्यध्वरम ॥ ४ ॥

4. *Yasya dūto asi kṣaye veṣi havyāni vītaye.  
Dasmat krṇoṣyadhvaram.*

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 सुदुर्बं सहसा यहा ।  
जना आहुः सुब्रह्मिषम ॥ ५ ॥

5. *Tamit suhavyamaṅgirah sudevam̄ 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 तां इह द्रवां उप पशस्तय ।  
हृव्या सुश्चन्द्र वीतय ॥ ६ ॥

6. *Ā ca vahāsi tāṁ iha devāň 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 यारुपब्दिरश्व्यः शृण्व रथस्य कच्चन ।  
यदग्ने यासि दूत्यम ॥ ७ ॥

7. *Na yorupabdirāśvyah śrṇyve 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.

त्वात् वाज्यहृया भि पूवस्मादपरः ।  
प दाश्वां अग्न अस्थात ॥ ८ ॥

8. *Tvoto vāyahrayo'bhi pūrvasmādaparah.  
Pra dāśvān 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 बृहदग्न विवाससि ।  
द्ववभ्या दव दाशुषे ॥ 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 सुपथस्तम् वचो द्ववप्सरस्तमम् ।  
हव्या जुह्वान आसनि ॥ १ ॥

1. *Jusasva saprathastamam 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.

अथा त अङ्गिरस्तमाग्नि वधस्तम प्रियम् ।  
वाचम् ब्रह्म सानुसि ॥ २ ॥

2. *Athā te aṅgirastamāgnē 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.

कस्त जामिजनानामग्नि का दाशवध्वरः ।  
का हु कस्मि असि श्रितः ॥ ३ ॥

3. *Kaste jāmirjanānāmagine ko dāśvadhvarah.  
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? Wherin do you abide.

त्वं जामिजनानामग्नि मित्रा असि प्रियः ।  
सखा सखिभ्यु इड्यः ॥ ४ ॥

4. *Tvam jāmirjanānāmagine mitro asi priyah.  
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.

यजा ना मित्रावरुणा यजा द्रुवाँ त्रहृतं बृहता ।  
अग्ने यि स्वं दर्मम् ॥ ५ ॥

5. *Yajā no mitrāvarunā yajā devān ṛtam bṛhat.  
Agne yakṣi svāṁ 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 तु उपतिमनसा वराय भवदग्ने शन्तमा का मनीषा ।  
का वा यज्ञः परि द त आप कन्त वा तु मनसा दाशम ॥ १ ॥

1. *Kā ta upetirmanaso varāya bhuvadagne śantamā  
kā manīṣā. Ko vā yajñaiḥ pari dakṣam̄ 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?

एहाग्ने इह हाता नि षीदादब्ध्यः सु पुरएता भवा नः । अवतां  
त्वा रादसी विश्वमिन्व यजा मह सामन्साय द्वावान ॥ २ ॥

2. *Ehyagna iha hotā ni ṣīdādabdhah̄ su pura etā  
bhavā nah̄. Avatām̄ 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 तसा ध यग्ने भवा यज्ञानामभिशस्तिपावा ।  
अथा वह सामपति हरिभ्यामातिथ्यमस्म चकृमा सुदाव्न ॥ ३ ॥

3. *Pra su viśvān rakṣaso dhakṣyagne bhavā yajñānā mabhiśastipāvā. Athā vaha somapatiḥ haribhyā mātithyamasmai cakrmā 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.

प्रजावता वचसा वह्निरासा च हुव नि च सत्सीह द्रवः ।  
वषि हृत्रमुत पात्रं यजत्र ब्राधि प्रयन्तजनितुवसूनाम ॥ ४ ॥

4. *Prajāvatā vacasā vahnirāsā ca huve ni ca satsīha devaih. Vesi hotramuta potram 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 हविभिर्द्वाव॑ अयजः कविभिः कविः  
सन् । एवा हौतः सत्यतर् त्वमुद्याग्ने मुन्दया जुह्वा यजस्व ॥ ५ ॥

5. *Yathā viprasya manuṣo havirbhīrdevāñ ayajah  
kavibhiḥ kavih san. Evā hotah 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 दाशमाग्नय कास्म द्रवजुष्टाच्यत भामिन गीः ।  
या मत्याष्वमृतं ऋतावा हाता यजिष्ठ इत्कृणाति द्रवान ॥ १ ॥

1. *Kathā dāśemāgnaye kāsmai devajusṭocyate  
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 ।  
अग्नियद्वमताय द्रवान्त्स चा बाधाति मनसा यजाति ॥ २ ॥

2. *Yo adhvareṣu śāntama ṛtāvā hotā tamū namo-bhirā krṇudhvam. 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 भूदद्वृतस्य रथीः ।  
तं मधेषु पथमं दव्यन्तीविशु उप ब्रुवत द्रस्ममारीः ॥ ३ ॥

3. *Sa hi kratuh sa maryah sa sādhurmitro na bhūda dbhutasya rathih. Tam medheṣu pratha-mam devayantīrviśa 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 मघवान् : शविष्ठा वाजपसूता इषयन्तु मन्म ॥ ४ ॥

4. *Sa no nṛṇāṁ nṛtamō riśādā agnirgiro'vasā vētu dhītim. Tanā ca ye maghavānah 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.

एवाग्निगातंभित्रृतावा विपर्भिरस्ताष्ट जातवदाः । स एषु  
द्युम्नं पीपयुत्स वाजुं स पुष्टिं याति जाषुमा चिकित्वान् ॥ ५ ॥

5. *Evāgnir gotamebhīr ṛtāvā viprebhira stōṣṭa jāta-vedāḥ. Sa eṣu dyumnam pīpayat sa vājam sa puṣṭim 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 गातंमा गिरा जातवदा विचरण ।  
द्युम्नरभि प णानुमः ॥ १ ॥

1. *Abhi tvā gotamā girā jātavedo vicarṣane.  
Dyumnairabhi pra ḡonumah.*

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.  
Dyumnaɪrabhi pra ḡonumah.*

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 वाजसातममङ्गिरस्वद्वामह ।  
द्युम्नरभि प णानुमः ॥ ३ ॥

3. *Tamu tvā vājasātamam aṅgirasvaddhavāhame.  
Dyumnaɪrabhi pra ḡonumah.*

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 वृत्रहन्तमया दस्यूरवधूनुष ।  
द्युम्नरभि प णानुमः ॥ ४ ॥

4. *Tamu tvā vṛtrahantamay yo dasyūravadhūnuṣe.  
Dyumnaɪrabhi pra ḡonumah.*

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.

अवाचाम रहगणा अग्रय मधुमद्वचः ।  
द्युम्नरभि प णानुमः ॥ ५ ॥

5. *Avocāma rahūgañā agnaye madhumad vacah.  
Dyumnairabhi pra ḡonumah.*

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*

हिरण्यकशा॒ रजसा॒ विसा॒र हि॒धुनि॒वात॒इव॒ धजी॒मान॑ ।  
शुचि॒भाजा॒ उ॒षसा॒ नवदा॒ यशस्वती॒रप॒स्युवा॒ न॒ सुत्या॑ः ॥ १ ॥

1. *Hiraṇyakeśo rajasо visare' hirdhunirvāta iva dhrajīmān. Śucibhrājā uṣaso navedā yaśasvatīrapasyuvo 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.

आ॒ त॒ सु॒प॒णा॒ अ॒मि॒नन्त॑ ए॒वः॒ कृ॒ष्णा॒ ना॒ना॒व॒ वृ॒ष्भा॒ यदी॒दम॑ ।  
शि॒वा॒भि॒न॒ स्मय॒मा॒ना॒भि॒रा॒गा॒त्पत॒र्ति॒न्ति॒ मि॒हः॒ स्त॒नय॒न्त्य॒भा॑ ॥ २ ॥

2. *Ā te suparṇā aminantaḥ evaiḥ kṛṣṇo nonāva vṛṣabho yadīdam. Śivābhīrna smayamānābhīrāgāt patanti miḥā 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.

यदीमृतस्य पयसा पियाना नय तस्य पथिभी रजिष्ठः ।  
अयमा मित्रा वरुणः परिज्मा त्वचं पृञ्चन्त्युपरस्य  
याना ॥ ३ ॥

3. *Yadīmr̥tasya payasā piyāno nayannṛtasya pathibhī rajiṣṭhaiḥ. Aryamā mitro varuṇaḥ parijmā tvacām pṛñcantyuparasya 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.

अग्ने वाजस्य गमत् इशानः सहसा यहा ।  
अस्म धृहि जातवदा महि श्रवः ॥ ४ ॥

4. *Agne vājasya gomata īśānaḥ sahaso yaho.  
Asme dhehi jātavedo mahi śravah.*

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 इधाना वसुष्कविरग्निरेण्या गिरा ।  
रवदुस्मभ्यं पुवणीक दीदिहि ॥ ५ ॥

5. *Sa idhāno vasuṣkaviragnirēlenyo girā.  
Revadasmabhyāṁ 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.

६। पा राज तुत त्मनाग्नि वस्तारुताषसः ।  
स तिग्मजम्भ रुत्सा दहु पति ॥ ६ ॥

6. *Kṣapo rājannuta tmanāgne vastorutoṣasah.  
Sa tigmajambha rakṣaso dahan 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.

अवा ना अग्ने ऊतिभिंगायत्रस्य पर्भमणि ।  
विश्वासु धीषु वन्द्य ॥ ७ ॥

7. *Avā no agna ūtibhirgāyatrasya prabharmāṇi.  
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 ना अग्ने रुयिं भर सत्रासाहं वरेण्यम् ।  
विश्वासु पृत्सु दुष्टरम् ॥ ८ ॥

8. *Ā no agne rayim bhara satrāsāham vareṇyam.  
Viśvāsu pr̄tsu 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 ना॑ अग्ने सुचुतुना॑ रयिं वि॒श्वायुपोषसम ।  
मार्दीकं धेहि जी॒वसे ॥ ९ ॥

9. *Ā no agne sucetunā rayim viśvāyupoṣasam.  
Mārdīkam 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 पृतास्तिगमशाचिष् वाचा॒ गातमग्नय ।  
भरस्व सुन्नयुगिरः ॥ १० ॥

10. *Pra pūtāstigmaśociṣe vāco gotamāgnaye.  
Bharasva sumnayurgirah.*

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 ना॑ अग्ने भिदासृत्यन्ति दूरं पदीष्ट सः ।  
अस्माकु॒मिदं वृथं 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.

**सुहस्त्रा ग्रन्ति विचर्षणिरुग्मी रांसि सधति ।  
हाता गृणीत उक्थ्यः ॥ १२ ॥**

12. *Sahasrākṣo vicarṣaniragnī rakṣāṁsi sedhati.  
Hotā grṇīta ukthyah.*

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*

**इत्था हि साम् इन्मदं ब्रह्मा चकार् वर्धनम् । शविष्ठवज्जि गा-  
जसा पृथिव्या निः शशा अहिमच् तनु स्वराज्यम् ॥ १ ॥**

1. *Ithā hi soma inmade brahmā cakāra vardhanam.  
Śaviṣṭha vajrinnojasā pr̄thivya nihśāśā ahimarcannanu 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 त्वामदुद वृषा मदः सामः श्यनाभृतः सुतः । यना वृत्रं  
निरुद्धया जघन्थ वज्जि गाजसाच् तनु स्वराज्यम् ॥ २ ॥**

2. *Sa tvāmadad vṛṣā madaḥ somah śyenābhṛtah 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.

पहुँभीहि धृष्णुहि न तु वजा नि यंसत । इन्द्र नृमणं हि तु  
शवा हना वृत्रं जया अपा च नु स्वराज्यम ॥ ३ ॥

3. *Prehyabhīhi dhṛṣṇuhi na te vajro ni yamsate. Indra nṛmṇām 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.

निरिन्द्र भूम्या अधि वृत्रं जघन्थ निदिवः । सृजा मरुत्वतीरव  
जीवधन्या डुमा अपा च नु स्वराज्यम ॥ ४ ॥

4. *Nirindra bhūmyā adhi vṛtram jaghantha nirdivah. Sṛjā 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.

इन्दा वृत्रस्य दाधतः सानुं वज्रण हीळितः । अभिक्रम्याव  
जिघत् पः समाय चादय त्वं त्वं स्वराज्यम् ॥ ५ ॥

5. *Indro vrtrasya dodhataḥ sānum vajrena hīlitah.  
Abhikramyāvajighnate'paḥ sarmāya codayannarcannanu 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 जिघत् वज्रण शतपवणा । मन्दान इन्दा  
अन्धसः सखिभ्या गातुमिच्छत्यच्च त्वं स्वराज्यम् ॥ ६ ॥

6. *Adhi sānau ni jighnate vajrena śataparvanā.  
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.

इन्दु तुभ्यमिददिवा नुत्तं वजिन्वीयम् । यद्धु त्वं मायिनं  
मृगं तमु त्वं माययावधीरचु नु स्वराज्यम् ॥ ७ ॥

7. *Indra tubhyamidadrivo' nuttam varjin vīryam.  
Yaddha tyām māyinām mrgām tamu tvām  
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 त् वजासा अस्थिर त्वतिं नाव्याऽनु । महत्त इन्द वीर्यं  
बाह्वास्तु बलं हितमचु नु स्वराज्यम् ॥ ८ ॥

8. *Vi te vajrāso asthirannavatīn nāvyā anu. Mahat  
ta indra vīryām bāhvoste balām 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.

सुहस्त्रं साकमचत् परि षाभत विंशतिः । शतनुमन्वनान-  
वुरिन्दाय बह्याद्यतमचु नु स्वराज्यम् ॥ ९ ॥

9. *Sahasram sākamarcata pari ṣtobhata 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 असृजुदच् नु स्वराज्यम् ॥ १० ॥

10. *Indro vrtrasya taviṣīṁ nirahantsahasā sahā. Mahat tadasya paumṣyam vṛtram jaghanvāñ asrjadarcannanu 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 मन्यव वपत भियसा मही । यदिन्द वजि गाजसा  
वृत्रं मुरुत्वाँ अवधीरच् नु स्वराज्यम् ॥ ११ ॥

11. *Ime cit tava manyave vepete bhiyasā mahī. Yadindra vajrinnojasā vṛtram marutvāñ avadhi-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 वपसा न तन्युतन्दं वृत्रा वि बीभयत । अभ्येनं वज  
आयुसः सुहस्त्रभृष्टिरायुताच्च तनु स्वराज्यम् ॥ १२ ॥

12. *Na vepasā na tanyatendram vṛtro vi bībhayat. Abhyenam vajra āyasah sahasrabhrṣṭrāyatārcannanu 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 वृत्रं तव चाशनिं वज्रेण सुमयोधयः । अहिमिन्दु  
जिघांसता दिवि ते बद्धध शवा च तनु स्वराज्यम् ॥ १३ ॥

13. *Yad vṛtram tava cāśanīm vajreṇa samayodhayaḥ. Ahimindra jighāṁsato divi te badbadhe śavo'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 तं अदिवा यत्स्था जगच्च रजत । त्वष्टा चित्तव  
मन्यव इन्द्र वविज्यते भियाच नु स्वराज्यम ॥ १४ ॥**

14. *Abhiṣṭane te adrivo yat sthā jagacca rejate.  
Tvaṣṭā cit tava manyava indra vevijyate bhiyār-  
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 यादधीमसीन्दुं का वीया परः । तस्मि तृष्णामुत कतुं  
द्वा आजांसि सं दधुरच नु स्वराज्यम ॥ १५ ॥**

15. *Nahi nu yādadhiṁsaīndram ko vīryā parah.  
Tasminnrmṇamuta kratum devā ojāṁsi sam  
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 मनुषिता दुध्यड़ धियमलतै । तस्मिन्ब्रह्माणि  
पूवथन्द उक्था समग्रमताच 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 वावृद्ध शवस वृत्रहा नृभिः । तस्मिन्महत्स्वाजिष्ठ-  
तमभै हवामह स वाजेषु प ना विषत ॥ १ ॥

1. *Indro madāya vāvṛdhe śavase vr̄trahā nr̄bhiḥ.  
Taminmahatsvājīṣṭemarbhe havāmahe sa vājeṣu  
pra no'viṣat.*

Indra, the hero who destroys Vrtra, 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 वीरं सन्या सि भूरि परादुदिः । असि द्वभस्य चिद्  
वृथा यजमानाय शि ासि सुन्वत् भूरि तु वसु ॥ २ ॥**

2. *Asi hi vīra senyo'si bhūri parādadih. Asi dabhra-sya 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.

**यदुदीरतं आजया धृष्णाकं धीयते धना । यु वा मदुच्युता  
हरी कं हनः कं वसा दधा स्माँ इन्दु वसा दधः ॥ ३ ॥**

3. *Yadudīrata ājayo dhrṣṇave dhīyate dhanā. Yukṣvā madacyutā harī kam hanah kam vasau dadho'-smāñ indra vasau dadhah.*

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 महां अनुष्टुधं भीम आ वावृथ शवः । श्रिय ऋष्व  
उपाकयानि शिपी हरिवान्दध हस्तयावजमायसम ॥ ४ ॥**

4. *Kratvā mahān̄ anuśvadham̄ 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 पाथि॑वं रजा॒ बद्धुध॒ राचुना॒ दि॒वि॑ । न त्वाव॑ इन्द॒  
कश्चुन॒ न जाता॒ न जनिष्यते॒ ति॒ विश्वं॒ वर्वा॑थ ॥ ५ ॥

5. *Ā paprau pārthivam̄ rajo badbadhe rocanā divi.  
Na tvāvān̄ indra kaścana na jāto na janisyate’ti  
viśvam̄ 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.

या॒ अ॒या॒ मत्॒भाजनं॒ परा॒ददाति॒ दा॒शुषे॑ । इन्दा॑ अ॒स्म॒भ्यं॒  
शि॒ तु॒ वि॒ भजा॒ भूरि॒ तु॒ वसु॒ भ॒ गी॒य॒ तव॒ राध॒सः ॥ ६ ॥

6. *Yo aryo martabhojanam̄ parādadātī dāśuse. Indro  
asmabhyam̄ śikṣatu vi bhajā bhūri te vasu bha-  
kṣīya tava rādhasah.*

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.

मदमदु हि ना दुदियूथा गवामृजुकतुः । सं गृभाय पुरु  
शताभयाहस्त्या वसु शिशीहि राय आ भर ॥ ७ ॥

7. *Mademade hi no dadiryūthā gavāmṛjukratuh.  
Sam grbhāya purū śatobhayāhastyā vasu śiśīhi  
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 rādhase. Vidmā  
hi tvā purūvasumupa kāmāntsasrjma-he'tha  
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 इन्द जन्तवा विश्वं पुष्यन्ति वायम् । अन्तहि ख्या  
जनानामया वदा अदाशुषां तषां ना वद आ भर ॥ ९ ॥

9. *Ete ta indra jantavo viśvam 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 मधवन्मातथाइव । युदा नः सूनृतावतः  
करु आदथयासु इद्याजा न्विन्द तु हरी ॥ १ ॥

1. *Upo ṣu śṛṇuhī giro maghavan mātathā iva. Yadā nah 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 तमीमदन्तु ह्यव पिया अधूषत । अस्ताषतु स्वभानवा  
विपा नविष्ठया मती याजा न्विन्द तु हरी ॥ २ ॥

2. *Akṣannamīmadanta hyava priyā adhūṣata. Astoṣata svabhānavo vipra naviṣṭhayā matī 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 मधवन्वन्दिषीमहि । प नूनं पूणवन्धुरः  
स्तुता याहि वशाँ अनु याजा न्विन्द तु हरी ॥ ३ ॥

3. *Susamdr̥śam tvā vayam maghavan vandiṣīmahi.  
Pra nūnam pūrṇabandhurah stuto yāhi vaśān 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 वृष्णं रथमधि तिष्ठाति गाविदम् । यः पात्रं  
हारियाजनं पूणमिन्दु चिकतति याजा न्विन्द तु हरी ॥ ४ ॥

4. *Sa ghā tam vr̥sanam rathamadhi tiṣṭhāti govidam.  
Yah pātram hāriyajanam pūrnamin-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 दक्षिण उत सव्यः शतकता । तन जायामुप  
प्रियां मन्दाना याह्यन्धसा याजा न्विन्द त हरी ॥ ५ ॥

5. *Yuktaste astu dakṣiṇa uta savyah śatakrato. Tena jāyāmupa priyāṁ 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 तु ब्रह्मणा कुशिना हरी उप प याहि दधिष गभस्त्याः ।  
उत्त्वा सुतासा' रभसा अमन्दिषुः पूषुणवान्वज्ञिन्त्समु  
पत्न्यामदः ॥ ६ ॥

6. *Yunajmi te brahmaṇā keśinā harī upa pra yāhi dadhise gabhastyoh. Uttvā sutāso rabhasā aman-  
diṣuh pūṣanvān 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 सुपावीरिन्द्र मत्यस्त-  
वातिभिः । तमित्पृणि॑ वसुना भवीयसा॒ सिन्धुमापा॒  
यथाभिता॒ विचतसः ॥ १ ॥

1. *Aśvāvati prathamo goṣu gacchati suprāvīrindra martyastavotibhiḥ. Tamit pṛṇakṣi vasunā bha-viyasā 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.

आपा॒ न द्रवीरुपं यन्ति ह्युत्रियमुवः पश्यन्ति॒ विततं॒ यथा॒  
रजः । पाचद्वासः॒ प णयन्ति॒ दव्युं॒ बह्मुपियं॒ जाषयन्त  
व्राइव ॥ २ ॥

2. *Āpo na devīrupa yanti hotriyamavaḥ paśyanti vitatam yathā rajah. Prācairdevāsaḥ praṇayanti devayum brahmapriyam 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 उक्थ्यं॑ वचो युतस्तुचा मिथुना या संपृयतः ।  
असंयत्ता व्रतं तं अति पुष्यति भद्रा शक्तियज्जमानाय  
सुन्वत् ॥ ३ ॥

3. *Adhi dvayoradadhā ukthyam vaco yatasrucā mithunā yā saparyataḥ. Asamīyatō vrate te kṣeti pusyati 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.

आदग्निराः पथमं दधिर् वयं इद्वाग्रयः शम्या य सुकृत्यया ।  
सर्वं पूर्णः समविन्दन्त भाजनमश्वावन्तं गामन्तमा पूशु  
नरः ॥ ४ ॥

4. *Ādaṅgirāḥ prathamam dadhire vaya iddhāgnayah  
śamyā ye sukṛtyayā. Sarvam pañeh samavindanta  
bhojanam aśvāvantam gomantamā paśum 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.

यज्ञरथवा पथमः पथस्तत् ततः सूर्याऽवतुपा वन आजनि ।  
आ गा आजदुशना काव्यः सचा यमस्य जातममृतं  
यजामह ॥ ५ ॥

5. *Yajñairatharvā prathamah prathastate tataḥ sūryo vratapā vena ājani. Ā gā ājaduśanā kāvyah sacā yamasya jatamamṛtam 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.

ब्रह्मिवा यत्स्वपत्याय वृज्यते का वा श्लाकमाधारते द्विवि ।  
गावा यत्र वदति कारुरुक्थ्यस्तस्यदिन्दा अभिपित्वषु  
रण्यति ॥ ६ ॥

6. *Barhirvā yat svapatyāya vṛjyate'rko vā ślokamāghoṣate divi. Grāvā yatra vadati kārurukthya-stasyedindro abhipitveṣu rānyati.*

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 साम इन्द तु शविष्ठ धृष्णवा गहि ।  
आ त्वा पृणक्तिवन्दियं रजः सूर्या न रश्मिभिः ॥ १ ॥

1. *Asāvi soma indra te śaviṣṭha dhṛṣṇavā gahi.*  
*Ā tvā pṛṇaktvindriyam rajaḥ sūryo 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.

इन्दुमिद्धरीं वहुता पतिधृष्टशावसम् ।  
ऋषीणां च स्तुतीरुपं यज्ञं च मानुषाणाम् ॥ २ ॥

2. *Indramiddharī vahato'pratidhṛṣṭaśavasam.*  
*Rṣīṇāṁ ca stutīrupa yajñām 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 तु ब्रह्मणा हरी ।  
अवाचीनं सु तु मना गावा कृणातु वग्नुना ॥ ३ ॥

3. *Ā tiṣṭha vṛtrahan ratham yukta te brahmaṇā harī.*  
*Arvācīnām 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 ज्यष्ठममर्त्यं मदम् ।  
शुकस्य त्वाभ्य रन्धारा ऋतस्य सादन ॥ ४ ॥

4. *Imamindra sutam piba jytesham amartyam madam. Šukrasya tvābhya kṣaran 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.

इन्द्राय नूनमचताकथानि च बवीतन ।  
सुता अमत्सुरिन्द्रवा ज्यष्ठं नमस्यता सहः ॥ ५ ॥

5. *Indrāya nūnamarcatokthāni ca bravītana.  
Sutā amatsurindavo jyeṣṭham namasyatā sahā.*

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.

नकिष्वद्श्रीतरा हरी यदिन्दु यच्छस ।  
नकिष्वानु मज्मना नकिः स्वश्व आनश ॥ ६ ॥

6. *Nakīṣṭvad rathītaro harī yadindra yacchase.  
Nakīṣṭvānu majmanā nakih 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 एकं इद्विदयत् वसु मताय दाशुषं ।  
इशाना अपतिष्कुत् इन्द्रा अङ्गं ॥ 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.

कृदा मत्मराधसं पदा उम्पमिव स्फुरत ।  
कृदा नः शुश्रवद्विर् इन्द्रा अङ्गं ॥ ८ ॥

8. *Kadā martam arādhasam̄ padā kṣumpamiva sphurat. Kadā nah 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!

यश्चन्द्रि त्वा ब्रह्म्य आ सुतावाँ आविवासति ।  
उगं तत्पत्यत् शव् इन्द्रा अङ्गं ॥ ९ ॥

9. *Yaściddhi tvā bahubhya ā sutāvāñ avivāsatī.  
Ugram 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.

स्वादारित्था विषूवता मध्वः पिबन्ति गायः । या इन्दण  
स्यावरीवृष्णा मदन्ति शाभस् वस्वीरनु स्वराज्यम् ॥ १० ॥

10. *Svādoritthā viśūvato madhvah pibanti gauryah.  
Yā indreṇa sayāvarīrvṛṣṇā 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 इन्दस्य  
धनवा वज्ञ हिन्वन्ति सायकं वस्वीरनु स्वराज्यम् ॥ ११ ॥

11. *Tā asya prśanāyuvah somam śrīṇanti prśnayah.  
Priyā indrasya dhenavo vajram hinvanti sāyakam  
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 नमस्त् सहः सपुयन्ति पचतसः । व्रतान्यस्य सश्चर  
पुरूषाणि पूवचित्तयु वस्वीरनु स्वराज्यम् ॥ १२ ॥

12. *Tā asya namasā sahaḥ saparyanti pracetasah.  
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.

इन्द्रो दधीचा अस्थभिर्वृत्राण्यप्रतिष्कुतः ।  
जघानं नवतीर्नवं ॥ १३ ॥

13. *Indro dadhīco asthabhirvr̄trānyapratīṣkutah.  
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.

इच्छ श्वस्य यच्छिरः पवत्त्वपश्चितम् ।  
तद्विदच्छयुणावति ॥ १४ ॥

14. *Icchannaśvasya yacchirah parvatesvapaśritam.  
Tad vidaccharyāñāvati.*

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.

अत्राहु गरमन्वत नाम त्वष्टुरपीच्यम् ।  
इत्था चन्द्रमसा गृह ॥ १५ ॥

15. *Atrāha goramanvata nāma tvāṣṭurapiçyam.  
Itthā candramaso grhe.*

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 युङ्क धुरि गा ऋतस्य शिमीवता भामिना दुहणायून ।  
आसनि षून्हत्वसा मया भून्य एषां भृत्यामृणधृत्स  
जीवत ॥ १६ ॥

16. *Ko adya yuṅkte dhuri gā rtasya śimīvato bhāmino durhṛṇāyūn. Āsanniṣūn hr̥tsvaso mayobhūnya eṣāṁ bhṛtyāmṛṇadhat 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 तुञ्यत का बिभाय का मंसत सन्तुमिन्दुं का  
अन्ति । कस्तोकाय क इभायात राय धि बवत्तन्वङ्  
का जनाय ॥ १७ ॥

17. *Ka iṣate 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 अग्निमीट् हृविषा धृतन् स्तुचा यजाता ऋतुभिधुवभिः ।  
कस्मि द्रवा आ वहनाशु हाम् का मंसत वीतिहात्रः  
सुद्रवः ॥ १८ ॥

18. *Ko agnimīṭte haviṣā gṛtena srucā yajātā rtubhir-dhruvebhiḥ. Kasmai devā ā vahānāśu homa ko māṃsate vītihotraḥ sudevaḥ.*

Who worships Agni with ghrta 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 द्रवः शविष्ट मत्यम् ।  
न त्वदन्या मधव ास्ति मडितन्द् बवीमि त् वचः ॥ १९ ॥

19. *Tvamaṅga pra sāṃsiṣo devah śaviṣṭha martyam.  
Na tvadanyo maghavannasti marditenra 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 देभन ।  
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 शुभ्नंत् जनया न सप्तया यामनुदस्य सूनवः सुदंससः ।  
रादसी हि मुरुतश्चक्रिर वृथ मदन्ति वीरा विदथषु  
घृष्ययः ॥ १ ॥

1. *Pra ye śumbhante janayo na saptayo yāman rudrasya sūnavah sudāṁsasah. Rodasī hi marutaścakrire vṛdhe madanti vīrā vidathesu gṛhvayah.*

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 उत्तासा महिमानमाशत द्विवि रुदासा अधि चक्रि  
सदः । अचन्ता अर्क जनयन्त इन्दियमधि श्रिया दधिर  
पृश्निमातरः ॥ २ ॥

2. *Ta ukṣitāso mahimānamāśata divi rudrāso adhi cakrire sadah. Arcanto arkam janayanta indriyam adhisriyo dadhire prśnimātarah.*

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 । बाधन्तु विश्वमभिमातिनमप् वत्मान्यषामनु  
रीयत घृतम् ॥ 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 भाजन्तु सुमंखास ऋषिभिः पच्यावयन्ता अच्युता  
चिदाजसा । मनाजुवा यन्मरुता रथच्चा वृष्वातासः  
पृष्टीरयुग्धवम् ॥ ४ ॥

4. *Vi ye bhrājante sumakhāsa ṛṣibhīḥ pracyāvayanto acyutā cidojasā. Manojuvo yanmurato ratheśvā vṛṣavrātāsaḥ prṣatīrayugdhvam.*

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 पृष्ठतीरयुग्धवं वाज् अदि॑ मरुता रुहयन्तः ।  
उतारुषस्य वि॒ ष्यन्ति॑ धारा॒श्चमवा॒दभिव्युन्दन्ति॑ भूमे॑ ॥५॥

5. *Pra yad ratheṣu prṣatīrayugdhvam vāje adrim  
maruto rañhayantah. 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 वा॑ वहन्तु सप्तया॒ रघुष्यदा॒ रघुपत्वानः॑ प जिगात बाहुभिः॑ ।  
सीदुता॒ ब्रह्मरु॒ वः॑ सदस्कृतं॒ मादयध्वं॑ मरुता॒ मध्वा॒  
अन्धसः॑ ॥६॥

6. *Ā vo vahantu saptayo raghusyado raghupatvānah pra jigāta bāhubhiḥ. Sīdata barhiruru vah sadaskṛtam mādayadhvam maruto madhvo andhasah.*

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 वधन्त् स्वतंवसा महित्वना नाकं तस्थुरुरु चकिरु सदः ।  
विष्णुयद्धावद् वृषणं मद्दच्युतं वया न सीदु गथि ब्रह्मि  
पिय ॥ ७ ॥

7. *Te'vardhanta svatavaso mahitvanā nākam tasthururu cakrire sadah. Viṣṇuryaddhāvad vṛṣanām madacyutam 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.

शूराङ्गुवद्युधया न जग्मयः श्रवस्यवा न पृतनासु यतिर ।  
भयन्त् विश्वा भुवना मरुदभ्य राजान इव त्वषसंदूशा  
नरः ॥ ८ ॥

8. *Śūrā ived yuyudhayo na jagmayaḥ śravasyavo na  
pṛtanāsu yetire. Bhayante viśvā bhuvanā marud-  
bhyo rājāna iva tveṣasamāndrśo 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 ।  
धृत्त इन्द्रा नयपांसि कतुव हन्त्वृत्रं निरपामाज्जदणवम ॥ ९ ॥

9. *Tvaṣṭā yad vajram sukṛtam hiranya-yam saha-srabhrṣṭim svapā avartayat. Dhatta indro narya-pāṁsi kartave'han vr̥tram nirapāmaubjadar-navam.*

Tvashta, 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 Vrtra, 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 नुनुद् वृतं त आजसा दादृहाणं चिद्दिभिदुवि पवत्तम् ।  
धमन्ता वाणं मुरुतः सुदानवा मद् सामस्य रण्यानि  
चकिर ॥ १० ॥

10. *Ūrdhvam nunudre'vatam ta ojasā dādrhānam cid  
bibhidurvi parvatam. Dhamanto bāñam marutah  
sudānavo made somasya ranyāni 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.

**जिह्मं नुनुद् वृतं तया दि॒शासि॒ञ्च तुत्सं गा॒तमाय तृष्णा॒ज ।  
आ गच्छन्ती॒मवसा चि॒त्रभान्वः का॒मं वि॒पस्य तपयन्त्  
धा॒मभिः ॥ ११ ॥**

11. *Jihmam̄ nunudre'vatam̄ tayā diśāsiñcannutsam̄ gotamāya trṣṇaje. Ā gacchanītavasā citrabhānavah kāmam̄ 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.

**या॒ वः शम'॒ शशमा॒नायु॒ सन्ति॒ त्रि॒धातू॒नि॒ दा॒शुषे॒ यच्छता॒धि॒ ।  
अ॒स्मभ्यं॒ तानि॒ मरुता॒ वि॒ यन्त र॒यिं॒ ना॒ धत्त वृष्णः॒  
सुवीर्म ॥ १२ ॥**

12. *Yā vah śarma śaśamānāya santi tridhātūni dāśuse yacchatādhi. Asmabhyam tāni maruto vi yanta rayim no dhatta vṛṣanāḥ 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 त्य पाथा दिवा विमहसः ।  
स सुगपातमा 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 विप्रस्य वा मतीनाम ।  
मरुतः शृणुता हवम ॥ २ ॥

2. *Yajñairvā yajñavāhaso viprasya vā matīnām.  
Marutah 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 विप्रमते तत ।  
स गन्ता गामति व्रज ॥ ३ ॥

3. *Uta vā yasya vājino 'nu vipramataksata.  
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 ब्रह्मिषि सुतः सामा दिविष्टिषु ।  
उक्थं मदश्च शास्यत ॥ ४ ॥

4. *Asya vīrasya barhiṣi sutah somo 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 श्राष्टन्त्वा भुवा विश्वा यशच्छणीरभि ।  
सूरं चित्सुस्तुषीरिषः ॥ ५ ॥

5. *Asya śroṣantvā bhuvo viśvā yaścarṣaṇīrabhi.  
Sūram cit sasruṣīriṣah.*

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.

पूर्वीभिहि ददाश्मि शरद्धिमरुता वयम् ।  
अवोभिश्चषणीनाम् ॥ ६ ॥

6. *Pūrvībhī dadāśima śaradbhīmaruto 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 पर्यज्यवा मरुता अस्तु मत्यः ।  
यस्य पर्यांसि पर्षथ ॥ ७ ॥

7. *Subhagah sa prayajyavo maruto astu martyah.  
Yasya prayāmsi 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 सत्यशब्दः ।  
विदा कामस्य वनतः ॥ ८ ॥

8. *Śaśamānasya vā narah 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 तत्सत्यशब्दः आविष्कृत महित्वना ।  
विद्ययता विद्युता रक्षः ॥ ९ ॥

9. *Yūyam tat satyaśavasa āviṣkarta mahitvanā.  
Vidhyatā vidyutā rakṣah.*

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 यात् विश्वमत्रिणम् ।  
ज्यातिष्कता यदुश्मसि ॥ १० ॥

10. *Gūhatā guhyam 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*

पत्वं त्सुः पतंवसा विरप्शिना नानता अविथुरा  
ऋजीषिणः । जुष्टतमासा नृतमासा अञ्जिभिव्यानज् क  
चिदुम्नाइव स्तृभिः ॥ १ ॥

1. *Pratvakṣasah pratavaso virapśino'�नताविथुरा  
ऋजीषिणः । जुष्टतमासा नृतमासा अञ्जिभिव्यानज् क  
चिदुम्नाइव स्तृभिः ॥ १ ॥*

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.

उपह्वरेषु यदचिध्वं यद्यिं वयडव मरुतः कन्चित्पथा ।  
श्चात्मन्ति काशा उपवा रथष्वा घृतम् तामधुवणमचत ॥ २ ॥

2. *Upahvareṣu yadacidhvam yayim vaya iva  
marutah kena cit pathā. Ścotanti kośā upa vo  
ratheṣvā ghṛtamukṣatā 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 faithfules dedicated to you and your project.

पशामज्जमषु विथुरव रजत् भूमियामषु यद्ध युज्जतं शुभं ।  
त क्रीळया धुनया भाजदृष्टयः स्वयं महित्वं पनयन्त  
धूतयः ॥ ३ ॥

3. *Praisāmajmeṣu vithureva rejate bhūmiryāmeṣu yaddha yuñjate śubhe. Te krīlayo dhunayo bhrājadrṣṭayah svayam mahitvam panayanta dhūtayah.*

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 स्वसृत्पृष्ठदश्मा युवा गुणाऽऽ चा इशानस्तविषीभि-  
रावृतः । असि सत्य ऋण्यावानद्या स्या धियः पाविताथा  
वृषा गुणः ॥ ४ ॥

4. *Sa hi svasṛt prṣadaśvo yuvā gaṇo'ya īśānasta-  
viṣibhirāvṛtaḥ. Asi satya ḥnayāvānedyo'syā  
dhiyah prāvitāthā vrṣā gaṇah.*

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 पत्रस्य जन्मना वदामसि सामस्य जिह्वा प जिगाति  
च सा । यदीमिन्दुं शम्यूक्वाण् आशतादि गामानि युज्जियानि  
दधिर ॥ ५ ॥**

5. *Pituh pratnasya janmanā vadāmasi somasya jihvā  
pra jigāti cakṣasā. Yadīmindram śamyṛkvāṇa  
āśatādinnāmāni 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.

**श्रियस् कं भानुभिः सं मिमि र् त रुश्मिभिस्त ऋक्वभिः  
सुखादयः । त वाशीमन्त इव्विष्णा अभीरवा विद प्रियस्य  
मारुतस्य धाम्नः ॥ ६ ॥**

6. *Śriyase kam bhānubhīḥ sam mimikṣire te raśmi-  
bhista ṛkvabhiḥ sukhādayaḥ. Te vāsimanta iṣṭiṇo  
abhīravo vidre priyasya mārutasya dhāmnah.*

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 विद्युन्मद्धिमरुतः स्वकं रथभियात ऋषिमद्धिरश्वपणः ।

आ वर्षिष्ठया न इषा वया न पूसता सुमायाः ॥ १ ॥

1. *Ā vidyunmadbhirmarutah svarkai rathebhiryāta  
ṛṣtimadbhiraśvaparnaih. 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.

ते रुणभिवरुमा पिशङ्गः शुभं कं यान्ति रथतूभिरश्वः ।

रुक्मा न चित्रः स्वधितीवान् पूव्या रथस्य जङ्घनन्त्  
भूमै ॥ २ ॥

2. *Te'ruṇebhirvaramā piśāṅgaiḥ śubhe kam yānti  
rathatūrbhiraśvaih. Rukmo na citrah svadhitī-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.

**श्रीय कं वा अधि तनूषु वाशीमधा वना न कृणवन्त  
ऊर्ध्वा । युष्मभ्यं कं मरुतः सुजातास्तुविद्युम्नासा॑ धनयन्त्  
अदिम ॥ ३ ॥**

3. *Śriye kam vo adhi tanūṣu vāśīrmēdhā vanā na  
kṛṇavanta ūrdhvā. Yuṣmabhyam kam marutah  
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.

**अहान्ति गृथा॒ः पया॒ वा॒ आगुरि॒मां॒ धियं॒ वाका॒र्या॒ च॒  
दुवीम॑ । बहा॑ कृणवन्ता॒ गातमासा॒ अ॒करूर्ध्वं॒ नुनुद॑ उत्सुधि॒ं॒  
पि॒बध्य ॥ ४ ॥**

4. *Ahāni grdhraḥ paryā va āgurimāṁ dhiyam  
varkāryāṁ 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.

एतत्या॑ याजनमचति॒ सुस्वहू॒ यन्मरुता॒ गात्मा॒ वः॑ ।  
पश्यन्॒ हिरण्यचक्रान्यादंष्टान्विधावता॒ वराहून्॒ ॥५॥

5. *Etat tyanna yojanam aceti sasvarha yanmaruto gotamo vah. Paśyan hiranyakacakrān ayodam-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.

एषा॑ स्या॑ वा॑ मरुता॒ नुभूत्री॒ पति॒ षट्भूति॒ वाघता॒ न॒ वाणी॑ ।  
अस्ताभयद॒ वृथासामनु॒ स्वधां॒ गभस्त्याः॑ ॥६॥

6. *Eṣā syā vo maruto'nuḥartrī prati ṣṭobhati vāghato na vāṇī. Astobhayad vṛthāsām anu svadhāṁ gabhastyoh.*

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 ना॑ भ॒दा॒ः कत्वा॑ यन्तु॒ वि॒श्वता॑ द॑ब्धासा॒ अपरीतास॑  
उ॒द्घिदः॑ । द॒वा॑ ना॒ यथा॒ सद॒मिद॑ वृ॒ध अस॑ पा॒युवा॑ र॒तारा॑  
दि॒वदिव॑ ॥ १ ॥

1. *Ā no bhadrāḥ kratavo yantu viśvato'dabdhāso aparītāsa udbhidah. Devā no yathā sadmid vṛdhe asannaprāyuvō rakṣitāro divedive.*

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.

द॒वानां॑ भ॒दा॒ सु॒मतित्र॒ह॒ज्युतां॑ द॒वानां॑ रा॒तिर॒भि॑ ना॒ नि॒  
व॒त्ताम॑ । द॒वानां॑ सु॒ख्यमु॒प॑ सदिमा॑ व॒यं॑ द॒वा॑ न॒ आयुः॑ प॑  
ति॒रन्तु॑ जी॒वसे॑ ॥ २ ॥

2. *Devānāṁ bhadrā sumatirrjūyatāṁ devānāṁ rātirabhi no ni vartatām. Devānāṁ 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 हूमहवयं भगं मि॒त्रमर्दिति॑ं द इ॒मस्त्रिधम् ।  
अ॒युमणं वरुणं सा॒मस्तश्विना॒ सरस्वती नः सु॒भगा॒ मय-  
स्करत ॥ ३ ॥

3. *Tān pūrvayā nividā hūmahe vayam bhagam mitram aditim dakṣam asridham. Aryamanam varunam somam aśvinā sarasvatī nah 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 गा॒ वातो॑ मया॒भु वातु॒ भषु॒जं तन्माता॒ पृथिवी॒ तत्पिता॒  
द्या॑ः । तद गावाणः सा॒मसुतो॑ मया॒भुवस्तदश्विना॒ शृणुतं॒  
धिष्या॒ युवम ॥ ४ ॥

4. *Tanno vāto mayobhu vātu bheṣajam tanmātā pr̄thivī tat pitā dyauḥ. Tad grāvāṇah somasuto mayobhuvastadaśvinā śr̄ṇutam dhiṣnyā 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 हूमहवयम।  
पूषा ना यथा वदसामसद वृथ रक्षिता पायुरदब्धः  
स्वस्तये ॥५॥

5. *Tamīśānam jagatastasthuṣaspatim dhiyam  
jinavamavase hūmahe vayam. Pūṣā no yathā  
vedasāmasad vṛdhe rakṣitā pāyuradabdhah  
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 nah puṣā  
viśvavedāḥ. Svasti nastārkṣyo arīṣṭanemih svasti  
no brhaspatirdadhātu.*

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.

पृष्ठदश्वा मरुतः पृश्निमातरः शुभंयावाना विदथेषु जग्मयः ।  
अग्निजिह्वा मनवः सूरच तसा विश्वं ना द्वा अवसा  
गम्भीर्ह ॥ ७ ॥

7. *Prṣadaśvā marutah prśnimātarah śubhamiyā-vāno vidatheṣu jagmayaḥ. Agnijihvā manavah 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.

भद्रं कणभिः शृणुयाम दवा भद्रं पश्यमा अभियजत्राः ।  
स्थिररङ्गस्तुष्टुवांसस्तनूभिव्यशम द्ववहितं यदायुः ॥ ८ ॥

8. *Bhadram karṇebhiḥ śṛṇuyāma devā bhadram paśyemākṣabhiryajatrāḥ. Sthirairāṅgaistuṣṭuvāṁsastanūbhirvyāśema devahitam 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.

शतमि<sup>१</sup> शरदा अन्ति दवा यत्रा<sup>२</sup> नश्चका जरसं तनुनाम ।  
पुत्रासा<sup>३</sup> यत्र पितरा भवन्ति मा ना<sup>४</sup> मध्या रीरिषुता-  
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.

अदितिद्यारदितिरुन्तरि<sup>५</sup>मदितिमाता स पिता स पुत्रः । विश्व  
द्वा अदिति<sup>६</sup>: 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*

ऋजुनीति ना वरुणा मित्रा नयतु विद्वान् ।  
अयमा द्रवः सूजाषाः ॥ १ ॥

1. *Rjuniṭī 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 महोभिः ।  
व्रता र न्त विश्वाहा ॥ २ ॥

2. *Te hi vasvo vasavānāste apramūrā mahobhīḥ.  
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 शम्द यंस मृता मत्यभ्यः ।  
बाधमाना अप द्विषः ॥ ३ ॥

3. *Te asmabhyam śarma yamśannamṛtā martyebhyah. Bādhamaṇā apa dviṣah.*

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 चियन्त्वन्दा मरुतः ।  
पूषा भगा वन्द्यासः ॥ ४ ॥

4. *Vi nah pathah suvitāya ciyantvindro marutah.  
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.

उत ना धिया गाअग्नः पूषन्विष्णुवव्यावः ।  
कर्ता नः स्वस्तिमतः ॥ ५ ॥

5. *Uta no dhiyo go agrāḥ pūṣan viṣṇavevayāvah.  
Kartā nah 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.

मधु वाता ऋतायुत मधु रान्ति सिन्धवः ।  
माध्वीनः सुन्त्वाषधीः ॥ ६ ॥

6. *Madhu vātā ṛtāyate madhu kṣaranti sindhavah.  
Mādhvīrnah santvoṣadhiḥ.*

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.

मधु नक्तमुताषसा मधुमत्पाथिकं रजः ।  
मधु द्यारस्तु नः पिता ॥ ७ ॥

7. *Madhu naktamutoṣaso madhumat pārthivam  
rajah. Madhu dyaurastu nah 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.

मधुमा ग वन्स्पतिमधुमाँ अस्तु सूर्यः ।  
माध्वीगावा भवन्तु नः ॥ ८ ॥

8. *Madhumānno vanaspartirmadhumāñ astu sūryah.  
Mādhvīrgāvo bhavantu nah.*

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 विष्णुरुरुक्मः ॥ ९ ॥

9. *Śām no mitrah śām varuṇāḥ śām no bhavatvar-yamā. Śām na indro bṛhaspatih śām no viṣṇururu-kramah.*

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 साम् प चिकिता मनीषा त्वं रजिष्ठमनु नषि पन्थाम् ।  
तवु पणीती पितरा न इन्दा द्रवषु रत्नमभजन्त धीराः ॥ १ ॥

1. *Tvam̄ soma pra cikito manīṣā tvam̄ rajiṣṭhamana-nu neṣi panthām. Tava prāṇītī pitaro na indo deveṣu ratnam abhajanta dhirāḥ.*

Soma, lord of peace, power and joy, you are wide-aware 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 साम् करुभिः सुकरुभूस्त्वं द ाः सुद ाविश्ववदाः ।  
त्वं वृषा वृषत्वभिमहित्वा द्युमनभिद्युम्न्यभवा नृच ाः ॥ २ ॥

2. *Tvam̄ soma kratubhiḥ sukraturbhūstvam̄ dakṣaiḥ  
sudakṣo viśvavedāḥ. Tvam̄ vṛṣā vṛṣatvebhirma-  
hitvā 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.

राजा नु त वरुणस्य व्रतानि बृहद गंभीरं तव साम् धाम ।  
शुचिष्ठ्वमसि पिया न मित्रा द ाव्या अयुमवासि साम ॥ ३ ॥

3. *Rājño nu te varuṇasya vratāni bṛhadgabhirām̄  
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 तु धामानि दिवि या पृथिव्यां या पवतुष्वाषधीष्वप्सु ।  
तभिना विश्वः सुमना अहुङ्कारं त्साम् पति हुव्या  
गृभाय ॥ ४ ॥

4. *Yā te dhāmāni divi yā prthivyām̄ yā parvate-  
svoṣadhiṣvapsu. Tebhirno viśvaiḥ sumanā ahelan  
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 राजात् वृत्रहा ।  
त्वं भद्रा असि कर्तुः ॥ ५ ॥

5. *Tvam somāsi satpatistvam rājota vṛtrahā.  
Tvam bhadro asi kratuh.*

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 वशो जीवातुं न मरामह ।  
प्रियस्तात्रा वनस्पतिः ॥ ६ ॥

6. *Tvam ca soma no vaśo jīvātum na marāmahe.  
Priyastotro vanaspatih.*

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 मृह भगं त्वं यूनं ऋत्यायत ।  
द दधासि जीवसे ॥ ७ ॥

7. *Tvam soma mahe bhagam tvam yūna rtāyate.  
Dakṣam 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 रा॑ राज धायुतः ।  
न रिष्युत्त्वावतुः सखा॑ ॥ ८ ॥

8. *Tvam nah soma viśvato rakṣā rājannaghāyataḥ.  
Na riṣyet tvāvataḥ sakha.*

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.

साम् यास्त मया॒भुव॑ ऊ॒तयः सन्ति॑ दा॒शुष ।  
ताभिना॑ विता॑ भव॑ ॥ ९ ॥

9. *Soma yāste mayobhuva ūtayah 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 वचा॑ जुजुषाण उपागहि ।  
साम् त्वं ना॑ वृथ भव॑ ॥ १० ॥

10. *Imam yajñamidam vaco jujuṣāṇa upāgahi.  
Soma tvam 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.

साम गीभिष्ठा वयं वथयामा वचाविदः ।  
सुमृलीका नु आ विश ॥ ११ ॥

11. *Soma gīrbhiṣtvā vayam vardhayāmo vacovidah.*  
*Sumṛlīko 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 puṣṭivardhanaḥ.*  
*Sumitraḥ soma no 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.

साम रारन्धि ना हृदि गावा न यवसुष्वा ।  
मयाइव स्व आक्य ॥ १३ ॥

13. *Soma rārandhi no hr̥di gāvo na yavasesvā.*  
*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 सुख्य तव रारणद्व मत्यः ।  
तं द ऽः सचत कृविः ॥ १४ ॥

14. *Yah̄ soma sakhye tava rāraṇad deva martyah.  
Tam̄ dakṣah sacate kavīḥ.*

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 णां अभिशस्तः साम् नि पाह्यांहसः ।  
सखा सुशवै एधि नः ॥ १५ ॥

15. *Urusyā no abhiśasteh̄ soma ni pāhyañhasah̄.  
Sakhā suśeva edhi nah̄.*

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 प्यायस्व समतु त विश्वतः स म वृष्यम ।  
भवा वाजस्य संग्रथ ॥ १६ ॥

16. *Ā pyāyasva sametu te viśvataḥ̄ soma vṛṣṇyam.  
Bhavā vājasya samgathe.*

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 प्यायस्व मदिन्तम् साम् विश्वभिरुशुभिः ।  
भवा नः सुश्रवस्तमः सखा वृथ ॥ १७ ॥

17. *Ā pyāyasva madintama soma viśvebhiraṁsu-bhiḥ.  
Bhavā nah̄ suśravastamah̄ 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 त् पयांसि समु यन्तु वाजाः सं वृष्ण्यान्यभिमातिषाहः ।  
आप्यायमाना अमृताय साम दिवि श्रवांस्युत्तमानि  
धिष्व ॥ १८ ॥

18. *Sam te payāmsi samu yantu vājāḥ sam 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 त् धामानि हृविषा यज्ञन्ति ता त् विश्वा परिभूरस्तु  
यज्ञम् । ग्र्यस्फानः प्रतरणः सुवीरा वीरहा प चरा साम्  
दुयोन् ॥ १९ ॥

19. *Yā te dhāmāni haviṣā yajanti tā te viśvā paribhūrastu yajñam. Gayasphānah prataranah 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.

सामा॑ धूनुं सामा॒ अवन्तमा॑शुं सामा॑ वीरं क॑मण्यं ददाति ।  
सा॒दन्यं विदृश्यं सुभयं पितृश्रवणं या॑ ददोशदस्म ॥ २० ॥

20. *Somo dhenum̄ somo arvantamāśum̄ somo vīram̄ karmaṇyam̄ dadāti. Sādanyam̄ vidathyam̄ sabheyam̄ pitrśravaṇam̄ 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.

अषा॑ हं युत्सु पृतनासु पर्पि॑ स्वघामप्सां वृजनस्य गा॒पाम ।  
भरृघुजां सूर्णाति॑ं सुश्रवेसं जयन्तं त्वामनु॑ मदम साम ॥ २१ ॥

21. *Aṣālham̄ yutsu pṛtanāsu parpīm̄ svarṣāmapsām̄ vṛjanasya gopām̄. Bhareṣujām̄ sukṣitīm̄ suśravasām̄ jayantām̄ 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 आषधीः साम् विश्वस्त्वमपा अजनयस्त्वं गाः ।  
त्वमा ततन्थावृन्तरि त्वं ज्यातिषा वि तमो ववथ ॥ २२ ॥

22. *Tvamimā oṣadhīḥ soma viśvāstvamapo ajanaya-stvam gāḥ. Tvamā tatanthorvantarikṣam tvam 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.

दुवन् ना मनसा दव साम राया भागं सहसावभि युध्य ।  
मा त्वा तनुदीशिष वीयस्या भवेभ्यः प चिकित्सा  
गविष्टा ॥ २३ ॥

23. *Devena no manasā deva soma rāyo bhāgam  
sahasāvannabhi yudhya. Mā tvā tanadīsiṣe vīrya-syobhayebhyah 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 उत्या उषसः क्रतुमकत्पूव अधुर्जसा भानुमञ्जत ।  
निष्कृणवाना आयुधानीव धृष्णावः पति गावा रुषीयन्ति  
मातरः ॥ १ ॥

1. *Etā u tyā uṣasah ketumakrata pūrve ardhe rajaso bhānumañjate. Niṣkṛṇvānā āyudhānīva dhṛṣṇavāḥ prati gāvo’ruṣīryanti mātarah.*

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.

उद्दपस रुणा भानवा वृथा स्वायुजा अरुषीगा अयु ात ।  
अक्रुषासा व्युनानि पूवथा रुशन्तं भानुमरुषीरशि-  
श्रयुः ॥ २ ॥

2. *Udapaptannarunā bhānavo vṛthā svāyujo aruṣīr-  
gā ayukṣata. Akrannuṣāso vayunāni pūrvathā  
ruśantam bhānumaruṣīraśīrayuh.*

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 नारीरुपसा न विष्टिभिः समानन् याजनना परावतः ।  
इष्वं वहन्तीः सुकृतं सुदानव् विश्वदहु यजमानाय सुन्वत ॥ ३ ॥

3. *Arcanti nārīrapaso na viṣṭibhiḥ samānenā yojanenā parāvataḥ. Iṣām vahantīḥ 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 नृतूरिवापाणुत् व तु स्त्रव बजहम् ।  
ज्यातिविश्वस्म भुवनाय कृणवती गावा न वजं व्युषा  
आवृतमः ॥ ४ ॥

4. *Adhi peśāṁsi vapate nṛtūrivāporṇuta vakṣa  
usreva varjaham. Jyotirviśvasmai bhuvanāya  
krṇvatī gāvo na vrajam vyuṣā āvartamah.*

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 बाधत कृष्णमभ्वम् ।  
स्वरुं न पशा विदथेष्वञ्जजिच्चत्रं दिवा दुहिता भानु-  
मश्रत ॥ ५ ॥

5. *Pratyarcī ruśadasyā adarśi vi tiṣṭhate bādhate  
krṣṇamabhvam. Svarum na pēso vidatheṣvañjañ  
citraṁ 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 तमसस्पार मस्याषा उच्छन्ती वयुना कृणाति । श्रिय  
छन्दा न स्मयत विभाती सुपतीका सामनसायाजीगः ॥ ६ ॥

6. *Atāriṣma tamaspāramasyoṣā ucchantī vayunā  
kr̄noti. 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 द्विवः स्तव दुहिता गात्मभिः ।  
पञ्जावता नृवता अश्वबुध्यानुषा गाअंगाँ उप मासि  
वाजान ॥ ७ ॥

7. *Bhāsvatī netrī sūnṛtānāṁ divah stave duhitā  
gotamebhīḥ. Prajāvato nrvato aśvabudhyānuśo  
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 दासपर्वर्गं रुद्धिमश्वबुध्यम ।  
सुदंससा श्रवसा या विभासि वाजपसूता सुभग बृहन्तम ॥ ८ ॥

8. *Uṣastamaśyām yaśasām suvīram dāsapravar-  
gam rayimaśvabudhyam. Sudamśasā śravasā yā  
vibhāsi vājaprasūtā subhage bṛhantam.*

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 दुर्वी भुवनाभिच या पतीची च तुरुविया वि  
भाति । विश्वं जीवं चरस ब्राधयन्ती विश्वस्य वाचम-  
विदन्मनायाः ॥ ९ ॥**

9. *Viśvāni devī bhuvanābhicakṣyā pratīcī caksu-rurviyā vi bhāti. Viśvam jīvam 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 पुनर्जायमाना पुराणी समानं वर्णमुभि शुभ्म-  
माना । श्वघ्नीव कृत्विज आमिनाना मतस्य दुर्वी ज्ञ-  
यन्त्यायुः ॥ १० ॥**

10. *Punah punarjāyamānā purāṇī samānāṁ varṇamabhi śubhamānā. Śvaghñīva kṛtnurvija āmī-nāna martasya devī jarayantyāyuh.*

Old and ancient, born and reborn again and again, ever a new, the Brilliant Dawn, shining in glory with the same fulgence 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.

व्यूष्णुती दिवा अन्ताँ अबाध्यप स्वसारं सनुतयुधाति ।  
पुमिनृती मनुष्या युगानि याषां जारस्य च त्सा वि  
भाति ॥ ११ ॥

11. *Vyūrṇvatī divo antāḥ abodhyapa svasāram  
sanutaryuyoti. Praminaṭī manusyā 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.

पशु चित्रा सुभगा पथाना सिन्धुन गाद उविया व्यश्वत ।  
अमिनती दव्यानि वतानि सूर्यस्य चति रश्मिभिर्दृ-  
शाना ॥ १२ ॥

12. *Paśūnna citrā subhagā prathānā sindhurna kṣoda  
urviyā vyaśvait. Aminaṭī daivyāni vratāni sūrya-  
sya ceti raśmibhirdṛśānā.*

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.

उषस्तच्चित्रमा भरास्मभ्यं वाजिनीवति ।  
यन्त्र ताकं च तनयं च धार्मह ॥ १३ ॥

13. *Uṣastaccitramā bharāsmabhyam vājinīvati.  
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.

उषा अद्यह गामुत्यश्वावति विभावरि ।  
रुवदुस्म व्युच्छ सूनृतावति ॥ १४ ॥

14. *Uṣo adyeha gomatyāsvāvati vibhāvari.  
Revadasme vyuccha sūnṛtāvati.*

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.

यु वा हि वाजिनीवत्यश्वाँ अद्यारुणाँ उषः ।  
अथा ना विश्वा साभगान्या वह ॥ १५ ॥

15. *Yukṣvā hi vājinīvatyaśvāḥ adyāruṇāḥ uṣah.  
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 वृत्तिरस्मदा गामद्वस्त्रा हिरण्यवत् ।

अवागथं समनसा नि यच्छतम् ॥ १६ ॥

16. *Aśvinā vartirasmadā gomad dasrā hiranyavat. Arvāgratham samanasā 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 चकथुः ।

आ न ऊर्जै वहतमश्विना युवम् ॥ १७ ॥

17. *Yāvitthā ślokamā divo jyotirjanāya cakrathuh. Ā na ūrjam 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 दुवा मयाभुवा दुस्त्रा हिरण्यवतनी ।

उषबुधा वहन्तु सामपीतय ॥ १८ ॥

18. *Eha devā mayobhuvā dasrā hiranyavartanī. 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 म शृणुतं वृषणा हवम् ।  
पति सूक्तानि हयतं भवतं दाशुष मयः ॥ १ ॥

1. *Agnīṣomāvimam su me śṛṇutam vṛṣaṇā havam.  
Prati sūktāni haryatam bhavatam dāsuṣe mayaḥ.*

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 सप्यति ।  
तस्मि धत्तं सुवीर्यं गवां पाषं स्वश्व्यम् ॥ २ ॥

2. *Agnīṣomā yo adya vāmidam vacah saparyati.  
Tasmai dhattam suvīryam gavām poṣam 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 दाशाद्विष्कृतिम् ।  
स प्रजया सुवीर्यं विश्वमायुव्येनवत् ॥ ३ ॥

3. *Agnīṣomā ya āhutim yo vām dāśāddhaviṣkṛtim.  
Sa prajayā suvīryam viśvamāyurvyāśnavat.*

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.

अग्नीषामा चति तद्वीर्यं वां यदमुष्णीतमवसं पुणिं गाः ।  
अवातिरतं बृसयस्य शषा विन्दतं ज्यातिरकं बहुभ्यः ॥ ४ ॥

4. *Agnīṣomā ceti tad vīryam vām yadamuṣṇītama-vasam paṇīm gāḥ. Avātirataṁ bṛsayasya śeso'-vindataṁ jyotirekam 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.

युवमतानि दिवि रात्रनान्यग्निश्च साम सकृत् अधत्तम ।  
युवं सिन्धूरभिशस्तरव्यादग्नीषामावमुञ्चतं गृभीतान ॥ ५ ॥

5. *Yuvametāni divi rocanānyagniśca soma sakratū adhattam. Yuvam sindhūnrabhiśasteravadyā-dagniśomāvamuñcatam 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.

आन्यं दिवा मातृरिश्वा जभारामथनादुन्यं परि श्यना अदः ।  
अग्नीषामा बहृणा वावृथानारुं यज्ञाय चकथुरु लक्षम ॥ ६ ॥

- 
6. Ānyam divo mātariśvā jabhārāmathnādanyam  
pari śyeno adreh. Agnīṣomā brahmaṇā vāvṛdhā-  
norum 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 हुविषः पस्थितस्य व्रीतं हयतं वृषणा जुषथाम् ।  
सुशमाणा स्ववस्ता हि भूतमथा धत्तं यज्मानाय शं  
याः ॥ ७ ॥

7. Agnīṣomā haviṣah prasthitasya vītam haryatam  
vṛṣanā juṣethām. Suśarmāṇā svavasā hi bhūta-  
mathā dhattam yajamānāya śam 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 हुविषा सप्याद्वदीचा मनसा या धृतन् ।  
तस्य व्रतं र तं पातमंहसा विश जनाय महि शम्  
यच्छतम् ॥ ८ ॥

8. Yo agnīṣomā haviṣā saparyād devadrīcā manasā  
yo gṛtena. Tasya vrataṁ rakṣataṁ pātamañhaso  
više 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.

अग्नीषामा सवदसा सहूती वनतं गिरः ।  
सं दवत्रा बभूवथुः ॥ ९ ॥

9. *Agnīṣomā savedasā sahūtī vanatam 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.

अग्नीषामावनन् वां चा वां धूतन् दाशति ।  
तस्म दीदयतं बृहत ॥ १० ॥

10. *Agnīṣomāvanena vāṁ yo vāṁ ghrtena dāśati.  
Tasmai dīdayatam bṛhat.*

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.

अग्नीषामाविमानि ना युवं हृव्या जुजाषतम ।  
आ यात्मुप नुः सचा ॥ ११ ॥

11. *Agnīṣomāvīmāni no yuvāṁ 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 मुघवत्सु धत्तं कृणुतं ना अध्वरं श्रुष्टि-  
मन्तम् ॥ १२ ॥

12. *Agnīṣomā pipṛtamarvato na ā pyāyantāmusriyā havyasūdah. Asme balāni maghavatsu dhattam kṛṇutatām no adhvaram ūrūptimantam.*

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 स्ताममहतं जातवेदस् रथमिव सं महमा मनीषया ।  
भद्रा हि नः प्रमतिरस्य संसद्यग्ने सख्य मा रिषामा वयं  
तवं ॥ १ ॥

1. *Imam stoma marhate jātavedase rathamiva sam mahemā manīṣayā. Bhadrā hi nah pramatirasya samsadyagne sakhye mā riṣāmā vayam 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.

यस्म त्वमायजसु स साधत्यन् वा अति दधते सुवीयम् ।  
स तूताव ननमश्नात्यंहुतिरग्ने सुख्य मा रिषामा वृयं तवे ॥ २ ॥

2. *Yasmai tvamāyajase sa sādhatyanarvā kṣeti dadhate suvīryam. Sa tūtāva nainamaśnotyañ-hatiragne sakhye mā riṣāmā vayam 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.

शकम त्वा सुमिधं साधया धियुस्त्व दुवा हुविरदुन्त्याहुतम् ।  
त्वमादित्यां आ वहु तान ह्युःश्मस्यग्ने सुख्य मा रिषामा वृयं तवे ॥ ३ ॥

3. *Śakema tvā samidham sādhayā dhiyastve devā haviradantyāhutam. Tvamādityāñ ā vaha tān hyuśmasyagne sakhye mā riṣāmā vayam 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.

**भरामधं कृणवामा हुवींषि त चितयन्तः पवणापवणा  
व्यम् । जीवातव पतुरं साधया धिया ग्रं सुख्य मा रिषामा  
व्यं तवं ॥ ४ ॥**

4. *Bharāmedhmam kṛṇavāmā havīṁṣi te citayantah parvañā parvañā vayam. Jīvātave prataram sādhaya dhiyo'gne sakhye mā riṣāmā vayam 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.

**विशां गापा अस्य चरन्ति जन्तवा द्विपच्य यदुत चतुष्प-  
दुक्तुभिः । चित्रः पक्त उषसा महां अस्यग्रं सुख्य मा रिषामा  
व्यं तवं ॥ ५ ॥**

5. *Viśām gopā asya caranti jantavo dvipacca yaduta catuspadaktubhiḥ. Citrah praketa uśaso mahān asyagne sakhye mā riṣāmā vayam 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 पूर्वः पशास्ता पाता जुनुषा पुरोहितः ।  
विश्वा विद्वाँ आत्मिज्या धीर पुष्यस्यग्रं सुख्य मा रिषामा  
वृयं तवे ॥ ६ ॥

6. *Tvamadhvaryuruta hotāsi pūrvyah prasāstā potā januṣā purohitah. Viśvā vidvān̄ ārtvijyā dhīra pūsyasyagne sakhye mā riṣāmā vayam̄ 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 सूदृढङ्गसि दूरं चित्सन्तळिदिवाति  
राचस । रात्र्याश्चिदन्धा अति दवं पश्यस्यग्रं सुख्य मा  
रिषामा वृयं तवे ॥ ७ ॥

7. *Yo viśvataḥ supratīkaḥ sadṛiṇāsi dūre cit san  
taḥidivāti rocase. Rātryāścidandho ati deva  
paśyasyagne sakhye mā riṣāmā vayam̄ 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 दृढ्यः ।  
तदा जानीतात् पुष्यता वचा ग्रं सुख्य मा रिषामा वृयं  
तवे ॥ ८ ॥

8. *Pūrvo devā bhavatu sunvato ratho'smākam śāṁso abhyastu dūḍhyah. Tadā jānītota puṣyatā vaco'gne sakhye mā riśāmā vayam 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.

**वृधदुःशंसाँ अपे दूढ्या॑ जहि दूर वा॒ य अन्ति वा॒ क  
चिदत्रिणः । अथा॑ यज्ञाय गृणत सुं कृध्यग्ने॒ सुख्य मा॒ रिषामा॒  
वृयं तर्वै॑ ॥ ९ ॥**

9. *Vadhairduḥśāṁsāñ apa dūḍhyo jahi dūre vā ye anti vā ke cidatrināḥ. Athā yajñāya grṇate sugam kṛdhyagne sakhye mā riśāmā vayam 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.

**यदयुक्था॑ अरुषा॒ राहिता॒ रथ॒ वातजूता॒ वृष्टभस्यव॒ तु॒ रव॑ः ।  
आदिन्वसि॑ वृनिना॑ धूमकतुना॒ गृ॒ सुख्य मा॒ रिषामा॒ वृयं॒  
तर्वै॑ ॥ १० ॥**

10. *Yadayukthā arusā rohitā rathe vātajūtā vṛṣabha-syeva te ravaḥ. Ādinvasi vanino dhūmaketunā'-gne sakhye mā riṣāmā vayam 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.

अधे स्वनादुत ब्रिभ्युः पत्रिणा॑ दुप्सा यत्ते॑ यवसादा॒  
व्यस्थिरन् । सुगं॒ तत्ते॑ तावकभ्या॒ रथभ्या॒ ग्रसुख्या॒ मा॒ रिषामा॒  
व्यं॒ तवे॑ ॥ ११ ॥

11. *Adha svanāduta bibhyuḥ patatriṇo drapsā yat te yavasādo vyasthiran. Sugam tat te tāvakebhyo rathebhyo'gne sakhye mā riṣāmā vayam 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 वर्णणस्य धायस् वयातां मरुतां हव्ला अद्वृतः ।  
मृव्ला सु ना भूत्वेषां मनः पुनरग्ने सुख्या॒ मा॒ रिषामा॒ व्यं॒  
तवे॑ ॥ १२ ॥

12. *Ayam mitrasya varuṇasya dhāyase'vayatām marutām heļo adbhutaḥ. Mṛļā su no bhūtveṣām manah punaragne sakhye mā riṣāmā vayam 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.

द्रवा द्रवानामसि मित्रा अद्भुता वसुवसूनामसि चारुरध्वर ।  
शमन्त्स्याम् तवं सुपथस्तुम् ग्रुं सुख्य मा रिषामा वृयं  
तवं ॥ १३ ॥

13. *Devo devānāmasi mitro adbhuto vasurvasūnāmasi cāruradhware. Śarmantsyāma tava saprathastame'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.

तत्त्वं भुदं यत्समिद्धुः स्व दम् सामाहुता जरस मृक्लयत्तमः ।  
दधासि रलं दविणं च दाशुषे ग्रुं सुख्य मा रिषामा वृयं  
तवं ॥ १४ ॥

14. *Tat te bhadram yat samiddhah sve dame somāhuto jarase mṛlayattamah. Dadhāsi ratnam dravinaṁ 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.

यस्म त्वं सुदविणा ददाशा नागास्त्वमदित सवताता । यं  
भृदण शवसा चादयासि पुजावता राधेसा त स्याम ॥ 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 त्वमग्र साभगत्वस्य विद्वानस्माकुमायुः प तिरह दव ।  
त ग मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत  
द्या: ॥ १६ ॥

16. *Sa tvamagne saubhagatvasya vidvānasmākamāyuh pra tireha deva. Tanno mitro varuno māmahanṭāmaditih sindhuh prthivī uta dyauḥ.*

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 विरूपे चरतः स्वथं अन्यान्या वृत्समुप धापयत । हरिरन्य-  
स्यां भवति स्वधावाञ्छु का अन्यस्यां ददृश सुवर्चाः ॥ १ ॥

1. *Dve virūpe carataḥ svarthe anyānyā vatsamupa dhāpayete. Hariranyasyāṁ bhavati svadhāvāñ-chhukro anyasyāṁ dadṛśe 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 त्वष्टुजनयन्तु गभुमतन्दासा युवतया विभृत्रम ।  
तिग्मानीकं स्वयशसं जनेषु विराचमानं परि षीं नयन्ति ॥ २ ॥

2. *Daśemam tvaṣṭurjanayanta garbham atandrāso yuvatayo vibhṛtram. Tigmānīkam svayaśasam Janeṣu virocamaṇam pari śīm 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 पाथिवानामृतून्पशासुद्वि दधावनुष्टु ॥ ३ ॥

3. *Trīṇi jānā pari bhūṣantyasya samudra ekam  
divyamekamapsu. Pūrvāmanu pra diśam pārthi-  
vānāmṛtūn praśasadvi 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 निष्यमा चिकत वत्सा मातृजनयत स्वधाभिः ।  
बह्वीनां गभा' अपसामुपस्थान्महान्कविनिश्चरति स्व-  
धावान् ॥ ४ ॥

4. *Ka imam vo niṣyamā ciketa vatso mātṛjanayat  
svadhābhīḥ. Bahvīnām garbho apasāmupas-  
thānmahān 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 जिहानामूर्धवः स्वयंशा उपस्थि ।  
उभ त्वष्टुबिभ्यतुजायमानात्पतीची सिंहं पति जाषयत ॥ ५ ॥

5. *Āviṣṭyo vardhate cārurāsu jihmānāmūrdhvah svayaśā upasthe. Ubhe tvaṣṭurbibhyaturjāyamānāt pratīcī siñham 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 भद्र जाषयत् न मन् गावा न वाश्रा उप तस्थुरवः ।  
स द ाणि द पति बभूवा ज्ञन्ति यं दै णता हृविभिः ॥ ६ ॥

6. *Ubhe bhadre joṣayete na mene gāvo na vāśrā upa tasthurevaiḥ. Sa dakṣāñāṁ dakṣapati rbabhūvāñjanti yam dakṣināto havirbhīḥ.*

Both night and day, noble and loving, nurse and serve the sun, Agni, just as lowing 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.

उद्यांयमीति सवितर्वं ब्राह्म उभ सिचा॑ यतत भीम त्रृञ्जन ।

उच्छुकमत्कमजत सि॒मस्मा॑ त्वा॑ मातृ॒भ्या॑ वसना॑ जहाति ॥ ७ ॥

7. *Ud yamyamīti saviteva bāhū ubhe sicau yata  
bhīma ḥñjan. Ucchukramatkam ajate simasmā-  
nnavā mātrbhyo 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.

त्वं रूपं कृणुत् उत्तरं यत्संपृञ्ज्वानः सदन् गाभिरुद्धिः ।

कविबुध्नं परि॑ ममृञ्जत् धीः सा द्ववताता॑ समितिबभूव ॥ ८ ॥

8. *Tveṣām rūpaṁ kṛṇuta uttaram yat samprīcānāḥ  
sadane gobhiradbhiḥ. Kavirbudhnām pari mar-  
mrjyate dhiḥ 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.

उरु॑ त जयः॑ पर्यति॑ बुध्नं॑ विराच्मानं॑ महिषस्य॑ धाम ।

विश्वभिरग्ने॑ स्वयशाभिरिद्धा॑ दब्धाभिः॑ पायुभिः॑ पाह्या॑-  
स्मान ॥ ९ ॥

9. *Uru te jrayaḥ paryeti budhnām virocāmānam  
mahiṣasya dhāma. Viśvebhira gne svayaśobhiri-  
ddho'dabdhebhiḥ 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.

धन्वन्त्स्त्रातः कृणुत गातुमूर्मि शुक्रस्त्रिभिरुभि न त्ति  
गाम । विश्वा सनानि जठरघु धत्त न्तनवासु चरति  
पसूषु ॥ १० ॥

10. *Dhanvantsrotah kṛṇute gātumūrmīṁ śukrairūr-mirbhiraḥ naśati 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 अग्न सुमिथा वृथाना रवत्पावक श्रवस् वि भाहि ।  
त ना मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत्त  
द्याः ॥ ११ ॥

11. *Evā no agne samidhā vṛdhāno revat pāvaka śravase vi bhāhi. Tanno mitro varuṇo māmahan-tāmaditiḥ sindhuḥ prthivī 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 प्रत्नथा सहसा जायमानः सूद्यः काव्यानि बलधत्तु विश्वा ।  
आपश्च मित्रं धिषणा च साधन्दुवा अग्निं धारयन्दविणा-  
दाम ॥ १ ॥

1. *Sa pratnathā sahasā jāyamānaḥ sadyah kāvyāni baladhatta viśvā. Āpaśca mitram dhiṣanā ca sādhan devā agnim dhārayan dravīṇodām.*

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 पूर्वया निविदा कृव्यतायारिमाः पूजा अजनयन्मनूनाम ।  
विवस्वता च ईसा द्यामपश्च दुवा अग्निं धारयन्दविणा-  
दाम ॥ २ ॥

2. *Sa pūrvayā nividā kavyatāyorimāḥ prajā ajanya manūnām. Vivasvatā cakṣasā dyāmapaśca devā agnim dhārayan dravīṇodām.*

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 यज्ञसाधुं विशु आरीराहृतमृज्जसनम् ।  
ऊजः पुत्रं भरतं सृपदानुं द्वा अग्निं धारयन्दविणदाम् ॥ ३ ॥

3. *Tamīlata prathamam yajñasādham viśa ārīrā-hutam ṛñjasānam. Urjah putram bharatam srpradānum devā agnim dhārayan dravīnodām.*

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 मातृश्चा पुरुवारपुष्टिविदद गातुं तनयाय स्ववित । विशां  
गापा जनिता रादस्याद्वा अग्निं धारयन्दविणदाम् ॥ ४ ॥

4. *Sa mātariśvā puruvārapuṣṭirvidad gātum tana-yāya svarvit. Viśām gopā janitā rodasyordevā agnim dhārayan dravīnodām.*

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.

नक्ताशासा वर्णमामम्यान धापयत् शिशुमकं समीची ।  
द्यावा गामा रुक्मा अन्तवि भाति द्रुवा अग्निं धारयन्दविणा-  
दाम ॥ ५ ॥

5. *Naktośāsā varṇamāmemyāne dhāpayete śiśume-kam samīcī. Dyāvāksāmā rukmo antarvibhāti devā agnim 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 बुधः संगमना वसूनां यज्ञस्य कृतुमन्मसाधना वः ।  
अमृतत्वं रामाणास एनं द्रुवा अग्निं धारयन्दविणा-  
दाम ॥ ६ ॥

6. *Rāyo budhnah̄ saṅgamano vasūnāṁ yajñasya kēturmanmasādhano vēh. Amṛtatvam rakṣmā-nāsa enām devā agnim 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 सदनं रयीणां जातस्य च जायमानस्य च  
गाम । सतश्च गपां भवतश्च भूरद्वा अग्निं धारयन्दविणा-  
दाम ॥ ७ ॥

7. *Nū ca purā ca sadanam rayīṇāṁ jātasya ca  
jāyamānasya ca kṣām. Sataśca gopāṁ bhavata-  
śca bhūrerdevā agnim dhārayan dravīnodām.*

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.

दविणादा दविणसस्तुरस्य दविणादाः सनरस्य प यंसत ।  
दविणादा वीरवतीमिषं ना दविणादा रासत दीघमायुः ॥ ८ ॥

8. *Dravīnodā draviṇasasturasya dravīnodāḥ  
sanarasya pra yāṁsat. Dravīnodā vīravaṭīmi-ṣāṁ  
no dravīnodā 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.

एवा ना॑ अग्न॒ सुमिधा॑ वृधा॒ना॒ रवत्पावक॒ श्रव॑स् वि भा॑हि।  
ता॑ मि॒त्रा॒ वरुणा॒ मामहन्ता॒मदि॒ति॒ः सि॒न्धु॒ः पृथि॒वी॒ उ॒त  
द्या॑ः ॥ ९ ॥

9. *Evā no agne samidhā vṛdhāno revat pāvaka śravase vi bhāhi. Tanno mitro varuṇo māma-hantāmaditiḥ 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*

अप॑ नः॒ शाशुच्दृघमग्न॑ शुशुग्ध्या॒ र॒यिम् ।

अप॑ नः॒ शाशुच्दृघम॑ ॥ १ ॥

1. *Apa nah śośucadaghāmagne śuśugdhyā rayim.  
Apa nah śośucadaghām.*

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.

सु॑ अत्रिया॒ सुगातुया॒ वसूया॒ च॒ यजामह॑ ।

अप॑ नः॒ शाशुच्दृघम॑ ॥ २ ॥

2. *Sukṣetriyā sugātuyā vasūyā ca yajāmahe.  
Apa nah śośucadaghām.*

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 यद्वन्दिष्ठ एषां पास्माकासश्च सूरयः ।  
अप॒ नः शाशुच्दुघम ॥ ३ ॥

3. *Pra yad bhandiṣṭha eṣāṁ prāsmākāsaśca sūrayah. Apa nah śośucadaghām.*

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 अग्नि सूरया जायमहि प त व्यम ।  
अप॒ नः शाशुच्दुघम ॥ ४ ॥

4. *Pra yat te agne sūrayo jāyemahi pra te vayam.  
Apa nah śośucadaghām.*

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 यद्गः सहस्रता विश्वता यन्ति भानवः ।  
अप॒ नः शाशुच्दुघम ॥ ५ ॥

5. *Pra yadagneḥ sahasvato viśvato yanti bhānavah.  
Apa nah 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 ।

अपे नः शाशुचदृघम् ॥ ६ ॥

6. *Tvam hi viśvatomukha viśvataḥ paribhūrasi.  
Apa nah 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 नाववत पारय ।

अपे नः शाशुचदृघम् ॥ ७ ॥

7. *Dviṣo no viśvatomukhāti nāveva pāraya.  
Apa nah 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 ।

अपे नः शाशुचदृघम् ॥ ८ ॥

8. *Sa nah sindhumiva nāvayāti parsā svastaye.  
Apa nah 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*

वश्वानरस्य सुमता स्याम् राजा हि कं भुवनानामभिश्रीः ।  
इता जाता विश्वमिदं वि चैष वश्वानुरा यत्तु सूर्यण् ॥ १ ॥

1. *Vaiśvānarasya sumatau syāma rājā hi kam  
bhuvanānāmabhiśrīḥ. Ito jāto viśvamidam vi  
caṣṭe vaiśvānaro yataste sūryena.*

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, Prakrti, and manifesting here, this Agni shows this world and acts in unison with the sun and prana.

पृष्ठा द्विवि पृष्ठा अग्निः पृथिव्यां पृष्ठा विश्वा आषधीरा  
विवश । वश्वानुरः सहसा पृष्ठा अग्निः स ना दिवा स रिषः  
पातु नक्तम् ॥ २ ॥

2. *Prṣṭo divi prṣṭo agnih prthivyāṁ prṣṭo viśvā  
oṣadhirā viveśa. Vaiśvānarah sahasā prṣṭo agnih  
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 तत्सूत्यमस्त्वस्मान राया मघवानः सचन्ताम ।  
ता मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत  
द्याः ॥ ३ ॥

3. *Vaiśvānara tava tat satyamastvasmān rāyo maghavānah sacantām. Tanno mitro varuno 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*

जातवेदस सुनवाम् सामरातीयुता नि दहाति वदः । स नः  
पषदति दुगाणि विश्वा नावत्र सिन्धुं दुरितात्यग्निः ॥ १ ॥

1. *Jātavedase sunavāma somam arātyato ni dahāti vedah. Sa nah parṣadati durgāṇi viśvā nāveva sindhum duritātyagnih.*

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 Rj rashva, Ambarisha,  
Sahadeva, Bhayamana, Suradhasa Rshi*

स या वृषा वृष्ण्यभिः समाका मुहा दिवः पृथिव्याश्च सुमाट ।  
सतीनसत्वा हव्या भरेषु मरुत्वान्न भवत्विन्दं ऊती ॥ १ ॥

1. *Sa yo vṛṣā vṛṣṇyebhiḥ samokā maho divah  
pr̥thivyāśca samrāṭ. 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.

यस्यानाम् : सूर्यस्यव् याम् : भरभर वृत्रहा शुष्मा अस्ति ।  
वृष्णन्तम् : सखिभिः स्वभिरवर्मरुत्वा । भवत्विन्दं  
ऊती ॥ २ ॥

2. *Yasyānāptaḥ sūryasyeva yāmo bharebhare  
vṛtrahā śuṣmo asti. Vṛṣantamah 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.

**दिवा न यस्य रत्सा दुघानाः पन्थासा यन्ति शवसापरीताः ।  
तुरद द्रौषाः सासुहिः पांस्यभिमुरुत्वा । भवत्विन्द॑  
ऊती ॥ ३ ॥**

3. *Divo na yasya retaso dughānāḥ panthāso yanti  
śavasāparītāḥ. Tarad dveṣāḥ sāsahiḥ paumṣye-  
bhirmarutvāno 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 । ऋग्मिभिरङ्गमी गातुभिज्यष्टा मुरुत्वा । भवत्विन्द॑  
ऊती ॥ ४ ॥**

4. *So aṅgirobhiraṅgirastamo bhūd vṛṣā vṛṣabhiḥ  
sakhibhiḥ sakhaḥ san. Ṛgmibhirṛgmī gātubhir-  
jyeṣṭho marutvāno 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 सूनुभिन रुदभित्रभ्वा' नृषाह्या' सासुह्वाँ अमित्रान् ।  
सनीळभिः श्रवस्यानि तूवन्मरुत्वा ग भवत्विन्द ऊती ॥ ५ ॥

5. *Sa sūnubhirna rudre bhirrbhvā nr̄ṣāhye sāsahvāñ amitrān. Sanīle bhiḥ 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 मन्युमीः सुमदनस्य कृता स्माकभिनृभिः सूर्यं सनत् ।  
अस्मि हुन्त्सत्पतिः पुरुहूता मरुत्वा ग भवत्विन्द ऊती ॥ ६ ॥

6. *Sa manyumīḥ samadanasya kartā’ smākebhī nr̄bhiḥ sūryam̄ 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.

तमूतया रणयज्ञूरसाता तं अस्य फ्रितयः कृणवत् त्राम ।  
स विश्वस्य करुणस्यश एका मरुत्वा ग भवत्विन्द ऊती ॥ ७ ॥

7. *Tamūtayo rañayañchūrasātau tam kṣemasya  
kṣitayah 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 शवस उत्सवषु नरा नरमवसु तं धनाय ।  
सा अन्ध चित्तमसि ज्यातिविदन्मरुत्वा॑ गा भवत्विन्द॑  
ऊती ॥ ८ ॥

8. *Tamapsanta śavasa utsaveṣu naro naramavase  
tam 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 सुव्यन्त यमति वाधतश्चत्स दर्ढ॑ण संगृभीता कृतानि ।  
स कीरिणा॑ चित्सनिता॑ धनानि मरुत्वा॑ गा भवत्विन्द॑  
ऊती ॥ ९ ॥

9. *Sa savyena yamati vrādhataścit sa dakṣine  
samgrbhītā 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 रथभिविद् विश्वाभिः कृष्टिभिन्वद्य ।  
स पांस्यभिरभिभूरशस्तीमुरुत्वा ग भवत्विन्दं ऊती ॥ १० ॥

10. *Sa grāmebhīḥ sanitā sa rathebhīrvide viśvābhīḥ  
krṣṭibhīrvadya. Sa paum̄syebhīrabhībhūraśastīr-  
marutvān no bhavatvindra ūti.*

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 जामिभियत्सुमजाति मी ह जामिभिवा पुरुहूत एवः ।  
अपां ताकस्य तनयस्य जुष मुरुत्वा । भवत्विन्दं ऊती ॥ ११ ॥

11. *Sa jāmibhīryat samajāti mīlhe'jāmibhīrvā  
puruhūta evaih. Apām tokasya tanayasya jeṣe  
marutvān no bhavatvindra ūti.*

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 वृज्ञभृदस्युहा भीम उगः सुहस्रचताः शतनीथू ऋष्वा॑ ।  
चर्मीषा न शवसा॒ पाञ्चजन्या मुरुत्वा॑ । भवत्विन्द॑  
ऊती ॥ १२ ॥

12. *Sa vajrabhṛd dasyuhā bhīma ugraḥ sahasra-cetāḥ  
śatanītha ṛbhvā. Camrīṣo na śavasā pāñcrajanyo  
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 द्विवा न त्वषा रुवथः  
शिरीवान् । तं सचन्त सुनयुस्तं धनानि मुरुत्वा॑ । भवत्विन्द॑  
ऊती ॥ १३ ॥

13. *Tasya vajrah krandati smat svarsā divo na tveso  
ravathah śimīvān. Tam sacante sanayastam  
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.

यस्याजस्त्रं शवसा मानमुक्थं परिभुजदादसी विश्वतः सीम ।  
स पारिष्टक्तुभिमन्दसाना मुरुत्वा॑ ॒ भवत्विन्द॑ ऊती ॥ १४ ॥

14. *Yasyājasram śavasā mānamuktham paribhujad rodasī viśvataḥ sīm. Sa pāriṣat kratubhirmandasāno 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 दुवा दुवता॑ न मता॑ आपश्चन शवसा॑ अन्तमापुः ।  
स पुरिक्वा॑ त्व ईसा॑ मा दिवश्च मुरुत्वा॑ ॒ भवत्विन्द॑  
ऊती ॥ १५ ॥

15. *Na yasya devā devatā na martā āpaścana śavaso antamāpuḥ. Sa prarikvā 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 सुमदंशुललामीद्यु॑ ग राय॑ त्रह्जाश्वस्य ।  
वृष्णवन्तं बिभृती धूषु॑ रथं मन्दा॑ चिकत् नाहुषीषु॑  
वि॑ तु॑ ॥ १६ ॥

16. *Rohicchyāvā sumadamśurlalāmīrdyukṣā rāya  
rjrāśvasya. Vṛṣanvantam bibhratī dhūrṣu ratham  
mandrā ciketa nāhuṣīsu 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.

एतत्यत्त इन्द्र वृष्णि उक्थं वाषागिरा अभि गृणन्ति राधः ।  
ऋजाश्वः पष्टिभिरम्बुरीषः सुहदवा भयमानः सुराधाः ॥ १७ ॥

17. *Etat tyat ta indra vṛṣṇa uktham vāṛṣāgirā abhi  
gr̥nanti rādhah. Rjrāśvah pr̥ṣṭibhirambariṣah  
sahadevo bhayamānaḥ surādhah.*

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 Rijrashvas, 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.

दस्यूज्जिम्यौश्च पुरुहूत एवहृत्वा पृथिव्यां शवा नि बहीत ।  
सन्तत्रं सखिभिः शिवत्यभिः सनत्सूर्यं सनदुपः  
सुवज्ञः ॥ १८ ॥

18. *Dasyūñchimyūñśca puruhūta evairhatvā pr̥thi-  
vyām śarvā ni barhīt. Sanat kṣetram sakhibhīḥ  
śvitnyebhīḥ sanat sūryam sanadapah suvajrah.*

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 अस्त्वपरिहृताः सनुयाम् वाजम् ।  
त ग्नि मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत्त  
द्याः ॥ १९ ॥

19. *Viśvāhendro adhivaktā no astvaparihvṛtāḥ sanu-yāma vājam. Tanno mitro varuṇo māmahantā-maditiḥ 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 वचा यः कृष्णगंभा निरहं गृजिश्वना ।  
अवस्यवा वृष्टेण वजदृष्टिणं मरुत्वन्तं सख्याय हवामह ॥ १ ॥

1. *Pra mandine pitumadarcatā vaco yaḥ krṣṇa-garbhā nirahannṛjiśvanā. Avasyavo vṛṣaṇāṁ vajradakṣiṇāṁ 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 जाहृषाणन् मन्युना यः शम्बरं या अहुन्पिपुमवतम् ।  
इन्द्रा यः शुष्णमशुष्म न्यावृणडमसुत्वन्तं सुख्याय  
हवामह ॥ २ ॥

2. *Yo vyāṁsam jāhṛṣāṇena manyunā yaḥ śambaram yo ahan piprum avratam. Indro yaḥ śuṣṇamaśuṣam nyāvṛṇāṁ 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 मुहृद्यस्य व्रतं वरुणा यस्य सूर्यः ।  
यस्यन्दैस्य सिन्धवः सश्चति व्रतं मुरुत्वन्तं सुख्याय  
हवामह ॥ ३ ॥

3. *Yasya dyāvāprthivī paumisyam mahad yasya vrate  
varuṇo yasya sūryah. Yasyendrasya sindhavah  
saścati vrataṁ marutvantam 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 गापतिव्रशी य आरितः कर्मणिकमणि  
स्थिरः । वीक्ष्णश्चिदिन्दा या असुन्वता वृधा मुरुत्वन्तं  
सुख्याय हवामह ॥ ४ ॥

4. *Yo aśvānāṁ yo gavāṁ gopati rvaśī ya āritah  
karmani karmani sthirah. Viścidindro yo asun-  
vato vadho marutvantam 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-aware, 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 ब्रह्मण पथमा गा  
अविन्दत् । इन्द्रा या दस्युरधरां अवातिरन मरुत्वन्तं सुख्याय  
हवामह ॥ ५ ॥

5. *Yo viśvasya jagataḥ prāṇataspatiryo brahmaṇe prathamo gā avindat. Indro yo dasyūnradharāñ avātiran marutvantam 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 धावद्विहृयत् यश्च  
जिग्युभिः । इन्द्रं यं विश्वा भुवनाभि सन्दुधुमरुत्वन्तं  
सुख्याय हवामह ॥ ६ ॥

6. *Yah śurebhirhavyo yaśca bhīrubbhīryo dhyāvadbhīrhūyate yaśca jigyubhiḥ. Indram yaṁ viśvā bhuvanābhi samdadadhur-marutvantam 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 us 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.

रुदाणामति पृदिशा॑ विच् रुणा॒ रुद्भियाषा॑ तनुत पृथु॒ जयः॑ ।  
इन्दं॒ मनीषा॑ अभ्यर्चति॒ श्रुतं॒ मरुत्वन्तं॒ सुख्याय॑ हवामह॒ ॥ ७ ॥

7. *Rudrāñāmeti pradiśā vicakṣaṇo rudrebhiryoṣā tanute pṛthu jrayah. Indram manīṣā abhyarcati śrutam̄ marutvantam̄ 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 वा॑ मरुत्वः॒ परम् सृधस्थ॒ यद्वाव॒ मृजन॑ मादयास॑ ।  
अत् आ॑ याह्याध्वरं॒ ना॑ अच्छा॑ त्वाया॑ हुविश्चकृमा॑  
सत्यराधः॒ ॥ ८ ॥

8. *Yad vā marutvah parame sadhasthe yad vāvame vṛjane mādayāse. Ata ā yāhyadhvaram no acchā tvāyā haviścakrmā saytarādhah.*

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 हृविश्चकृमा ब्रह्मवाहः ।  
अथा नियुत्वः सगणा मरुद्धिरस्मिन् यज्ञे ब्रह्मिषि माद-  
यस्व ॥ ९ ॥

9. *Tvāyendra somam̄ suṣumā sudakṣa tvāyā havi-śacakrmā brahmavāhah. Adhā niyutvah sagano 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 धनं ।  
आ त्वा सुशिपु हरया वहन्तूशन हृव्यानि पति ना  
जुषस्व ॥ १० ॥

10. *Mādayasva haribhirye ta indra vi syasva śipre vi  
sṛjasva 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.

मरुत्स्तोत्रस्य वृजनस्य गापा वृयमिन्दण सनुयाम् वाज्म ।  
त ग मि॒त्रा वरुणा मामहन्ता॒मदिंति॒ः सि॒न्धु॒ः पृथि॒वी॒ उ॒त  
द्या॒ः ॥ ११ ॥

11. *Marutstotrasya vṛjanasya gopā vayamindrena 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 तु धियं प भरे महा महीमस्य स्तात्र धिषणा यत्त  
आनुज । तमुत्सुव च पसुव च सासुहिमिन्दं दुवासुः  
शवसामदु न्तु ॥ 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 श्रवो नृदीः सुस बिभति द्यावा गामा पृथिवी देशतं  
वपुः । अस्म सूर्याचन्द्रमसाभिच त्रुद्ध कमिन्द चरता  
विततुरम् ॥ २ ॥

2. Asya śravo nadyah sapta bibhrati dyāvākṣāmā  
prthivī darśatam vapuh. 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 मघवन पाव सातय जत्रं यं तं अनुमदाम संगम ।  
आजा न इन्द्र मनसा पुरुष्टुत त्वायद्व्यु 'मघवञ्छम' यच्छ  
नः ॥ ३ ॥

3. Tam smā ratham maghavan prāva sātaye jaitram  
yam te anumadāma samgame. Ājā na indra  
manasā puruṣṭuta tvāyadbhyo maghavañ-charma  
yaccha nah.

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.

वृयं जयम् त्वया युजा वृत्तमस्माकमंशुमुदवा भरभर।  
अस्मभ्यमिन्दु वरिवः सुगं कृधि प शत्रूणां मघवन वृष्णयो  
रुज ॥ ४ ॥

4. *Vayam jayema tvayā yujā vṛtamasmākamamśa-mudavā bharebhare. Asmabhyamindra varivah sugam krdhi pra śatrūnām 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.

नाना हि त्वा हवमाना जना इम धनानां धत्तरवसा विपन्यवः ।  
अस्माकं स्मा रथमा तिष्ठ सातय जत्रं हीन्दु निभृतं  
मनस्तव ॥ ५ ॥

5. *Nānā hi tvā havamānā janā ime dhanānām dhartaravasā vipanyavah. Asmākam smā rathamā tiṣṭha sātaye jaitram hīndra nibhṛtam 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.

गाजिता ब्रह्म अमितकतुः सिमः कमन्कमञ्चतमूर्तिः  
खजंकरः । अकृल्प इन्दः पतिमानमाजसाथा जना वि ह्वयन्त  
सिषासवः ॥ ६ ॥

6. *Gojītā bāhū amitakratuh simah karman karmañ-chatamūtiḥ khajaṅkarah. Akalpa indrah prati-mānamojasāthā janā vi hvayante sisāsavah.*

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 श्रुतान्मधव् तुच्यं भूयस् उत्सुहस्त्रादिरिच कृष्टिषु श्रवः ।  
अमात्रं त्वा धिषणा तित्विष मह्यथा वृत्राणि जिघस  
पुरन्दर ॥ ७ ॥

7. *Ut te śatānmaghavannucca bhūyasa ut sahasrād  
ririce kr̄ṣṭiṣu śravah. Amātram tvā dhiṣanā titvise  
māhyadhā 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 पतिमानुमाजसस्तिस्त्रा भूमीनृपतु त्रीणि राचना ।  
अतीदं विश्वं भुवनं वर्वा थाशुत्रुरिन्द जुनुषा सुनादसि ॥ ८ ॥

8. *Triviṣṭidhātu pratimānamojasastisro bhūmīrnṛ-  
pate trīṇi rocanā. Atīdam viśvam bhuvanam  
vavakṣithāśatrurindra januṣā sanādasi.*

Indra, Nrpati, 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 दुवषु पथमं हृवामहू त्वं बैभूथ पृतनासु सासुहिः ।  
समं नः कारुमुपमन्युमुद्धिदुमिन्दः कृणातु पसुव रथं  
पुरः ॥ ९ ॥

9. *Tvāṁ deveṣu prathamaṁ havāmahe tvāṁ babhūtha pṛtanāsu sāsahih. Semāṁ nah kārumupamanyum udbhidam indrah kṛnotu prasave rathāṁ puraḥ.*

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 जिगथ् न धना रुराधिथाभैवाजा मघवन्महत्सु च ।  
त्वामुगमवसु सं शिशीमस्यथा न इन्द्र हृवनषु चादय ॥ १० ॥

10. *Tvām jigetha na dhanā rurodhithārbheśvājā maghavan mahatsu ca. Tvām ugram avase sām śisīmasyathā 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 अस्त्वपरिहृतः सनुयाम् वाजम् ।  
ता मि॒त्रा वरुणा मामहन्ता॒मदिति॑ः सि॒न्धुः पृथि॒वी उत्  
द्या॑ः ॥ ११ ॥

11. *Viśvāhendro adhivaktā no astvaparihvṛtāḥ 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 पशुचरथारयन्त कृवयः पुरदम् ।  
मदमन्यद्विव्यान्यदस्य समी॑ पृच्यत समनव॑ कृतुः ॥ १ ॥

1. *Tat ta indriyam paramam parācairyadradhārayanta kavayah puredam. Kṣamedamanyad divyanyadasya samī pṛcyate samaneva ketuh.*

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 पुपथेच्च वर्जण हृत्वा निरुपः संसज ।  
अह ग्रहिमभिनदाहिणं व्यहृन्व्यंसं मधवा शचीभिः ॥ २ ॥

2. *Sa dhārayat pr̄thivīm paprathacca vajreṇa hatvā nirapah sasarja. Ahannahim abhinad rauhiṇam vyahan vyamsam maghavā śacibhiḥ.*

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 जातूभर्मा श्रहधान् आजः पुरो विभिन्दं चरुद्वि दासीः ।  
विद्वान्वजिन्दस्यव हृतिमस्या यं सहा वधया द्युम्न-  
मिन्द ॥ ३ ॥

3. *Sa jatubharmā śraddadhāna ojah 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 valorous, 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 कीतन्यं मघवा नाम बिभत ।  
उपप्रयन्दस्युहत्याय वजी यद्ध सुनुः श्रवस नाम द्रथ ॥ ४ ॥

4. *Tadūcuṣe mānusemā yugāni kīrtenyam 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.

तदस्युदं पश्यता भूरि पुष्टं श्रदिन्दस्य धत्तन वीयाय ।  
स गा अविन्दुत्सा अविन्दुदशवान्त्स आषधीः सा अपः स वनानि ॥ ५ ॥

5. *Tadasyedam paśyatā bhuri puṣṭam śradindrasya dhattana vīryāya. Sa gā avindat so avindadaśvān tsa oṣadhīḥ so apah 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 वृष्टभाय वृष्णि सत्यशुष्माय सुनवाम् साम्रम् ।  
य आदृत्या परिपन्थीव शूरा यज्वना विभज् ति वदः ॥ ६ ॥

6. *Bhūrikarmane vṛṣabhaḥaya vṛṣṇe satyaśuṣmāya sunavāma somam. Ya ādṛtyā 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.

तदिन्द्रं पर्व वीर्यं चकथ यत्सुसन्तं वज्राणाबाध्या हिम ।  
अनु त्वा पत्नीहर्षितं वयश्च विश्वं दुवासो अमदु अनु  
त्वा ॥ ७ ॥

7. *Tadindra preva vīryam cakartha yat sasantam vajrenābodhayo 'him. Anu tvā patnīrhrṣitam 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 कुर्यावं वृत्रमिन्द युदावधीवि पुरः शम्बरस्य ।  
त ग मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत  
द्याः ॥ ८ ॥

8. *Śuṣṇam pipruṁ kuyavam vṛtramindra yadāvadīrvi puraḥ śambarasya. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pr̄thivī 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 इन्द्र निषद् अकारि तमा नि षीद स्वाना नावा ।  
विमुच्या वयो वसायाश्वान्दाषा वस्तावहीयसः  
पपित्व ॥ १ ॥

1. *Yoniṣṭa indra niṣade akāri tamā ni ṣīda svāno nārvā. Vimucyā vayo'vasāyāśvān doṣā vastorvahiyasah 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 इन्द्रमूतये गुनू चित्तान्त्सद्या अध्वना जगम्यात ।  
द्वासा मन्युं दासस्य श्चमन्त न आ व अन्त्सुविताय वर्णम ॥ २ ॥

2. *O tye nara indramūtaye gurnū cit tān tsadyo adhvano jagamyāt. Devāso manyum 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.

अव॑ त्मना॒ भरत् कतवदा॑ अव॑ त्मना॒ भरत् फनमुदन । १२४  
स्नातः॒ कुयवस्य॒ याष्ठि॒ हृत॒ त स्यातां॒ पव॑णि॒ शिफाया॒ः ॥ ३ ॥

3. *Ava tmanā bharate ketavedā ava tmanā bharate phenamudan. Kṣīrena snātah kuyavasya yoṣe hate te syātāṁ 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.

युयाप॑ नाभिरुपरस्याया॒ः प॑ पूर्वाभिस्तिरत् राष्ट्र॑ः शूर॑ः ।  
अञ्जसी॒ कुलिशी॒ वीरपत्नी॒ पयो॒ हिन्वाना॒ उदभिर्भरन्त ॥ ४ ॥

4. *Yuyopa nābhiruparasyāyoh pra pūrvābhistirate rāṣṭri śūrah. Añjasī kuliśī 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.

पति यत्स्या नीथादर्शि दस्युराका नाच्छा सदनं जानृती  
गात् । अधे स्मा ना मघवञ्चकृतादिन्मा ना मघव निष्पपी  
परा दा: ॥ 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 न इन्द्र सूर्य सा अप्स्वनागास्त्व आ भज जीवशंस ।  
मान्तरां भुजमा रीरिषा नः श्रद्धितं त महृत इन्दियाय ॥ ६ ॥

6. *Sa tvam na indra sūrye so apsvanāgastva ā bhaja jīvaśamse. Māntarām bhujamā rīriṣo nah śradhitam 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.

अधा मन्यु श्रत्त अस्मा अधायि वृषा चादस्व महृत धनाय ।  
मा ना अकृत पुरुहूत यानाविन्दु गुध्यद्वय वय आसुतिं  
दा: ॥ ७ ॥

7. *Adhā manye śrat te asmā adhāyi vṛṣā codasva mahate dhanāya. Mā no akṛte puruhūta yonā-vindra kṣudhyadbhyo vaya āśutim dāḥ.*

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 ना॑ वधीरिन्द॒ मा परा॑ दा॒ मा नः॑ पि॒या॒ भा॒जनानि॒ प  
मा॑षीः॑ । आ॑ण्डा॒ मा ना॑ मधवञ्चक॒ निभ॒न्मा॒ नुः॑ पात्रा॑  
भत्स॒हजानुषाणि॑ ॥८॥

8. *Mā no vadhi॒rindra mā parā dā mā naḥ priyā bhojanāni॒ pra moṣīḥ. Āṇḍā mā no maghavañ-chakra nirbhenmā naḥ pātrā bhet sahajānuṣāni॒.*

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.

अ॒वाङ्हि॒ सामकामं॒ त्वाहुर् यं॒ सु॒तस्तस्य॒ पि॒बा॒ मदाय॑ ।  
उरु॒व्यचा॑ ज॒ठर्॑ आ॑ वृ॒षस्व॑ पि॒तव॑ नः॑ शृ॒णुहि॑ हु॒यमानः॑ ॥९॥

9. *Arvānehi somakāmām tvāhurayam sutastasya pibā madāya. Uruvyacā jaṭhara ā vṛṣasva piteva naḥ śr̄nuhi hūyamānah.*

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, Trīta Aptya or Angirasa Kutsa Rshi*

चून्दमा अप्स्व॑न्तरा सुप॒ण धावते द्विवि । न व' हिरण्य-  
नमयः पदं विन्दन्ति विद्युते विन्तं मे अस्य रद्दसी ॥ १ ॥

1. *Candramā apsvantarā suparno dhāvate divi.  
Na vo hiranyanemayah padam vindanti vidyuto  
vittam me asya rodasi.*

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.

अथ॑मिद्वा उ अथिन् आ जाया युवते पतिम । तुञ्जात् वृष्ण्युं  
पयः परिदाय रसं दुहे विन्तं मे अस्य रद्दसी ॥ २ ॥

2. *Arthamid vā u arthina ā jāyā yuvate patim.  
Tuñjāte vṛṣṇyam payah paridāya rasam duhe  
vittam me asya rodasi.*

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 दैवा अदः स्वरवं पादि दिवस्परि । मा सम्यस्य  
शंभुवः शून् भूम् कदाचन वित्तं म अस्य रदसी ॥ ३ ॥

3. *Mo ṣu devā adah svarava pādi divaspari. Mā somyasya śambhuvaḥ śūne bhūma kadā cana vittam me asya rodasi.*

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.

यज्ञं पृच्छाम्यवृमं स तद दूतं वि वचति । कवं ऋतं पूर्वं  
गतं कस्तद्विभति नूतनं वित्तं म अस्य रदसी ॥ ४ ॥

4. *Yajñam prcchāmyavamam sa tad dūto vi vocati.  
Kva rtam pūrvyam gatam kastad bibharti nūtano  
vittam me asya rodasi.*

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.

अमी य दैवाः स्थनं त्रिष्वा रचनं दिवः । कद्वे ऋतं कदनृतं  
कवं पूत्रा व आहुतिवित्तं म अस्य रदसी ॥ ५ ॥

5. *Amī ye devāḥ sthana triṣvā rocane divah. Kad va rtam kadaṇṭam kva pratnā va āhutirvittam me asya rodasi.*

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 Prakrti 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.

कद्वि ऋतस्य धणसि कद्वरुणस्य च णम । कदयम्ना  
महस्थाति कामम दूढ्या वित्तं म अस्य रादसी ॥ ६ ॥

6. *Kad va rtasya dharnasi kad varuṇasya cakṣanam. Kadaryamṇo mahaspathāti krāmema dhūdhyo vittam me asya rodasi.*

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 वृक्ता न तृष्णाजं मृगं वित्तं म अस्य रादसी ॥ ७ ॥

7. *Aham so asmi yah purā sute vadāmi kāni cit. Tam mā vyantyādhyo vṛko na trṣṇajam mrgam vittam me asya rodasi.*

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 मा तपन्त्युभितः सुपत्नीरिव पश्चवः । मूषा न शिश्ना  
व्यदन्ति माध्यः स्तातारं त शतकता वित्तं म अस्य  
रादसी ॥ ८ ॥

8. *Sam mā tapantyabhitah sapatnīriva parśavah.  
Muṣo na śiśnā vyadanti mādhyah stotaram te  
śatakrato vittam me asya rodasi.*

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 सुम रुश्मयस्तत्रा म नाभिरातता । त्रितस्तद्वद्वाप्त्यः  
स जामित्वाय रभति वित्तं म अस्य रादसी ॥ ९ ॥

9. *Amī ye sapta raśmayastatrā me nābhiraṭatā.  
Tritastad vedāptyah sa jāmitvāya rebhati vittam  
me asya rodasi.*

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 मध्य तस्थुमह दिवः । दवत्रा नु पवाच्यं  
सधीचीना नि वावृतुवित्तं म अस्य रदसी ॥ १० ॥**

10. *Amī ye pañcokṣāṇo madhye tasthurmaho divah.  
Devatrā nu pravācyam sadhṛicinā ni vāvṛturvitam me asya rodasi.*

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.

**सुपर्णा एत आसत् मध्य आराधन दिवः । त सधन्ति पथा  
वृक्कं तरन्तं युह्वतीरपा वित्तं म अस्य रादसी ॥ ११ ॥**

11. *Suparnā eta āsate madhya ārodhane divah. Te sedhanti patho vṛkam tarantam yahvarīrapo vittam me asya rodasi.*

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 तदुकथ्यं हितं दवासः सुपवाचनम् । ऋतमषन्ति  
सिन्धवः सूत्यं तातान् सूर्या वित्तं म अस्य रादसी ॥ १२ ॥

12. *Navyam tadukthyam hitam devasah supravācanam. Rtamarṣanti sindhavaḥ satyam tātāna sūryo vittam me asya rodasi.*

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.

अग्ने तव त्यदुकथ्यं दुवष्टुस्त्याप्यम् । स नः सूत्ता मनुष्वदा  
दवान्यो विदुष्टर वित्तं म अस्य रदसी ॥ १३ ॥

13. *Agne tava tyadukthyam deveśvastyāpyam. Sa nah satto manusvadā devān yakṣi viduṣṭaro vittam me asya rodasi.*

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.

सूत ह ता मनुष्वदा दुवाँ अच्छा विदुष्टरः । अग्निहृव्या  
सुषूदति दुवा दुवषु मधिरा वित्तं म अस्य रादसी ॥ १४ ॥

14. *Satto hotā manusvadā devāñ acchā viduṣṭarah.  
Agnirhavyā suṣūdati devo deveṣu medhiro vittam  
me asya rodasi.*

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 गातुविदुं तमीमह। व्यूणाति हृदा  
मृतिं नव्या जायतामृतं वित्तं म अस्य रादसी ॥ १५ ॥**

15. *Brahmā kṛnoti varuṇo gātuvidam tamīmahe.  
Vyūrṇoti hṛdā matīm navyo jāyatāmṛtam vittam  
me asya rodasi.*

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 प्रवाच्यं कृतः । न स दंवा  
अतिकम् तं मतासा न पश्यथ वित्तं म अस्य रादसी ॥ १६ ॥**

16. *Asau yaḥ panthā ādityo divi pravācyam kṛtaḥ. Na  
sa devā atikrame tamī martāso na paśyatha vittam  
me asya rodasi.*

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 दुवान्हवत ऊतये । तच्छुश्राव बृहस्पतिः  
कृष्ण पौरुणादुरु वित्तं म अस्य रादसी ॥ १७ ॥**

17. *Tritah kūpe'vahito devān havata ūtaye. Tacchu-śrāva bṛhaspatih kṛṇvannamhūrañaduru 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 सूकृद वृक्षः पथा यन्तं दुदश हि । उज्जिहीत  
निचाय्या तष्ठव पृष्ट्यामयी वित्तं म अस्य रादसी ॥ १८ ॥**

18. *Aruno mā sakrd vṛkṣah pathā yantam dadarśa hi.  
Ujjihīte nicāyyā taṣṭeva prstyāmayī 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.

एनाङुषेण वयमिन्द्रवन्ता भि ष्याम वृजन् सर्ववीराः ।  
त ग्नि मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत  
द्याः ॥ १९ ॥

19. *Enāṅgūṣena vayamindravanto'bhi ṣyāma vṛjane sarvavīrāḥ. Tanno mitro varuṇo māmahantāmaditih 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*

इन्द्रं मित्रं वरुणम् ग्निमूतय् मारुतं शधा अदितिं हवामह ।  
रथं न दुग्धस्वः सुदानवा विश्वस्मा गा अंहसा निष्पि-  
पतन ॥ १ ॥

1. *Indram mitram varuṇamagnimūtaye mārutam  
śardho aditim havāmahe. Ratham na durgād vasa-  
vah sudānavo viśvasmānno aṅhaso niśpipartana.*

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 आ॒दित्या॑ आ॒ गता॑ सुवतातय॑ भू॒त दंवा॑ वृत्र॒तूयषु॑ शं॒भुवः॑ ।  
रथं॑ न दुगाद्व॒सवः॑ सुदानवा॑ विश्वस्मा॑ गा॑ अंहसा॑ निष्पि॑-  
पतन॑ ॥ २ ॥

2. *Ta ādityā ā gatā sarvatātaye bhūta devā vṛtratūryeṣu śambhuvaḥ. Ratham na durgād vasavah sudānavo viśvasmānno aṅhaso niśpi partana.*

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.

अवन्तु॑ नः॑ पि॒तरः॑ सुपवाचना॑ उत्॑ दुवी॑ दुवपुत्र॑ ऋत्तावृधा॑ ।  
रथं॑ न दुगाद्व॒सवः॑ सुदानवा॑ विश्वस्मा॑ गा॑ अंहसा॑ निष्पि॑-  
पतन॑ ॥ ३ ॥

3. *Avantu nah pitarah supravācanā uta devī devaputre rtāvṛdhā. Ratham na durgād vasavah sudānavo viśvasmānno aṅhaso niśpi partana.*

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 वाजयीह यद्वौरं पूषणं सुम्नरौमह।  
रथं न दुगाद्वसवः सुदानवा विश्वस्मा ग अंहसा निष्पि-  
पतन ॥ ४ ॥

4. *Narāśāṁsam vājinam vājayanniha kṣayadvīram  
pūṣanam sumnairīmahe. Ratham na durgād  
vasavah 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.

बृहस्पत् सदुमि ।ः सुगं कृधि शं यायत् मनुहितं तदीमह।  
रथं न दुगाद्वसवः सुदानवा विश्वस्मा ग अंहसा निष्पि-  
पतन ॥ ५ ॥

5. *Bṛhaspate sadaminnah sugam krdhi śam yoryat  
te manurhitam tadīmahe. Ratham na durgād  
vasavah 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.

इन्दुं कुत्पा वृत्रहणं शचीपतिं काटनिबा हु ऋषिरहदूतय ।  
रथं न दुग्धसवः सुदानवा विश्वस्मा ग अंहसा निष्ठि-  
पतन ॥ ६ ॥

6. *Indram kutso vṛtrahaṇam śacīpatim kāṭe nibālha  
ṛṣirahvadūtaye. Ratham na durgād vasavah  
sudānavo viśvasmānno aṅhaso nispipartana.*

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.

दुवना' दुव्यदितिनि पातु दुवस्त्राता त्रायतामपयुच्छन ।  
त ग मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत  
द्याः ॥ ७ ॥

7. *Devairno devyaditirni pātu devastrātā trāya tām  
aprayucchan. Tanno mitro varuṇo māmahantām  
aditiḥ sindhuḥ prthivī 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 दुवानां पत्यति सुमन्मादित्यासा भवता मृल्यन्तः ।  
आ वा वाची सुमतिवृत्यादंहाश्चिद्या वरिवावित्त-  
रासत् ॥ १ ॥

1. *Yajño devānāṁ pratyeti sumnamādityāśo bhavatā mṛlayantah. Ā vo'rvācī sumatirvav-ṛtyad amho-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 दुवा अवसा गमन्त्वद्विरसां सामभिः स्तूयमानाः ।  
इन्द्र इन्द्रियमरुता मरुद्विरादित्यना अदितिः शम्यंसत् ॥ २ ॥

2. *Upa no devā avasā gamantvaṅgirasāṁ sāmabhiḥ stūyamānāḥ. Indra indriyairmaruto marudbhira-  
dityairno aditiḥ śarma yamsat.*

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.

त इन्द्रस्तद्वरुणस्तद्गिरस्तदयमा तत्सविता चनां धात । त मि  
त्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत्त  
द्याः ॥ ३ ॥

3. *Tanna indrastad varuṇastadagnistadaryamā tat savitā cano dhāt. Tanno mitro varuṇo māmaha-ntām aditiḥ sindhuḥ prthivī 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*

य इन्दाग्नी चित्रतमा रथा वामभि विश्वानि भुवनानि चष्ट ।  
तना यातं सुरथं तस्थिवांसाथा सामस्य पिबतं सुतस्य ॥ १ ॥

1. *Ya indrāgnī citratamo ratho vāmabhi viśvāni bhuvanāni caṣṭe. Tenā yātam saratham tashthi-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.

यावदिदिं भुवनं विश्वमस्त्युरुव्यचा॑ वरिमता॑ गभीरम् ।  
ताव॑ं अ॒यं पात॒व सामा॑ अ॒स्त्वर्मिन्दाग्नी॑ मनस् युवभ्या॑म् ॥ २ ॥

2. *Yāvadidam bhuvanam viśvamstyuruvyacā varimatā gabhīram. Tāvāñ ayam 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.

चृकाथु॑ हि सृध्य॑ङ्ग नाम॑ भ॒दं स॒धीची॒ना॑ वृ॒त्रहणा॑ उ॒त॑  
स्थः । तावि॒न्दाग्नी॑ सृध्यञ्चा॑ नि॒षद्या॑ वृ॒ष्णः॑ सामस्य॑ वृ॒ष्णा॑  
वृ॒षथाम् ॥ ३ ॥

3. *Cakrāthe hi sadhryaṇnāma bhadram sadhṛicīnā vṛtrahaṇā uta sthāḥ. Tāvindrāgnī sadhryaṇcā niṣadyā vṛṣṇah somasya vṛṣṇā 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.

समिद्धव्यग्निष्वानजाना॑ युतस्तुचा॑ बृहिरु॑ तिस्तिराणा॑ ।  
ती॒वः साम॑ः परिषिक्तभिरुवागन्दाग्नी॑ सामन॑साय॑ यातम् ॥ ४ ॥

4. *Samiddheśvagniṣvānajānā yatasrucā barhiru tastirānā. Tīvraiḥ somaiḥ pariṣiktebhiraṛvā-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.

यानीन्दाग्री चक्षुवीयाणि यानि रूपाण्युत वृष्ण्यानि ।  
या वां प्रत्नानि सुख्या शिवानि तभिः सामस्य पिबतं  
सुतस्य ॥५॥

5. *Yānīndrāgnī cakrathurvīryāṇi yāni rūpāṇyuta vṛṣṇyāni. Yā vāṁ pratnāni sakhyā śivāni tebhīḥ somasya pibatāṁ 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 पथम् वां वृणानाऽ यं सामा असुरना विहव्यः ।  
तां सुत्यां श्रद्धामभ्या हि यातमथा सामस्य पिबतं  
सुतस्य ॥६॥

6. *Yadabrvam̄ prathamam̄ vāṁ vṛṇāno'yaṁ somo asurairno vihavyah. Tāṁ satyāṁ śraddhāmabhyā hi yātamathā somasya pibatāṁ 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 यद ब्रह्मणि राजनि वा यजत्रा ।  
अतः परि वृषणावा हि यातमथा सामस्य पिबतं  
सुतस्य ॥ ७ ॥

7. *Yadindrāgnī madathah sve durone yad brahmaṇi rājani vā yajatrā. Atah pari vṛṣanāvā hi yātamathā somasya pibatam 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 यद दुह्युष्वनुषु पूरुषु स्थः ।  
अतः परि वृषणावा हि यातमथा सामस्य पिबतं  
सुतस्य ॥ ८ ॥

8. *Yadindrāgnī yaduṣu turvaśeṣu yad druhyuṣvanuṣu pūruṣu sthah. Atah pari vṛṣanāvā hi yātamathā somasya pibatam 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 avamasyām prthivyām madhyamsyām paramasyāmuta sthah. Atah pari vṛṣanāvā hi yātamathā somasya pibatam 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 मध्यमस्यामवस्यामुत स्थः ।  
अतः परि वृषणावा हि यातमथा सामस्य पिबतं सुतस्य ॥ १० ॥

10. *Yadindrāgnī paramasyāṁ prthivyāṁ madhyamasyāmavamasyāmuta sthāḥ. Atah pari vṛṣaṇāvā hi yātamathā somasya pibataṁ 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 यत्पवत्तुष्व षधीष्वप्सु । अतः  
परि वृषणावा हि यातमथा स मस्य पिबतं सुतस्य ॥ ११ ॥

11. *Yadindrāgnī diviṣṭho yat prthivyāṁ yat parvate-svoṣadhiṣapsu. Atah pari vṛṣaṇāvā hi yātamathā somasya pibataṁ 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 सूर्यस्य मध्य दिवः स्वधया मादयथ ।  
अतः परि वृषणावा हि यातमथा सामस्य पिबतं सुतस्य ॥ १२ ॥

12. *Yadindrāgnī uditā sūryasya madhye divah svadhayā mādayethe. Atah pari vṛṣanāvā hi yātāmathā 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.

एवन्दाग्नी पपिवांसा सुतस्य विश्वास्मभ्यं सं जयतं धनानि ।  
त ग मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत  
द्याः ॥ १३ ॥

13. *Evendrāgnī papivāṁsā sutasya viśvāsmabhyam  
sam jayatāṁ dhanāni. Tanno mitro varuno māma-  
hantām aditiḥ sindhuḥ prthivī 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 bless this wish and prayer and raise us to the dignity and prosperity of life.

### Mandala 1/Sukta 109

*Indragani Devata, Angirasa Kutsa Rshi*

वि ह्यख्यं मनसा वस्य इच्छान्दाग्नी ज्ञास उत वा सजातान ।  
नान्या युवत्प्रमतिरस्ति महां स वां धियं वाज्यन्ती-  
मत ाम ॥ १ ॥

1. *Vi hyakhyam manasā vasya icchannindrāgnī jñāsa uta vā sajatān. Nānyā yuvat pramatirasti mahyam sa vām dhiyam vajayantim 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 वा॑ घा स्यालात ।  
अथा॒ सामस्यु॒ पयती॒ युवभ्यामि॒न्दाग्नी॒ स्तामं॒ जनयामि॒  
नव्यम् ॥ २ ॥

2. *Aśravam hi bhūridāvattarā vām vijāmāturuta vā  
ghā syālāt. Athā somasya prayatī yuvabhyām-  
indrāgnī stomam 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 च्छद्ग रुश्मी॑रिति॒ नाधमानाः॒ पितृणां॒ शक्तीरनुयच्छमानाः॒ ।  
इन्दाग्निभ्यां॒ कं वृषणा॒ मदन्ति॒ ता॒ ह्यदी॑ धिषणाया॒  
उपस्थि॑ ॥ ३ ॥

3. *Mā cchedma raśmīnriti nādhamānāḥ pitṛṇāṁ  
śaktīranuyacchamānāḥ. Indrāgnibhyāṁ kam  
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 द्रवी धिषणा मदायन्दाग्नी साममुशती सुनाति ।  
तावश्विना भदहस्ता सुपाणी आ धावतं मधुना पृज्ञ  
मप्सु ॥ ४ ॥

4. *Yuvābhyaṁ devī dhiṣaṇā madāyendrāgnī soma-muśatī sunoti. Tāvaśvinā bhadrahastā supānī ā dhāvataṁ madhunā pṛinktamapsu.*

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.

युवामिन्दाग्नी वसुना विभाग तवस्तमा शुश्रव वृत्रहत्ये ।  
तावसद्या ब्रह्मि यज्ञ अस्मिन्प चर्षणी मादयथां  
सुतस्य ॥ ५ ॥

5. *Yuvāmindrāgnī vasuno vibhāge tavastamā śuśrava vṛtrahatye. Tāvāsadyā barhiṣi yajñe asmin pra carṣanī mādayethāṁ 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 चैष\_णिभ्यः पृतना\_हवषु प पृथि\_व्या रिरिचाथ दि\_वश्च ।  
प सिन्धुभ्यः प गि\_रिभ्या महित्वा पन्दा\_ग्नी विश्वा भुवना-  
त्यन्या ॥ ६ ॥

6. *Pra carṣaṇibhyah prtanāhaveṣu pra pṛthivyā riricāthe divaśca. Pra sindhubhyah pra giribhyo mahitvā preindrāgnī 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 इन्दाग्नी अवतं शचीभिः ।  
इम नु त रुश्मयः सूयस्य यभिः सपित्वं पितरा न आसन ॥ ७ ॥

7. *Ā bharatam śikṣatam vajrabāhū asmān̄ indrāgnī avatam̄ śacibhiḥ. Ime nu te raśmayah sūryasya yebhiḥ sapitvam̄ 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 इन्दाग्नी अवतं भरषु ।  
त ना मि\_त्रा वरुणा मामहन्ता\_मदिति\_ः सिन्धुः पृथि\_वी उत  
द्या: ॥ ८ ॥

8. *Puramdarā śikṣatam vajrahastāsmān̄ indrāgnī avatam bhareṣu. Tanno mitro varuṇo māmahanṭā aditih 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*

ततं म अपुस्तदु तायत् पुनः स्वादिष्ठा धीतिरुचथाय शस्यत ।  
अयं समुद्र इह विश्वदव्यः स्वाहाकृतस्य समु तृष्णुत  
ऋभवः ॥ १ ॥

1. *Tatām me apastadu tāyate punah svādiṣṭhā dhītirucathāya śasyate. Ayam samudra iha viśvadevyah svāhākṛtasya samu tṛpṇuta r̥bhavah.*

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.

आभागयं प यदिच्छन्त एतनापाकाः पाञ्चा मम क  
चिदापयः । साधन्वनासश्चरितस्य भूमनागच्छत सवितु-  
दाशुषाऽगृहम ॥ २ ॥

2. *Ābhogayam pra yadicchanta aitenāpākāḥ prāñco mama ke cidāpayah. Saudhanvanā-saścaritasya bhūmanāgacchata saviturdāśuṣo gr̥ham.*

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 वा॑ मृत्त्वमासुवदगाह्य॑ं यच्छवयन्त् एतन् ।  
त्यं चिच्चमसमसुरस्य॒ भ॑णमकं सन्तमकृणुता॒ चतुव-  
यम ॥ ३ ॥

3. *Tat savitā vo'mṛtavamāsuvaladagohyam yacchra-vayanta aitana. Tyam ciccamasamasurasya bhakṣaṇamekam 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.

विष्ण्वी शमी॑ तरणि॒त्वन् वाघता॒ मतासुः॑ सन्ता॑ अमृत्त्व-  
मानशुः॑ । साधन्वना॒ ऋभवः॑ सूरच॑ रासः॑ संवत्सर॑ समपृच्यन्त  
धीतिभिः॑ ॥ ४ ॥

4. *Viṣṭvī śamī taraṇitvena vāghato martāsaḥ santo amṛtavamānaśuh. Saudhanvanā ṛbhavah śūracakṣasah samvatsare samaprcyanta 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.

त्रैमिव वि ममुस्तजननँ एकं पात्रमृभवा जहमानम ।  
उपस्तुता उपमं नाधमाना अमत्यषु श्रवे इच्छमानाः ॥ ५ ॥

5. *Kṣetramiva vi mamustejanenam̄ ekam̄ pātramṛbhavo jehamānam. Upastutā upamam̄ nādhamaṇā 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 ास्य नृभ्यः स्तुचव घृतं जुहवाम विद्वना ।  
तरणित्वा य पितुरस्य सश्चिर ऋभवा वाजमरुहन्दिवा  
रजः ॥ ६ ॥

6. *Ā manīṣāmantarikṣasya nr̥bhyah sruceva ghṛtam̄ 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 इन्दः शवसा नवीयानुभुवाजभिवसुभिवसुदुदिः ।  
युष्माकं दवा अवसाहनि पियर् भिति४म पृत्सुतीरसुन्व-  
ताम ॥ ७ ॥

7. *Rbhurna indraḥ śavasā navīyānṛbhurvājebhir-  
vasurbhirvasurdadiḥ. Yuṣmākam devā avasāhani  
priye'bhi tiṣṭhema pr̄tsutīrasunvatām.*

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.

निश्चमणं ऋभवा गामपिंशत् सं वृत्सनासृजता मातरं पुनः ।  
साधन्वनासः स्वप्स्यया नरा जिवी युवाना पितराकृणा-  
तन ॥ ८ ॥

8. *Niścarmaṇa ṛbhavo gāmapimśata sam vatsenā-  
srjatā mātaram punah. Saudhanvanāsaḥ svapa-  
syayā naro jivrī yuvānā pitarākṛnotana.*

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 वाजसातावविङ्ग्यभुमाँ इन्द्र चित्रमा दर्षि राथः ।  
त ग्नि मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत-  
द्या: ॥ ९ ॥

9. *Vājebhirno vājasātāvavid्धyarbhūmāṁ indra  
citramā darṣi rādhah. Tanno mitro varuno māma-  
hantām aditiih sindhuḥ pr̄thivī 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*

त उनथं सुवृतं विद्मनापस्तु न्हरी इन्द्रवाहा वृष्णिवसू ।  
त अन्धितृभ्यामृभवा युवद्वयस्त न्वत्साय मातरं सचा-  
भुवम् ॥ १ ॥

1. *Takṣan ratham suvṛtam vidmanāpasastakṣan harī  
indravāhā vṛṣṇivasū. Takṣan pitrbhyām ṛbhavo  
yuvad vayastakṣan vatsāya mātaram sacā-  
bhuvam.*

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.

आ ना यज्ञाय त त ऋभुमद्वयः कत्व द गाय सुपजावती-  
मिष्मि यथा गायम सववीरया विशा त ः शधोय धासथा  
स्विन्दियम् ॥ २ ॥

2. Ā no yajñāya takṣata ṛbhumadvayaḥ kratve  
dakṣāya suprajāvatīmiṣam. Yathā kṣayāma  
sarvavīrayā viśā tannah 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.

आते त सातिमस्मभ्यमृभवः सातिं रथाय सातिमवत् नरः ।  
सातिं ना जत्रीं सं महत् विश्वहा॑ जामिमजामि॑ पृतनासु  
स् ाण्म ॥ ३ ॥

3. Ā takṣata sātim asmabhyam ṛbhavaḥ sātim  
rathāya sātim arvate narah. Sātim no jaitrīm sam  
maheta viśvahā jāmim ajāmim pṛtanāsu  
sakṣanīm.

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.

ऋभु॑ ाण्मिन्दमा हुव ऊतय॑ ऋभून्वाजान्मरुतः॑ सामपीतय॑ ।  
उभा॑ मित्रावरुणा॑ नूनमश्विना॑ त ना॑ हिन्वन्तु॑ सातय॑ धिय॑  
जिष ॥ ४ ॥

4. *Rbhukṣanamindramā huva ṫtaya ṛbhūn vājān  
marutah somapītaye. Ubhā mitrāvaraṇā nūnamā-  
śvinā te no hinvantu sātaye dhiye jiṣe.*

I invoke Indra, lord of glory and master friend of the Rbus, for protection and progress. I invoke the Rbus, 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 ग्नि मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत  
द्याः ॥ ५ ॥**

5. *Rbhurbharāya sam̄ śiśātu sātim̄ samaryajidvājo  
asmān̄ aviṣṭu. Tanno mitro varuṇo māmahan-  
tāmaditih sindhuḥ pṛthivī uta dyauḥ.*

May the Rbus 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*

इळू द्यावापृथिवी पूर्वचित्तय् ग्रिं धर्मं सुरुचं यार्मीष्टय् ।  
याभिभरं कारमंशाय् जिन्वथस्ताभिरुषु ऊतिभिरश्विना  
गतम् ॥ १ ॥

1. *Īle dyāvāprthivī pūrvacittaye'gnim gharmaṁ surucam yāmanniṣtaye. Yābhīrbhare kāramam-śaya jinvathastābhīrūṣu 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.

युवदानाय सुभरा असुश्चता रथमा तस्थुवच्चसं न मन्तव ।  
याभिधिया वैथः कर्मीष्टय् ताभिरुषु ऊतिभिरश्विना  
गतम् ॥ २ ॥

2. *Yuvordānāya subharā asaścato rathamā tashurvacaśam na mantave. Yābhīrdhi-yo'vathah karmanniṣtaye tābhīrūṣu ūtibhiraś-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 द्विव्यस्य प्रशासनं विशां यथा अमृतस्य मज्जना।  
याभिधनुमस्वं पिन्वथा नरा ताभिरुषु ऊतिभिरश्विना  
गतम ॥ ३ ॥

3. *Yuvam tāsām divyasya prasāsane viśām kṣayatho  
amṛtasya majmanā. Yābhirdhenuma-svam pin-  
vatho 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 परिज्ञा तनयस्य मज्जना द्विमाता तूषु तुरणिवि-  
भूषति। याभिस्त्रिमन्तुरभवद्विच उणस्ताभिरुषु ऊतिभि-  
रश्विना गतम ॥ ४ ॥

4. *Yābhiḥ parijmā tanayasya majmanā dvimātā  
tūṣu taranīrvibhūṣati. 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 रुभं निवृतं सितमद्ध्य उद्गन्दनमरयतं स्वदूश ।  
याभिः कण्वं प सिषासन्तमावतं ताभिरुषु ऊतिभिरश्विना  
गतम ॥ ५ ॥

5. *Yābhī rebhaṁ nivṛtam sitamadbhya ud vanda-namairayatam svardrśe. Yābhīḥ kāṇvam pra-siṣāsaṇtamaṇavatam tābhīrū 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 जसमानमारणं भुज्युं याभिरव्यथिभिजि-  
जिन्वथुः । याभिः कुकन्धुं वृच्यं च जिन्वथस्ताभिरुषु  
ऊतिभिरश्विना गतम ॥ ६ ॥

6. *Yābhīrantakam jasamānamāraṇe bhujyum yābhīravyathibhirjijinvathuh. Yābhīḥ karkandhum vay-yam ca jinvathastābhīrū 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 शुचन्ति धनसां सुषंसदं तुम् घममाम्यावन्तुमत्रय।**  
**याभिः पृश्निगुं पुरुकुत्समावतुं ताभिरुषु ऊतिभिरश्विना गतम ॥ ७ ॥**

7. *Yābhiḥ śucantim dhanasāṁ susaṁsadāṁ taptam  
gharmam omyāvantam atraye. Yābhiḥ prśnigum  
purukutsamāvatām 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 शचीभिवृषणा परावृजं पान्धं श्राणं च सु एतव  
कृथः। याभिवतिकां गस्ताममुञ्चतुं ताभिरुषु ऊतिभि-  
रश्विना गतम ॥ ८ ॥**

8. *Yābhiḥ śacībhivṛṣṇā parāvṛjam prāndham  
śronam cakṣasa etave kṛthah. Yābhivartikām  
grasitām amuñcatām 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-**  
**जिन्वतम् । याभिः कुत्सं श्रुतर्य नयमावतं ताभिर्सु षु**  
**ऊतिभिरश्विना गतम् ॥ ९ ॥**

9. *Yābhīḥ sindhum madhumantamasaścataṁ vasiṣṭhaṁ yābhirajarāvajinvatam. Yābhīḥ kutsaṁ śrutaryam naryamāvataṁ tābhirū ṣu ūtibhiraśvinā 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.

**याभिविश्पलं धनसामथर्वं सुहस्त्रमी ह आजावजिन्व-**  
**तम् । याभिवशमश्वं पूणिमावतं ताभिर्सु षु ऊतिभिरश्विना**  
**गतम् ॥ १० ॥**

10. *Yābhīrviśpalām dhanasāmatharvyam sahasra-mīlha ājāvajinvatam. Yābhīrvaśamaśvyam 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 दीघश्रवस् मधु काशा  
अ रत । क गीवन्तं स्तातारं याभिरावतं ताभिरू षु  
ऊतिभिरश्विना गतम ॥ ११ ॥

11. *Yābhiḥ sudānū auśijāya vanije dīrghaśravase  
madhu kośo akṣarat. Kakṣīvantam stotāram  
yābhīrāvataṁ tābhīrū ṣu ūtibhīraśvinā 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 गादसदगः पिपिन्वथुरनश्वं याभी रथमावतं  
जिष । याभिस्त्रिशाके उस्त्रिया उदाजतु ताभिरू षु  
ऊतिभिरश्विना गतम ॥ १२ ॥

12. *Yābhī rasām kṣodasodgah pipinvathuranaśvam  
yābhī ratham āvataṁ jiṣe. Yābhīstriśoka usriyā  
udājata tābhīrū ṣu ūtibhīraśvinā 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 त्रपत्यब्बावतम् ।  
याभिविपुं प भुरद्वाजुमावतं ताभिरुषु ऊतिभिरश्विना  
गतम् ॥ १३ ॥

13. *Yābhīḥ sūryam pariyāthah parāvati mandhātāram kṣaitrapatyeśvāvatam. Yābhīrvipram prabharadvājam āvataṁ tābhirūṣu 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.

याभिमहामतिथिग्वं कंशाजुवं दिवादासं शम्बरहत्य  
आवतम् । याभिः पूभिद्यं त्रसदस्युमावतं ताभिरुषु  
ऊतिभिरश्विना गतम् ॥ १४ ॥

14. *Yābhirmahām atithigvam kaśojuvam divodāsam  
śambarahatya āvatam. Yābhiḥ pūrbhidye trasadasyum  
āvatam tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, promoters and leaders of humanity, come with those protections and generosities 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.

**याभिवृमं विपिपानमुपस्तुतं कुलिं याभिवित्तजानि॑ं दुवृ-  
स्यथ॑ः । याभिव्यश्वमुत पृथिमावतं ताभिरूषु ऊतिभि॑-  
रश्विना गतम ॥ १५ ॥**

15. *Yābhirkramam vipipānam upastutam kalim  
yābhirvittajānim duvasyathah. Yābhirkvaśvam-  
uta pr̄thim 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.

**याभिनरा श्रयवृ याभिरत्रयू याभिः पुरा मनव ग्रातुमीषथ॑ः ।  
याभिः शारीराजतं स्यूमरश्मयू ताभिरूषु ऊतिभिरश्विना  
गतम ॥ १६ ॥**

16. *Yābhīrnarā śayave yābhīratrāye yābhīh purā manave gātumīśathuh. Yābhīh śārīrājataṁ syūmaraśmaye tābhīrū ṣu ūtibhīraśvinā 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 मुज्मनाग्निनादीदच्छित इुद्धा अन्य गा ।  
**याभिः:** शयोत्मवथा महाधून ताभिरूषु ऊतिभिरश्विना गतम ॥ १७ ॥

17. *Yābhīh paṭharvā jaṭharasya majmanāgnirnādīdeccita idvo ajmannā. Yābhīh śaryātamavatho mahādhane tābhīrū ṣu ūtibhīraśvinā 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 निरुप्यथा गं गच्छथा विवर गा-  
 अणसः । **याभिमनुं** शूरमिषा सुमावतं ताभिरूषु ऊतिभि-  
 रश्विना गतम ॥ १८ ॥

18. *Yābhiraṅgiro manasā niranyatho'gram gacchatho vivare goarnasah. Yābhirmānum śūramiṣā samāvataṁ tābhirū ṣu ḫtibhiraśvinā 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 घवा याभिरसुणीरशि गतम ।  
याभिः सुदास ऊहथुः सुदव्यं॑ ताभिर॒ षु ऊतिभिरश्विना गतम ॥ १९ ॥**

19. *Yābhiḥ patnīrvimadāya nyūhathurā gha vā yābhiraṇīraśikṣatam. Yābhiḥ sudāsa ḫhathuh sudevyam tābhirū ṣu ḫtibhiraśvinā 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 ददाशुष्ट भुञ्ज्युं याभिरवथा याभिरधिगुम । आम्यावतीं सुभरामृतस्तुभं ताभिर॒ षु ऊतिभिरश्विना गतम ॥ २० ॥**

20. *Yābhiḥ śantātī bhavatho dadāśuṣe bhujyum  
yābhiravatho yābhiradhrigum. Omyāvatīṁ  
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 कृशानुमसनं दुवस्यथा॑ जुव याभियूना॒ अवन्त-  
मावतम् । मधु॑ प्रियं भरथा॒ यत्सुरडभ्यस्ताभिर॒ षु ऊति-  
भिरश्विना॒ गतम् ॥ २१ ॥**

21. *Yābhiḥ kṛśānumasane duvasyatho jave yābhir-  
yūno 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 नृषाह्या॑ त्रस्य साता॒ तनयस्य॑ जिन्वथः॑ ।  
याभी॑ रथाँ॑ अवथा॒ याभिरवत्स्ताभिर॒ षु ऊतिभिरश्विना॒  
गतम् ॥ २२ ॥**

22. *Yābhirnaram goṣuyudham nr̄ṣāhye kṣetrasya sātā  
tanayasya jinvathah. Yābhi॑ rathān 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 कुत्समाजुन्यं शतकतू प तुवीति॒ प च दुभीति॑-  
मावतम् । याभिध्वसन्ति॒ पुरुषन्ति॑ मावतं॒ ताभिर॒ षु  
ऊतिभिरश्विना॒ गतम् ॥ २३ ॥**

23. *Yābhiḥ kutsmārjuneyam śatakratū pra turvītiṁ  
pra ca dabhītiṁ āvatam. Yābhirdhvasantim  
puruṣantim āvataṁ 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.

**अप्रस्वतीमश्विना॒ वाचम्॒ स्म कृतं॒ ना॒ दस्त्रा॒ वृषणा॒ मनीषाम् ।  
अद्यूत्य॒ वैसु॒ नि॒ ह्वय॒ वां॒ वृथ॒ च॒ ना॒ भवतु॒ वाजसाता॒ ॥ २४ ॥**

24. *Apnasvatīm aśvinā vācamasme kṛtam no dasrā  
vr̥ṣanā maniṣām. 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.

द्युभिरुक्तुभिः परि पातम् स्पानरिष्टभिरश्विना साभगाभिः ।  
त ग मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत  
द्या: ॥ २५ ॥

25. *Dyubhiraktubhiḥ pari pātam asmānariṣṭebhir-aśvinā saubhagebhiḥ. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pr̥thivī uta dyauḥ.*

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 श्रष्टं ज्यातिषां ज्यातिरागाच्चित्रः पक्ता अजनिष्टविभ्वा ।  
यथा पसूता सवितुः सुवायै एवा रात्र्युषस् यानिमारक ॥ १ ॥

1. *Idam śreṣṭham jyotiṣām jyotirāgāccitraḥ praketo ajaniṣṭa vibhvā . Yathā prasūtā savituh savāyaḥ 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 श्वत्यागादारागु कृष्णा सदनान्यस्याः ।  
सुमानबन्धु अमृतं अनूची द्यावा वर्णं चरत आमिनान् ॥ २ ॥

2. *Ruśadvatsā ruśatū śvetyāgādāraigu kṛṣṇā sadanā-nyasyāḥ. Samānabandhū amrte 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.

सुमाना अध्वा स्वस्त्रारनुन्तस्तमन्यान्या चरता द्ववशिष्ट ।  
न मथत् न तस्थतुः सुमकु नक्ताषासा समनसा विरूप ॥ ३ ॥

3. *Samāno adhvā svasroranantastamanyānyā carato devaśiṣṭe. Na methate na tasthatuh sumeke naktośasā 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 नूत्री सूनृतानामचति चित्रा वि दुरा न आवः ।  
पाप्या जगद्धयु ना राया अख्यदुषा अजीगुभुवनानि  
विश्वा ॥ ४ ॥

4. *Bhāsvatī netrī sūnṛtānāmaceti citrā vi duro na  
āvah. Prārpyā jagadvyu no rāyo akhyaduṣā aīga-  
rbhuvanāni 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.

जिह्मश्यरु चरितव मधान्याभागय इष्टय राय उ त्वम् ।  
दुभं पश्यद्धय उविया विच त उषा अजीगुभुवनानि  
विश्वा ॥ ५ ॥

5. *Jihmaśye caritave maghonyābhogaya iṣṭaye rāya  
u tvam. Dabhrāṁ paśyadbhya urviyā vicakṣa uṣā  
aīgarbhuvanāni 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.

त्राय त्वं श्रवस त्वं महीया इष्टय त्वमथर्मिव त्वमित्य ।  
विसदृशा जीविताभिप्रच त उषा अजीगुभुवनानि  
विश्वा ॥ ६ ॥

6. *Kṣatrāya tvam śravase tvam mahīyā iṣṭaye tvam artham iva tvamityai. Visadṛśā jīvitābhīpra-cakṣa uṣā ajiṁgarbhuvanāni 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 द्विवा दुहिता पत्यदशि व्युच्छन्ती युवतिः शुक्रवासा॑ः ।  
विश्वस्यशाना॒ पाथ॑वस्य वस्व॑ उषा॑ अद्यह सुभगु॒  
व्युच्छ ॥७॥

7. *Eṣā divo duhitā pratyadarśi vyucchantī yuvatiḥ 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 चन ब्राधयन्ती ॥८॥

8. *Parāyatīnāmanveti pātha āyatīnām prathamā śaśvatīnām. Vyucchantī jīvamudīrayantyuṣā mṛtam kām 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 यदृग्निं सुमिथं चकथं वि यदावश्च तसा सूर्यस्य ।  
यन्मानुषान्यु यमाणां अजीग्रस्तहुवषु चकृष भ्रदमप्नः ॥ ९ ॥

9. *Uṣo yadagnim̄ samidhe cakartha vi yadāva-ścakṣasā sūryasya. Yanmānuṣān yakṣyamāṇāñ aīgastad deveṣu cakrṣe bhadramapnah.*

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.

कियात्या यत्समया भवाति या व्युषुयाश्च नूनं व्युच्छान् ।  
अनु पूर्वाः कृपत वावशाना प्रदीध्याना जाषमन्याभिरति ॥ १० ॥

10. *Kiyātyā yat samayā bhavāti yā vyuṣuryāśca nūnam vyucchān. Anu pūrvāḥ kṛpate vāvaśānā pradīdhyanā 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.

इयुष्टय पूर्वतरामपश्यन्व्युच्छन्तीमुषसं मत्यासः । अस्माभिरु-  
नु पतिच्च याभूदा त यन्ति य औपरीषु पश्यान् ॥ ११ ॥

11. *Īyuṣte ye pūrvatarāmapaśyan vyucchantīmuṣasam 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 द्विषा ऋतुपा ऋतुजाः सुम्नावरीं सूनृता दुरयन्ति ।  
सुमङ्गलीविभती द्रववीतिमिहाद्याषः श्रष्टतमा व्युच्छ ॥ १२ ॥

12. *Yāvayad dvesā rtapā rtejāḥ sumnāvarī sūnṛtā īrayantī. Suman̄galīrbibhratī devavītimihā-dyoṣah 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 दुव्यथा अद्यदं व्यावा मधानी । अथा  
व्युच्छुदुत्तराँ अनु द्यूनजरामृतां चरति स्वधाभिः ॥ १३ ॥

13. *Śaśvat puroṣā vyuvāsa devyatho adyedam vyāvo maghonī. Atho vyucchāduttarān anu dyūnarāmṛtā 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.

व्य॑ज्जिभिदि॒व आता॒स्वद्यादप॒ कृष्णां नि॒णिजं दु॒व्यावः ।  
पुबा॒धयन्त्यरु॒णभिरश्वराषा याति॒ सुयुजा॒ रथेन ॥ १४ ॥

14. *Vyañjibhirdiva ātāsvadyaudapa kṛṣṇāṁ 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.

आ॒वहन्ती॒ पाष्णा॒ वायो॒णि॒ चित्रं॒ कृतुं॒ कृणुत्॒ चकिताना॑ ।  
इ॒युषी॒णामुपमा॒ शश्वतीनां॒ विभातीनां॒ पथमाषा॒  
व्यश्वत ॥ १५ ॥

15. *Āvahantī posyā vāryāṇi citram ketum kṛnute  
cekitānā. Īyuṣīṇāmupamā śaśvatīnāṁ vibhātīnāṁ  
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.

उदीर्ध्वं॒ जीवा॒ असुन्॒ आगा॒दप॒ पागा॒त्तम्॒ आ॒ ज्याति॒रति॑ ।  
आर॒क्षपन्थां॒ यातव॒ सूया॒यागन्म्॒ यत्र॑ पति॒रन्त॒ आयुः॑ ॥ १६ ॥

16. *Udīrdhvam̄ jīvo asurna āgādapa prāgāt tama ā  
jyotireti. Āraik panthām̄ 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 रभ उषसा विभातीः ।  
अद्या तदुच्छ गृणत मधान्यस्म आयुनि दिदीहि पजावत ॥ १७ ॥

17. *Syūmanā vāca udiyarti vahnih stavāno rebha  
usaso vibhātih. Adyā taduccha grñate magho-  
nyasme 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 गामतीरुषसः सववीरा व्युच्छन्ति दाशुष मत्याय ।  
वायारिव सूनृतानामुदक ता अश्वदा अश्नवत्साम-  
सुत्वा ॥ १८ ॥

18. *Yā gomatruṣasah sarvavīrā vyucchanti dāśuse  
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 द्रवानामदितरनीकं यज्ञस्य कृतुबृहती वि भाहि।  
प्रशस्तिकृद ब्रह्मण ना व्युच्छा ना जने जनय विश्व-  
वार ॥ १९ ॥

19. *Mātā devānām aditeranīkam yajñasya keturbṛhañ vi bhāhi. Praśastikṛd brahmane 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.

यच्चित्रमप्न उषसा वहन्तीजानाय शशमानाय भद्रम । ता  
मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत-  
द्याः ॥ २० ॥

20. *Yaccitramapna uśaso vahantījānāya śaśamānāya bhadram. Tanno mitro varuṇo māmahan-tām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

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*

इमा रुदाय त्वसं कपुदिन् यद्वीराय प भरामह मतीः ।  
यथा शमसद द्विपद् चतुष्पद् विश्वं पुष्टं गाम् अस्मि त-  
नातुरम् ॥ १ ॥

1. *Imā rudrāya tavase kapardine kṣayadvīrāya pra bharāmahe matīḥ. Yathā śamasad dvipade catuspade viśvam puṣṭam grāme asminnanāturam.*

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.

मृळा ना रुदात ना मयस्कृधि यद्वीराय नमसा विधम त ।  
यच्छं च याश्च मनुरायुज पिता तदश्याम् तव रुद्  
पणीतिषु ॥ २ ॥

2. *Mṛlā no rudrota no mayaskṛdhi kṣayadvīrāya namasā vidhema te. Yaccham ca yośca manurāyeje pitā tadaśyāma tava pranītiṣu.*

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.

अश्यामं त सुमतिं दवयज्यया॑ यद्वीरस्य॑ तव रुद मीढवः।  
सुम्नाया॑ द्विशा॑ अस्माकमा॒ चरारिष्टवीरा॒ जुहवाम त  
हृविः॥ ३॥

3. *Aśyāma te sumatīm devayajyayā kṣayadvīrasya tava rudra mīḍhvah. Sumnāyannid viśo asmākamā carāriṣṭavīrā juhavāma te havih.*

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 वृयं रुदं यज्ञसाधं वङ्गुं कविमवस् नि ह्यामह।  
आरु अस्मद्व्यं हळा॑ अस्यतु सुमतिमिद्वयमस्या॑ वृणीमह॥ ४॥

4. *Tveṣam vayam rudram yajñasādham vaṅkum kavimavase ni hvayāmahe. Āre asmad daivyam helo 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.

दिवा॑ वराहमरुषं कपर्दिनं त्वषं रूपं नमस् नि ह्यामह।  
हस्त बिभ्रद्वजा॑ वायाणि॑ शम् वर्म॑ च्छुदिरस्म॑यं यंसत॥ ५॥

5. *Divo varāhamaruṣam kapardinam tveṣam rūpam namasā ni hvayāmahe. Haste bibhrad bhesajā vāryāṇi śarma varma cchardirasmabhyam yamṣat.*

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 मरुतामुच्यत् वचः स्वादाः स्वादीया रुद्राय वधनम् ।  
रास्वा च ना अमृत मत्भाजनं त्मने ताकाय तनयाय  
मृळ ॥ ६ ॥

6. *Idam pitre marutāmucyate vacah svādoh svādīyo rudrāya vardhanam. Rāsvā ca no amṛta marta-bhojanam tmane tokāya tanayāya mr̥la.*

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 अभक्तं मा नु 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 vadhiḥ pitaram mota mātaram mā nah priyāstanvo rudra rīriṣah.*

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 नस्ताकं तनय मा न आया मा ना गाषु मा ना अश्वषु  
रीरिषः । वीरान्मा ना रुद भामिता वधीहविष्मन्तः सदमित्त्वा  
हवामह ॥ ८ ॥

8. *Mā nastoke tanaye mā na āyau mā no goṣu mā  
no aśveṣu rīriṣah. Virān mā no rudra bhāmito  
vadhīrhaviṣmantah 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.

उपत्स्तामान्पशुपा इवाकरं रास्वा पितमरुतां सुमन्मस्म ।  
भद्रा हि त्सुमतिमृक्यत्तमाथा व्यमव इत्तवृणीमह ॥ ९ ॥

9. *Upa te stomān paśupā ivākaram rāsva pitarmarutām sumnamasme. Bhadrā hi te sumatirmṛlayattamāthā 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.

आरत्तगान्धमुत पूरुषघ्नं यद्वीर सुमन्मस्म त अस्तु । मृला  
च ना अधि च बूहिद्वाधा च नः शम यच्छद्विबहोः ॥ १० ॥

10. *Āre te goghnamuta pūruṣaghnaṁ kṣayadvīra sumnamasme te astu. Mṛlā ca no adhi ca brūhi devādhā ca nah 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  
मरुत्वान्। ता मित्रा वरुणा मामहन्तामदितिः सिन्धुः  
पृथिवी उत द्याः ॥ ११ ॥

11. *Avocāma namo asmā avasyavah śr̄notu no havam  
rudro marutvān. Tanno mitro varuṇo māma-  
hantām aditiḥ sindhuḥ pr̄thivī 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 तु मित्रस्य वरुणस्याग्नः ।  
आपा द्यावापृथिवी अन्तरि तं सूय' आत्मा जगतस्तु-  
स्थुषेष्व ॥ १ ॥

- 
1. *Citram devānām udgād anīkam cakṣurmitrasya  
varuṇasyāgnēh. Āprā dyāvāprthivī antarikṣam  
sūrya ātmā jagatastasthuṣaśca.*

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.

सूर्या॑ द्रुवीमुषसुं राचमान्॒ मया॒ न याषाम्॒ भ्यति प॒श्चात् ।  
यत्रा॒ नरा॒ दव्यन्ता॒ युगानि॒ वितन्व॒त पति॒ भुदाय॒ भुदम् ॥ २ ॥

2. *Sūryo devīmuṣasam̄ rocamānām maryo na yoṣām  
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.

भुदा॒ अश्वा॑ हुरितः॒ सूर्यस्य॒ चित्रा॒ एतग्वा॒ अनुपाद्यासः॒ ।  
नमस्यन्ता॑ दिव॒ आ॒ पृष्ठमस्थुः॒ परि॒ द्यावोपृथिवी॒ यन्ति॒  
सृद्यः॒ ॥ ३ ॥

3. *Bhadrā aśvā haritah sūryasya citrā etagvā  
anumādyāsaḥ. Namasyanto diva ā pṛsthamas-  
thuh pari dyāvāprthivī yanti sadyah.*

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.

तस्यैस्य दवत्वं तन्महित्वं मध्या कतुविततं सं जभार ।  
यददयुक्त हरितः सधस्थादादात्री वासस्तनुत सिमस्म ॥ ४ ॥

4. *Tat sūryasya devatvam tanmahitvam madhyā kartorvitataṁ sam jabhāra. Yadedayukta haritah sadhasthādādrātī 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 । सूर्यो रूपं कृष्णुत द्यारुपस्थ ।  
अनन्तमन्यदुशदस्य पाजः कृष्णमन्यद्वरितः सं भरन्ति ॥ ५ ॥

5. *Tanmitrasya varuṇasyābhicakṣe sūryo rūpam kṛṣṇute dyorupasthe. Anantamanyad ruśadasya pājah kṛṣṇamanyaddharitah sam 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 निरवद्यात् ।  
त ग मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत  
द्याः ॥ ६ ॥

6. *Adyā devā uditā sūryasya nirañhasah pipṛtā niravadyāt. Tanno mitro varuṇo māmahantām-aditih 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 बृहिरिव प वृज्ज स्तामौ इयम्यभियव वातः ।  
यावभगाय विमदाय जायां सनाजुवा न्युहतू रथन ॥ १ ॥

1. *Nāsatyābhyaṁ barhiriva pra vṛñje stomāñ iyarmyahriyeva vātah. Yāvarbhagāya vimadāya jāyāṁ 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.

वीक्लुपत्यभिराशुहमभिवा दुवानां वा जूतिभिः शाशदाना ।  
तदासंभा नासत्या सुहस्त्रमाजा युमस्य पुधनं जिगाय ॥ २ ॥

2. *Vīlupatmabhirāśuhemabhirvā devānāṁ vā jūti-bhiḥ 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.

तुग्रा ह भुज्युमश्विनादमघ रयिं न कश्चिन्ममृवाँ अवाहा॒ः ।  
तमूहथुनाभिरात्मन्वतीभिरन्तरि पुद्धिरपादकाभिः ॥ ३ ॥

3. *Tugro ha bhujyum aśvinodameghe rayim na kaścin-mamryāñ avāhāḥ. Tam ūhathur-nau-bhir-ātmanvatibhir-antarikṣaprudbhīr-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.

तिस्त्रः पुस्त्रिरहात्तिवजद्धिनासत्या भुज्युमूहथुः पतङ्गः ।  
सुमुदस्य धन्वं ादस्य पारत्रिभी रथः शतपद्धिः घळश्वः ॥ ४ ॥

4. *Tisrah kṣapas-trir-ahātivrajadbhir-nāsatyā bhujyum-ūhathuh pataṅgaiḥ. Samudrasya dhanvannārdrasya pāre tribhī rathaī śatapadbhiḥ ṣalaśvaiḥ.*

Ashwins, 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 अगभ्यं समुद्रं ।  
यदश्विना ऊहथुभुज्युमस्तं शतारित्रां नावमातस्थि-  
वांसम् ॥५॥

5. *Anārambhaṇe tad-avīrayethām-anāsthāne agrabhaṇe samudre. Yad-aśvinā ūhathur bhujyum-astāṁ śatāritrāṁ nāvam-ātasthivāṁsam.*

Ashwins, 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 दुदथुः श्वतमश्वमघाश्वाय शश्वदित्स्वस्ति ।  
तद्वां दात्रं महि कीतन्यं भूत्पद्वा वाजी सदुमिद्व्या  
अयः ॥६॥

6. *Yamaśvinā dadathuh śvetamaśvamaghāśvāya śāśvadit svasti. Tad vāṁ dātraṁ mahi kīrtenyāṁ bhūt paidvo vājī sadamiddhavyo aryah.*

Ashwins, 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 स्तुवत् पञ्जियाय कृ गीवत् अरदत् पुरांन्धिम् ।  
कारात्तराच्छफादश्वस्य वृष्णः शतं कुम्भाँ असिञ्चत्  
सुरायाः ॥ ७ ॥

7. *Yuvam̄ narā stuvate pajriyāya kakṣīvate aradatam̄ purāñdhim. Kārotarāc-chaphād-aśvasya vṛṣṇah  
śatam̄ kumbhāñ asiñcataṁ surāyāh.*

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 अधत्तम् ।  
ऋबीसु अत्रिमश्विनावनीतमुिन्यथुः सवगणं स्वस्ति ॥ ८ ॥

8. *Himenāgnim̄ ghrāmsam-avārayethām̄ pitumatīm-  
ūrjam-asmā adhattam. Rbīse atrim- aśvināvanī-  
tam-unninyathuh sarvaganaṁ 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.

परावतं नासत्यानुदथामुच्चाबुध्नं चकथुजिह्वारम ।  
र गापा न पायनाय राय सहस्राय तृष्णत् गातमस्य ॥ ९ ॥

9. *Parāvataṁ nāsatyā nudethām-uccābudhnāṁ cakrathurjihmavāram. Kṣarannāpo na pāyanāya rāye sahasrāya trṣyate gotamasya.*

Ashwins, high-priests of nature and truth, light 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.

जुजुरुषा नासत्यात् वृविं पामुच्चतं द्वापिमिकु च्यवानात् ।  
पातिरतं जहितस्यायुद्स्त्रादित्पतिमकृणुतं कृनीनाम ॥ १० ॥

10. *Jujuruṣo nāsatyota vavrim prāmuñcatam drāpi-miva cyavānāt. Prātiratam jahitasyāyurdasrādit patimakṛṇutam kanīnām.*

Ashwins, 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 नर शंस्यं राध्यं चाभिष्टिम ासत्या वर्णथम ।  
यद्विद्वांसा निधिमिवाप्गृ हुमुद्दशतादूपथुवन्दनाय ॥ ११ ॥

11. *Tad vāṁ narā śāṁsyāṁ rādhyāṁ cābhishṭimannāsatyā varūtham. Yad vidvāṁsā nidhimivāpāgūlhamud 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 सुनय दंस उगमाविष्कृणामि तन्यतुन वृष्टिम ।  
दृध्यडङ्हु यन्मध्वाथवृणा वामश्वस्य शीष्णा प यदीमु-  
वाच ॥ १२ ॥

12. *Tad vāṁ narā sanaye daṁsa ugramāviṣkṛnomi tanyaturna vṛṣṭim. Dadhyān ha yanmadhvā-tharvaṇo vā maśvasya sīrṣṇā 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.

अजाहवी गासत्या कुरा वां मुह यामन्पुरुभुजा पुरन्धिः ।  
श्रुतं तच्छासुरिव वधिमत्या हिरण्यहस्तमश्विनावद-  
त्तम ॥ १३ ॥

13. *Ajohavīnnāsatyā karā vāṁ mahe yāman puru-bhujā purandhiḥ. Śrutam tacchāsuriva vadhrimatyā hiranyahastam-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.

आस्न वृक्षस्य वर्तिकामभीक्युवं नरा नासत्यामुमुक्तम ।  
उता कविं पुरुभुजा युवं हृ कृपमाणमकृणुतं विच ॥ १४ ॥

14. *Āsno vṛkasya vartikāmabhīke yuvam narā nāsatyā mumuktam. Uto kavim purubhujā yuvam ha kṛpamāṇam-akṛṇutam 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.

चरित्रं हि वरिवाच्छदि पृणमाजा खुलस्य परितकम्यायाम ।  
सद्या जङ्घामायसीं विश्पलाय धनं ह्रित सत्र पत्यध-  
त्तम ॥ १५ ॥

15. *Caritram hi verivācchedi parṇamājā khelasya  
paritakmyāyām. Sadyo jaṅghāmāyastī viśpa-  
lāyai 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.

शतं मषान्वृक्य च दानमृजाश्वं तं पितान्धं चकार । तस्मा  
अ गी नासत्या विच उ आधत्तं दस्त्रा भिषजावन् वन ॥ १६ ॥

16. *Śatam meṣān vṛkye cakṣadānam-ṛjrāśvam tam  
pitāndham cakāra. Tasmā akṣī 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 वां रथं दुहिता सूर्यस्य काष्ठवातिष्ठदवत्ता जयन्ती ।  
विश्वं दुवा अन्वमन्यन्त हृद्धिः समु श्रिया नासत्या  
सचथ ॥ १७ ॥

17. *Ā vām ratham 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.

यदयातं दिवादासाय वृतिभरद्वाजायाश्विना हयन्ता ।  
रुवदुवाह सच्चना रथा वां वृषभश्च शिंशुमारश्च युक्ता ॥ १८ ॥

18. *Yadayātam divodāsāya vartir-bharadvājāyāśvinā hayantā. Revad-uvāha sacano ratho vāṁ vṛṣabhaśca śimśumāraśca 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.

रुयिं सुत्रं स्वप्त्यमायुः सुवीर्यं नासत्या वहन्ता । आ जह्नावीं समन्साप वाजस्त्रिरहा भागं दधतीमयातम् ॥ १९ ॥

19. *Rayim sukṣatram svapatyam-āyuh suvīryam nāsatyā vahantā. Ā jahnāvīm samanasopa vājaistrirahno bhāgam 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 सुगभिनक्तमूहथु रजाभिः ।  
विभिन्दुना नासत्या रथन् वि पवतां अजरयू अयातम् ॥ २० ॥

20. *Parivisṭam jāhuṣam viśvataḥ sīṁ sugebhirkakta-mūhathū rajobhiḥ. Vibhindunā nāsatyā rathena vi parvatān 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.

एकस्या॑ वस्तारावतं॒ रणाय॑ वशमश्विना॒ सुनय॑ सुहस्त्रा॑ ।  
निरहतं॒ दुच्छुना॒ इन्द्रवन्ता॒ पृथुश्रवसा॒ वृषणा॒ वरातीः ॥ २१ ॥

21. *Ekasyā vastor-āvatam̄ raṇāya vaśam-aśvinā sanaye sahasrā. Nirahatam̄ ducchunā indravantā pr̄thuśravaso vṛṣanāvarātīḥ.*

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.

शरस्य॑ चिदाचृत्कस्यावतादा॒ नीचादुच्चा॒ चकथुः॑ पातव॑ वा॑ः ।  
शयव॑ चि॒ आसत्या॑ शचीभिजसुरय॑ स्तर्य॑ पिष्पथुगाम ॥ २२ ॥

22. *Śarasya cidārcatkasyāvatādā nīcāduccā cakra-thuḥ pātave vāḥ. Śayave cinnāsatyā śacībhrijasuraye staryam̄ 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.

**अवस्थृत स्तुवत् कृष्णियाय ऋजूयत् नासत्या शचीभिः ।  
पशुं न नष्टमिव दशनाय विष्णाप्वं ददथुविश्वकाय ॥ २३ ॥**

23. *Avasyate stuvate kṛṣṇiyāya rjūyate nāsatyā śacībhiḥ. Paśum na naṣṭamiva darśanāya viṣṇāpvam 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.

**दश् रात्रीरशिवना नव द्यूनवनद्धं शनथितमप्स्वन्तः ।  
विपुतं रभमुदनि पवृक्तमुन्यथुः साममिव स्तुवण्ट ॥ २४ ॥**

24. *Daśa rātrīr-aśivenā nava dyūn-avanaddham  
śnathitam-apsvantah. Viprutam rebham-udani  
pravrktam-unnyayathuh somamiva sruvena.*

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 दंसांस्यश्विनाववाच्मस्य पतिः स्यां सुगवः सुवीरः ।  
उत पश्य शनुवन्दीघमायुरस्तमिवज्जरिमाणं जगम्याम ॥ २५ ॥

25. *Pra vāṁ dāṁśāṁsyāśvināvavocamasya patiḥ syāṁ sugavaḥ suvīrah. Uta paśyann aśnuvan dīrgham-āyurastam-ivejjarimāṇam 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 पत्रा हाता विवासत वाम ।  
बहिष्मती रातिविश्रिता गीरिषा यातं नासृत्याप वाजः ॥ १ ॥

1. *Madhvah somasyāśvinā madāya pratno hotā vivāsate vām. Barhiṣmañ rātirviśritā gīriṣā yātarā nāsatyopa vājaih.*

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 विशो आजिगाति ।  
यन् गच्छथः सुकृता दुराणं तने नरा वृतिरस्मभ्यं यातम ॥ २ ॥

2. *Yo vām-aśvinā manaso javīyān rathah svaśvo viśa  
ājigāti. Yena gacchathah sukṛto duroṇam  
tena narā vartir-asmabhyam 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 नरवंहसः पाञ्चजन्यमृबीसादत्रिं मुञ्चथा गुणनं ।  
मिनन्ता दस्यारशिवस्य माया अनुपूर्वं वृषणा चाद-  
यन्ता ॥ ३ ॥

3. *Rṣim narāvañhasah pāñcajanyam-rbīsād-atrīm  
muñcatho ganena. 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 demons 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 गृ हमश्विना दुरवृक्षिं नरा वृषणा रुभमप्सु ।  
सं तं रिणीथा विपुतं दंसाभिन वां जूयन्ति पृव्या कृतानि ॥ ४ ॥

4. *Aśvam na gūlham-aśvinā durevair-ṛṣim narā  
vr̥ṣanā rebhamapsu. Sam tam riṇītho viprutam  
daṁsobhirna 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 नित्रहतरुपस्थि सूर्यं न दस्ता तमसि फ्रियन्तम् ।  
शुभ रुक्मं न दशतं निखातुमुदूपथुरश्विना वन्दनाय ॥ ५ ॥

5. *Suṣupvāṁsam na nir-ṛterupasthe sūryam na  
dasrā tamasi kṣiyantam. Šubhe rukmam na  
darśatam 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 पज्जियणं कु गीवता नासत्या परिज्मन ।  
शुफादश्वस्य वाजिना जनाय शृतं कुम्भाँ अस्मिज्ज्वतं  
मधूनाम ॥ ६ ॥

6. *Tad vām narā śamsyam pajriyeṇa kakṣīvatā nāsatyā parijman. Śaphadaśvasya vājino janāya śatam kumbhān asiñcatam madhūnām.*

Ashwins, 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 चित्पितृष्ठद दुराण पतिं जूयन्त्या अश्विनाव-  
दत्तम ॥ ७ ॥

7. *Yuvam narā stuvate kṛṣṇiyāya viṣṇāpvaṁ dada-thuriśvakāya. Ghosāyai cit pitṛṣade duroṇe patim jūryantyā aśvināvadattam.*

Ashwins, 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 herdswoman growing old provide a caretaker.

युवं श्यावाय् रुशतीमदत्तं महः गाणस्याश्विना कणवाय ।  
प्रवाच्यं तद वृषणा कृतं वां य गाषुदायु श्रवा अध्य-  
धत्तम ॥ ८ ॥

8. *Yuvam̄ śyāvāya ruśatīm-adattam̄ mahah kṣoṇa-syāśvinā kaṇvāya. Pravācyam̄ tad vṛṣanā kṛtam̄ vām̄ yannāṛṣadāya 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.

पुरु वर्पास्यश्विना दधाना नि प्रदव ऊहथुराशुमश्वम ।  
सुहस्रसां वाजिनमपतीतमहिहनं श्रवस्यं॑ तरुत्रम ॥ ९ ॥

9. *Purū varpāṁsyāśvinā dadhānā ni pedava ūhathur-āśumaśvam. Sahasrasāṁ vājinamapratitam-ahihanaṁ śravasyam̄ 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 सदनं रादस्याः ।  
यद्वां प्रजासा अश्विना हवन्त यातमिषा च विदुष च  
वाजम ॥ १० ॥

10. *Etāni vāṁ śravasyā sudānū brahmāṅgūṣām  
sadānam rodasyoh. Yad vāṁ 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 वाज्ञं विपाय भुरणा रदन्ता ।  
अगस्त्यं बह्यणा वावृधाना सं विश्पलां नासत्यारिणी-  
तम् ॥ ११ ॥

11. *Sūnornmānenāśvinā gṛṇānā vājam viprāya bhuraṇā radantā. Agastye brahmaṇā vāvṛdhānā sam viśpalām 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.

कुहु यान्ता सुष्टुतिं काव्यस्य दिवा नपाता वृषणा शयुत्रा ।  
हिरण्यस्यव कलशं निखातमुदूपथुदशम अश्विनाहन् ॥ १२ ॥

12. *Kuha yāntā susṭutim kāvyasya divo napātā vṛṣanā  
śayutrā. Hiranyasyeva kalaśam 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 जरन्तुं पुनृयुवानं चकथुः शचीभिः ।  
युवा रथं दुहिता सूर्यस्य सुहश्रिया नासत्यावृणीत ॥ १३ ॥

13. *Yuvam cyavānamāśvinā jarantam punaryu-  
vānam cakrathuh śacībhīḥ. Yuvo ratham duhitā  
suryasya 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 तुग्राय पूर्वभिरवः पुनमन्यावभवतं युवाना ।  
युवं भुज्युमर्णसा निः समुदाद्विभिरस्तुत्रहृजभिरश्वः ॥ १४ ॥

14. *Yuvam tugarāya pūrvyebhirevaiḥ punarman-  
yāvabhavatam yuvānā. Yuvam bhujyumarṇaso  
niḥ samudrād vibhirūhathurrjrebhiraśvaiḥ.*

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 समुद्रमव्यथिजग्न्वान ।  
निष्टमूहथुः सुयुजा रथेन मनाजवसा वृषणा स्वस्ति ॥ १५ ॥

15. *Ajohavīdaśvinā taugryo vām prolhah samudramavyathir-jaganvān. Niṣṭamūhathuh suyujā rathena manojavasā vṛṣanā 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 वृक्षस्य ।  
वि ज्युषा ययथुः सान्वद'जातं विष्वाचा' अहतं  
विषण ॥ १६ ॥

16. *Ajohavīdaśvinā vartikā vāmāsno yat sīmamuñcataṁ vṛkasya. Vi jayuṣā yayathuh sānvadrerjātāṁ visvāco 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.

शुतं मृषान्वृक्ष्य मामहानं तमः पणीतुमशिवन पित्रा ।  
आ गी ऋज्ञाश्व अश्विनावधत्तं ज्यातिरन्धाय चकथु-  
विच ॥ १७ ॥

17. *Śatam meṣān vṛkye māmahānam tamah pranītamaśivena pitrā. Ākṣi rjrāśve aśvināvadhattam jyotirandhāya cakrathurvivicakṣe.*

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.

शुनमन्धाय भरमह्यत्सा वृक्षीरश्विना वृषणा नरति ।  
जारः कनीनङ्गव च दान ऋज्ञाश्वः शतमकं च मृषान ॥ १८ ॥

18. *Śunamandhāya bharamahvayat sā vṛkīraśvinā vṛṣaṇā nareti. Jāraḥ kanīna iva cakṣadāna rjrāśvah 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.

मही वामूतिरश्विना मया\_भूरुत स्नामं धिष्ण्या सं रिणीथः ।  
अथा युवामिदह्वयुत्पुरन्धरागच्छतं सीं वृषणा\_ववाभिः ॥ १९ ॥

19. *Mahī vāmūtiraśvinā mayobhūruta srāmam  
dhiṣṇyā sam riṇīthah. Athā yuvāmidahvayat  
puraṁdhir-āgacchataṁ sīṁ vr̄ṣaṇāvavobhīḥ.*

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.

अधेनुं दस्त्रा स्तर्यै\_ विषक्तामपिन्वतं शयव अश्विना\_ गाम ।  
युवं शाचीभिविमदाय जायां न्यूहथुः पुरुमित्रस्य  
याषाम ॥ २० ॥

20. *Adhenum dasrā staryam viṣaktām-apinvataṁ  
śayave aśvinā gām. Yuvam śacibhir-vimadāya  
jāyam nyūhathuh purumitrasya yoṣam.*

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.

यवं वृक्णाश्विना वपन्तषं दुहन्ता मनुषाय दस्त्रा ।  
अभि दस्युं बकुरणा धमन्तारु ज्यातिश्चकथुरायाय ॥ २१ ॥

21. *Yavam vr̄kenāśvinā vapanteṣam duhantā-ma-  
nuṣaya dasrā. Abhi dasyum bakurenā 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.

आथवणायाश्विना दधीचं श्वं शिरः पत्यरयतम् ।  
स वां मधुप वाचदृतायन्त्वाष्टं यहस्त्रावपिकं यं वाम ॥ २२ ॥

22. Ātharavanāyāśvina dadhīce'śvyam śirah pratyai-rayatam. Sa vām madhu pra vocadṛtāyan 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 चकं वां विश्वा धिया अश्विना पावतं  
म । अस्म रुयिं नासत्या बृहन्तमपत्यसाचं श्रुत्यं ररा-  
थाम ॥ २३ ॥

23. Sadā kavī sumatimā cake vām viśvā dhiyo aśvinā  
prāvatam me. Asme rayim nāsatyā bṛhantamapa-  
tyasācam śrutyam 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 अदत्तम् ।  
त्रिधा हृश्यावमश्विना विकस्तमुज्जीवसे एरयतं सुदानू ॥ २४ ॥

24. *Hiranyahastamaśvinā rarāṇā putram 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 पूर्वाण्यायवा वाचन । ब्रह्म  
कृपन्ता वृषणा युवभ्यां सुवीरासा विदथ्रमा वदम ॥ २५ ॥

25. *Etāni vāmaśvinā vīryāni pra pūrvyānyāyavo'-vocan. Brahma kṛṇvanto vrṣaṇā yuvabhyām suvīrāso 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 रथा॑ अश्विना श्युनपत्त्वा सुमृळीकः स्ववाँ  
यात्ववाङ् । या मत्यस्य मनसा॒ जवीयान्त्रिवन्धुरा॒ वृषणा॒  
वातरंहः ॥ १ ॥

1. Ā vāṁ ratho aśvinā śyenapatvā sumṝlīkah svavāñ yātvarvāñ. Yo martyasya manaso javīyān tribandhuro vṛṣaṇā vātarāṁhāḥ.

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.

त्रिवन्धुरण॑ त्रिवृता॒ रथेन त्रिचकण॑ सुवृता॒ यात्मवाक ।  
पिन्वतं गा॒ जिन्वत्मवता॒ ना॒ वृधयत्मश्विना॒ वीरमस्म ॥ २ ॥

2. Tribandhureṇa trivṛtā rathena tricakreṇa suvṛtā yātamarvāk. Pinvantam gā jinvatamarvato novardhayatamaśvinā 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.

प्रवद्यामना॒ सुवृता॒ रथेन॒ दस्त्राविमं॒ शृणुतं॒ श्ल कृपदः॑ ।  
किमङ्गवां॑ पत्यवर्ति॑ गमिष्ठाहुविपासा॒ अश्विना॒ पुराजाः॑ ॥ ३ ॥

3. Pravadyāmanā suvṛtā rathena dasrāvimapūrṇatum ślokamadreh. Kimaṅga vāṁ pratayavartim 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 श्युनासा॑ अश्विना॒ वहन्तु॒ रथं॒ युक्तासा॑ आशवः॒  
पतङ्गाः॑ । य असुरा॑ दिव्यासा॒ न गृधा॑ अभि॑ पया॑ नासत्या॑  
वहन्ति॑ ॥४॥

4. Ā vām śyenāso aśvinā vahantu rathe yuktāsa  
āśavah pataṅgāḥ. Ye apturo divyāso na grdhraḥ  
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 वां॑ रथं॒ युवतिस्तिष्ठदत्र॑ जुष्ट्वी॑ नरा॑ दुहिता॑ सूर्यस्य॑ ।  
परि॑ वामश्वा॑ वपुषः॑ पतङ्गा॑ वया॑ वहन्त्वरुषा॑ अभीक॑ ॥५॥

5. Ā vām ratham yuvatistisṭhadatra juṣṭvī narā  
duhitā sūryasya. Pari vāmaśva vapusah 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 दुःसनाभिरुद्भं दस्त्रा वृषणा शचीभिः ।  
निष्टाग्रं पारयथः समुद्रात् पुनश्च्यवानं चकथुयुवानम् ॥ ६ ॥

6. *Ud vandanamairataṁ daṁsanābhiringudrebham  
dasrā vr̄ṣaṇā śacībhiḥ. Niṣṭaugryam pārayathah  
samudrāt punaścyavānām 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 तु समूजमानमश्विनावधत्तम् ।  
युवं कण्वायापिरिसाय च तुः पत्यधत्तं सुष्टुतिं जुजुषाणा ॥ ७ ॥

7. *Yuvamatraye'vanītāya taptamūrjamomānamama-  
śvināvaddhattam. Yuvam kāṇvāyāpi riptāya ca-  
ksuh pratyadhattam susṭutim jujuṣānā.*

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 श्यव' नाधितायापि-नवतमश्विना पूर्वाय।  
अमुञ्चतं वतिकामंहसा निः पति जङ्गं विश्पलाया  
अधत्तम ॥ ८ ॥

8. *Yuvam dhenum śayave nādhitāyāpinvata-maśvinā pūrvyāya. Amuñcatam vartikāmam-haso niḥ prati jaṅghām 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 इन्द्रजूतमहिनमश्विनादत्तमश्वम ।  
जाहूत्रमया अभिभूतिमुंगं सहस्रसां वृषणं वीडवङ्गम ॥ ९ ॥

9. *Yuvam śvetam pedava indrajūtamahihanamaśvinādattamaśvam. Johūtramaryo abhibhūtimugram sahasrasām vṛṣaṇām 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 नाधमानः ।  
आ नु उप वसुमता रथेन गिरो जुषाणा सुविताय यातम ॥ १० ॥

10. *Tā vām 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 श्युनस्य जर्वसा नूतननास्म यातं नासत्या सुजाषाः ।  
हव् हि वामशिवना रातहृव्यः शश्वत्तमाया॑ उषसा॒  
व्यृद्धा॑ ॥ ११ ॥

11. *Ā śyenasya javasā nūtanenāśme yātam nāsatyā sajōṣāḥ. Have hi vāmaśvinā rātahavyah śāsvattamāyā 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 युज्जियं जीवस' हुव ।  
सुहस्रकतुं वृनिं शतद्वसुं श्रुष्टीवानं वरिवाधामुभि  
पर्यः ॥ १ ॥

1. *Ā vām rathām purumāyām manojuvām jīrāśvām yajñiyām jīvase huve. Sahasraketum vaninām śatadvasum śruṣṭivānām varivodhāmabhi prayah.*

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.)

ऊर्ध्वा धीतिः पत्यस्य पयामन्यधायि शस्मन्त्समयन्त आ  
दिशः। स्वदामि घर्म पति यन्त्यूतय आ वामूजानी रथमश्वि-  
नारुहत ॥ २ ॥

2. *Ūrdhvā dhītiḥ pratyasya prayāmanyadhāyi śasmantsamayanta ā diśah. Svadāmi gharmaṁ prati yantyūtaya ā vāmūrjānī rathamaśvināru-hat.*

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 यन्मिथः पस्पृधानासा अग्रमत शुभ मुखा अमिता जायवा-  
रण । युवारहं पवृण चक्कित् रथा यदश्विना वहथः सुरिमा  
वरम ॥ ३ ॥

3. *Sam yanmithah pasprdhānāso agmata śubhe makhā amitā jāyavo raṇe. Yuvoraha pravaṇe cekite ratho yadaśvinā vahathah 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 स्वयुक्तिभिनवहन्ता पितृभ्य  
आ । यासिष्टं वृतिवृषणा विजन्यं दिवादासाय महि चति  
वामवः ॥ ४ ॥

4. *Yuvam bhujyum bhuramāṇam vibhigataṁ svayuktibhirnivahantā pitṛbhya ā. Yāsiṣṭam vartirvṛṣaṇā vijenyam 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 वाणी यमतुरस्य शाध्यम ।  
आ वां पतित्वं सख्याय जग्मुषी याषावृणीत जन्या युवां  
पती ॥ ५ ॥

5. *Yuvoraśvinā vapusē yuvāyujam ratham vāñī yematurasya śardhyam. Ā vāṁ patitvam sakhyāya jagmuṣī yoṣāvṛṇīta jenyā yuvāṁ 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 रूभं परिषूतरुष्यथा हिमन् धर्मं परितस्ममत्रय ।  
युवं शश्यारक्वसं पिप्यथुगवि पदीघण् वन्दनस्तायायुषा ॥ ६ ॥

6. *Yuvam̄ rebham̄ pariṣṭeruruṣyatho himena  
gharmam̄ paritaptamatraye. Yuvam̄ śayorava-  
saṁ pipyathurgavi pra dīrgheṇa 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 निक्रहतं जरुप्यया रथं न दस्ता करुणा  
समिन्वथः । अत्रादा विपं जनथा विपन्यया पवामत्र विधृत  
दुसना भुवत ॥ ७ ॥

7. *Yuvam̄ vandanam̄ nr̄rtam̄ jaranyayā ratham̄ na  
dasrā karaṇā saminvathah. Kṣetrādā vipram̄  
janatho vipanyayā pra vāmatra vidhate damsanā  
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.

अगच्छतं कृपमाणं परावति पितुः स्वस्य त्यजसा  
निबाधितम् । स्ववतीरित ऊतीयुवारहं चित्रा अभीकं  
अभव भिष्टयः ॥ ८ ॥

8. *Agacchatam kṛpamāṇam parāvati pituḥ svasya  
tyajasā nibādhitam. Svarvatīrita ūtīryuvoraha  
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 कारपन्मद् सामस्याशिजा हुवन्यति ।  
युवं दधीचा मन् आ विवासुथा था शिरः पति वामश्वं  
वदत ॥ ९ ॥

9. *Uta syā vām madhuman-makṣikārapanmade  
somasyauśijo huvanyati. Yuvam dadhīco mana ā  
vivāsatho'thā śirah prati vāmaśvyam 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 पृद्वं पुरुवारमश्विना स्पृधां श्वतं तरुतारं दुवस्यथः ।  
शयरभिद्युं पृतनासु दुष्टरं चक्रत्यमिन्दमिव चषणी-  
सहम् ॥ १० ॥

10. *Yuvam̄ pedave puruvāramāśvinā spr̄dhām̄ śvetam̄ tarutāram̄ duvasyathah̄. Śaryairabhi-dyum̄ pṛta-nāsu duṣṭaram̄ carkṛtyam-indramiva carṣanīsa-ham.*

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 राधृद्वात्राश्विना वां का वां जाष उभयाः ।  
कथा विधृत्यपचताः ॥ १ ॥

1. *Kā rādhaddhotrāśvinā vāṁ ko vāṁ joṣa ubhayoh.  
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.)

विद्वांसाविहुरः पृच्छदविद्वानित्थापरा अच्चताः ।  
नूचि तु मत अकाँ ॥ २ ॥

2. *Vidvāṁśāvid durah prcchedavidvānitthāparo acetāh. 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 ।  
पाचृद्वयमाना युवाकुः ॥ ३ ॥

3. *Tā vidvāṁśā havāmahe vām tā no vidvāṁśā manma vocetamadya. Prārcad dayamāno yuvākuh.*

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 पाक्याऽ न द्रवान्वषट्कृतस्यादभुतस्य दस्त्रा ।  
पातं च सह्यसा युवं च रभ्यसा नः ॥ ४ ॥

4. *Vi prcchāmi pākyā na devān vaṣatkṛtasyād-bhutasya dasrā. Pātam ca sahyaso yuvām ca rabhyaso nah.*

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 घाष् भृगवाण् न शाभ् यया॑ वाचा॒ यजति॑ पज्जिया॒  
वाम् । पष्ट्युन् विद्वान् ॥५॥

5. *Pra yā ghoṣe bhṛgavāne 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 तकवानस्याहं चिद्धि॒ रिरभाश्विना॒ वाम् ।  
आ॒ गी॒ शुभस्पती॒ दन् ॥६॥

6. *Śrutam̄ gāyatram̄ takavānasyāham̄ 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.

युवं॒ ह्यास्तं॒ मुहा॒ रन्॒ युवं॒ वा॒ यज्ञिरततं॒ सतम् ।  
ता॒ ना॒ वसू॒ सुगापा॒ स्यातं॒ पातं॒ ना॒ वृक्कादधाया॒ः ॥७॥

7. *Yuvam̄ hyāstam̄ maho ran yuvam̄ vā yanniratataṁsatam. Tā no vasū sugopā syātām pātām no vṛkādaghaḥyoh.*

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 कस्मै धातमृश्यमित्रिणं ना माकुत्रा ना गृहभ्या धनवा  
गुः । स्तनाभुजा अशिश्वीः ॥ ८ ॥

8. *Mā kasmai dhātamabhyamitrine no mākutrā no grhebhyo dhenavo guḥ. Stanābhujō aśīsvih.*

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.

दुहीयन्मित्रधितय युवाकुराय च ना मिमीतं वाजवत्य ।  
इष च ना मिमीतं धनुमत्य ॥ ९ ॥

9. *Duhīyan mitradhitaye yuvāku rāye ca no mimītam vājavatyai. Iṣe ca no mimītam 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.

अशिवनारसनं रथमनश्वं वृजिनीवताः ।  
तनाहं भूरि चाकन ॥ १० ॥

10. *Aśvinorasanam rathamanaśvam vājinīvatoh.  
Tenāham 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 स॒मह मा तनू॒ह्यात् जना॑ँ अनु॑ ।  
सा॒मपयं सु॒खा रथः ॥ ११ ॥

11. *Ayam samaha mā tanūhyāte janāñ anu.  
Somapeyam sukho rathah.*

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.

अ॒ध स्वप्रस्य निवि॒द भुञ्जतश्च रुवतः ।  
उभा ता बस्त्रि॑ नश्यतः ॥ १२ ॥

12. *Adha svapnasya nirvide'bhuñjataśca 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*

कदित्था नृः पात्रं दवयतां श्रवद गिरा अङ्गिरसां तुरण्यन ।  
प यदानडविश् आ हृम्यस्यारु कंसत अध्वर यजत्रः ॥ १ ॥

1. *Kaditthā nṝn pātrām devyatām śravad giro aṅgirasām turānyan. Pra yadānadvīśā ā harm-yasyoru kramṣate adhvare 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.

स्तम्भीद्वा द्यां स धरुणं पुषायद्भुवाजाय दविणं नरा गा: ।  
अनु स्वजां महिषशच्च त् वां मनामश्वस्य परि मातरं  
गा: ॥ २ ॥

2. *Stambhīddha dyām sa dharunām pruṣāyadr-bhurvājāya draviṇām naro goḥ. Anu svajām mahiṣāścakṣata vrām menāmaśvasya pari mātaram 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 अद्वक्मरुणीः पूर्वं राट् तुरा विशामङ्गिरसामनु द्यून् ।  
त अद्वजं नियुतं तुस्तम्भद द्यां चतुष्पद् नयाय द्विपाद् ॥ ३ ॥

3. *Nakṣaddhavamaruṇīḥ pūrvyam rāṭ turo viśām-aṅgirasām-anu dyūn. Takṣad vajram niyutam tastambhad dyām 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 मदं स्वयं दा ऋतायापीवृत्तमुस्त्रियाणामनीकम् ।  
यद्व प्रसगं त्रिकुम्निवत्तदपु दुहा मानुषस्य दुरा वः ॥ ४ ॥

4. *Asya made svaryam dā ṛtāyāpīvṛtam-usriyānām-anikam. Yaddha prasarge trikakum-nivarta-dapa druho mānuṣasya duro vah.*

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 भुरुण्यू । शुचि  
यत्त रक्णं आयजन्त सबुदुघायाः पयं उस्त्रियायाः ॥ ५ ॥

5. *Tubhyam payo yat pitarāvanītāṁ rādhah sureta-sturane bhuranyū. 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.

अधु प जज्ञ तुरणिममत्तु प राच्यस्या उषसा न सूरः ।  
इन्दुयभिराष्ट्र स्वदुहव्यः स्तुवण सिञ्चञ्जरणाभि धाम् ॥ ६ ॥

6. *Adha pra jajñe taranirmamattu pra rocyasyā uśaso na sūrah. Induryebhirāṣṭa sveduhavyaiḥ sruveṇa siñcañjarañābhi 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 यद् वृन्धितिरप्स्यात्सूरा॑ अध्वर परि॒ राधना॑ गा॒ः ।  
यद्दृ॒ पृभासि॒ कृत्प्याँ॑ अनु॒ द्यूननविश पृश्विष्ट॒ तुराय॑ ॥७॥**

7. *Svidhmā yad vanadhitirapasyāt sūro adhvare pari rodhanā goḥ. Yaddha prabhāsi kṛtvyaān anu dyūnanarviše 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 husbandry or superfast travel try to do for the value of love, non-violence and yajna day in and day out.

**अष्टा महा॒ दिव आदा॒ हरी॒ इह॒ द्युम्ना॒ साहम॒ भि॒ याध्वा॒ न उत्सम॑ ।  
हरि॑ं यत्ते॒ मन्दिनं॒ दु॒ अन्वृथ॒ गारभस॒ मदिभिवा॒ ताप्यम॑ ॥८॥**

8. *Aṣṭā maho diva ādo harī iha dyumnāsāhamabhi yodhāna utsam. Harim yat te mandinam 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.)

त्वमायुसं पर्ति वतया गादिवा अश्मान्‌मुपनीतमृच्छा ।  
कुत्सायु यत्र पुरुहूत वन्वञ्जुष्णामनन्तः परियासि वधः ॥ ९ ॥

9. *Tvamāyasam̄ 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 चत्सूरस्तमसा अपीत्स्तमदिवः फलिंगं हृतिमस्य ।  
शुष्णास्य चित्परिहितं यदाजा' द्विवस्परि सुग्रथितं  
तदादः ॥ १० ॥

10. *Purā yat sūras-tamaso apītes-tamadriyah phaligam hetimasya. Śuṣṇasya cit parihitam yadojo divaspari sugrathitam tadādah.*

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 मही पाजसी अचक द्यावा गामा मदतामिन्द कर्मन् ।  
त्वं वृत्रमाशयानं सिरासु महा वजण सिष्वपा वराहुम् ॥ ११ ॥

11. *Anu tvā mahī pājasī acakre dyāvākṣāmā mada-tām-indra karman. Tvam vṛtramāśayā-nam sirāsu maho vajrena sisvapo 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.

त्वमिन्द नया याँ अवा नृन्तिष्ठा वातस्य सुयुजा वहिष्ठान ।  
यं त काव्य उशना मन्दिनं दाद वृत्रहणं पार्यं तत ।  
वज्रम् ॥ १२ ॥

12. *Tvamindra naryo yāñ avo nṛn tiṣṭhā vātasya suyujo vahisṭhān. 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 सूरा हुरिता रामया नृन्भरच्युकमतशा नायमिन्द ।  
पास्य पारं नवतिं नाव्यानामपि कुतमवत्या चञ्चून ॥ १३ ॥

13. *Tvam sūro harito rāmayo nṛn bharaccakra-metāśo nāyamindra. Prāsyā pāram navatim nāvyānāmapi 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-yajnics, across the ninety navigable streams and engage them in labour jobs like digging of wells and canals.

त्वं ना अस्या इन्द दुहणायाः पाहि वजिवा दुरितादभीक ।  
प ना वाजानुथ्या इ अश्वबुध्यानिष यन्धि श्रवस  
सूनृताय ॥ १४ ॥

14. *Tvam 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 तं अस्मत्सुमतिवि दसद्वाजप्रमहः समिषो वरन्ते ।  
आ ना भज मघवन्गाष्वया मंहिष्ठास्त सधुमादः स्याम ॥ १५ ॥

15. *Mā sā te asmat sumatirvi dasad vājapramahah samiṣo varanta. Ā no bhaja maghavan goṣvarya maṇhiṣṭhāste sadhamādah 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 हुषं भरध्वम ।  
दिवा अस्ताष्वसुरस्य वीररिषुध्यव मुरुता रादस्याः ॥ १ ॥

1. *Pra vah pāntam raghumanyavo'ndho yajñam rudrāya mīlhuṣe bharadhvam. Divo astoṣyasurasya vīrairiṣudhyeva maruto rodasyoh.*

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 पूर्वहृतिं वावृधध्या उषासानक्ता पुरुधा विदान ।  
स्तरीनात्कं व्युतं वसाना सूर्यस्य श्रिया सुदृशी हिरण्यः ॥ २ ॥

2. *Patnīva pūrvahūtim vāvrdhadhyā uṣasānaktā purudhā vidāne. Starīrnātkam vyutam̄ vasānā sūryasya śriyā sudṛśī hiranyaih.*

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 परिज्ञा वसुहा ममत्तु वाता अपां वृष्णवान ।  
शिशीतमि-दापवता युवं नस्त ग विश्वं वरिवस्यन्तु  
द्वावः ॥ ३ ॥

3. *Mamattu nah parijmā vasarhā mamattu vāto apām̄ vṛṣanyān. Śiśitam-indrāparvatā yuvam̄ 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 नपातमुपां कृणुध्वं प मातरा रास्मिनस्यायाः ॥ ४ ॥

4. *Uta tyā me yaśasā śvetanāyai vyantā pāntausijo huvadhyai. Pra vo napātamapāṁ kṛṇudhvam̄ pra mātarā 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 धाष्व शंसुमजुनस्य नंश।  
प वः पूष्ण दावन् आँ अच्छा वाचय वसुतातिमग्रः ॥५॥

5. *Ā vo ruvanyumauśijo huvadhyai ghoṣeva śam-samarjunasya namśe. Pra vah 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 नुः श्रातुरातिः सुश्रातुः सु त्रा सिन्धुरद्धिः ॥६॥

6. *Śrutiṁ me mitrāvaraṇā havemota śrutiṁ sadane viśvataḥ sīm. Śrotu nah śroturātiḥ suśrotuh 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 रातिगवां शता पृ यामेषु पज ।  
श्रुतरथ प्रियरथ दधानाः सद्यः पुष्टिं निरुन्धानासा  
अग्मन ॥ ७ ॥

7. *Stuṣe sā vāṁ varuṇa mitra rātirgavāṁ śatā prksa-yāmeṣu pajre. Śrutarathe priyarathe dadhānāḥ sadyah puṣṭim nirundhānāśo 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 सनम् नहुषः सुवीराः ।  
जना यः पूजभ्यो वाजिनीवानश्वावता रथिना महं  
सूरिः ॥ ८ ॥

8. *Asya stuṣe mahimaghasya rādhah sacā sanema nahuṣah suvīrāḥ. Jano yah pajrebhyo vājinīvā-naśvāvato rathino mahyam 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 णयाधुक ।  
स्वयं स य मं हृदये नि धत्त आप यदीं हात्राभित्रहृतावा ॥ ९ ॥

9. *Jano yo mitrāvaruṇāvabhidhrugapo na vāṁ sunotyakṣṇayādhruk. Svayam̄ sa yakṣmāṁ hrdaye ni dhatta āpa yadīm 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 नुरां गृतश्रवाः ।  
विसृष्टरातियाति बा हुमृत्वा विश्वासु पृत्सु सद्-  
मिच्छूरः ॥ १० ॥

10. *Sa vrāghato nahuśo damsujūtaḥ śardhastaro narām gūrtasravāḥ. Visṛṣṭarātir-yāti bālhasṛtvā viśvāsu pr̄tsu 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 गमन्ता नहुषा हवं सूरः श्राता राजाना अमृतस्य मन्दाः ।  
नभाजुवा यदि रिवस्य राधः पशस्तय महिना रथवत ॥ ११ ॥

11. *Adha gmantā nahuṣo havam̄ sureḥ śrotā rājāno  
amṛtasya mandrāḥ. Nabhojuvo yanniravasya  
rādhah 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 शर्धे धाम यस्य सूररित्यवाचुन दशतयस्य नंश ।  
द्युम्नानि यषु वसुताती रारन्विश्व सन्वन्तु पभृथषु  
वाजम ॥ १२ ॥

12. *Etam̄ śardham̄ dhāma yasya sūrerityavocan  
daśatayasya namīśe. Dyumnāni yeṣu vasutātī  
rāraṇ viśve sanvantu prabhṛtheṣu 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.

मन्दामहू दशतयस्य धासद्वियत्पञ्च बिभत्ता यन्त्य गा ।  
 किमिष्टाश्व इष्टरश्मिरत इशानासुस्तरुष त्रहञ्जत  
 नृन् ॥ 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.

हिरण्यकर्ण मणिगीवमणस्त ग विश्व वरिवस्यन्तु दुवाः ।  
 अया गिरः सद्य आ जग्मुषीरास्त्राश्चाकन्तुभयष्वस्म ॥ १४ ॥

14. *Hiranyakarṇam manigrīvamarṇastanno viśve varivasayantu devāḥ. Aryo girah sadya ā jagmu-ṣīrosrāścākantūbhayeśvasme.*

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.

चत्वारा मा मशशारस्य शिश्वस्त्रया राज्ञ आयवसस्य  
 जिष्णा: । रथा वां मित्रावरुणा दीघाप्सः स्यूमगभस्ति:  
 सूरा नाद्यात ॥ १५ ॥

15. *Catvāro mā maśarśārasya śīśvastrayo rājñā  
āyavasasya jiṣṇoh. Ratho vāṁ mitrāvaraṇā  
dīrghāpsāḥ syūmagabhaṣṭih 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 दृ णाया अयुञ्ज्यनं द्रवासा अमृतासा अस्थुः ।  
कृष्णादुदर्स्थादया इ विहायाशिचकित्सन्ती मानुषाय  
त्याय ॥ १ ॥

1. *Prthū ratho dakṣināyā ayojyainam devāso  
amṛtāso astuh. 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 विश्वस्माद भुवनादबाधि जयन्ती वाजं बृहती सनुत्री ।  
उच्चा व्यख्यद्युवतिः पुनभूषा अग्नपथमा पूवहृता ॥ २ ॥

2. *Pūrvā viśvasmād bhuvanādabodhi jayantī vājam  
bṛhaṇī sanutri. Uccā vyakhyad yuvatiḥ punarbhū-  
rosā 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 नृभ्यु उषा दवि मत्यत्रा सुजात ।  
दवा ना अत्र सविता दमूना अनांगसा वाचति सूर्याय ॥ ३ ॥

3. *Yadadya bhāgam vibhajāsi nrbya uso devi martyatrā sujāte. Devo no atra savitā damūnā anāgaso 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 यात्यच्छ दिवदिव अधि नामा दधाना ।  
सिषासन्ती द्यातुना शश्वदागादग्रमग्रमिद्धजत् वसूनाम ॥ ४ ॥

4. *Grhamgrhamahanā yātyacchā divedive adhi nāmā dadhānā. Siṣāsantī dyotanā śāśvadāgā-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.

भगस्य स्वसा वरुणस्य जामिरुषः सूनृत पथमा जरस्व ।  
पश्चा स दध्या या अघस्य धाता जयम तं दीणया  
रथन ॥ ५ ॥

5. *Bhagasya svasā varuṇasya jāmiruṣah sūnṛte prathamā jarasva. Paścā sa dadhyā yo aghasya dhātā jayema tam dakṣinayā 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 उत्पुरन्धीरुद्ग्रयः शुशुचानासा अस्थुः ।  
स्पाहा वसूनि तमसापग् हृविष्कृपवन्त्युषसा विभातीः ॥ ६ ॥

6. *Udīratāṁ sūnṛtā ut purandhīrudagnayah śuśu-  
cānāso astuh. Spārhā vasūni tamasāpagūlhā-  
viṣkṛṇvanyuṣaso vibhātih.*

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.

अपान्यदत्यभ्युन्यदति विषुरूप अहनी सं चरत ।  
परि तास्तमा अन्या गुहाकरद्यादुषाः शाशुचता रथन ॥ ७ ॥

7. *Apānyadetyabhyanyadeti viṣurūpe ahanī sam  
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.

सूदृशीरुद्य सूदृशीरिदु श्वा दीर्घं सचन्त् वरुणस्य धामं ।  
अनवद्यास्त्रिंशतं याजनान्यकंका करुं परि यन्ति सूद्यः ॥ ८ ॥

8. *Sadrśīradya sadrśīridu śvo dīrgham sacante varuṇasya dhāma. Anavadyāstriṁśatam yojanān-ye kaikā 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.)

जानत्यह्नः पथमस्य नामं शुका कृष्णादजनिष्ट श्वितीची ।  
ऋतस्य याषा न मिनाति धामाहरहनिष्कृतमाचरन्ती ॥ ९ ॥

9. *Jānatyahnah prathamasya nāma śukrā kṛṣṇāda-janiṣṭa śvitīcī. R̥tasya 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.

कृन्यव तन्वारे शाशदानाँ एषि दवि द्वमिय आणम ।  
सुंस्मयमाना युवतिः पुरस्तादाविव गांसि कृणुष  
विभाती ॥ १० ॥

10. *Kanyeva tanvā śāśadānāñ eṣi devi devamiyakṣamāṇam. Saṁsayamānā yuvatiḥ purastādāvirvakṣāṁsi 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.

सुंसंकाशा मातृमृष्टव याषाविस्तन्वं कृणुष दृश कम ।  
भदा त्वमुषा वितरं व्युच्छ न तत्त' अन्या उषसा'  
नशन्त ॥ ११ ॥

11. *Susaṅkāśā māṭrmṛṣṭeva yośāvistānvāṁ kṛṇuṣe dr̥ṣe kam. Bhadrā tvamuṣo vitaram 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.

अश्वावतीगामतीविश्ववारा यत्माना रश्मिभिः  
सूर्यस्य । परा च यन्ति पुनरा च यन्ति भदा नाम  
वह्माना उषासः ॥ १२ ॥

12. *Aśvāvatīrgomatīrvīśvavārā yatamānā raśma-bhiḥ sūryasya. Parā ca yanti punarā ca yanti bhadrā nāma vahamānā uṣāsah.*

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 रुश्मिमनुयच्छमाना भृदंभद्रं कर्तुमस्मासु धहि। उषा ना अद्य सुहवा व्युछास्मासु राया मधवत्सु च स्युः ॥ १३ ॥**

13. *Rtasya raśmimanuyacchamānā bhadrambhadrām kratumasāsu dhehi. Uṣo no adya suhavā vyucchāsmāsu rāyo maghavatsu ca syuh.*

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 अग्ना उद्यन्त्सूय उविया ज्यातिरश्त ।  
द्रवा ना अत्र सविता न्वर्थ पासावीद द्विपत्प चतुष्प-  
दित्य ॥ १ ॥**

1. *Uṣā ucchantī samidhāne agnā udyantsūrya urviyā jyotiraśret. Devo no atra savitā nvartham̄ 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 व्रतानि परमिनृती मनुष्या युगानि ।  
इयुषीणामुपमा शश्वतीनामायतीनां पथमाषा व्यद्यात ॥ २ ॥

2. *Aminatī daivyāni vratāni praminatī manusyā yugāni. Īyuṣīṇāmupamā śaśvatīnāmāyatīnām̄ 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 द्विवा दुहिता पत्यदशि ज्यातिवसाना समना पुरस्तात ।  
ऋतस्य पन्थामन्वति साधु पजानृतीव न दिशा मिनाति ॥ ३ ॥

3. *Eṣā divo duhitā pratyadarśi jyotirvasanā samanā purastāt. R̄tasya 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 अदशि॒ शुन्ध्युवा॑ न वा॑ नाथाइवा॑विरकृत् पि॒याणि॑ ।  
अद्वा॒स । ससुता॑ बाध्यन्ती॑ शश्वत्तुमागा॑त्पुनरुषीणाम् ॥ ४ ॥

4. *Upo adarśi śundhyuvo na vakṣo nodhā ivāvirkṛta priyāṇi. Admasanna sasato bodhayantī śaśvattamāgāt punareyuṣīñām.*

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.

पूव् अध॒ रजसा॑ अप्त्यस्य॑ गवां॑ जनित्र्यकृत् प कृतुम् ।  
व्यु॑ पथत वित्तरं॑ वरीय॑ आभा॑ पृणन्ती॑ पि॒त्रारु॒पस्था॑ ॥ ५ ॥

5. *Pūrve ardhe rajaso aptyasya gavāṁ 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.

एवदृषा॑ पुरुतमा॑ दृश कं॑ नाजामि॑ न परि॑ वृणक्ति॑  
जामिम् । अरुपसा॑ तन्वाऽऽशाशदाना॑ नाभादीष्ठत् न  
महा॑ विभाती॑ ॥ ६ ॥

6. *Evedeśā purutamā drśe kam nājāmim na pari vṛṇakti jāmim. Arepasā tanvā sāśadānā 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.

अभातवं पुंस एति पतीची गतारुगिव सनय धनानाम् ।  
जायवं पत्य उशती सुवासा उषा हस्त्रवं नि रिणीत्  
अप्सः ॥ ७ ॥

7. *Abhrāteva puṁsa eti pratīcī gartārugiva sanaye dhanānām. Jāyeva patya uśatī suvāsā uṣā hasreva ni riṇīte 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.

स्वसा स्वस्त्रं ज्यायस्य यानिमारुगपत्यस्याः पतिच यवं ।  
व्युच्छन्ती रश्मिभिः सूर्यस्याऽन्यङ्कं समनुगाइवं वाः ॥ ८ ॥

8. *Svasā svasre jyāyasyai yonimāraigapaityasyāḥ  
praticaksyeva. 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 अव्यसीनुनमस्म रवदुच्छन्तु सुदिना उषासः ॥ ९ ॥

9. *Āśāṁ pūrvāsāmaḥasu svasṛṇāmaparā pūrvāmabhyeti paścāt. Tāḥ pratnavannavyasīrnūnamasme 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 मध्यान्यबुध्यमानाः पृणयः ससन्तु ।  
रवदुच्छ मधवद्वया मधानि रवस्त्तात्र सूनूत जारयन्ती ॥ १० ॥

10. *Pra bodhayoṣaḥ prñato maghonyabudhyamā-nāḥ pañayaḥ sasantu. Revaduccha maghava-dbhyo maghoni revat stotre sūnṛte jārayantī.*

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.

अवयमश्वद्युवतिः पुरस्ताद्युङ्गं गवामरुणानामनीकम् ।  
वि नूनमुच्छुदसति प कतुगृहंगृहमुपैतिष्ठात अग्निः ॥ ११ ॥

11. *Aveyamaśvaid yuvatiḥ purastād yuṅkte gavāmaruṇānāmanīkam. Vi nūnamucchādasati pra keturgrham gṛhamupa tiṣṭhāte agnih.*

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.

उत् वयश्चिद्वद्वसुतरपत् तरश्च य पितुभाजा व्युष्टा ।  
अमा सुत 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 बह्यणा म वीवृधध्वमुशतीरुषासः ।  
युष्माकं दवीरवसा सनम सहस्रिणं च शतिनं च  
वाजम ॥ १३ ॥

13. *Astodhvam̄ stomyā brahmaṇā me'vīvṛdhadhvam̄-śatīruṣāsaḥ. Yuṣmākam̄ devīravasā sanema sahasriṇam̄ ca śatinam̄ 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*

पाता रत्नं पातरित्वा दधाति तं चिकित्वान्पतिगृह्या नि धत्त ।  
तन् पञ्जां वृथयमान् आयूरायस्पाषण सचत सुवीरः ॥ १ ॥

1. *Prātā ratnam prātaritvā dadhāti tam cikitvān pratigrhyā ni dhatte. Tena prajām vardhaya-māna āyū rayaspoṣena 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.

सुगुरसत्सुहिरूप्यः स्वश्वा बृहदस्म वय इन्दा दधाति ।  
यस्त्वायन्तं वसुना पातरित्वा मु गीजयव पदिमुत्सि-  
नाति ॥ २ ॥

2. *Sugurasat suhiraṇyah svaśvo bṛhadasmai vaya indro dadhāti. Yastvāyantam vasunā prātaritvo mukṣījayeva 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 पातरिच्छीष्टः पुत्रं वसुमता रथन् ।  
अंशाः सुतं पायय मत्सरस्य यद्वौरं वधय सूनृताभिः ॥ ३ ॥

3. Āyamadya sukṛtam prātaricchanniṣṭeh putram  
vasumatā rathena. Amśoh sutam pāyaya matsa-  
rasya kṣayadvīram 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 रान्ति सिन्धवा मया भुव इजानं च य यमाणं च धनवः ।  
पृणन्तं च पपुरिं च श्रवस्यवा धृतस्य धारा उप यन्ति  
विश्वतः ॥ ४ ॥

4. Upa kṣaranti sindhavo mayobhuva ījānam ca  
yakṣyamāṇam ca dhenavah. Pṛṇantam ca papu-  
rim ca śravasyavo gṛtasya 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 पृणाति स ह दुवषु  
गच्छति । तस्मा आपो घृतमघन्ति सिन्धवस्तस्मा इयं दर्शिणा  
पिन्वत् सदा ॥ ५ ॥

5. *Nākasya prṣṭhe adhi tiṣṭhati śrito yaḥ prṇāti sa  
ha deveṣu gacchati. Tasmā āpo ghṛtamarsanti  
sindhavastasmā iyam dakṣinā pīvate 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.

दर्शिणावतामिदिमानि चित्रा दर्शिणावतां दिवि सूर्यासः ।  
दर्शिणावन्ता अमृतं भजन्तु दर्शिणावन्तः प तिरन्तु  
आयुः ॥ ६ ॥

6. *Dakṣināvatāmidimāni citrā dakṣināvatām divi  
sūryāsaḥ. Dakṣināvanto amṛtam bhajante dakṣi-  
nāvantah 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 पृणन्ता दुरितमन् आरुन्मा जारिषुः सूर्यः सुवतासः ।  
अन्यस्तषां परिधिरस्तु कश्चिदपृणन्तमभिसं घन्तु  
शाकाः ॥ ७ ॥

7. *Mā pṛṇanto duritamena āraṇ mā jāriṣuh sūrayah  
suvratāsah. Anyasteśāṁ paridhirastu kaścida-  
pṛṇantamabhi sam̄ 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*

अमन्दान्तस्तामान्प भर मनीषा सिन्धावधि फ्रयता  
भाव्यस्य। या मे सुहस्रममिमीत सुवान्तूता राजा श्रवं  
इच्छमानः ॥ १ ॥

1. *Amandāntstomān pra bhare manīṣā sindhā-vadhi  
kṣiyato bhāvyasya. Yo me sahasramami-mīta  
savānatūrto rājā śrava icchamānah.*

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 राजा नाधमानस्य निष्काञ्छतमश्वान्पयतान्तस्य  
आदम। शतं क गीवां असुरस्य गानां दिवि श्रवा जरुमा  
ततान ॥ २ ॥

2. *Śatam rājño nādhamānasya niśkāñ chatama-śvān prayatāntsadya ādam. Śatam kakṣīvāñ 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.

उपै मा श्यावाः स्वनयैन दुक्ता वृधूमन्ता दश रथासा अस्थुः ।  
षष्ठिः सहस्रमनु गव्यमागात्सनत्क रीवाँ अभिपित्व  
अह्नाम ॥ ३ ॥

3. *Upa mā śyāvāḥ svanayena dattā vadhuṁanto daśa rathāso asthuḥ. Ṣaṣṭih sahasramanu gavyamāgāt sanat kakṣīvāñ 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.

चत्वारिंशदशरथस्य शाणाः सहस्रस्याग् श्रणिं नयन्ति ।  
मुद्रुच्युतः कृशनावता अत्यान्क रीवन्तु उद्मृ न्त  
पजाः ॥ ४ ॥

4. *Catvārimśad daśarathasya śonāḥ sahasrayāgre śrenīm nayanti. Madacyutah krśanāvato atyān-kakṣīvanta udamṛkṣanta 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.

पूर्वामनु पर्यतिमा दद वस्त्रीन युक्ताँ अष्टावरिधायसा गा: ।  
सुबन्धवा य विश्याइव् वा अनस्वन्तः श्रव् एषन्त  
पञ्जाः ॥ ५ ॥

5. *Pūrvāmanu prayatimā dade vastrīn yuktāň astāvaridhāyaso gāh. Subandhavo ye viśyā iva vrā anasvantaḥ śrava aiṣanta parjrāḥ.*

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.

आगद्धिता परिगद्धिता या कशीकव जङ्घह ।  
ददाति मह्यं यादुरी याशूनां भाज्या शता ॥ ६ ॥

6. *Āgadhitā parigadhitā yā kaśīkeva jaṅgahe. Dadāti mahyam yāduri 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 मूर्पा मृश मा मै दुभाणि मन्यथा: ।  
सवाहमस्मि रामशा गन्धारीणामिवाविका ॥ ७ ॥

7. *Upopa me parā mr̄ṣa mā me dabhrāṇi manyathāḥ.  
Sarvāhamasmi romāśā gandhārīṇāmivāvika.*

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 जातवदसम् । य ऊर्धवया स्वध्वरा द्रवा द्रवाच्या कृपा ।  
घृतस्य विभाष्टिमनु वष्टि शाचिषा जुह्वानस्य सपिषः ॥ १ ॥

1. *Agnim hotāram manye dāsvantam vasum sūnum  
sahaso jātavedasam vipram na jātavedasam. Ya  
ūrdhvayā svadhvaro devā devācyā kṛpā. Ghṛtasya  
vibhrāṣṭimanu vasiṣṭi śociṣā’’ juhvānasya sarpisah.*

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, resplendent 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 ज्यष्टुमङ्गिरसां विपु मन्म-  
भिविप॑भिः शुक् मन्मभिः । परिज्मानमिव द्यां हातारं  
चषणीनाम । शाचिष्कशं वृषणं यमिमा विशः पावन्तु  
जूतयु विशः ॥ २ ॥

2. *Yajiṣṭham tvā yajamānā huvema jyeṣṭhamāṅgi-  
rasām vipra manmabhirviprebhiḥ śukra manma-  
bhiḥ. Parij्मānamiva dyām hotāram carsaṇīnām.  
Śociṣkeśām vṛṣaṇām yamimā viśah prāvantu  
jūtaye viśah.*

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 पुरु चिदाजसा विरुक्मता दीद्याना भवति दुहन्त्रः  
परुशन दुहन्त्रः । वीलु चिदास्य समृता श्रुवद्वन्व यत्पिथरम ।  
निष्वहमाणा यमत नायत धन्वासहा नायत ॥ ३ ॥

3. *Sa hi purū citodajasā virukmatā dīdyāno bhavati  
druhantarah paraśurna druhantarah. Viṣu cid  
yasya samṛtau śruvad vaneva yat sthiram.  
Niṣṣahamāno yamate nāyate dhanvāsaḥā 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.

दृ हा चिदस्मा अनु दुयथा विद तजिष्ठाभिररणिभिदुष्य-  
वस्म ग्रय दाष्यवस्म । पयः पुरुष्णि गाहत त द्वन्व शाचिषा ।  
स्थिरा चिद गा नि रिणात्याजसा नि स्थिराणि चिदाजसा ॥ ४ ॥

4. *Dṛlhā cidasmā anu duryathā vide tejiṣṭhābhira-  
raṇibhir-dāṣtyavase'gnaye dāṣtyavase. Pra yah  
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 अमुपरासु धीमहि नक्तं यः सुदशतस् दिवात-  
रादपायुषे दिवातरात् । आदृस्यायुगभूणवद्वीलु शम् न  
सूनवं । भूक्तमभूक्तमवा व्यन्ता अजरा अग्रया व्यन्ता  
अजराः ॥ ५ ॥

5. *Tamasya prkṣam-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, unageing and bright like the fire, live long and happy.

स हि शधा न मारुतं तुविष्वणिरप्रस्वतीषुवरा स्विष्टनिरातना-  
स्विष्टनिः । आदद्व्यान्याददियज्ञस्य कुतुरुहणा । अथ  
स्मास्य हषता हषीवता विश्वं जुषन्तु पन्थां नरः शुभं न  
पन्थाम् ॥ ६ ॥

6. *Sa hi śardho na mārutam tuviṣvanir-apnasvatī-  
śūrvarāsviṣtanir-ārtanāsviṣtanīḥ. Ādaddhavyā-  
nyādadadir-yajñasya keturarhaṇā. Adha smāsyā  
harṣato hṛṣivato viśve juṣanta panthām narah  
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 यदौं कीस्तासो अभिद्यवा नमस्यन्त उपवाचन्त् भृगवा  
मथनन्ता दाशा भृगवः । अग्निरीश वसूनां शुचिया धृणि-  
रंषाम । प्रियाँ अपिर्धाँव'निषीष्ट मधिर् आ वनिषीष्ट  
मधिरः ॥ ७ ॥

7. *Dvitā yadīm kīstāso abhidyavo namasyanta upavocanta bhṛgavo mathnanto dāśā bhṛga-vah. Agnirīše vasūnām śuciryo dharniresām. Priyān 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 हवामहु सवासां समानं दम्पतिं  
भुज सृत्यगिवाहसं भुज । अतिथिं मानुषाणां पितुन  
यस्यासुया । अमी च विश्वं अमृतासु आ वयो हव्या दुवच्चा  
वयः ॥ ८ ॥

8. *Viśvāsām tvā viśām patim havāmahe sarvāsām  
samānam dampatim bhuje satyagirvāhasam  
bhuje. Athithim mānuṣānām piturna yasyāsayā.  
Amī ca viśve amṛtāsa ā vayo havyā deveśvā  
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.

त्वमग्ने सहसा सहन्तमः शुष्मिन्तमा जायस दुवतातय रुयिन  
दुवतातय । शुष्मिन्तमा हि तु मदा द्युम्निन्तम उत कर्तुः ।  
अथ स्मा तु परि चरन्त्यजर श्रुष्टीवान् नाजर ॥ ९ ॥

9. *Tvamagne sahasā sahantamaḥ śuṣmintamo  
jāyase devatātaye rayirna devatātaye. Śuṣmin-  
tamo hi te mado dyumintama uta kratuh. Adha  
smā te pari carantyajara śruṣṭivāno 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 सहस्रा सहस्रत उषबुधं पशुष नाग्नय स्तामा  
बभूत्यग्रयं । पति यदीं हृविष्मान विश्वासु गासु जागुवं ।  
अगं रभा न जरत ऋषूणां जूणिहात ऋषूणाम ॥ १० ॥

10. *Pra vo mahe sahasā sahasvata uṣarbudhe paśuse  
nāgnaye stomo babhūtvagnaye. Prati yadīm  
haviṣmān viśvāsu kṣāsu joguve. Agre rebho na  
jarata ṛṣūṇām jūrnīrhota 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 भुराग्रं दुवभिः सचनाः सुचतुना  
महा रायः सुचतुना । महि शविष्ठ नस्कृधि सञ्च । भुज  
अस्य । महि स्तातृभ्या मधवन्त्सुवीर्यं मथीरुगा न  
शवसा ॥ ११ ॥

11. *Sa no nedīṣṭham dadṛśāna ā bharāgne devebhiḥ  
sacanāḥ sucetunā maho rāyah sucetunā. Mahi  
śaviṣṭha naskṛdhi samcakṣe bhuje asyai. Mahi  
stotrbhyo maghavan tsuvīryam̄ 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*

अयं जायत् मनुषा धरीमणि हाता यजिष्ठ उशिजामनु  
वृतम्‌ग्रिः स्वमनु वृतम्। विश्वश्रुष्टिः सखीयत् रुयिरिव  
श्रवस्युत्। अदब्ध्या हाता नि षद्दिलस्पद परिवीत  
इलस्पद ॥ १ ॥

1. *Ayam jāyata manuṣo dharīmaṇi hotā yajisṭha  
uśijāmanu vratamagnih svamanu vratam.  
Viśvaśruṣṭih sakhiyate rayiriva śravasyate.  
Adabdhō hotā ni ṣadadilaspade 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 पथा नमसा हुविष्मता  
द्रवताता हुविष्मता । स न ऊजामुपाभृत्यया कृपा न ज्यूर्यति ।  
यं मातृशिवा मनवं परावता द्रवं भाः परावतः ॥ २ ॥

2. *Tam yajñasādhamapi vātayāmasyrtasya pathā namasā haviṣmatā devatātā haviṣmatā. Sa na ūrjāmupābhṛtyayā kṛpā na jūryati. Yam mātariśvā manave parāvato devam 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.

एवं सद्यः पयति पाथिवं मुहुर्गी रता वृषभः कनि-  
कदद्वधुदतः कनिकदत । शुतं च गाणा अभिद्वाव वर्णषु  
तुवणिः । सदा दधान् उपरषु सानुष्वग्निः परषु सानुषु ॥ ३ ॥

3. *Evena sadyah paryeti pārthivam muhurgī reto vrṣabhabhā kanikradad dadhad retah kanikradat. Śatam cakṣāṇo aksabhirdevo vaneṣu turvanīḥ. Sado dadhāna upareṣu sānuṣvagnih 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 सुकरुः पुराहिता दमदम् ग्नियज्जस्याध्वरस्य चतति कत्वा  
यज्जस्य चतति । कत्वा वृधा इष्टूयत विश्वा जातानि पस्पश ।  
यता घृतश्रीरतिथिरजायत् वह्निवृधा अजायत ॥ ४ ॥

4. *Sa sukratuh purohito damedame'gniryajñasyādhvarasya cetati kratvā yajñasya cetati. Kratvā vedhā iṣyate viśvā jātāni paspaše. Yato gṛtaśrīratithirajāyata 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 पृञ्चत् ग्रवण मरुतां न  
भाञ्यषिराय न भाञ्या । स हि ष्मा दानमिन्वति वसूनां च  
मञ्मना । स नस्त्रासत दुरितादभिहृतः शंसादुधादभिहृतः ॥ ५ ॥

5. *Kratā yadasya taviṣīṣu pṛñcate'gneravena  
marutāṁ na bhojyeśirāya na bhojyā. Sa hi śmā  
dānaminvati vasūnāṁ ca majmanā. Sa nastrāsate  
duritādabhihrutah śāmsādaghāda-bhihrutah.*

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 अरतिवसुदधु हस्त दर्शण तरणिन  
शिश्रथच्छवस्यया न शिश्रथत । विश्वस्मा इदिषुध्यत देवत्रा  
हव्यमाहिष । विश्वस्मा इत्सुकृत् वारमृणवत्यग्निद्वारा  
व्यृणवति ॥ ६ ॥

6. *Viśvo vihāyā aratirvasurdadhe haste dakṣine  
taranirna śriśrathacchravasyayā na śiśrathat.  
Viśvasmā idiṣudhyate devatrā havyamohiṣe.  
Viśvasmā it sukṛte vāramṛṇvatyagnirdvārā<sup>1</sup>  
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 हिताऽग्नियज्ञषु जन्या न विश्पतिः  
पिय यज्ञषु विश्पतिः । स हव्या मानुषाणामिळा कृतानि  
पत्यत । स नस्त्रासत् वरुणस्य धूतमहा दुवस्य धूतः ॥ ७ ॥

7. *Sa mānuṣe vṛjane śamtamō hito 'gniryajñeṣu  
jenyo na viśpatih priyo yajñeṣu viśpatih. Sa havyā  
mānuṣāñāmīlā 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 चतिष्ठमरुतिं न्येरि  
हव्यवाहुं न्येरि । विश्वायुं विश्ववदेसुं हातारं यजुतं कविम् ।  
दुवासा रुण्वमवस वसुयवा गीभी रुण्वं वसुयवः ॥ ८ ॥

8. *Agnim hotāramīlate vasudhitim priyam cetiṣha-  
maratim nyerire havyavāham nyerire. Viśvāyur  
viśvavedasam hotāram yajataṁ kavim. Devāso  
raṇvamavase vasūyavo gīrbhī ranvam vasūyavah.*

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 मृधसातय पाका सन्तमिषिर प्रणयसि  
पानवद्यु नयसि । सृद्यश्चत्तमभिष्टयु करो वशश्च वाजिनम् ।  
सास्माकमनवद्य तूतुजान वृधसामिमां वाच्च न वृधसाम् ॥ १ ॥

1. *Yam tvam rathamindra medhasātaye' pākā santamiṣira prañayasi prānavadya nayasi sadyaś-cittamabhiṣṭaye karo vāsaśca vājinam. Sāsmākam-anavadya tūtujāna vedhasāmimāṁ 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 श्रुधि यः स्मा पृतनासु कासु चिद् गाय्य इन्द्र भरहूतय  
 नृभिरसि पतूतय नृभिः । यः शूरः स्वः सनिता या विपवाजं  
 तरुता । तमीशानासे इरधन्त वाजिनं पृ गमत्यं न वाजि-  
 नम ॥ २ ॥

2. *Sa śrudhiḥ yaḥ smā pr̄tanāsu kāsu cid daksāyya  
 indra bharahūtaye nr̄bhirasi pratūrtaye nr̄bhiḥ.  
 Yaḥ śuraiḥ svāḥ sanitā yo viprairvājam tarutā.  
 Tamīśānāsa iradhanta vājinam pr̄kṣamatyam 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.

दुस्मा हि ष्मा वृष्णं पिन्वसि त्वचं कं चिद्यावीररुं शूरं  
मत्यं परिवृणि मत्यम् । इन्द्रात तुभ्यं तद्विव तद रुद्राय  
स्वयशस । मित्राय वाचं वरुणाय सुपथः सुमृळीकाय  
सुपथः ॥ ३ ॥

3. *Dasmo hi śmā vṛṣaṇam pinvasi tvacam kām cid  
yāvīrararum śūra martyam parivṛṇakṣi martyam.  
Indrota tubhyam tad dive tad rudrāya svayaśase.  
Mitrāya vocam varuṇāya saprathah sumṛḍikāya  
saprathah.*

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 पासहुं युजं  
वाजेषु पासहुं युजम् । अस्माकं ब्रह्मातय वा पृत्सुषु कासु  
चित् । नहि त्वा शत्रुः स्तरत स्तृणाषि यं विश्वं शत्रुं स्तृणाषि  
यम् ॥ ४ ॥

4. *Asmākam va indramuśmasīṣṭaye sakhāyam  
viśvāyum prāsaham yujam vājeṣu prāsaham  
yujam. Asmākam brahmotaye'vā pṛtsuṣu kāsu cit.  
Nahi tvā śatruḥ starate strñoṣi yam viśvam  
śatrum strñoṣi 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 षु नमातिमतिं कयस्य चित्तजिष्ठाभिरुणिभिनातिभिरु-  
गाभिरुगातिभिः । नषि ण यथा पुरा नुनाः शूर् मन्यस ।  
विश्वानि पूराप पषि वह्निरासा वह्निना अच्छ ॥५॥

5. *Ni ṣū namātimatim kayasya cit tejiṣṭhābhīr-arā-nibhir-notibhir-ugrābhīrughrotibhiḥ. Neṣi no yathā purā'nenāḥ śura manyase. Viśvāni pūro-rapa parṣi 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 तद्वाच्यं भव्यायन्दवु हव्या न य इषवान्मन्म रज्जति र ाहा  
मन्म रज्जति । स्वयं सा अस्मदा निदा वधरजत दुमतिम ।  
अव स्वदुघशंसा वत्रमव तुदमिव स्ववत ॥६॥

6. *Pra tad voceyam bhavyāyendave havyo na ya  
iśavān manma rejati rakṣohā manma rejati  
Svayam so asmadā nido vadhairajeta durmatim.  
Ava sravedaghaśaṁso'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.

**वृनम् तद्वात्रया चितन्त्या वृनम् रुयिं रयिवः सुवीर्यं रुपवं  
सन्तं सुवीर्यम् । दुमन्मानं सुमन्तुभिरमिषा पृचीमहि । आ  
सत्याभिरिन्दं द्युम्नहृतिभियजत्रं द्युम्नहृतिभिः ॥ ७ ॥**

7. *Vanema taddhotrayā citantyā vanema rayim  
rayivah suvīryam rāṇvam santam suvīryam.  
Durmanmānam sumantubhir-emiṣā prcīmahi.  
Ā satyābhīr-indram dyumnahūtibhir-yajatram  
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.

पपा॑ वा अ॒स्म स्वयशाभिरु॒ती परिवग् इन्दा॑ दुमती॒नां  
दरी॒मन्दुमती॒नाम् । स्व॒यं सा रिष्यध्य॑ या ने उप॒ष अ॒त्रः ।  
हुतम॒सु । वे ति॑ सा जूणि॒न वे ति॑ ॥ ८ ॥

8. *Prapā vo asme svayaśobhirūtī parivarga indro durmatīnāṁ darīman durmatīnām. Svayam sā riṣayadhyai yā na upeṣe atraiḥ. Hatemasanna vakṣati kṣiptā jūrñirna 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 ने इन्द राया परीणसा याहि पुथाँ अनुहसा॑ पुरा  
याह्यार त्सा॑ । सच्चस्व नः पराक आ सच्चस्वास्तमीक आ ।  
पाहि ना॑ दूरादारादुभिष्टिभिः॑ सदा॑ पाह्युभिष्टिभिः॑ ॥ ९ ॥

9. *Tvam na indra rāyā parīṇasā yāhi pathāň anehasā puro yāhyarakṣasā. Sacasva nah 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 ने इन्द राया तरुषसांगं चित्त्वा महिमा से दवस मह  
मित्रं नावस । आजिष्ठं त्रातुरविता रथं कं चिदमत्य ।  
अन्यमस्मदिरिषः कं चिददिवा रिरि तन्तं चिददिवः ॥ १० ॥

10. *Tvam na indra rāyā taruṣasogram cit tvā mahimā sakṣadavase mahe mitram nāvase. Ojistha trātaravitā ratham kam cidamartya. Anyamasmad ririṣeh kam cidadrivo ririkṣantam citadrivah.*

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 ने इन्द सुषुत स्त्रिधा वयाता सदुमिद्दुमतीनां दुवः  
सन दुमतीनाम । हुन्ता पापस्य र ासस्त्राता विप्रस्य मावतः ।  
अधा हि त्वा जनिता जीजनद्वसा र ाहणं त्वा जीजन-  
द्वसा ॥ ११ ॥

11. *Pāhi na indra suṣṭuta sridho'vayatā sadamid durmatīnām devah san durmatīnām. Hantā pāpasya raksasastrātā viprasya māvataḥ. Adhā hi tvā janitā jījanad vaso rakṣoḥanām 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*

एन्द्र याह्युप नः परावता नायमच्छा विदथानीव सत्पतिरस्तं  
राजव सत्पतिः । हवामह त्वा वयं पर्यस्वन्तः सुत सचा ।  
पुत्रासा न पितरं वाजसातय मंहिष्ठं वाजसातय ॥ १ ॥

1. *Endra yāhyupa nah parāvato nāyamacchā  
vidathānīva satpatirastam rājeva satpatih.  
Havāmahe tvā vayam prayasvantah sute sacā.  
Putrāso na pitaram vājasātaye mañhisṭham  
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.

पिबा सामॅमिन्द सुवानमदिभि: काशन सिक्तमवतं न  
वंसगस्तातृषाणा न वंसगः । मदाय हयताय त तुविष्टमाय  
धायस । आ त्वा यच्छन्तु हुरिता न सूयमहा विश्वव्  
सूयम ॥ २ ॥

2. *Pibā somamindra suvānamadribhiḥ kośena  
siktamavatam na vāṁsagastātṛṣāṇo na vāṁsa-  
gah. 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.

अविन्दद्विवा निहितं गुहा निधिं वन गर्भं परिवीतमश्मन्यन्त-  
अन्तरश्मनि । वजं वजी गवामिव सिषासु अङ्गरस्तमः ।  
अपावृणुदिष्ट इन्दुः परीवृता द्वार इषः परीवृताः ॥ ३ ॥

3. *Avindad divo nihitam guhā nidhim verna garbham  
parivītamāshmanyante antaraśmani. Vajram  
vajrī gavāmiva siṣāsannaṅgirastamah. Apāvr-  
ṇodisa indrah parīvṛtā dvāra iṣah parīvṛtāḥ.*

Indra, wielder of the thunderbolt of cosmic energy, most brilliant of the cosmic brilliances, 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 वज्रमिन्दा गभस्त्याः । ईव तिग्ममसनायु सं  
श्यदहिहत्यायु सं श्यत । संविव्यान आजसा शवाभिरिन्द  
मज्मना । तष्टेव वृं अं वृनिना नि वृश्चसि परश्ववृ नि  
वृश्चसि ॥ ४ ॥

4. *Dādrhāṇo vajramindro gabhastyoh kṣadmeva  
tigmamasanāya sam śyadahihatyāya sam śyat.  
Saṁvivyāna ojasā śavobhirindra majmanā.  
Taṣṭeva vṛkṣam 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 सतुव च्छा समुदमसृजा रथाँइव वाजयता  
रथाँइव । इत ऊतीरयुञ्जत समानमथर्मा तम । धनूरिव मनव  
विश्वदाहसा जनाय विश्वदाहसः ॥ ५ ॥

5. *Tvam vṛthā nadya indra sartave'cchā samudramasrjo rathāñ iva vājayato rathāñ iva. Ita ūtīrayuñjata samānamartha makṣitam. Dhenūr-iva manave viśvadohaso janāya viśvadohasah.*

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 वसुयन्ते आयवा रथं न धीरः स्वपा अति षुः  
सुम्नाय त्वामर्ति षुः । शुभन्ता जन्यं यथा वाजषु विप  
वाजिनम् । अत्यमिव शब्दस सातय धना विश्वा धनानि  
सातय ॥ ६ ॥

6. *Imām te vācam vasuyanta āyavo ratham na dhī-  
raḥ svapā atakṣiṣuh sumnāya tvāmataksiṣuh.  
Śumbhanto jenyam 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 नवतिमिन्द्र पूरव दिवादासाय महि दाशुषं नृता  
वज्ञण दाशुषं नृता । अतिथिगवाय शम्बरं गिररुगा  
अवाभरत । महा धनानि दयमान 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 यजमानमार्यं पावद्विश्वषु शतमूतिराजिषु  
स्वप्नी हष्वाजिषु । मनव शासदवतान्त्वचं कृष्णामरन्धयत ।  
द ॥ ८ ॥ विश्वं ततृष्णाणमाषति न्यशसानमाषति ॥ ८ ॥**

8. *Indrah samatsu yajamānamāryam prāvad viśvesu  
śatamūtirājisu svarmīlheśvājisu. Manave śasad-  
avratān tvacām kṛṣṇāmarandhayat. Dakṣanna  
viśvam tatṛṣāñamōṣati nyarśasāna-mōṣati.*

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.

सूरश्चकं प वृहज्जात आजसा पपित्व वाचमसुणा मुषाय-  
तीशन् आ मुषायति । उशना यत्परावता जग तृतय कव ।  
सुम्नानि विश्वा मनुषव तुवणिरहा विश्वव तुवणिः ॥ ९ ॥

9. *Sūraścakram pra bṛhajjāta ojasā prapitve vāca-maruṇo muṣāyatiśāna ā muṣāyati. Uśanā yat parāvato'jagannūtaye kave. Sumnāni viśvā manuṣeva turvaṇirahā viśveva turvaṇih.*

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 तुक्थः पुरां दतः पायुभिः पाहि शुग्मः ।  
दिवादासभिरिन्द्र स्तवाना वावृधीथा अहाभिरिव द्याः ॥ १० ॥

10. *Sa no navyebhir-vṛṣakarmannukthaiḥ purām dartaḥ pāyubhiḥ pāhi śagmaiḥ. Divodāsebhīr-indra stavāno vāvṛdhīthā 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 द्यारसुरा अनम्नतन्द्राय मही पृथिवी वरीमभिद्युम्न-  
साता वरीमभिः । इन्द्रं विश्वं सुजाषसा दुवासा दधिर पुरः ।  
इन्द्राय विश्वा सवनानि मानुषा रातानि सन्तु मानुषा ॥ १ ॥

1. *Indrāya hi dyaurasuro anamnatendrāya mahī prthivī varīmabhir-dyumnasātā varīmabhiḥ. Indram viśve sajoṣaso devāso dadhire purah. Indrāya viśvā savanāni mānusā rātāni santu mānusā.*

The heavenly light of the sun and the cloud with all pranic energy do homage to Indra only. The mighty Prakrti 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.

विश्वघु हि त्वा सवनषु तु ज्जत समानमकं वृषमण्यवः पृथक्  
स्वः सनिष्पवः पृथक् । तं त्वा नावं न प्रषणिं शुषस्य धुरि  
धीमहि । इन्द्रं न यज्ञश्चितयन्त आयवः स्तामभिरिन्द-  
मायवः ॥ २ ॥

2. *Viśveṣu hi tvā savaneṣu tuñjate samānamekam  
vṛṣamaṇyavah pṛthak svah saniṣyavah pṛthak.  
Tām tvā nāvam na parṣanīm śuṣasya dhuri  
dhīmahi. Indram na yajñaiścitayanta āyavah  
stomebhīr-indram-āyavah.*

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 ततस्व मिथुना अवस्यवा वजस्य साता गव्यस्य  
निःसृजः स न्त इन्द निःसृजः । यद गव्यन्ता द्वा जना  
स्वयन्ता समूहसि । आविष्करिकद वृषणं सचाभुवं  
वजमिन्द सचाभुवम् ॥ ३ ॥

3. *Vi tvā tatasre mithunā avasyavo vrajasya sātā gav-  
yasya nihsrijah sakṣanta indra nihsrijah. Yad gav-  
yantā dvā janā svaryantā samūhasi. Aviṣkari-krad  
vṛṣanām sacābhuvam vajramindra sacābhuvam.*

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.

विदुष्टे अस्य वीयस्य पूरवः पुरा यदिन्दु शारदीरवातिरः  
सासहाना अवातिरः । शासुस्तमिन्दु मत्यमयज्यु शवसस्पत ।  
महीममुष्णाः पृथिवीमिमा अपा मन्दसान इमा अपः ॥ ४ ॥

4. *Viduṣṭe asya vīryasya pūravah puro yadindra  
śāradīravatirah sāsahāno avatirah. Śāsastam-  
indra martyamayajyum śavasaspate. Mahīma-  
muṣṇāḥ prthivīmimā apo mandasāna imā apah.*

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.

आदित्तं अस्य वीयस्य चकिरन्मदघु वृष्टुशिज्ञा यदाविथ  
सखीयता यदाविथ । चक्रथ कारमभ्यः पृतनासु पवन्तव ।  
त अन्यामन्यां नद्यं सनिष्ठात श्रवस्यन्तः सनिष्ठात ॥ ५ ॥

5. *Ādit te asya vīryasya carkiran madeśu vṛṣannu-sijo yadāvitha sakhiyato yadāvitha. Cakartha kāramebhyah prtanāsu pravantave. Te anyāma-nyāṁ nadyāṁ sanisnata śravasyantah sanisnata.*

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 ना॑ अस्या उषसा॑ जुषत् ह्यांकस्य॑ बाधि हृविषा॑  
हवीमभिः स्वषाता॒ हवीमभिः । यदिन्दु॒ हन्तव् मृधा॑ वृषा॑  
वज्ञिज्विकतसि । आ म॑ अस्य वृधसा॑ नवीयसा॑ मन्म॑ श्रुधि॑  
नवीयसः ॥ ६ ॥

6. *Uto no asyā uśaso juṣeta hyarkasya bodhi haviṣo havīmabhiḥ svarṣātā havīmabhiḥ. Yadindra hantave mr̥dho vṛṣā vajriñciketasi. Ā me asya vedhaso navīyaso manma śrudhi navīyasah.*

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 तमिन्द्र वावृथाना अस्मयुर्मित्रयन्तं तुविजात् मर्त्यं वर्जन  
शूर् मर्त्यम् । जहि या ना अघायति शृणुष्व सुश्रवस्तमः ।  
रिष्टं न याम् एष भूतु दुमतिविश्वापे भूतु दुमतिः ॥ ७ ॥

7. *Tvam tamindra vāvṛdhāno asmayur-amitrayantam tuvijāta martyam vajreṇa śūra martyam. Jahi yo no aghāyati śrnuṣva suśravastamah. 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 वृयं मधवन्पूर्व्य धन् इन्दत्वाताः सासह्याम पृतन्युता  
वनुयाम वनुष्यतः । नदिष्ठ अस्मि हृन्यधि वाचा नु सुन्वत ।  
अस्मिन्यज्ञ वि चयमा भर कृतं वाज्यन्ता भर कृतम ॥ १ ॥

1. *Twayā vayam maghavan pūrvye dhana indra tvotāḥ. Sāsahyāma pṛtanyato vanuyāma vanuṣyataḥ. Nediṣṭhe asminnahanyadhi vocā nu sunvate. Asmin yajñe vi cayemā bhare kṛtam 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.

स्वज्जष भर आपस्य वक्मन्युषबुधः स्वस्मि अजसि काणस्य  
 स्वस्मि अजसि । अहून्दा यथा॑ विद शीघ्राशीघ्राप-  
 वाच्यः । अस्मत्रा ते सुध्यक सन्तु रातया॑ भद्रा भद्रस्य  
 रातयः ॥ २ ॥

2. *Svarjeṣe bhara āprasya vakmanyuṣarbudhah svasminnañjasi krāṇasya svasminnañjasi. Ahannindro yathā vide śīrṣṇāśīrṣṇopavācyah. Asmatrā te sadhryak santu rātayao bhadrā bhadrasya 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 पर्यः प्रत्यथा॑ त शुशुक्वनं यस्मिन्यज्ञ वार॒ मकृण्वत्  
यमूतस्यु॒ वारसि॑ यम। वि तद्वाचुरधि॑ द्विता॒ न्तः पश्यन्ति॑  
रुश्मिभिः। स घा॑ विदु॒ अन्विन्दा॑ गुवषणा॒ बन्धु॒ दद्या॑  
गुवषणः ॥ ३ ॥

3. *Tat tu prayah pratnathā te śūśukvanam yasmin yajñe vāramakṛṇvata kṣayamṛtasya vārasi kṣayam. Vi tad voceradha dvitā'ntah paśyanti raśmibhih. Sa ghā vide anvindro gaveṣāṇo bandhu-kṣidbhyo gaveṣāṇah.*

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 yajnics 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.)

नू॒ इ॒त्था॑ त पू॒वथा॑ च प्रवाच्यु॑ यदङ्गिराभ्या॒ वृ॒ण्वरप॒  
वृ॒जमिन्दु॒ शि॑ ए॒प वृ॒जम। ए॒भ्यः समान्या॒ दिशा॒ स्मभ्यं॒  
जषि॒ यात्सि॒ च। सु॒न्वद्या॒ रन्धया॒ कं चिदवृतं॒ हृण्वयन्तं॒  
चिदवृतम ॥ ४ ॥

4. *Na itthā te pūrvathā ca pravācyam yadaṅgiro-bhyo'vr̄norapa vrajamindra sīkṣṇnapa vrajam. Aibhyah samānyā diśā'smabhyam jeṣi yotsi ca. Sunvadbhyo randhayā kam cidavrataṁ hṛṇāya-ntam cidavrataṁ.*

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 यज्जनान् कतुभिः शूरङ् इ यद्वद्न हित तरुषन्त श्रवस्यवः  
प य ान्त श्रवस्यवः । तस्मा आयुः प्रजावदिद बाध  
अचुन्त्याजसा । इन्द आव्यं दिधिषन्त धीतया दुवाँ अच्छा  
न धीतयः ॥५॥

5. *Sam yajjanān kratubhiḥ śūra īksayaddhane hite  
taruṣanta śravasyavah pra yakṣanta śravasyavah.  
Tasmā āyuh prajāvadid bādhe arcantyojasā.  
Indra okyam didhiṣanta dhītayo devān 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 पृतन्यादप् तन्तमिद्धतं  
वज्ञण् तन्तमिद्धतम् । दूरं चृत्ताय छन्त्सुद गहनं यदिनं तत् ।  
अस्माकं शत्रून परि शूरं विश्वता दुमा दषीष्टविश्वतः ॥ ६ ॥

6. *Yuvam tamindrāparvatā puroyudhā yo nah  
prtanyādapa tamtamiddhatam vajreṇa tamtamidi-  
ddhatam. Dūre cattāyacchantsad gahanaiṁ  
yadinakṣat. Asmākam śatrūn pari śūra viśvato  
darmā darśīṣṭa 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*

उभं पुनामि रादसी त्रृतन् दुहो दहामि सं महीरनिन्दाः ।  
अभिव्लग्य यत्र हुता अमित्रा वलस्थानं परि तृ हा  
अशरन ॥ १ ॥

1. *Ubhe punāmi rodasī rtena druho dahāmi sam  
mahīranindrāḥ. Abhivlagya yatra hatā amitṛā  
vailasthānam pari tṛlhā 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.

अभिक्लग्या॑ चिददिवः शीषा यातु॒मती॑नाम ।  
छि॒न्धि॒ वर्टूरिणा॑ प्रदा॒ महावर्टूरिणा॑ प्रदा॒ ॥२॥

2. *Abhivlagyā cidadrivaḥ śīrṣā yātumatiñām.  
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.

अवासां॑ मघवञ्जहि॒ शाधा॑ यातु॒मती॑नाम ।  
वल॒स्था॒नुक॒ अमु॒क॒ महावलस्थ॒ अमु॒क॒ ॥३॥

3. *Avāsām maghavañjahi śardho yātumatiñām.  
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 ति॒स्रः॑ पञ्चाशता॑ भिक्लङ्गर॒पावपः ।  
तत्सु॑ त'॑ मनायति॑ तुकत्सु॑ त'॑ मनायति॑ ॥४॥

4. *Yāsām tisrah pañcāśato'bhibilaṅgairapāvapaḥ.  
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.

पि॒शा॒ङ्गभृ॒ष्टिमम्भृ॒णं पि॒शाचि॒मिन्द्र सं मृ॒ण ।  
सर्वं रा॒ नि ब॑हय ॥५॥

5. *Piśāṅgabhrṣṭimambhṛṇam piśācimindra sam  
mṛṇa. Sarvam rakṣo ni barhaya.*

Indra, destroy the fierce ogres of the lance of red blood and root out the demons all over.

अव॒मह इन्द दा॒दृहि श्रुधी नः शुशा॒च् हि द्या॒ः न भी॒षाँ  
अदि॒वा घृ॒णा॒ त भी॒षाँ अदि॒वः॒ । शु॒ष्मिन्तमा॒ हि शु॒ष्मिभि॒वध-  
रु॒गभि॒रीयस॒ । अपू॒रुषद्वा॒ अपतीत॒ शूर॒ सत्व॒भिस्त्रि॒सु॒सः॒  
शूर॒ सत्व॒भिः॒ ॥६॥

6. *Avarmaha indra dādṛhi śrudhī nah śuśoca hi  
dyauḥ kṣā na bhiṣān adrivo ghṛṇānna bhiṣān  
adrivaḥ. Śuṣmintamo hi śuṣmibhirvadhairu-  
grebhīrīyase. Apūruṣaghno apratīta 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.

वृनाति हि सुन्वन् युं परीणसः सुन्वाना हि ष्ठा यजुत्यवृ  
द्विषाऽ द्वानामवृ द्विषः । सुन्वान इत्सिषासति सुहस्त्रा  
वाज्यवृतः । सुन्वानायन्दा ददात्याभुवं रथिं ददात्या-  
भुवम् ॥ ७ ॥

7. *Vanoti hi sunvan kṣayam parīṇasah sunvāno hi  
śmā. Yajatyava dviṣo devānāmava dviṣah. Sun-  
vāna it siṣāsati sahasrā vājyavṛtah. Sunvānā-  
yendro dadātyābhuvam rayim dadātyābhuvam.*

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 त्वा जुवा रारहाणा अभि पया वाया वहन्त्विह पूर्वपीतय  
सामस्य पूर्वपीतय । ऊर्ध्वा तु अनु सूनृता मनस्तिष्ठतु जानती ।  
नियुत्वता रथुना याहि दावन वाया मुखस्य दावने ॥ १ ॥

1. *Ā tvā juvo rārahāṇā abhi prayo vāyo vahantviha  
pūrvapītaye somasya pūrvapītaye. Ūrdhvā 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 मन्दिना॑ वायुविन्दवा॒ स्मत्काणासः॒ सुकृता॒  
अभिद्यौवा॒ गाभिः॒ काणा॒ अभिद्यौवः॒ । यद्ध॑ काणा॒ इरध्य॒  
द॑ सचन्त् ऊतयः॒ । सुधीचीना॒ नियुतो॒ दावन् धिय॒ उप॒  
ब्रुवत ई॒ धियः॒ ॥ २ ॥

2. *Madantu tvā mandino vāyavindavo'smat krā-nāsaḥ sukṛtā abhidyavo gobhiḥ krānā abhidyavah. Yaddha krānā iradhyai dakṣam̄ sacanta ūtayah. Sadhrīcīnā niyuto dāvane dhiya upa bruvata īm̄ dhiyah.*

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.

वायुयुङ्गं राहिता वायुरुणा वायू रथे अजिरा धुरि वा हृव  
वहिष्ठा धुरि वा हृव । प बाधया पुरन्धिं जार आ ससृतीमिव ।  
प च त्य रादसी वासयाषसः॒ श्रवस वासयाषसः॒ ॥ ३ ॥

3. *Vāyuryuṅkte rohitā vāyurarūṇā vāyū rathe ajirā dhuri volhave vahiṣṭhā dhuri volhave. Pra bodhayā purandhim jāra ā sasatīmiva. Pra cakṣaya rodasī vāsayoṣasah śravase vāsayoṣasah.*

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 भूदा वस्त्रा तन्वत् दंसु रुश्मिषु  
चित्रा नव्यषु रुश्मिषु । तुभ्यं धनुः सबुद्या विश्वा वसूनि  
दाहत । अजनया मरुता व णाभ्य द्विव आ व ठ-  
णाभ्यः ॥ ४ ॥**

4. *Tubhyam-uṣāsaḥ śucayah parāvati bhadrā vastrā tanvate daṁsu raśmiṣu citrā navyeṣu raśmiṣu. Tubhyam dhenuḥ sabardughā viśvā vasūni dohate. Ajanayo maruto vakṣaṇābhyo diva ā vakṣaṇābhyaḥ.*

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 शुचयस्तुरुण्यवा मदेषूगा इषणन्त भुवण्य-  
पामिषन्त भुवणि । त्वां त्सारी दसमाना भगमीट्ट तक्ववीये ।  
त्वं विश्वस्माद्बुवनात्पासि धर्मणा सुयोत्पासि धर्मणा ॥ ५ ॥

5. *Tubhyam śukrāsaḥ śucayasturaṇyavo madeṣūgrā  
iṣaṇanta bhurvaṇyapāmiṣanta bhurvanī. Tvāṁ  
tsārī dasamāno bhagamīṭṭe takvavīye. Tvāṁ  
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 पथ्रमः पीतिमहसि । सुतानां  
पीतिमहसि । उता विहुत्मतीनां विशां वृजुजृषीणाम । विश्वा  
इत्त धनवा' दुह आशिरं घृतं दुहत आशिरम ॥ ६ ॥

6. *Tvāṁ no vāyavesāmapūrvyah somānāṁ pratha-  
maḥ pītimarhasi sutānāṁ pītimarhasi. Uto vihut-  
matīnāṁ viśāṁ vavarjuṣīnām. Viśvā it te dhenavo  
duhra āśirāṁ ghṛtam 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*

स्त्रीर्णं ब्रह्मरूपं ना याहि वीतयं सुहस्रणं नियुतां नियुत्वत्  
शतिनीभिन्नियुत्वत् । तुभ्यं हि पूर्वपीतयं दुवा दुवाय यमिर् ।  
पतं सुतासा मधुमन्ता अस्थिरन्मदायुं कत्वं अस्थिरन् ॥ १ ॥

1. *Stīrṇam barhirupa no yāhi vītaye sahasreṇa niyutā niyutvate śatīnbhir-niyutvate. Tubhyam hi pūrvapītaye devā devāya yemire. Pra te sutāso madhumanto asthiran madāya kratve asthiran.*

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 भूग आयुषु  
सामा दुवषु हृयत । वह वाया नियुता याह्यस्मयुजुषाणा  
याह्यस्मयुः ॥ २ ॥

2. *Tubhyāyam somah paripūto adribhiḥ spārhā  
vasānāḥ pari kośamarṣati śukrā vasāno arṣati.  
Tavāyam bhāga āyuṣu somo 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 शतिनीभिरध्वरं सहस्रिणीभिरुप याहि  
वीतय वाया हृव्यानि वीतय । तवायं भूग ऋत्वियः सराश्मिः  
सूय सचा । अध्वयुभिरभरमाणा अयंसत् वाया शुका  
अयंसत ॥ ३ ॥

3. *Ā no niyudbhīḥ śatinībhiraḍhvaram sahasri-  
nībhīr-upa yāhi vītaye vāyo havyāni vītaye.  
Tavāyam bhāga rtviyah saraśmīḥ sūrye sacā.  
Adhvaryubhir-bharamāṇā ayamīsata vāyo śukrā  
ayamīsata.*

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 नियुत्वान्व दक्षस् भि प्रयांसि सुधितानि वीतये  
वायो हव्यानि वीतये । पिबतं मध्वा अन्धसः पूर्वप्रयु हि वां  
हितम् । वायवा चन्दण राधसा गतुमिन्दश्च राधसा  
गतम् ॥ ४ ॥

4. *Ā vāṁ ratho niyutvān vakṣadavase'bhi prayāṁsi  
sudhitāni vītaye vāyo havyāni vītaye. Pibatam  
madhvo andhasah 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 उपमिन्दुं ममृजन्त वाजिन-  
माशुमत्युं न वाजिन्म । तषां पिबतमस्मयू आ ना गन्त-  
मिहात्या । इन्दवायू सुतानामदिभियुवं मदाय वाजदा  
युवम् ॥ ५ ॥

5. Ā vāṁ dhiyo vavṛtyuradhvarāň upemamindum  
 marmṛjanta vājinamāśumatyām na vājinam.  
 Teṣāṁ pibatamasmayū ā no gantamihotyā.  
 Indravāyū sutānāmadribhiryuvam̄ 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 सामा अप्स्वा सुता इहाध्वयुभिभरमाणा अयंसत्  
 वाया शुका अयंसत । एत वामृश्यसृ त तिरः पुवित्रमाशवः ।  
 युवायवा ति रामाण्यव्यया सामासा अत्यव्यया ॥ ६ ॥

6. Ime vāṁ somā apsvā sutā ihādhvaryubhirbha-  
 ramāñā ayamsata vāyo śukrā ayamsata. Ete  
 vāmabhyasṛksata tirah pavitramāśavah. Yuvā-  
 yavo'ti romānyavyavā 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 ससुता याहि शश्वता यत्र गावा वदति तत्र  
गच्छतं गृहमिन्दश्च गच्छतम । वि सूनृता ददृश् रीयत धृतमा  
पूणया नियुता याथा अध्वरमिन्दश्च याथा अध्वरम ॥ ७ ॥

7. *Ati vāyo sasato yāhi śāsvato yatra grāvā vadati tatra gacchatam 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.

अत्राहु तद्वह्य मध्व आहुतिं यमश्वत्थमुपतिष्ठन्त जायवा स्म  
त सन्तु जायवः । साकं गावः सुवत् पच्यत् यवा न त  
वाय उप दस्यन्ति धनवा नाप दस्यन्ति धनवः ॥ ८ ॥

8. *Atrāha tad vahethe madhva āhutim yamaśv-attham-upatiṣṭhanta jāyavo'sme te santu jāyavah. Sākam gāvah suvate pacyate yavo na te vāya upa dasyanti dhenavo nāpa dasyanti dhenavah.*

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 त् सु वाया बाह्वोजसा न्तनदी तं पतयन्त्यु णा  
महि वाधन्त उ णः । धन्वञ्चिद य अनाशवा जीराश्चद-  
गिराकसः । सूर्यस्यव रश्मया दुनियन्तवा हस्तयादु-  
नियन्तवः ॥ ९ ॥

9. *Ime ye tu su vāyo bāhvojaso'ntarnadī te pataya-  
ntyukṣaṇo mahi vrādhanta ukṣaṇah. Dhanvañcid  
ye anāśavo jīrāścidagiraukasah. Sūryasyeva  
raśmayo durniyantavo hastayordur-niyantavah.*

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 ज्यष्ठं निचिराभ्यां बृह तमा हृव्यं मृतिं भरता मृळयद्व्यां  
स्वादिष्ठं मृळयद्व्याम् । ता सुमाजा घृतासुती यज्ञयज्ञ  
उपस्तुता । अथनाः त्रं न कुतश्चनाधृष्टं दवत्वं नू  
चिदाधृष्टं ॥ १ ॥

1. *Pra su jyeṣṭham nicirābhyaṁ br̥hannamo havyaṁ  
matiṁ bharatā mr̥layadbhyām svādiṣṭhaṁ  
mr̥layadbhyām. Tā samrājā ghṛtāsutī yajñeyajña  
upastutā. Athainoḥ kṣatram na kutaścanādhr̥ṣe  
devatvam nū cidādhr̥ṣe.*

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 ghrta 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 रुश्मि-  
भिश च तु भगस्य रुश्मिभिः । द्युं मित्रस्य सादनमयम्णा  
वरुणस्य च । अथा दधात बृहदुक्थ्यं वय उपस्तुत्यं बृहद  
वयः ॥ २ ॥

2. *Adarśi gāturusurave varīyasī panthā rtasya sama-  
yamsta raśmibhiścakṣurbhagasya raśmibhiḥ.  
Dyukṣam mitrasya sādanamaryamno varunasya  
ca. Athā dadhāte br̥hadukthyam vaya upastutyam  
br̥had 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.

ज्यातिष्मतीमदिति धारुयति तिं स्ववतीमा सचत दिवदिव  
 जागृवांसा<sup>१</sup> दिवदिव । ज्यातिष्मत त्रमाशात आदित्या  
 दानुनस्पती । मित्रस्तयावरुणा यातयज्जना यमा यात्-  
 यज्जनः ॥ ३ ॥

3. *Jyotiṣmatīmaditīm dhārayatksitīm svarvatīmā sacete divedive jāgrvāṁsā divedive. Jyotiṣmat ksatramāśāte ādityā dānunaspatī. mitrasta-yorvaruno 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 paradisal 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  
द्वा दुवष्वाभगः । तं द्वासा जुषरत् विश्व अद्य सुजाषसः ।  
तथा राजाना करथा यदीमहु ऋतावाना यदीमह ॥ ४ ॥

4. *Ayam mitrāya varuṇāya śamitamah somo bhūtvavapāneśvābhago devo deveśvābhagah. Tam devāso juṣerata viṣve adya sajoṣasah. Tathā rājānā karatho yadīmaha rtāvānā 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 वरुणायाविधज्जना नवाणं तं परि पाता अंहसा  
दाश्वांसं मतमंहसः । तमयमाभि र त्यजूयन्तमनु व्रतम ।  
उक्थय एनाः परिभूषति व्रतं स्तामराभूषति व्रतम ॥ ५ ॥

5. *Yo mitrāya varuṇāyāvidhajjano'narvāṇam tam  
pari pāto aṅhaso dāśvāṁsam martamaṅhasah.  
Tamaryamābhi rakṣatyrjūyantamanu vratam.  
Ukthairyā enoh paribhūṣati vratam stomairā-  
bhūṣati 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 द्विव बृहुत रादसीभ्यां मित्राय वाचं वरुणाय मी हुष  
सुमृलीकाय मी हुष। इन्द्रमग्निमुप स्तुहि द्यु मयुमणं भगम।  
ज्यागजीवन्तः प्रजया सचमहि सामस्याती संचमहि ॥ ६ ॥

6. *Namo dive brhate rodasibhyām mitrāya vocaṁ varuṇaya mīlhuṣe sumṛlīkāya mīlhuṣe. Indramagnimupa stuhi dyukṣamaryamaṇām 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 द्रवानां वृयमिन्दवन्ता मंसीमहि स्वयशसा मरुद्धिः ।  
अग्निमित्रा वरुणः शम् यंसुन तदश्याम मधवाना वृयं  
च ॥ ७ ॥

7. *Ūtī devānāṁ vayamindravanto māṁśīmahi svayaśaso marudbhīḥ. Agnirmitro varuṇah śarma yāṁsan tadaśyāma maghavāno vayāṁ 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 यात्मदिभिगा श्रीता मत्सरा इम सामासा मत्सरा  
इम । आ राजाना दिविस्पृशा स्मृत्रा गन्त्मुप नः । इम वां  
मित्रावरुणा गवाशिरः सामाः शुक्रा गवाशिरः ॥ १ ॥

1. *Suṣumā yātamadribhirgośrītā matsarā ime somāso matsarā ime. Ā rājānā divisprśā 'smatrā gantamupa nah. Ime vāṁ mitrāvaruṇā gavāśirah somāḥ śukrā gavāśirah.*

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 चारुकृताय पीतये ॥ २ ॥

2. *Ima ā yātamindavaḥ somāso dadhyāśirah sutāso  
dadhyāśirah. Uta vāmuṣaso budhi sākam sūr-  
yasya 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 वासुरीमंशुं दुहृन्त्यदिभिः सामं दुहृन्त्यदिभिः ।  
अस्मत्रा गन्तुमुप ना वाज्वा सामपीतय । अयं वां मित्रा-  
वरुणा नृभिः सुतः साम् आ पीतय सुतः ॥ ३ ॥

3. *Tām vām dhenum na vāsarīmaṁśum duhantya-dribhiḥ somaṁ duhantyadribhiḥ. Asmatrā gantamupa no'rvāñcā somapītaye. Ayam vām mitrāvaraṇā nr̄bhiḥ sutah soma ā pītaye sutah.*

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*

पर्प पूष्णस्तुविजातस्य शस्यत महित्वमस्य तुवसा न तन्दत  
स्तात्रमस्य न तन्दत । अचामि सुम्नय हमन्त्यूतिं मया भुवं ।  
विश्वस्य या मन आयुयुव मुखा द्व आयुयुव मुखः ॥ १ ॥

1. *Prapra pūṣṇastuvijātasya śasyate mahitvamasya tavaso na tandate stotramasya na tandate. Arcāmi sumnayannahamantyūtīm mayobhuvaṁ. Viśvasya yo mana āyuyuve makho deva āyuyuve makhah.*

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 अजिरं न यामनि स्तामभिः कृणव ऋणवा  
यथा मृध्य उष्ट्रा न पीपरा मृध्यः । हुव यत्त्वा मया भुवं द्वं  
सुख्याय मत्यः । अस्माकमाडगृषान द्युम्निस्कृधि वाजपु  
द्युम्निस्कृधि ॥ २ ॥

2. *Pra hi tvā pūṣannajiram na yāmani stomebhīḥ  
kr̥nva ṛnavo yathā mṛdha uṣṭro na pīparo mṛdhah.  
Huve yat tvā mayobhuvam devam sakhyāya  
martyah. Asmākamāṅgūṣān 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.

यस्य त पूषन्त्सुख्य विपन्यवः कत्वा चित्सन्ता वसा  
बुभुजिर इति कत्वा बुभुजिर । तामनु त्वा नवीयसीं नियुतं  
राय इमह । अहङ्कार उरुशंसु सरी भव वाजवाज सरी  
भव ॥ ३ ॥

3. *Yasya te pūṣantsakhye vipanyavah̄ kratvā cit santo' vasā bubhujrira iti kratvā bubhujrire. Tāmanu tvā navīyasīm niyutam̄ rāya īmahe. Ahelamāna uruśam̄sa 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 ण् उप सातये भुवा हृष्माना ररिवाँ अंजाश्व  
श्रवस्युतामजाश्व । आ षु त्वा ववृतीमहि स्तामभिदस्म  
साधुभिः । नहि त्वा पूष तिमन्ये आघृण न त सख्यम-  
पहुव ॥ ४ ॥

4. *Asyā ū ṣu nā upa sātaye bhuvo' helamāno rarivān  
ajāśva śravasyatāmajāśva. O ṣu tvā vavṛtimahi  
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,  
Indragni, Brhaspati, Vishvedeva Devata, Paruchhep  
Daivodasi Rshi*

अस्तु श्रावष्ट पुरा अग्निं धिया दध् आ नु तच्छधा' दिव्यं  
वृणीमह इन्दवायू वृणीमह। यद्ध काणा विवस्वति नाभा'  
सन्दायि नव्यसी। अध् प सू नु उप यन्तु धीतया दुवाँ  
अच्छा न धीतयः ॥ १ ॥

1. *Astu śrauṣat puro agnim dhiyā dadha ā nu tacchardho divyam vṛṇīmaha indravāyū vṛṇīmahe. Yaddha krāñā vivasvati nābhā samdāyi 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 त्यन्मित्रावरुणावृतादध्यादुदाथ् अनृतं स्वन् मन्युना  
द स्य स्वन् मन्युना। युवारित्थाधि सद्ग्रस्वपश्याम हिरण्य-  
यम्। धीभिश्चन मनसा स्वभिर् ाभिः सामस्य स्वभि-  
र् ाभिः ॥ २ ॥

2. *Yaddha tyanmitrāvaraṇāvṛtādadhyādadāthe  
anṛtam svena manyunā dakṣasya svena manyunā.  
Yuvoritthādhi sadmasvapaśyāma hiraṇyayam.  
Dhībhiścana manasā svebhirkṣabhiḥ somasya  
svebhirkṣabhiḥ.*

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 स्तामभिद्वयन्ता अश्विना श्रावयन्तइव शल क-  
मायवा युवां हृव्याभ्याऽ यवः । युवाविश्वा अधि श्रियः  
पृश्च विश्ववदसा । पुष्टायन्त वां पूर्वयो हिरण्यय रथ  
दस्त्रा हिरण्यय ॥ ३ ॥

3. *Yuvāṁ stomebhīr-devayanto aśvina''śrāvayanta  
iva ślokamāyavo yuvāṁ havyābhīyāyavah. Yuvorviśvā adhi śriyah prkṣaśca viśvavedasā.  
Pruṣṭayante vāṁ 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.

अचृति दस्त्रा व्युं नाकमृणवथा युज्जते वां रथयुजा  
दिविष्टिष्वध्वस्माना दिविष्टिषु । अधि वां स्थाम वन्धुर रथे  
दस्त्रा हिरण्यये । पुथव यन्तावनुशासता रजा ज्जसा  
शासता रजः ॥४॥

4. *Aceti dasrā vyunākamṛṇvatho yuñjate vāṁ rathayujo diviṣṭiṣvadhvasmāno diviṣṭisu. Adhi vāṁ sthāma vandhure rathe dasrā hiranyaye. Patheva yantāvanuśāsatā rajo'ñjasā śāsatā rajah.*

Ashvins, lords of grace and destroyers of suffering, you travel by the paradisal 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.

शचीभिनः शचीवसू दिवा नक्तं दशस्यतम । मा वां रातिरूपं  
दसुत्कदा चनास्मदातिः कदा चन ॥५॥

5. *Śacībhirnah śacīvasū divā naktam daśasyatam.  
Mā vāṁ 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.

वृष्टिन्द वृषपाणास् इन्दव इम सुता अदिषुतास उद्धि-  
दस्तुभ्यं सुतास उद्धिदः । त त्वा मन्दन्तु दावन महचित्राय  
राधेस । गीभिगिवाहः स्तवमान आ गहि सुमृलीका न आ  
गहि ॥ ६ ॥

6. *Vṛṣannindra vṛṣapāṇāsa indava ime sutā adri-  
śutāsa udbhidastubhyam sutāsa udbhidah. Te tvā  
mandantu dāvane mahe citrāya rādhase. Gīrbhir-  
girvāhah stavamāna ā gahi sumṛlīko 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!

आ षूणा अग्ने शृणुहि त्वमीलिता दुवभ्या बवसि यज्ञियभ्या  
राजभ्या यज्ञियभ्यः । यद्भु त्यामङ्गिराभ्या धनुं दवा अदत्तन ।  
वि तां दुह अयमा कुतरी सचाँ एष तां वद म सचा ॥ ७ ॥

7. *O śū no agne śruṇuhi tvamīlito Devebhyo bravasi  
yajñiyebhyo rājabhyo yajñiyebhyah. Yaddha tyā-  
maṅgirobhyo dhenum devā adattana. Vi tām duh-  
re aryamā kartarī sacān esa tām 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 अस्मदभि तानि पांस्या सना भूवन द्युम्नानि मात  
जारिषुरस्मत्पुरात जारिषुः । यद वश्चित्रं युगयुगं नव्यं  
घाषादमत्यम । अस्मासु तन्मरुता यच्च दुष्टरं दिधृता यच्च  
दुष्टरम् ॥८॥

8. *Mo ṣu vo asmadabhi tāni paumṣyā sanā bhūvan dyumnāni mota jāsiṣurasmat purota jāriṣuh. Yad vaścitram yugeyuge navyam 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.

दुध्यडः हौम जनुषं पूवा अङ्गिराः पियमधः कणवा अत्रिमनु-  
विदुस्त मु पूव मनुविदुः । तषां द्रवष्वायतिरस्माकं तषु  
नाभेयः । तषां पदन् महा नंम गिरन्दाग्नी आ नंम गिरा ॥९॥

9. *Dadhyāñ ha me januśām pūrvo aṅgirāḥ priya-medhāḥ kañvo atrirmanurviduste me pūrve manu-rividuh. Teśām deveśvāyatirasmākam teṣu nābhayaḥ. Teśām 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.

हाता॑ य ाद् व॒ निना॑ वन्तु॒ वार्य॑ बृह॒स्पति॑यजति॒ व॒न् उ॒ ाभिः॑  
पुरु॒वारभिरु॒ ाभिः॑ । जङ्ग॒भ्मा॑ दूरआ॒दिशं॑ श्लाक॒मद्रथ॒ त्मना॑ ।  
अधारयदरु॒रिन्दानि॑ सुकतुः॑ पुरु॒ सद्वानि॑ सुकतुः॑ ॥ १० ॥

10. *Hotā yakṣad vanino vanta vāryam bṛhaspatir-yajati vena ukṣabhiḥ puruvārebhirukṣabhiḥ. Jagrbhmā dūra ādiśām ślokamadreradha tmanā. Adhārayadararindāni sukratuh purū sadmāni sukratuh.*

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 द॑वासा दि॒व्यका॑दश स्थ पृथि॒व्यामध्यका॑दश स्थ ।  
अ॒प्सु॑ ता॑ महि॒नका॑दश स्थ त द॑वासा य॒ज्ञमि॑मं जुष-  
ध्वम ॥ ११ ॥

11. *Ye devāso divyekādaśa stha pr̄thivyāmadhye-kādaśa stha. Apsukṣito mahinaikādaśa stha te devāso yajñamimam̄ jusadhvam.*

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*

वदिषद् प्रियधामाय सुद्युत धासिमिव प भरा यानिमग्रय ।  
वस्त्राणव वासया मन्मना शुचिं ज्यातीरथं शुकवर्णं  
तमाहन्तम् ॥ १ ॥

1. *Vediṣade priyadhāmāya sudyute Dhāsimiva pra bharā yonimagnaye. Vastreneva vāsayā manmanā śucim jyotīratham̄ sukravarnam̄ 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.

अभि द्विजन्मा त्रिवृद् मृज्यत संवत्सर वावृथ जग्धमी पुनः ।  
अन्यस्यासा जिह्वा जन्या वृषा न्यैन्यन् वनिना मृष्ट  
वारणः ॥ २ ॥

2. *Abhi dvijanmā trivṛdannamṛjyate saṁvatsare vāvṛdhe jagdhamī punah. Anyasyāsā jihvayā jenyo vṛṣā nyanyena vanino mṛṣṭa vāraṇah.*

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.

कृष्णपुता॑ वविज् अस्य सु॒ता॑ उ॒भा॒ तरत् अ॒भि॒ मातरा॒  
शिशु॒म् । पा॒चाजिह्वं॒ ध्वसयन्तं॒ तृषुच्युतमा॒ साच्यं॒ कुपयं॒  
वधनं॒ पि॒तुः॒ ॥ ३ ॥

3. *Kṛṣṇaputrau vevije asya sakṣitā ubhā tarete abhi mātarā śiśum. Prācājihvam dhvasayantam trṣu-cyatamā sācyam kupayam vardhanam pituh.*

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.

मु॒मु॒ वा॒इ॒ मनव॒ मानवस्य॒त रघु॒द्रुवः॒ कृ॒ष्णसी॒तास॒ ऊ॒जुवः॒ ।  
अ॒सु॒मना॒ अ॒जिरासा॒ रघु॒ष्यदा॒ वा॒त्जूता॒ उप॒ युज्यन्त  
आ॒शवः॒ ॥ ४ ॥

4. *Mumukṣvo manave mānavasyate raghudruvah kṛṣṇasītāsa ū juvah. Asamanā ajirāso raghusyado vātajūtā upa yujyanta āśavah.*

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 महीमवन्निं पाभि ममृशदभिश्वसन्त्स्तुन-  
य त्ति नानदत ॥ ५ ॥

5. *Ādasya te dhvasayanto vṛtherate kṛṣṇamabhvaṁ mahi varpaḥ karikrataḥ. Yat sīṁ mahīmavanīṁ prābhi marmrśadabhiśvasan tstanayanneti nānada.*

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 ब्रभूषु नमन्त वृषव पत्नीरभ्यति रास्तवत ।  
आजायमानस्तन्वश्च शुम्भत भीमा न शृङ्गा दविधाव  
दुग्रभिः ॥ ६ ॥

6. *Bhūṣan na yo'dhi babhrūṣu namnate vṛseva patnīrabhyeti roruvat. Ojāyamānastanvaśca śumbhate bhīmo na śrīngā 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 सुस्तिरा विष्टिरः सं गृभायति जानव जानतीनित्य आ  
शय । पुनवधन्त अपि यन्ति द्रव्यमन्यद वपः पित्राः कृष्णवत्  
सचाँ ॥ ७ ॥

7. *Sa samstiro viṣṭirah sam̄ grbhāyati jānanneva  
jānaṭīrnitya ā śaye. Punarvardhante api yanti  
devyamanyad varpah 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.

**तमुगुवः कृशिनीः सं हि रभिर ऊर्ध्वास्तस्थुमुषीः पायव्  
पुनः । तासां ज्ञरां पमुञ्च पति नानददसुं परं जनयञ्जीवम-  
स्तृतम् ॥ ८ ॥**

8. *Tamagruvah keśinīḥ sam̄ hi rebhira ūrdhvās-tasthur-mamruṣīḥ prāyave punah. Tāsām jarām pramuñcanneti nānadadasum param janayañ-jivamastrtam.*

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.

**अ॒धीवा॒सं परि॑ मा॒तू॒ रि॒ह ा॑ ह॒ तुवि॒गभि॑ः सत्वभि॒याति॑ वि॑  
ज्यः । वया॑ दधत॑ पुद्धत॑ ररि॑हृत॑ सदानु॑ श्यनी॑ सचत॑  
वत्नीरह॑ ॥ ९ ॥**

9. *Adhīvāsam pari mātū rihannahā tuvigrebhīḥ satvabhiryāti vi jrayah. 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 मुघवत्सु दीदिह्याथ् श्वसीवान वृषभा दमूनाः ।  
अवास्या शिशुपतीरदीदवर्मव युत्सु परिजभुराणः ॥ १० ॥

10. *Asmākam-agne maghavatsu dīdihyadha śvasīvān vṛṣabho damūnāḥ. Avāsyā śiśumati-radīder-varmeva yutsu parijarbhurāṇāḥ.*

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 पियादु चिन्मन्मनः पया अस्तु  
त । यत्त शुकं तन्वारे राचत् शुचि तनास्मभ्यं वनस् रत्नमा  
त्वम् ॥ 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.

रथाय नावमुत ना गृहाय नित्यारित्रां पद्धतीं रास्यग्न । अस्माकं  
वीरां उत ना मधाना जनैश्च या पारयामच्छम् या च ॥ १२ ॥

12. *Rathāya nāvamuta no grhāya nityāritrām padvatīm rāsyagne. Asmākam vīrān̄ uta no maghono janāñśca 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.

अभी ना अग्न उक्थमिज्जुगुया द्यावा गामा सिन्धवश्च  
स्वगृताः । गव्यं यव्यं यन्ता दीघाहषं वरमरुण्या वरन्त ॥ १३ ॥

*Abhī no agna ukthamijjuguryā dyāvāksāmā sindhavaśca svagūrtāḥ. Gavyam yavyam yanto dīrghāhesam̄ 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 तद् वपुष धायि दशतं द्रवस्य भर्गः सहसा यता  
जनि। यदीमुप ह्वरत् साधत मूतित्रहृतस्य धना अनयन्त  
सुस्तुतः ॥ १ ॥

1. *Balitthā tad vapushe dhāyi darśatam devasya bhargah sahaso yato jani. Yadīmupa hvarate sādhate matirrtasya 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 ा वपुः पितुमाणित्य आ शये द्वितीयमा सुसशिवासु  
मातृषु। तृतीयमस्य वृषभस्य दाहस दशप्रमतिं जनयन्त्  
याषणः ॥ २ ॥

2. *Prkṣo vapuh pitumān nitya ā śaye dvitiyamā saptaśivāsu mātṛṣu. Trtiyamasya vrṣabhashaya dohase daśapramatiṁ janayanta yoṣañah.*

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, sigh, 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 वर्पस इशानासः शवसा कन्त  
सूर्यः । यदीमनु प्रदिवा मध्व आध्व गुहा सन्तं मातृरिश्वा  
मथायति ॥ ३ ॥

3. *Niryadīm budhnānmahiṣasya varpasa īśānāsaḥ  
śavasā kranta sūrayaḥ. Yadīmanu 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 गीयते पया पृ जुधा वीरुधा दंसु राहति ।  
उभा यदस्य जनुषं यदिन्वत् आदिद्यविष्णा अभवद घृणा  
शुचिः ॥ ४ ॥

*Pra yat pituh paramānnīyate paryā prksudho  
vīrudho daṁsu rohati. Ubhā yadasya januṣam  
yadinvata ādid yaviṣtho abhavad ghrṇā śucih.*

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.

आदिन्मातृराविश्यास्वा शुचिरहिंस्यमान उविया वि  
वावृथ । अनु यत्पूवा अरुहत्सनाजुवा नि नव्यसीष्ववरासु  
धावत ॥ ५ ॥

5. *Ādinmātṛrāviśad yāsvā śucirahimṣyamāna 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.

आदिद्वातारं वृणत् दिविष्टिषु भगमिव पपृच्यानासं ऋञ्जत ।  
द्वान्यत्कत्वा मज्मना पुरुष्टुता मर्तं शंसं विश्वधा वति  
धायसं ॥ ६ ॥

6. *Ādiddhotāram vṛnate diviṣṭiṣu bhagamiva papr-  
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 यदस्थाद्यजुता वातचादिता ह्वारा न वक्वा जरणा  
अनाकृतः । तस्य पत्मन्दु गुषः कृष्णजंहसः शुचिजन्मना  
रजु आ व्यध्वनः ॥ ७ ॥

7. *Vi yadasthād yajato vātacodito hvāro na vakvā jarāñā anākṛtaḥ. Tasya patman dakṣuṣaḥ kṛṣṇa-jāṅhasaḥ 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 शिक्वभिः कृता द्यामङ्गभिरसुषभिरीयत ।  
आदस्य त कृष्णासा ददि । सूरयः शूरस्यव त्वषथादीषत्  
वयः ॥ ८ ॥

8. *Ratho na yātaḥ śikvabhiḥ kṛto dyām-aṅgebhir-aruṣebhīryate. Ādasya te kṛṣṇāśo dakṣi sūrayah  
śurasyeva tvesathādīṣate 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 अंयमा सुदानवः ।  
यत्सीमनु करतुना विश्वथा विभुररा । नुमिः परिभू-  
रजायथाः ॥ ९ ॥

9. *Tvayā hyagne varuṇo dhṛtavrato mitrah śāśadre aryamā sudānavah. Yat sīmanu kratunā viśvathā vibhurarānna 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 दुवतातिमिन्वसि । तं  
त्वा नु नव्यं सहसा युवन्वयं भगं न कार महिरत्न  
धीमहि ॥ १० ॥

10. *Tvamagine śāśamānāya sunvate ratnam yaviṣṭha devatātiminvasi. Tam tvā nu navyam sahaso yuvan vayam bhagam 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.

अस्म रुयिं न स्वर्थं दमूनसं भगं दं न पृचासि धणसिम ।  
रुश्मीँरिव या यमति जन्मनी उभ द्रवानां शंसमृत आ च  
सुकतुः ॥ ११ ॥

11. *Asme rayim na svartham̄ damūnasam̄ bhagam̄ dakṣam̄ na paprcāsi dharṇasim. Raśmīnriva yo yamati janmanī ubhe devānāṁ śaṁsamṛta ā ca sukratuh.*

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.

उत नः सुद्यात्मा जीराश्वा हाता मन्दः शृणवच्यन्दरथः ।  
स ना नष्ट ाष्टमरमूरा ग्रिवामं सुवितं वस्या अच्छ ॥ १२ ॥

12. *Uta nah sudyotmā jīrāśvo hotā mandrah śrṇavaccandrarathah. Sa no neṣanneṣatamairamūro'gnirvāmām suvitam̄ 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 शिर्मीवद्धिरुकः सामराज्याय पत्तरं दधानः ।  
अमी च य मृघवाना वृयं च मिहुं न सूरा अति निष्ट-  
तन्युः ॥ १३ ॥

13. *Astāvyagnih śimīvad�hirarkaiḥ sāmrājyāya  
prataram dadhānah. Amī ca ye maghavāno vayaṁ  
ca mihaṁ na sūro ati niṣṭatanyuh.*

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 अग्ने आ वह दुवाँ अद्य युतस्रुच ।  
तन्तुं तनुष्व पूर्व्य सुतसोमाय दाशुषे ॥ १ ॥

1. *Samiddho agna ā vaha devān adya yatasruce.  
Tantum tanuṣva pūrvyam 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.

घृतवन्तमुप मासि मधुमन्तं तनूनपात ।  
यज्ञं विप्रस्य मावतः शशमानस्य दाशुषः ॥ २ ॥

2. *Gṛtvantamupa māsi madhumantam tanūnapāt.  
Yajñam viprasya māvataḥ śāśamānasya dāśuṣah.*

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 अद्भुता मध्वा यज्ञं मिमि गति ।  
नराशंसस्त्रिरा दिवा द्वा द्ववषु यज्ञियः ॥ ३ ॥

3. *Śucih pāvako abhuto madhvā yajñam mimikṣati.  
Narāśaṁsastrirā 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.

इलिता अग्ने आ वहन्दं चित्रमिह प्रियम ।  
इयं हि त्वा मतिममाच्छा सुजिह्वा वृच्यते ॥ ४ ॥

4. *Īlito agna ā vahendram citramiha priyam.  
Iyam 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 युतस्तुचा ब्रह्मिज्ञ स्वध्वर ।  
वृज्ज द्रवव्यचस्तम् मिन्दाय शम् सुपथः ॥ ५ ॥

5. *Strnānāso yatasruco barhiryajñe svadhvare.  
Vṛñje devavyacastamam-indrāya śarma saprathah.*

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 पृय द्रुवभ्या मुहीः ।  
पावकासः पुरुस्पृहा द्वारा द्रवीरसुश्चतः ॥ ६ ॥

6. *Vi śrayantām-ṛtāvṛdhah 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 भन्दमान् उपाकृ नक्ताषासा सुपश्चसा ।  
युह्वी ऋतस्य मातरा सीदतां ब्रह्मिरा सुमत ॥ ७ ॥

7. Ā bhandamāne upāke naktośāsā supeśasā.  
Yahvī ṛtasya mātarā sīdatāṁ 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.

मुन्दजिह्वा जुगुवणी हातारा दव्या॑ कुवी॑ ।  
यज्ञं ना॒ य तामि॑म सिध्मद्य॑ दिवि॑स्पृश्म॑ ॥८॥

8. Mandrajihvā jugurvanī hotārā daivyā kavī.  
yajñām no yakṣatāmimām 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.

शुचिदुवष्वपि॑ता॒ हात्रा॑ मुरुत्सु॑ भारती॑ ।  
इळा॒ सरस्वती॑ मुही॑ ब्रह्मः॑ सीदन्तु॑ यज्ञियाः॑ ॥९॥

9. Śucirdevesvarpitā hotrā marutsu bhāratī.  
Illa 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, Illa, 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.

त स्तुरीपमदभूतं पुरु वारं पुरु त्मना ।  
त्वष्टा पाषाय वि ष्यतु राय नाभा ना अस्मयुः ॥ १० ॥

10. *Tannasturīpamadbhutāṁ puru vāram puru tmanā. Tvaṣṭā poṣāya vi ṣyatu rāye nābhā no asmayuh.*

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.

अवसृज एप त्मना द्वान्यो । वनस्पत ।  
अग्निर्हव्या सुषूदति द्रवा द्रवषु मधिरः ॥ ११ ॥

11. *Avasṛjannupa tmanā devān yakṣi vanaspate. Agnirhavyā susūdati 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, resplendent among the lights of nature and humanity, receives and refines the materials consumed and recreated in the yajnic evolution of nature and humanity.

पूषणवत् मरुत्वत् विश्वदेवाय वायव ।  
स्वाहा गायत्रवपस हव्यमिन्द्राय कतन ॥ १२ ॥

12. *Puṣanvate marutvate viśvadevāya vāyave. Svāhā gāyatrvapase 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 गृह्युप हृव्यानि वीतये ।  
इन्दा गहि श्रुधी हवं त्वां हवन्त अध्वर ॥ १३ ॥

13. *Svāhākṛtānyā gahyupa havyāni vītaye.  
Indrā gahi śrudhī havam tvām havante adhvare.*

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 धीतिमग्नये वाचा मृतिं सहसः सूनव  
भर । अपां नपाद य वसुभिः सुह पिया हाता पृथिव्यां  
न्यसीददृत्वियः ॥ १ ॥

1. *Pra tavyasīṁ navyasīṁ dhītimagnaye vāco matīṁ  
sahasah sūnave bhare. Apāṁ napād yo vasubhiḥ  
saha priyo hotā pṛthivyāṁ nyasīdadṛtviyah.*

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 परम व्यामन्याविरुद्धिरभवन्मातृश्वन् । अस्य  
कत्वा समिधानस्य मुज्मना प द्यावा शाचिः पृथिवी  
आराचयत ॥ २ ॥

2. *Sa jāyamānah parame vyomanyāviragnirabhavanmātariśvane. Asya kratvā samidhānasya majmanā pra dyāvā śocih prthivī arocayat.*

That resplendent 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 सुसंदूशः सुपतीकस्य  
सुद्युतः । भात्वे त्सा अत्यक्तुन सिन्धवा ग्रर्जन्त अससन्ता  
अजराः ॥ ३ ॥

3. *Asya tvesā ajarā asya bhānavah susamdrśah supratikasya sudyutah. Bhātvakṣaso atyakturña sindhavo'gne rejante asasanto ajarāh.*

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.

यमरिर भृगवा विश्ववदसं नाभा पृथिव्या भुवनस्य मज्जना ।  
अग्निं तं गीभिंहिनुहि स्व आ दम् य एका वस्वा वरुणा न  
राजति ॥ ४ ॥

4. *Yamerire bhrgavo viśvavedasam nābhā prthivyā bhuvanasya majmanā. Agnim tam 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 वराय मरुतामिव स्वनः सनव सृष्टा दिव्या यथाशनिः ।  
अग्निजम्भस्तिगितरत्ति भवति याधा न शत्रुन्त्स वना  
न्यृञ्जत ॥ ५ ॥

5. *Na yo varāya marutāmiva svanah seneva sṛṣṭā divyā yathāśaniḥ. Agnir-jambhais-tigitarattibharvati yodho na śatrūntsa vanā nyṛñjate.*

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 ग अग्निरुचथस्य वीरसद्विद्विद्विद्विभिः काममावरतं ।  
चादः कुवित्तुत्तुज्यात्सातयुधियः शुचिपतीकं तम्या धिया  
गृण ॥ ६ ॥

6. *Kuvinno agnirucathasya vīrasad vasuṣkuvid  
vasubhiḥ kāmamāvarat. Codah kuvit tutuṣyāt  
sātaye dhiyah śucipratīkam tamayā dhiyā grñe.*

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 धूषदम् ग्रिं मित्रं न समिधान ऋञ्जत ।  
इन्धाना अका विदर्थेषु दीद्यच्छु कवणामुदु ना यंसत्  
धियम ॥ ७ ॥

7. *Gṛhtapratīkam va ṛtasya dhūrṣadamagnim  
mitram na samidhāna ṛñjate. Indhāno akro  
vidatheṣu dīdyacchukravarnāmudu 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.

अप॒युच्छ् अप॒युच्छद्विरग्ने शि॒वभिनः पा॒युभिः पा॒हि श॒ग्मः ।  
अद॑ब्धि॒भिरदृ॒पितभिरि॒ष्ट निमि॒षद्विः परि॑ पा॒हि ना॑  
जा॒ः ॥ ८ ॥

8. *Aprayucchann aprayucchadbhir agne śivebhira-  
nah pāyubhiḥ pāhi śagmaiḥ. Adabdhēbhira-  
adrpitebhīr-iṣṭe'niśadbhīḥ 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 intrepid modes and people ever watchful and working without a wink of sleep.

### Mandala 1/Sukta 144

*Agni Devata, Dirghatama Auchathya Rshi*

एति॑ प ह्राता॒ व्रतमस्य मा॒यया॒धर्वा॒ दधा॒नः शुचि॒पशसुं॒ धियम॑ ।  
अ॒भि॒ स्तुचः कमत दृ॒णा॒वृता॒ या॒ अ॒स्य॒ धा॒म पथ॒मं ह॒  
निंसते॑ ॥ १ ॥

1. *Eti pra hotā vratamasya māyayordhvāṁ dadhā-  
nah śucipeśasam dhiyam. Abhi srucaḥ kramate  
dakṣiṇāvṛto yā asya dhāma prathamam ha niṁ-  
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.

अभीमृतस्य दुहना अनूषत् याना दुवस्य सदन् परीकृताः ।  
अपामुपस्थि विभृता यदावसदधि स्वधा अधयद्या-  
भिरीर्यते ॥ २ ॥

2. *Abhimṛtasya dohanā anūṣata yonau devasya sadane parīvṛtāḥ. Apāmupasthe vibhrto yadāvasadadha 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.

युद्धूषतः सवयस्तु तदिद्वपुः समानमर्थं वितरित्रता मिथः ।  
आदीं भगा न हव्यः समस्मदा वा हुन रुश्मीन्त्समयंस्तु  
सारथिः ॥ ३ ॥

3. *Yuyūṣataḥ savayasā tadi dī vāpuḥ samānamarthaṁ vitaritratā mithaḥ. Ādīm bhago na havyaḥ sama-smadā volhurna raśmīn tsamayaṁsta sārathih.*

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 सवयसा सपयतः समान याना मिथुना समाकसा ।  
दिवा न नक्तं पलिता युवाजनि पुरु चरंजगा मानुषा  
युगा ॥ ४ ॥

4. *Yamīm dvā savayasā saparyataḥ samāne yonā mithunā samokasā. Divā na naktam̄ palito yuvājani 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 दश विशा द्रवं मतास ऊतय हवामह ।  
धनारधि पवत आ स ऋणवत्यभिवजद्वियुना नवाधित ॥ ५ ॥

5. *Tamīm hinvanti dhītayo daśa vriśo devam̄ mar-tāsa ūtaye havāmahe. Dhanoradhi pravata ā sa rṇvatyabhibrajadbhirvayunā 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 ह्यग्र दिव्यस्य राजसि त्वं पाथिवस्य पशुपाइव त्मना ।  
एनी त एत बृहती अभिश्रिया हिरण्ययी वक्वरी ब्रहि-  
राशात् ॥ ६ ॥

6. *Tvam hyagne divyasya rājasi tvam pārthivasya  
paśupā iva tmanā. Enī ta ete bṛhatī abhiśriyā  
hiranyayī 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.

अग्ने जुषस्व पति हय तद्वचा मन्द स्वधाव ऋतजात सुकृता ।  
या विश्वतः प्रत्यडङ्डसि दशता रुणवः संदृष्ट पितुमाँइव  
त्यः ॥ ७ ॥

7. *Agne juṣasva prati harya tad vaco mandra  
svadhāva ṛtajāta sukrato. Yo viśvataḥ pratyanīṇasi  
darśato raṇvah saṁdrṣṭau pitumān iva kṣayah.*

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 जगामा स वदु स चिकित्वाँ इयत् सा न्वीयत ।  
तस्मिन्त्सन्ति पश्चिष्टस्तस्मिन्दृष्टयः स वाजस्य शब्दसः  
शुष्मिणस्पतिः ॥ १ ॥

1. *Tam pr̄cchatā sa jagāmā sa veda sa cikitvāñ īyate sā nvīyate. Tasmin tsanti praśiṣṭastasminn-iṣṭayah sa vājasya śavasah śuṣmiṇaspatih.*

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 स्वनव् धीरा मनसा  
यदग्रभीत । न मृष्यत पथमं नापरं वचा स्य कत्वा सचत  
अपदूपितः ॥ २ ॥

2. *Tamit pr̄cchanti na simo vi pr̄cchati sveneva dhīro manasā yadagrabhīt. Na mṛṣyate prathamam nāparam vaco'sya kratvā sacate apradṛpitah.*

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 जुह्वांस्तमवतीविश्वान्यकः शृणवद्वचांसि म ।  
पुरुषप्रस्ततुरियज्ञसाध्ना च्छिदातिः शिशुरादत्त सं  
रभः ॥ ३ ॥

3. *Tamid gachanti juhvastamarvatīrvīśvānyekah  
śṛṇavad vacāṁsi me. Purupraisastaturiryajñā-  
sādhano'cchidrotih śiśurādatta sam̄ rabhah.*

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 सुद्या जातस्तत्सारं युज्येभिः ।  
अभि श्वान्तं मृशत नान्द्यं मुद यदीं गच्छन्त्युशतीर-  
पिष्ठितम ॥ ४ ॥

4. *Upasthāyam carati yat samārata sadyo jāta-  
statsāra yujyebhiḥ. Abhi śvāntam mr̄sate nāndye  
mude yadīm gacchantuśatīrapiṣṭhitam.*

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 ईं मृगा अप्या वन्गुरुप त्वच्युपमस्यां नि धायि ।  
व्यबवीद्युना मत्यभ्या ग्रिविद्वाँ त्रहतुचिद्धि सृत्यः ॥५॥

5. *Sa īṁ mrgo apyo vanargurupa tvacyupamasyāṁ ni dhāyi. Vyabravīd vayunā martyebhyo'gnirvidvāñ rtaciddhi satyah.*

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*

त्रिमूर्धानं सप्तरश्मिं गृणीष नूनमग्निं पित्रारुपस्थ । निषत्त-  
मस्य चरता धुवस्य विश्वा द्विवा रात्रनापिवांसम ॥१॥

1. *Trimūrdhānam saptaraśmim gṛṇīṣe' nūnamagnim  
pitrorupasthe. Niṣattamasya carato dhruvasya  
viśvā divo rocanāpaprivāṁsam.*

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, Prakrti: 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.)

उ ग महां अभि वव । एन अजरस्तस्थावितऊतिकृष्णः ।  
उव्या: पुदा नि दधाति साना' रिहन्त्यूथा' अरुषासा'  
अस्य ॥ २ ॥

2. *Ukṣā mahān abhi vavakṣa eme ajarastasthā-vitaūtirṛṣvah. Urvyāḥ pada 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.

सुमानं वृत्समभि सुंचरन्ति विष्वग्धेनू वि चरतः सुमके।  
अनपवृज्याँ अध्वने मिमान् विश्वान्कताँ अधि महा  
दधान ॥ ३ ॥

3. *Samānam vatsamabhi samcarantī viśvagdhenū vi carataḥ sumeke. Anapavṛjyāñ adhvano mimāne viśvān ketāñ adhi 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.

धीरासः पदं कवयो नयन्ति नाना हृदा र माणा अजुयम।  
सिषासन्तः पयपश्यन्त सिन्धुमाविरभ्या अभवत्सूया  
नृन ॥ ४ ॥

4. *Dhīrāsaḥ padam kavayo nayanti nānā hṛdā rakṣamānā 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.

दिृष्टुं पण्यः परि काष्ठासु जन्ये इळन्या महा अभाय जीवसं ।  
पुरुत्रा यदभवत्सूरहभ्या गभभ्या मुघवा विश्वदर्शतः ॥ ५ ॥

5. *Didṛkṣenyaḥ pari kāṣṭhāsu jenya 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 त अग्ने शुचयन्त आयाददाशुवाजभिराशुषाणाः ।  
उभ यत्ताक तनयु दधाना ऋतस्य सामनुणयन्त द्रवाः ॥ १ ॥

1. *Kathā te agne śucayanta āyordadāśurvājebhirā-śuṣāṇāḥ. Ubhe yat toke tanaye dadhānā ṛtasya sāman 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?

ब्राधा म अस्य वचसा यविष्टु मंहिष्टस्य पर्वृतस्य स्वधावः ।  
पीयति त्वा अनु त्वा गृणाति वन्दारुस्त तुन्वं वन्द अग्न ॥ २ ॥

2. *Bodhā me asya vacaso yaviṣṭha mañhiṣṭhasya  
prabhṛtasya svadhāvah. Piyati two anu two gṛṇāti  
vandāruste tanvam 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 अग्नु पश्यन्ता अन्धं दुस्तिरादरं न।  
रुर तान्त्सुकृता विश्ववदा दिप्सन्त इदिपवा नाहं  
दभुः ॥ ३ ॥

3. *Ye pāyavo māmateyam te agne paśyanto andham  
duritādarakṣan. Rakṣa tāntsukṛto viśvavedā  
dipsanta id ripavo nāha debhuh.*

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 अग्नु अररिवां अघायुररातीवा मुचयति द्रुयन्।  
मन्त्रागुरुः पुनरस्तु सा अस्मा अनुमृ गीष्टत्त्वं दुरुक्तः ॥ ४ ॥

4. *Yo no agne ararivān aghāyurarātīvā marcayati  
dvayena. Mantra guruḥ punarastu so asmā  
anu mṛkṣiṣṭa tanvam 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.

**उत वा यः सहस्य पविद्वान मता मर्ते मचयति द्रुयन् । अतः पाहि स्तवमान स्तुवन्तुमग्न माकिना दुरिताय धायीः ॥ ५ ॥**

5. *Uta vāyah sahasya pravidvān marto martam  
marcayati dvayena. Atah pāhi stavamāna stuva-  
ntamagine mākirno duritāya dhāyīh.*

O Agni, eminent power of knowledge, child of courage and valour celebrated by many, whoever be the man of advanced knowledge who entralls 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*

**मथीद्यदीं विष्टा मातृरिश्वा हातारं विश्वाप्सुं विश्वदव्यम् ।  
नि यं द्रुधुमनुष्यासु वि तु स्वर्णं चित्रं वपुषे विभावम् ॥ १ ॥**

1. *Mathīd yadīm viṣṭo mātariśvā hotāram viśvāpsum  
viśvadevyam. Ni yam dadhurman-uṣyāsu vikṣu  
svarṇa citram vapuse 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 भर्माणस्य काराः ॥ २ ॥

2. *Dadānaminna dadabhanta manmāgnir-varūtham  
mama tasya cākan. Juṣanta viśvān-yasya karmo-  
pastutim bharamāṇasya kāroḥ.*

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.

नित्ये चि । यं सदन जग्रभ पशस्तिभिदधिर यज्ञियासः ।  
प सू नयन्त गृभयन्त इष्टावश्वासा न रथ्या रारहाणाः ॥ ३ ॥

3. *Nitye cinnu yam sadane jagrbhre praśastibhir-  
dadhire yajñiyāsaḥ. Pra sū nayanta grbhayanta  
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.

पुरुणि दुस्मा नि रिणाति जम्भरादाचत् वन् आ विभावा।  
आदस्य वाता अनु वाति शाचिरस्तुन शयोमसुनामन्  
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 रुष्यन्ति । अन्धा  
अपश्या न दभ अभिख्या नित्यास ई प्रतारा अर न ॥ ५ ॥

5. *Na yam ripavo na riṣanyavo garbhe santam  
reṣaṇā 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 एषत् पतिदीन इनस्य वसुनः पद आ ।  
उप धजन्तमदया विधीत ॥ १ ॥

1. *Mahah sa rāya eṣate patirdannina inasya vasunah  
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 नुरां न रादस्याः श्रवाभिरस्ति जीवपीतसगः ।  
प यः संस्त्राणः शिश्रीत याना॑ ॥ २ ॥

2. *Sa yo vṛṣā narāṁ na rodasyoh śravobhirasti  
jīvapītasargah. Pra yaḥ sasrāṇah śiśrīta 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 नामिणीमदीदुदत्यः कविनभन्याऽ नावा॑ ।  
सूरा॑ न रुरुक्वाञ्छतात्मा॑ ॥ ३ ॥

3. *Ā yaḥ puram nāminīmadīdedatyah 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 द्विजन्मा॑ त्री राचनानि॒ विश्वा॑ रजांसि॒ शुशुचाना॑  
अस्थात । हाता॑ यजिष्ठा॑ अपां॒ सुधस्थ॑ ॥ ४ ॥

4. *Abhi dvijanmā trī rocanāni viśvā rajāmsi śuśu-  
cāno asthāt. Hotā yajis̄tho apāṁ 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 द्वि॒जन्पा॑ विश्वा॑ दु॒ध वाया॑णि श्रवस्या॑ ।  
मता॑ या अ॒स्म सु॒तुका॑ दु॒दाश ॥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*

**पुरु॒ त्वा॑ दा॒श्वान्वाच् रि॒रग्ने॑ तव स्वि॒दा॑ ।  
ता॒दस्यव शरु॒ण आ म॒हस्य ॥१॥**

1. *Puru tvā dāśvān voce 'riragine tava svidā.  
Todasyeva śaranya 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 पहुष चिदरुषः ।  
कुदा चन पजिगता अदवयाः ॥ २ ॥

2. *Vyaninasya dhaninah prahoṣe cidararuṣah.  
Kadā cana prajigato adevayoh.*

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 अग्न वनुषः स्याम ॥ ३ ॥

3. *Sa candro vipra martyo maho vrādhantamo divi.  
Prapet te agne vanuṣah 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 शिष्या गाषु गृव्यवः स्वाध्या विदथं अप्सु  
जीजनन । अर्जतां रादसी पाजसा गिरा पति प्रियं चज्ञतं  
ज्ञुषामवः ॥ १ ॥

1. *Mitram na yam śimyā goṣu gavyavah svādhyo  
vidathe apsu jījanan. Arejetām rodasī pājasā girā  
Prati priyam yajatām januṣāmavah.*

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).

**यद्धु त्यद्वां पुरुमी हस्य सामिनः प मि॒त्रासा॒ न द॑धि॒र  
स्वा॒भुवः । अथ॒ कतुं विदतं गा॒तुमच॑त उ॒त श्रुतं वृषणा॒  
प॒स्त्यावतः ॥ २ ॥**

2. *Yaddha tyad vām purumīḥasya sominah pra mitrāso na dadhire svābhuvah. Adha kratum vidatam gātumarcata Uta śrutam vṛṣanā pastyāvataḥ.*

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 भूषनि तया जन्म रादस्याः प्रवाच्यं वृषणा द ईस  
मुह। यदीमृताय भरथा यदवत् प हात्रया शिष्या वीथा  
अध्वरम ॥ ३ ॥

3. Ā vām bhūṣan kṣitayo janma rodasyoḥ pravācyam  
vr̥ṣaṇā 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 इतिरसुर या महि प्रिय ऋत्वानावृतमा धाषथा  
बृहत्। युवं दिवा बृहुता द ईमाभुवं गां न धुयुप युज्जाथ  
अपः ॥ ४ ॥

4. Pra sā kṣitirasura yā mahi priya Rtāvānāvṛtamā  
ghoṣatho br̥hat. Yuvam̄ divo br̥hato dakṣamā-  
bhuvam̄ 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.

मही अत्र महिना वारमृणवथा रुणवस्तुज आ सद्यन्धनवः ।  
स्वरन्ति ता उपरताति सूयमा निमुचे उषसस्तकववीरिव ॥५॥

5. *Mahī atra mahinā vāramṛṇvatho'renavastuja ā sadman dhenavah. 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 वामृताय कश्चिनीरनूषत् मित्र यत्र वरुण गातुमचथः ।  
अव त्मना सृजतं पिन्वतं धियो युवं विपर्स्य मन्मनामि-  
रज्यथः ॥ ६ ॥

6. *Ā vāmṛtāya keśinīranūṣata mitra yatra varuṇa gātumarcathah. Ava tmanā srjatam̄ pinvatam̄ dhiyo yuvam̄ viprasya manmanāmirajyathah.*

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 हु दाशति कविहाता यजति  
मन्मसाधनः । उपाहु तं गच्छथा वीथा अध्वरमच्छु गिरः  
सुमतिं गन्तमस्मयू ॥ ७ ॥

7. *Yo vāṁ yajñaiḥ śaśamāno ha dāśati kavirhotā yajati manmasādhanaḥ. Upāha tam 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 पथ्मा गाभिरञ्जत् ऋष्टावाना मनसा न पयुक्तिषु ।  
भरन्ति वां मन्मना संयता गिरा दृप्यता मनसा रुदाशाथ ॥ ८ ॥

8. *Yuvāṁ yajñaiḥ prathamā gobhirañjata ṛtāvānā manaso na prayuktiṣu. Bharanti vāṁ manmanā samyatā giro dṛpyatā manasā revadāśāthe.*

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 रुवदाशाश्च नरा मायाभिरितऊति माहिनम् ।  
न वां द्यावा हैभिनात सिन्धवा न दक्षत्वं पृणया नान-  
शुमघम ॥ ९ ॥

9. *Revadvayo dadhāthe revadāśāthe narā māyā-bhiringa ūti māhinam. Na vām dyāvo'habhirnota sindhavo na devatvām 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 पीवुसा वसाथ युवारच्छिदा मन्तवा हु सगाः ।  
अवातिरत्मनृतानि विश्वे ऋतने मित्रावरुणा सचथ ॥ १ ॥

1. *Yuvām 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.

एतच्चन् त्वा वि चिकतदषां सृत्या मन्त्रः कविशस्त  
ऋघावान् । त्रिरश्मि हन्ति चतुरश्रिरुगा द्वनिदा ह पथमा  
अजूयन ॥ २ ॥

2. *Etaccana tvo vi ciketadeśāṁ satyo mantrah kavi-śasta ṛghāvān. Triraśrim 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.

अपादति पथमा पद्वतीनां कस्तद्वां मित्रावरुणा चिकत ।  
गभां भारं भरत्या चिदस्य ऋतं पिपत्यन्तं नि तारीत ॥ ३ ॥

3. *Apādeti prathamā padvatīnāṁ kastad vāṁ mitrāvaruṇā ciketa. Garbho bhāram bharatyā cidasya rtam pipartyanrtam ni tārīt.*

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.

प्रयन्तमित्परि जारं कनीनां पश्यामसि नापनिपद्यमानम् ।  
अनवपृणा वितता वसानं प्रियं मित्रस्य वरुणस्य  
धाम् ॥ ४ ॥

4. *Prayantamit pari jāram kanīnām paśyāmasi nōpanipadyamānam. Anavaprgnā vitatā vasānām priyam mitrasya varunasya 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.

अनुश्वा जाता अनभीशुरवा कनिकदत्पतयदूध्वसानः ।  
अचित्तं बह्यं जुजुषुयुवानः पमित्र धाम वरुण गृणन्तः ॥ ५ ॥

5. *Anaśvo jāto anabhīśurarvā kanikradat patayad-ūrdhvāsānuḥ. Acittam brahma jujuṣuryuvānah pra mitre dhāma varuṇe gṛṇantah.*

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 मामत्यमवन्तीबहूपियं पीपयन्त्सस्मि ऽधन ।  
पित्वा भि॒ त वयुनानि विद्वान् साविवासु गदितिमुरुष्यत ॥ ६ ॥

6. Ā dhenavo māmateyamavantīrbrahmapriyam  
piṣayantsasminnūdhan. Pitvo bhikṣeta vayunāni  
vidvānāśāvivāśannaditimuruṣyet.

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 मित्रावरुणा हृव्यजुष्टिं नमसा दवाववसा ववृत्याम ।  
अस्माकं बहू पृतनासु सह्या अस्माकं वृष्टिदिव्या सुपारा ॥ ७ ॥

7. Ā vāṁ mitrāvaruṇā havyajuṣṭim namasā devā-  
vavasā vavrtyām. Asmākam brahma pṛtanāsu  
sahyā asmākam 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*

यजामह वां मृहः सजाषा हृव्यभिमित्रावरुणा नपाभिः ।  
घृतघृतस्तु अथ यद्वामस्म अध्वयवा न धीतिभिर्भरन्ति ॥ १ ॥

- 
1. *Yajāmahe vāṁ mahāḥ sajōśā havyebhīrmitrā-varuṇā namobhiḥ. Ghṛtairghṛtasnū adha yad vāmasme adhvaryavo na dhītibhirbharanti.*

Mitra and Varuna, great, loving, rejoicing, friends of humanity, lords of love and justice, resplendent with flames of ghrta, we love, honour and worship you with salutations, service and oblations of high grades of ghrta, and the devotees, dedicated and worshipful, bring holy offerings with sincere prayers like high-priests of yajna for you and for us.

पस्तुतिर्वां धाम् न पयुक्तिरयामि मित्रावरुणा सुवृक्तिः ।  
अनक्ति यद्वां विदथैषु हाता सुम्नं वां सूरिवृष्णा-  
विय अन ॥ २ ॥

2. *Prastutirvām dhāma na prayuktirayāmi mitrā-varuṇā suvṛktih. Anakti yad vāṁ vidatheṣu hotā sumnam vāṁ 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 धेनुरदितित्रृत्याय जनाय मित्रावरुणा हविद । हिनाति  
यद्वां विदथै सप्त्यन्त्स रातहव्या मानुषा न हाता ॥ ३ ॥

3. *Pipāya dhenuraditirṛtāya janāya mitrāvaruṇā havirde. Hinoti yad vāṁ vidathe saparyanta-  
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 तु मद्यास्वन्धा गाव् आपश्च पीपयन्त दुवीः ।  
उता ना अस्य पूव्यः पतिदन्वीतं पातं पर्यस उम्नियायाः ॥ ४ ॥

4. *Uta vām vikṣu madyāsvandho gāva āpaśca  
pīpayanta devīḥ. Uto no asya pūrvyah patirdan  
vītam pātam 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 वाचुं यः पाथिवानि विमूर रजांसि ।  
या अस्कंभायदुत्तरं सुधस्थं विचकमाणस्त्रधारुगायः ॥ १ ॥

1. *Viṣṇornu kām vīryāṇi pra vocām yah pārthivāni  
vimame rajāmsi. Yo askabha�aduttaram sadha-  
stham 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 वीर्यण मृगा न भीमः कुच्चरा गिरिष्ठाः ।  
यस्यारुषु त्रिषु विक्रमणवधि अयन्ति भुवनानि विश्वा ॥ २ ॥

2. *Pra tad viṣṇuh stavate vīryena mr̥go na bhīmaḥ  
kucaro giriṣṭhāḥ. Yasoṛuṣu 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 शूषमतु मन्म गिरि त उरुगायाय वृष्ण ।  
य इदं दीर्घ पयतं सुधस्थमका विमुम त्रिभिरित्पदभिः ॥ ३ ॥

3. *Pra viṣṇave śūṣametu manma girikṣita urugāyāya  
vr̥ṣne. Ya idam dīrgham prayataṁ sadhastha  
meko vimame tribhirit padebhīḥ.*

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 पूर्णा मधुना पदान्यं गीयमाणा स्वधया मदन्ति ।  
य उ त्रिधातु पृथिवीमुत द्यामक' दाधार् भुवनानि  
विश्वा' ॥ ४ ॥

4. *Yasya trī pūrṇā madhunā padānyakṣīyamānā svadhayā madanti. Ya u tridhātu prthivīmuta dyāmeko dādhāra 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 Prakrti, sattva, rajas and tamas.

तदस्य प्रियमभि पाथा' अश्यां नरा यत्र दव्यवा मदन्ति ।  
उरुकुमस्य स हि बन्धुरित्था विष्णाः पद परम मध्व  
उत्सः ॥ ५ ॥

5. *Tadasya priyamabhi pātho aśyām naro yatra devayavo madanti. Urukramasya sa hi bandhurithā viṣṇoh pade parame madhva utsah.*

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 पुदमवं भाति भूरि ॥ ६ ॥

6. *Tā vāṁ vāstūnyuśmasi gamadhyai yatra gāvo  
bhūriśṛṅgā ayāsaḥ. Atrāha tadurugāyasya vrṣṇaḥ  
paramāṁ 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 धियायुत मह शूराय विष्णव चाचत ।  
या सानुनि पवतानामदाभ्या महस्तस्थतुरवत्व साधुना ॥ १ ॥

1. *Pra vah pāntamandhaso dhiyāyate mahe śūrāya  
viṣṇave cārcata. Yā sānuni parvatān-āmadābhya  
mahastasthaturarvateva 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 सुमरणं शिमीवतारिन्द्राविष्णू सुतपा वामु-  
रुष्यति । या मत्याय पतिधीयमानमिल्कृशानारस्तुरसना-  
मुरुष्यथः ॥ २ ॥

2. *Tveśamitthā samaraṇam śimīvatorindrāviṣṇū sutapā vāmuruṣyati. Yā martyāya pratidhīyamānam-it kṛśānor-astu-rasanām-urusyathah.*

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 ई वधन्ति महास्य पांस्यं नि मातरा नयति रत्स भुज ।  
दधाति पुत्रा वरं परं पितुनामं तृतीयमधि राचन द्विवः ॥ ३ ॥

3. *Tā īṁ vardhanti mahyasya paumsyam ni mātarā nayati retase bhuje. Dadhāti putro'varaṁ param piturnāma tr̄tīyamadhi rocane divah.*

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 हुषः ।  
यः पाथिवानि त्रिभिरिद्विगामभिरुरु कमिष्टारुगायाय  
जीवस ॥ ४ ॥

4. *Tattadidasya paum̄syam gṛṇīmasīnasya trātura-vrkasya mīlhuṣah. Yah 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 कमण स्वदृशा॑ भिख्याय मत्या॑ भुरण्यति ।  
तृतीयमस्य नकिरा दधषति वयश्चन पुतयन्तः पतत्रिणः ॥ ५ ॥

5. *Dve idasya kramaṇe svardṛśo'bhikhyāya martyo bhuranyati. Trtiyamasya nakirā dadharsati vayaścana patayantah patatriṇah.*

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.

चृतुभिः साकं नवतिं च नामभिश्चकं न वृत्तं व्यतीर्वी-  
विपत् । बृहच्छरीरा विमिमानु ऋक्वभियुवाकुमारः  
पत्यत्याहुवम ॥ ६ ॥

6. *Caturbhiḥ sākam navatim ca nāmabhiścakram na  
vṛttam vayañravivipat. Brhacchrīro vimimāna  
rkvabhiryuvākumārah 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 शब्दा घृतासुतिविभूतद्युम्न एवया उ सुपथाः ।  
अधा त विष्णा विदुषा चिदध्यः स्तामा यज्ञश्च राध्या  
हुविष्मता ॥ १ ॥

1. *Bhavā mitro na śevyo ghṛtāsutirvibhūtadyumna  
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 पूर्व्याय वृथस् नवीयस सुमज्जानय विष्णव ददाशति ।  
या जातमस्य महता महि ब्रवत्सदु श्रवाभियुज्यं  
चिदभ्यसत ॥ २ ॥

2. *Yah pūrvyāya vedhase navīyase sumajjānaye viṣṇave dadāśati. Yo jātamasya mahato 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 पूर्व्य यथा विद ऋतस्य गर्भं जनुषा पिपतन ।  
आस्य जानन्ता नाम चिद्विवक्तन महस्त विष्णा सुमति  
भजामह ॥ ३ ॥

3. *Tamu stotārah pūrvyam yathā veda rtasya garbham januṣā pipartana. Āsyā jānanto nāma cid vivaktana mahaste viṣṇo sumatim 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 करुं सचन्त मारुतस्य  
वृथसः । दाधार् द मुत्तमहृविदं वृजं च विष्णुः सखिवाँ  
अपाणुत ॥ ४ ॥

4. *Tamasya rājā varuṇastamaśvinā kratum sacanta mārutasya vedhasaḥ. Dādhāra dakṣamuttamamaharvidam vrajam ca viṣṇuh sakhibhāri apornute.*

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 विवाय सुचथायु दव्यु इन्द्रायु विष्णुः सुकृत  
सुकृत्तरः । वृधा अजिन्वत्रिषधस्थ आयमृतस्य भाग  
यज्ञमानमाभजत ॥ ५ ॥

5. *Ā yo vivāya sacathāya daivya indrāya viṣṇuh sukṛte sukṛttarah. Vedhā ajinvat triṣadhaṣṭha 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*

अब्राध्यग्निर्ज्म उदत्ति सूर्या व्युषाशचन्द्रा महावा अचिषा ।  
आयु ातामश्विना यातव रथं पासावीहुवः सविता  
जगत्पृथक ॥ १ ॥

1. *Abodhyagnirjma udeti sūryo vyuṣāścandrā mahyāvo arcīṣā. Āyukṣatāmaśvinā yātave ratham prāsāvīd devah 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.

यद्युज्जाथ् वृष्णमश्विना रथं घृतनं ना मधुना त्रमु तम ।  
अस्माकं बह्य पृतनासु जिन्वतं वृयं धना शूरसाता  
भजमहि ॥ २ ॥

2. *Yad yuñjāthe vṛṣaṇamaśvinā ratham ghrtena no madhunā kṣatramukṣatam. Asmākam brahma pṛtanāsu jinvatāṁ vayaṁ dhanā śūrasātā 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 त्रिचका मधुवाहना रथा जीराश्वा अश्विनायातु  
सुष्टुतः । त्रिवन्धुरा मधवा विश्वसाभगः शं न आ व द  
द्विपदु चतुष्पद ॥ ३ ॥

3. *Arvān tricakro madhuvāhano ratho jīrāśvo aśviv  
noryātu suṣṭutah. Tribandhuro maghavā viśva  
saubhagah śām 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 कश्या  
मिमि तत्म । पायुस्तारिष्टं नी रपांसि मृ तं सधृतं द्वषा भवतं  
सचाभुवा ॥ ४ ॥

4. Ā na ūrjam vahatamaśvinā yuvam̄ madhumatyā  
nah kaśayā mimikṣatam. Prāyustāriṣṭam nī  
rapāṁsi mṛkṣatam̄ sedhatam̄ devśo bhavatam̄  
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 हुगर्भं जगतीषु धत्था युवं विश्वेषु भुवनस्वन्तः ।  
युवम् ग्रिं च वृषणावपश्च वनस्पतीं रश्वनावरयथाम् ॥ ५ ॥

5. Yuvam̄ ha garbham̄ jagatīṣu dhattho yuvam̄  
viśveṣu bhuvaneśvantah. Yuvamagnim̄ ca vrṣa-  
ṇāvapaśca vanaspatīnraśvināvairayethāṁ.

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 हस्था भिषजा भषजभिरथा हस्था रथ्याऽरु राथ्याभिः ।  
अथा ह त्रमधि धत्थ उगा या वां हविष्मान्मनसा  
दुदाश्ट ॥ ६ ॥

6. Yuvam̄ ha stho bhiṣajā bheṣajebhiratho ha stho  
rathyā rāthyebhīḥ. Atho ha kṣatramadhi dhattha  
ugrā yo vāṁ 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 रुदा पुरुमन्तू वृधन्ता दशस्यतं ना वृषणावभिष्टा ।  
दस्त्रा हु यदक्ण आचुथ्या वां प यत्सुस्त्राथ अकवा-  
भिस्ती ॥ १ ॥

1. *Vasū rudrā purumantū vṛdhantā daśasyatam no  
vr̄ṣaṇāvabhiṣṭau. Dasrā ha yad rekna aucathyo  
vām pra yat sasrāthe akavābhīrūtī.*

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 दाशत्सुपतय चिदस्य वसू यद्धथ नमसा पद गा: ।  
जिगृतमस्म रुवतीः पुरन्धीः कामपणव मनसा चरन्ता ॥ २ ॥

2. *Ko vām dāśat sumataye cidasyai vasū yad dhetha  
namasā pade goḥ. Jigrtamasme revatīḥ puran-  
dhīḥ kāmapreñeva 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 हृ यद्वां ताग्याय परुवि मध्य अणसा धायि पजः ।  
उप वामवः शरूण गमयं शूरा नाज्म प्रत्यद्विरवः ॥ ३ ॥

3. *Yukto ha yad vām taugryāya perurvi madhye arṇaso dhāyi pajrah. Upa vāmavaḥ śaranām gameyam śūro nājma patayadbhirevaih.*

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?

उपस्तुतिराच्यमुरुष्यन्मा मामिम पत्रिणी वि दुग्धाम ।  
मा मामधा दशतयश्चिता धाक प यद्वां बद्धस्त्मनि खादति  
गम ॥ ४ ॥

4. *Upastutiraucathyamuruṣyenmā māmīme patatriṇī vi dugdhām. Mā māmedho daśatayaścito dhāk pra yad vām 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 मा॑ गर\_द्या॒ मा॒तृतमा॒ दा॒सा॒ यदी॑ सुसमुब्धम्‌वाधुः॑ । शिरा॒  
यदस्य॒ त्रैतना॒ वि॒त॒ त्स्वयं॒ दा॒स उरा॒ अंसा॒वपि॒ ग्ध॒ ॥५॥

5. *Na mā garan nadyo mātrtamā dāsā yadīm susamubdhamavādhuh. Širo yadasya traitano vitakṣat svayam dāsa uro aṁśāvapi 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.

दीघतमा॒ मामत्या॒ जुजुवान॒ दशम॒ युग॒ ।  
अपामर्थ॑ युतीनां॒ ब्रह्मा॒ भवति॒ सारथिः॑ ॥६॥

6. *Dīrghatamā māmateyo jujurvān daśame yuge. Apāmartham yaśinām 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 ऋत्वर्वधा मही स्तुष विदथेषु पचतसा ।  
द्रवभिय द्रवपुत्र सुदंससुत्था धिया वायोणि प्रभूषतः ॥ १ ॥

1. *Pra dyāvā yajñaiḥ prthivī rtāvṛdhā mahī stuse vidathesu 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 पितुरदुहा मना मातुमहि स्वत्वस्तद्वीपभिः ।  
सुरतसा पितरा भूम चकतुरुरु प्रजाया अमृतं वरीमभिः ॥ २ ॥

2. *Uta manye pituradruho mano māturmahi svavastaddhvīmabhiḥ. Suretasā pitarā bhūma cakratururu prajayā amṛtam 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 जज्ञमातरा पूर्वचित्तय ।  
स्थातुश्च सूत्यं जगतश्च धर्माणि पुत्रस्य पाथः पुदमद्वया-  
विनः ॥ ३ ॥

3. *Te sūnavah svapasah sudam̄saso mahī jajñur-mātarā pūrvacittaye. Sthātuśca satyam̄ 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 मायिना॑ ममिर सुपच॑तसा जामी॒ सया॑नी मिथुना॒  
समोक्सा॑ । नव्यंनव्यं॒ तन्तुमा॒ तन्वत् दिवि॒ समुद् अन्तः॒  
कृवयः॒ सुदीतयः॒ ॥ ४ ॥

4. *Te māyino mamire supracetaso jāmī sayoni- mithunā samokasā. Navyam̄-navyam̄ tantumā tanvate divi samudre antah kavayah sudītayah.*

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.

तदाधा॑ अ॒द्य स॒वितुवर॑ण्यं व॒यं दु॒वस्य॑ पस॒व म॒नामह।  
अ॒स्म॒भ्यं द्या॒वापृथि॒वी सुच॒तुना॑ र॒यिं ध॒त्तुं वसु॒मन्तं शत्-  
ग्विन्म ॥५॥

5. *Tad rādho adya saviturvarenyam vayam devasya prasave manāmahe. Asmabhyam dyāvāprthivī suchetunā rayim 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 द्या॒वापृथि॒वी वि॒श्वशंभुव ऋ॒तावरी॑ रजसा॑  
धार॒यत्कवी॑। सुजन्मनी॑ धि॒षण॑ अ॒न्तरीयत दु॒वा दु॒वी॑ धर्मणा॑  
सू॒यः शुचिः॑ ॥१॥

1. *Te hi dyāvāprthivī viśvaśambhuva ṛtāvarī rajaso dhārayatkavī. Sujanmanī dhiṣane antarīyate devo devī dharmaṇā sūryah 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 असश्चता पिता माता च भुवनानि  
र ातः । सुधृष्टम् वपुष्य इ न रादसी पिता यत्सीमभि  
रूपरवासयत ॥ २ ॥

2. *Uruvyacasā mahinī asaścatā pitā mātā ca bhuvanāni rakṣataḥ. Sudhṛṣṭame vapusye 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 पवित्रवान् पुनाति धीरो भुवनानि  
मायया । धेनुं च पृश्निं वृषभं सुरतसं विश्वाहा शुकं पया  
अस्य दु ात ॥ ३ ॥

3. *Sa vahniḥ putraḥ pitroḥ pavitrvān punāti dhīro bhuvanāni māyayā. Dhenum ca prśnim vṛṣabham suretasam viśvāhā śukram 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.

अयं द्वानामपसामपस्तमा या जजान् रादसी विश्वशंभुवा ।  
वि या मम रजसी सुकतूयया जरभिः स्कम्भनभिः  
समानृच ॥ ४ ॥

4. *Ayam devānāmapasāmapastamo yo jajāna rodasi  
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!

त ना गृणान् महिनी महि श्रवः । त्रं द्यावापृथिवी धासथा  
बृहत । यनाभि कृष्टीस्तनाम विश्वहा पुनाय्यमाजा अस्म  
समिन्वतम ॥ ५ ॥

5. *Te no gr̥ṇāne mahinī mahi śravah kṣatram  
dyāvāpṛthivī dhāsatho bṛhat. Yenābhi kṛṣṭistā-  
tanāma 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 श्रष्टः किं यविष्ठ नु आजगुन्किमीयत दूत्यं॑  
कद्यदूचिम । न निन्दिम चमसं या महाकुला ग्र भातुदुण्  
इद्वृतिमूदिम ॥ १ ॥

1. *Kimu śreṣṭhaḥ kim yaviṣṭho na ājagan kimīyate  
dūtyam kad yadūcima. Na nindima camasam yo  
mahākulo'gne bhrātaradrūna id bhūtim-ūdima.*

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 कृणातनु तद्वा अबुवन्तद्वा आगमम ।  
साधन्वना यद्यवा करिष्यथ साकं द्ववयन्नियासा भवि-  
ष्यथ ॥ २ ॥

2. *Ekam camasam caturah kṛṇotana tad vo devā  
abruvan tad va āgamam. Saudhanvanā yadyevā  
karisyatha sākam devairyajñiyāso bhavisyatha.*

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 पति यदब्रवीत् नाश्वः कत्वा रथं उत्तह कत्वः ।  
धनुः कत्वा युवशा कत्वा द्वा तानि भातुरनु वः कृत्व्य-  
मसि ॥ ३ ॥

3. *Agnim dūtam̄ prati yadabratānāśvah kartvo ratha uteha kartvah. Dhenuḥ kartvā yuvaśā kartvā dvā tāni bhrātaranu vah kṛtyemasi.*

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.

चकृत्वांसं ऋभवस्तदपृच्छत् कवदभूद्यः स्य दूता न आजगन ।  
यदावाख्यच्चमसाज्ज्वरः कृतानादित्त्वष्टा ग्रास्वन्तन्य-  
नज ॥ ४ ॥

4. *Cakrvāṁsa rbhavastadaprcchata kvedabhūd yaḥ sya dūto na ājagan. Yadāvākhyaccamasāñcaturah kṛtānādit tvaśṭā 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.

हनामनां इति त्वष्टा यदब्रवीच्चमसं य दवपानमनिन्दिषुः ।  
अन्या नामानि कृणवत् सुत् सचाँ अन्यरनान् कुन्याऽर्ते  
नामभिः स्परत ॥ ५ ॥

5. *Hanāmaināñ iti tvaṣṭā yadabratīccamasam̄ ye devapānam-anindisuḥ. 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 हरी युयुज अश्विना रथं बृहस्पतिविश्वरूपामुपाजत ।  
ऋभुविभ्वा वाजा द्वाँ अगच्छत् स्वपसा यज्ञियं भाग-  
मतन ॥ ६ ॥

6. *Indro harī yuyuje aśvinā ratham bṛhaspatirviśva-rūpāmupājata. Rbhurvibhvā 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.

निश्चमणा गामरिणीत धीतिभिया जरन्ता युवशा  
ताकृणातन । साधन्वना अश्वादश्वमत त युक्त्वा रथमुप  
द्रवां अयातन ॥ ७ ॥

7. *Niścarmaṇo gāmariṇīta dhītibhiryā jarantā yuvaśā tākṛṇotana. Saudhanvanā aśvādaśvamataksata yuktvā rathamupa devān 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.

इदमुद्रुकं पिबतत्यबवीतनुदं वा घा पिबता मुञ्जनजनम ।  
साधन्वना यदि त ाव् हयथ तृतीय घा सवन माद-  
याध्व ॥ ८ ॥

8. *Idamudakam pibatetyabrvitane dam vā ghā pibatā muñjanejanam. Saudhanvanā yadi tanneva haryatha tr̄tīye 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 भूयिष्ठु इत्यका अबवीदुग्धिभूयिष्ठु इत्यन्या अबवीत ।  
वृथयन्तीं बहुभ्यः पका अबवीदृता वदन्तश्चमसाँ अपि-  
शत ॥ ९ ॥

9. *Āpo bhūyiṣṭhā ityeko abravīdagnirbhūyiṣṭha  
ityanyo abravīt. Vadharyantīm bahubhyah 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.

श्राणामके उद्कं गामवाजति मांसमकः पिंशति सूनया-  
भृतम । आ निमुचः शकृदक्का अपाभरत्किं स्वित्पुत्रभ्यः  
पितरा उपावतुः ॥ १० ॥

10. *Śronāmekā udakam gāmavājati māṁsamekah  
piṁśati sūnayābhṛtam. Ā nimrucaḥ śakrdeko  
apābharat kiṁ svit putrebhyah pitārā upāvatuh.*

One takes water to the disabled cow, the other

dressess 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?

**उद्घृत्स्वस्मा अकृणातना तृणं निवत्स्वपः स्वपुस्यया नरः ।  
अगोह्यास्य यदसस्तना गृह तद्द्यदमृभवा नानु गच्छथ ॥ ११ ॥**

11. *Udvatsvasmā akṛṇotanā tṛṇam nivatsvapah svapasyayā narah. 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.

**सुमील्य यद्भुवना पुयसंपत् क्व स्वित्तात्या पितरा व  
आसतुः । अशंपत् यः कुरस्त्रं व आदुद यः पाब्रवीत्पा तस्मा  
अब्रवीत ॥ १२ ॥**

12. *Sammīlya yad bhuvanā paryasarpata kva svit tātyā pitarā va āsatuh. Aśapata yah karasnam va adade yah 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 ऋभवस्तदपृच्छतागाहृ क इदं ना अबूबुधत ।  
श्वानं ब्रुस्ता ब्राधयितारमबवीत्संवत्सर इदम् द्या व्य-  
ख्यत ॥ १३ ॥

13. *Suṣupvāṁsa ṛbhavastadaprcchatāgohya ka idam  
no abubudhat. Śvānam basto bodhayitāramab-  
ravīt sarivatsara idamadyā vyakhyata.*

Sleeping Rbus, 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 भूम्याग्निरुद्यं वाता अन्तरि ण  
याति । अद्वियाति वरुणः समुदयुष्माँ इच्छन्तः शवसा  
नपातः ॥ १४ ॥

14. *Divā yānti maruto bhūmya'gnirayam vāto  
antarikṣena yāti. Adbhiryāti varuṇah samu-  
drairyuṣmāñ icchantaḥ 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 Rbus, 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 ना॑ मि॒त्रा॒ वरुणा॑ अय॒मायुरिन्द॑ ऋ॒भु॒ गा॑ मरुतः॒ परि॑ ख्यन॑ ।  
यद्वा॒जिना॑ द्व॒वजातस्य॑ सप्तः॑ पव॑ यामा॑ विदथ॑ वी॒याणि॑ ॥ १ ॥

1. *Mā no mitro varuṇo aryamāyurindra ṛbhukṣā marutah 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.

यर्णि॒जा॑ रक्षा॒सा॑ पावृत्स्य॑ राति॑ं गृ॒भीतां॑ मुखृता॑  
नय॑न्ति॑ । सुपा॑डु॒जा॑ मम्य॑द्विश्वरूप॑ इन्दापृष्ठा॑:  
पि॑यमप्य॑ति॑ पाथः॑ ॥ २ ॥

2. *Yannirnijā rekṣasā prāvṛtasya rātim gṛbhītām mukhato nayanti. Suprāñjo memyad viśvarūpa indrāpūṣṇoh priyamapyeti pāthah.*

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 अश्वन् वाजिना॑ पूष्णा॒ भा॒गा॒ नीयते॒  
वि॒श्वद॑व्यः । अभि॒प्रियं॒ यत्पुरा॒क्षमवता॒ त्वष्टदनं॒  
सा॒श्रवसा॒य जिन्वति॒ ॥ ३ ॥

3. *Eṣa cchāgah puro aśvena vājinā pūṣṇo bhāgo  
nīyate viśvadevyah. Abhipriyam yat purolāśa-  
marvatā tvāṣṭedenam 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.

यद्धविष्यमृतुशा॒ दत्त्वयान्॒ त्रिमानुषा॒ः पयश्व॒ नयन्ति॒ । अत्रा॑  
पूष्णः॒ पथ्मा॒ भा॒ग एति॒ यज्ञं॒ दुवध्यः॒ पतिव॒दय॒ जः॒ ॥ ४ ॥

4. *Yaddhaviṣyamṛtuśo devayānam trirmānuṣāḥ  
paryāsvam nayanti. Atrā pūṣṇaḥ prathamo bhāga  
eti yajñam devebhyah prativedayannajah.*

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.

हातो॒ध्वयुराक्षया॒ अग्निमि॒न्था॒ गावगा॒भ उत॒ शंस्ता॒ सुविपः॒ ।  
तन॑ यज्ञन॒ स्वरंकृतन॒ स्विष्टन॒ वा॒ णा॒ आ॒ पृणध्वम॒ ॥ ५ ॥

5. *Hotādhvaryurāvayā agnimindho grāvagrābhā  
uta śamstā suviprah. Tena yajñena svaraṁkṛtena  
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 यूपवाहाशच्छालं य अश्वयूपायु त त्ति ।  
य चावृत् पचनं संभरन्त्युता तषामुभिगूतिन इन्वतु ॥ ६ ॥

6. *Yūpavraskā uta ye yūpavāhāścaṣālam ye aśvayū-  
pāya takṣati. Ye cārvate pacanām sambharan-  
tyuto teṣāmabhigūrtirna 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 द्रवानामाशा उप  
वीतपृष्ठः । अन्वनं विपा ऋषया मदन्ति द्रवानां पुष्ट  
चक्रमा सुबन्धुम ॥ ७ ॥

7. *Upa prāgāt sumanme'dhāyi manma devānā-māśā  
upa vītaprṣṭhah. Anvenām viprā ṛṣayo madanti  
devānām puṣte cakrmā 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 दाम सन्दानमवता या शीषण्या रशना रज्जुरस्य ।  
यद्वा घास्य पभृतमास्य इ तृणं सवा ता त् अपि  
द्वव्यस्तु ॥ ८ ॥

8. *Yad vājino dāma saṁdānamarvato yā śīrṣanyā raśanā rajjurasya. Yad vā ghāsyā prabhṛtamāsye tṛṇām sarvā tā te api deveśvastu.*

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 कविष मकाश यद्वा स्वर स्वधित  
स्त्रिप्तमस्ति । यद्वस्त्याः शमितुय खषु सवा ता त् अपि  
द्वव्यस्तु ॥ ९ ॥

9. *Yadaśvasya kraviṣo maksikāśa yad vā svarau svadhitaḥ riptamasti. Yaddhastayoh śamiturya-nnakheṣu sarvā tā te api deveśvastu.*

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 कविषां गन्धा अस्ति ।  
सुकृता तच्छमितारः कृणवन्तूत मधं शृतपाकं पचन्तु ॥ १० ॥

10. *Yadūvadhyam-udarasyāpavāti ya āmasya kraviṣo gandho asti. Sukṛtā tacchamitārah kṛṇvantūta medham śṛtapākam 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 गात्राद्गिना पच्यमानादभि शूलं निहतस्यावधावति ।  
मा तद्भूम्यामा श्रीष्टन्मा तृणषु द्वव्यस्तदुशद्द्य॑ रात-  
मस्तु ॥ ११ ॥

11. *Yat te gātrād-agninā pacyamānād-abhi śūlam nihatasyāvadhāvati. Mā tad bhūmyāmā śriṣṭanmā trneṣu 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 सुरभिनिहुरति ।  
य चावता मांसभि गामुपासत उता तषामभिगृतिन  
इन्वतु ॥ १२ ॥

12. *Ye vājinam paripaśyanti pakvam ya īmāhuḥ surabhir-nirhareti. Ye cārvato māṁsabhikṣām-upāsata uto teṣāmabhigūrtirna 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 गी तिं मांस्पचन्या उखाया या पात्राणि चूष्ण आसच-  
नानि । ऊष्मण्यापिधाना चरुणामङ्गः सूनाः परि भूषन्त्य-  
श्वम् ॥ १३ ॥

13. *Yannīkṣanām māṁspacanyā ukhāyā yā pātrāṇi  
yūṣṇa āsecanāni. Uṣmaṇyāpidhāna 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.

निकमणं निषदनं विवतनं यच्च पडबीशमवतः । यच्च पुपा  
यच्च धासिं जघासु सवा ता तु अपि द्रवष्टस्तु ॥ १४ ॥

14. *Nikramaṇam niṣadanam vivartanam yacca paḍbīśamarvataḥ. Yacca papau yacca ghāsim jaghāsa sarvā tā te api deveśvastu.*

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 centre-hold 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 विक्त  
जघिः । इष्टं वीतमभिगृतं वषटकृतं तं द्रवासुः पति  
गृभ्णन्त्यश्वम ॥ १५ ॥

15. *Mā tvāgnirdhvanyād dhūmagandhirmokhā bhrājantyabhi vikta jagriḥ. Iṣṭam vītamabhi-gūrtam vaṣatkṛtam tam devāsah prati grbhṇantyaśvam.*

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.

यदश्वाय वासं उपस्तृणन्त्यधीवासं या हिरण्यान्यस्म ।  
सुन्दानमवन्तं पडबीशं पिया द्रवष्वा यामयन्ति ॥ १६ ॥

16. *Yadaśvāya vāsa upastrṇantyadhiṁvāsam yā hiranyanyasmai. Saṁdānamarvantam padbiśam priyā deveśvā 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.

यत्ते साद महसा शूकृतस्य पाष्ण्या वा कशया वा तुतादै ।  
स्तुचव ता हविषा अध्वरषु सवा ता त् ब्रह्मणा सूदयामि ॥ १७ ॥

17. *Yat te sāde mahasā śūkṛtasya pārṣṇyā vā kaśayā vā tutoda. Sruceva tā haviṣo adhvareṣu 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 दुवर्बन्धावडकीरश्वस्य स्वधितिः समति ।  
अच्छिदा गात्रा वयुना कृणात् परुष्परनुघुष्या वि  
शस्त ॥ १८ ॥

18. *Catustriṁśad vājino devabandhor-vañkrīr-aśvasya svadhitih 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 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 त् गात्राणामृतुथा कृणामि ताता पिण्डानां प  
जुहाम्यग्ना ॥ १९ ॥

19. *Ekastvaṣṭuraśvasyā viśastā dvā yantārā bhava-tastatha ṛtuḥ. Yā te gātrāṇāmṛtuthā kṛṇomi tātā piṇḍānāṁ 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 त्वा तपत्यि आत्मापियन्तं मा स्वधितिस्तन्वं आ  
तिष्ठिपत्ते । मा ते गृध्नुरविशस्तातिहाय छिदा गात्राण्युसिना  
मिथू कः ॥ २० ॥

20. *Mā tvā tapat priya atmāpiyatam mā svadhiti-stanva ā tiṣṭhipat te. Mā te grdhnur aviśastāti-hāya chidrā gātrānyasinā mithū kah.*

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 उपुतन्मियस् न रिष्यसि द्रवाँ इदैषि पथिभिः सुगभिः ।  
हरी तु युज्जापृष्ठती अभूतामुपास्थाद्वाजी धुरि रास-  
भस्य ॥ २१ ॥

21. *Na vā u etan mriyase na riṣyasi devāñ ideśi pathibhiḥ sugebhiḥ. Harī te yuñjā prṣatī 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 स्वश्वं पुंसः पुत्राँ उत् विश्वापुषं रयिम ।  
अनागास्त्वं ना अदितिः कृणातु त्रं ना अश्वा वनतां  
हविष्मान् ॥ २२ ॥

22. *Sugavyam no vājī svaśvyam pumṣah putrāḥ 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 पुरीषात् ।  
श्यनस्य प ा हरिणस्य बाहू उपस्तुत्यं महि जातं त  
अवन ॥ १ ॥

1. *Yadakrandah prathamam jayamana udyantsamu-drāduta vā puriṣāt. Śyenasya pakṣā harinasya bāhū upastutyaṁ 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.

यमन् दुत्तं त्रित एनमायुनगिन्द एणं पथुमा अध्यतिष्ठत ।  
गृन्धवा अस्य रशुनामगृभ्णात्सूरादश्वं वसवा निरतष्ट ॥ २ ॥

2. *Yamena dattam trita enamāyunagindra enām prathamo adhyatis̄that. Gandharvo asya raśanā-magr̄bhñāt sūrādaśvam 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, rajas 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 अव् असि त्रिता गुह्यन् वृतन् । असि  
सामन् सुमया विपृक्त आहुस्त त्रीणि द्विवि बन्धनानि ॥ ३ ॥

3. *Asi yamo asyādityo arvannasi trito guhyena vratena. Asi somena samayā viprkta 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 आहुदिवि बन्धनानि त्रीण्यप्सु त्रीण्यन्तः समुद् ।  
उत्तरं म वरुणश्छन्तस्यवन् यत्रा त आहुः परमं जनित्रम् ॥ ४ ॥

4. *Trīṇi ta āhurdivi bandhanāni trīṇyapsu trīṇyantah samudre. Uteva me varuṇaśchantsyarvan yatrā ta āhuḥ paramam 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 व्रामाजनानीमा शफानां सनितुनिधाना । अत्रा त भद्रा रशना अपश्यमृतस्य या अभिर अन्ति गापाः ॥ ५ ॥

5. *Imā te vājinnavamārjanānāmā śaphānām saniturnidhānā. 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 तु मनसारादजानाम् वा दिवा पृतयन्तं पतङ्गम ।  
शिरा अपश्यं पथिभिः सुगभिररुणुभिजहमानं पतत्रि ॥ ६ ॥

6. *Ātmānam te manasārādajānāmavo divā pata-yantam pataṅgam. Śiro apaśyam pathibhiḥ sugebhir-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 पृद गा: ।  
यदा तु मता अनु भागमानुळादिद गस्तिृ आषधी-  
रजीगः ॥ ७ ॥

7. *Atrā te rūpam-uttamam-apaśyam jigīṣamāṇam-iṣa ā pade goḥ. Yadā te marto anu bhogamān-alādīd grasiṣṭha oṣadhiṣṭrajīgah.*

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.

अनुत्वा रथा अनुमया' अव नु गावा नु भगः कृनीनाम ।  
अनुवातासुस्तवं सुख्यमीयुरनुद्रवा ममिर वीर्यं त ॥ ८ ॥

8. *Anu tvā ratho anu maryo arvannanu gāvo'nu bhagah kanīnām. Anu vrātāsastava sakhyamīyū- ranu 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 यो अस्य पादा मनोजवा अवर् इन्द्र आसीत ।  
द्रुवा इदस्य हविरद्यमायन्या अवन्तं पथमा अध्य-  
तिष्ठत ॥ ९ ॥

9. *Hiranyaśṛṅgo'yo asya pādā manojavā avara  
indra āśit. Devā idasya haviradyamāyan  
yo arvantam prathamo adhyatiṣthat.*

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 सिलिंकमध्यमासुः सं शूरणासा दिव्यासा  
अत्याः । हुंसाइव श्रणिशा यतन्त् यदा॑षु दिव्यमञ्ज-  
मञ्जवाः ॥ १० ॥

10. Īrmāntāsaḥ silikamadhyamāsaḥ sam śūraṇāśo  
divyāśo atyāḥ. Haṁsā iva śreṇīśo 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 पतयिष्ववैन तवं चित्तं वात-इव धजीमान ।  
तव शृङ्गाणि विष्ठिता पुरुत्रारण्यषु जभुराणा चरन्ति ॥ ११ ॥

11. Tava śarīram patayiṣṇavarvan tava cittam vāta iva  
dhrajimān. Tava śringāṇi viṣṭhitā purutrāranyeṣu  
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 नौयत् नाभिरस्यानु पश्चात्कवया यन्ति रभाः ॥ १२ ॥

12. Upa prāgacchasanam vājyavā devadrīcā  
manasā dīdhyānah. Ajah 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 यत्सुधस्थमवाँ अच्छा पितरं मातरं च । अद्या  
दुवाज्जुष्टतमा हि गम्या अथा शास्त दाशुष वायाणि ॥ १३ ॥

13. *Upa prāgāt paramām yat sadhastham-arvāñ  
acchā pitaram mātaram ca. Adyā devāñ-  
juṣṭatamo 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 भातो मध्यमा अस्त्यश्नः ।  
तृतीया भातो घृतपृष्ठा अस्यात्रापश्यं विश्पतिं सुस-  
पुत्रम् ॥ १ ॥

1. *Asya vāmasya palitasya hotustasya bhrātā madhyamo astyaśnah. Trītyo bhrātā ghṛtaprṣṭho asyātrāpaśyam viśpatim 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 ghrta 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.

सुम युज्जन्ति रथमकचकुमका अश्वा वहति सुमनामा ।  
त्रिनाभि चकमजरमनुर्वयत्रमा विश्वा भुवनाधि तुस्थुः ॥ २ ॥

2. *Sapta yuñjanti ratham-ekacakram-eko aśvo vahati saptanāmā. Trinābhi cakram-ajaram-anarvam yatrema 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 सुम तुस्थुः सुमचकं सुम वहन्त्यश्वाः । सुम स्वसारा अभि सं नवन्त् यत्र गवां निहिता सुम नाम ॥ ३ ॥

3. *Imam rathamadhi ye sapta tasthuḥ saptacakram sapta vahantyaśvāḥ. Sapta svasāro abhi saṁ navante yatra gavāṁ 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 यदन्स्था बिभति ।  
भूम्या असुरसृगात्मा क्व स्वित्का विद्वांसुमुप गात्पष्टु-  
मतत ॥ ४ ॥

4. *Ko dadarśa prathamam jāyamānm-asthanavantam yadanasthā bibharti. Bhūmyā asurasṛgātmā kva svit ko vidvāṁsam-upa gāt praṣṭumetat.*

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 द्रवानामना निहिता पदानि ।  
वत्स ब्रष्टय धि सुस तन्तून्वि तत्त्विर कवय आत्वा  
उ ॥ ५ ॥

5. *Pākah pṛcchāmi manasā-vijānan devānām-enā  
nihitā padāni. Vatse vaśkaye'dhi saptā 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.

अचिकित्वाज्जिचकितुष्टश्चिदत्र कृवीन्पृच्छामि विद्धन् न  
विद्धान । वि यस्तस्तम्भ षळिमा रजांस्युजस्य रूप किमपि  
स्विदकम् ॥ ६ ॥

6. *Acikitvāñ cikituṣāścidatra kavīn pṛcchāmi vid-  
mane na vidvān. Vi yastastambha ṣalimā rajā-  
msyajasya 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 पुर्दं वः । शीष्णः  
तीरं दुहत् गावो अस्य वृविं वसाना उदुकं पुदापुः ॥ ७ ॥

7. *Iha bravītu ya īmaṅga vedāsyā vāmasya nihitam  
padam veh. Śirṣṇah kṣīram duhrate gāvo asya  
vavrim vasānā udakam padāpuh.*

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  
बीभृत्सुगभरसा निविद्धा नमस्वन्त इदुपवाकमीयुः ॥ ८ ॥

8. *Mātā pitaramṛta ā babhāja dhītyagre manasā sam hi jagme. Sā bībhatsur-garbharasā nividdhā namasvanta id-upavākam-īyuh.*

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 धुरिद्दि णाया अतिष्ठद गभा वृजनीष्वन्तः ।  
अमीमद व्रत्सा अनु गामपश्यद विश्वरूप्यं त्रिषु चाज-  
नषु ॥ ९ ॥

9. *Yuktā mātāśīd dhuri dakṣināyā atiṣṭhad garbha vṛjanīṣvantah. Amīmeda vatso anu gāmapaśyad viśvarūpyam 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.

ति॒स्रा मा॒तृ॒स्त्री॒न्पि॒तृ॒न्बि॒भु॒दकं ऊ॒र्ध्वस्तृ॒स्था॒ नमव॑ ग्लाप-  
यन्ति॑ । म॒न्त्रयन्त् दि॒वा॑ अ॒मुष्यं पृ॒ष्ठं विश्व॒विदुं वाच॑मविश्व-  
मिन्वाम ॥ १० ॥

10. *Tisro mātṛstrīn pitṛn bibhradeka ūrdhvastasthau nemava glāpayanti. Mantrayante divo amuṣya prṣthe 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 नहि॑ तज्जराय॑ वर्वति॑ चक्रं परि॑ द्यामृतस्य॑ । आ॑  
पुत्रा॑ अग्ने॑ मिथुनासा॑ अत्र॑ सु॑स शतानि॑ विंशतिश्च॑  
तस्थुः ॥ ११ ॥

11. *Dvādaśāram nahi tajjarāya varvarti cakram pari dyāmṛtasya. Ā putrā agne mithunāso atra sapta śatāni viṁśatiśca tasthuḥ.*

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 द्रिव आहुः परं अधं  
पुरीषिणम् । अथुम् अन्य उपर विच गुणं सुसचकं घळर  
आहुरपितम् ॥ १२ ॥

12. *Pañcapādaṁ pitaram dvādaśākṛtim diva āhuḥ pare ardhe purīṣinam. Atheme anya upare vikṣaṇam saptacakre ṣalara 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.)

पञ्चारं चक्रं परिवर्तमानं तस्मि गा तस्थुभुवनानि  
विश्वा । तस्य ना स्तप्यते भूरिभारः सनादव न शीयते  
सनाभिः ॥ १३ ॥

13. *Pañcāre cakre parivartamāne tasminnā tashur-bhuvanāni viśvā. Tasya nākṣastapye bhūri-bhārah sanādeva na śiryate sanābhīḥ.*

Five are the spokes in the wheel of time-cum-prakrti, the temporal existence of physical world.

(These are the five elements of prakrti, akasha, vayu, agni, apah and prthivi, and their internal changes). This wheel of prakrti 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 Prakrti, and the centre-hold is the Lord Supreme.)

सनैमि चक्रमजरं वि वावृत उत्तानायां दश युक्ता वहन्ति ।  
सूर्यस्य च रजसृत्यावृतं तस्मि गापिता भुवनानि  
विश्वा ॥ १४ ॥

14. *Sanemi cakramajaram vi vāvṛta uttānāyām dásā yuktā vahanti. Sūryasya cakṣū rajasatyāvṛtam tasminnārpitā bhuvanāni viśvā.*

Existant 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 Prakrti, 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 सुस्थेमाहुरकुञ्जं षळिद्युमा ऋषेया दव्या इति ।  
तषामिष्टानि विहितानि धामशः स्थात्र रजन्त् विकृतानि  
रूपशः ॥ १५ ॥

15. *Sākañjānāṁ saptathamāhurekajam ṣaṭid yamā  
ṛṣayo devajā iti. Teṣāmiṣṭāni vihitāni dhāmaśah  
sthātre rejante vikṛtāni rūpaśah.*

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 सृतीस्ताँ उ म पुंस आहुः पश्यद् अण्वा । वि  
चतदुन्धः । कृवियः पुत्रः स इमा चिकत् यस्ता विजानात्स  
पितुष्प्रितासत ॥ १६ ॥

16. *Striyah satīstāň u me puṁsa āhuḥ paśyada-  
kṣaṇvānna vi cetadandhaḥ. Kaviryah putrah sa  
īmā 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 परण पुर एनावरण पुदा वृत्सं बिभृती गारुदस्थात ।  
सा कुदीची कं स्विदर्धं परागात क्व स्वित्सूत नुहि युथ  
अन्तः ॥ १७ ॥

17. *Avaḥ pareṇa para enāvareṇa padā vatsam  
bibhratī gaurudasthāt. Sā kadričī kam svidar-  
dham 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 परण पितरं या अस्यानुवद् पुर एनावरण । कवीयमानः  
क इह प वाचद दुवं मनः कुता अधि पजातम ॥ १८ ॥

18. *Avaḥ pareṇa pitaram yo asyānuveda para  
enāvareṇa. Kavīyamānah 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 ।  
इन्दश्च या चकथुः साम् 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 सुयुजा सखाया समानं वृं परि घस्वजात ।  
तयारून्यः पिप्पलं स्वाद्वच्यनश्न उन्या अभि चाक-  
शीति ॥ २० ॥

20. *Dvā suparnā sayujā sakħayā samānam vṛkṣam pari ṣasvajāte. Tayoranyah pippalam svādvattyanaśnannanyo 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 विदथाभिस्वरान्ति ।  
इना विश्वस्य भुवनस्य गापाः स मा धीरः पाकमत्रा  
विवश ॥ २१ ॥

21. *Yatrā suparṇā amṛtasya bhāgam-animeṣam  
vidathābhīsvaranti. Ino viśvasya bhuvanasya  
gopāḥ sa mā dhīrah 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 निविशन्त् सुकृतं चाधि विश्वं ।  
तस्यदाहुः पिप्पलं स्वाद्वग्रं ता शृद्यः पितरं न वद ॥ २२ ॥

22. *Yasmin vṛkṣe madhvadah suparṇā niviśante  
suvate cādhi viśve. Tasyedāhuḥ pippalam  
svādvagre tannonnaśadyah pitaram 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 गायुत्रं अधिं गायुत्रमाहितं त्रष्टुभाद वा त्रष्टुभं निरतं ता ।  
यद वा जगज्जगत्याहितं प्रदं य इत्तद विदुस्त अमृतत्व-  
मानशुः ॥ २३ ॥

23. *Yad gāyatre adhi gāyatramāhitam traīṣṭubhād vā traīṣṭubham nirataksata. Yad vā jagajjagatyāhitam padam ya it tad viduste amṛtatvamānaśuh.*

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 trishbubh 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.)

गायत्रण पर्ति मिमीत अकमकण साम त्रष्टुभन वाकम ।  
वाकनं वाकं द्विपदा चतुष्पदा रण मिमत सुस  
वाणीः ॥ २४ ॥

24. *Gāyatreṇa prati mimīte arkamarkeṇa sāma traīṣṭubhena vākam. Vākena vākam dvipadā catuspadā'kṣareṇa mimate sapta vāñih.*

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 द्विव्यस्तभायदथन्तर सूर्यं पर्यपश्यत ।  
गायत्रस्य समिधस्तिस्त्र आहुस्ततो मह्ना परिरिच  
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 सुदुधां धनुमतां सुहस्तो गं धुगुत दाहदनाम । श्रष्टं  
सुवं सविता साविष गा भीद्धा घमस्तदुषु पवाचम ॥ 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.

हि॒ड्कृ॒पत्री॑ व॒सु॒पत्री॑ व॒सू॒नां॑ व॒त्स॒मि॒च्छन्ती॑ म॒नसा॒भ्या॒गात्॑ ।  
दु॒हाम॒श्विभ्या॑ प॒यो॑ अ॒घ्न्ययं॑ सा॑ व॒धतां॑ म॒हृत॑ सा॒भ-  
गा॒य ॥ २७ ॥

27. *Himkr̄ṇvatī vasupatnī vasūnāṁ vatsamicchantī manasābhyaśāgāt. Duhāmaśvibhyāṁ payo aghnyeyāṁ sā vardhatāṁ mahate saubhagāya.*

Lowing 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.

गा॒रमी॒मदन्तु॑ व॒त्सं॑ मि॒षन्तं॑ मू॒थानं॑ हि॒ड्कृ॒णा॒न्मात॒वा॑ उ॑ ।  
सृ॒क्वा॒णं॑ ध॒मम॒भि॑ वा॒वशा॒ना॑ मि॒माति॑ मा॒युं॑ प॒यत्॑  
प॒याभि॑ः ॥ २८ ॥

28. *Gauramimedanu vatsam miṣantam mūrdhānam hiññakṛṇonmātavā u. Šrkvāṇam gharmamabhi vāvaśanā mimāti māyum 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.)

अयं स शिङ्गं यन् गारुभीवृता मिमाति मायुं ध्वसनावधि  
श्रिता । सा चित्तिभिनि हि चकार् मत्यं विद्युद्वर्णती पति  
वृविमाहत ॥ २९ ॥

29. *Ayam sa śinke yena gaurabhīvṛtā mimāti māyum dhvasanāvadhi śritā. Sā cittibhirni hi cakāra martyam vidyud bhavantī 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.

अनच्छ्य तुरगातु जीवमजद धुवं मध्य आ पस्त्यानाम ।  
जीवा मृतस्य चरति स्वधाभिरमत्या मत्यना सयानिः ॥ ३० ॥

30. *Anacchaye turagātu jīvamejad dhruvam madhya ā pastyānām. Jīvo mṛtasya carati svadhābhira-martyo martyenā sayonih.*

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.

अपश्यं गापामनिपद्यमानुमा च परा च पथिभिश्चरन्तम ।  
स सधीचीः स विषूचीवसान् आ वरीवति भुवनष्वन्तः ॥ ३१ ॥

31. *Apaśyam gopām-anipadyamānam-ā ca parā ca pathibhiś-carantam. Sa sadhrīcīḥ sa viśūcīr-vasāna ā varīvarti bhuvaneśvantah.*

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 Prakrti, 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 Prakrti 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 इ॑ चकार् न सा अ॒स्य वंदु य इ॑ दुदश्य हिरुगि ॒तस्मात् ।  
स मातुयाना॒ परिवीता अ॒न्तब॑हुपूजा नित्र॒तिमा विवश ॥ ३२ ॥

32. *Ya īm cakāra na so asya veda ya īm dadarśa hiruginnu tasmāt. Sa māturyonā parivīto antar-bahuprajā 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.

द्याम' पिता जनिता नाभिस्त्रे बन्धुम माता पृथिवी महीयम ।  
उत्तानयोश्चम्वा इयानिरन्तरत्रां पिता दुहितुगभमा-  
धात् ॥ ३३ ॥

33. *Dyaurmē pitā janitā nābhīratra bandhurme mātā  
pṛthivī mahīyam. Uttānayoścamvoryoniranta-  
ratrā 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.

पृच्छामि त्वा परमन्तं पृथिव्याः पृच्छामि यत्र भुवनस्य  
नाभिः । पृच्छामि त्वा वृष्णा अश्वस्य रतः पृच्छामि वाचः  
परम व्याम ॥ ३४ ॥

34. *Pṛcchāmi tvā paramantam pṛthivyāḥ pṛcchāmi  
yatra bhuvanasya nābhiḥ. Pṛcchāmi tvā vṛṣṇo  
aśvasya retaḥ pṛcchāmi vācaḥ paramam 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.

इयं वदिः परा अन्तः पृथिव्या अयं यज्ञा भुवनस्य नाभिः ।  
अयं सामा वृष्णा अश्वस्य रता ब्रह्मायं वाचः परमं  
व्याम ॥ ३५ ॥

35. *Iyam vedih paro antah prthivyā ayam yajño bhuvanasya nābhīḥ. Ayam 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 centre-hold 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*.

सुसाधनभा भुवनस्य रता विष्णास्ति षष्ठिं पुरिशा  
विधमणि । त धीतिभिमनसा त विपुश्चितः परिभुवः परि  
भवन्ति विश्वतः ॥ ३६ ॥

36. *Saptārdhagarbhā bhuvanasya reto viṣṇostiṣṭhanti pradiśā vidharmani. Te dhītibhirmanasā te vipaścitaḥ paribhuvaḥ pari bhavanti viśvataḥ.*

Seven evolutes of *Prakrti*, 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 यदिवदमस्मि निण्यः संनद्धा मनसा चरामि ।  
यदा मागन पथमजा ऋतस्यादिद वाचा अश्नुव  
भागमस्याः ॥ ३७ ॥

37. *Na vi jānāmi yadivedamasmi ninyaḥ samn-addho manasā carāmi. Yadā māgan pratham-ajā rtasyādid 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.

अपाङ्ग पाङ्गति स्वधया गृभीता मत्या मत्यन्ता सयानिः ।  
ता शश्वन्ता विषूचीना वियन्ता न्यान्यं चिक्युन नि  
चिक्युरन्यम् ॥ ३८ ॥

38. *Apāñ prāneti svadhayā grbhīto'martyo martyenā sayonih. Tā śāsvantā 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 Prakrti 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 र॑ पर्‌म व्याम॑न्यस्मिन् दुवा अधि॑ विश्वं निषेदुः ।  
यस्त ॑ वदु किम॑चा करिष्यति॑ य इत्तद्विदुस्त इम्  
समासत ॥ ३९ ॥

39. *Rco akṣare parame voymān yasmin devā adhi  
viśve niṣeduh. Yastanna veda kimrcā karisyati  
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.

सूयव॑साद्गर्वती॑ हि भूया अथा॑ व॒यं भगवन्तः स्याम ।  
अ॒द्धि॑ तृणाम॑न्य विश्वदानी॑ं पिब॑ शुद्धमु॑दुकमा॑-  
चरन्ती ॥ ४० ॥

40. *Sūyavasād bhagavaṭī hi bhūyā atho vayam bhaga-  
vantaḥ syāma. Addhi tṛṇmaghnye 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.

गा॑रीमि॑माय सलिलानि॑ त त्यक्पदी॑ द्विपदी॑ सा चतुष्पदी॑ ।  
अ॒ष्टपदी॑ नवपदी॑ बभूवुषी॑ सुहस्त्रा॑ रा पर्‌म व्यामन ॥ ४१ ॥

41. *Gaurīrmimāya salilāni takṣatye kapadī 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 समुदा अधि वि रन्ति तन जीवन्ति प्रदिशश्वतस्वः ।  
ततः रत्य रं तद्विश्वमुप जीवति ॥ ४२ ॥

42. *Tasyāḥ samudrā adhi vi kṣaranti tena jīvanti  
pradiśaścatasrah. 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.

शक्मयं धूममारादपश्यं विषुवता पर एनावरण । उ गां  
पृश्निमपचन्त वीरास्तानि धमाणि पथमान्यासन ॥ ४३ ॥

43. *Śakamayam dhūmamārādapaśyam viṣūvatā para enāvarena. Uksāṇam prśnimapacanta 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.

त्रयः कृशिने ऋतुथा वि च त संवत्सर वैपत् एकं एषाम ।  
विश्वमका अभि चष्ट शचीभिधाजिरकस्य ददृश् न  
रूपम ॥ ४४ ॥

44. *Trayah keśina rtuthā vi caksate samvatsare  
vapata eka eṣām. Viśvameko abhi caṣṭe śacibhir-  
dhrājirekasya dadṛṣe 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.

चृत्वारि वाक्परिमिता प्रदानि तानि विदुबाह्याणा य  
मनीषिणः । गुहा त्रीणि निहिता नङ्गयन्ति तुरीयं वाचा मनुष्या  
वदन्ति ॥ ४५ ॥

---

45. *Catvāri vāk parimitā padāni tāni vidurbr-āhmanā  
ye manīṣināḥ. Guhā trīṇi nihitā neṅgayanti  
turīyam vāco manusyā 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 मि॒त्रं वरुणम्‌ग्निमाहुरथा॑ दि॒द्यः स सु॒पुणा॑ गुरुत्मा॒न ।  
एकं सद्विपा॑ बहुधा॑ वदन्त्यग्निं यु॒मं मातृरिश्वा॒नमाहुः ॥ ४६ ॥

46. *Indram mitram varunam-agnim-āhuratho divyah  
sa suparno garutmān. Ekam sad viprā bahudhā  
vadantyagnim yamam 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 नि॒यानं हरयः सु॒पुणा॑ अ॒पा॑ वसा॒ना॑ दि॒वमु॒त्पत्तन्ति॑ ।  
त आव॒वृत्त्सदनादृतस्यादि॒द धृतनं पृथि॒वी॑ व्युद्यत ॥ ४७ ॥

47. *Kṛṣṇam niyānam harayah suparnā apo vasānā  
divam-utpatanti. Ta āvavṛtrant-sadanād-ṛtasyā-  
did gṛtena 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.

द्वादशं पृथ्यश्चकमकं त्रीणि नभ्यानि क उ तच्चिकत ।  
तस्मिन्त्साकं त्रिशता न शङ्खवा॑ पिताः षुष्ठिन चूलाच-  
लासः ॥ ४८ ॥

48. *Dvādaśa pradhayaś-cakrakekam trīṇi nabhyāni  
ka u tacciketa. Tasmintsākam triśatā 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.

यस्त् स्तनः शश्या या मया॒भूयन् विश्वा॑ पुष्यसि॒ वायाणि ।  
या॒ रत्नधा॒ वसु॒विद्यः सु॒दत्रः सरस्वति॒ तमिह॒ धातव-  
कः ॥ ४९ ॥

49. *Yaste stanah śāsayo yo mayobhūryena viśvā  
puṣyasi vāryāṇi. Yo ratnadhā vasuvid yaḥ  
sudatrāḥ sarasvati tamiha dhātave kah.*

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.

यज्ञन् यज्ञमयजन्त् द्रवास्तानि धर्माणि पथमान्यासन । त  
ह नाकं महिमानः सचन्त् यत्र पूर्व' साध्याः सन्ति  
द्रवाः ॥ ५० ॥

50. *Yajñena yajñam-ayajanta devāstāni dharmāṇi prathamānyāsan. Te ha nākam mahimānah 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.

समानमतदुदकमुच्चत्यव चाहभिः । भूमिं पूजन्या जिन्वन्ति  
दिवं जिन्वन्त्यग्नयः ॥ ५१ ॥

51. *Samānam-etad-udakam-uccyaityava cāhabhīḥ.  
Bhūmīm parjanyā jinvanti divam jinvantyagnayah.*

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.

दिव्यं सुपर्णं वायुसं बृहन्तमपां गर्भ' दशतमाषधीनाम ।  
अभीपता वृष्टिभिस्तपयन्तं सरस्वन्तमवस जाहवीमि ॥ ५२ ॥

52. *Divyam suparṇām vāyasam bṛhantam-apām  
garbham darśatam-oṣadhīnām. Abhīpato vṛṣṭi-  
bhis-tarpayantam 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 सवयसः सनीळाः समान्या मरुतः सं मिमि तुः ।  
कया मृती कुत एतास एत चन्ति शुष्मं वृषणा वसूया ॥ १ ॥

1. *Kayā śubhā savayasah sanīlāḥ samānyā marutah  
samimikṣuh. Kayā matī kuta etāsa ete'rcanti  
śuṣmām 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 बह्याणि जुजुषुयुवान्: का अध्वर मरुत आ वैवत ।  
श्यनाँइव धजता अन्तरि त कन महा मनसा रीरमाम ॥ २ ॥

2. *Kasya brahmāṇi jujuṣur-yuvānah ko adhvare maruta ā vavarta. Śyenān 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?

कुतस्त्वमिन्दु माहिनः स एका यासि सत्पत् किं त इत्था ।  
सं पृच्छस समराणः शुभानवा चस्त ग्नि हरिवा यत्त  
अस्म ॥ ३ ॥

3. *Kutastvamindra māhinah sanneko yāsi satpate kiṁ ta itthā. Sam prcchase samarānah 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.

ब्रह्माणि म मतयः शं सुतासुः शुष्म इयति पभृता म अदिः ।  
आ शासत् पति हयन्त्युकथमा हरी वहतस्ता ना अच्छ ॥ ४ ॥

4. *Brahmāṇi me matayah śam sutāsaḥ śuṣma iyarti prabhṛto me adrih. A 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.

अता॑ व॒यमन्त्तमभियुजाना॒ः स्व॑ त्रिभिस्तन्व॑ः शुभ्माना॑ः ।  
महोभिरताँ॑ उप॑ युज्महु॒ न्विन्द॑ स्व॒धामनु॑ हि ना॑ ब॒भूथ॑ ॥५॥

5. *Ato vayam-antam-ebhir-yujānāḥ svakṣatrehis-tanvāḥ śumbhamānāḥ. Mahobhiretāṅ 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.

क्व॑ स्या॒ वा॑ मरुतः॒ स्व॒धासीद्यन्मामकं॒ सु॒मधृत्ताहृहत्य॑ ।  
अहं॒ ह्यु॑ गस्तविष्टुविष्मान्विश्वस्य॒ शत्रारनं॑ वध॒स्तः॑ ॥६॥

6. *Kva syā vo marutāḥ svadhāśid yanmāmekam samaddhattāhihatye. Ahaṁ hyugras-taviṣas-tuviṣmān viśvasya śatrōr-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.)

भूरि चकथ् युज्येभिरस्म समानभिवृषभं पांस्येभिः । भूरीणि  
हि कृणवामा शविष्ठन्दु कत्वा मरुता यद्वशाम ॥ ७ ॥

7. *Bhūri cakartha yujyebhirasme samānabhivṛṣabha paumṣyebhiḥ. Bhūrīni 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.

वधीं वृत्रं मरुत इन्द्रियण् स्वन् भामन तविषा बभूवान ।  
अहमता मनव विश्वशचन्द्रः सुगा अपश्चकर वज-  
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.

अनुत्तमा त मघव् ग्विनु न त्वावौ अस्ति दुवता विदानः ।  
न जायमाना नशत् न जाता यानि करिष्या कृणुहि  
पवृद्ध ॥ ९ ॥

9. *Anuttamā te maghavannakirnu na tvāvāñ asti devatā vidānah. 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 वि॒भव॑स्त्वा॒जा॒ या॒ नु॒ दृ॒धृष्वान्कृ॒णव॑ मनी॒षा॑ ।  
अ॒हं॒ ह्यु॑गा॒ मरुता॒ विदा॒ना॒ यानि॒ च्यव॒मिन्द॒ इदी॒श॑  
एषाम् ॥ १० ॥

10. *Ekasya cinme vibhvastvojo yā nu dadhṛṣvān kṛṇavai manīṣā. Aham 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.

अमन्दन्मा॒ मरुतः॒ स्तामा॒ अत्र॒ यन्म॒ नरः॒ श्रुत्यं॒ ब्रह्म॑  
चक॑ । इन्दाय॒ वृष्ण॑ सुमखाय॒ मह्य॑ सख्य॑ सखायस्तन्व॑  
तनूभिः॑ ॥ ११ ॥

11. *Amandanmā marutah stomo atra yanme narah śrutyam brahma cakra. Indrāya vṛṣṇe sumakhāya mahyam sakhye sakhāyastanve tanūbhih.*

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.

एवदुत् पति मा राच्माना अनद्यः श्रव एषा दधाना: ।  
सुंच या मरुतश्चन्द्रवणा अच्छान्त म छुदयाथा च  
नूनम् ॥ १२ ॥

12. *Evedete prati mā rocamānā anedyah śrava eso dadhānāḥ. Samcakṣyā marutaścandravarnā 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 न्वत्र मरुता मामह वः प यातन् सखीरँच्छा सखायः ।  
मन्मानि चित्रा अपिवातयन्त एषां भूत नवदा म त्रह्ता-  
नाम् ॥ १३ ॥

13. *Ko nvatra maruto māmahe vah pra yātana sakhiñracchā sakhāyah. Manmāni citrā apivātayanta esām bhūta navedā ma rtānām.*

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 यद्वस्याहुवसु न कारुरस्माञ्चक मान्यस्य मधा । आ  
षु वर्त्त मरुता विप्रमच्छमा ब्रह्माणि जरिता वा अचत ॥ १४ ॥

14. *Ā yad duvasyād duvase na kārur-asmāñcakre  
mānyasya medhā. O ṣu vartta maruto viprama-  
cchemā brahmāṇi jaritā vo arcat.*

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 कारा : ।  
एषा यासीष्ट तन्वं वयां विद्यामषं वृजनं जीरदानुम ॥ १५ ॥

15. *Eṣa vaḥ stomo maruta iyāṁ gīrmāndāryasya  
mānyasya kāroḥ. Eṣā yāsiṣṭa tanve vayāṁ  
vidyāmeṣāṁ vṛjanāṁ 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*

त् तु वाचाम रभसाय जन्मन् पूर्वं महित्वं वृषभस्य कृतवै ।  
एधव् यामन्मरुतस्तुविष्वणा युधवै शकास्तविषाणि  
कृतन् ॥ १ ॥

1. *Tannu vocāma rabhasāya janmane pūrvam mahitvam vṛṣabhasya ketave. Aidheva yāman marata-stuviṣvano yudheva śakrāstavisāni 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 मधुं बिभृत् उपु कीळन्ति कीळा विदथेषु  
घृष्ययः । न न्ति रुदा अवसा नमस्विनं न मधन्ति स्वतवसा  
हविष्कृतम् ॥ २ ॥

2. *Nityam na sūnum madhu bibhrata upa krīlanti  
krīlā vidatheṣu ghṛṣvayah. Nakṣanti rudrā avasā  
namasvinam 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 हुविषा ददाशुषं ।  
उ न्त्यस्म मरुता हिता इव पुरु रजांसि पयसा मया-  
भुवः ॥ ३ ॥

3. *Yasmā ūmāso amṛtā arāsata rāyaspoṣam ca haviṣā dadāśuṣe. Uksantyasmai 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 हृम्या चित्रा वा यामः  
पयतास्वृष्टिषु ॥ ४ ॥

4. *Ā ye rajāṁsi taviṣibhiravyata pra va evāsaḥ svayatāso adhrajān. Bhayante viśvā bhuvanāni harmyā citro vo yāmaḥ prayatāsvṛṣtiṣu.*

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.

यत्त्व॑षया॒मा न॒दयन्त् प॒वता॒न्दिवा वा॑ पृष्ठं नया॑ अचु॒च्यवुः ।  
विश्वा॑ वा॑ अज्मन्भयत् वन॒स्पती॑ रथी॒यन्ती॑व प॒ जिही॒त  
आषधि॑ः ॥ ५ ॥

5. *Yattveṣayāmā nadayanta parvatān divo vā  
prṣṭham naryā acucyavuh. Viśvo vo ajman bha-  
yate vanaspatī rathīyanīva pra jihīta oṣadhih.*

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.

यूं न उगा मरुतः सुचृतुना रिष्टगामा॑ः सुमतिं पिपतन ।  
यत्रा॑ वा दिद्युददति॑ किविदती॑ रिणाति॑ पश्वः सुधितव  
ब्रहणा॑ ॥ ६ ॥

6. *Yuyam na ugrā marutah sucetunā'riṣṭagrāmāḥ  
sumatiṁ pipartana. Yatrā vo didyud radati  
krivirdatī riṇāti paśvah 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.

प॒ स्क॒म्भद॑ष्णा अनव॒भरा॒धसा लातृ॒णासा॑ वि॒दथ॑षु  
सुष्टुताः । अचन्त्य॒र्कं म॒दिरस्य पी॒तय वि॒दुवी॒रस्य पथ॒मानि॑  
पांस्या॑ ॥ ७ ॥

7. *Pra skambhadeṣṇā anavabhrarādhaso'�āṭṛṇāśo  
vidatheṣu suṣṭutāḥ. Arcantyarkam madirasya  
pītaye vidurvīrasya prathamāni paum̄syā.*

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.

शतभुजिभिस्तमभिहृतरघात्यूभी र ता मरुता यमावत् ।  
जनं यमुग्रास्तवसा विरप्तिनः पाथना शंसात्तनयस्य  
पुष्टिषु ॥ ८ ॥

8. *Śatabhujibhistamabhihruteraghāt pūrbhī rakṣatā  
maruto yamāvata. Janam yamugrāsta-vaso  
virapśinah pāthanā samśāt 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 भद्रा मरुता रथेषु वा मिथस्पृध्यव तवि-  
षाण्याहिता । अंसुष्वा वः पपथेषु खादया ग वश्चका  
सुमया वि वावृत ॥ ९ ॥

9. *Viśvāni bhadrā maruto ratheṣu vo mithaspr-  
dhyeva taviṣānyāhitā. Amseṣvā vah 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 भृदा नयैषु बाहुषु व तःसु रुक्मा रभृसासा अञ्जयः ।  
अंसुष्वताः पविषु तुरा अधि वया न प ान व्यनु श्रिया  
धिर ॥ १० ॥

10. *Bhūrīṇi bhadrā naryeṣu bāhuṣu vakṣahsu rukmā  
rabhasāso añjayah. Aṁseśvetāḥ paviṣu 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.

मुहान्ता मुह्ना विभ्वाऽविभूतया दूरदृशा य दिव्याइव स्तूभिः ।  
मुन्दाः सुजिह्वाः स्वरितार आसभिः समिश्लाइन्द मुरुतः  
परिष्टुभः ॥ ११ ॥

11. *Mahānto mahnā vibhvo vibhūtayo dūredṛśo ye  
divyā iva strbhīḥ. Mandrāḥ sujihvāḥ svaritāra  
āsabhiḥ sammiślā indre marutāḥ pariṣṭubhāḥ.*

Great are the Maruts with their own innate greatness, powerful, magnanimous, far-sighted, resplendent 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.

तद्वः सुजाता मरुता महित्वनं दीर्घं वा दात्रमदितरिव वृत्तम् ।  
इन्दश्चन त्यजसा वि हुणाति तज्जनाय यस्मि सुकृत्  
आराध्वम् ॥ १२ ॥

12. *Tad vah sujātā maruto mahitvanam dīrgham vo dātram-aditeriva vratam. Indraścana tyajasā vi hrūṇāti tajjanāya yasmai sukṛte 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.

तद्वा जामित्वं मरुतः परं युगं पुरु यच्छंसममृतास् आवत ।  
अया धिया मनवे श्रुष्टिमाव्या साकं नरा दंसनुरा  
चिकित्रि ॥ १३ ॥

13. *Tad vo jāmitvam marutah pare yuge purū yacchaṁsamam-amṛtāsa āvata. Ayā dhiyā manave śruṣṭimāvyā sākam naro 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 शूश्रावाम् युष्माक्न् परीणसा तुरासः । आ  
यत्ततन्नवृजन् जनास स एुभियज्जभिस्तदभीष्टिमश्याम ॥ १४ ॥

14. *Yena dīrgham̄ marutah̄ śūśravāma yuṣmākena  
parīṇasā turāsaḥ. Ā yat tatanan vṛjane janāsa  
ebhir-yajñebhis-tadabhīṣṭim-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 ड्रयं गीमान्दायस्य मान्यस्य काराः ।  
एषा यासीष्ट तन्वं व्रयां विद्यामषं वृजनं जीरदानुम ॥ १५ ॥

15. *Eṣā vah̄ stomo maruta iyam̄ gīrmāndāryasya  
mānyasya kāroḥ. Eṣā yāśīṣṭa tanve vayām̄  
vidyāmeṣam̄ vṛjanam̄ 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*

सुहस्त्रं त इन्द्रातया॑ नः सुहस्त्रमिषा॑ हरिवा॒ गृत्तमा॑ः ।  
सुहस्त्रं राया॑ माद्यथ्य॑ सहस्रिण्॑ उप॑ ना यन्तु॑ वाजाः॑ ॥ १ ॥

1. *Sahasram ta indrotayo nah sahasramiṣo harivo gūrtatamāḥ. Sahasram 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 ना॑ वाभिमृता॑ यान्त्वच्छा॑ ज्यष्ठभिवा॑ बृहद्विवः॑  
सुमाया॑ः । अथ॑ यदेषां॑ नियुतः॑ परमा॑ः समुदस्य॑ चिद्धनयन्त॑  
पार॑ ॥ २ ॥

2. *Ā no'vobhirmaruto yāntvacchā jyesṭhebhīrvā  
bṛhad divaiḥ sumāyāḥ. Adha yadeśāṁ niyutah  
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.

मिष्य॑ यषु॑ सुधिता॑ घृताची॑ हिरण्यनिणि॑गुप्तरा॑ न ऋषिः॑ ।  
गुहा॑ चरन्ती॑ मनुषा॑ न याषा॑ सुभावती॑ विद्यथ्यव॑ सं  
वाक॑ ॥ ३ ॥

3. *Mimyakṣa yeṣu sudhitā ghṛtācī hiranyanirni-guparā na ṛṣṭih. Guhā carantī manuso na yoṣā sabhāvatī vidathyeva sarīvāk.*

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 मुरुता मिमि तः ।  
न रादुसी अप नुदन्त घरा जुषन्त वृधं सुख्याय द्रवाः ॥ ४ ॥

4. *Parā śubhrā ayāso yavyā sādhāranyeva maruto mimikṣuḥ. Na rodasī apa nudanta ghorā juṣanta vṛdham sakhyāya devāḥ.*

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 commonality for the sake of friendship and love the growth and expansion of all in power and potential.

जाषद्यदीमसुया सच्च्यु विषितस्तुका रादुसी नृमणाः ।  
आ सूयव विधुता रथं गात्त्वपतीका नभसा नत्या ॥ ५ ॥

5. *Jośad yadīmasuryā sacadhyai viśitastukā rodasī nrmaṇāḥ. Ā sūryeva vidhato ratham gāt tvesa-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 शुभं निमिश्लां विदथेषु पूजाम् ।  
अुका यद्वा मरुता हुविष्मान्गायद्वाथं सुतसामा दुव-  
स्यन ॥ ६ ॥

6. *Āsthāpayanta yuvatim yuvānah śubhe nimiślām vidatheṣu pajrām. Arko yad vo maruto havismān gāyad gāthām 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 विवक्षि वक्म्या य एषां मुरुतां महिमा सुत्या अस्ति ।  
सचा यदीं वृषमणा अहंयुः स्थिरा चिज्जनीवहत  
सुभागाः ॥ ७ ॥

7. *Pra tam vivakmi vakmyo ya eṣāṁ marutāṁ mahimā satyo asti. Sacā yadīm vṛṣamaṇā ahamiyuh 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 मित्रावरुणाववृद्याच्ययत इमयुमा अपशस्तान । उत  
च्यवन्तु अच्युता ध्रुवाणि वावृथ ईं मरुता दातिवारः ॥ ८ ॥

8. *Pānti mitrāvaruṇāvavadyāccayata īmaryamo apraśastān. Uta cyavante acyutā dhruvāñi 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.

नुही नु वा॑ मरुता॒ अन्त्युस्म आ॒रात्ता॑च्चिच्छवसा॒  
अन्तमापुः॑ । त धृष्णुना॒ शवसा॒ शूशुवांसा॒ णा॒ न द्वषा॑  
धृष्टा॒ परि॑ष्टुः॑ ॥ ९ ॥

9. *Nahī nu vo maruto antyasme ārāttaccicchavaso antamāpuh. Te dhṛṣṇunā śavasā śūśuvāṁso'rno na dveṣo dhṛṣatā pari śtuh.*

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.

वृयम्द्यन्दस्य पष्ठा॑ वृयं शवा॒ वाचमहि समय । वृयं पुरा॒ महि॑  
च ना॒ अनु॒ द्यून्ते॑ । ऋभु॒ गा॒ नरामनु॒ ष्यात ॥ १० ॥

10. *Vayamadyendrasya preṣṭhā vayam śvo vocemahi samarye. Vayam purā mahi ca no anu dyūn tanna ṛbhukṣā narāmanu ḫyāt.*

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 वृः स्तामा मरुत इयं गीमान्द्रायस्य मान्यस्य काराः ।  
एषा यासीष्ट तन्वं वृयां विद्यामषं वृजनं जीरदानुम ॥ ११ ॥

11. *Eṣa vaḥ stomo maruta iyam gīrmāndāryasya mānyasya kāroḥ. Eṣā yāsiṣṭa tanve vayam vidyāmeṣam vṛjanam 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 तुतुवणि॒धियंधियं वा दव्या उ॑ दधिध्व ।  
आ वा॑ वाचः॒ सुविताय॑ रादस्याम॒ह॑ ववृत्यामवस॒  
सुवृक्तिभिः॒ ॥ १ ॥

1. *Yajñāyajñā vaḥ samanā tuturvanir-dhiyam-dhiyam vo devayā u dadhidhvē. Ā vo'rvācaḥ suvitāya rodasyormahe vavṛtyāmavase 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.

**वृवासा न य स्वजाः स्वतवसु इषं स्वरभिजायन्त् धूतयः ।  
सहस्रियासा अपां नामय आसा गावा वन्द्यासा ना णः ॥ २ ॥**

2. *Vavrāso na ye svajāḥ svatavasa iṣam svarabhi-jāyanta dhūtayah. Sahasriyāso apām normaya āsā gāvo vandyāso nokṣaṇah.*

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.

**सामासा न य सुतास्तृप्तांश्चावा हृत्सु पीतासा दुवसा नासत ।  
एषामसंसेषु रम्भणीव रारभु हस्तिषु खादिश्च कृतिश्च सं  
दध ॥ ३ ॥**

3. *Somāso na ye sutāstrptāṁśavo hṛtsu pītāso duvaso nāsate. Aiśāmamseṣu rambhiṇīva rārabhe hasteṣu khādiṣca kṛtiṣca 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.

अव् स्वयुक्ता द्विव आ वृथा ययुरमत्याः कशया चादत्  
त्मना। अरुणवस्तुविजाता अचुच्यवुद्धृ हानि चिन्मरुता  
भाजदृष्ट्यः ॥ ४ ॥

4. *Ava svayuktā diva ā vṛthā yayur-amartyāḥ kaśayā codata tmanā. Areṇavastuvijātā acucyavurdralhāni 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 ऋषिविद्युता रजति तमना हन्वव जिह्वया।  
धन्वच्युत इषां न यामनि पुरुपषा अहन्याऽन नतशः ॥ ५ ॥

5. *Ko vo'ntarmaruta ṛṣṭividyuto rejati tmanā han-veva jihvayā. Dhanvacyuta iṣāṁ na yāmani purupraiṣā ahanyo naitaśah.*

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 स्विदुस्य रजसा महस्परं क्वावरं मरुता यस्मि गायय ।  
यच्यावर्थं विथुरव् संहितं व्यदिणा पतथ त्वष-  
मण्वम ॥ ६ ॥

6. *Kva svidasya rajaso mahasparam kvāvaraṁ maruto yasminnāyaya. Yaccayāvayatha vithureva saṁhitam vyadriṇā patatha tvesamarnavam.*

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?

सातिन वा मर्वती स्वर्वती त्वषा विपाका मरुतः  
पिपिष्वती । भद्रा वा ग्रतिः पृणता न दीर्णा पृथुजयी  
असुयव् जञ्जती ॥ ७ ॥

7. *Sātirna vo'mavatī svarvatī tvesā vipākā marutah  
pipiṣvatī. Bhadrā vo rātiḥ prṇato na dakṣinā  
pr̄thujrayī asuryeva jañjatī.*

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.

पति॑ ष्टाभन्ति॒ सिन्धवः प॒विभ्या॒ यदुभियां॒ वा॒ च मुदी॒ रथन्ति॑ ।  
अवे॑ स्मयन्ते॒ वि॒द्युतः॒ पृथि॒व्यां॒ यदौ॒ घृतं॒ म॒रुतः॒ पुष्णु॒-  
वन्ति॑ ॥ ८ ॥

8. *Prati ṣṭobhanti sindhavaḥ pavibhyo yadabhri-yāṁ vācam-udīrayanti. Ava smayanta vidyutah prthivyāṁ yadī ghṛtam marutah pruṣṇuvanti.*

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.

असूत् पृश्निमहृत् रणाय त्वष्मयासां मरुतामनीकम् । त  
सप्सुरासा॑ जनयन्ताभ्वमादित्स्वधामिषिरां पर्यपश्यन् ॥ ९ ॥

9. *Asūta prśnirmahate raṇāya tveṣamayāsāṁ marutāmanīkam. Te sapsarāso'janayantābhvamādit svadhāmīṣirāṁ 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 स्तामा॑ मरुत इयं गीमान्दुयस्य मान्यस्य कारा॑ः ।  
एषा यासीष्ट तन्वं वयां विद्यामुषं वृजनं जीरदानुम् ॥ १० ॥

10. *Eṣa vah stomo maruta iyam gīrmāndāryasya  
mānyasya kāroḥ. Eṣā yāśiṣṭa tanve vayāṁ  
vidyāmeṣāṁ vrjanām 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 युत एतान्महश्चदसि त्यजसा वरूता ।  
स ना वधा मुरुतां चिकित्वान्त्सुम्ना वनुष्व तव हि पष्ठा ॥ १ ॥

1. *Mahaścit tvamindra yat etān mahaścidasi tyajaso varūtā. Sa no vedho marutāṁ cikitvān 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 विश्वकृष्णीविदुनासा निष्ठिधा मत्यत्रा ।  
मुरुतां पृत्सुतिहासमाना स्वमी हस्य पुधनस्य स्रुता ॥ २ ॥

2. *Ayujranta indra viśvakṛṣṭīr vidānāśo niṣṣidho martyatrā. Marutāṁ pṛtsutirhāsamānā svarmīḥasya 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 paradisal bliss on earth.

अम्युक्सा तं इन्द्र ऋषिरस्म सनम्यभ्वं मुरुता॑ जुनन्ति ।  
अग्निश्चच्छ्वि॒ प्यातु॒स शुशु॒क्वानापा॒ न द्वीपं दधति॒  
पयांसि ॥ ३ ॥

3. *Amyak sā ta indra ṛṣṭirasme sanemyabhvam maruto junanti. Agniściddhi śmātase śuśukvānāpo na dvīpam dadhati prayāmsi.*

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 इन्द्रु तं रुयिं दा॒ आजिष्ठया॒ दी॑णयव रातिम ।  
स्तुतश्च यास्ते चकनन्त वायाः स्तनं न मध्वः पीपयन्त्  
वाजः ॥ ४ ॥

4. *Tvam tū na indra tam rayim dā ojīṣṭhayā dakṣinayeva rātim. Stutaśca yāste cakananta vāyoh stanam na madhvah pīpayanta vājaih.*

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.

त्वं राय इन्द्रं ताशतमाः पण्तारः कस्य चिदृतायाः ।  
त षुणा मरुता मृलयन्तु य स्मा पुरा गात्रूयन्तीव दुवाः ॥ ५ ॥

5. *Tve rāya indra tośatamāḥ pranetārah kasya cidṛtāyoh. Te ṣu no maruto mṛlayantu ye smā purā gātūyantīva 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 याहीन्द मी हुषा नृन्महः पाथिक् सदन यतस्व ।  
अध् यदेषां पृथुबुध्नास् एतास्तीथ नायः पांस्यानि  
तस्थुः ॥ ६ ॥

6. *Prati pra yāhīndra mīlhuṣo nṛn mahāḥ pārthive sadane yatasva. Adha yadeṣām pṛthubudhnāsa etāstīrthe nāryah paumisyāni 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 stand ready for the heroes of the skies.

पति धारणा॑मता॒नाम्॒यासां॑ मुरुतां॑ शृण्व आयुता॒मु॒पब्दिः॑ ।  
य मत्यै॑ पृतना॒यन्त्मू॒मऋणा॒वान्॑ न पृतयन्त्॑ सगः॑ ॥७॥

7. *Prati ghorāñām-etānām-ayāsām marutām śṛṇva  
āyatām-upabdiḥ. Ye martyām pṛtanāyan-tamū-  
mairṛṇāvānam 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 मानेभ्य इन्द्र विश्वजन्या॑ रदा॑ मुरुद्दिः॑ शुरुधा॑ गाओगा॑ः॑ ।  
स्तवानभिः॑ स्तवस दव द्वविद्यामषं॑ वृजनं॑ जीरदानुम॑ ॥८॥

8. *Tvam mānebhya indra viśvajanyā radā maru-  
dbhiḥ śurudho goagrāḥ. Stavānebhīḥ stavase deva  
devairvidyāmeṣām vṛjanām 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 कस्तद्वद् यदद्वृतम् ।  
अन्यस्य चित्तमभि संचरण्यमुताधीतं वि नश्यति ॥ १ ॥

1. *Na nūnamasti no śvah kastad veda yadadbhu-tam.  
Anyasya cittamabhi saṁcareṇyam-utādhītam 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 इन्द जिधांससि भातरा मुरुतस्तव ।  
तथिः कल्पस्व साधुया मा नः सुमरण वधीः ॥ २ ॥

2. *Kim na indra jighāṁsasi bhrātaro marutastava.  
Tebhiḥ kalpasva sādhuyā mā nah samarane  
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 गति मन्यस ।  
विद्मा हित् यथा मना स्मभ्यमि । दित्ससि ॥ ३ ॥

3. *Kim no bhrātaragastya sakha 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 कृष्णन्तु वदिं समग्रिमिन्धतां पुरः ।  
तत्रामृतस्य चतनं यज्ञं त तनवावह ॥ ४ ॥

4. *Aram kṛṇvantu vedim samagnim-indhatām purāḥ.  
Tatrāmr̥tasya cetanām yajñām 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 वसुपत् वसूनां त्वं मित्राणां मित्रपत् धष्टः ।  
इन्द्र त्वं मरुद्धिः सं वदुस्वाध्य पाशानं ऋतुथा ह्रवींषि ॥ ५ ॥

5. *Tvamīśiṣe vasupate vasūnām tvam mitrāṇām  
mitrapate dhesthah. Indra tvam marudbhīḥ sam  
vadasvādha prāśāna 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 नमस्ताहममि सूक्तनं भि । सुमतिं तुराणाम् ।  
रराणता मरुता वद्याभिनि हळा धत्त वि मुचध्वम-  
श्वान् ॥ १ ॥

1. *Prati va enā namasāhamemi sūktena bhikṣe sumatiṁ turāṇām. Rarāṇatā maruto vedyābhirni heļo 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 नमस्वान्हृदा तद्धा मनसा धायि दवाः ।  
उपमा यातु मनसा जुषाणा यूयं हि ष्ठा नमस् इद  
वृथासः ॥ २ ॥

2. *Eṣa vah stomo maruto namasvān hr̥dā taṣṭo manasā dhāyai devāḥ. Upemā yāta manasā juṣāṇā yūyam hi ṣṭhā namasa id vṛdhāsaḥ.*

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.

**स्तुतासाऽना मरुता मृळयन्तूत स्तुता मधवा शंभविष्ठः । ऊर्ध्वा  
नः सन्तु काम्या वनान्यहानि विश्वा मरुता जिगीषा ॥ ३ ॥**

3. *Stutāso no maruto mṝlayantūta stuto maghavā  
śambhaviṣṭhaḥ. Ūrdhvā nah santu komyā vanā-  
nyahāni 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.

**अस्मादुहं तविषादीषमाण् इन्द्राद्भिया मरुता रजमानः ।  
युष्मभ्यं हृव्या निश्तान्यासुन्तान्यार चकृमा मृळता  
नः ॥ ४ ॥**

4. *Asmādaham taviṣādīṣamāṇa indrād bhiyā maruto  
rejamānah. Yuṣmabhyam havyā niśitānyāsan  
tānyāre cakrmā mṝlatā nah.*

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 मानासश्चित्यन्त उस्त्रा व्युष्टिषु शवसा शश्वतीनाम ।  
स ना॑ मरुद्धि॒वृषभु॑ श्रवा॑ धा॒ उग उगभि॑ः स्थविरः  
सहृदा॑ः ॥५॥

5. *Yena mānāsaścitayanta usrā vyuṣṭiṣu śavasā  
śaśvatīnām. Sa no marudbhīrvṛṣabha śravo dhā  
ugra ugrebhiḥ sthavirah 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 पाहीन्दु सहीयसा॑ नृन्भवा॑ मरुद्धि॒वृयातहळः ।  
सुपक्तभिः॑ सास॒हिदधाना॑ विद्याम॑ वृजनं॑ जीरदानुम ॥६॥

6. *Tvam pāhīndra sahīyaso nṛn bhavā marudbhīr-  
avayātaheļāḥ. Supraketebhiḥ sāsahirdadhāno  
vidyāmeṣam 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 यामश्चित्रं ऊतीं सुदानवः ।  
मरुता अहिभानवः ॥ १ ॥

1. *Citro vo'stu yāmaścitra ūtī sudānavah.  
Maruto ahibhānavah.*

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 मरुतं ऋज्जुती शरुः ।  
आर अश्मा यमस्यथ ॥ २ ॥

2. *Āre sā vah sudānava maruta rñjati 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.

तृणस्कन्दस्य नु विशः परि वृक्षं सुदानवः ।  
ऊर्ध्वा ऽः कत जीवसे ॥ ३ ॥

3. *Trṇaskandasya nu viśah pari vr̄nkta sudānavah.  
Urdhvā nah 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*

गायुत्साम नभुन्यं॑ यथा॒ वरचाम॒ तद्वावृधानं॒ स्ववत्॒ । गावा॑  
धनवा॑ ब्रह्मिदब्धा॒ आ॒ यत्स॒द्यानं॒ दिव्यं॒ विवासान ॥ १ ॥

1. *Gāyat sāma nabhanyam yathā verarcāma tad  
vāvṛdhānam svarvat. Gāvo dhenavo barhiṣya-  
dabdhā ā yat sadmānam divyam 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.

अच्चदृष्टा॒ वृषभिः॒ स्वदुहृव्यमृगा॒ नाशना॒ अति॒ यज्ञुगुयात ।  
प मन्द्युमनां॒ गृत॒ हाता॒ भरत॒ मया॑ मिथुना॒ यजत्रः ॥ २ ॥

2. *Arcad vṛṣā vṛṣabhiḥ svēduhavyairmr̄go nāśno ati  
yajjuguryāt. Pra mandayurmanām 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 उद्धाता परि सद्य मिता यन्भरुद्भमा शुरदः पृथिव्याः ।  
कन्दुदश्वा नयमाना रुवद्वारुन्तदूता न रादसी चरुद्वाक ॥ ३ ॥

3. *Nakṣaddhotā pari sadma mitā yan bharad garbhamā śaradah prthivyāḥ. Krandadaśvo nayamāno 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 कुमाषतरास्म प च्यात्नानि दव्यन्ता भरन्त ।  
जुजाषदिन्दा द्रुस्मवच्चा नासत्यव् सुगम्या रथेष्ठाः ॥ ४ ॥

4. *Tā karmāṣatarāśmai pra cyautnāni devayanto bharante. Jujoṣadindro dasmavarcā 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.

तमु षुहीन्दुं या हु सत्वा यः शूरा मूघवा या रथेष्ठाः ।  
पतीचशिच्चद्याथीयान्वृष्णवान्ववुषशिच्चत्तमसा विहन्ता ॥ ५ ॥

5. *Tamu ṣtuhīndram yo ha satvā yah śūro maghavā yo ratheṣṭhāḥ. Pratīcaścid yodhīyān vṛṣanvān 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 कु युऽ नास्म ।  
सं विव्य इन्दो वृजनं न भूमा भति' स्वधावाँ आपशमिक्  
द्याम ॥ ६ ॥

6. *Pra yaditthā mahinā nrbbhyo astyaram rodasi kakṣye nāsmai. Sam vivya indro vṛjanam na bhūmā bharti svadhāvāñ 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 Prakrti holds the high heavens up above as the pillar in the centre.

सुमत्सु त्वा शूर सुतामुराणं पंपथिन्तमं परितंस्यध्यै ।  
सजाषसः इन्द्रं मद् ाणीः सूरि चिद्य अनुपदन्ति वाजः ॥ ७ ॥

7. *Samatsu tvā śura satāmurāṇam prapathin-tamam paritamṣayadhyai. Sajoṣasa indram made kṣoṇīḥ sūrim 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.

एवा हि त शं सवना समुद आपा यत्त आसु मर्दन्ति द्रवीः ।  
विश्वा त अनु जाष्या भूद गः सूरीश्चिद्यदि धिषा वषि  
जनान ॥ ८ ॥

8. *Evā hi te śam̄ savanā samudra āpo yat ta āsu madanti devīḥ. Viśvā te anu joṣyā bhūd gauḥ sūriñścid 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 स्वभिष्टयो नरां न शंसः ।  
असद्यथा न इन्द्रा वन्दनष्टास्तुरा न कम् नयमान  
उक्था ॥ ९ ॥

9. *Asāma yathā suṣakhāya ena svabhiṣṭayo narām na śāṁsaih. 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.

विष्ठधसा नरां न शंसरूस्माकासुदिन्दा वज्रहस्तः । मित्रायुवा  
न पूर्पतिं सुशिष्टा मध्यायुव उप शि ान्ति यज्ञः ॥ १० ॥

10. *Vispardhaso narām na śāṁsair-asmākāsad-indro vajrahastah. Mitrāyovo 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 ष्मन्दुं कश्चिद्दृन्धज्जुहुराणश्चन्मनसा परियन ।  
तीथं नाच्छा तातृषाणमाका दीघा न सिध्मा कृणा-  
त्यध्वा ॥ ११ ॥

11. *Yajño hi śmendram kaścidṛndhañjuhurāṇaścin-manasā pariyan. Tīrthe nācchā tātṛṣāṇamoko dīrgho na sidhramā krṇotyadhvā.*

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 षु ण इन्द्रात्र पृत्सु द्ववरस्ति हि ष्मा त शुष्मि व्याः ।  
महश्चद्यस्य मी हुषा यव्या हुविष्मता मरुता वन्दत्  
गीः ॥ १२ ॥

12. *Mo ṣū na indrātra pṛtsu devairasti hi śmā te  
śuṣminnavayāḥ. Mahaścid yasya mīlhuṣo 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 इन्दु तुभ्यमस्म एतनं गातुं हरिवा विदा नः । आ  
ना ववृत्याः सुविताय दव विद्यामुषं वृजनं जीरदानुम ॥ १३ ॥

13. *Eṣa stoma indra tubhyamasme etena gātum  
harivo vido nah. Ā no vavṛtyāḥ suvitāya deva  
vidyāmeṣam 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 राजन्दु य च द्रवा र गा नृन्पाह्यसुर त्वमस्मान ।  
त्वं सत्पतिमधवा नस्तरुत्रस्त्वं सुत्या वस्वानः सहुदाः ॥ १ ॥

1. *Tvam rājendra ye ca devā rakṣā nṛn pāhyasura  
tvamasmān. Tvam satpatirmaghavā nastarutra-  
stvam satyo vasavānah 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 इन्द मृधवाचः सप्त यत्पुरः शम शारदीदत ।  
ऋणारपा अनवद्याणा चून् वृत्रं पुरुकुत्साय रन्धीः ॥ २ ॥

2. *Dano viśa indra mṛdhrevācaḥ sapta yat puraḥ  
śarma śāradīrdart. R̄norapo anavadyārṇā yūne  
vṛtram purukutsāya randhīḥ.*

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 वृत इन्दू शूरपत्नीद्यां च यभिः पुरुहूत नूनम ।  
रा अग्निमशुषं तूवयाणं सिंहा न दम अपांसि वस्ताः ॥ ३ ॥

3. *Ajā vṛta indra śūrapatnīrāyām ca yebhiḥ puruhūta nūnam. Rakṣo agnimaśuṣām tūrvayāṇām siṁho na dame apāmsi 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 इन्दू सस्मिन्याना पशस्तय पवीरवस्य महा ।  
सृजदण्ठस्यव यद्युधा गास्तिष्ठद्धरी धृषता मृष्टवाजान ॥ ४ ॥

4. *Śeṣan nu ta indra sasmin yonau praśastaye  
pavīravasya mahnā. Sṛjadarnāṁsyava 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.

वहु कुत्समिन्दु यस्मिञ्चाकन्त्स्यूमन्यू ऋजा वातस्याश्वा ।  
प सूरश्चकं वृहतादभीक् भि स्पृथा यासिषुद्वजबाहुः ॥ ५ ॥

5. *Vaha kutsamindra yasmiňścākan tsyūmanyū ṛjrā vātasyāsvā. Pra sūraścakram bṛhatādabhīke'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 इन्द मित्ररूञ्चादपवृद्धा हरिवा अदाशून । प य  
पश्य त्यमणं सचायास्त्वया शूता वहमाना अपत्यम ॥ ६ ॥

6. *Jaghanvāñ indra mitrerūñ-codapravṛddho harivo adāśūn. Pra ye paśyannaryamaṇāṁ sacāyostvayā śūrtā vahamānā 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.

रपत्कुविरिन्द्राकसात् ां दासायापुबहृणीं कः । करत्तिस्वा  
मघवा दानुचित्रा नि दुयाण कुयवाचं मृधि श्रत ॥ ७ ॥

7. *Rapat kavirindrārkasātāu kṣām dāsāyopabar-haṇīm kah. Karat tisro maghavā dānucitrā ni duryoṇe kuyavācam 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 ते इन्द्र नव्या आगुः सहू नभा विरणाय पूर्वीः ।  
भिनत्युरा न भिदा अदेवीनुनमा वधुरदेवस्य 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 धुनिमतीत्रहृणारूपः सीरा न स्ववन्तीः ।  
प यत्स्मुदमति शूर पष्ठि पारया तुवशं यदुं स्वस्ति ॥ ९ ॥

9. *Tvam dhunirindra dhunimatīrṇorapah sīrā na sravantīḥ. Pra yat samudramati śūra parṣi pārayā turvaśāṁ yadum 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 विश्वध स्या अवृक्ततमा नरां नृपाता । स ना विश्वासां स्पृथां सहादा विद्यामुषं वृजनं जीरदा-  
नुम ॥ १० ॥**

10. *Tvam-asmākam-indra viśvadha syā avṛkatamo narāṁ nṛpātā. Sa no viśvāsāṁ sprdhānī sahodā  
vidyāmeśāṁ vṛjanām 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*

मत्स्यपायि तु महः पात्रस्यव हरिवा मत्सरा मदः ।

वृषा तु वृष्णा इन्दुवाजी सहस्रसातमः ॥ १ ॥

1. *Matsyapāyi te mahah pātrasyeva harivo matsaro madaḥ. Vṛṣā te vṛṣṇa indurvājī sahasrasātamaḥ.*

Indra, lord of energy and paradisal 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 वृषा मदा वरेण्यः ।

सुहावाँ इन्द सानुसिः पृतनाषाळमत्यः ॥ २ ॥

2. *Ā neste gantu matsaro vṛṣā mado vareṇyah. Sahāvāñ indra sānasih prtanāṣālamartyah.*

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 रथम् ।

सुहावान्दस्युमवतमाषः पात्रं न शाचिषा ॥ ३ ॥

3. *Tvam hi śūraḥ sanitā codayo manuṣo ratham.  
Sahāvān dasyum-avrataṁ-oṣaḥ pātraṁ 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).

मुषाय सूर्यं कव चक्रमीशान् आजसा ।  
वहु शुष्णाय वधं कुत्सं वातस्याश्वः ॥ ४ ॥

4. *Muṣāya sūryam kave cakramīśāna ojasā.  
Vaha śuṣṇāya vadham kutsam vātasyāsvaih.*

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.

शुभ्मिन्तमा हि त मदा द्युम्निन्तम उत कर्तुः ।  
वृत्रघ्ना वरिवाविदा मंसीष्ठा अश्वसात्मः ॥ ५ ॥

5. *Śuṣminto hi te mado dyumnintam uta kratuh.  
Vṛtraghnā varivovidā maṁsiṣṭhā aśvasātamah.*

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 पूर्वभ्या जरितृभ्या इन्द्र मयाङ्कवापा न तृष्णत बुभूथ ।  
तामनु त्वा निविदं जाहवीमि विद्यामुषं वृजनं जीरदा-  
नुम ॥ ६ ॥

6. *Yathā pūrvebhyo jaritrbhya indra maya ivāpo na  
trṣyate babhūtha. Tāmuna tvā nividam johavīmi  
vidyāmeśam vṛjanam 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 इन्द्रमिन्दा वृषा विश ।  
ऋघायमाण इन्वसि शत्रुमन्ति न विन्दसि ॥ १ ॥

1. *Matsi no vasya iṣṭaya indramindo vṛṣā viśa.  
Rghāyamāṇa 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.

तस्मि ग वृशया गिरा य एकश्चषणीनाम ।

अनु स्वधा यमुप्यत् यवं न चक्रृषद् वृषा ॥ २ ॥

2. *Tasminnā vaśayā giro ya ekaścarsaṇīnām.*  
*Anu svadhā yamupyate yavam 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.

यस्य विश्वानि हस्तया: पञ्च फतीनां वसु ।

स्पाशयस्व या अस्मधुग्दिव्यवाशनिजहि ॥ ३ ॥

3. *Yasya viśvāni hastayoh pañca kṣitīnāṁ vasu.*  
*Spāśayasva yo asmadhṛug-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.

असुन्वन्तं समं जहि दृणाशं या न त मयः ।

अस्मभ्यमस्य वदनं दुद्धि सूरिश्चदाहत ॥ ४ ॥

4. *Asunvantam samam jahi dūṇāśam yo na te mayah.*  
*Asmabhyamasya vedanam 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.

आवा यस्य द्विबहसा कषु सानुषगसत ।  
आजाविन्दस्यन्दा पावा वाजेषु वाजिनम ॥ ५ ॥

5. *Āvo yasya dvibarhaso'rkesu 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.

यथा पूर्वभ्या जरित्रभ्ये इन्द्र मयाङ्गापा न तृष्णत ब्रह्मथ ।  
तामनु त्वा निविदं जाहवीमि विद्यामुषं वृजनं जीरदानुम ॥ ६ ॥

6. *Yathā pūrvebhyo jaritrbhya indra maya ivāpo na  
tṛṣyate babhūtha. Tāmanu tvā nividam johavīmi  
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 चैषणिपा वृषभा जनानां राजा कृष्टीनां पुरुहृत  
इन्दः । स्तुतः श्रवस्य त्वसाप मदिग्युक्त्वा हरी वृषणा  
याह्यवाडः ॥ १ ॥

1. Ā carṣanīprā vr̄ṣabho janānāṁ rājā kṛṣṭināṁ  
puruhūta indrah. Stutah śravasyannavasopa  
madrig yuktvā harī vr̄ṣanā 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 तु वृषणा वृषभास इन्द बह्ययुजा वृषरथासा अत्याः ।  
ताँ आ तिष्ठ तभिरा याह्यवाडः हवामह त्वा सुत इन्दु  
साम् ॥ २ ॥

2. Ye te vr̄ṣaṇo vr̄ṣabhāsa indra brahmayujo  
vr̄ṣarathāso atyāḥ. Tān 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 परिषिक्ता मधूनि ।  
युक्त्वा वृषभ्यां वृषभं तीनां हरिभ्यां याहि प्रवतापं  
मदिक ॥ ३ ॥

3. *Ā tiṣṭha ratham vṛṣaṇam vṛṣā te sutah somah 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 दक्षया अयं मियधं इमा ब्रह्माण्युयमिन्दु सामः ।  
स्तीर्णं बहिरा तु शकं प याहि पिबां निषद्य वि मुचा हरीं  
इह ॥ ४ ॥

4. *Ayam yajño devayā ayam miyedha imā brahmā-nyayamindra somah. Stīrnam 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 इन्द याह्यवाङुप ब्रह्माणि मान्यस्य कारः ।  
विद्याम् वस्तारवसा गृणन्ता विद्यामषं वृजनं जीरदानुम ॥५॥

5. *O sushtuta indra yāhyarvāñupa brahmāṇi mānya-sya kāroh. Vidyāma vastoravasā gr̄ṇanto vidyāmeṣam vṛjanam 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 इन्द श्रुष्टिरस्ति यया बभूथ जरितृभ्य ऊती ।  
मा नः कामं महयन्तमा धग्विश्वा त अश्यां पर्याप्त  
आयः ॥१॥

1. *Yaddha syā ta indra śruṣṭirasti yayā babhūtha jaritrbhya ūtī. Mā nah kāmam mahayantamā dhag viśvā te aśyām paryāpa āyoh.*

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 राजन्दु आ दभ् । या नु स्वसारा कृणवन्तु यान् ।  
आपश्चिदस्म सुतुका अवेषन्गम् । इन्दः सुख्या वयश्च ॥ २ ॥

2. *Na ghā rājendra ā dabhanno yā nu svasārā kṛṇavanta yonau. Āpaścidasmai sutukā aveṣan gamanna indrah 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 हवं नाधमानस्य कारः ।  
पर्भता रथं दाशुषे उपाक उद्यन्ता गिर् यदि च त्मना  
भूत ॥ ३ ॥

3. *Jetā nr̄bhirindrah pṛtsu śūrah śrotā havam nādhamaṇasya kāroḥ. Prabhartā ratham dāśuṣa upāka udyanṭā giro 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 नृभिरिन्दः सुश्रवस्या पर्खादः पृति अभि मित्रिण् ।  
भूत। समय इषः स्तवत् विवाचि सत्राकर यजमानस्य  
शंसः ॥ ४ ॥

4. *Evā nr̄bhirindrah suśravasyā prakhādah prkṣo  
abhi mitriṇo bhūt. samarya iṣah stavate vivāci  
satrākaro yajamānasya śamsah.*

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 वृयं मधवान्दु शत्रूनभि ष्याम महत मन्यमानान ।  
त्वं त्राता त्वमु न वृथ भूविद्यामुषं वृजनं जीरदानुम ॥ ५ ॥

5. *Tvayā vayam maghavannindra śatrū nabhi syāma  
mahato manyamānān. Tvam trātā tvamu no vṛdhē  
bhūr-vidyāmeśām 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*

पूर्वीरहं शरदः शश्रमाणा दाषा वस्तारुषसा जुरयन्तीः ।  
मिनाति श्रियं जरिमा तनूनामप्यु नु पत्नीवृषणा जगम्यः ॥ १ ॥

1. *Pūrvīrahāṁ śaradāḥ śāśramāñā doṣā vasto-ruṣaso jarayantīḥ. Mināti śriyam jarimā tanūnā-  
mapyū nu patnīrvṛṣaṇo jagamyuh.*

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 चिद्धि पूर्व' ऋत्साप आसन्त्साकं दुवभिरवद् तानि ।  
त चिदवासु नह्यन्तमापुः समु नु पत्नीवृषभिजगम्यः ॥ २ ॥

2. *Ye ciddhi pūrva ṛtasāpa āsan tsākam deve-  
bhiraवadannṛtāni. Te cidavāsurnahyantamā-puḥ  
samū nu patnīrvṛṣaḥbirjagamyuh.*

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 मृषा श्रान्तं यदवन्ति दुवा विश्वा इत्स्पृधा अभ्यश्नवाव ।  
जयावदत्र शतनीथमाजिं यत्सम्यज्ञा मिथुनावभ्यजाव ॥ 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.

नृदस्य मा रुध्रतः काम् आग्निति आजाता अमुतः  
कुर्तश्चित् । ल पामुद्रा वृष्णं नी रिणाति धीरमधीरा धयति  
श्वसन्तम् ॥ ४ ॥

4. *Nadasya mā rūdhataḥ kāma āgannita ājāto  
amutaḥ kutaścit. Lopāmudrā vr̄ṣaṇam nī riṇāti  
dhīramadhiṇā 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 सामूमन्तिता हृत्सु पीतमुप ब्रुव । यत्सीमागश्चकृमा  
तत्सु मृळतु पुलुकामा हि मत्यः ॥ ५ ॥

5. *Imām nu somamantito hr̄tsu pītamupa bruve. Yat  
sīmāgasacakrmā tat su mṝlatu pulukāmo hi  
martyah.*

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 पजामपत्यं बलमिच्छमानः ।  
उभा वणवृषिरुगः पुपाष सत्या दवष्वशिष्ठा जगाम ॥ ६ ॥

6. *Agastyah khanamānah khanitraiḥ prajāmapatyam balaṁ icchamānah. Ubhau varṇāvṛṣirugrah pupoṣa satyā deveśvāśiṣo 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 पर्यर्णांसि दीयत ।  
हिरण्यया वां पवयः पुषायन्मध्वः पिबन्ता उषसः  
सचथ ॥ १ ॥

1. *Yuvo rajāṁsi suyamāso aśvā ratho yad vāṁ paryarṇāṁsi dīyat. Hiranyayā vāṁ pavayah pruṣāyan madhvah pibantā uṣasah 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 था यद्विपत्मना नयस्य पर्यन्याः ।  
स्वसा यद्वां विश्वगूती भराति वाजायद्व मधुपाविष च ॥ २ ॥

2. *Yuvamatyasāva nakṣatho yad vipatmano naryasya prayajyoḥ. Svasā yad vāṁ 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 पूर्व्यं गाः ।  
अन्तयद्वनिना वामृतप्सू ह्वारा न शुचियजत हृविष्मान ॥ ३ ॥

3. *Yuvam̄ paya usriyāyāmadhattam̄ pakvamāmāyāmava pūrvyam̄ goḥ. Antaryad vanino vāmr-tapsū hvārō 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 धर्मं मधुमन्तुमत्रयं पा न गादा वृणीतम् ष । तद्वां नरावश्विना पश्वैङ्गष्टी रथ्यव चका पति यन्ति मध्वः ॥ ४ ॥

4. *Yuvam̄ ha gharmam̄ madhumantam-atraye'po na kṣodo'vrṇitameṣe. Tad vāṁ narāvaśinā paśvaiṣī rathyeva cakrā prati yanti madhvah.*

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 दस्त्रा गाराहण ताम्र्या न जिविः ।  
अपः ाणी सच्चत् माहिना वां जूणा वाम तुरंहसा यजत्रा ॥ ५ ॥

5. *Ā vām dānāya vavṛtīya dasrā gorohēṇa taugryo na jivrih. Apah kṣonī 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 यद्युवथं नियुतः सुदानू उप स्वधाभिः सृजथः पुरन्धम ।  
पषद्वषद्वाता न सूरिरा मह दद सुव्रता न वाज्म ॥ ६ ॥

6. *Ni yad yuvethe niyutah sudānū upa svadhābhīḥ sṛjathah 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.

ब्रयं चिद्धि वां जरितारः सुत्या विपन्नामहु वि पणिहिता-  
वान् । अथा चिद्धि ष्माश्विनावनिन्द्या पाथा हि ष्मा  
वृषणावन्तिदवम् ॥ ७ ॥

7. *Vayaṁ ciddhi vāṁ jaritāraḥ satyā vipanyāmahe  
vi pañirhitāvān. Adhā ciddhi ṣmāśvināvanindyā  
pātho hi ṣmā 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.

युवां चिद्धि ष्माश्विनावनु द्यून्विरुदस्य पस्त्रवणस्य साता ।  
अगस्त्यां नरां नृषु पशस्तः काराधुनीव चितयत्सुहस्रः ॥ ८ ॥

8. *Yuvāṁ ciddhi ṣmāśvināvanu dyūn virudrasya  
prasravaṇasya sātau. Agastyo narāṁ nṛṣu  
praśastah kārādhunīva citayat sahasraih.*

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 यद्वहैथ महिना रथस्य प स्पन्दा याथा मनुषा न हाता ।  
धूतं सूरिभ्य उत वा स्वशब्दं नासत्या रयिषाचः स्याम ॥ ९ ॥

9. *Pra yad vahethe mahinā rathasya pra spandrā yātho manuṣo na hotā. Dhattam sūribhya uta vā svāśvyam 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 ब्रुयमद्या हुवम् स्तामरश्विना सुवितायु नव्यम ।  
अरिष्टनमिं परि द्यामियानं विद्यामृषं वृजनं जीरदानुम ॥ १० ॥

10. *Tam vām ratham vayamadyā huvema stoma-  
raśvinā suvitāya navyam. Arıştanemim pari  
dyāmiyānam vidyāmeṣam vṛjanam 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 यदुग्नीथा अपाम । अयं  
वां यज्ञा अकृत् पशस्ति वसुधिती अवितारा जनानाम ॥ १ ॥

1. *Kadu preṣṭhāviśāṁ rayīṇāmadhvaryantā yadunniṇītho apām. Ayāṁ vāṁ yajño akṛta praśastim̄ vasudhitī 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 पयस्पा वातरंहसा दिव्यासा अत्याः ।  
मनुजुवा वृषणा वीतपृष्ठा एह स्वराजा' अश्विना'  
वहन्तु ॥ २ ॥

2. *Ā vāmaśvāsaḥ śucayah payaspā vāratañhaso 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 पवत्वान्तसृपवन्धुरः सुविताय गम्याः ।  
वृष्णः स्थातारा मनसा जवीयानहंपूवा यज्ञता धिष्या  
यः ॥ ३ ॥

3. *Ā vāṁ ratho'vanirna pravatvān tsrprabandhu-rah suvitāya gamyāḥ. Vṛṣṇaḥ sthātārā manaso javīyānahampūrvo yajato dhiṣṇyā yah.*

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.

इहं जाता समवावशीतामरपसा तन्वाऽन् नामभिः स्वः ।  
जिष्णुवामन्यः सुमखस्य सूरिद्विवा अन्यः सुभगः पुत्र  
ऊह ॥ ४ ॥

4. *Iheha jātā sam-avāsaśitām-arepasā tanvā nāmabhiḥ svaiḥ. Jiṣṇur-vāmanyah sumakhasya sūrir-divo anyah subhagah 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 निचरुः ककुहा वशाँ अनु पिशङ्गरूपः सदनानि  
गम्याः । हरी अन्यस्य पीपयन्त वाजमथा रजांस्यश्विना  
वि घार्षः ॥ ५ ॥

5. *Pra vāṁ niceruḥ kakuho vaśān anu piśaṅgarūpah  
sadanāni gamyāḥ. Harī anyasya pīpayanta vājair  
mathnā rajāṁsyāśvinā 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 शरद्धा॑न्वृष्टभा॒ न निष्वाट् पूर्वीरिषश्चरति॑ मध्वं द्रुष्णान् ।  
एवरु॒न्यस्य पीपयन्ते॑ वाजु॒वष्टन्तीरु॒ध्वा॑ नुद्या॑ नु॑ आगुः॑ ॥ ६ ॥

6. *Pra vām śaradvān vṛṣabho na niṣṣāt pūrvīri-  
ṣāścarati madhva iṣṇān. Evairanyasya pīpayanta  
vājair-veṣantīr-urdhvā nadyo na āguh.*

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.

असजि॑ वां स्थविरा॒ वधसा॑ गीबा॑ ह अश्विना॑ त्रुधा॑ तर्न्ती॑ ।  
उपस्तुताववतं॑ नाधमानुं॑ याम्॑ यामञ्जृणुतं॑ हवं॑ म ॥ ७ ॥

7. *Asarji vām sthavirā vedhasā gīrvālhe aśvinā  
tredhā kṣarantī. Upastutāvavatam nādhamā-nam  
yāmannayāmañ-chṛṇutam 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 स्या॑ वां रुशता॑ वप्ससा॑ गीस्त्रिब॑हिषि॑ सदैसि॑ पिन्वतु॑  
नृत् । वृषा॑ वां मृधा॑ वृषणा॑ पीपाय॑ गान॑ सक॑ मनुषा॑  
दश्यन् ॥ ८ ॥

8. *Uta syā vāṁ ruśato vapsaso gīstribarhiṣi sadasi  
pinvate nṛn. Vṛṣā vāṁ megho vṛṣanā 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 पुरन्धिर् ग्रिमुषां न जरत हुविष्मान ।  
हुव यद्वां वरिवस्या गृणाना विद्यामुषं वृजनं जीरदानुम ॥ ९ ॥

9. *Yuvāṁ pūṣevāśvinā purandhir-agnim-uṣāṁ na  
jarate haviṣmān. Huve yad vāṁ varivasyā gr̥ṇāno  
vidyāmeṣāṁ vṛjanāṁ 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 व्युन्मा षु भूषता रथा वृष्णवान्मदता मनीषिणः ।  
धि॒यंजि॒न्वा धि॒ष्या वि॒श्पला॒वसू दि॒वा नपा॒ता सु॒कृत्  
शुचिवता ॥ १ ॥

1. *Abhūdidam vayunamo ṣu bhūṣatā ratho vr̄ṣaṇvān madatā manīṣināḥ. Dhiyañjinvā dhiṣnyā viśpa-lāvasū divo napātā sukrte śucivrata.*

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 Ashwins 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.

इन्दतमा हि धिष्या मुरुत्तमा दुस्त्रा दंसिष्ठा रुथ्या रुथीतमा ।  
पूर्णं रथं वहथु मध्व आचितं तन् दाश्वांसुमुप याथा  
अश्विना ॥ २ ॥

2. *Indratamā hi dhiṣnyā maruttamā dasrā daṁsiṣṭhā rathyā rathītamā. Pūrṇam ratham vahethe madhva ācitaṁ tena dāśvāṁsamupa yātho aśvinā.*

Ashwins, 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 दस्त्रा कृषुथः किमासाथ जना यः कश्चिददह्विम-  
हीयते । अति कमिष्टं जुरतं पुणरसुं ज्यातिविपाय कृषुतं  
वचस्यव ॥ ३ ॥

3. *Kimatra dasrā kṛṇuthah̄ kimāsāthe janō yah  
kaścid-ahavir-mahīyate. Ati kramiṣṭam̄ juratam̄  
pañerasum̄ jyotir-viprāya kṛṇutam̄ 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 रायतुः शुना हृतं मृधा विदथुस्तान्यश्विना ।  
वाचंवाचं जरितू रत्निनीँ कृतमुभा शंसं नासत्यावतं  
मम् ॥ ४ ॥

4. *Jambhayatam-abhito rāyatāḥ śuno hatam̄ mṛdho  
vidathus-tānyaśvinā. Vācam̄-vācam̄ jaritū  
ratniniṁ kṛtamubhā śāmsam̄ nāsatyāva-tam̄  
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.

युवमतं चकथुः सिन्धुषु प्लवमात्मन्वन्तं पुणं ताग्याय  
कम् । यन् दवत्रा मनसा निरुहथुः सुपस्त्री पतथुः गादसा  
महः ॥ ५ ॥

4. *Yuvametam cakrathuh sindhuṣu plavam-ātman-vantam pakṣiṇam taugryāya kam. Yena devatrā manasā nirūhathuh supaptanī petathuh kṣodaso mahah.*

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.

अविवद्धं ताग्यमुप्स्व॑न्तरनारम्भ॒ण तमसि॒ पविद्धम् ।  
चत्स्ना॒ नावा॒ जठलस्य॒ जुष्टा॒ उदश्विभ्यामिषि॒ता॒  
पारयन्ति॒ ॥ ६ ॥

6. *Avaviddham taugryam-apsvantar-nārambhaṇe tamasi praviddham. Catasro nāvo jathalasya 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 स्विद् वृ॒ गा॒ निष्ठिता॒ मध्य॒ अण्सा॒ चं ताग्य॒ नाधितः॒  
प॒यषस्वजत । प॒णा॒ मृ॒गस्य॒ प॒तरारिवारभ॒ उदश्विना॒ ऊहथुः॒  
श्रामताय॒ कम ॥ ७ ॥

7. *Kaḥ svid vṛkṣo niṣṭhito madhye arṇaso yaṁ taugryo nādhitāḥ paryasasvajat. Parṇā mṛgasya patarorivārabha udaśvinā ūhathuh 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 नासत्यावनु ष्याद्यद्वां मानास उचथमवाचन ।  
अस्मादद्वय सदसः साम्यादा विद्यामुषं वृजनं जीरदानुम ॥ ८ ॥

8. *Tad vām narā nāsatyāvanu syād yad vām mānāsa ucatham-avocan. Asmādadya sadasah somyādā vidyāmeśam vrjanam 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 युञ्जाथां मनसा या जवीयान त्रिवन्धुरा वृषणा  
यस्त्रिचकः । यनापयाथः सुकृता दुराणं त्रिधातुना पतथा  
विन पुणः ॥ १ ॥

1. *Tam yuñjāthāṁ manaso yo javīyān tribandhuro  
vṛṣaṇā yastricakrah. Yenopayāthah sukṛto duro-  
ṇāṁ 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.)

सुवृद्धां वतत् य अभि गं यन्तिष्ठथः कतुमन्तानु पृ ।  
वपुवपुष्या सचतामियं गीद्विवा दुहित्राषसा सचथ ॥ २ ॥

2. *Suvṛd ratho vartate yannabhi kṣām yat tiṣṭhathah  
kratumantā nu prkṣe. Vapurvapuṣyā sacatāmiyam  
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 सुवृतं या रथा वामनु व्रतानि वततं हृविष्मान ।  
यन् नरा नासत्यष्टयध्य व्रतियाथस्तनयाय त्मनं च ॥ ३ ॥

3. Ā tiṣṭhatam̄ suvṛtam̄ yo ratho vāmanu vratāni  
vartate haviṣmān. Yena narā nāsatyeṣayadhyai  
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 वृक्ता मा वृकीरा दैधषीन्मा परि वक्तमुत माति धक्तम ।  
अ॒यं वां भा॒गा निहित इ॒यं गीदस्त्रावि॒म वां नि॒धया॒  
मधूनाम ॥ ४ ॥

4. Mā vām vṛko mā vṛkīrā dadharśīn 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 गात्मः पुरुमी हा अत्रिदस्त्रा हवत वस हुविष्मान ।  
दिशं न दिष्टामृजूयव यन्ता म् हवं नासुत्याप यातम ॥ ५ ॥

5. Yuvām̄ gotamah̄ purumīlho atrirdasrā havate'  
vase haviṣmān. Diśam na diśtāmrjūyeva yantā me  
havam̄ 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.

अतारिष्म तमसस्प्यारमस्य पति वां स्तामा अश्विनावधायि ।  
एह यातं पथिभिदव्यानविद्यामुषं वृजनं जीरदानुम ॥ ६ ॥

6. *Atarîṣma tamasas-pâramasya prati vâṁ stomo  
aśvinâvadhâyi. Eha yâtam pathibhir-devayânair-  
vidyâmeṣam vṛjanam jîradânum.*

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 वामद्य तावपरं हुवमाच्छन्त्यामुषसि वह्निरुक्थः ।  
नासत्या कुहचित्सन्ताव्या दिवा नपाता सुदास्तराय ॥ १ ॥

1. *Tâ vâmadya tâvaparam huvemocchanyâmuṣasi  
vahnirukthaih. Nâsatyâ kuha cit santâvaryo divo  
napâtâ sudâstarâya.*

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.

अस्म ऊ षु वृषणा मादयथामुत्पर्णीं हतमूम्या मदन्ता । श्रुतं  
म् अच्छक्तिभिमतीनामष्टा नरा निचतारा चु कणः ॥ २ ॥

2. *Asme ū ṣu vṛṣaṇā mādayethāmut pañīñrhatam-ūrmyā madantā. Śrutam me acchoktibhir-matīnām-eṣṭā narā nicetārā ca karnaiḥ.*

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.

श्रीय पूषि षुकृतव दुवा नासत्या वहुतुं सूयायाः । वृच्यन्त  
वां ककुहा अप्सु जाता युगा जूणव वरुणस्य भूरः ॥ ३ ॥

3. *Śriye pūṣanniṣukrteva devā nāsatyā vahatum sūryāyāḥ. Vacyante vāṁ kakuhā apsu jātā yugā jūrñeva varuṇasya bhūreh.*

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.

अ॒स्मि सा वां माध्वी राति॒रस्तु स्तामं हिनातं मा॒न्यस्य का॒राः ।  
अनु॒ यद्वां श्रव॒स्या॒ सुदानू॒ सुवी॒र्याय चषु॒णया॒ मदन्ति॒ ॥ ४ ॥

4. *Asme sā vām mādhvī rātirastu stomam hinotam  
mānyasya kāroh. Anu yad vām śravasyā sudānū  
suvīryāya carṣanayo 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 वा॑ स्तामा॑ अश्विनावकारि॑ मान॑भिमघवाना॑ सुवृ॒क्षि॑ ।  
या॒तं व॒तिस्तन्यायु॑ त्मनं चागस्त्या॑ नासत्या॑ मदन्ता॑ ॥ ५ ॥

5. *Eṣa vām stomo aśvināvakāri mānebhirmagha-  
vānā suvṛkti. Yātam vartistanayāya tmane cāga-  
stye 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.

अतोरिष्म् तमसस्प्यारमस्य पति वा॑ स्तामा॑ अश्विनावधायि॑ ।  
एह यातं पथिभिदव्यानविद्यामषं वृजनं जीरदानुम ॥ ६ ॥

6. *Atāriṣma tamasaspāramasya prati vāṁ stomo  
aśvināvadhāyi. Eha yātāṁ pathibhirdevayānair-  
vidyāmeṣāṁ vṛjanāṁ 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*

कृत्तरा पूर्वा कृत्तरापरायाः कृथा ज्ञात कवयः का वि वदं ।  
विश्वं त्मनो बिभृता यद्धु नाम् वि वत्तत् अहनी चक्रि-  
यव ॥ १ ॥

1. *Katarā pūrvā katarāparāyoh kathā jāte kavayah  
ko vi veda. Viśvam tmanā bibhrto yaddha nāma  
vi vartete ahani 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 पद्मन्तं गभमपदी दधात । नित्यं न  
सूनुं पित्रारुपस्थ्य द्यावा र तं पृथिवी ना अभ्वात ॥ २ ॥

2. *Bhūrim dve acarantī carantam padvantam  
garbhamaṇadī dadhāte. Nityam na sūnum  
pitrorupasthe dyāvā rakṣatam 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.

**अनुहा दात्रमदितरन्व हुव स्ववदवधं नमस्वत । तदादसी  
जनयतं जरित्रि द्यावा र तं पृथिवी ना अभ्वात ॥ ३ ॥**

3. *Aneho dātramaditeranarvam huve svarvadavādham namasvat. Tad rodasī janayatam jaritre dyāvā rakṣatam pr̥thivī 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.

**अतप्यमान् अवसावन्ती अनु ष्याम् र दसी दुवपुत्र । उभ  
द्वावानामुभयभिरह्नां द्यावा र तं पृथिवी न अभ्वात ॥ ४ ॥**

4. *Atapyamāne avasāvantī anu ṣyāma rodasī devaputre. Ubhe devānāmubhayebhirahnām dyāvā rakṣatam pr̥thivī 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 पित्रासुपस्थ ।  
अभिजिधन्ति भुवनस्य नाभिं द्यावा र तं पृथिवी न्  
अभ्वात् ॥ ५ ॥

5. *Samgacchamāne yuvatī samante svasārā jāmī pitrorupasthe. Abhijighrantī bhuvanasya nābhīm dyāvā rakṣatam pr̄thivī 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.

उक्ती सद्वनी बृहती ऋहतन हुव दुवानामवसा जनित्री । दुधात्  
य अमृतं सुपतीकु द्यावा र तं पृथिवी ना अभ्वात् ॥ ६ ॥

6. *Urvī sadmanī bṛhatī rtena huve devānāmavasā janitri. Dadhāte ye amṛtam supratīke dyāvā rakṣatam pr̄thivī 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.

उवी पृथ्वी बहुल दूरअन्त उप बुव नमसा यज्ञ अस्मिन ।  
दृधात् य सुभग् सुपतूती द्यावा र तं पृथिवी ना  
अभ्वात ॥ ७ ॥

7. *Urvī pṛthvī bahule dūre-ante upa bruve namasā  
yajñe asmin. Dadhāte ye subhage supratūrtī<sup>1</sup>  
dyāvā rakṣatam 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.

द्वान्वा यच्चकृमा कच्चिदागः सखायं वा सदुमिज्जास्पति  
वा । इयं धीभूया अव्यानेमषां द्यावा र तं पृथिवी ना  
अभ्वात ॥ ८ ॥

8. *Devān vā yaccakrmā kaccidāgah sakħayam vā  
sadamijjāspatiṁ vā. Iyam dhīrbhūyā avayāna-  
meśām dyāvā rakṣatam pṛthivī no abhvāt.*

If we commit a sin to the generosities 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.

उभा शंसा नया मामविष्टामुभ मामृती अवसा सच्चताम ।

भूरि चिद्रयः सुदास्तरायषा मदन्त इषयम दवाः ॥ ९ ॥

9. *Ubhā śamsā naryā māmaviṣṭāmubhe māmūtī  
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.

ऋतं द्विव तदवाचं पृथिव्या अभिश्रावाय पथमं सुमधाः ।  
पातामवद्याहुरितादभीकं पिता माता च राता-  
मवाभिः ॥ १० ॥

10. *Rtam dive tadavocam pṛthivyā abhiśrāvāya pra-thamam sumedhāḥ. Pātāmavadyād 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.

डुदं द्यावापृथिवी सूत्यमस्तु पितमातुयदिहापबुव वाम ।

भूतं द्वानामवम अवाभिविद्यामषं वृजनं जीरदानुम ॥ ११ ॥

11. *Idam dyāvāprthivī satyamastu pitarmātarya-dihopabruve vām. Bhūtam devānāmavame avobhirvidyāmeṣam 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 न् इळाभिविदथं सुशस्ति विश्वानरः सविता दुव एतु ।  
अपि यथो युवाना मत्सथा ना विश्वं जगदभिपित्व  
मनीषा ॥ १ ॥

1. *Ā na ilābhirvidathe suśasti viśvānarah savitā deva etu. Api yathā yuvāno matsathā no viśvam jagadabhipitve maniṣā.*

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 ना विश्वं आस्कौ गमन्तु द्वा मित्रा अयमा वरुणः  
सुजाषाः । भुवन्यथा ना विश्वं वृधासुः करन्त्सुषाहा विथुरं  
न शब्दः ॥ २ ॥

2. *Ā no viśva āskrā gamantu devā mitro aryamā varuṇah sajoṣāḥ. Bhuvan yathā no viśve vṛdhāsaḥ karantsuṣāḥā vithuram na śavah.*

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.

पष्ठं वा अतिथिं गृणीष ग्रिं शस्तिभिर्स्तुवणिः सुजाषाः ।  
असद्यथा ना वरुणः सुकीर्तिरिषश्च पषदरिगृतः सूरिः ॥ ३ ॥

3. *Prestham vo athithim grñīṣe'gnim śastibhisturvanīḥ sajoṣāḥ. Asad yathā no varuṇah sukīrtiriṣaśca parṣadarigūrtah 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.

उप॑ व॒ एष॑ नमसा॒ जिगी॒षाषासानक्ता॑ सुदुर्घव॑ धनुः॑ । सुमान॑  
अह॑न्विमिमाना॑ अ॒र्कं॑ विषुर॒रूप॑ पयसि॑ सस्मि॑ त॑धन॑ ॥ ४ ॥

4. *Upa va eṣe namaśā jīgīṣośāsānaktā sudugheva dhenuḥ. Samāne ahan vimimāno arkam 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.

उत॑ ना॑ हि॒बुध्या॑ रु॑ मयस्कु॑ः॒ शिशु॑ न पि॒प्युषी॑व॒ वति॑ सि॒न्धुः॑ ।  
यन्॑ नपातमपां॑ जुनाम॑ मना॑जुवा॑ वृषणा॑ यं॑ वहन्ति॑ ॥ ५ ॥

5. *Uta no'hirbudhnyo mayaskah śiśum na pipyuṣīva  
veti sindhuḥ. Yena napātamapāṁ junāma  
manojuvo vṛṣaṇo yam 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.

उत॑ न दु॑त्वष्टाग॑न्त्वच्छा॑ स्मत्सूरिभिरभिपि॑त्व॑ सु॑जाषाः॑ ।  
आ॑ वृत्र॑हन्दश्चषणि॑पास्तुविष्ट॑मा॑ नरां॑ न दुह॑ गम्याः॑ ॥ ६ ॥

6. *Uta na īṁ tvaṣṭā gantvacchā smat sūribhira-bhipitve sajoṣāḥ. Ā vṛtrahendraścarṣaṇiprā-stuviṣṭamo narāṁ 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 मृतया श्वयागा: शिशुं न गावस्तरुणं रहन्ति ।  
तर्मीं गिरा जनया न पत्नीः सुरभिष्ठमं नरां नसन्त ॥ ७ ॥

7. *Uta na īṁ matayo'śvayogāḥ śiśum na gāvastaruṇam rihanti. Tamīṁ giro janayo na patnīḥ surabhiṣṭamāṁ narāṁ 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 मृता वृद्धसन्ना: स्मदादसी समनसः सदन्तु ।  
पृष्ठदश्वासा वर्णया न रथा रिशादसा मित्रयुजा न द्रवाः ॥ ८ ॥

8. *Uta na īṁ maruto vṛddhasenāḥ smad rodasī samanasaḥ sadantu. Prṣadaśvāso'vanayo na rathā riśādaso mitrayujo 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 यदैषां महिना चिकित्र प युज्जत पुयुजस्त सुवृक्ति ।  
अथ यदैषां सुदिन् न शरुविश्वमरिणं पुषायन्त सनाः ॥ ९ ॥

9. *Pra nu yadeśāṁ mahinā cikitre pra yuñjate paryujaste suvrkti. Adha yadesāṁ sudine na śarurviśvameriṇāṁ 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 अश्विनाववस कृणुध्वं प पूषणं स्वतवसा हि सन्ति ।  
अद्वृषा विष्णुवात् ऋभु ग अच्छा सुम्नाय ववृतीय द्वावान ॥ १० ॥

10. *Pro aśvināvavase kṛṇudhvam̄ pra pūṣanāṁ svatavaso hi santi. Adveṣo viṣṇurvāta ṛbhukṣā Acchā sumnāya vavṛṭīya 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 दीर्घितियजत्रा अपि पाणीं च सदनी च  
भूयाः । नि या दुवषु यतत वसूयुविद्यामषं वृजनं जीर-  
दानुम ॥ ११ ॥

11. *Iyam sā vo asme dīdhitiyajatrā apiprāṇī ca sadanī ca bhūyāḥ. Ni yā deveṣu yataste vasūyur-vidyāmeṣāṁ vṛjanām 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 धर्माणं तविषीम ।  
यस्य त्रिता व्याजसा वृत्रं विपर्वम् दयत ॥ १ ॥

1. *Pitum nu stōṣām maho dharmāṇam taviṣīm.  
Yasya trito vyojasā vṛtrām 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.

स्वादो पिता मधो पिता वृयं त्वा ववृमह ।  
अस्माकं मविता भव ॥ २ ॥

2. *Svādo pito madho pito vayam tvā vavrmahē.  
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 पितवा चर शिवः शिवाभिरुतिभिः ।  
मया भुरुद्धिष्यः सखा सुशवा अद्वयाः ॥ ३ ॥

3. *Upa nah pitavā cara śivah sivābhīrūtibhiḥ.  
Mayobhuradvīṣenyah sakha suśevo 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.

तव् त्य पिता रसा रजांस्यनु विष्ठिताः ।  
दिवि वाताइव श्रिताः ॥ ४ ॥

4. *Tava tye pito rasā rajāṁsyanu 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.

तव् त्य पिता ददत्स्तव स्वादिष्ट त पिता ।  
प स्वाद्याना रसानां तुविगीवा' 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.

त्वं पिता महानां द्वानां मना' हितम् ।  
अकारि चारु कृतुना तवाहिमवसावधीत ॥ 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.

यदुदा पिता अजग्निवस्त्रं पवतानाम् ।  
अत्रां चि ग मधा पिता रं भु गाय॑ गम्याः ॥ ७ ॥

7. *Yadado pito ajagan vivasva parvatānām.  
Atrā cinno madho pito'ram 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.

यदुपामाषधीनां परिशमारिशामह । वातापु पीवङ्गद्वाव ॥ ८ ॥

8. *Yadapām-oṣadhīnām parimśam-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).

यत्त्वं साम् गवाशिरा यवाशिरा भजामह ।  
वातापु पीवङ्गद्वाव ॥ 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.

करम्भ आषध भव पीवा वृक्क उदारथिः ।  
वातापि पीव इद्धव ॥ १० ॥

10. *Karambha oṣadhe bhava pīvo vrkka udārathih.  
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 त्वा वयं पिता वचाभिगावा न हव्या सुषूदिम ।  
द्रवभ्यस्त्वा सधमादमस्मभ्यं त्वा सधमादम ॥ ११ ॥

11. *Tam tvā vayam pito vacobhiringāvo na havyā  
suṣūdima. Devebhyastvā sadhamādam-asma-  
bhyam 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 nutriments, 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 दुवा दुवः सहस्रजित ।  
दूता हव्या कविवह ॥ १ ॥

1. *Samiddho adya rājasi devo devaih 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 युत मध्वा यज्ञः समज्यत ।  
दधत्सहस्रिणीरिषः ॥ २ ॥

2. *Tanūnapād-ṛtam yate madhvā yajñah samajyate.  
Dadhat sasasriṇīriṣah.*

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.

आ॒जुह्वा॑ना न् इङ्ग्या॑ द्वा॑ं आ॒ वर्ति॑ यज्ञियान॑ ।  
अग्रे॑ सहस्र॒सा अ॒सि ॥ ३ ॥

3. *Ājuhvāno na īdyo devān̄ ā vaksi 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.

पा॒चीनं ब्र॒ह्मिराजसा सु॒हस्रवीरमस्तृणन॑ ।  
यत्रादित्या वि॒राजथ॑ ॥ ४ ॥

4. *Prācīnam barhirojasā sahasravīram-astrīnan.*  
*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 fulgence cover as well as reveal the face of Divinity, there, all ye men and women of the world, arise, reach and dwell.

वि॒राट सु॒माद्वि॒भ्वीः प॒भ्वीब्रह्मीश्च भू॒यसीश्च या॑ः ।  
दुरा॑ घृतान्ये रन॑ ॥ ५ ॥

5. *Virāt samrād-vibhvīḥ prabhvīr-bahvīśca bhū-*  
*yasīśca yāh. Duro ghṛtānyakṣaran.*

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.

सुरुक्म हि सुपश्सा धि श्रिया विराजतः ।  
उषासावह सीदताम ॥ ६ ॥

6. *Surukme hi supeśasā’dhi śriyā virājataḥ.  
Uṣāsāveha 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.

पथमा हि सुवाचसा हातारा दव्या कवी ।  
युज्ञं नाय तामिमम ॥ 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.

भारतीळ सरस्वति या वः सवा उपबुव ।  
ता नश्चादयत श्रिय ॥ ८ ॥

8. *Bhāratīle sarasvati yā vah 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 पशून्विश्वान्त्समान् ज ।**

**तषां नः स्फृतिमा यज ॥ ९ ॥**

9. *Tvaṣṭā rūpāṇi hi prabhuḥ paśūn viśvānt-samānaje. 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 त्मन्या वनस्पत पाथा द्रव्यः सृज ।**

**अग्निहृव्यानि सिष्वदत ॥ १० ॥**

10. *Upa tmanyā vanaspate pātho devebhyaḥ srīja. 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 agnirdevānāṁ gāyatréṇa 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*

अग्ने नय सुपथा राय अस्मान्विश्वानि दव वयुनानि विद्वान् ।  
युद्ध्यम् समज्जुहुराणमना भूयिष्ठां त नमतक्ति विधम ॥ १ ॥

1. *Agne naya supathā rāye asmān viśvāni deva vayunāni vidvān. Yuyodhyasmajjuhurāṇameno bhūyiṣṭhām te nama uktim 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.

अग्ने त्वं पारया नव्या अस्मान्त्स्वस्तिभिरति दुर्गाणि विश्वा ।  
पूश्च पृथ्वी बहुला ने उवी भवा ताकाय तनयाय शं  
याः ॥ २ ॥

2. *Agne tvam pārayā navyo asmāntsvastibhirati durgāṇi viśvā. Pūśca prthvī bahulā na urvī bhavā tokāya tanayāya śam 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.

अग्ने त्वमस्मद्युयाध्यमीवा अनग्नित्रा अभ्यमन्त कृष्टीः ।  
पुनरस्मभ्यं सुविताय दवा गां विश्वभिरमृतभियजत्र ॥ ३ ॥

3. *Agne tvam-asmad yuyodhyamīvā anagnitrā abhyamanta krṣṭīḥ. 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 अग्न पायुभिरजस्त्ररुत पिय सदन् आ शुशुक्वान ।  
मा तं भयं जरितारं यविष्ठ नूनं विदुन्मापुरं सहस्वः ॥ ४ ॥

4. *Pāhi no agne pāyubhir-ajasrairuta priye sadana ā śuśukvān. Mā te bhayam jaritāram yaviṣṭha nūnarām vidan-māparam sahasvah.*

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 अग्ने वै सृजा अधाया विष्ववै रिपवै दुच्छुनाय ।  
मा दुत्वत् दशत् मादत् ना मा रीषत् सहसावै न्परा दाः ॥ ५ ॥

5. *Mā no agne'ava srjo aghāyā'viṣyave ripave ducchunāyai. Mā datvate daśate mādare no mā rīṣate sahasāvan parā dāh.*

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 धू त्वावौं ऋतजात यंसद गृणाना अग्ने तन्वृत् वर्स्थम ।  
विश्वादिरि गारुत वा निनित्सारभिहृतामसि हि दव  
विष्ट ॥ ६ ॥

6. *Vi gha tvāvāñ ṛtajāta yamṣad gṛnāno agne tanve varūtham. Viśvād-ririkṣoruta vā ninitSORabhi-hrutām-asi hi deva viṣpat.*

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 अग्ने उभयान्वि विद्वान्वषि पपित्व मनुषा यजत्र ।  
अभिपित्व मनवै शास्या भूममृजन्ये उशिग्भिनाकः ॥ ७ ॥

7. *Tvam tāñ agna ubhayān vi vidvān veṣi prapitve manuṣo yajatra. Abhipitve manave śāsyo bhūrmarmṛjenya uśigbhīrnākrah.*

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 निवचनान्यस्मिन्मानस्य सूनुः सहस्रान् अग्ना ।  
वयं सहस्रमृषिभिः सनम विद्यामृषं वृजनं जीरदानुम ॥८॥

8. *Avocāma nivacanānyasmin mānasya sūnuḥ sahasāne agnau. Vayam sahasram-ṛṣibhiḥ sanema vidyāmeśam vṛjanam 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 मन्दजिह्वं बृहस्पतिं वधया नव्यमकः ।  
गाथान्यः सुरुचा यस्य दुवा आशृण्वन्ति नवमानस्य  
मताः ॥ १ ॥

1. *Anarvāṇam vṛṣabham mandrajihvam bṛhaspatim vardhayā navyamarkaiḥ. Gāthānyah suruco yasya devā āśrṇvanti 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 सचन्त् सगा न या दवयुतामसजि ।  
बृहस्पतिः स ह्यञ्जा वरांसि विभ्वाभवत्समृत मातु-  
रिश्वा ॥ २ ॥

2. *Tamṛtviyā upa vācaḥ sacante sargo na yo devayatām-asarji. Brhaspatih sa hyañjo varāṃsi 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 नमस् उद्यतिं च श्लाकं यंसत्सवितव प ब्राह्म ।  
अस्य कत्वाहृन्यादृ या अस्ति मृगा न भीमा और तस्तु-  
विष्मान ॥ ३ ॥

3. *Upastutim namasa udyatim ca ślokam yamsat saviteva pra bāhū. Asya kratvāhanyo yo asti mṛgo 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 श्लाका॑ द्विवीर्यत् पृथिव्यामत्पा॒ न यंसद्य अभृद्विचत्ता॑ः ।  
मृगाणां॑ न हृतया॒ यन्ति॑ चमा॒ बृहस्पतुरहिमायाँ॑ अभि॒  
द्यून ॥ ४ ॥

4. *Asya śloko divīyate prthivyām-atyo na yamsad yakṣabhr̥d vicetāḥ. Mrgāṇāṁ na hetayo yanti cemā br̥haspater-ahimāyāñ 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 त्वा॑ दवास्त्रिकं मन्यमानाः पापा॒ भुदमुपजीर्वन्ति पूजाः ।  
न दृढ्यैः॒ अनु॒ ददासि॒ वामं॒ बृहस्पतु॒ चयस्॒ इत्पियारुम ॥ ५ ॥

5. *Ye tvā̄ devosrikāṁ manyamānāḥ pāpā bhadrām-upajīvanti pajrāḥ. Na dūḍhye anu dadāsi vāmāṁ br̥haspate 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 मि॒त्रः ।  
अनुवाणा॑ अभि य च त् ना पौवृता अपाणुवन्ता॑  
अस्थुः ॥ ६ ॥

6. *Supraituh sūyavaso na panthā durniyantuh pari-  
prīto na mitrah. Anarvāṇo abhi ye cakṣate no'-  
piṛtā 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.

संयं स्तुभा॒ वन्या॒ न यन्ति॒ समुदं॒ न स्ववता॒ राधचका॑ः ।  
स विद्वाँ॑ उभयं॒ चष्ट अन्तबृहु॒ स्पतिस्तर॒ आपश्च॒ गृथः ॥ ७ ॥

7. *Sam yam̄ stubho'vanayo na yanti samudram na  
sravato rodhacakraṁ. Sa vidvān ubhayam caṣṭe  
antar-br̄haspatistara āpaśca gr̄dhrah.*

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 मृहस्तुविजातस्तुविष्मान्बृहस्पतिवृषभा धायि द्रवः ।  
स नः स्तुता वीरवद्वातु गामद्विद्यामषं वृजनं जीरदानुम ॥८॥

8. *Evāmahas-tuvijātas-tuviṣmān bṛhaspatir-vṛṣabho dhāyi devaḥ. Sa naḥ stuto vīravad dhātu gomad vidyāmeśam 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 ।  
द्वाविति प्लुषी इति न्य॑दृष्टा 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.

अदृष्टान्हन्त्यायत्यथा हन्ति परायती ।  
अथा अवधृती हन्त्यथा पिनष्टि पिंषती ॥ २ ॥

2. *Adrṣṭān hantyāyat�atho hanti parāyatī.  
Atho avaghnaṭī hantyatho pinaṣṭi piṁṣatī.*

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.

शरासः कुशरासा दुभासः सूया उत ।  
माज्जा अदृष्टा वरिणा: सब' साकं न्यलिप्सत ॥ ३ ॥

3. *Śarāsaḥ kuśarāso darbhāsaḥ sairyā uta.  
Mauñjā adrṣṭā bairiṇāḥ sarve sākam 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 गावा गृष्ट असदुटि मृगासा अवि त ।  
नि कृतवा जनानां न्यदृष्टा अलिप्सत ॥ ४ ॥

4. *Ni gāvo goṣṭhe asadan ni mrgāso 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 तस्कराङ्गव ।  
अदृष्टा विश्वदृष्टाः पतिबुद्धा अभूतन ॥५॥

5. *Eta u tye pratyadrśan pradosam taskarā iva.  
Adrṣṭā viśvadṛṣṭāḥ 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 विश्वदृष्टस्तिष्ठतुलयता सु कम ॥६॥

6. *Dyaurvah pitā prthivī mātā somo bhrātāditiḥ  
svasā. Adrṣṭā viśvadṛṣṭās-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 पक्षक्षताः ।  
अदृष्टाः किं चनह वः सव' साकं नि जस्यत ॥७॥

7. *Ye amṣyā ye aṅgyāḥ sūcīkā ye prakaṅkataḥ.  
Adrṣṭāḥ kiṁ caneha vah sarve sākam 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 ।  
अदृष्टान्त्सवाज्जम्भयन्त्पवाश्च यातुधान्यः ॥ ८ ॥

8. *Utpurastātsūrya eti viśvadṛṣṭo adrṣṭahā. Adṛṣṭāntsarvāñjambhayantsarvāśca yātudhānyah.*

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.

उदप्रसदुसा सूयः पुरु विश्वानि जूवने ।  
आदित्यः पवतभ्या विश्वदृष्टा अदृष्टहा ॥ ९ ॥

9. *Udapaptadasau sūryah puru viśvāni jūrvan. Ādityah parvatebhyo viśvadṛṣṭo adrṣṭahā.*

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 सजामि दृतिं सुरावता गृह । सा चि तु न मराति  
ना वृयं मरामा र अस्य याजनं हरिष्ठा मधु त्वा मधुला  
चकार ॥ १० ॥

10. *Surye viṣamā sajāmi dṛtim surāvato gṛhe. So cinnu na marāti no vayam marāmā''re asya yojanam 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 सुका जघास त विषम । सा चि तु न  
मराति ना वृयं मरामा र अस्य याजनं हरिष्ठा मधु त्वा  
मधुला चकार ॥ ११ ॥

11. *Iyattikā śakuntikā sakā jaghāsa te viṣam. So cinnu na marāti no vayam marāmā’’re asya yojanam hariṣṭhā madhu tvā madhulā cakāra.*

O man infested with poison, this little Shakuntika (kapinjali, 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 तन । ताश्चि तु न  
मरन्ति ना वृयं मरामा र अस्य याजनं हरिष्ठा मधु त्वा  
मधुला चकार ॥ १२ ॥

12. *Triḥ sapta vispulingakā viṣasya puṣpamakṣan. Taścinnu na maranti no vayam marāmā’’re asya yojanam 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 । सवासामगभं नामा र  
अस्य याजनं हरिष्ठा मधु त्वा मधुला चकार ॥ १३ ॥

13. *Navānām navatīnām viśasya ropuśīnām. Sarvā-sām-agrabham nāmār' e asya yojanām hariṣṭhā madhu tvā madhulā cakāra.*

Let me have the names of all the ninetynine lacerations of poison and of all the ninetynine 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 सुस मयूरः सुस स्वसारा अगुवः ।  
तास्त विषं वि जभिर उद्कं कुम्भिनीरिव ॥ १४ ॥

14. *Triḥ sapta mayūryah sapta svasāro agruvah.  
Tāste viśam vi jabhrira udakam kumbhinīrviva.*

May the twentyone 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 भिन्दम्यशमना ।  
तता विषं प वावृत् पराचीरनु संवतः ॥ १५ ॥

15. *Iyattakah kuśumbhakastakam bhinadmyaśma-nā.  
Tato viśam pra vāvṛte parācīranu samvataḥ.*

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 ।  
वृश्चिकस्यारुसं विषमरुसं वृश्चिक त विषम ॥ १६ ॥

16. *Kuṣumbhakas-tad-abravīd gireḥ pravartam-ānakah. Vṛścikasyārasam viṣamarasam 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*

त्वमग्ने द्युभिस्त्वमाशुश् गणिस्त्वमद्यस्त्वमश्मनस्परि ।  
त्वं वनभ्यस्त्वमाषधीभ्यस्त्वं नृणां नृपत जायसु शुचिः ॥ १ ॥

1. *Tvamagne dyubhis-tvamāśuśukṣaṇis-tvam-adbhayas-tvamaśmana-spari. Tvam vanebhyas-tvamoṣadhbhyas-tvam nṛṇāṁ nṛpate jāyase śucih.*

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.

तवाग्ने हात्रं तवं पात्रमृत्वियं तवं नृष्टं त्वमुग्निदृतायुतः । तवं  
पशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च ना दम ॥ २ ॥

2. *Tavāgne hotram tava potramṛtviyam tava  
neṣṭram tvamagnidṛtāyataḥ. Tava praśāstram  
tvamadhvariyasi 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 इन्द्रा॑ वृषभः॒ सूर्तामसि॑ त्वं॒ विष्णुरुरुगाया॑ न॒मस्यः॑ ।  
त्वं॒ बृहा॑ रयिविद्॒ बृह्यणस्पतु॑ त्वं॒ विधतः॒ सच्च॒ सुपुरुन्ध्या॑ ॥३॥

3. *Tvamagna indro vr̄ṣabhaḥ satāmasi tvam  
viṣṇururugāyo namasyah. Tvam brahmā rayivid  
brahmaṇaspatē tvam vidhartah sacase puran-  
dhyā.*

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.

त्वमग्नु राजा वरुणा धृतवत्स्त्वं मित्रा भवसि दुस्म इड्यः ।  
त्वमयुमा सत्पत्तियस्य संभुजं त्वमंशा' विदथ' दव  
भाज्युः ॥ ४ ॥

4. *Tvamagne rājā varuno dhṛtavratastvam mitro bhavasi dasma īdyah. Tvamaryamā satpatir-yasya sambhujam tvamamśo 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.

त्वमग्नु त्वष्टा विधृत सुवीर्यं तव ग्रावा' मित्रमहः सजात्यम ।  
त्वमाशुहमा ररिष्य स्वश्व्यं त्वं नुरां शधा' असि पुरुवसुः ॥ ५ ॥

5. *Tvamagne tvaṣṭā vidhate suvīryam tava gnāvo mitramahah 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.

त्वमग्नि रुदा असुरा महा दिवस्त्वं शधा मारुतं पृ । इशिष ।  
त्वं वातररुणयासि शंगयस्त्वं पूषा विधतः पासि नु  
त्मना ॥ ६ ॥

6. *Tvamagne rudro asuro maho divastvam śardho  
mārutam prkṣa īśiṣe. Tvam vātairarunairyāsi  
śāngayastavam 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.

त्वमग्नि दविणदा अरंकृत त्वं दवः सविता रत्नधा असि ।  
त्वं भगा नृपत् वस्व इशिष त्वं पायुदम् यस्त विधत ॥ ७ ॥

7. *Tvamagne dravīnodā aramkṛte tvam devah savitā  
ratnadhā asi. Tvam bhago nṛpate vastva īśiṣe  
tvam 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.

**त्वामग्ने दम् आ विश्पति॒ं विश्वस्त्वा॑ं राजानं सुविदत्रमृज्जत ।  
त्वं विश्वानि॒ स्वनीक पत्यस्॒ त्वं सुहस्राणि॒ शता॒ दशा॒ पति॒ ॥ ८ ॥**

8. *Tvāmagine dama ā viśpatiṁ visastvāṁ rājānam  
suvidatramṛñjate. Tvaṁ viśvāni svanīka patyase  
tvaṁ sahasrāni 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.

**त्वामग्ने पितरमि॒ष्टिभिनरस्त्वा॑ं भात्रायु॒ शम्या॒ तनूरुचम । त्वं  
पुत्रा॒ भवसि॒ यस्त विधृत्त्वं॒ सखा॒ सुशेवः॒ पास्याधृषः॒ ॥ ९ ॥**

9. *Tvāmagine pitaram-iṣṭibhir-narastvāṁ bhrātr-āya  
śamyā tanūrucam. Tvaṁ putro bhavasi yaste'-  
vidhat tvaṁ sakhā suśevah pāsyādhṛṣah.*

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.

त्वमग्ने ऋभुराकं नमस्य॑ स्त्वं वाजस्य शुमता॒ राय इशिष।  
त्वं वि भास्यनु॑ दा॒ दावन् त्वं विशि॑ तुरसि॒ यज्ञ-  
मातनि॒ः ॥ १० ॥

10. *Tvamagna ṛbhurāke namasyastvam vājasya  
kṣumato rāya iśiṣe. Tvam vi bhāsyanu dakṣi  
dāvane tvam viśikṣurasi yajñamātanih.*

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.

त्वमग्ने अदितिदव दाशुष त्वं हात्रा भारती वधस गिरा।  
त्वमिळे शुतहिमासि॒ दा॒ सु॒ त्वं वृत्रहा॒ वसुपत॒ सर-  
स्वती॒ ॥ ११ ॥

11. *Tvamagne aditirdeva dāśuṣe tvam hotrā bhārati  
vardhase girā. Tvamilā 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 वयस्तवा स्पाह वण आ संदूशि श्रियः ।  
त्वं वाजः पूरणा बृह ईसि त्वं रथिबहुला विश्वत-  
स्पृथुः ॥ १२ ॥**

12. *Tvamagne subhrta uttamam vayastava spārhe  
varṇa ā samdrśi śriyah. Tvam vājah prataraṇo  
brhannasi tvam rayirbahulo viśvatasprthuh.*

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.

त्वामंग्र आदित्यास आस्यं॑ त्वां जिह्वां शुचयश्चकिर कव ।  
त्वां रातिषाचा॒ अध्वरषु॒ सश्चिर्॒ त्व दुवा॒ हुविरदुन्त्या॒  
हुतम ॥ १३ ॥

13. *Tvā magna ādityāsa āsyam tvām jihvām śucaya-  
ścakrire kave. Tvām 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 अंग्र विश्व अमृतासा अदुहृ आसा दुवा हुविरदुन्त्याहुतम ।  
त्वया॒ मतासः॒ स्वदन्त आसुति॒ं त्वं॒ गभा॑ वीरुधां॒ जज्ञिष॒  
शुचिः ॥ १४ ॥

14. *Tve agne viśve amṛtāso adruha āsā devā havira-  
dantyāhutam. Tvayā martāsaḥ svadanta āsutiṁ  
tvām garbho vīrudhām 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 च पति चासि मृज्मना ग्रे सुजात् प च दव रिच्यस ।  
पृ ग यदत्र महिना वि त् भुवदन् द्यावोपृथिवी रादसी  
उभ ॥ १५ ॥

15. *Tvam tāntsam ca prati cāsi majmanā'gne sujāta  
pra ca deva ricyase. Prkṣo yadatra mahinā vi te  
bhuvadanu dyāvāprthivī 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.

य स्तातृभ्या गाऽग्नमश्वपशस्मग्नि रातिमुपसूजन्ति सूरयः ।  
अस्माज्च तांश्च प हि नष्टि वस्य आ बृहद्वद्म विदथ  
सुवीराः ॥ १६ ॥

16. *Ye stotrbhyo go agrām-aśvapeśasam-agne  
rātimupasṛjanti sūrayah. Asmāñca tāṁśca pra hi  
neśi vasya ā bṛhad 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*

यज्ञनं वधत जातवदसमग्रिं यजध्वं हृविषा तना गिरा ।  
समिधानं सुप्रयसं स्वर्णरं द्युं अ हातारं वृजनेषु धूषदंम ॥ १ ॥

1. *Yajñena vārdhata jātavedasamagnim yajadhvam haviṣā tanā girā. Samidhānam suprayasam svarṇaram dyukṣam hotāram vṛjaneṣu dhūrsa-dam.*

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.

अभि त्वा नक्तीरुषसा ववाशिर ग्रवत्सं न स्वसरषु धनवः ।  
दिवङ्गवदरुतिमानुषा युगा अपा भासि पुरुवार संयतः ॥ २ ॥

2. *Abhi tvā naktiruṣaso vavāśire'gne vatsam na svasareṣu dhenavah. Diva ivedaratirmānuṣā yugā kṣapo bhāsi puruvāra samyataḥ.*

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 दुवा बुध्न रजसः सुदंससं दिवस्पृथिव्याररुतिं न्यरि ।  
रथमिव वद्यं शुकशाचिषमयिं मित्रं न तिषु पशंस्यम ॥ ३ ॥

3. *Tam devā budhne rajasaḥ sudamsasam divaspr-thivyoraratiṁ nyerire. Rathamiva vedyam śukrasociṣamagnim̄ mitram na kṣitiṣu praśamṣyam.*

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 चन्द्रमिव सुरुचं ह्वार आ  
दधुः । पृश्न्याः पत्रं चितयन्तम् अभिः पाथा न पायुं जनसी  
उभ अनु ॥ ४ ॥

4. *Tamukṣamāṇam̄ rajasti sva ā dame candramiva surucam̄ hvāra ā dadhuḥ. Prśnyāḥ pataram citayantamakṣabhiḥ pātho na pāyum̄ janasi 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 हृव्यमनुष ऋञ्जत गिरा ।  
हिरिशिपा वृथसानासु जभुरुद द्य न स्तृभिश्चितयुदादसी  
अनु ॥ ५ ॥

5. *Sa hotā viśvam pari bhūtvadhvaram tamu hav-yairmanusa ṛñjate girā. Hiriśipro vṛdhasā-nāsu jarbhurad dyaurna strbhiścitayad 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 Veda. 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 ना॒रवत्समिधा॑नः स्व॒स्तय॑ सन्ददस्वान॑यि॒मस्मा॒सु॒ दी॒दिहि॑ ।  
आ॒ नः कृ॒णुष्व॑ सुवि॒ताय॑ राद॒सी॑ अग्न॑ हृव्या॑ मनुषा॑ दव॑  
वी॒तय॑ ॥६॥

6. *Sa no revat samidhānah svastaye saṃdadasvān rayim-asmāsu dīdihi. Ā nah 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.)

दा॒ ना॒ अग्न॑ बृहृता॑ दा॒ः संह॒स्त्रिणा॑ दुरा॑ न वाज्ञ॑ श्रुत्या॑ अपा॑  
वृधि॑ पा॒ची॑ द्या॒वाप॒र्थिवी॑ ब्रह्मणा॑ कृ॒धि॑ स्व॑ण॑ शुक्रमुषसा॑  
वि॑ दिद्युतुः॑ ॥७॥

7. *Dā no agne bṛhato dāh sahasrino duro na vājam śrutyā apā vrdhi. Prācī dyāvāpṛthivī brahmañā kṛdhi svarṇa śukramuṣaso vi didyutuh.*

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 इधान उषसा राम्या अनु स्वृण दीददरुषण भानुना ।  
हात्राभिरग्निमनुषः स्वध्वरा राजा विशामतिथिश्चारु-  
रायव ॥ ८ ॥

8. *Sa idhāna uṣaso rāmyā anu svarṇa dīdeda-ruṣena  
bhānunā. Hotrābhīragnirmanuṣah 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.

एवा ना अग्नं अमृतषु पूर्व्यं धीष्पीपाय बृहदिवषु मानुषा ।  
दुहाना धनुवृजनषु कारव त्मना शतिनं पुरुरूपमिषणि ॥ ९ ॥

9. *Evā no agne amṛteṣu pūrvya dhīspīpāya bṛhad  
diveṣu mānuṣā. Duhānā dhenurvṛjaneṣu 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.

वृथमग्र अवता वा सुवीर्यं ब्रह्मणा वा चितयमा जनाँ अति ।  
अस्माकं द्युम्नमधि पञ्च कृष्णपूच्चा स्वरूपं शुशुचीत  
दुष्टरम् ॥ १० ॥

10. *Vayamagne arvatā vā suvīryam brahmanā vā citayemā janāň ati. Asmākam dyumnamadhi pañca kṛṣṭiśuccā 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 सहस्यं पशंस्या यस्मिन्त्सुजाता द्रुष्यन्त सूर्यः ।  
यमग्र यज्ञमुपयन्ति वाजिना नित्यं ताक दीदिवांसं स्व  
दम् ॥ ११ ॥

11. *Sa no bodhi sahasya praśamisyo yasmintsujātā iṣayanta sūrayah. 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 अग्नं सूरयश्च शमणि ।  
वस्वा रायः पुरुश्चन्दस्य भूयसः पजावतः स्वपत्यस्य शग्धि  
नः ॥ १२ ॥**

12. *Ubhayāso jātavedah syāma te stotāro agne sūrayaśca śarmani. Vasvo rāyah puruścandrasya bhūyasah prajāvataḥ svapatyasya śagdhi nah.*

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 गाऽग्रामश्वपशसुमग्नं रातिमुपसृजन्ति सूरयः ।  
अस्माञ्च तांश्च प हि नषि वस्य आ बृहद्वद्म विदथं  
सुवीराः ॥ १३ ॥**

13. *Ye stotrbhyo go-agrām-aśvapeśasam-agne rāti-mupasṛjanti sūrayah. Asmāñca tāṁśca pra hi neśi 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 अग्निर्निहितः पृथिव्यां पृत्यङ् विश्वानि भुवनान्य-  
स्थात । हाता पावकः प्रदिवः सुमधा द्रवा द्रवान्यजत्व-  
ग्निरहनं ॥ १ ॥

1. *Samiddho agnirnihilatḥ prthivyāṁ pratyāñ viśvāni bhuvānanyasthāt. Hotā pāvakah prā-divah 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 स्वच्छिः ।  
घृतपुष्टा मनसा हृव्यमुन्दन्मूधन्यज्ञस्य समनक्तु द्वावान् ॥ २ ॥

2. *Narāśamsah prati dhāmānyañjan tisro divah prati mahnā svarcih. 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.

इलिता अग्ने मनसा ना अहन्दवान्यी मानुषात्पूर्वा 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 marutāṁ śardho acyuta-mindram naro barhiṣadām 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.

दव बहिर्वर्धमानं सुवीरं स्तीर्ण राये सुभरं वद्यस्याम ।  
घृतनाक्तं वसवः सीदत्तदं विश्वं दवा आदित्या  
यज्ञियासः ॥ ४ ॥

4. *Deva barhirvardhamānam suvīram stīrṇam rāye subharam vedyasyām. Gṛtenāktam vasavah sīdatedam 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 श्रेयन्तामुविया हूयमाना द्वारा दुवीः सुपायुणा  
नमाभिः । व्यच्चस्वतीवि पथन्तामजुया वर्णं पुनाना  
यशसं सुवी-रम ॥ ५ ॥

5. *Vi śrayantāmurviyā hūyamānā dvāro devīḥ  
suprāyaṇā namobhiḥ. Vyacasvatīrvi prathantā-  
majuryā varṇam punānā yaśasam 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.

सुध्वपांसि सुनता न उत् उषासुनक्ता वृथ्वरण्वित ।  
तन्तुं तुतं सुवर्यन्ती समीची यज्ञस्य पशः सुदुघु  
पयस्वती ॥ ६ ॥

6. *Sādhvapāṁsi sanatā na uksite uṣāsānaktā  
vayyeva rānyite. Tantum tataṁ samvayantī samīcī  
yajñasya peśah 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 हातोरा पथ्रमा विदुष्टर ऋजु ये तः समृचा वपुष्टरा ।  
दुवान्यजन्तावृतुथा समञ्जता नाभा पृथिव्या अधि सानुष  
त्रिषु ॥ ७ ॥

7. *Daivyā hotārā prathamā viduṣṭara rju yakṣataḥ samṛcā vapuṣṭarā. Devān yajantāvṛtuthā samañjato nābhā prthivyā 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 दुवी भारती  
विश्वतूतिः । तिस्रा दुवीः स्वधया ब्रह्मरदमच्छिदं पान्तु  
शरणं निषद्य ॥ ८ ॥

8. *Sarasvatī sādhayantī dhiyam na ilā devī bhāratī viśvaturtiḥ. Tisro devīḥ svadhayaḥ barhireda-macchidram pāntu śaranam 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.

पि॒शङ्गरूपः सु॒भरा॒ वयो॒धाः श्रुष्टी॒ वीरा॒ जायते॒ दु॒वकामः॑ ।  
प॒जां॑ त्वष्टा॒ वि॒ ष्टु॒ नाभिर्म॒स्म अथ॑ दु॒वानामप्य॒तु॑  
पाथ॑ः ॥९॥

9. *Piśāṅgarūpah subharo vayodhāḥ śruṣṭī vīro jāyate devakāmaḥ. Prajām tvaṣṭā vi syatu nābhimasme athā devānāmapyetu pāthah.*

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.

वनु॒स्पति॒रवसू॒जु॑ प॒स्थादु॒ग्निह॒विः सू॒दयाति॑ प॒धी॒भिः॑ । त्रिधा॒  
समक्तं॑ नयतु॒ पज्ञानन्दु॒वभ्या॒ दव्यः॑ शमिताप॑ हुव्यम् ॥१०॥

10. *Vanaspatiravasrjannupa sthādagnirhaviḥ sūdayāti pra dhībhiḥ. Tridhā samaktam nayatu prajānan devebhyo daivyah 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 पिमि । घृतमस्य यानिघृतं श्रिता घृतमवस्य धाम ।  
अनुष्वधमा वहं मादयस्वं स्वाहाकृतं वृषभं वर्त ।  
हव्यम ॥ ११ ॥

11. *Ghṛtam mimikṣe ghṛtamasya yonirghṛte śrito  
ghṛtamasya dhāma. Anuṣvadhamā vaha māda-  
yasva svāhākṛtam 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 सुप्रयसम् ।  
मि॒त्र॒इ॒व या दि॒धि॒षा॒च्या भू॒द्व आ॒दव जन॒जा॒तवदा॒ः ॥ १ ॥

1. *Huve vah sudyotmānam suvrktim viśāmagnimati-  
tihim suprayasam. Mitra iva yo didhiṣāyyo 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 सुधस्थे द्वितादधुभृगवा वि वाऽया॑ः ।  
एष विश्वान्यभ्यस्तु भूमा॑ दुवानामग्रिररुतिजीराश्वः ॥ २ ॥

2. *Imamāṁ vidhanto apāṁ sadhasthe dvitā dadhur-  
bhrgavo vikṣvāyoh. Eṣa viśvānyabhyastu bhūmā  
devānāmagniraratiरास्वः.*

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 द्रवासा मानुषीषु वि प्रियं धुः प्रज्ञन्ता न मित्रम् ।  
स दीदयदुश्तीरूप्या आ दु गाव्या या दास्वत् दम् आ ॥ ३ ॥

3. *Agnim devāso mānuṣīṣu vikṣu priyam 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 रूप्वा स्वस्यव पुष्टिः संदृष्टिरस्य हियानस्य द गः ।  
वि या भरिभदाषधीषु जिह्वामत्या न रथ्या दाधवीति वारान् ॥ ४ ॥

4. *Asya ranvā svasyeva puṣṭih samdrṣṭirasya hiyā-nasya dakṣoh. Vi yo bharibhradoṣadhīṣu jihvā-matyo 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 ब्रन्दुः पनन्ताशिग्भ्या नामिमीत् वण्ठम् ।  
स चित्रणं चिकित् रंसु भासा जुजुवाँ या मुहुरा युवा भूत ॥ ५ ॥

5. Ā yanme abhvam vanadah panantośigbhyo  
nāmimīta varṇam. Sa citreṇa cikite rāmsu 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 तातृष्णाणा न भाति वाण पथा रथ्यव स्वानीत ।  
कृष्णाध्वा तपू रुण्वश्चिकत् द्यारिव स्मयमाना नभाभिः ॥ ६ ॥

6. Ā yo vanā tātṛṣāno na bhāti vārṇa pathā rathyeva  
svānīt. Kṛṣṇādhvā tapū raṇyaściketa 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 व्यस्थाद्वभि द दुर्वीर्पुशुनति स्वयुरगोपाः । अग्निः  
शाचिष्माँ अत्सान्युष्णान्कृष्णव्यथिरस्वदय । भूमै ॥ ७ ॥

7. Sa yo vyasthādabhi dakṣadurvīṁ paśurnaiti  
svayuragopāḥ. Agnih śociṣmān̄ atasānyuṣṇan  
kṛṣṇavyathirasvadayaṇna 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 त् पूर्वस्यावसा अधीता तृतीय विदथ मन्म शंसि । अस्म  
अग्ने सुंयद्वीरं बृहन्तं तुमन्तं वाजं स्वपुत्यं रुयिं दाः ॥ ८ ॥

8. *Nū te pūrvasyāvaso adhītau tṛtīye vidathe manma śāmsi. Asme agne samyadvīram brhantam kṣumantam vājam svapatyam rayim 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 गृत्समुदासा अग्ने गुहा वन्वन्त उपराँ अभि ष्युः ।  
सुवीरासा अभिमातिषाहः स्मत्सूरिभ्या गृणत तद्वया  
धाः ॥ ९ ॥

9. *Tvayā yathā gr̄tsamadāso agne guhā vanvanta uparāñ abhi ṣyuh. Suvīrāso abhimātiṣāhah smat sūribhyo gṛṇate 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*

हातोजनिष्ट चतनः पिता पितृभ्य ऊतये ।  
प्रय ऊज्जन्यं वसु शकम् वाजिना यमम् ॥ १ ॥

1. *Hotajanista cetanah pitā pitṛbhya ūtaye.  
Prayakṣañjeyam̄ 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 यस्मिन्त्सुम् रश्मयस्तुता यज्ञस्य नुतरि ।  
मनुष्वद्व्यमष्टमं पाता विश्वं तदिन्वति ॥ २ ॥

2. *Ā yasmintsapta raśmayastatā yajñasya netari.  
Manuṣvad daivyam-aṣṭamam̄ potā viśvam̄ 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.

दृधन्वं वा यदीमनुं वाचदं बह्याणि वरु तत ।  
परि विश्वानि काव्या नुमिश्चक्रमिवाभवत ॥ 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 पश्चास्ता कर्तुनाजनि ।  
विद्वां अस्य व्रता ध्रुवा वृयाङ्गवान् राहत ॥ ४ ॥

4. *Śākam hi śucinā śuciḥ praśāstā kratunājani.  
Vidvān 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 धूनवः ।  
कुवित्तिसृभ्य आ वरं स्वसारा या इदं ययुः ॥ ५ ॥

5. *Tā asya varṇamāyuvu neṣṭuh sacanta dhenavah.  
Kuvit tisrbhya ā varam svasāro yā idam yayuh.*

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 māturupe svasā ghṛtam bharantyasthita.  
Tāsāmadhvaryurāgatau yavo vr̄ṣṭīva modate.*

If the mother and the sister bearing ghrta 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. *Svah svāya dhāyase kṛṇutāmṛtvigṛtvijam.  
Stomam 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 अरं करुद्धिश्वर्भ्या यज्ञतभ्यः ।  
अ॒यम्‌गृ त्व अपि यं यज्ञं चकृमा व॒यम् ॥ ८ ॥

8. *Yathā vidvān̄ aram̄ karad viśvebhyo yajatebhyah.  
Ayamagne tve api yam̄ yajñam̄ cakrmā 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 अग्ने सुमिधीमिमामुपसदं वनः ।  
इमा उ षु श्रुधी गिरः ॥ १ ॥

1. *Imām̄ me agne samidham-imāmupasadam̄ 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.

अया तं अग्ने विधुमाजा' नपादश्वमिष्ट ।  
एना सूक्तनं सुजात ॥ २ ॥

2. *Ayā te agne vidhemorjo napādaśvamis̄te.  
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 त्वा गीभिगिव॑णसं दविणस्युं दविणादः ।  
सृप्यम॑ सृप्यवः ॥ ३ ॥

3. *Tam tvā gīrbhiringirvanasam dravīṇasyum  
dravīṇodah. Saparyema saparyavah.*

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 बाधि सूरिमघवा वसुपत् वसुदावन ।  
युयाध्य॑स्मद द्वेषांसि ॥ ४ ॥

4. *Sa bodhi sūrirmaghavā vasupate vasudāvan.  
Yuyodhyasmad dvesāṁsi.*

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 ना॑ वृ॒ष्टिं दि॒वस्परि॑ स ना॑ वाज॑मनुवाणी॑म् ।  
स नं॑ः सह॒स्रिणी॑रिषः॑ ॥ ५ ॥

5. *Sa no vṛṣṭim̄ divaspari sa no vājamanarvāṇam.  
Sa nah sahasrīṇīriṣah.*

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.

इळ॑नायाव॒स्यव॑ यविष्ट दू॒त ना॑ गि॒रा॑ ।  
यजि॑ष्ट हा॒तुरा॑ गहि॑ ॥ ६ ॥

6. *Īlānāyāvasyave yaviṣṭha dūta no girā.  
Yajiṣṭha 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.

अ॒न्तह्यग्न॑ इयसे॒ वि॒द्वान॑ जन्मा॒भया॑ कव॑ ।  
दू॒ता॑ जन्यव॑ मित्र्यः॑ ॥ ७ ॥

7. *Antarhyagna īyase vidvān janmabhayā kave.  
Dūto janyeva mitryah.*

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 विद्वां आ च पिपया यर्ति चिकित्व आनुषक ।  
आ चास्मिन्तस्त्वि ब्रह्मिषि ॥ 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 द्युमन्तुमा भर ।  
वसा पुरुस्पृहं रुयिम ॥ १ ॥

1. *Śreṣṭham yaviṣṭha bhāratā'gne dyumantamā  
bhara. Vaso puruspr̥ham 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 द्ववस्य मत्यस्य च ।  
पष्ठि तस्या उत द्विषः ॥ २ ॥

2. *Mā no arātirīśata devasya martyasya ca.  
Parṣi tasyā uta dviṣah.*

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 वृयं धारा उदन्याइव ।  
अति गाहमहि द्विषः ॥ ३ ॥

3. *Viśvā uta tvayā vayam dhārā udanyā iva.  
Ati gāhemahi dviṣah.*

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 पावक् वन्द्या ग्रे बृहद्वि राचस ।  
त्वं घृतभिराहुतः ॥ ४ ॥

4. *Śuciḥ pāvaka vandyo'gne brhad vi rocase.  
Tvam gṛtebhīrahutah.*

Agni, pure and brilliant, burning, cleansing and creating, you are the power adorable, resplendent, 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 gṛta in joint yajna.

त्वं ना॑ असि भारु॒ता ग्रु॑ वशाभिरु॑ अभिः॑ ।  
अष्टापदीभिराहु॒तः॑ ॥५॥

5. *Tvam̄ no asi bhāratā'gne vaśabhirukṣabhih.  
Aṣṭāpadībhīrahutah.*

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.

द्वं॑ तः॑ सु॒पि॒रासु॒तिः॑ प॒त्रा॑ हा॒ता॑ वर॒ण्यः॑ ।  
सहस्रस्पुत्रा॑ अद्धु॒तः॑ ॥६॥

6. *Dravannah̄ sarpirāsutiḥ pratno hotā vareṇyah.  
Sahasasputro abhutah.*

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*

वा॒जयन्नि॒व नू॑ रथान्यागाँ॑ अ॒ग्नरुप॑ स्तुहि॑ ।  
यु॒शस्तमस्य॑ मी॑ हुषः॑ ॥१॥

1. *Vājayanniva nū rathān yogān agnerupa stuhi.  
Yaśastamasya mīlhusah.*

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 सुनीथा ददाशुषे जुया जरय॑रिम ।  
चारुपतीक् आहुतः ॥ २ ॥

2. *Yah sunītho dadāśu-ṣe'juryo jarayannarim.  
Cārupratīka āhutah .*

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 उ श्रिया दमुष्वा दाषाषसि पश्यस्यत ।  
यस्य वृतं न मीयत ॥ ३ ॥

3. *Ya u śriyā dameśvā dośasasi praśasyate.  
Yasya vratam na miyate .*

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 स्व॑ण भानुना चित्रा वि॒भात्युचिषा ।  
अञ्जाना अजररूभि ॥ ४ ॥

4. *Āyah svarṇa bhānunā citro vibhātyarcisā.  
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 श्रियो दध ॥ ५ ॥

5. *Atrimanu svarājyamagnimukthāni vāvrdhuḥ.  
Viśvā adhi śriyo dadhe.*

Holy words of praise and appreciation advance and celebrate Agni, light and power of the world, self-refulgent, 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.

अग्निरिन्द्रस्य सामस्य द्रवानामूतिभिर्वयम् ।  
अरिष्यन्तः सचमह्यभि ष्याम पृतन्युतः ॥ ६ ॥

6. *Agnerindrasya somasya devānāmūtibhirvayam.  
Arisyantah sacemahyabhi syāma pratyanyataḥ.*

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 हातृषदन् विदानस्त्वषा दीदिवाँ असदत्सुदं तः ।  
अदब्धवतपमतिवसिष्ठः सहस्रं भरः शुचिजिह्वा अग्निः ॥ १ ॥

1. *Ni hotā hotṛṣadane vidānastveśo dīdivāñ asadat sudakṣah. Adabdhā-vratapramatiḥ-vasiṣṭhah Sahasrāmbharah śucijihvo' agnih.*

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 दूतस्त्वमु नः परस्पास्त्वं वस्य वृषभं पण्ता ।  
अग्ने ताकस्य नस्तनं तनूनामपयुच्छन्दीद्यद्वाधि गपाः ॥ २ ॥

2. *Tvam dūtastvamu nah paraspāstvam vasya vṛṣabha prañetā. 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.

वि॒धम् त पर॑म जन्मं ग्र वि॒धम् स्ताम॑रवर सु॒धस्थ॑ ।  
यस्मा॒द्यानरु॒दारिथा॑ यज् तं पत्व हृवी॑षि जुहुर समिद्ध॑ ॥ ३ ॥

3. *Vidhema te parame janmannagne vidhema stoma॑ravare sadhasthe. Yasmād yonerudārithā yaje tam 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 wherfrom you rise and manifest in fire and fragrance to bless the world around.

अग्ने यजस्व हृविषा यजीयाज्ञुष्टी दुष्णामभि गृणीहि राधः ।  
त्वं ह्यसि रयिपतीं रयीणां त्वं शुकस्य वचसा मनातो ॥ ४ ॥

4. *Agne yajasva haviṣā yajīyāñchruṣṭī desṇamabhi  
gṛṇīhi rādhah. Tvām hyasi rayipatī rayīnāṁ  
tvām 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 कीयत वसुव्यं दिवदिव जायमानस्य दस्म ।  
कृधि तुमन्तं जरितारमग्र कृधि पतिं स्वपत्यस्य रायः ॥ ५ ॥

5. *Ubhayam te na kṣīyate vasavyam divedive  
jāyamānasya dasma. Kṛdhi kṣumantam jaritāra-  
magne kṛdhi patim svapatyasya rāyah.*

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 दुवाँ आयजिष्ठः स्वस्ति ।  
अदब्धा गा॒पा उ॒त नः पर॑स्पा अग्ने॑ द्युमदु॒त रवद्विदीहि ॥ ६ ॥

6. *Sainānīkena suvidatro asme yaṣṭā devāñ āyaji-  
ṣṭhah svasti. Adabdhō 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*

जा॒हूत्रा अ॒ग्निः पथु॒मः पि॒तव॑ळस्प॑द मनु॒षा यत्समिद्धः । श्रियं॑  
वसा॒ना अ॒मृता॑ विच॒ता ममृ॒जन्यः श्रव॑स्य॑ः स वा॒जी ॥ १ ॥

1. *Johūt̄ro agnih prathamah pitevelaspade manusā  
yat samiddhah. Śriyam vasāno amrto vicetā  
marmrjenyah 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 अग्निश्चत्रभानुहवं म् विश्वाभिगीभिरुमृता विचर्ता: ।  
श्यावा रथं वहता राहिता वातारुषाह चक्र विभृत्रः ॥ २ ॥

2. *Śrūyā agniścitrabhānurhavam me viśvabhir-gīrbhiramṛto vicetāḥ. Śyāvā ratham vahato rohitā votāruṣāha cakre vibhṛtrah.*

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 भुवद्गिः पुरुपशासु गभः ।  
शिरिणायां चिदकुन्ना महाभिरपरीवृता वसति पचता: ॥ ३ ॥

3. *Uttānāyāmajanayantsuṣūtam bhudagnih purupeśāsu garbhah. Śirināyām cidaktunā mahobhiraparīvṛto 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 हुविषा धृतनं पतिः यन्तं भुवनानि विश्वा ।  
पृथुं तिरुश्चा वयसा बृहन्तं व्यचिष्टम् । रभ्सं दृशानम् ॥ ४ ॥

4. *Jigharmyagnim haviṣā ghṛtena pratikṣiyantam bhuvanāni viśvā. Prthum tiraścā vayasā bṛhan-tam vyaciṣṭhamannai rabhasam drśānam.*

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 वि॒श्वतः पृ॒त्यज्ज्ञं जिघम्यर् ासा मन॑सा तज्जुषत ।  
मय॑श्रीः स्पृ॒हयद्वा॒णा अग्निनाभि॒मृश्टं तु॒न्वाऽ॒जभु॒राणः ॥ ५ ॥

5. Ā viśvataḥ pratyāñcam jigharmyarakṣasā manasā tajjuṣeta. Maryaśrīḥ sprhayadvarṇo agnirnābhimirśe tanvā jarbhurāṇah .

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.

ज्ञ्या भा॒गं सहसा॒ना वरण् त्वादूतासा मनु॒वद्वद्दम ।  
अनू॒नमग्निं जुह्वा॒ वच्चस्या मधु॒पृचं धन॑सा जा॒हवीमि ॥ ६ ॥

6. Jñeyā bhāgam sahasāno vareṇa tvādūtāso manuvad vadema. Anūnamagniṁ juhvā vacasyā madhuprcam 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 हवमिन्दु मा रिषण्यः स्याम त दावन् वसूनाम । इमा  
हि त्वामूर्जा॑ वृथयन्ति वसूयवः सिन्धवा॒ न रस्तः ॥ १ ॥

1. *Śrudhī havamindra mā riṣanyah syāma te dāvane vasūnām. Imā hi tvāmūrjo vārdhayanti vasūyavah sindhavo na kṣarantah.*

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 महीरिन्दु या अपिन्वः परिष्ठिता अहिना शूर पूवीः ।  
अमर्त्यं चिह्नासं मन्यमानुमवाभिनदुवृथवावृधानः ॥ २ ॥

3. *Sṛjo mahīrindra yā apinvaḥ pariṣṭhitā ahinā śura pūrvīḥ. Amartyam cid dāsamā manyamā-namavābhinad-ukthair-vāvṛdhānah .*

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.

**उक्थस्त्रि तु शूर् यषु चाकन्त्स्तामस्त्रिन्द रुदियषु च ।  
तुभ्यदता यासु मन्दसानः प वायव सिस्त्रत न शुभाः ॥ ३ ॥**

3. *Ukthesvinnu śūra yeṣu cākan tṣtomeṣvindra rudriyeṣu ca. Tubhyedetā yāsu mandasānah 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.

**शुभं नु त शुष्मं वृधयन्तः शुभं वजं ब्रह्मादधानाः । शुभस्त्व-  
मिन्द वावृधाना अस्म दासीविशः सूर्यण सह्याः ॥ ४ ॥**

4. *Śubhrāṁ nu te śuṣmāṁ vādhayantah śubhrāṁ vajrāṁ bāhvordadhānāḥ. Śubhrastvamindra vāvṛdhāno asme dāśīrviśāḥ 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 गृ हमप्स्वपीवृतं मायिनं फ्रियन्तम् ।  
उता अपा द्यां तस्तुभ्वांसुमह नहि शूर वीयण ॥ ५ ॥

5. *Guhā hitam guhyam gūlhamapsvapīvṛtam  
māyinam kṣiyantam. Uto apo dyām tastabhvām-  
samahannahīm śūra vīryena .*

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 इन्द पूर्व्या महान्युत स्तवाम नूतना कृतानि ।  
स्तवा वजं बाह्वरुशन्तं स्तवा हरी सूर्यस्य कृतू ॥ ६ ॥

6. *Stavā nu ta indra pūrvyā mahanyuta stavāma  
nūtanā kṛtāni. Stavā vajram bāhvoruśantam  
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 स्वारमस्वाषाम ।  
वि समना भूमिरपथिष्ठा रस्त पवत्तिश्चत्सरिष्यन ॥ ७ ॥

7. *Harī nu ta indra vājayantā ghṛtaścutam svāramasvārṣṭām. Vi samanā bhūmiraprathisṭā'-ramsta 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 साद्यप्रयुच्छन्तम मातृभिर्वावशाना अकान ।  
दूर पार वाणीं वधयन्त इन्दषितां धमनिं पपथ ॥ ८ ॥

8. *Ni parvataḥ sādyaprayucchan tsam mātrbhir-vāvāśāno akrān. Dūre pāre vāṇīṁ vardhayanta indreṣitāṁ dhamanīṁ 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.

इन्द्रो महां सिन्धुमाशयानं मायाविनं वृत्रमस्फुर्णीः । अरजतां  
रादसी भियान कनिकदता वृष्णा॑ अस्य वजात ॥ ९ ॥

9. *Indro mahām sindhumāśayānām māyāvinam  
vr̥tramasphurannih. Arejetām rodasī bhiyāne  
kanikradato vṛṣṇo 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 वृष्णा॑ अस्य वजा मानुषं यन्मानुषा निजूवात ।  
नि मायिना दानवस्य माया अपादयत्पिवान्तस्तुतस्य ॥ १० ॥

10. *Aroravīd vṛṣṇo asya vajro 'mānuṣām 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.

पिबापिबदिन्द शूर् सामं मन्दन्तु त्वा मन्दिनः सुतासः ।  
पृणन्तस्त कु॒ गी वधयन्त्वथा सुतः पार इन्द्रमाव ॥ ११ ॥

11. *Pibāpibedindra śūra somām Mandantu tvā  
mandinah sutāsaḥ. Prṇantaste kukṣī vardhaya-  
ntvitthā sutah 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 विपा धियं वनम ऋत्या सपन्तः ।  
अवस्यवा धीमहि पशस्ति सुद्यस्त राया दावन स्याम ॥ १२ ॥

12. *Tve indrāpyabhūma viprā dhiyam vanema rtayā sapantah. Avasyavo dhīmahi praśastimadyaste 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 ऊर्ज वधयन्तः ।  
शुष्मिन्तम् यं चाकनाम दवा स्म रुयं रसि वीर-  
वन्तम ॥ १३ ॥

13. *Syāma te ta indra ye ta ūtī avasyava ūrjam  
vardhayantah. Śuṣmintamāṁ yām cākanāma  
devā'sme rayīm rāsi vīrvantam.*

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.

रासि युं रासि मित्रमस्म रासि शध॑ इन्दु मारुतं नः ।  
सुजाषसा य च मन्दसानाः प वायवः पान्त्यगणी-  
तिम ॥ १४ ॥

14. *Rāsi kṣayam rāsi mitramasme rāsi śardha indra  
mārutam nah. Sajoṣaso ye ca mandasānāḥ  
pra vayavah pāntyagranītim.*

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.

व्यन्त्व तु यषु मन्दसानस्तृपत्सामं पाहि दुह्यदिन्द ।  
अस्मान्त्सु पृत्स्वा तरुत्रा वैधया द्यां बृहद्विरुकः ॥ १५ ॥

15. *Vyantvinnu yeṣu mandasānastrpat somam pāhi  
drahyadindra. Asmāntsu pr̄tsvā tarutrā'var-  
dhayo dyām bṛhadbhīr-arkaih.*

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 य त तरुत्राकथभिवा सुमनमाविवासान ।  
स्तूणानासो ब्रह्मः प्रस्त्यावत्त्वात् इदिन्दुवाजमग्मन ॥ १६ ॥

16. *Bṛhanta innu ye te tarutrokthebhīrvā sumnamā-vivāsān. Strīnānāso barhīḥ 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.

उगच्चि तु शूर मन्दसानस्त्रिकदुकषु पाहि सामिन्द ।  
प्रदाधुवच्छमश्रुषु पीणाना याहि हरिभ्यां सुतस्य  
पीतिम ॥ १७ ॥

17. *Ugṛेष्विन्नु śūra mandasānas-trikadrukeṣu 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.

धि॑ष्वा शवः शूर् यन् वृत्रम् वाभि॒न् हानु॒पाणवा॒भम् ।  
अपा॑वृणा॒ज्या॒ति॒राया॒यु॒ नि॒ सव्यु॒तः॒ सा॒दि॒ दस्यु॒रिन्द॒ ॥ १८ ॥

18. *Dhiṣvā śavah śūra yena vr̄tramavābhinad dānu-maurṇavābhām. Apāvṛṇor-jyotir-āryāya ni savya-tah 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.

सनं॒ य ते॒ ऊ॒ति॒भि॒स्तर॒न्ता॒ विश्वा॒ः॒ स्पृ॒ध॒ आय॑ण॒ दस्य॑न॒ ।  
अ॒स्म॒भ्य॒ तत्त्वा॒ष्ट॒ वि॒श्वरू॒प॒मर॒न्धयः॒ सा॒ख्यस्य॒ त्रि॒ताय॒ ॥ १९ ॥

19. *Sanema ye ta ūtibhis-taranto viśvāḥ sprdha āryeṇa dasyūn. Asmabhyām tat tvāṣṭram viśvarū-pam-arandhayāḥ 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 मन्दिनस्ति॒तस्य न्यबुदं वावृधा॒ना अस्तः ।  
अवतय॒त्सूया न चकं भिनद्व॒लमिन्दा अङ्गरस्वान ॥ २० ॥

20. *Asya suvānasya mandinas tritasya nyrbudam vāvṛdhāno astah. 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 पति॑ वरं जरित्रि॑ दुहीयदिन्द॑ दृ॑णा म॒घानी॑ ।  
शि॑ ग स्तातृभ्या॑ माति॑ ध्राभगा॑ ना बृहद्व॒दम् वि॑दथ॑  
सुवीरा॑ः ॥ २१ ॥

21. *Nūnam sā te prati varam jaritre duhīyadindra dakṣiṇā maghoni. Šiksā stotrbhyo māti dhagbhago no brhad 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 जाते पुरुषमा मनस्वान्दवा द्रवान्कतुना पर्यभूषत ।  
यस्य शुष्मादादसी अभ्यसतां नृप्णस्य मुह्ना स जनासु  
इन्दः ॥ १ ॥

1. *Yo jāta eva prathamo manasvān devo devān  
kratunā paryabhūṣat. Yasya śuṣmād rodasi  
abhyasetāṁ nṛpnasya 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 पृथिवीं व्यथेमानामदृंहृद्यः पवतान्पकुपिताँ अरम्णात ।  
या अन्तरि॑ न विमुम् वरीया या द्यामस्तभ्नात्स जनासु  
इन्दः ॥ २ ॥

2. *Yah prthivīm vyathamānamadrñhad yah parvatān  
prakupitān aramṇāt. Yo antarikṣām vimame  
varīyo yo dyāmasta bhnāt 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 हृत्वाहि॒मरि॒णा॒त्सु॒सि॒न्धू॒न्या॒ गा॒ उ॒दा॒ज॑दप॒था॒ ब॒लस्य॑ ।  
या॒ अश्म॑ना॒रु॒न्तरु॒ग्रिं॒ ज॒जाने॒ सु॒ंवृ॒क्सु॒मत्सु॒ स॒ जना॒सु॒ इन्दः॑ ॥ ३ ॥

3. *Yo hatvāhimarināt sapta sindhūn yo gā udājā-dapadhā valasya. Yo aśmanorantaragnim jajāna samīvrk 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.

यन्मा॒ विश्वा॒ च्यवना॒ कृतानि॒ या॒ दासु॒ वण्मधरु॒ गुहाकं॑ ।  
श्वघीव्॒ या॒ जिगीवाँ॒ लु॒ माददुयः॑ पुष्टानि॒ स॒ जना॒सु॒ इन्दः॑ ॥ ४ ॥

4. *Yanemā viśvā cyavanā kṛtāni yo dāsam varṇama-dharam guhākah. Śvaghnīva yo jigīvān lakṣamādadaryah 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 स्मा पृच्छन्ति कुहु सति धारमुतमाहुनषा अस्तीत्यनम् ।  
सा अयः पुष्टीविज इवा मिनाति श्रद्दस्म धत्तु स जनासु  
इन्दः ॥ ५ ॥

5. *Yam smā pr̄cchanti kuha seti ghoramutemā-hurnaiṣo astītyenam. So aryah puṣṭīrvija ivā mināti śradasmai dhatta sa janāsa indrah.*

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 रथस्य चादिता यः कृशस्य या ब्रह्मणा नाथमानस्य  
कीरः । युक्तगाव्यणा या विता सुशिपः सुतसामस्य स जनासु  
इन्दः ॥ ६ ॥

6. *Yo radhrasya coditāyah kṛśasya yo brahmaṇo nādhamānasya kīreḥ. Yuktagrāvno yo'vitā suśiprah sutasomasya sa janāsa indrah.*

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 प्रदिशि यस्य गावा यस्य गामा यस्य विश्व  
रथासः । यः सूर्य य उषसं ज्ञान् या अपां नुता स जनासु  
इन्दः ॥ ७ ॥

7. *Yasyāśvāsaḥ pradiśi yasya gāvo yasya grāmā  
yasya viśve rathāsaḥ. Yaḥ sūryam ya uṣasam  
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 वरुभया अमित्राः । समानं  
चिदथमातस्थिवांसा नाना हवत् स जनासु इन्दः ॥ ८ ॥

8. *Yam krandasi samyatī vihvayete pare'vara  
ubhayā amitrāḥ. Samānam cid ratham ātasthi-  
vāṁsā nānā havete sa janāsa indrah.*

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.

यस्मा । ऋत् विजयन्त् जनासा यं युध्यमाना अवसु हवन्त् ।  
या विश्वस्य पतिमानं ब्रह्मू या अच्युतच्युत्स जनासु  
इन्दः ॥ ९ ॥

9. *Yasmānna ṛte vijayante janāso yam yudhya-mānā  
avase havante. Yo viśvasya pratimānam 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 शश्वत् महान् दधानान् मन्यमान् अच्छवा जघाने । यः  
शधृत् नानुददाति शृध्यां या दस्याहन्ता स जनासु  
इन्दः ॥ १० ॥

10. *Yah śāsvato mahyeno dadhānān-amanyamā-nāñ-charvā jaghāna. Yah śardhate nānudadāti śrdhyām yo dasyorhantā sa janāsa indrah.*

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 शम्बरं पवतषु इयन्तं चत्वारिंश्यां शरद्यन्विन्दत ।  
आजायमानं या अहिं जघान् दानुं शयानं स जनासु  
इन्दः ॥ ११ ॥

11. *Yah śambaram parvateṣu kṣiyantam catvārimśyām śaradyanvavindat. Ojāyamānam yo ahim jaghāna dānum śayānam sa janāsa indrah.*

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 सप्तरश्मिवृष्टभस्तुविष्मानवासृजत्पत्रं सप्त सिन्धून् ।  
या राहुणमस्फुरद्वजबाहुद्यामाराहन्तं स जनासु इन्दः ॥ १२ ॥

12. *Yah saptaraśmir-vṛṣabha stuti viṣmaṇavāśrjat  
sartave sapta sindhūn. Yo rauhiṇyamasphurad  
vajrabāhur-dyām-ārohantam 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 नमते शुष्माच्छिदस्य पवता भयन्त ।  
यः सामुपा निचिता वज्रबाहुया वज्रहस्तः स जनासु  
इन्दः ॥ १३ ॥

13. *Dyāvā cidasmai prthivī namete śuṣmāccidasasya  
parvatā bhayante. Yah somapā nicito vajrabā-  
huryo 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 शशमानमूती ।  
यस्य बह्य वधन्तं यस्य सामा यस्य दं राधः स जनासु  
इन्दः ॥ १४ ॥

14. *Yah sunvantam-avatiyah pacantam yah śamsantam yah śāśamānam-ūtī. Yasya brahma vardhanam yasya somo yasyedam rādhah sa janāsa 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 सुन्वत् पचत् दुधं आ चिद्राजं ददृषि स किलसि  
सत्यः । वर्यं ते इन्द्र विश्वहं पियासः सुवीरासा विदथमा  
वदम् ॥ १५ ॥

15. *Yah sunvate pacate dudhra ā cid vājam dardarsi  
sa kilāsi satyah. Vayam ta indra viśvaha priyāsaḥ  
suvirāso 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 अपस्परि मू जात आविश्यासु वधत् ।  
तदाहुना अभवत्पियुषी पयां शाः पीयूषं पथमं तदुकथ्यम् ॥ १ ॥

1. *Rturjanitri tasyā apaspari makṣū jāta āviśad yāsu vārdhate. Tadāhanā abhavat piyyuṣī payom'śoh pīyuṣam̄ prathamam̄ 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.

सूधीमा चन्ति परि बिभत्तीः पया विश्वप्स्न्याय प भरन्तु  
भाजनम् । सुमाना अध्वा प्रवतामनुष्यद् यस्ताकृणाः पथमं  
सास्युकथ्यः ॥ २ ॥

2. *Sadhrīmā yanti pari bibhratīḥ payo viśvapsn-yāya pra bharanta bhojanam. Samāno adhvā pravatāmanuṣyade yastākṛṇoh prathamam sāsyukthyah.*

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.

अन्वका॑ वदति॒ यद् दद॑ति॒ तदृपा॑ मिनन्तदपा॑ एकं इयत् ।  
विश्वा॑ एकस्य वि॒नुद॑स्ति॒ति॒ अ॒ यस्ताकृ॒णा॑ः पथ॑मं  
सास्युक्ष्यः ॥ ३ ॥

3. *Anveko vadati yad dadāti tad rūpā minantadapā eka īyate. Viśvā ekasya vinudas-titikṣate yastākṛṇoh prathamam sāsyukthyah .*

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.

पूजा॒भ्यः पुष्टि॑ वि॒भजन्त आसत् र॒यिमिव पृष्ठं प॒भवन्त-  
माय॒त । असि॒न्वन्दंष्टः पि॒तुरत्ति॑ भाजनं॒ यस्ताकृ॒णा॑ः पथ॑मं  
सास्युक्ष्यः ॥ ४ ॥

4. *Prajābhyaḥ puṣṭim vibhajanta āsate rayimiva  
prṣṭham prabhavantamāyate. Asinvan daṁ-ṣṭraih  
pituratti bhojanam yastākṛṇoh pratha-mam  
sāsyukthyah .*

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 musticating 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.

अधाकृणः पृथिवीं सुदूशं द्विव या धातीनामहिहु ारिण-  
क्पथः । तं त्वा स्तामभिरुदभिन वाजिनं द्रवं द्रवा अजन-  
न्त्सास्युक्थ्यः ॥ ५ ॥

5. *Adhākrṇoḥ pṛthivīṁ saṁdrśe dive yo dhauṭīnāma-hihannāriṇak pathah. Tam tvā stomebhiraudabhir-na vājinam̄ devam̄ devā ajanantsāsyukthyah.*

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 भाजनं चु दयस चु वधनमादादा शुष्कं मधुमहुदाहिथ ।  
स शवुधिं नि दधिष विवस्वति विश्वस्यकं इशिष  
सास्युक्थ्यः ॥ ६ ॥

6. *Yo bhojanam̄ ca dayase ca vardhanm-ārdrādā śuṣkam̄ madhumad dudohitha. Sa śevadhim ni dadhiṣe vivasvati viśvasyaika īsiṣe 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 पुष्पिणीश्च प्रस्वश्च धर्मणा॑ ध॒ दान॑ व्य॑वनी॒रधारयः ।  
यश्चासमा॑ अजना॑ द्विद्युता॑ द्विव॑ उरुरूवा॑ अभितः॑ सास्यु॑-  
कथ्यः॑ ॥ ७ ॥

7. *Yah puṣpiṇīśca prasvaśca dharmanā’dhī dāne  
vyavanīradhārayah. Yaścāsamā ajano didyuto  
diva ururūrvāñ abhitah sāsyukthyah.*

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 नामरं सुहवसुं निहन्तव पृ गाय च दासवशाय चावहः ।  
उजयन्त्या अपरिविष्टमास्यमुतवाद्य पुरुकृत्सास्युकथ्यः॑ ॥ ८ ॥

8. *Yo nārmaram sahavasum nihantave prkṣāya ca  
dāsavesāya cāvahah. Ūrjayantyā aparivisṭam-  
āsyamutaivādya purukṛt sāsyukthyah.*

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.

शतं वा यस्य दशा साकमाद्य एकस्य श्रुष्टा यद्ध चादमाविथ ।  
अरज्जा दस्यून्त्समुनब्द्य भीतय सुपाव्या अभवः सास्यु-  
कथ्यः ॥ ९ ॥

9. *Śatam vā yasya daśa sākamādya ekasya śruṣṭau  
yaddha codamāvitha. Arajjau dasyūntsamunab-  
dabhītaye suprāvyo 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.

विश्वदनु राधना अस्य पांस्यं ददुरस्म दधिर कृत्व धनम ।  
षलस्तभ्ना विष्टिरः पञ्च संदृशः परि परा अभवः  
सास्युकथ्यः ॥ १० ॥

10. *Viśvedanu rodhanā asya paumṣyam dadura-smai  
dadhire krtnave dhanam. Śalastabhnā viṣṭirah  
pañca samdrśah 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.

सुपवाचनं तव वीर्यै यदकन् कतुना विन्दस् वसु ।  
जातूष्ठिरस्य प वयः सहस्रता या चकथ सन्द विश्वा-  
स्युकथ्यः ॥ 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 सरपस्स्तराय कं तुवीतय च वृच्याय च स्तुतिम ।  
नीचा सन्तमुदनयः परावृज्ञं पान्धं श्राणं श्रवयन्त्सास्यु-  
कथ्यः ॥ १२ ॥

12. *Aramayah sarapasas-tarāya kam turvītaye ca  
vayyāya ca srutim. Nīcā santam-udanayah  
parāvṛjam prāndham śronam 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.

अस्मभ्यं तद्वसा दानाय राधः समथयस्व बहु त वसव्यम् ।  
इन्द्र यच्चित्रं श्रवस्या अनु द्यून्बृहद्वद्वदम् विदर्थं सुवीराः ॥ १३ ॥

13. *Asmabhyam tad vaso dānāya rādhaḥ samar-thay-sva bahu te vasavyam. Indra yaccitram śravasyā anu dyūn bṛhad 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*

अध्वर्यवा भरतन्दाय साममामत्रभिः सिञ्चता मद्यमन्धः ।  
कामी हि वीरः सदमस्य पीतिं जुहात् वृष्ण तदिदष्ट वृष्टि ॥ १ ॥

1. *Adhvaryavo bharatendrāya somamāmatrebhīḥ siñcatā madyamandhāḥ. Kāmi hi vīrah 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.

अध्वर्यवा या अपा वविवांसं वृत्रं जघानाशन्यव वृ ाम।  
तस्मा एतं भरत तद्वशायै पुष इन्द्रो अहति पीतिमस्य ॥ २ ॥

2. *Adhvaryo yo apo vavrivāṁsam vṛtram jaghānāśanyeva vṛkṣam. Tasmā etam bharata tadvaśāyañ esa 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.

अध्वर्यवा या दृभीकं जघान् या गा उदाजुदप हि वलं वः ।  
तस्मा एतमन्तरि न वातमिन्दु सामुराणुत जून वस्त्रः ॥ ३ ॥

3. *Adhvaryayo yo drbhikam jaghāna yo gā udājada-pa hi valam vah. Tasmā etamantari-kṣe na vāta-min-dram somairorṇuta jūrṇa 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.

अध्वर्यवा य उरणं जघान् नवं चुख्वांसं नवतिं च बाहून ।  
या अबुद्रमवं नीचा बबाधं तमिन्दुं सामस्य भृथं हिनात ॥ ४ ॥

4. *Adhvaryayo ya uraṇam jaghana nava cakhvān-sam navatim ca bāhūn. Yo arbudamava nīcā babādhe tamindram 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.

अध्वर्यवा यः स्वश्नं जघान् यः शुष्णमृशुषं या व्यंसम ।  
यः पिपुं नमुचिं या रुधिकां तस्मा इन्द्रायान्धसा जुहात ॥ ५ ॥

5. *Adhvaryayo yah svāśnam jaghāna yah śuṣṇama-śuṣam yo vyansam. Yah piprum namucim yo rudhikrām 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.

अध्वर्यवा यः शृतं शम्बरस्य पुरो बिभदाश्मनव पूर्वीः ।  
या वृचिनः शृतमिन्दः सुहस्रमपावपुद्धरता साममस्म ॥ ६ ॥

6. *Adhvaryayo yaḥ śatamī śambarasya puro bibhedāśmaneva pūrvīḥ. Yo varcinah śatamindraḥ 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.

अध्वर्यवा यः शतमा सुहस्रं भूम्या उपस्थ वपज्जघ्न्वान ।  
कुत्सस्यायारतिथिगवस्य वीरान न्यावृणग्भरता साम-  
मस्म ॥ ७ ॥

7. *Adhvaryayo yaḥ śatamā sahasram bhūmyā upasthe'vapajjaghanvān. Kutsasyāyoratithigvasya vīrān nyāvrṇag 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.

अध्वर्यवा य रः कामयाध्वं श्रुष्टी वहन्ता नशथा तदिन्दै ।  
गभस्तिपूतं भरत श्रुतायन्दायु सामं यज्यवा जुहात ॥ ८ ॥

8. *Adhvaryavo yannarah kāmayādhve śruṣṭī vahanto naśathā tadindre. Gabhastipūtam bharata śrutāyendrāya somam 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.

अध्वर्यवः कर्तना श्रुष्टिमस्म वन् निपूतं वन् उ यध्वम ।  
जुषाणा हस्त्यमभि वावश व इन्दायु सामं मदिरं  
जुहात ॥ ९ ॥

9. *Adhvaryavah kartanā śruṣṭimasmai vane nipūtarin vana unnyayadhvam. Juṣāṇo hastya-mabhi vāvaše va indrāya somam madiram 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.

अध्वर्यवः पयसाधयथा गा: सामभिरीं पृणता भाजमिन्द्रम् ।  
वदाहमस्य निभृतं म एुतद्विसन्तं भूया यज्ञतश्चिकत ॥ १० ॥

10. *Adhvaryavaḥ payasodharyathā goḥ somebhīrīṁ pṛṇatā bhojamindram. Vedāhamasya nibhṛtam 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.

अध्वर्यवा या दिव्यस्य वस्वा यः पाथिवस्य पर्यस्य राजा ।  
तमूदरुं न पृणता यवनन्दं सामभिस्तदपा वा अस्तु ॥ ११ ॥

11. *Adhvaryavo yo divyasya vasvo yaḥ pārthivasya kṣamyasya rājā. Tamūrdaram na pṛṇatā yavenendram somebhīstada 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.

अस्मभ्यं तद्वसा दानाय राधः समर्थयस्व ब्रहु त वसव्यम् ।  
इन्द्र यच्चित्रं श्रेवस्या अनु द्यून्बृहद्वद्म विदर्थं सुवीराः ॥ १२ ॥

12. *Asmabhyam tad vaso dānāya rādhah samarthyasva bahu te vasavyam. Indra yaccitram śravasyā anu dyūn bṛhad vadema vidathe suvīrāh.*

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 धा न्वस्य महता महानि सत्या सुत्यस्य करणानि वाचम् ।  
त्रिकदुकष्वपिबत्सुतस्यास्य मदु अह्मिन्दा जघान ॥ १ ॥

1. *Pra ghā nvasya mahato mahāni satyā satyasya karaṇāni vocam. Trikadrukeśvapibat 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.

अवंश द्यामस्तभायद् बृहन्तमा रादसी अपूणदुन्तरि तम ।  
स धारयत्पृथिवीं प्रपथेच्च सामस्य ता मद् इन्दश्चकार ॥ २ ॥

2. *Avamśe dyāmasta bhāyad bṛhantamā rodasī apṛṇadanta rikṣam. Sa dhārayat pṛthivīṁ 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.

सद्यव् पाच् वि मिमाय् मानवज्ञेण खान्यतृण् दीनाम ।  
वृथासृजत्पृथिभिर्दीघयाथः सामस्य ता मद् इन्दश्च-  
कार ॥ ३ ॥

3. *Sadmeva prāco vi mimāya mānair-vajrena khānyatṛṇan-nadīnām. Vṛthāśrjat 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 पंवा हृन्परिगत्या दुभीत्विश्वमधुगायुधमिद्ध अग्रा ।  
सं गाभिरश्वरसृजदथभिः सामस्य ता मद् इन्दश्चकार ॥ ४ ॥

4. *Sa pravolhṛn parigatyā dabhīter-viśvam-adhāg-āyudham-iddhe agnau. Sam 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 ई महीं धुनिमताररमणात्सा अस्त्रातृपारयत्स्वस्ति । त  
उत्स्नाय रयिमभि प तस्थुः सामस्य ता मद् इन्दश्च-  
कार ॥ ५ ॥

5. *Sa īm mahim dhunim-etor-aramṇāt so asnaṭrīn-apārayat svasti. Ta utsnāya rayimabhi pra tasthuh 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.

सादृञ्चं सिन्धुमरिणान्महित्वा वज्ञानं उषसः सं पिपष ।  
अजुवसा॑ जुविनीभिविवृश्चन्त्सामस्य ता मद् इन्दश्च-  
कार ॥ ६ ॥

6. *Sodañcam sindhum-ariñān-mahitvā vajrenāna uṣasah sam 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 विद्वाँ अपग्राहं कुनीनामाविभव तुदतिष्ठत्परावृक । पति  
श्राणः स्थाद व्युनगचष्ट सामस्य ता मद् इन्दश्चकार ॥ ७ ॥

7. *Sa vidvā̄n apagoham kanīnām-āvirbhavann-udatiṣthat parāvṛk. Prati śronaḥ sthād vyana-gacasta 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.

भिनद्वलमङ्गिरभिगृणाना वि पवतस्य दृहितान्यरत ।  
रिणगाधांसि कृत्रिमाण्यषां सामस्य ता मद् इन्दश्चकार ॥ ८ ॥

8. *Bhinad valam-aṅgiro�hir-grṇāno vi parvatasya dr̄mhitānyairat. Riṇagrodhāṁsi kr̄trimāṇyeṣāṁ 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.

स्वप्रनाभ्युप्या चुमुरि॑ं धुनिं॑च जघन्थ॒ दस्यु॑ं प दुभीतिमावः ।  
रम्भी॒ चिदत्र॒ विविद॒ हिरण्य॑ सामस्य॒ ता॒ मद्॒ इन्दश्चकार ॥ ९ ॥

9. *Svapnenābhypyā cumurim dhunim ca jaghanthadasyum pra dabhitimāvah. Rambhī cidatra vivide hiranyam 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 त् पति॒ वरं जरित्र॒ दुहीयदिन्द॒ दी॑णा॒ मृधानी॑ ।  
शि॑ ा॒ स्तातृभ्या॒ माति॑ धुग्भगा॑ ना॒ बृहद्वद्म॒ विदथ॑  
सुवीरा॑ः ॥ १० ॥

10. *Nūnam sā te prati varam jaritre duhīyadindra dakṣinā maghonī. Šikṣā stotrbhyo 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 सूतां ज्यष्ठतमाय सुष्टुतिम् ग्राविव समिधान हुविभर ।  
इन्द्रमजुर्यं जुरथन्तमुर्तं सुनाद्युवानुमवस हवामह ॥ १ ॥

1. *Pra vah satām jyeṣṭhatamāya suṣṭutimagnāviva 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.

यस्मादिन्द्राद बृहतः किं चन्मृत विश्वान्यस्मिन्त्संभृताधि वीर्या । जुठर सामं तन्वीऽ सहा महा हस्त वजं भरति शीषणि कर्तुम ॥ २ ॥

2. *Yasmādindrād bṛhataḥ kim canemrte viśvānyasmintsambhṛtādhi vīryā. Jathatre somam tanvī saho maho haste vajram bharati śīrṣani 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 गाणीभ्यां परिभ्वं त इन्द्रियं न समुदः पवतरिन्द त  
रथः । न त् वज्रमन्वशनाति कशचुन यदाशुभिः पतसि याजना  
पुरु ॥ ३ ॥

3. *Na kṣoṇībhyaṁ paribhve ta indriyam na samudraih parvatairindra te rathah. Na te vajrama-nvaśnoti 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 हृस्म यज्ञताय धृष्णव कतुं भरन्ति वृषभाय सश्चत ।  
वृषा यजस्व हविषा विदुष्टरः पिबन्द सामं वृषभण  
भानुनां ॥ ४ ॥

4. *Viśve hyasmai yajatāya dhṛṣṇave kratum bharanti  
vr̥ṣabhaaya saścate. Vṛṣā yajasva haviṣā viduṣṭarāh  
pibendra somam vr̥ṣabheṇa 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 पवत् मध्वं ऊमिवृष्टभा गाय वृष्टभाय पातवं ।  
वृष्टणाध्वयू वृष्टभासा अदैया वृष्टणं सामं वृष्टभाय  
सुष्वति ॥ ५ ॥

5. *Vṛṣṇah kośah pavate madhva ūrmirvṛṣabhanāya vṛṣabhāya pātave. Vṛṣaṇādhvaryū vṛṣabhāso adrayo vṛṣanām somām 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.

वृष्ठो तु वज्ञं उत तु वृषा रथा वृष्टणा हरी वृष्टभाण्यायुधा ।  
वृष्णा मदस्य वृषभं त्वमीशिषु इन्द्रं सामस्य वृष्टभस्य  
तृप्णुहि ॥ ६ ॥

6. *Vṛṣā te vajra uta te vṛṣā ratho vṛṣanā harī vṛṣabhaṇyāyudhā. Vṛṣṇo madasya vṛṣabha tvamīśiṣa indra somasya vṛṣabhasya trpnuhi .*

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 त नावं न समन वचस्युवं ब्रह्मणा यामि सवनषु दाधृषिः ।  
कुवि ग' अस्य वचसा निब्राधिष्वदिन्दमुत्सं न वसुनः  
सिचामह ॥ ७ ॥

7. *Pra te nāvam na samane vacasyuvam brahmaṇā yāmi savaneṣu dādhṛṣih. Kuvinno asya vacaso nobodhiṣadindramutsam na vasunah 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 संबाधादभ्या वृत्स्व ना धनुन् वृत्सं यवसस्य पिप्युषी ।  
सुकृत्सु तं सुमतिभिः शतकता सं पत्नीभिन् वृषणा  
नसीमहि ॥ ८ ॥

8. *Purā sambādhādabhyā vavṛtsva no dhenurna  
vatsam̄ yavasasya pipyuṣī. Sakṛtsu te sumatibhiḥ  
śatakrato sam̄ patnībhiraḥ vṛṣaṇo naśīmahi.*

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 त् पति वरं जरित्रे दुहीयदिन्दु दर्शिणा मधानी ।  
शि ॥ स्तातृभ्या माति धग्भगा ना बृहद्वद्म विदथ  
सुवीराः ॥ ९ ॥

9. *Nūnam̄ sā te prati varam̄ jaritre duhīyadindra  
dakṣiṇā maghonī. Śikṣā stotrbhyo 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*

तदस्मि नव्यमङ्ग्लरुस्वदचत् शुष्मा यदस्य प्रत्नथादीरतं ।  
विश्वा यद गत्रा सहसा परीवृता मदु सामस्य दृंहितान्य-  
रयत ॥ १ ॥

1. *Tadasmai navyam-aṅgirasvad-arcata śuṣmā yadasya pratnathodīrate. Viśvā yad gotrā sahasā parīvṛtā made somasya dr̥̄mhitānyai-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 भूतु या ह पथुमायु धायसु आजा मिमाना महिमान-  
मातिरत । शूरा या युत्सु तन्वं परिव्यत श्रीषणि द्यां महिना  
पत्यमुञ्चत ॥ २ ॥

2. *Sa bhūtu yo ha prathamāya dhāyasa ojo mimāno mahimānamātirat. Šuro yo yutsu tanvam pari-  
vyata ūrṣaṇi dyām 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 Prakrti 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.

अधाकृणः पथमं वीर्यं महदस्याग् ब्रह्मणा शुष्ममरयः ।  
रथष्ठन् हयश्वन् विच्युताः प जीरयः सिस्रत सुध्यक  
पृथक ॥ ३ ॥

3. *Adhākṛṇoḥ prathamaṁ vīryam mahad yada-syāgre brahmaṇā śuṣmamairayaḥ. Ratheshthena 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 मज्मनेशानकृत्पवया अभ्यवधत ।  
आदादसि ज्यातिषा वह्निरातनात्सीव्यन्तमांसि दुधिता  
समव्ययत ॥ ४ ॥

4. *Adhā yo viśvā bhunābhi majmaneśānakṛt pravayā abhyavardhata. Ād rodasī jyotiṣā vahnirātanot sīvyan 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 पा॒चीना॑न पव॑तान दृ॒हुदा॒जसा॒ धरा॒चीनम॒कृणा॒द्वा॒पा॒मपः॑ ।  
अधा॒रयत्प॒थि॒वीं॑ वि॒श्वधा॒यसु॒मस्त॑भ्ना॒न्मा॒यया॒ द्या॒म-  
व॒स्त्रसः॑ ॥५॥

5. *Sa prācīnān parvatān dṛṁhadojasā-dharācīnam-akṛṇodapāmapaḥ. Adhārayat prthivīm viśvadhā-yasamastabhnān-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.

सा॒स्मा॒ अरं॒ बा॒हुभ्यां॒ यं॒ पि॒ता॒कृ॒णा॒द्वि॒श्वस्मा॒दा॒ जु॒नुषा॒  
वद॑सु॒स्परि॑ । यना॒ पृ॒थिव्यां॒ नि॒ क्रि॒विं॒श्याद्य॒ वज्रं॒ हु॒त्य-  
वृ॒णक्तु॒विष्वणिः॑ ॥६॥

6. *Sāsmā aram bāhubhyām yam pitākṛṇod viśva-smādā januṣo vedasaspari. Yenā prthivyām ni krivim śayadhyai vajrena hatvyavrṇak tuviṣvanīḥ.*

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 सृती समनादा सदस्त्वामिय  
भगम् । कृधि पक्तमुप मास्या भर दुद्धि भागं तन्वाऽयन  
मामहः ॥ ७ ॥

7. *Amājūriva pitroḥ sacā satī samānādā sadastvā-miye bhagam. Kṛdhi praketamupa māsyā bhara daddhi bhāgam tanvo yena māmahah .*

Like a dedicated maiden abiding in the father's home I pray: Le 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 त्वामिन्द्र वयं हुवम दुदिष्ट्वमिन्द्रापांसि वाजान ।  
अविद्धौन्द चित्रया न ऊती कृधि वृष्णिन्द्र वस्यसा नः ॥ ८ ॥

8. *Bhojam tvāmindra vayam huvema dadiṣṭvamin-drāpāṁsi vājān. Aviḍdhīndra citrayā na ute kṛdhi vṛṣannindra vasyaso nah.*

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 तु पति वरं जरित्रे दुहीयदिन्दु दृष्टिणा मधानीं।  
शि गति स्तातृभ्या माति धरभगा ना बृहद्वद्म विदथ  
सुवीराः ॥ ९ ॥

9. *Nūnam sā te prati varam jaritre duhīyadindra  
dakṣinā maghoni. Śikṣā stotrbhyo māti dhag-  
bhago no bṛhad vadema 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 सस्त्रिश्चतुर्युगस्त्रिकशः सप्तरश्मिः ।  
दशारित्रा मनुष्याः स इष्टिभिर्मतिभी रंह्या भूत ॥ १ ॥

1. *Prātaratho navo yoji sasniścaturyugastrikāśah  
saptaraśmiḥ. Daśāritro manusyah 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.

सास्मा अरं पथमं स द्वितीयमुता तृतीयं मनुषः स हाता ।  
अन्यस्या गर्भमन्य ऊ जनन्त् सा अन्यभिः सचत् जन्या  
वृष्टे ॥ २ ॥

2. *Sāsmā aram̄ prathamam̄ sa dvitīyamuto tritīyam̄ manusah̄ 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.

हरी नु कुं रथ इन्दस्य याजमाय सुक्तन् वचसा नवन । मा  
षु त्वामत्र ब्रह्मा हि विपा नि रीरमन्यजमानासा अन्य ॥ ३ ॥

3. *Harī nu kam̄ ratha indrasya yojamāyai sūktena vacasā navena. Mo ū tuvāmatra bahavo hi viprā ni rīramanāśo 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 षडभिहृयमानः ।  
आष्टाभिदशभिः सामपयमयं सुतः सुमख मामृधस्कः ॥ ४ ॥

4. Ā dvābhyaṁ haribhyāmīndra yāhyā caturbhīrā  
ṣadbhīrhūyamānāḥ. Āṣṭābhīrdaśabhiḥ somapaya-mayāṁ sutāḥ sumakha mā mṛdhaskāḥ.

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 त्रिंशती याह्यवाडन चत्वारिंशता हरिभियुजानः ।  
आ पञ्चाशता सुरथभिरिन्दा षष्ठ्या सप्तत्या सामपयम् ॥ ५ ॥

5. Ā viṁśatyā trimśatā yāhyarvāñā catvariṁśatā  
haribhiryujānāḥ. Ā pañcāśatā surathebhīrindrā  
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 याह्यवाडन शतन हरिभिरुह्यमानः ।  
अयं हि ते शुनहोत्रेषु साम इन्द त्वाया परिषक्ता मदाय ॥ ६ ॥

6. Āśītyā navatyā yāhyarvāñā śatena haribhiruhya-  
mānāḥ. Ayāṁ 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 ब्रह्मन्द याह्याच्छा विश्वा हरी धुरि धिष्वा रथस्य ।  
पुरुत्रा हि विहव्या ब्रभूथास्मिञ्छूर् 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 सुख्यं वि योषदुस्मभ्यमस्य दर्शिणा दुहीत ।  
उपज्यष्टु वर्स्तु गभस्ता प्रायपाय जिगीवांसः स्याम ॥ ८ ॥

8. *Na ma indreṇa sakhyam vi yoṣadasmabhyamasya dakṣinā duhīta. Upa jyeṣṭhe varūthe gabha-stau prāyeprāye jigīvāṁsaḥ 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 तु पति वरं जरित्र दुहीयदिन्दु दर्शिणा मधानी ।  
शि ता स्तातृभ्या माति ध्रग्भगा ना बृहद्वद्म विदथ  
सुवीरा : ॥ ९ ॥

9. *Nūnam sā te prati varam jaritre duhīyadindra  
dakṣinā maghonī. Sikṣā stotrbhyo māti dhag-  
bhago no brhad 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 प्रदिवि वावृधान आकां दुध ब्रह्मण्यन्तश्च  
नरः ॥ १ ॥

1. *Apāyyasyāndhaso madāya manīṣinah suvānasya  
prayasah. Yasminnindrah pradivi vāvṛdhāne oko  
dadhe brahmaṇyantaśca narah.*

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 वज्रहुस्ता हिमिन्दा अणावृतं वि  
वृश्चत । प यद्वया न स्वसराण्यच्छा पयांसि च नुदीनां  
चक्रमन्त ॥ २ ॥

2. *Asya mandāno madhvo vajrahasto'himindro arṇovṛtam vi vrścat. Pra yad vayo na svasarāṇyacchā prayāṁsi ca nadīnāṁ 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 माहिन् इन्द्रा अणाऽपां परयदहिहाच्छा समुद्रम ।  
अजनयुत्सूर्यं विदद्वा अकुनाह्नां वयुनानि साधत ॥ ३ ॥

3. *Sa māhina indro arṇo apāṁ prairayad-ahihācchā samudram. Ajanayat sūryam vidad gā aktunāhnāṁ 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 अप्रतीनि मनव पुरुषोन्दा दाशद्वाशुष हन्ति वृत्रम ।  
सद्या या नृभ्या अत्साय्या भूत्पस्पृथानभ्यः सूर्यस्य  
साता ॥ ४ ॥

4. *So apratīni manave purūṇīndro dāśad dāśuse hanti vr̥tram. Sadyo yo nr̥bhyo atasāyyo bhūt paspr̥dhānebhyah sūryasya sātāu.*

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 इन्दः सूर्यमा द्रवा रिणङ्मत्याय स्तवान् ।  
आ यद्यिं गुहदवद्यमस्म भरुदंशं नतशा दशस्यन ॥ ५ ॥

5. *Sa sunvata indrah sūryamā''devo riṇaṁ-artyāya stavān. Ā yad rayim 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 सारथये शुष्णमशुष्णं कुयवं कुत्साय ।  
दिवोदासाय नवतिं च नवन्दः पुरा व्यरुच्छम्बरस्य ॥ ६ ॥

6. *Sa randhayat sadivah sārathaye śuṣṇam-aśuṣṇam kuyavam kutsāya. Divodāsāya navatim ca nave-ndrah puro vyairac chambarasya .*

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 इन्द्राचथैमहम श्रवस्या न त्मना वाजयन्तः ।  
अश्याम् तत्साप्तमाशुषाणा नुनमा वधरदवस्य पीयाः ॥ ७ ॥

7. *Evā ta indrocatham-ahema śravasyā na tmanā vājayantah. Aśyāma tat sāptam-āśuṣāñā 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 तुः ।  
ब्रह्मण्यन्ते इन्द्र त नवीय इष्टमूर्ज सुर्गतिं सुन्मर्शयुः ॥ ८ ॥

8. *Evā te gṛtsamadāḥ śūra manmāvasyavo na vayunāni takṣuh. Brahmanyanta indra te naviya iṣamūrjam suksitim 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 तु पति वरं जरित्रि दुहीयदिन्दु दृष्टिणा मधानी।  
शि गा स्तातृभ्या माति ध्रुभगा' ना बृहद्वद्म विदथै  
सुवीरोः ॥ ९ ॥

9. *Nūnam sā te prati varam jaritre duhīyadindra dakṣiṇā maghoni. Śikṣā stotrbhyo 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 तु वय इन्द विद्धि षुणः प भरामह वाज्युन रथम् ।  
विपुन्यवा दीध्यता मनीषा सुम्निय अन्तस्त्वावता  
नून ॥ १ ॥

1. *Vayam ta vaya indra viddhi ṣuṇah 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 नै इन्दु त्वाभिरूती त्वायुता अभिष्टिपासि जनान ।  
त्वमिना दाशुषा वरुतथाधीरभि या न ति त्वा ॥ २ ॥

2. *Tvam na indra tvābhīrūtī 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 युवन्दा॑ जाहूत्रः॒ सखा॑ शिवा॑ नुरामस्तु॑ पाता॑ । यः॒  
शंसन्तं॒ यः॒ शाशमानमूती॑ पचन्तं॒ च स्तुवन्तं॒ च पूण्यते॑ ॥ ३ ॥

3. *Sa no yuvendro johūtrah sakħā śivo narāmastu pātā. Yaḥ śāṁsantam yaḥ śāśamānamūtī pacantam ca stuvantam ca praneṣat.*

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.

तमु॑ स्तुषे॑ इन्दु॑ तं॑ गृणीषे॑ यस्मिन्पुरा॑ वावृथुः॑ शाशदुश्च ।  
स वस्वः॑ कामं॑ पीपरदियाना॑ बह्याण्यता॑ नूतनस्यायाः॑ ॥ ४ ॥

4. *Tamu stuṣa indram tam gṛṇīṣe yasmin purā vāvṛdhuḥ śāśaduśca. Sa vasvah kāmam 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 अङ्गिरसामुच्थो जुजुष्वान्बहौ तूतादिन्दा ग्रातुमिष्णन ।  
मुष्ण तुष्टः सूर्यण स्तुवानश्नस्य चिच्छेनथत्पूर्व्याणि ॥ ५ ॥

5. *So aṅgirasāmucathā jujuṣvān brahmā tūtodin-dro gātumiṣnan. Muṣṇannuṣasah̄ 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 हं श्रुत इन्दा नाम द्रव ऊर्ध्वा भुवन्मनुष द्रस्मतमः । अव पियमशसानस्य साह्वाज्जित्तर' भरहासस्य स्वधावान ॥ ६ ॥

6. *Sa ha śruta indro nāma deva ūrdhvo bhuvan-manuṣe dasmatamah̄. 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 कृष्णय नीः पुरन्दुरा दासीररयद्वि ।  
अजनयन्मनव् ामपश्च सुत्रा शंसं यजमानस्य तूतात ॥ ७ ॥

7. *Sa vṛtrahendrah kṛṣṇyonīḥ purandaro dāśirai-rayad vi. Ajanayan manave kṣāmapaśca satrā śāṁsam 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.

तस्म तवस्य मनु दायि सुत्रन्दाय दुवभिरणसाता । पति  
यदस्य वजं बाह्वधुहत्वी दस्यून्पुरु आयसीनि तारीत ॥ ८ ॥

8. *Tasmai tavasyamanu dāyi satrendrāya devebhir-arnasātau. Prati yadasya vajram bāhvordhur-hatvī dasyūn pura āyasīni tārīt.*

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 तु पति वरं जरित्रि दुहीयदिन्दु दर्शिणा मधानी।  
शि गा स्तातृभ्या माति ध्राभगा' ना बृहद्वद्म विदथ  
सुवीराः ॥ ९ ॥

9. *Nūnam sā te prati varam jaritre duhīyadindra dakṣinā maghoni. Sikṣā stotrbhyo māti dhagbhago no bṛhad vadema 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 सत्राजित नृजित उवराजित।  
अश्वजित गजित अञ्जित भरन्दोय सामं यजताय  
हयतम ॥ १ ॥

1. *Viśvajite dhanajite svarjite satrājite nr̄jita 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, conqueror, 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.

अभिभुवे भिभुङ्गाय वन्वत् षा हाय सहमानाय वृथस् ।  
तुविग्रये वह्नये दुष्टरीतव सत्रासाहे नम् इन्द्राय वाचत ॥ २ ॥

2. *Abhibhuve'bhibhaṅgāya vanvate'sālhāya 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.

सत्रासाहा जनभु ा जनसुहशच्यवना युधमा अनु जाष-  
मुक्षितः । वृत्तंचयः सहुरिवि वारित इन्द्रस्य वाचं प कृतानि  
वीया ॥ ३ ॥

3. *Satrāsāho janabhakṣo janamśahaścyavano yudhmo anu joṣamukṣitah. Vṛtamcayah sahurivikṣvārita indrasya vocaṁ 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.

अनानुदा वृषभा दाधता वधा गम्भीर त्रृष्णा असमष्टकाव्यः ।  
रथचादः शनथना वीक्षितस्पृथुरिन्दः सुयज्ञ उषसुः स्वज-  
नत ॥ ४ ॥

4. *Anānudo vṛṣabho dodhato vadho gambhīra ṛṣvo  
asamaṣṭakāvyaḥ. Radhracodah śnathano vīlita-  
sprthurindrah suyajña uṣasah 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.

यज्ञन् गातुमसुरा' विविदि॒र् धि॒या' हि॒न्वाना उशि॒ज'  
मनी॒षिणः । अभि॒स्वरा नि॒षदा गा अव॒स्यव् इन्द॒ हि॒न्वाना  
दवि॒णान्याशत ॥ ५ ॥

5. *Yajñena gātumapturo vividrire dhiyo hinvānā  
uśijo maniṣiṇah. 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 शृष्टानि दविणानि धहि चित्तिं द ईस्य सुभगत्वमस्म ।  
प षं रयीणामरिष्टिं तुनूनां स्वाद्यानं वाचः सुदिनत्वमहोम ॥ ६ ॥

6. *Indra śresthāni dravināni dhehi cittim dakṣasya  
subhagatvam-asme. Poṣam rayīṇām-aristiṁ  
tanūnām svādmānam 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-  
ब्रद्विष्णुना सुतं यथावशत । स ईं ममादु महि कम् कतव  
महामुरुं सनं सशच्छ्रव दुवं सूत्यमिन्दं सूत्य इन्दुः ॥ १ ॥

1. *Trikadrukeṣu mahiṣo yavāśiram tuviśuṣmas-trpat  
somamapibad visṇunā sutam yathāvaśat. Sa īm  
mamāda mahi karma kartave mahām-urum  
Sainam saścad devo devam satyam-indram satya  
induh.*

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.

अधू त्विषीमाँ अभ्य जसा क्रिविं युधाभवदा र दसी  
अपृणदस्य मज्मना प वावृथ । अधत्तान्यं जुठर् पमरिच्यत्  
सनं सशच्छ्रव दुवं सृत्यमिन्दैं सृत्य इन्दुः ॥ २ ॥

2. *Adha tvīṣīmāñ abhyojasā krivim yudhābhavadā rodasi aprṇadasya majmanā pra vāvṛdhe. Adhattānyam jaṭhare premaricyata sainam saścad devo devam satyamindram satya induh .*

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.

साकं जातः कतुना साकम जसा वर्णाथ साकं वृद्ध  
वीयः सासुहिमृधा विचर्षणिः । दाता राधः स्तुवत काम्यं  
वसु सनं सशच्छ्रव दुवं सृत्यमिन्दैं सृत्य इन्दुः ॥ ३ ॥

3. *Sakam jātāḥ kratunā sākamojasā vavakṣitha sākam vṛddho vīryaiḥ sāsahirmṛdho vicarṣanīḥ. Dātā rādhāḥ stuvate kāmyam vasu sainam saścad devo devam satyamindram satya induh .*

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.

तव त्य र्यं नृत पङ्गन्द पथमं पूर्व्यं दिवि प्रवाच्यं कृतम् ।  
यहुवस्य शवसा पारिणा असुं रिण तपः । भुवद्विश्वमभ्या-  
दवम जसा विदादूर्जं शतकतुविदादिषम् ॥ ४ ॥

4. *Tava tyannaryam nṛto'pa indra prathamam  
pūrvyam divi pravācyam kṛtam . Yad devasya  
śavasā prāriṇā amṣu riṇannapah 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 कवीनामुपमश्रेवस्तमम् ।  
ज्युष्ट्रराजं बहृणां बहृणस्पत् आ नः शृण्व तूतिभिः सीदु  
सादनम् ॥ १ ॥

1. *Gaṇānāṁ tvā gaṇapatim havāmahe kavīm  
kavīnāmupamaśravastamam. Jyeṣṭharājām  
brahmaṇāṁ brahmaṇaspata ā nah śṛṇvannūti-  
bhiḥ sīda sādanam .*

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.

द्रवाश्चित्त असुय पचतसा बृहस्पत यज्ञियं भागमानशुः ।  
उत्स्वाइव सूया ज्य तिषा महा विश्वषा मिज्जनिता बहृणा-  
मसि ॥ २ ॥

2. *Devāścit te asurya pracetaso br̄haspate yajñiyam  
bhāgamānaśuh. Usrā 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 वि॒बाध्या परि॒राप्तमांसि च ज्या॒तिष्मन्तं रथ॑मृतस्य  
तिष्ठसि । बृह॑स्पत भी॒ममित्र॑दम्भनं र गा॒हणं गा॒त्रभिदं  
स्व॑विद्म ॥ ३ ॥

3. *Ā vibādhyā parirāpas-tamāṁsi ca jyotiṣmantam  
ratham-ṛtasya tiṣṭhasi. Brhaspate bhīmam-  
amitra-dambhanam rakṣoḥanāṁ 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.

सु॒नीतिभिन्यसि त्रायस् जनं यस्तुभ्यं दाशा । तमंहा॑  
अश्नवत । ब्रृह॑द्विष्टप्तना मन्यु॒मीरसि बृह॑स्पत महि॑ तत्त्वं  
महित्वनम ॥ ४ ॥

4. *Sunītibhir-nayasi trāyase janāṁ yastubhyaṁ  
dāśānna tamāṁho aśnavat. Brahmadviṣa-stapano  
manyumīrasi br̄haspate 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 नारातयस्तिरुन द्वयाविनः ।  
विश्वा इदस्माद ध्वरसा वि बोधस् यं सुगापा र ईसि  
ब्रहणस्पत ॥५॥

5. *Na tamāmho na duritam kutaścana nārātayasti-tirurna dvayāvinah. Viśvā idasmād dhvaraso vi bādhase yam sugopā rakṣasi brahmaṇaspate.*

Brahamanaspati, 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' गापा: पथिकृद्विच उणस्तवं व्रताय मतिभिरजरामह ।  
बृहस्पत या न' अभि ह्वर' दुध स्वा तं ममतु दुच्छुना  
हरस्वती ॥६॥

6. *Tvam no gopāḥ pathikrd vicakṣanastava vratāya matibhirjarāmahe. Brhaspate yo no abhi hvaro dadhe svā tam 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.

**उत वा या न' मृचयादनांगसा रातीवा मतः सानुका वृक्तः ।  
बृहस्पत् अप तं वतया प्रथः सुगं च' अस्य दुववीतय  
कृधि ॥ ७ ॥**

7. *Uta vā yo no marcayādanāgaso'rātīvā martah  
sānuko vṛkāḥ. Brhaspate apa tam vartayā pathah  
sugam no asyai devavītaye krdhi .*

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.

**त्रातारं त्वा तुनूनां हवामहं वस्पतरधिवक्तारमस्मयुम् ।  
बृहस्पत दवनिदा नि ब्रह्य मा दुरवा उत्तरं सुम्नमु शन ॥ ८ ॥**

8. *Trātāram tvā tanūnām havāmahe'vaspartara-  
dhivaktāramasmayum. Brhaspate devanido ni  
barhaya mā durevā uttaram 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 वृथं सुवृधा ब्रह्मणस्पत स्पाहा वसु मनुष्या ददीमहि ।  
या न' दूर तुलिता या अरातया भि सन्ति जम्भया ता  
अनुप्रसः ॥ ९ ॥

9. *Tvayā vayam suvṛdhā brahmaṇaspatē spārhā  
vasu manuṣyā dadīmahi. Yā no dūre tulito 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 वृथमुत्तमं धीमहु वया बृहस्पत पर्पिणा सस्त्विना युजा ।  
मा ना दुःशंसा अभिदिष्मुरीशत् प सुशंसा मतिभिस्तारिषी-  
महि ॥ १० ॥

10. *Tvayā vayam-uttamam dhīmahe vayo br̥haspatē  
parpriṇā sasniṇā yujā. Mā no duḥśaṁso abhidi-  
psur-īśata pra suśaṁsā 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 जग्मिराहुवं निष्टमा शत्रुं पृतनासु सासुहिः ।  
असि सूत्य ऋण्या ब्रह्मणस्पत उगस्य चिद्विता वीक्ल-  
हुषिणः ॥ ११ ॥

11. *Anānudo vṛṣabho jagmir-āhavam niṣṭaptā śatrum  
pr̥tanāsu sāsahih. Asi satya ṛṇayā brahmaṇaspata  
ugrasya cid damitā vīluhar-siṇah.*

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.

अदैवन् मनसा या रिष्यति शासामुगा मन्यमाना  
जिधांसति । बृहस्पत् मा पणक्तस्य ना वृथा नि कम मन्युं  
दुरवेस्य शधतः ॥ १२ ॥

12. *Adevena manasā yo riṣanyati śāsāmugro manyamāno jighāṁsatī. Brhaspate mā pranak tasya no vadho ni karma manyum 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 नमसापुसद्या गन्ता वाजषु सनिता धनंधनम ।  
विश्वा इदुया अभिदिप्स्वाऽ मृथा बृहस्पतिवि ववहा रथाँ  
इव ॥ १३ ॥

13. *Bhareṣu havyo namasopasadyo gantā vājeṣu  
sanitā dhanam-dhanam. Viśvā idaryo abhi-dipsvo  
mr̥dho 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 रु सस्तप्य य त्वा निद दधिर दृष्टवीयम् ।  
आविस्तल्कृष्व यदसत्त उक्थ्यं॑ बृहस्पतु वि परिरापा  
अदय ॥ १४ ॥

14. *Tajis̄hayā tapanī rakṣasastapa ye tvā nide dadhire dr̄ṣṭavīryam. Āvistat kṛṣva yadasat ta ukthyāṁ br̄haspate 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.

बृहस्पतु अति यदुया अहाद द्युमद्विभाति कतुमज्जनेषु । यद  
दीदयुच्छवस ऋतपजातु तद्स्मासु दविणं धहि चित्रम ॥ १५ ॥

15. *Bṛhaspate ati yadaryo arhād dyumad vibhāti kratumajjaneṣu. Yad dīdayacchavasa ṛtaprajāta tadasmāsu dravināṁ 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 स्तुनभ्या य अभि दुहस्पद निरामिणा रिपवा षु  
जागृथः । आ द्वानामाहत् वि वया हृदि बृहस्पत न परः  
साम्नं विदुः ॥ १६ ॥

16. *Mā nah stenebhyo ye abhi druhaspate nirāmiṇo ripavo'nneṣu jāgrdhuh. Ā devānāmohate vi vrayo hṛdi bṛhaspate na parah sāmno viduh.*

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 त्वष्टाजन्त्साम्नःसाम्नः  
कविः । स ऋणचिदृणया ब्रह्मणस्पतिदुहा हुन्ता मह ऋतस्य  
धर्तरि ॥ १७ ॥

17. *Viśvebhyo hi tvā bhuvanebhyaspari tvaṣṭājanat sāmnah sāmnah kavih. Sa ḥnacidṛṇayā brahma-naspatir-druho hantā maha rtasya 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 पवत्ता गवां गृत्रमुदसृजा यदङ्गिरः ।  
इन्द्रण युजा तमसा परीवृतं बृहस्पत् निरपामांजा  
अणवम ॥ १८ ॥

18. *Tava śriye vyajihīta parvato gavāṁ gotramudrasrjo yadaṅgirah. Indrena yujā tamasā parīvratāṁ br̥haspate nirapāmaubjo arṇavam.*

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.

ब्रह्मणस्पत् त्वमस्य यन्ता सूक्तस्य बाधि तनयं च जिन्व ।  
विश्वं तद्भवं यदवन्ति दुवा बृहद्वदम विदथं सुवीराः ॥ १९ ॥

19. *Brahmanaspate tvamasya yantā sūktasya bodhi tanayāṁ ca jinva. Viśvāṁ tad bhadram yadavanti devā br̥had 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*

समामविहृ पभृति य इशिष्व या विधम् नवया महा गिरा ।  
यथा ना मीद्वान्त्स्तवत् सखा तव बृहस्पत् सीषधः सात न'  
मृतिम् ॥ १ ॥

1. *Semāmavidḍhi prabhṛtīm ya īśiṣe'yā vidhema navayā mahā girā. Yathā no mīdhvāntstavate sakha tava bṛhaspate 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 ।  
पाच्यावयुदच्युता ब्रह्मणस्पतिरा चाविशद्वसुमन्तं वि  
पवत्तम् ॥ २ ॥

2. *Yo nantvānyanamanyojasotādardar-manyunā śambarāṇi vi. Prācyāvayadacyutā brahmaṇaspatirā cāviśad vasumantam 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.

तद्वानां दुवतमाय कत्वमश्रथन्दृ हा॒वदन्त वी॒ळिता । उद्गा॒  
ओ॒जु॒दभिन्॒द बह्यणा॒ व॒लमगू॒हृत्तमा॒ व्यच॒ त्यु॒त्स्वः ॥ ३ ॥

3. *Tad devānāṁ devatamāya kartvamaśrathnan dṛlhāvradanta vīlitā. Ud gā ājadabhinad brahmaṇā valam-agūhat tamo vyacakṣayat svah.*

That exceptional wonder of Karma is worthy of the most brilliant of the divinities of the universe, Indra, resplendent 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 बह्यणस्पतिमधुधारमभि यमाज्ञसातृणत ।  
तमव विश्वं पपिर स्वदृशं' ब्रहु साकं सिसिचुरुत्स-  
मुदिण्म ॥ ४ ॥

4. *Aśmāsyamavatam brahmaṇaspatir-madhudhāramabhi yamojasātṛṇat. Tameva viśve papire svardr̥śo 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.

सना॒ ता का॒ चिद॒ भुवना॒ भवीत्वा॒ माद्धिः॒ शरद्धिदुर॑ वरन्त  
वः । अयतन्ता॒ चरता॒ अन्यदन्यदिद्या॒ चकार॑ व्युना॒  
बह्यणस्पतिः ॥ ५ ॥

5. *Sanā tā kā cid bhuvanā bhavītvā mādbhiḥ śarad-bhirduro varanta vah. Ayatantā carato anyadyadicid 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.

**अभिन त्ता अभि य तमानुशुनिधिं पणीनां परमं गुह्यं हितम् । त विद्वांसः पतिच यानृता पुनयत् उ आयन्तदुदीयुराविश्म ॥ ६ ॥**

6. *Abhinakṣanto abhi ye tamānaśur-nidhim paṇīnām paramam guhā hitam. Te vidvāṁsaḥ 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 कवय महस्यथः । त बाहुभ्यां धमितमग्रिमश्मनि नकिः षा अस्त्यरणा ज्ञहुहि तम् ॥ ७ ॥**

7. *Rtāvānah pratikṣyānṛtā punarāta ā tashuh kavayo mahaspataḥ. Te bāhubhyām dhamitamagnimaśmani nakiḥ 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.

ऋतञ्जनं क्षिप्रेण ब्रह्मणस्पतियत्र वष्टि प तदशनाति धन्वना ।  
तस्य साध्वीरिषवा याभिरस्यति नृच तसा दृशयु  
कण्ठयानयः ॥ ८ ॥

8. *Rtajyena kṣipreṇa brahmaṇaspatiryatra vaṣṭi pra tadaśnoti dhanvanā. Tasya sādhvīriṣavo yābhira-syati nṛcakṣaso drṣaye karnayonayah.*

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 सन्नयः स विनयः पुराहितः स सुष्टुतः स युधि ब्रह्मण-  
स्पतिः । चा मा यद्वाजं भरत मृती धना दित्सूयस्तपति  
तप्यतुवृथा ॥ ९ ॥

9. *Sa saṁnayah sa vinayaḥ purohitah sa suṣṭutah sa yudhi brahmaṇaspatih. Cākṣmo yad vājam bharate 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 प्र॒भु पथ॑मं म॒हना॒वता बृ॒हस्पतः सु॒विद्त्राणि॑ राध्या॑ ।  
इ॒मा सा॒तानि॑ व॒न्यस्या॑ वा॒जिना॑ यन् जना॑ उ॒भये॑ भुञ्जते॑  
विशः॑ ॥ १० ॥

10. *Vibhu prabhu prathamam mehanavato brhaspateh suvidatrani rādhyā. Imā sātāni venyasya vājino yena janā ubhaye bhuñjate viśah.*

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.

या॑ वर॒वृ॒जने॑ वि॒श्वथो॑ वि॒भुमहामु॒रुणवः॑ शवसा॒व॒र्व॒थि॑ ।  
स द्रुवा॑ द्रुवान्पति॑ पपथ॑ पृथु॑ विश्वदु॑ ता॑ परि॒भूब्ल॒ण्ड॒-  
स्पतिः॑ ॥ ११ ॥

11. *Yo'vare vṛjane viśvathā vibhur-mahām-u raṇvah  
śavasā vavakṣitha. Sa devo devān prati paprathe  
pr̥thu viśvedu tā paribhūr-brahmaṇaspatih.*

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 मधवाना युवारिदापश्चन प मिनन्ति व्रतं वाम ।  
अच्छन्दाबह्यणस्पती हविना ॐ युज॑व वा॒जिना॑ जिगा-  
तम ॥ १२ ॥

12. *Visvam̄ satyam̄ maghavānā yuvorid-āpaścana pra  
minanti vrataṁ vām. Acchendrābrahmaṇas-patī  
harivno'nnam̄ 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.

उताशिष्ठा अनु॑ शृणवन्ति॒ वह्यः॒ सृभया॑ विपा॑ भरत॑ मृती॑  
धना॑ । वीळुद्वषा॑ अनु॑ वश॑ ऋणमादुदिः॑ स ह॑ वा॒जी॑ समि॒थ॑  
बह्यणस्पतिः॑ ॥ १३ ॥

13. *Utāśiṣṭhā anu śṛṇvanti vahnayah sabheyo vipro bharate maṭī dhanā. Viḍudveṣā anu vaśa ḥnamādadiḥ sa ha vājī samithe brahmaṇaspatih.*

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.

बह्यणस्पतरभवद्यथावशं सूत्या मन्युमहि कर्मा करिष्यतः ।  
या गा उदाजुत्स द्विव वि चोभजन्महीव रीतिः शवसास-  
रुत्पृथक ॥ १४ ॥

14. *Brahmaṇaspaterabhavad yathāvaśam satyo manyurmahi karmā kariṣyataḥ. Yo gā udājat sa dive vi cābhajanmahīva rītiḥ śavasāsarat 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.

बह्यणस्पत सुयमस्य विश्वहो रायः स्याम रथ्याइ वयस्वतः ।  
वीरघु वीराँ उप पृडधि नस्त्वं यदीशाना बह्यणा वर्षि महवम ॥ १५ ॥

15. *Brahmanaspate suyamasya viśvahā rāyah syāma  
rathyo vayasvataḥ. Vīreṣu vīrāḥ upa pṛṅgṛhi  
nastvāṁ yadīśāno 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.

ब्रह्मणस्पत त्वमस्य युन्ता सूक्तस्य बाधि तनयं च जिन्व ।  
विश्वं तद्द्वदं यदवन्ति द्रवा बृहद्वदम् विदथ सुवीराः ॥ १६ ॥

16. *Brahmanaspate tvamasya yantā sūktasya bodhi  
tanayāṁ ca jinva. Viśvāṁ tad bhadram yadavanti  
devā bṛhad vadema vidathe suvīrāḥ.*

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*

इन्धाना अग्निं वनवद्वनुष्यतः कृतबह्या शूशुवदातहव्य इत ।  
जातनं जातमति स प ससृतं यंयं युजं कृणुत बह्यण्-  
स्पतिः ॥ १ ॥

1. *Indhāno agnim vanavad vanuṣyataḥ kṛtabrahmā  
śūśuvad rātahavya it. Jātena jātamati sa pra  
sarsrte yam yam yujam kṛṇute brahmaṇaspatih.*

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.

वीरभिवीरान्वनवद्वनुष्युता गाभीं रुयिं पपथद्वाधति त्मना ।  
ताकं च तस्य तनयं च वधतु यंयं युजं कृणुत बह्यण्-  
स्पतिः ॥ २ ॥

2. *Vīre bhīr vīrān vanavad vanuṣyato gobhī rayim  
paprathad bodhati tmanā. Tokam ca tasya  
tanayam ca vardhate yam yam yujam kṛṇute  
brahmaṇaspatih.*

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.

सिन्धुन् ादः शिरीवाँ ऋघायुता वृष्टव् वर्धींरभि  
वृष्ट्याजसा । अग्नरिव पसितिनाहु वतव् यंयं युजं कृणुत  
बह्यणुस्पतिः ॥ ३ ॥

3. *Sindhurna kṣodah śimīvān ṛghāyato vṛṣeva  
vadhrīñrabhi vaṣṭyojasā. Agneriva prasitirnāha  
vartave yam̄ yam̄ yujam̄ kṛṇute brahmanaspatih.*

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 द्रिव्या असुश्चतः स सत्वभिः पथमा गाषु  
गच्छति । अनिभृष्टतविषिहुन्त्याजसा यंयं युजं कृणुत  
बह्यणुस्पतिः ॥ ४ ॥

4. *Tasmā arṣanti divyā asaścataḥ sa satvabhiḥ  
prathamo goṣu gacchati. Anibhrṣṭataviṣirhan-  
tyojaśā yam̄ yam̄ yujam̄ kṛṇute brahmanaspatih.*

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.

तस्मा इद्विश्वं धुनयन्ति सिन्धुवा च्छिदा शम॑ दधिर पुरुणि ।  
दुवानां सुम्न सुभगः स एधत् यंचं युजं कृणुत बहौण-  
स्पतिः ॥ ५ ॥

5. *Tasmā id viśve dhunayanta sindhavo'cchidrāśarma dadhire purūṇi. Devānāṁ sumne subhagāḥ sa edhate yam yam yujām kṛṇute brahmanaspatih .*

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*

ऋजुरिच्छंस॑ वनवद्वनुष्युता दव्योददवयन्तमभ्यसत ।  
सुपावीरिद्वनवत्पृत्सु दुष्टरं यज्वदयञ्यावि भजाति भाज-  
नम ॥ १ ॥

1. *Rjuricchaṁso vanavad vanuṣyato devayannida-devayantam-abhyasat. suprāvīrid vanavat pr̄tsu 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 भ्रदं मनः कृणुष्व वृत्रतूय।  
हुविष्कृणुष्व सुभगा यथाससि बह्यणुस्पतुरवु आ  
वृणीमह ॥ २ ॥

2. *Yajasva vīra pra vihi manāyato bhadram manah  
krṇuṣva vṛtratūrye. Haviṣkrṇuṣva subhago yathā-  
sasi brahmaṇaspaterava 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 इज्जनेन स विशा स जन्मना स पुत्रवाजं भरत् धना  
नृभिः । दुवानां चः पितरमाविवासति श्रद्धामना हुविषा  
बह्यणुस्पतिम ॥ ३ ॥

3. *Sa ijjanena sa viśā sa janmanā sa putrairvājam  
bharate dhanā nrbhiḥ. 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 हृव्यघृतवद्विरविधृत्य तं पाचा नयति बहृण-  
स्पतिः । उरुष्यतीमहसा र ती रिषां इ ह शिंदस्मा उरुच-  
किरद्वृतः ॥ ४ ॥

4. *Yo asmai havyair-ghrtavadbhir-avidhat pra tam  
prācā nayati brahmanaspatih. Urusyatūm-añhaso  
rakṣatī riśo'ṅ hościdasmā urucakrir-adbhutah.*

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 गिर आदित्यभ्यं घृतस्थूः सुनादाजभ्या जुह्वा जुहामि ।  
शृणातु मित्रा अर्यमा भगा नस्तुविजाता वरुणा द गा  
अंशः ॥ १ ॥

1. *Imā gira ādityebhyo ghrtasnūḥ sanād rājabhyo  
juhvā juhomi. Śṛṇotu mitro aryamā bhago na-  
stuvijātā varuṇo dakṣo amśah .*

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 सकृतवा म अद्य मित्रा अयुमा वरुणा जुषन्त ।  
आदित्यासः शुचया धारपूता अवृजिना अनवृद्या  
अरिष्टाः ॥ २ ॥

2. *Imam̄ stomam̄ sakratavo me adya mitro aryamā varuṇo juṣanta. Ādityāsaḥ śucayo dhārapūtā avṛjinā anavadyā arīṣṭāḥ.*

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 आदित्यासं उरवं गभीरा अदब्धासा दिप्सन्ता भूय ाः ।  
अन्तः पश्यन्ति वृजिनात् साधु सर्वं राजभ्यः परमा  
चिदन्ति ॥ ३ ॥

3. *Ta ādityāsa uravo gabhīrā adabdhāśo dipsanto bhūryakṣāḥ. Antah paśyanti vṛjinota sādhu sarvam rājabhyah 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 जगत्था द्रुवा विश्वस्य भुवनस्य  
गापाः । दीघाधिया र माणा असुर्मृतावानुशचयमाना  
ऋणानि ॥ ४ ॥**

4. *Dhārayanta ādityāso jagat sthā devā viśvasya bhuvanasya gopāḥ. Dīrghādhiyo rakṣamānā asuryamṛtāvānaścayamānā rṇāni.*

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 यदयमन्भुय आ चिन्मयाभु ।  
युष्माकं मित्रावरुणा पणीता परि श्वभव दुरितानि  
वृज्याम ॥ ५ ॥**

5. *Vidyāmādityā avaso vo asya yadaryaman bhaya ā cinmayobhu. Yuṣmākam mitrāvaruṇā pranītau pari śvabhreva duritāni 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 वा॑ अयमन्मित्र॒ पन्था॑ अनृ॒ रा॑ वरुण साधुरस्ति॑ ।  
तना॑दित्या॒ अधि॑ वाचता॒ ना॑ यच्छता॒ ना॑ दुष्परि॒हन्तु॑  
शम'॑ ॥ ६ ॥

6. *Sugo hi vo aryaman mitra panthā anṛkṣaro varuṇa sādhurasti. 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.

पिपतु॑ ना॑ अदिती॒ राजपुत्रा॑ ति॑ द्वेषांस्ययुमा॑ सुगभिः॑ ।  
बृहन्मित्रस्य॑ वरुणस्य॑ शमाप्तस्याम्॑ पुरुवीरा॑ अरिष्टाः॑ ॥ ७ ॥

7. *Pipartu no aditī rājaputrā'ti dveṣāṁsyaryamā sugebhiḥ. Brhanmitrasya varuṇasya śarmopa syāma puruvīrā arīṣṭāḥ.*

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 भूमीधारयन्त्रीरुत द्यून्त्रीणि व्रता विदथं अन्तरषापम् ।  
ऋतनादित्या महि वा महित्वं तदयमन्वरुण मित्रं चारु ॥८॥

8. *Tisro bhūmīrdhārayan trīnruta dyūn trīṇi vratā  
vidathe antareśām. 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 रचना दिव्या धारयन्त हिरण्ययाः शुचया धारपूताः ।  
अस्वप्रजा अनिमिषा अदब्धा उरुशंसा ऋजव् मत्याय ॥९॥

9. *Trī rocanā divyā dhārayanta hiranyayāḥ śucayo  
dhārapūtāḥ. Asvapnajo animiṣā adabdhā uruśam-  
sā rjave 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 विश्वघां वरुणासि राजा य च दुवा असुर् य च मताः ।  
शतं न' रास्व शरद् विच श्यामायूषि सुधितानि  
पूर्वा ॥ १० ॥

10. *Tvam viśveṣāṁ varuṇāsi rājā ye ca devā asura  
ye ca martāḥ. Śatāṁ no rāsva śarado vicakṣe  
'śyāmāyūṁsi 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 दृष्ट्वा वि चकित् न सव्या न पृचीनमादित्या नात  
पश्चा । पाक्यो चिद्वसवा धीया चिद्वृष्मानीता अभेयं  
ज्यातिरश्याम ॥ ११ ॥

11. *Na dakṣinā vi cikite na savyā na prācīnamādityā  
nota paścā. Pākyā cid vasavo dhīryā cid yuṣmā-  
nito abhayam 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 राजेभ्य ऋतुनिभ्यै दुदाश् यं वृथयन्ति पुष्टयश्च नित्याः ।  
स रवान्याति पथमा रथेन वसुदावा विदर्थेषु पशस्तः ॥ १२ ॥

12. *Yo rājabhya rtanibhyo dadāśa yam vārdhayanti  
puṣṭayaśca nityāḥ. Sa revān yāti prathamo  
rathena vasudāvā vidathesu 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 अदब्धु उप ति वृद्धवयाः सुवीरः ।  
नकिष्ठं घृन्त्यन्तिता न दूराद्य आदित्यानां भवति  
पर्णीता ॥ १३ ॥

13. *Śucirapah sūyavasā adabdhā upa kseti vṛddhavayāḥ suvīrah. Nakışṭam ghnantyantito na dūrādya ādityānāṁ bhavati pranītau.*

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.

**अदिति॑ मित्र॒ वरुणा॑त मृळ॒ यद्व॑ व॒यं चकृ॒मा कच्छि॒दागः॑ ।  
उव॑श्यामभय॑ं ज्यतिरिन्द॑ मा न॑ दीघा अ॒भि नश॒न्त-  
मिस्त्रा॑ः ॥ १४ ॥**

14. *Adite mitra varuṇota mṛla yad vo vayam cakrmā kaccidāgah. Urvaśyāmabhayaṁ jyotirindra mā no dīrghā abhi naśantamisrah.*

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.

**उ॒भ अ॒स्म पीपयतः॑ समी॒ची द्वि॒वा वृष्टि॑ं सु॒भगा॑ नाम॑ पुष्ट्य॑न ।  
उ॒भा योवा॑जयन्याति॑ पृ॒त्सू॒भावधा॑ भवतः॑ सा॒धू॑  
अ॒स्म ॥ १५ ॥**

15. *Ubhe asmai pīpayataḥ samīcī divo vr̄ṣṭim  
subhago nāma puṣyan. Ubhā kṣayāvājayan yāti  
pr̄tsūbhāvardhau bhavataḥ sādhū 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 अभिदुहृ यजत्राः पाशा आदित्या रिपव  
विचृत्ताः । अश्वीवृ ताँ अति यषं रथनारिष्टा उरावा  
शमन्त्स्याम ॥ १६ ॥

16. *Yā vo māyā abhidruhe yajatrāḥ pāśā ādityā  
ripave vicṛttāḥ. Aśvīva tāṁ ati yeṣāṁ 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 मुधानां वरुण पियस्य भूरिदावृ आ विदुं शूनमापः ।  
मा राया राजन्त्सुयमादवृ स्थां बृहद्वदम विदथं सुवीराः ॥ १७ ॥

17. *Māham maghono varuṇa priyasya bhūridāvna ā  
vidāṁ śūnamāpeh. Mā rāyo rājantsuyam-ādava  
sthāṁ brhad 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*

इदं कवरादित्यस्य स्वराजा विश्वानि सान्त्यभ्यस्तु महा ।  
अति या मन्दा यजथाय द्रवः सुकीर्तिं भिर् वरुणस्य  
भूरः ॥ १ ॥

1. *Idam kaverādityasya svarājo viśvāni sāntyabhyastu mahnā. Ati yo mandro yajathāya devah sukīrtim bhikṣe varuṇasya bhūreḥ.*

This is the song of honour for Aditya, self-refulgent 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.

तव व्रत सुभगासः स्याम स्वाध्य' वरुण तुष्टुवांसः ।  
उपायन उषसां गामतीनामग्रया न जरमाणा अनु द्यून ॥ २ ॥

2. *Tava vrate subhagāsaḥ syāma svādhyo varuṇa tuṣṭuvāṁsaḥ. Upāyana uṣasāṁ gomatīnāmagnayo 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.

तवं स्याम पुरुषीरस्य शम्भुरुशंसस्य वरुण पणतः ।  
यूयं नः पुत्रा अदितरदब्धा अभि त्मध्वं युज्याय दवाः ॥ ३ ॥

3. *Tava syāma puruvīrasya śarmannuruśamsasya  
varuṇa pranetaḥ. Yūyam nah putrā aditeradabdhā  
abhi kṣamadhvam 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 असूजद्विधृताऽङ्गृह्णतं सिन्धवा वरुणस्य यन्ति ।  
न श्राम्यन्ति न वि मुचन्त्युत वया न पसू रघुया परिज्मन ॥ ४ ॥

4. *Pra sīmādityo asrjad vidhartāḥ ṛtam 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 ऋध्यामं त वरुणं खामृतस्य ।  
मा तन्तुश्छदि वयता धियं म् मा मात्रा शायुपसः पुर  
ऋताः ॥ ५ ॥

5. *Vi macchrathāya raśanāmivāga ṛdhyāma te  
varuṇa khāmṛtasya. Mā tantuśchedi vayato  
dhīyam me mā mātrā śāryapasah pura rtoḥ.*

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 सु म्य । वरुण भियसं मत्समाळृतावा नु मा गृभाय ।  
दामव वत्साद्वि मुमुग्ध्यंहा नहि त्वदार निमिषश्चनश्च ॥ ६ ॥

6. *Apo su myakṣa varuṇa bhiyasam mat samrālṛtāvo'nu mā grbhāya. Dāmeva vatsād vi mumugdhyamho nahi tvadāre nimiṣaścaneše.*

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 वृधवरुणं य त इष्टावनः कृणवन्तमसुर भीणन्ति ।  
मा ज्यातिषः पवसुथानि गन्म वि षू मृधः शिश्रथा जीवसं  
नः ॥ ७ ॥

7. *Mā no vadhairvaruṇa ye ta iṣṭāvenaḥ kṛṇvantamsura bhrīṇanti. Mā jyotiṣaḥ pravasathāni  
ganma vi śū mṛdhah śiśratho jīvase nah.*

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 ब्रवाम ।  
त्वं हि कं पवत् न श्रितान्यपच्युतानि दूलभ व्रतानि ॥ ८ ॥

8. *Namah purā te varuṇota nūnamutāparam tuvijāta bravām. Tve hi karṇ parate na śritānyapracyutāni 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 सावीरध्य मत्कृतानि माहं राजन्यकृतन भाजम ।  
अव्युष्टा इतु भूयसीरुषासु आ ना जीवान्वरुणं तासु  
शाधि ॥ ९ ॥

9. *Para ḥnā sāvīiradha matkṛtāni māham 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 म राजन्युज्या वा सखा वा स्वप्नं भयं भीरवं मह्यमाह ।  
स्तुना वा या दिप्सति न वृकं वा त्वं तस्माद्वरुण  
पाह्यस्मान् ॥ १० ॥

10. *Yo me rājan yujo vā sakha vā svapne bhayam  
bhīrave mahyamāha. Steno vā yo dipsati no vṛko  
vā tvam 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 मधानां वरुण पियस्य भूरिदाव्न आ विदुं शूनमापः ।  
मा राया राजन्त्सुयमादवं स्थां बृहद्वदम विदथं सुवीराः ॥ ११ ॥

11. *Māham maghono varuṇo priyasya bhūridāvna ā  
vidam śūnamāpeḥ. Mā rāyo rājantsuyamā-dava  
sthām bṛhad vadema vidathe suvīrāḥ.*

Varuna, resplendent 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*

धृतवता आदित्या इषिरा आर मत्केत रहसूरिवागः । शृण्वत  
व वरुण मित्र दवा भद्रस्य विद्वाँ अवस हुव वः ॥ १ ॥

1. *Dhṛtavratā adityā iśirā āre mat karta rahasūrivāgah. Śrīnvato vo varuṇa mitra devā bhadrasya vidvāñ avase huve vah.*

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.

यूयं दवा: पर्मतियूयमाज' यूयं द्वषांसि सनुतयुयात ।  
अभि त्तारा अभि च अध्वमद्या च ना मृळयतापरं च ॥ २ ॥

2. *Yuyam devāḥ pramatiryūyamojo yūyam dvesāṁsi sanutaryuyota . Abhikṣattāro abhi ca kṣam-adhvamadyā ca no mṛlayatāparam 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.

किमू नु वः कृणवामापरणं किं सनेन वसव आप्यन ।  
यूयं न' मित्रावरुणादित च स्वस्तिमिन्दामरुता दधात ॥ ३ ॥

3. *Kimū nu vah kṛṇavāmāpareṇa kim sanena vasava āpyena . Yūyam no mitrāvaraṇādite 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.

हुय देवा यूयमिदापयः स्थु त मृळत् नाधेमानाय मह्यम ।  
मा वा रथं मध्यमवाळृत भून्मा युष्मावत्स्वापिषु  
श्रमिष्म ॥ ४ ॥

4. *Haye devā yūthamidāpayah stha te mṛlata nādhama-nāya 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 वृ एक' मिमय भूयागा यन्मा पितव कितुवं शशास।  
अृर पाशा अृर अघानि दवा मा माधि पुत्र विमिव  
गभीष्ट ॥ ५ ॥

5. *Pra va eko mimaya bhūryāgo yanmā piteva  
kitavam̄ 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.

अवाज्च' अद्या भवता यजत्रा आ वा हादि भयमाना  
व्यययम। त्राध्वं ना दवा निजुरा वृक्षस्य त्राध्वं कृतादवपुद'  
यजत्राः ॥ ६ ॥

6. *Arvāñco adyā bhavatā yajatrā ā vo hārdi  
bhayamāno vyayeyam. Trādhvam̄ no devā nijuro  
vṛkasya trādhvam̄ 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 मधाना वरुण पियस्य भूरिदान् आ विदुं शून्मापः ।  
मा राया राजन्त्सुयमादव स्थां बृहद्वदम विदथं सुवीराः ॥ ७ ॥

7. *Māham maghono varuṇa priyasya bhūridāvna ā  
vidam śunamāpeh. Mā rāyo rājantsuyamā-dava  
sthām bṛhad 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 द्वायै कृष्णत सवित्र इन्द्रायाहि॒ग्न न रमन्तु आपः ।  
अहरहयात्यक्तुरपां कियात्या पथमः सग' आसाम ॥ १ ॥

1. *Rtam devāya kṛṇvate savitra intrāyāhighne na  
ramanta āpah. Aharaharyātyakturapāṁ 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 Prakrti 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 वृत्राय सिनमत्राभरिष्यत्प तं जनित्री विदुष उवाच ।  
पथा रदन्तीरनु जाषमस्म दिवदिव धुनया यन्त्यथम् ॥ २ ॥

2. *Yo vṛtrāya sinamatrābhariṣyat pra tam janitṛi  
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.

ऊध्वा ह्यस्थादध्यन्तरि १ धौ वृत्राय प वृधं जभार ।  
मिहुं वसान उप हीमदुदात्तिगमायुधा अजयच्छत्रुमिन्दः ॥ ३ ॥

3. *Ūrdhvo hyasthādadhyantarikṣe'dhā vṛtrāya pra  
vadham jahbāra. Miḥām vasāna upa hīmadudrot  
tigmāyudho ajayacchatrumindrah.*

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.

बृहस्पत तपुषाशनव विध्य वृकद्वरसा असुरस्य वीरान ।  
यथा जघन्थे धृषता पुरा चिदुवा जह्नि शत्रुमस्माकमिन्द ॥ ४ ॥

4. *Bṛhaspate tapuṣāśneva vidhya vṛkadvaraso  
asurasya vīrān. Yathā jaghantha dhṛṣatā purā ci-  
devā 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).

अवैष्टि प दिवा अश्मानमुच्चा यन् शत्रुं मन्दसाना निजूवाः ।  
ताकस्य साता तनयस्य भूररस्माँ अर्धं कृणुतादिन्दु  
गानाम् ॥५॥

5. *Ava kṣipa divo aśmānamuccā yena śatrum  
mandasāno nijūrvāḥ. Tokasya sātau tanayasya  
bhūrerasmān 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 रथस्य स्था यजमानस्य चादा ।  
इन्दोसामा युवमस्माँ अविष्टमस्मिन्भयस्थं कृणुतमु  
लाकम् ॥६॥

6. *Pra hi kratum vṛhatho yam vanutho radhrasya  
stho yajamānasya codau. Indrāsomā yuvama-  
smān aviṣṭamasmin bhayasthe kṛṇutamu 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 । श्रेम् गात तन्द् । वाचाम् मा सुनातति सामम् ।  
या म' पृणाद्या दद्या निबाधाद्या मा सुन्वन्तमुप  
गाभिरायते ॥ 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 अविह्वि मरुत्वती धृषती जघि शत्रून् ।  
त्यं चिच्छधन्तं तविषीयमाणमिन्दा हन्ति वृषभं शण्डि-  
कानाम् ॥ ८ ॥

8. *Sarasvati tvamasmān avīḍḍhi marutvatī dhṛṣatī  
jeṣi śatrūn. Tyam cicchardhantam taviṣṭiyam-  
āñamindro hanti vṛṣabham 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 जिधुतुरभिख्याय तं तिगितनं विध्य ।  
बृहस्पत आयुधजषि शत्रून्दुह रीषन्तं परि धहि राजन ॥ ९ ॥

9. *Yo nah sanutya uta vā jighatnurabhikhyāya tam tigitena vidhya. Brhaspata āyudhairjeśi śatrūn druhe rīṣantam 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 शूर् शूरवीया कृथि यानि त् कत्वानि ।  
ज्यागभूव नुधूपितासा हुत्वी तषामा भरा ना वसूनि ॥ १० ॥

10. *Asmākebhīḥ satvabhiḥ śūra śūrairvīryā kṛdhi yāni te kartvāni. Jyogabhbūvannanudhūpitāso hatvī teṣāmā bharā 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 शर्थ मारुतं सुम्युगिराप बुव नमसा दव्यं जनम ।  
यथा रुयिं सव'वीरं नशामहा अपत्यसाचं श्रुत्यं द्विव-  
दिव ॥ ११ ॥

11. *Tam vah śardham mārutam̄ sumnayurgiropa  
bruve namasā daivyam̄ janam. Yathā rayim̄  
sarvavīram̄ naśāmahā apatyasācam̄ śrutyam̄  
divedive.*

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 मित्रावरुणावत् रथमांदित्य रुदवसुभिः सचा-  
भुवा। प यद्वया न पप्तन्वस्मन्स्परि श्रवस्यवा हृषीवन्ता  
वन्षदः ॥ १ ॥

1. *Asmākam̄ mitrāvaruṇāvatam̄ rathamādityai  
rudrairvasubhiḥ sacābhuvā. Pra yad vayo na  
paptanvasmanaspari śravasyavo hṛṣīvanto  
vanarṣadah.*

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.

अर्धं स्मा न् उद्वता सजाषसा रथं दवासा अभि वि तु  
वौजुयुम् । यदाशवः पद्याभिस्तित्रता रजः पृथिव्याः साना  
जङ्गनन्त पाणिभिः ॥ २ ॥

2. *Adha smā na udavatā sajoṣaso ratham devāso  
abhi vikṣu vājayum. Yadāśavaḥ padyābhīstitrato  
rajah prthivyāḥ 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 न् इन्दा विश्वचषपिणिदिवः शधान् मारुतन सुकतुः ।  
अनु नु स्थात्यवृक्काभिरुतिभी रथं मह सनय वाज-  
सातय ॥ ३ ॥

3. *Uta sya na indro viśvacarṣanirdivah śardhena  
mārutenā sukratuh. Anu nu sthātyavṛkābhīru-  
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 दुवा भुवनस्य सु ाणिस्त्वष्टा ग्राभिः सुजाषा  
जूजुवदथम् । इळा भगा बृहद्विवात रादसी पूषा पुरंधिरश्चि-  
नावधा पती ॥ ४ ॥

4. *Uta sya devo bhuvanasya sakṣānistavaṣṭā gnā-  
bhiḥ sajoṣā jūjuvad ratham. Ilā bhago bṛha-  
ddivota rodasī pūṣā purandhiraśvināvadhā patī .*

And that resplendent 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.

उत त्य दुवी सुभग मिथूदृशासानक्ता जगतामपीजुवा ।  
स्तुष यद्वां पृथिवि नव्येसा वचः स्थातुश्च वयस्त्रिवया  
उपस्तिर् ॥ ५ ॥

5. *Uta te devī subhage mithūdrśośāsānaktā jagatā-  
mapījuvā. Stuṣe yad vām pṛthivi navyasā vacah  
sthātuśca vayastrivayā upastire .*

And those two resplendent 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.

उत वः शंसमुशिजामिव श्मस्यहिबुध्याऽर्दे ज एकपादुत ।  
त्रित त्रैभु गाः सविता चना दध् पां नपादाशुहमा धिया  
शमि ॥ ६ ॥

6. *Uta vah śamsamuśijāmiva śmasyahirbudhn-yo'ja  
ekapāduta. Trita r̥bhukṣāḥ savitā cano dadhe'pāṁ  
napādāśuhemā dhiyā 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, resplendent 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 वश्म्युद्यता यजत्रा अते । गायवा नव्यसु सम ।  
श्रवस्यवा वाजं चकानाः समिन रथ्या अह॑ धीतिमश्याः ॥ ७ ॥

7. *Etā vo vaśmyudyatā yajatrā atakṣannāyavo navyase sam. Śravasyavo vājam cakānāḥ saptirma rathyo aha dhītimāśyāḥ.*

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 म॑ द्यावापृथिवी ऋतायुता भूतमवित्री वचसः:  
सिषासतः । ययुरायुः पत्तुं त इदं पुर उपस्तुत वसुयुवीं  
महा दैध ॥ १ ॥

- 
1. Asya me dyāvāprthivī rtāyato bhūtamavitrī vacasah siśāsatah. Yaylorāyuh prataram te idam pura upastute vasūyurvāṁ 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 आयारहन्दभून्मा न आभ्या रीरधा  
दुच्छुनाभ्यः । मा ना वि याः सुख्या विद्धि तस्य नः सुम्नायुता  
मनसा तत्त्वमह ॥ २ ॥

2. Mā no guhyā ripa āyorahan dabhan mā na abhyo rīradho ducchunābhyaḥ. Mā no vi yauḥ sakhyā viddhi tasya nah 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.

अहङ्कता मनसा श्रुष्टिमा वहु दुहानां धनुं पिप्युषीमसुश्चतम् ।  
पद्याभिराशुं वचसा च वाजिनं त्वां हिनामि पुरुहृत  
विश्वहर्त ॥ ३ ॥

3. Aheṭatā manasā śruṣṭimā vaha duhānāṁ dhenum  
pipyuṣīmasaścatam. Padyābhirāśum vacasā ca  
vājināṁ tvāṁ 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 हुवे शृणातु नः सुभगा बाधतु  
त्मना । सीव्यत्वपः सूच्याच्छिद्यमानया ददातु वीरं शतदाय-  
मुक्ष्यम् ॥ ४ ॥

4. *Rākāmaham suhavāṁ susṭutī huve śṛṇotu nah  
subhagā bodhatu tmanā. Sīvyatvapah sūcyācchi-  
dyamānayā dadātu vīram 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 uninterrupted 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.

यास्ते राक सुमतयः सुपशसा याभिददासि दाशुषे वसूनि ।  
ताभिना अद्य सुपना उपागहि सहस्रपाषं सुभग रराणा ॥ ५ ॥

5. *Yāste rāke sumatayah supeśaso yābhirdadāsi  
dāśuṣe vasūni. Tābhirno adya sumanā upāgahi  
sahasrapoṣam 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 पृथुष्टुक् या द्वावानामसि स्वसा॑ ।  
जुषस्वं हृव्यमाहुतं प्रजां दर्वि दिदिष्ठि नः ॥ ६ ॥

6. *Sinīvāli prthustuke yā devānāmasi svasā. Juṣasva havyamāhutam̄ prajām̄ 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 स्वडंगुरिः सुषूमा॑ बहुसूवरी॑ ।  
तस्य विश्पत्न्यं ह्रुविः सिनीवाल्यं जुहातन ॥ ७ ॥

7. *Yā subāhuḥ svāṅguriḥ suṣūmā bahusūvarī. Tasyai viśpatnyai havīḥ sinīvālyai juhotana.*

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 गुडंगूया सिनीवाली॑ या राका॑ या सरस्वती॑ ।  
इन्द्राणीमह्व ऊतय वरुणानी॑ स्वस्तय ॥ ८ ॥

8. *Ya guṅgūryā sinīvālī yā rākā yā sarasvatī. Indrāṇīmahva ūtaye 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 सुम्नमतु मा नः सूर्यस्य संदृशा युयाथाः ।  
अभि ना वीरा अवृति अमतु प जायमहि रुद पजाभिः ॥ १ ॥

1. *Ā te pitarmārutāṁ sumnametu mā naḥ sūryasya  
saṁdrśo yuyothāḥ. Abhi no vīro arvati kṣameta  
pra jāyemahi rudra prajābhīḥ.*

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.

त्वादत्तभी रुदु शंतमधिः शातं हिमा अशीय भषजभिः ।  
व्यास्मद द्वषा वितरं व्यंहा व्यमीवाशचातयस्वा विषूचीः ॥ २ ॥

2. *Tvādattebhī rudra śāmtamebhīḥ śatām himā aśīya  
bheṣajebhīḥ. Vyasmad dveṣo vitaram 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.

श्रष्टा जातस्य रुद्र श्रियासि तवस्तमस्तवसां वजबाहा । पर्षि  
णः पारमंहसः स्वस्ति विश्वा अभीती रपसा युयाधि ॥ ३ ॥

3. *Śreṣṭho jātasya rudra śriyāsi tavastamas-tavasāṁ vajrabāho . Parṣi ṇah pāramañhasah svasti viśvā abhītī 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 त्वा रुद्र चुकुधामा नमाभिमा दुष्टुती वृषभ मा सहृती ।  
उ ग वीराँ अपय भषजभिभिषक्तमं त्वा भिषजां शृणामि ॥ ४ ॥

4. *Mā tvā rudra cukrudhāmā namobhirmā duṣṭutī vṛṣabha mā sahūtī. Unno vīrān arpaya bheṣaje-bhirbhīṣaktamāṁ tvā bhiṣajāṁ śṛṇomi.*

Rudra, O physician, mighty brave and generous, may we never irritate or provoke you by neglect or turning away, or by disapproval, 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.

हवीमभिहवत् या हुविभिरव स्तामभी रुदं दिषीय ।  
ऋदूदरः सुहवा मा ना अस्य ब्रभुः सुशिपा रीरधन्मनाय ॥ ५ ॥

5. *Havīmabhīrhavate yo havirbhīrava stomebhī rudram diṣīya. R̥dūdarah suhavo mā no asyai babhruḥ suśipro 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.

उन्मा ममन्द वृषभा मरुत्वान्त्व रीयसा वयसा नाधमानम् ।  
घृणीव छायामरपा अश्रीया विवासयं रुदस्य  
सुम्नम् ॥ ६ ॥

6. *Unmā mamanda vṛṣabho marutvān tvakṣīyasā vayasā nādhamānam. Ghṛṇīvacchāyāmarapā aśīyā” vivāseyam 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 स्य तं रुद मृल्याकुहस्ता या अस्ति भषजा जलाषः ।  
अपभृता रपसा दव्यस्याभी नु मा वृषभ च त्मीथाः ॥ ७ ॥

7. *Kva sya te rudra mṛlayākur-hasto yo asti bheṣajo jalāṣah . 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 ब्रुभवे वृषभाय श्वितीच महा महीं सुषुतिमीरयामि ।  
नमस्या कल्मलीकिनं नमाभिगृणीमसि त्वषं रुदस्य नाम ॥ ८ ॥

8. *Pra babhrave vṛṣabhaś śvitīce maho mahīṁ susūtumīrayāmi. Namasyā kalmalīkinam namobhir-grṇīmasi tveṣam 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 पुरुरूपं उगा ब्रुभुः शुकभिः पिपिशं हिरण्यः ।  
इशानादस्य भुवनस्य भूरुन् वा उ याषदुदादसुयाम ॥ ९ ॥

9. *Sthirebhir-aṅgaiḥ pururūpa ugro babhruh  
śukrebhīḥ pipiśe hiranyaiḥ. Īśānādasya bhuvan-  
asya 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.

अह॑न्विभषि सायकानि धन्वाह॑षि क्षं यज्ञतं विश्वरूपम ।  
अह॑षि दं दयस् विश्वमध्वं न वा आजीया रुद् त्वद-  
स्ति ॥ १० ॥

10. *Arhan bibharṣi sāyakāni dhanvārhan niṣkam  
yajataṁ viśvarūpam. Arhannidam dayase  
viśvamabhvaṁ na vā ojīyo 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 भीममुपहलुपुगम । मृळा  
जरित्र रुद्दं स्तवाना न्यं ते अस्मा वैपन्तु सनाः ॥ ११ ॥

11. *Stuhi śrutam gartasadam yuvānam mrgam na bhīmam-upahatnum-ugragm. Mr̥lā 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 पति नानाम रुदापयन्तम ।  
भूरदातारं सत्पतिं गृणीष स्तुतस्त्वं भषेजा रास्यस्म ॥ १२ ॥

12. *Kumāraścit pitaram vandamānam prati nānāma rudropayantam. Bhūrerdātāram satpatim gr̥ñīṣe stutastvam 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 भूजा मरुतः शुचीनि या शन्तमा वृषणा या मयाभु ।  
यानि मनुरवृणीता पिता नस्ता शं च याश्च रुदस्य  
वश्मि ॥ १३ ॥

13. *Yā vo bheṣajā marutah śucīni yā śamitamā vṛṣano  
yā mayobhu. Yāni manurvṛṇītā pitā nastā śam 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 िथिरा मधवद्ध्यस्तनुष्व मीद्वस्ताकाय तनयाय  
मृल ॥ १४ ॥

14. *Pari no hetī rudrasya vṛjyāḥ pari tveṣasya durma-tirmahī gāt. Ava sthirā maghavadbhyaś-tanuṣva mīdhvas-tokāya tanayāya mṛla.*

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 बैभा वृषभ चकितान् यथा दव् न हृणीष न हंसि ।  
हवनश्रु गा रुद्र बाधि बृहद्वद्म विदथ सुवीरा : ॥ १५ ॥

15. *Evā babhro vṛṣabha cekitāna yathā deva na hrñiṣe na haṃsi. Havanaśrunno rudreha bodhi bṛhad vadema vidathe suvīrāḥ.*

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*

धारावरा मरुता॑ धृष्ट्वा॑जसा मृगा न भीमास्तविषी-  
भिरचिनः । अग्नया॑ न शुशुचाना॒ ऋष्णीषिणा॒ भृमि॑ धर्मन्ता॒  
अप् गा॑ अवृण्वत ॥ १ ॥

1. *Dhārāvarā maruto dhṛṣṇvojaso mrgā na bhimās-taviṣībhīr-arcināḥ. Agnayo na śuśucānā ṛṣīṣino bhṛmīm 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.

द्यावा न स्तूभिश्चितयन्त खादिना व्युभिया न द्युतयन्त  
वृष्टयः । रुदा यद्वा मरुता रुक्मव ासा वृषाजनि पृश्न्याः  
शुक ऊधनि ॥ २ ॥

2. *Dyāvo na strbhiścitayanta khādino vyabhriyā na dyutayanta vṛṣṭayah. 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.

उ अन्त अश्वाँ अत्याँइवाजिषु नुदस्य कणंस्तुरयन्त  
आशुभिः । हिरण्यशिपा मरुता दविध्वतः पृ ं याथ्  
पृष्ठतीभिः समन्यवः ॥ ३ ॥

3. *Ukṣante aśvān̄ atyān̄ ivājiṣu nadasya karnai-sturayanta āśubhih. Hiranyaśiprā maruto davi-dhvataḥ prkṣam̄ yātha pṛṣatībhīḥ samanyavah.*

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.

पृ ता विश्वा भुवना वर्वार मि॒त्राय वा सद॒मा  
जी॒रदानवः । पृष्ठदश्वासा अनव॒भराधस ऋजि॒प्यासा॒ न  
व्युन॑षु धूषदः ॥ ४ ॥

4. *Prkṣe tā viśvā bhuvanā vavakṣire mitrāya vā sadamā jīradānavaḥ. Prṣadaśvāso anavabhara- 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.

इन्धन्वभिधृनुभी॑ रुषादूधभिरध्व॒स्मभिः॒ पुथि॒भिर्भाज-  
दृष्टयः । आ हुंसासा॒ न स्वसराणि॒ गन्तन्॒ मधा॒मदाय॒ मरुतः॒  
समन्यवः ॥ ५ ॥

5. *Indhanvabhir-dhenubhī rapśad-ūdhabhir-adhvasmabhiḥ pathibhir-bhrājadṛṣṭayah. Ā haṁsāso na svasarāṇī 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 ना ब्रह्मणि मरुतः समन्यवा नुरां न शंसः सवनानि  
गन्तन। अश्वामिव पिष्यत धनुमूर्धनि कत्ता धियं जरित्रि  
वार्जपशसम ॥ ६ ॥

6. *Ā no brahmāṇi marutah samanyavo narāṁ na  
śāṁsaḥ savanāni gantana. Aśvāmiva pipyata  
dhenumūdhani kartā dhiyam jaritre vājape-  
śasam.*

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 रथे आपानं ब्रह्म चितयद्विवदिव ।  
इषं स्तातृभ्यो वृजनेषु कारवे सुनिं मधामरिष्टं दुष्टरं  
सहः ॥ ७ ॥

7. *Tam no dāta maruto vājinam ratha āpānam  
brahma citayad divedive. Isam stotrbhyo vṛjaneṣu  
kārave sanim medhāmarıştam duṣṭaram sahah.*

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.

यद्युञ्जते मरुता॑ रुक्मव॑ सा॒ श्वानथेषु॒ भग्॒ आ॒ सुदानवः॑ ।  
धनुन्॒ शिश्वु॒ स्वसरषु॒ पिन्वत्॒ जनाय॒ रातह॑विष॒ मुही॒-  
मिष्म॒ ॥८॥

8. *Yad yuñjate maruto rukmavakṣaso'śvān ratheṣu bhaga ā sudānavah. Dhenurna śiśve svasareṣu pinate janāya rātahavise 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.

या॑ ना॑ मरुता॑ वृ॒क्तांति॑ मत्या॑ रि॒पुदृथ॑ व॒सवा॒ र॑ ता॑ रि॒षः॑ ।  
वृ॒तयत्॑ तपुषा॑ च॒क्रिया॑भि॑ तमव॑ रुदा॑ अ॒शसा॑ हन्तना॑  
व॒धः॑ ॥९॥

9. *Yo no maruto vṛkatāti martyo ripurdadhe vasavo rakṣatā riṣah. 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 scourge of the lawless, hurt not, destroy not, those who are non-violent, peace loving and law abiding.

**चित्रं तद्वा॑ मरुता॒ याम् चकित् पृश्न्या॑ यदूधरप्यापयो॑ दुहुः॑ ।  
यद्वा॑ निद॑ नवमानस्य॑ रुदियास्त्रितं॑ जराय॑ जुरताम-  
दाभ्याः॑ ॥ १० ॥**

10. *Citram tad vo maruto yāma cekite prśnyā yadū-dharapyāpayo duhuḥ. Yad vā nide navamā-nasya rudriyāstritam jarāya juratāmadābhyaḥ.*

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.

**तान्वा॑ मुहा॑ मरुते॑ एव्याक्षा॑ विष्णा॑र॑षस्य॑ पभृथ॑ हवामह॑ ।  
हिरण्यवणान्ककुहान्यतस्तुचा॑ ब्रह्मण्यन्तः॑ शंस्य॑ राध॑  
इमह॑ ॥ ११ ॥**

11. *Tān vo maho maruta evayavno viṣṇoreṣasya  
prabhṛthe havāmahe. Hiranyavarnān kakuhān  
yatlsruco brahmaṇyantah samṣyām 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 पथ्यमा यज्ञमूहिर् त ना हिन्वन्तुषसा व्युष्टिषु ।  
उषा न रामीररुणरपाणुत महा ज्यातिषा शुच्रता गा-  
अणसा ॥ १२ ॥

12. *Te daśagvāḥ prathamā jajñamūhire te no hinvantūṣaso vyuṣṭisu. Uṣā na rāmir-aruṇair-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 ाणीभिररुणभिनाज्जिभी रुदा ऋक्तस्य सदनषु वावृथुः ।  
निमधेमाना अत्यन् पाजसा सुश्चन्दं वर्णं दधिर सुपश-  
सम ॥ १३ ॥

13. *Te kṣoṇībhīr-aruṇebhīr-nāñjibhī rudrā rtasya sadaneshu vāvṛdhuh. 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 इयाना महि वरुथमूतय उप घदुना नमसा गृणीमसि ।  
त्रिता न यान्पञ्च हातृनभिष्टय आववतदवराज्यकिया-  
वस ॥ १४ ॥

14. *Tāñ iyāno mahi varūtham-ūtaya upa ghedenā namasā gṛṇīmasi. Trito na yān pañca hotṛn-abhiṣṭaya āavavartad-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 रुधं पारयथात्यंहा यया निदा मुञ्चथै वन्दितारम् ।  
अवाची सा मरुता या वै ऊतिरा षु वाश्रव सुमतिजि-  
गातु ॥ १५ ॥

15. *Yayā radhram pārayathātyaño yayā nido muñcatha vanditāram. Arvācī sā maruto ya va ūtiro su 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*

उपमसृ । वाज्युवचस्यां चना॑ दधीत नाद्या गिरा॑ म । अ॒पां  
नपा॑दशुहमा॑ कु॒वित्स सु॒पश्चस्करति॑ जाषि॒षद्धि॑ ॥ १ ॥

1. *Upemasṛkṣi vājayurvacasyām cano dadhīta nādyo giro me. Apām 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 सुते॑ मन्त्रं वाचम कु॒विदस्य वदत ।  
अ॒पां नपा॑दसु॒यस्य मृ॒हा विश्वा॑न्युया भुवना॑ जजान ॥ २ ॥

2. *Imam svasmai hṛda ā sutastām mantrām vocema kuvidasya vedat. Apām napād-asuryasya mahnā viśvanyaryo 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 समानमूर्वं नद्यः पृणन्ति ।  
तमू शुचिं शुचया दीदिवांसमपां नपातं परि तस्थुरापः ॥ ३ ॥

3. *Samanyā yantyupa yantyanyāḥ samānamūrvam nadyah pṛṇanti. Tamū śucim śucayo dīdivāṁsam-apām napātam pari tasthurāpah.*

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 शुकभिः शिकवभी रवदस्म दीदायानिधमा घृतनिणि-  
गप्सु ॥ ४ ॥

4. *Tamasmerā yuvatayo yuvānāṁ marmṛjyamānāḥ pari yantyāpah. Sa śukrebhiḥ śikvabhiḥ revadas-me dīdāyānidhmo ghrtanirṇigapsu.*

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 नारीद्वाय द्वीर्दिधि॑न्त्य तम ।  
कृतोऽवाप् हि पसु॒स्त्र अप्सु॒ स पीयूषं धयति॒ पूर्वसूनाम ॥ ५ ॥

5. *Asmai tisro avyathyāya nārīrdevāya devīrdidhi-  
ṣantyannam . Krtā ivopa hi prasarsre apsu sa  
piyūṣam dhayati pūrvasūnām.*

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 ।  
आमासु॒ पूषु॒ पुरा अप्मृष्यं नारोतया॒ वि॒ नशे॒ गानृतानि॒ ॥ ६ ॥

6. *Asvasyātra janimāsy ca svardruho riṣah sampṛ-  
cāḥ pāhi sūrīn. Āmāsu pūrṣu 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 मत्ति ।  
सा अपां नपादूजय अप्स्वं न्तव सुदयाय विधत् वि  
भाति ॥ ७ ॥

7. *Sva ā dame sudughā yasya dhenuḥ svadhām  
pīpāya subhvannamatti. So apāṁ 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 ऋतावाजस्त्र उविया विभाति ।  
वया इदन्या भुवनान्यस्य प जायन्त वीरुधश्च पजाभिः ॥ ८ ॥

8. *Yo apsvā śucinā daivyena rtāvājasra 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 हस्थादुपस्थं जिह्वानामूध्वा विद्युतं वसानः ।  
तस्य ज्यष्ठं महिमानं वहन्तीहिरण्यवणाः परि चन्ति  
यह्वीः ॥ ९ ॥

9. *Apāṁ napādā hyasthādupastham jihmānāmūrdhvō vidyutam̄ vasānah . Tasya jyeṣṭham̄ mahimānam̄ vahanīr-hiranyavarnāḥ 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 हिरण्यसन्दूगपां नपात्सदु हिरण्यवणः ।  
हिरण्ययात्परि याननिषद्या हिरण्यदा ददत्यमस्म ॥ १० ॥

10. *Hiranyarūpah sa hiranyasamdr̄g-apāṁ napāt sedu hiranyavarnāḥ. Hiranyayāt pari yonernisadyā hiranyadā 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.

तद्स्यानीकमुत चारु नामापीच्यं वधत् नसुरुपाम ।  
यमिन्धतं युवतयः समित्था हिरण्यवर्णं धृतम् मस्य ॥ ११ ॥

11. *Tadasyānīkamuta cāru nāmāpīcyam vardhate napturapām. Yamindhate yuvatayaḥ samitthā hiranyaavarṇam gṛtamannamasya.*

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 ghrta, ghrta being its favourite food.

अस्म बहूनामवमाय सख्य यज्ञर्विधम् नमसा हविर्भिः ।  
सं सानु माज्मि दिधिषामि बिल्मदधाम्य ॥ः परि वन्द  
ऋग्भिः ॥ १२ ॥

12. *Asmai bahūnām-avamāya sakhye yajñair-vidhema namasā havirbhiḥ. Sam sānu mārjmi didhiṣāmi bilmair-dhāmyannaiḥ pari vanda rgbhiḥ.*

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.

स ई वृषाजनयत्तासु गर्भं स ई शिशुधयति तं रिहन्ति । सा  
अपां नपादनभिम्लातवणा न्यस्यवृह तुन्वा विवष ॥ १३ ॥

13. *Sa īm vṛṣājanayat tāsu garbhām sa īm śisurdhayati tam rihanti. So apām napād-anabhimlātavarṇo'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.

अस्मिन्पदं परमं तस्थिवांसंमध्वस्मभिविश्वहा दीदिवांसंम ।  
आपा नप्र घृतम् तं वहन्तीः स्वयमत्कः परि दीयन्ति  
युह्वीः ॥ १४ ॥

14. *Asmin pade parame tasthivāṁsam-adhvasma-bhir-viśvahā dīdivāṁsam . Āpo naptre ghṛtamannaṁ vahanīḥ svayamatkaiḥ pari dīyantiyahvīḥ.*

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.

अयांसमग्रं सुतिं जनायायांसमु मघवद्व्यः सुवृक्तिम् ।  
विश्वं तद्वदं यदवन्ति द्रुवा बृहद्वदम् विदथं सुवीराः ॥ १५ ॥

15. *Ayāṁsamagine sukṣitim janāyāyāṁsamū maghavadbhyaḥ suvṛktim. Viśvam tad bhadram 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 Devataḥ, Grtsamada Rshi*

तुभ्यं हिन्वाना वसिष्टु गा अपा धु अन्त्सीमविभिरदिभिनरः ।  
पिबन्दु स्वाहा पहुतं वषट्कृतं हुत्रादा सामं पथमा य  
इश्विष ॥ १ ॥

1. *Tubhyam hinvāno vasiṣṭa gā apo' dhukṣantsīmavibhir-adribhir-narah. Pibendra svāhā prahutam vaṣatkṛtam hotrādā somam prathamo ya iṣiṣe.*

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 संमिश्लः पृष्ठतीभित्रहष्टिभियामञ्छुभासा अञ्जिषु  
पिया उत । आसद्या ब्रह्मरतस्य सूनवः पुत्रादा सामं  
पिबता दिवा नरः ॥ २ ॥

2. *Yajñaiḥ sammiślāḥ pṛṣṭibhir-ṛṣṭibhir-yāmañ-chubhrāso añjiṣu priyā uta . Āsadyā barhir-bharatasya sūnavaḥ 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 ब्रह्मि सदतना रणिष्टन ।  
अथा मन्दस्व जुजुषाणा अन्धस्त्वष्टद्वभिजनिभिः  
सुमद्वणः ॥ ३ ॥

3. *Ameva nah suhavā ā hi gantana ni barhiṣi sadatanā raniṣṭana. Athā mandasva jujuṣāno andha-sastvaṣṭar-devebhirjanibhīḥ sumadga-nah.*

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 वर्फा दुवां इह विप्र यो चाशन्हातनि षदा यानिषु  
त्रिषु । पति वीहि पस्थितं साम्यं मधु पिबाग्नीधात्तव भागस्य  
तृप्णुहि ॥ ४ ॥

4. *Ā vakṣi devāñ iha vipra yakṣi cośan hotarni ṣadā yoniṣu trisu. Prati vīhi prasthitam̄ somyam̄ madhu pibāgnidhrat̄ tava bhāgasya tṛpnuhi.*

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 तं तन्वा नृमणावधृतः सहु आजः पुदिवि बाह्वाहितः ।  
तुभ्यं सुता मधवन्तुभ्यमाभृतस्त्वमस्य बाह्यणादा तृप-  
त्पिब ॥ ५ ॥

5. *Eṣa sya te tanvo nṛmṇavardhanah saha ojah pradivi bāhvrorhitah. Tubhyam suto maghavan tubhyamābhṛtas-tvamasya brāhmaṇādā trpat 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 युज्ञं बाधतं हवस्य म सृत्ता हातो निविदः पूर्व्या  
अनु । अच्छा राजाना नम एत्यावृतं पशास्त्रादा पिबतं साम्यं  
मधु ॥ ६ ॥

6. *Juṣethāṁ yajñāṁ bodhatāṁ havasya me satto hotā nividah pūrvyā anu. Acchā rājānā nama etyāvr-tāṁ praśāstrādā pibatāṁ somyāṁ 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 हृत्रादनु जाषमन्धसा ध्येयवः स पूर्णा वैष्णवा-  
सिचम । तस्मा एतं भरत तद्वशा दुदिहृत्रात्सामं दविणादुः  
पिब ऋतुभिः ॥ १ ॥

1. *Mandasva hotrādanu joṣamandhaso’dhvar-yayah  
sa pūrṇām vaṣṭyāśicam. Tasmā etam bharata  
tadvaśo dadirhotrāt somam draviṇo-dah piba  
rtubhiḥ.*

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 पूर्वमहुव तमिदं हुव सदु हव्या दुदिया नाम पत्यत ।  
अध्वर्युभिः पस्थितं साम्यं मधु पात्रात्सामं दविणादः पिब  
ऋतुभिः ॥ २ ॥

2. *Yamu pūrvamahuve tamidam huve sedu havyo dadiryo nāma patyate. Adhvaryubhiḥ prasthitam somyariṁ madhu potrāt somarī dravīnodah piba rtubhiḥ.*

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 यभिरीयुस रिषण्यन्वीक्ष्यस्वा वनस्पत ।  
आयूया धृष्णा अभिगृया त्वं नष्टात्सामं दविणादः पिब  
ऋतुभिः ॥ ३ ॥

3. *Medyantu te vahnayo yebhirīyase'riṣanyan vīlāyasvā vanaspate. Āyūyā dhṛṣṇo abhigṛuyā tvam neśtrāt somarī dravīnodah piba rtubhiḥ.*

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.

अपाद्धत्रादुत पात्रादमत्तात नष्टादजुषत् पया हितम् । तुरीयं  
पात्रममृक्तममर्त्य दविणादाः पिबतु दाविणादसः ॥ ४ ॥

4. *Apāddhotrāduta potrād-amattota nteṣṭrād-  
ajuṣata prayo hitam. Turiyam pātram-amṛktam-  
amartyam dravīnodāḥ pibatu drāvinodasah.*

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.

अवाज्चमद्य युच्यं नृवाहणं रथं युज्जाथामिह वां विमाचनम् ।  
पृङ्गं हृवीषि मधुना हि कं गृतमथा सामं पिबतं वाजिनी-  
वसू ॥ ५ ॥

5. *Arvāñcam-adya yayyam nṛvāhaṇam ratham  
yuñjāthāmiha vām vimocanam. Prīktam havīṁsi  
madhunā hi kam gatamathā somam pibatam  
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 सुमिथं जाष्याहुतिं जाषि बहू जन्यं जाषि सुष्टुतिम् ।  
विश्वभिविश्वाँ ऋतुना वसा मुह उशन्दवाँ उशतः पायया  
हुविः ॥ ६ ॥

6. *Joṣyagne samidham joṣyāhutim̄ joṣi brahma janyam̄ joṣi suṣṭutim. Viśvebhīr-viśvān̄ ṛtunā vaso maha uśan̄ devān̄ uśataḥ pāyayā havih.*

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*

उदुष्य दुवः सविता सवाय शश्वत्तमं तदपा वह्निरस्थात ।  
नूनं दुवभ्या वि हि धाति रत्नमथाभजद्वितिहात्रं स्वस्ता ॥ १ ॥

1. *Udu ṣya devah savitā savāya śaśvattamam̄ tadapā vahnirasthāt. Nūnam̄ devabhyo vi hi dhāti ratnamathābhajad vītihotram̄ 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 Prakrti. 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 श्रुष्टये द्रुव ऊर्ध्वः प बाहवा पृथुपाणिः सिसति ।  
आपश्चिदस्य वृत आ निमृगा अयं चिद्वाता' रमत्  
परिज्मन ॥ २ ॥

2. *Viśvasya hi śruṣṭaye deva ūrdhvah̄ pra bāhavā  
pr̄thupāṇih̄ sisarti. Āpaścidasya vrata ā nimṛgrā  
ayam cid vāto ramate parijman.*

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.

आशुभिश्चिद्यान्वि मुचाति नूनमरीरमदत्मानं चिदताः ।  
अह्यषूणां चि यंयाँ अविष्यामनु वृतं सवितुमाक्या-  
गत ॥ ३ ॥

3. *Āśubhiścidyān vi mucāti nūnam-arīramad-  
atamānam cidetoḥ. Ahyarṣūṇām cinnayayāñ  
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 समव्युद्धितं वयन्ती मध्या कतान्यधाच्छक्म धीरः ।  
उत्सुंहायास्थाद व्यृतूर्दधररमतिः सविता द्रव आगात ॥ ४ ॥

4. *Punah samavyad vitataṁ vayantī madhyā kartor-nyadhāc-chakma dhīrah. Ut samhāyāś-thād vyṛtūñradardhararamatiḥ 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 दुया विश्वमायुवि तिष्ठत पभवः शाका अग्रः ।  
ज्यष्ठं माता सूनव भागमाधादन्वस्य कतमिषितं सवित्रा ॥ ५ ॥

5. *Nānaukāmsi duryo viśamāyurvi tiṣṭhate prabhavah śoko agneh. Jyeṣṭham mātā sūnave bhāgamādhadanvasya ketamiṣitam 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.

सुमाववति विष्णिता जिग्नीषुविश्वघां कामश्चरताममाभूत ।  
शश्वां अपा विकृतं हुत्व्यागादनु वृतं सवितुदव्यस्य ॥ ६ ॥

6. *Samāvavarti viṣṭhito jigīṣur-viśveṣāṁ kāmaś-  
caratāmamābhūt. Śaśvān̄ apo vikṛtam̄ hitvyā-  
gādanu vrataṁ saviturmaivasya.*

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 भागं धन्वान्वा मृगयसा वि तस्थुः ।  
वनानि विभ्या नकिरस्य तानि व्रता दुवस्य सवितुमि-  
नन्ति ॥ ७ ॥

7. *Tvayā hitamapyamapsu bhāgam dhanvānvā  
mrgayaso vi tashuh. Vanāni vibhyo nakirasya  
tāni vratā devasya saviturninanti.*

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.

यदाध्यं॑ वरुणा यानि॒मप्यमनिशितं॒ नि॒मिषि॒ जभुराणः ।  
विश्वा॑ मातृण्डा॒ वजमा॒ पशुगात्स्थशा॒ जन्मानि॒ सविता॒  
व्याकः ॥ ८ ॥

8. *Yadrādhyam̄ varuṇo yonim-apyam-anisitam̄  
nimiṣi jarbhurāṇah̄ . Viśvo mārtāndo vrajamā  
paśurgāt sthaśo janmāni savitā vyākah̄.*

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 यस्यन्दा वरुणा न मित्रा व्रतमर्यमा न मिनन्ति रुदः ।  
नारीतयस्तमिदं स्वस्ति हुव दुवं सवितारं नमाभिः ॥ ९ ॥

9. *Na yasendro varuno na mitro vratamaryamā na minanti rudrah. Nārātayas-tamidam svasti huve devam̄ savitāram̄ namobhih.*

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 सङ्घथ रंयीणां पिया दुवस्य सवितुः  
स्याम ॥ १० ॥

10. *Bhagam dhiyam vājayantah purandhim narāśāmso gnāspatirno avyāḥ. Āye vāmasya saṅgathe rayīnām 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.

**अस्मभ्यं तद्विवा अद्वयः पृथिव्यास्त्वया दुत्त काम्यं राध्  
आ गात । शं यत्स्तातृभ्य आपय भवात्युरुशंसाय सवितज-  
रित्र ॥ ११ ॥**

11. *Asmabhyam tad divo adbhyah prthivya stvayā dattam kāmyam rādha ā gāt. Śam yat stotrbhya 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*

**गावाणव तदिदर्थे जरथ गृध्रव वृ निधिमन्तमच्छ ।  
ब्रह्माणव विदथ उक्थशासो दूतव हव्या जन्या पुरुत्रा ॥ १ ॥**

1. *Grāvāneva tadi dartham jare the grdhreva vṛkṣam  
nidhim antam accha. Brahmāneva vidatha uktha-  
śāsā 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.

प्रात्यावाणा रथ्यव वीरा जव यमा वरमा सचथ ।  
मनङ्गव तन्वाङ्गे शुभमान् दम्पतीव कतुविदा जनेषु ॥ २ ॥

2. *Prātaryāvāñā rathyeva vīrā'jeva yamā varamā sacethe. Mene iva tanvā śumbhamāne dampatīva kratuvidā janēsu.*

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.

शृङ्गव नः पथमा गन्तमवाक्छफाविव जभुराणा तराभिः ।  
चक्रवाकव पति वस्तारुस्त्रा वाज्चा यातं रथ्यव  
शक्ता ॥ ३ ॥

3. *Śrīgeva nah prathamā gantamarvāk chaphāviva jarbhurāñā tarobhiḥ. Cakravākeva prati vastorusrā'rvāñcā yātam 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.

नाववं नः पारयतं युग्मवं नभ्यवं न उपधीवं पृधीवं । श्वानवं  
ना अरिषण्या तनूनां खृगलवं विस्त्रसः पातमस्मान् ॥ ४ ॥

4. *Nāveva nah pārayatam yugeva nabhyeva na upadhīva pradhīva. Śvāneva no arīṣanyā tanūnām khṛgaleva visrasah pātamasmān.*

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 नुद्यवं रीतिर् गी इवं च तुषा यातमवाक् ।  
हस्ताविव तन्वङ् शंभविष्ठा पादवं ना नयतं वस्या  
अच्छ ॥ ५ ॥

5. *Vātevājuryā nadyeva rītirakṣī iva cakṣuṣā yātamarvāk. Hastāviva tanve śambhaviṣṭhā pādeva no nayatam 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.

आष्टाविवृ मध्वास्त्र वदन्ता स्तनाविव पिष्पतं जीवसः नः ।  
नासवं नस्तन्वा रूतारा कणाविव सुश्रुता भूतमस्म ॥ ६ ॥

6. *Oṣṭhāviva madhvāsne vadantā stanāviva pipyatāṁ jīvase nah. Nāseva nastanvo rakṣitārā karnā-viva suśrutā bhūtamasmae.*

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 सन्दूदी नः ॥ गामव नः समजतं रजांसि ।  
इमा गिरा अश्विना युष्मयन्तीः ॥ णात्रणव स्वधीति सं  
शिशीतम ॥ ७ ॥

7. *Hasteva śaktimabhi samdadī nah ksāmeva nah samajataṁ rajāṁsi. Imā giro aśvināyuṣmayan-tih ks̄notreṇeva svadhitim sam śiṣṭam.*

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 वर्धनानि ब्रह्म स्तामं गृत्समदासा अकन ।  
तानि नरा जुजुषाणाप यातं बृहद्वद्म विदथ सुवीराः ॥ ८ ॥

8. *Etāni vāmaśvinā vardhanāni brahma stomam gr̄tsamadāso akran. Tāni narā jujuṣānopaya yātām bṛhad 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 Devataḥ, Grtsamada Rshi*

सामापूषणा जनना रथीणां जनना दिवा जनना पृथिव्याः ।  
जाता विश्वस्य भुवनस्य गापा द्रुवा अकृष्णव मृतस्य  
नाभिम् ॥ १ ॥

1. *Somāpūṣanā jananā rayīṇāṁ jananā divo jananā 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 द्रुवा जायमाना जुषन्तुमा तमांसि गूहतामजुष्टा ।  
आभ्यामिन्दः पक्वमामास्वन्तः सामापूषभ्यां जनदुस्त्रि-  
यासु ॥ २ ॥

2. *Imau devau jāyamānau juṣantemau tamāṁsi gūhatāmajuṣṭā. Ābhyaṁindraḥ pakvamāmāsvantah somāpūṣabhyāṁ 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.

सामापूषणा रजसा विमानं सप्तचक्रं रथमविश्वमिन्वम् ।  
विषूवृत्तं मनसा युज्यमानं तं जिन्वथा वृषणा पञ्चरश्मिम् ॥ ३ ॥

3. *Somāpūṣaṇā rajaso vimānam saptacakram rathamaviśvaminvam. Viṣuvṛtam manasā yujyamānam tam jinvatho 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.

दिव्य॑न्यः सदनं चक्र उच्चा पृथिव्यामन्या अध्यन्तरि । ।  
तावस्मभ्यं पुरुवारं पुरु तु रायस्पाषुं वि ष्टतां नाभि-  
मस्म ॥ ४ ॥

4. *Divyanyah sadanam cakra uccā prthivyāmanyo adhyantarikṣe. Tāvasmabyam puruvāram purukṣum rāyaspoṣam vi ṣyatām 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 जजान् विश्वमन्या अभिच ताण एति ।  
सामापूषणाववर्तं धियं म युवाभ्यां विश्वाः पृतना  
जयम ॥ ५ ॥

5. *Viśvānyanyo bhuvanā jajāna viśvamanyo abhicakṣāṇa eti. Somāpūṣaṇāvavatāṁ dhiyāṁ me yuvābhyaṁ viśvāḥ prtānā 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 रुयिं सामा रयिपतिदधातु ।  
अवर्तु द्रव्यदितिरन्वा बृहद्वद्म विदथं सुवीराः ॥ ६ ॥

6. *Dhiyāṁ pūṣā jinvatu viśvaminvo rayim̄ somo rayipatirdadhātu. Avatu devyaditiranarvā brhad 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*

वायु य तं सहस्रिणा रथास्तभिरा गृहि ।  
नियुत्वान्त्सामपीतय ॥ 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.

नियुत्वान्वायवा गद्यायं शुका अयामि त ।  
गन्तासि सुन्वता गृहम ॥ २ ॥

2. *Niyutvān vāyavā gahyayām 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.

शुकस्याद्य गवाशिर् इन्द्रवायू नियुत्वतः ।  
आ यातं पिबतं नरा ॥ ३ ॥

3. *Śukrasyādya gavāśira indravāyū nuyutvatah.  
Ā yātam pibatam 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.

अयं वां मित्रावरुणा सुतः सामै ऋत्वावृथा ।  
ममदिह श्रुतं हवम् ॥ ४ ॥

4. *Ayam vām mitrāvaruṇā sutah soma rtāvṛdhā.  
Mamedīha 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.

राजानावनभिदुहा धुव सदस्युत्तम ।  
सुहस्रस्थूण आसात ॥ 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 सुमाजा घृतासुती आदित्या दानुनस्पती ।  
सचतु अनवह्वरम् ॥ 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 नासृत्या श्वावद्यात्मश्विना ।  
वृती रुदा नृपाच्यम् ॥ ७ ॥

7. *Gomadū ṣu nāsatyā'śvāvad yātamaśvinā.  
Vartī rudrā nrpāyyam.*

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 आदुधर्षद वृषण्वसू ।  
दुःशंसा मत्या' रिपुः ॥ ८ ॥

8. *Na yat paro nāntara ādadharṣad vṛṣaṇvasū.  
Duhśāmso 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 नु आ वा हमश्विना रुयिं पिशङ्गसन्दूशम् ।  
धिष्यथा वरिवाविदम् ॥ ९ ॥

9. *Tā na ā volhamaśvinā rayim piśaṅgasamādrśam. 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.

इन्द्रं अङ्गं महद्वयम् भीषदप चुच्यवत् ।  
स हि स्थिरा विचरणिः ॥ १० ॥

10. *Indro aṅga mahad bhayamabhiṣadap cucyat. Sa hi sthiro vicarṣanīḥ.*

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.

इन्दश्च मूलयाति ना न नः पश्चादुर्धं नशत् ।  
भृदं भवाति नः पुरः ॥ ११ ॥

11. *Indraśca mr̥lyāti no na nah paścādagham naśat. Bhadram bhavāti nah purah .*

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.

इन्द्रं आशाभ्युस्परि सवाभ्या अभयं करत् ।  
जता शत्रून्विचरणिः ॥ १२ ॥

12. *Indra āśābhya sparī sarvābhyo abhayam karat. Jetā śatrūn vicarṣanīḥ.*

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 contrarieties.

विश्वं दवासु आ गतं शृणुता मे इमं हवम् ।  
एदं ब्रह्मिनि षीदत ॥ १३ ॥

13. *Viśve devāsa ā gata śṛṇutā ma imam̄ havam.  
Edam̄ barhirni sīdata.*

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 शुनहोत्रेषु मत्सरः ।  
एतं पिबतु काम्यम् ॥ १४ ॥

14. *Tivro vo madhumān̄ ayam̄ śunahotreṣu matsarah.  
Etam̄ pibata kāmyam̄ .*

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 मरुद्रग्ना दवासुः पूषरातयः ।  
विश्वं मम श्रुता हवम् ॥ १५ ॥

15. *Indrajyeṣṭhā marudgaṇā devāsaḥ pūṣarātayah.  
Viśve mama śrūtā 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 दवितम् सरस्वति ।  
अपशस्ता इव स्मसि पशस्तिमम्ब नस्कृधि ॥ १६ ॥**

16. *Ambitame nadītame devitame sarasvati.  
Apraśastā 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 श्रितायूषि दुव्याम ।  
शुनहोत्रेषु मत्स्व पुजां दंवि दिदिङ्गि नः ॥ १७ ॥**

17. *Te viśvā sarasvati śritāyūṣi devyām.  
Śunahotreṣu matsva prajām devi dididdhi nah.*

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 ब्रह्मा सरस्वति जुषस्वा वाजिनीवति ।  
या तु मन्म गृत्समदा ऋतावरि पिया दुवषु जुह्वति ॥ १८ ॥**

18. *Imā brahma sarasvati juṣasva vājinīvati. Yā te manma grtsamadā ṛtāvari 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 हव्यवाहनम् ॥ १९ ॥

19. *Pretām yajñasya śambhuvā yuvāmidā vṛṇīmahe. Agnim 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 सिध्मद्य दिविस्पृश्म ।  
यज्ञं द्रवषु यच्छताम् ॥ २० ॥

20. *Dyāvā nah prthivī imam 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 दुवाः सौदन्तु यज्जियाः ।  
इहाद्य सामपीतय ॥ २१ ॥

21. Ā vām-upasthamadruhā devāḥ sīdantu yajñi-yāḥ. Ihādyā 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*

कनिकदञ्जनुषं पब्रुवाण इयति वाचमरितव नावम ।  
सुमङ्गलश्च शकुन् भवासि मा त्वा का चिदभिभा विश्वा  
विदत ॥ १ ॥

1. Kanikradajjanuṣam prabruvāṇa iyarti vācamariteva nāvam. Sumaṅgalaśca śakune bhavāsi mā tvā kā cidabhibhā viśvā 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 उद्धृथीन्मा सुपर्णा मा त्वा विदुदिषुमान्वीरा  
अस्ता । पित्र्यामनु प्रदिशं कनिकदत्सुमङ्गलो भद्रवादी  
वद्दह ॥ २ ॥

2. *Mā tvā śyena uda vadhiṇmā 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 दर्ढि णता गृहाणां सुमङ्गलो भद्रवादी शकुन्त ।  
मा नः स्तुन इशत् माघशंसा बृहद्वद्म विदथ सुवीराः ॥ ३ ॥

3. *Ava kranda dakṣinato gṛhāṇāṁ sumaṅgalo bha-  
dravādī śakunte. Mā nah stena īśata māghaśāṁso  
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*

पुर्दर्ढि णदृभि गृणन्ति कारवा वया वदन्त ऋतुथा  
शकुन्तयः । उभ वाचा वदति सामुगा इव गायत्रं च त्रष्णुभं  
चानु राजति ॥ १ ॥

1. *Pradakṣinidabhi gṛnanti kāravo vayo vadanta  
ṛtuthā śakuntayah. Ubhe vācau vadati sāmagā iva  
gāyatram ca triṣṭubham 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 Sama-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.

उद्ग्रातव शकुन् साम॑ गायसि ब्रह्मपुत्र इवु सवनषु शंससि ।  
वृष्टव वाजी शिशुमतीरूपीत्या सुवता नः शकुन भदमा  
वद विश्वता नः शकुन् पुण्यमा वद ॥ २ ॥

2. *Udgāteva śakune sāma gāyasi brahmaputra iva  
savaneṣu śamsasi. Vṛṣeva vājī śiśumatīrapītyā  
sarvato nah śakune bhadramā vada viśvato nah  
śakune punyamā 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 Brahmana, 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.

आवदुस्त्वं शकुन भदमा वद तृष्णीमासीनः सुमतिं  
चिकिद्धि नः । यदुत्पत्तन्वदसि ककुरियथा बृहद्वदम  
विदथ सुवीराः ॥ ३ ॥

3. Āvadañstvam̄ śakune bhadramā vada tūṣṇīmā-  
sīnah̄ sumatiṁ 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 तुवसं व यग्नि वहिंचकथ विदथ यजेध्य ।  
द्रवाँ अच्छा दीद्यैद्युज्ज अदिंशमाय अग्नि तुन्वं जुषस्व ॥ १ ॥

1. *Somasya mā tavasam̄ vakṣyagne vahnim̄ cakartha vidathe yajadhyai. Devāñ acchā dīdyad yuñje adrim̄ śamāye agne tanvam̄ jusasva.*

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 चकृम् वधतां गीः सुमिद्धिरुग्मिं नर्मसा दुवस्यन ।  
द्विवः शशासुविदथा कवीनां गृत्साय चित्तुवसं गातुमीषुः ॥ २ ॥

2. *Prāñcam̄ yajñam̄ cakrma vardhatām gīḥ samid-bhiragnim̄ namasā duvasyan. Divah̄ śaśāsurvidathā kavīnām̄ grtsāya cit tavase gātumīṣuh.*

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.

मयो दध्य मधिरः पूतदं गा दिवः सुबन्धुजनुषां पृथिव्याः ।  
अविन्दु दशतमप्स्वरुन्तद्वासा अग्निमपसि स्वसृणाम् ॥ ३ ॥

3. *Mayo dadhe medhirah pūtadakṣo divah suban-dhurjanuṣā prthivyāḥ. 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 yajnics find it in their own karma and in the waters.

अवधयन्त्सुभगं सप्त यह्वीः श्वतं जज्ञानमरुषं महित्वा । शिशुं  
न जातमभ्यारुरश्वा द्वासा अग्निं जनिमन्वपुष्यन् ॥ ४ ॥

4. *Avardhayantsubhagam sapta yahvih śvetam  
jajñānamaruṣam mahitvā. Śisum na jātamabhyā-  
ruraśvā devāso agnim janiman vapusyan.*

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.

शुक्भिरङ्गं रजा आततन्वान्कतुं पुनानः कविभिः पवित्रैः ।  
शचिवसानः पर्यायुपां श्रियो मिमीत बृहतीरनूनाः ॥ ५ ॥

5. *Śukrebhiraṅgai raja ātatanvān kratum punānah kavibhiḥ pavitraih. Śocirvasānah paryāyur-apām 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.

ब्रवाजा सीमनदतीरदब्धा दिवा यह्वीरवसाना अनग्नाः । सना अत्र युवतयः सयोनीरकं गर्भं दधिर सुस वाणीः ॥ ६ ॥

6. *Vavrājā sīmanadatīradabdhā divo yahvīravasānā anagnāḥ. Sanā atra yuvatayah sayonīrekam garbhām dadhire sapta vāñīḥ.*

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 सुंहता॑ विश्वरूपा घृतस्य याना॑ स्त्रवथ्  
मधूनाम । अस्थुरत्र धूनवः पिन्वमाना मृही दुस्मस्य मातरा॒  
समीची ॥ ७ ॥

7. *Stīrṇā asya saṁhato viśvarūpā ghṛtasya yonau  
sravathe madhūnām. Asthuratra dhenavah  
pinvamānā mahī dasmasya mātarā 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.

ब्रभाणः सूना सहसा॒ व्यद्याहृधानः शुका॒ रभसा॒ वपूषि॑ ।  
श्चात्मन्ति॑ धारा॒ मधुना॒ घृतस्य॒ वृषा॒ यत्र॑ वावृथ काव्यन ॥ ८ ॥

8. *Babhrāṇaḥ sūno sahaso vyadyaud dadhānah  
śukrā rabhasā vapūṁsi. Ścotanti dhārā madhuno  
ghṛtasya vṛṣā yatra vāvṛdhē 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.

पितुश्चिदूर्धजुनुषा विवद् व्यस्य धारा असृजद्वि धनाः ।  
गुहा चरन्तं सखिभिः शिवभिदिवा युह्वीभिन गुहा  
बभूव ॥ ९ ॥

9. *Pituścidūrdharjanuṣā 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 जनितुश्च बभ पूर्वीरका अध्यत्पीप्यानाः ।  
वृष्णं सुपत्नी शुचये सर्वन्धू उभ अस्म मनुष्यङ्गे नि  
पाहि ॥ १० ॥

10. *Pituśca garbham janituśca babhre pūrvīreko adhayat pīpyānāḥ. Vṛṣṇe sapatnī śucaye saban-dhū ubhe asmai 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.

**उरा महां अनिबाध ववधा पा अग्निं युशसः सं हि  
पूर्वीः । ऋतस्य यानावशयद्दमूना जामीनाम् गिरपसि स्व-  
सृणाम ॥ ११ ॥**

11. *Urau mahān anibādhe vavardhā''po agnim yaśasah sam hi pūrvih. Rtasya 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.

**अका न ब्रभिः समिथ महीनां दिदृ तयः सूनव भात्रजीकः ।  
उदुस्त्रिया जनिता या जजाना\_पां गभा नृतमा युह्ना  
अग्निः ॥ १२ ॥**

12. *Akro na babhriḥ samithe mahīnām didrkṣeyah sūnave bhārjīkah. Uduṣriyā janitā yo jajanā-pāṁ garbho nṛtamo yahvo agnih.*

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.

**अपां गर्भं दशतमाषधीनां वना जजान सुभगा विरूपम् ।  
द्रवासस्त्विच्चन्मनसा सं हि जुग्मुः पनिष्ठं जातं तवसं  
दुवस्यन् ॥ १३ ॥**

13. *Apāṁ garbhāṁ darśatamoṣadhiñāṁ vanā jajāna  
subhagā virūpam. Devāsaścinmanasā sam hi  
jagmuḥ panīṣṭham jātam tavasam 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.

**बृहन्त इद्धानवा भात्रहजीकम् ग्रिं सचन्त विद्युता न शुकाः ।  
गुह्व वृद्धं सदसि स्व अन्तरपार ऊव अमृतं दुहानाः ॥ १४ ॥**

14. *Bṛhanta id bhānavo bhārjīkamagnim 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.

इळं च त्वा यजमाना हुविभिरीळं सखित्वं सुमतिं निकामः ।  
दुवरवा मिमीहि सं जरित्र र ता च ना दम्यभिरनीकः ॥ १५ ॥

15. *Īle ca tvā yajamāno havirbhīrīle śakhitvam  
sumatiṁ nikāmaḥ. Devairavo mimīhi sam 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 तारस्तवं सुपणीत गृ विश्वानि धन्या दधानाः ।  
सुरतसा श्रवसा तुञ्जमाना अभि ष्याम पृतनायूर्दद्वान् ॥ १६ ॥

16. *Upakṣetārastava supraṇīte'gne viśvāni dhanyā  
dadhanāḥ. Suretasā śravasā juñjamānā abhi  
ṣyāma pṛtanāyūnradēvān.*

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 दुवानामभवः कृतुरग्न मुन्दा विश्वानि काव्यानि  
विद्वान् । पति मतां' अवासया दमूना अनु दुवानथिरा  
यस्मि साधन ॥ १७ ॥

17. Ā devānāmabhavaḥ keturagine mandro viśvāni  
kāvyāni vidvān. Prati martān 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 ।  
घृतप्रतीक उविया व्यद्यादुग्निविश्वानि काव्यानि  
विद्वान् ॥ १८ ॥

18. Ni durone amrto 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 गहि सुख्यभिः शिवभिर्महान्महीभिरुतिभिः  
सरुण्यन् । अ॒स्म रु॒यिं बहुलं सन्तरुत्रं सुवाचं भा॒गं युशसं  
कृथी नः ॥ १९ ॥

19. *Āno gahi sakhyebhiḥ śivebhīr-mahān mahībhīru-tibhiḥ saraṇyan. Asme rayim bahulam samtaru-tram suvācam bhāgarām yaśasām kṛdhī nah.*

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 त अग्ने॒ जनि॒मा सना॒नि प॒ पूर्व्याय॒ नूतना॒नि वाचम् ।  
महा॒न्ति॒ वृष्ण॒ सवना॒ कृतमा॒ जन्मंजन्मि॒ आहित॒ जा॒त-  
वदा॒ः ॥ 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.

जन्मंजन्मि॒ आहिता॒ जा॒तवदा॒ वि॒श्वामित्रभिरिध्यत्॒ अजस्वः॒ ।  
तस्य॒ वृ॒यं सुमता॒ युज्ञियस्या॒ पि॒ भ॒द सामन्स॒ स्याम॒ ॥ २१ ॥

21. *Janman janman nihito jātavedā viśvāmitrebhi-ridhyate ajasrah. Tasya vayam 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.

इमं यज्ञं सहसावन्त्वं ना दवत्रा धहि सुकता ररोणः ।  
प यंसि हातबृहतीरिषा ना गृ महि दविणमा यजस्व ॥ २२ ॥

22. *Imam yajñam sahasāvan tvam no devatrā dhehi sukrato rarāṇah. Pra yaṁsi hotarbrhatīriṣo no 'gne mahi dravīnamā 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.

इळामग्र पुरुदंसं सुनिं गा: शश्वत्तुमं हवमानाय साध ।  
स्या तः सूनुस्तनया विजावा गृ सा ते सुमतिभूत्वस्म ॥ २३ ॥

23. *Ilāmagne purudamśam sanim goḥ śaśvattamam havamānāya sādha. Syānnah sūnustanayo vijāvā'gne sā te sumatirbhūtvasmē.*

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*

वश्वानराय धिषणामृतावृथं घृतं न पूतमग्रयं जनामसि ।  
द्विता हातारं मनुषश्च वाघता॑ धिया॑ रथं न कुलिशः  
समृणवति ॥ १ ॥

1. *Vaiśvānarāya dhiṣaṇāmṛtāvṛdhe ghṛtam na pūta-magnaye janāmasi. Dvitā hotāram manuṣaśca vāghato dhiyā ratham na kuliśah 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 राचयज्ञनुषा॒ रादसी॒ उभ॒ स मात्रारभवत्पुत्र॒ इड्य॑ः ।  
हृव्यवाळग्निरजरश्चनाहिता॑ दूलभा॑ विशामतिथिविभा-  
वसुः ॥ २ ॥

2. *Sa rocayajjanuṣā rodasī ubhe se mātrorabhat  
putra īdyah. Havyavālagnirajaraścanohito  
dūlabho 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 स्य तरुषा विधमणि दुवासा॑ अग्निं जनयन्त्  
चित्तिभिः । रुरुचानं भानुना॒ ज्यातिषा महामत्यं न वाजं  
सनिष्ठ्य तुप ब्रुव ॥ ३ ॥

3. *Kratvā dakṣasya taruṣo vidharmani devāso agnīm  
janayanta cittibhiḥ. Rurucānam bhānunā jyotiṣā  
mahāmatyām na vājam 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 सनिष्ठ्यन्ता॑ वरण्यं कृणीमहु॑ अहृयं वाज-  
मृग्मियम । सति॑ं भृगूणामुशिजं कुविकतुम् ग्निं राजन्तं दिव्यनं  
शाचिषा॑ ॥ ४ ॥

4. *Ā mandrasya saniṣyanto vareṇyam vṛṇīmahe  
ahrayam vājamrgmiyam. Rātim bhrgūnām-  
uśijam kavikratu-magnim rājantam divyena  
śocisā.*

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 ।  
युतस्तुचः सुरुचं विश्वदत्यं रुदं यज्ञानां साधेदिष्टिमप-  
साम ॥ ५ ॥

5. *Agnim sumnāya dadhire puro janā vājaśra-  
vasamiha vrktabarhiṣah. Yatasrucaḥ surucam  
visvadevyam rudram yajñānām sādhadiṣṭim-  
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.

पावकशाच् तव हि यं परि हातयज्ञषु वृक्तबहिषा  
नरः । अग्ने दुव्वदुच्छमानास् आप्यमुपासत् दविणं धहि  
तभ्यः ॥ ६ ॥

6. *Pāvakaśoce tava hi kṣayam pari hotaryajñeṣu  
vr̥ktabarhiṣo 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 स्वमुहज्जातं यदनमपसा अधारयन ।  
सा अध्वराय परि णीयत कविरत्या न वाजसातय  
चनाहितः ॥ ७ ॥

7. *Ā rodasī aprṇadā svarmahajjātam yaden-  
amapaso adhārayan. So adhvarāya pari ṇīyate  
kaviratyo na vājasātaye canohitah.*

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 हुव्यदातिं स्वध्वरं दुव्यस्यत् दम्यं जातवदसम ।  
रथीऋतस्य बृहता विचषणिर्ग्रिद्वानामभवत पुराहितः ॥ ८ ॥

8. *Namasyata havyadātim svadhvaraṁ duvasyata  
damyam jātavedasam. Rathīr-ṛtasya bṛhato  
vicarṣaṇir-agnir-devānām-abhavat purohitah.*

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 युह्वस्य सुमिधः परिज्मना ग्ररपुन् शिजा अमृत्यवः ।  
तासामकामदध्युमत्य भुजमुलाकमुद्व उपजामिमीयतुः ॥ ९ ॥

9. *Tisro yahvasya samidhaḥ parijmano'gnerasupannuśijo amṛtyavah. Tāsām-ekām-adadhurmartye 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.

विशां कविं विश्पतिं मानुषीरिषः सं सीमकृण्वन्त्स्वधिति  
न तजस । स उद्वता निवता याति वविष्टत्स गर्भमषु भुवनषु  
दीधरत ॥ १० ॥

10. *Viśām kavim viśpatim mānuṣīriṣah sam sīmakṛṇ-vantsvadhitim 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 जठरषु पज्जिवान्वृषा चित्रषु नानदु । सिंहः ।  
वश्वानुरः पृथुपाजा अमत्या वसु रत्ना दयमाना वि  
द्वशुष्व ॥ ११ ॥

11. *Sa jinvate jaṭhareṣu prajajñivān vṛṣā citreṣu nānadanna siṅhah. Vaiśvānarah pr̥thupājā 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.

वश्वानुरः पृत्था नाकुमारुहहिवस्पृष्टं भन्दमानः सुम-  
न्मधिः । स पूर्ववज्जनयञ्जन्तव धनं समानमज्मं पर्यति  
जागृविः ॥ १२ ॥

12. *Vaiśvānarah pratnathā nākamāruhad divas-  
pr̥ṣṭham bhandamānah sumanmabhiḥ. Sa pūrvavajjanayañjantave dhanam samānamaj-  
mām paryeti jāgṛvih.*

Vaishvanara, vital fire of life and immanent will, ancient and eternal, rises to paradisal 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 विप्रमुक्त्यमा यं दृध मातरिश्वा द्विवि  
त्यम् । तं चित्रयोम् हरिकशमीमह सुदीतिमग्निं सुविताय  
नव्यस ॥ १३ ॥

13. *Rtāvānam yajñiyam vipramukthyamā yam dadhe  
mātariśvā divi kṣayam. Tam citrayāmām hari-  
keśamīmahe sudītimagnim 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 यामि गिरं स्वदृशं कृतुं द्विवा राचनस्थामुषबुधम् ।  
अग्निं मूर्धानं द्विवा अपर्तिष्कुतं तमीमहु नमसा वाजिनं  
बृहत ॥ १४ ॥

14. *Sūcim na yāmanniṣiram svardṛśam ketum divo  
rocanasthām-uṣarbudham. Agnim mūrdhānām  
divo apratiṣkutam tamīmahe namasā vājinam  
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.

मन्दं हातारं शुचिमद्वयाविनं दमूनसमुक्ष्यं विश्वचर्षणिम ।  
रथं न चित्रं वपुषाय दशतं मनुहितं सदुमिदाय इमह ॥ १५ ॥

15. *Mandram hotāram śucimadvayāvinam damūna-samukthyam viśvacarṣanīm. Ratham na citram vapuṣāya darśatām manurhitām 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

*Vaishvanara Agni Devata, Vishvamitra Gathina Rshi*

वश्वान्नराय पृथुपाजसु विपा रत्ना विधन्त धरुणषु गातव ।  
अग्निहि दुवाँ अमृता दुवस्यत्यथा धर्माणि सुनता न  
दूषत ॥ १ ॥

1. *Vaiśvānarāya pr̥thupājase vipto ratnā vidhanta dharunēsu gātave. Agnirhi devān̄ amr̥to duva-syat�athā dharmāṇi sanatā na dūduṣat.*

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 दुर्स्म इयत् हाता निषत्ता मनुषः पुराहितः ।  
यं बृहन्तं परि भूषति द्युभिद्वभिर् गिरिषिता धिया-  
वसुः ॥ २ ॥

2. *Antardūto rodasī dasma īyate hotā niṣatto manuṣah purohitah. Kṣayam bṛhantam pari bhūṣati dyubhir-devebhīr-agnirisito dhīyāvasuh.*

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.

कृतुं यज्ञानां विदथस्य साधनं विपासा अग्निं महयन्त्  
चित्तिभिः । अपांसि यस्मि अधि सन्दधुगिरस्तस्मिन्त्सुमानि  
यजमान् आ चक ॥ ३ ॥

3. *Ketum yajñānām vidathasya sādhanam viprāso agnim mahayanta cittibhiḥ. Apānsi yasmīn-adhi samdadhur-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.

**पि॒ता य॒ज्ञाना॑मसु॒रा वि॒पश्चितां वि॒मानं॑मग्नि॒वयुनं च  
वा॒घतोम् । आ वि॒वशा रा॒दसी भूरि॒वपसा पुरुषि॒या भन्दत्  
धा॒मभिः क॒विः ॥ ४ ॥**

4. *Pitā yajñānāmasuro vipaścitāṁ vimānamagnir-vayunāṁ ca vāghatām. Ā viveśa rodasī bhūrivarpasā 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.

**चु॒न्दम्॑ग्निं चु॒न्दरथुं हरि॒वतं वश्वा॒नरमप्सु॒षदं स्व॒विदं ।  
वि॒गाहं तूर्णि॑ तवि॒षीभि॒रावृतं भूर्णि॑ दुवासे इह सु॒श्रियं  
दधुः ॥ ५ ॥**

5. *Candramagnim candraratham harivratam  
vaiśvānaram-apsuṣadām svarvidam. Vigāham  
rūrṇim taviṣibhir-āvṛtam bhūrṇim 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.

अग्निद्वधिभिमनुष्ठच जन्तुभिस्तन्वाना यज्ञं पुरुपशसं धिया ।  
रथीरन्तरीयत् साधदिष्टिभिजीरा दमूना अभिशास्ति-  
चातनः ॥ ६ ॥

6. *Agnir-devebhir-manusaśca jantubhis-tanvāno yajñam purupeśamāṁ dhiyā. 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.

अग्ने जरस्व स्वपत्य आयुन्यूजा पिन्वस्व समिष' दिदीहि  
नः । वयांसि जिन्व बृहतश्च जागृव उशिगद्वानामसि  
सुकर्तुविपाम ॥ ७ ॥

7. *Agne jarasva svapatya āyunyurjā pinvasva samiṣo didīhi nah. Vayāṁsi jinva bṛhataśca jāgṛva uśigdevānāmasi sukraturvipām.*

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.

**विश्पतिं यह्नमतिथिं नरः सदा यन्तारं धीनामुशिजं च  
वाघताम् । अध्वराणां चतनं जातवेदसुं पशंसन्ति नमसा  
जृतिभिर्वृथ ॥ ८ ॥**

8. *Viśpatim yahvamatithim narah sadā yantāram  
dhīnāmuśijam ca vāghatām. Adhvarāṇām ceta-  
nam jātavedasām pra śāṁsanti namasā jūtibhir-  
vṛdhe.*

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.

**विभावा दुवः सुरणः परिं तीरुग्रिबृभूव शवसा सुमदथः ।  
तस्य वृतानि भूरिपाषिणा वृयमुप भूषम् दम् आ  
सुवृक्तिभिः ॥ ९ ॥**

9. *Vibhāvā devaḥ suraṇaḥ pari kṣitiragnirbabhūva  
śavasā sumadrathah. Tasya vratāni bhūripoṣiṇo  
vayamupa bhūṣema dama ā suvṛktibhiḥ.*

Agni, lord resplendent 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.

वश्वानरं तत् धामान्या चक् यभिः स्वविदभवा विच ाण ।  
जात आपृणा भुवनानि रादसी अग्न ता विश्वा परिभूरसि  
त्मना ॥ १० ॥

10. *Vaiśvānara tava dhāmānyā cake yebhiḥ svarvidabhavo vicakṣāṇa. Jāta āprṇo bhuvanāni rodasi agne tā viśvā paribhūrasi 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.

वश्वानरस्य दुंसनाभ्या बृहदरिणादकः स्वप्स्ययो कृविः ।  
उभा पितरा महय जायताग्निद्यावापृथिवी भूरिरतसा ॥ ११ ॥

11. *Vaiśvānarasya dāmsanābhyo bṛhadariṇādakah svapasyayā kavīḥ. Ubhā pitarā mahayannajāyatāgnirdyāvāprthivī bhūriretasā.*

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*

समित्समित्सुमना बाध्यस्म शुचाशुचा सुमतिं रासि वस्वः ।  
आ दव दुवान्युजथाय वर् । सखा सखीन्त्सुमना य यग्र ॥ १ ॥

1. *Samitsamit sumanā bodhyasme śucāśucā sumatim rāsi vasvah. Ā deva devān yajathāya vakṣi sakha sakhiṇtsumanā yaksyagne.*

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 दुवासुस्त्रिरह ायजन्त दिवदिव वरुणा मित्रा अग्निः ।  
समं यज्ञं मधुमन्तं कृधी नस्तनूनपाद घृतयानिं विधन्तम ॥ २ ॥

2. *Yam devāsas-trirahannāyajante divadive varuno mitro agnih. Semam yajñam madhum-antam kṛdhī nastanūnapād ghṛtayonim 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 दीधितिवि॒श्ववारा जिगाति॑ हातौरमि॒ळः पथ॒मं यज॑ध्य ।  
अच्छा॒ नमा॒भिवृष्टभं॒ वृन्दध्य॒ स दुवान्य॒ ादिषि॒ता यजी॑-  
यान ॥ ३ ॥

*Pra dīdhitirviśvavārā jigāti hotāramiļah prathamām yajadhyai. Acchā namobhirvṛ-ṣabham 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.

ऊ॒ध्वा वां॒ गा॒तुराध्वरे॒ अ॒कायू॒ध्वा॒ शा॒चीषि॒ पस्थि॒ता॒ रजांसि॒ ।  
दि॒वा॒ वा॒ ना॒भा॒ न्य॒सादि॒ हा॒ता॒ स्तू॒णी॒महि॒ दु॒वव्य॒चा॒ वि॒  
ब॒हिः॒ ॥ ४ ॥

4. *Ūrdhvō vām gāturaadhvare akāryūrdhvā śocīṁsi  
prasthitā rajāṁsi. Divo vā nābhā nyasādi hotā  
strñīmahī 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.

सूम हृत्राणि मनसा वृणाना इन्वन्ता विश्वं पति य तृतने ।  
नृपश्चसा विदथर्षु प जाता अभीड़म् यज्ञं वि चरन्त  
पूर्वीः ॥ ५ ॥

5. *Sapta hotrāṇi manasā vṛṇānā invanto viśvam  
prati yannṛtena. Nrpeśaso vidathesu pra jātā  
abhimāṁ yajñam vi caranta pūrvīḥ.*

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 तन्वाऽविरूप ।  
यथा ना मित्रा वरुणा जुजाषदिन्द्रा मरुत्वाँ उत वा  
महाभिः ॥ ६ ॥

6. *Ā bhandamāne uṣasā upāke uta smayete tanvā  
virūpe. Yathā no mitro varuṇo jujoṣadindro maru-  
tvān̄ 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).

दद्व्या हातारा पथुमा न्यृज्ज सुस पृ गासः स्वधया मदन्ति ।  
ऋतं शंसन्त ऋतमित्त आहुरनु वृतं वृतपा दीध्यानाः ॥ ७ ॥

7. *Daivyā hotārā prathamā nyrañje sapta prkṣāsaḥ svadhayā madanti. Rtam śamsanta rtamit ta āhur-anu vratam vratapā dīdhyānāḥ.*

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 सुजाषा इळा दुवमनुष्यभिरुग्मिः ।  
सरस्वती सारस्वतभिरुवाक तिस्रा दुवीबुहिरदं सदन्तु ॥ ८ ॥

8. *Ā bhāratī bhāratībhīḥ sajoṣā iḷā devairmanuṣyebhiragnīḥ. Sarasvatī sārasvatebhīravāk tisro devīrbahiredaṁ 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.

त स्तुरीपमधं पाषयित्वा दवं त्वष्टवि रराणः स्यस्व । यता  
वीरः केमण्यः सुद ा युक्तगावा जायते दवकामः ॥ ९ ॥

9. *Tannasturīpamadha poṣayitnu deva tvaṣṭarvi  
rarāṇah syasva. Yato vīraḥ karmaṇyah sudakṣo  
yuktagrāvā jāyate devakāmāḥ.*

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.

वनस्प्त व सृजाप दवानश्चिह्निः शमिता सूदयाति । सदु  
हातो सृत्यतरा यजाति यथा दवानां जनिमानि वद ॥ १० ॥

10. *Vanaspatे'va srjopa devāagnirhavīḥ śamitā  
sūdayāti. Sedu hotā satyatara yajāti yathā  
devānāṁ 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 समिधाना अवाडिन्दण द्रवः सरथं तुरभिः ।  
ब्रह्मिन् आस्तामदितिः सुपुत्रा स्वाहा द्रवा अमृता माद-  
यन्ताम ॥ ११ ॥

11. *Ā yāhyagne samidhāno arvāṇindrena devaiḥ saratham turebhiḥ. Barhirna āstāmaditih 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*

पत्यग्निरुषसुशक्तिना बाधि विपः पद्मवीः कवीनाम ।  
पृथुपाजा दवयद्भिः समिद्वा पुद्वारा तमसा वह्निरावः ॥ १ ॥

1. *Pratyagniruṣasaścekitāno'bodhi viprah padavīḥ kavīnām. Prthupājā 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.

पद्मग्रिवावृथ स्तामभिगीभिः स्तातृणां नमस्य उक्थः ।  
पूर्वीऋतस्य सन्दूशशचकानः संदूता अद्यादुषसो विराक ॥ २ ॥

2. *Predvagnirvāvṛdhe stomebhiringīrbhiḥ stotṛṇām namasya ukthaiḥ. Pūrvīṛrtasya saṁdrśaścakānāḥ sam dūto adyauduṣaso 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.

अधीच्युग्मानुषीषु वि वृपां गभां मित्र ऋतन् साधन ।  
आ हयता यज्ञतः सान्वस्थादभूदु विप हव्या मती-  
नाम ॥ ३ ॥

3. *Adhāyyagnirmānuṣīṣu vikṣvapām garbho mitra rtena sādhan. Ā haryato yajataḥ sānvasthāda-bhūdu vipro havyo matīnām.*

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.

मि॒त्रा अ॒ग्निर्भ॑वति॒ यत्समिद्वा॒ मि॒त्रा हा॒ता॒ वरुणा॒ जा॒तवदा॒ः॑ ।  
मि॒त्रा अ॒ध्व॒युरि॒षिरा॒ दमू॒ना॒ मि॒त्रः॑ सि॒न्धू॒नामु॒त पव॑ता॒-  
नाम॑ ॥४॥

4. *Mitro agnirbhavati yat samiddho mitro hotā varuno jātavedāḥ. Mitro adhvaryuriṣiro damūnā mitrah sindhūnāmūta 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.

पा॒ति॑ पि॒यं॒ रि॒पा॑ अगं॒ पु॒दं॒ वः॑ पा॒ति॑ यु॒ह्वश्चरणं॒ सू॒यस्य॑ ।  
पा॒ति॑ ना॒भा॑ सु॒मशीषा॒णमु॒ग्निः॑ पा॒ति॑ दु॒वानामु॒पु॒माद-  
मृ॒ष्वः॑ ॥५॥

5. *Pāti priyam ripo agram padam veh pāti yahvaścaranam sūryasya. Pāti nābhā saptaśīrṣānamagnih pāti devānām-upamādam-ṛṣvah.*

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.

**ऋभुश्चक इड्यं चारु नाम विश्वानि द्रवा वयुनानि विद्वान् ।  
ससस्य चम' घृतवृत्पुदं वस्तदिद्ग्री रत्यपयुच्छन् ॥ ६ ॥**

6. *R̥bhuścakra īdyam cāru nāma viśvāni devo vayunāni vidvān. Sasasya carma ghṛtavat padam vestadidagnī raksatyaprayucchan.*

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 यानिम् ग्रिघृतवृत्तमस्थात पृथुपगाणमुशन्तमुशानः ।  
दीद्यानः शुचिं ऋष्वः पावकः पुनः पुनर्मातरा नव्यसी कः ॥ ७ ॥**

7. *Ā yonimagnirghṛtavantamasthāt pr̥thupragā-  
namuśantamuśānah. Dīdyānah śucirṛṣvah  
pāvakah punah punarmātarā navyasi kah.*

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 प्रस्वा घृतन् ।  
आपइव पवता शुभमाना उरुष्यदग्निः पित्रारुपस्थ ॥ ८ ॥

8. *Sadyo jāta oṣadhībhīrvavakṣe yadī vardhanti prasvo ghṛtena. Āpa iva pravatā śumbhamānā urusyadagnih 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 सुमिधा यह्वा अद्याद्वष्मिन्दिवा अधि नाभा  
पृथिव्याः । मित्रा अग्निरीडचा' मातृरिश्वा दूता  
व द्युजथाय दुवान ॥ ९ ॥

9. *Udu ṣṭutah samidhā yahvo adyaud varṣman divo  
adhi nābhā prthivyāḥ. Mitro agnirīḍyo mātari-  
śvā''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.

उदस्तम्भीत्सुमिधा नाकमृष्वाऽ गिभवतुत्तमा राचनानाम ।  
यदी भृगुभ्यः परि मातृरिश्वा गुहा सन्तं हव्यवाहं  
समीध ॥ १० ॥

10. *Udastambhit samidhā nākamṛṣvo'gnirbhava-nnuttamo rocanānām. Yadī bhṛgubhyah pari mātariśvā guhā santam havyavāham 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 गा: शश्वत्तमं हवमानाय साध ।  
स्या ऽः सूनुस्तनया विजावा ग्रु सा त सुमतिभूत्वस्म ॥ ११ ॥

11. *Ilāmagne purudamsāṁ sanim goḥ śaśvattamāṁ havamānāya sādha. Syānnah̄ sūnustanayo vijāvā'gne sā te sumatirbhūtvasmē.*

Agni, resplendent 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 मनुना वृच्यमाना दवदीचीं नयत दवयन्तः ।  
द्रि॒णा॑वाड वा॒जिनी पा॒च्यति हृविभरन्त्यग्रय घृताचीं ॥ १ ॥

1. *Pra kāravo mananā vacyamānā devādrīcīm nayata devayantah. Dakṣināvād vājinī prācyeti havirbharantyagnaye 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 ghrta 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 रिकथा अधु नु पयन्या ।  
द्रिवश्चिदग्र महिना पृथिव्या वृच्यन्तां तु वह्नयः सुस-  
जिह्वाः ॥ २ ॥

2. *Ā rodasī aprṇā jāyamāna uta pra rikthā adha nu prayajyo. Divaścidagne mahinā pṛthivyā vacyantām te vahnayah saptajihvāḥ.*

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 सादयन्तु दमाय ।  
यदी विशा मानुषीदव्यन्तीः पर्यस्वतीरीळत शुक-  
मचिः ॥ ३ ॥

3. *Dyauśca tvā prthivī yajñiyāso ni hotāram  
sādayante damāya. Yadī viśo mānuṣīrdevayan-  
tūḥ prayasvatīrlate śukramarcih.*

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.

महान्त्सधस्थ ध्रुव आ निषत्ता न्तद्यावा माहिन् हयमाणः ।  
आस्के सपत्नी अजर् अमृत्त सबदुधै उरुगायस्य धन् ॥ ४ ॥

4. *Mahāntsadhasthe dhruva ā niṣatto'ntardyāvā  
māhine haryamāṇah. 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.

व्रता तं अग्न महुता महानि तव कत्वा रादसी आ ततन्थ ।  
त्वं दूता अभवा जायमानस्त्वं नुता वृषभ चषणीनाम ॥ ५ ॥

5. *Vratā te agne mahato mahāni tava kratvā rodasi  
ā tatantha. Tvaṁ dūto abhavo jāyamānsvaṁ netā  
vr̥ṣabha 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 कृशिना याग्याभिघृतस्त्रुवा राहिता धुरि धिष्व ।  
अथा वह दुवान्दवु विश्वान्तस्वध्वरा कृणुहि जातवदः ॥ ६ ॥**

6. *Rtasya vā keśinā yogyābhirghṛtasnuvā rohitā  
dhuri dhiṣva. Athā vaha devān deva viśvā-  
ntsadvadhvarā kṛnuhi jātavedah.*

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.

**द्विविश्चिदा त रुचयन्त राका उषा विभातीरनु भासि पूर्वीः ।  
अपा यदग्न उशधग्वनषु हातुमन्दस्य पनयन्त दुवाः ॥ ७ ॥**

7. *Divaścidā te rucayanta rokā uṣo vibhātīranu  
bhāsi pūrvīḥ. Apo yadagna uśadhwaneṣu  
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.

उर् वा॒य अ॒न्तरि॑ । मर्दन्ति॒ दि॒वा॒ वा॒य रा॒च्न सन्ति॒ दु॒वाः ।  
ऊमा॑ वा॒य सु॒हवा॑सा॒ यज्ञत्रा॑ आयमि॒र रु॒थ्या॑ अग्न॑  
अश्वा॑ः ॥ ८ ॥

8. *Urau vā ye antarikṣe madanti divo vā ye rocane santi devāḥ. Umā 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.

एभिरग्नं सूरथं याह्यवाङ्नानारथं वा विभवा ह्यश्वा॑ः ।  
पत्नीवतस्त्रिंशतं त्री॑श्च दुवाननुष्वधमा वह मादयस्व ॥ ९ ॥

9. *Aibhiragne saratham yāhyarvān nānāratham vā vibhavo hyaśvāḥ. Patnīvatastrīmśatam trīmśca devananuṣvadhamā 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 वृथ गृणीतः ।  
पाची अध्वरव तस्थतुः सुमक्ते ऋतावरी ऋतजातस्य  
सत्य ॥ १० ॥

10. *Sa hotā yasya rodasī cidurvī yajñamīyajñamabhi vrdhe grṇītaḥ. Prāci adhvareva tasthatuh sumeke rtāvarī rtajātasya 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.

इलामग्ने पुरुदंसं सुनिं गाः शश्वत्तुमं हवमानाय साध ।  
स्या तः सूनुस्तनया विजावा ग्रु साते सुमतिभूत्वस्म ॥ ११ ॥

11. *Ilāmagne purudamśam sanim goḥ śaśvattamam havamānāya sādha. Syānnah sūnustanayo vijāvā'gne sā te sumatir-bhūtvasmē.*

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 सुम वाणीः ।  
परि ततो पितरा सं चरत् प सन्नात दीघमायुः पय १ ॥ १ ॥

1. *Pra ya āruḥ śitipr̄ṣṭhasya dhāserā mātarā viviśuh  
sapta vāñih. Parikṣitā pitarā sam carete pra  
sarsrātē 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 त्सा धनवा वृष्णा अश्वा दुवीरा तस्था मधुमद्वहन्तीः ।  
ऋतस्य त्वा सदसि मयन्तं पयका चरति वतनिं गाः ॥ २ ॥

2. *Divakṣaso dhenavo vṛṣṇo aśvā devīrā tasthau  
madhumad vahantīh. Rtasya tvā sadasi kṣema-  
yantam paryekā carati vartanīm gauh.*

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 भवन्ति: पतिश्चकित्वानयिविदयी-  
णाम । प नीलपृष्ठा अत्सस्य धासस्ता अवासयत्पुरुध-  
पतीकः ॥ ३ ॥

3. *Ā simarohat suyamā bhavantīḥ patiścikityān  
rayivid rayinām. Pra nīlapṛṣṭho atasasya dhāse-  
stā avāsayat purudhapratīkah.*

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 त्वाष्ट्रमूजयन्तीरज्युर्य स्तभूयमानं वहता वहन्ति ।  
व्यञ्जभिदद्युतानः सुधस्थ एकामिव रादसी आ विवश ॥ ४ ॥

4. *Mahi tvāṣṭramūrjayantīrajuryam stabhūyamā-  
nam vahato vahanti. Vyañgebhirdidytānah  
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 वृष्णा॑ अरुषस्य॑ शवमुत् ब्रुधनस्य॑ शासनं रणन्ति ।  
दिवारुचः सुरुचा॒ राचमाना॒ इळा॒ यषां॒ गणया॒ माहिना॒  
गीः ॥ ५ ॥

5. *Jānanti vṛṣṇo aruṣasya śevamuta bradhnasya  
śāsane raṇanti. Divorucaḥ suruco rocamānā  
ilā yeṣāṁ ganyā 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 प्रविदानु धारं महा महद्भ्यामनयन्त शूषम ।  
उ ग हु यत्र परि धानमक्तारनु स्वं धारं जरितुवत् ॥ ६ ॥

6. *Uto pitṛbhyāṁ pravidānu ghoṣāṁ maho maha-dbhyaṁ manayanta śūṣam. Uksā ha yatra pari dhānamaktoranu svām 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.

अध्ययुभिः पञ्चभिः सुप्रविपाः पियं र ान्त निहितं पदं  
वः । पाञ्चामदन्त्यु ाणा॑ अजुया द्रवा द्रवानामनु हि व्रता  
गुः ॥ ७ ॥

7. *Adhvaryubhiḥ pañcabhiḥ sapta viprāḥ priyam rakṣante nihitam padam 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 पथुमा न्यृज्ज सुस पृ गासः स्वधया मदन्ति ।  
ऋतं शंसन्त ऋतमित्त आहुरनु वतं वतपा दीध्यानाः ॥ ८ ॥

8. *Daivyā hotarā prathamā nyṛñje sapta prkṣāsaḥ svadhyā madanti. Ṛtam śāmsanta ṛtamit ta āhuranu vratam 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 मुह अत्याय पूबीवृष्णा चित्राय रुशमयः सुयामाः ।  
दव्या हातमन्दतरश्चिकित्वान्महा द्वानादसी एह वर्ति ॥ ९ ॥

9. *Vṛṣayante mahe atyāya pūrvīrvṛṣne citrāya raśmayah suyāmāḥ. Deva hotarmandrataraści-  
kitvān maho devān rodasī 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.

पृ अर्यजा दविणः सुवाचः सुकृतव उषसा रुवदूषुः । उता  
चिदग्र महिना पृथिव्या: कृतं चिदनः सं मुह दशस्य ॥ १० ॥

10. *Prksaprayajo draviṇah suvācaḥ suketava uṣaso  
revadūṣuh. Uto cidagne mahinā prthivyāḥ  
kṛtam cidenah sam mahe daśasya.*

Munificent yajakas, blest with wealth of energy, blissfully vocal and highly expressive, resplendent 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.

इळामग्र पुरुदसं सुनिं गा: शश्वत्तमं हवमानाय साध ।  
स्या ऽ: सूनुस्तनया विजावा ग्रु सा तं सुमतिभूत्वस्म ॥ ११ ॥

11. *Ilāmagne purudamśam sanim goh śaśvattamam  
havamānāya sādha. Syānnah sūnustanayo  
vijāvā'gne sā te sumatirbhūtvasmē.*

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 वनस्पत मधुना दव्यन ।  
यदूध्वस्तिष्ठ दविणह धत्ताद्यद्वा या मातुरस्या  
उपस्थ ॥ १ ॥

1. *Añjanti tvāmadhvare devayanto vanaspate madhunā daivyena. Yadūrdhvastiṣṭhā dravi-neha 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.

समिद्दस्य श्रयमाणः पुरस्ताद बह्व वन्वाना अजरं सुवीरम् ।  
आर अस्मदमतिं बाधमानु उच्छयस्व महृत साभगाय ॥ २ ॥

2. *Samiddhasya śrayamāṇah purastād brahma vanvāno ajaram suvīram. Āre asmadamatim bādhamaṇa 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 वर्षमन्पृथिव्या अधि ।  
सुमिती मीयमाना वचा' धा यज्ञवाहस ॥ ३ ॥

3. *Ucchrayasva vanaspate varṣman pr̄thivyā adhi.  
Sumitī miyamāno 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 सुवासा: परिवीत आग्रात्स उ श्रयोन्भवति जायमानः ।  
तं धीरासः कवयु उ त्यन्ति स्वाध्यारै मनसा दव्यन्तः ॥ ४ ॥

4. *Yuvā suvāsāḥ parivīta āgāt sa u śreyān bhavati  
jāyamānah. Tam dhīrāsaḥ kavaya unnayanti  
svādhyo manasā devayantah.*

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 अहां समय आ विदथ वधमानः ।  
पुनन्ति धीरा अपसा' मनीषा दव्या विपु उदियति  
वाचम ॥ ५ ॥

5. *Jāto jāyate sudinative ahnām samarya ā vidathe  
vardhamānah. 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 निमिष्युवनस्पत् स्वधीतिवा तृत ।  
त दुवासः स्वरवस्तस्थिवांसः पजावदस्म दिधिषन्तु  
रत्नम् ॥ ६ ॥

6. *Yān vo naro devayanto nimimyurvanaspate  
svadhitirvā tatakṣa. Te devāsaḥ svaravasta-  
sthivāṁsaḥ 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 ामि निमितासा चृतस्त्रुचः ।  
त ना व्यन्तु वार्यं दवत्रा त्रुसाधसः ॥ ७ ॥

7. *Ye vṛknāso adhi kṣami nimitāso yatasrucaḥ.  
Te no vyantu vāryam devatrā kṣetrasādhasah.*

Those who are exceptionally distinguished on the earth, masters of eternal and measured knowledge, devoted yajnics 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 रुदा वसवः सुनीथा द्यावा गामा पृथिवी अन्तर्मि तम् । सुजाषसा युज्ञमवन्तु द्रवा ऊर्ध्वं कृपवन्त्वध्वरस्य कृतुम् ॥ ८ ॥**

8. *Ādityā rudrā vasavaḥ sunīthā dyāvākṣāmā prthivī antarikṣam. Sajoṣaso yajñamavantu devā ūrdhvam 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 नु आगुः ।  
उ गीयमानाः कविभिः पुरस्ताह्वा द्रवानामपि यन्ति  
पाथः ॥ ९ ॥**

9. *Hamsā iva śreṇiśo yatānāḥ śukrā vasānāḥ svara-  
ravo na āguḥ. Unnīyamānāḥ kavibhiḥ purastā-  
ddevā devānāmapi yanti pāthah.*

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 च॒षाल॑वन्तुः स्वर॑वः  
पृथि॒व्याम । वा॒घद्विवा विहृव श्राष्टमाणा अ॒स्माँ अ॒वन्तु  
पृत्नाज्यषु ॥ १० ॥

10. *Śringāṇīvecchṛiṅgiṇām saṁ dadṛśre caṣālavan-tah svaravah pṛthivyām. Vāghadbhīrvā vihave śroṣamāṇā asmān̄ 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 श॒तवल्शा वि रा॒ह सु॒हस्रवल्शा वि व॒यं रुहम । यं  
त्वा॒मयं स्वधि॒तिस्तज्मानः पणि॒नाय महृत सा॒भगाय ॥ ११ ॥

11. *Vanaspatे śatavalśo vi roha sahasravalśā vi vayam̄ ruhema. Yam̄ tvāmayam̄ svadhittiste-jamānah prañināya 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 वृमह दुवं मतास ऊतय । अपां नपातं सुभगं  
सुदीदिति सुपतूतिमन्हसम ॥ १ ॥

1. *Sakhāyastvā vavṛmahe devam̄ martāsa ūtaye. Apām̄ napatam̄ subhagam̄ sudiditim̄ supratūrtimanehasam.*

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 यन्मातृरज्ञग् पः ।  
न तत्त अग्ने प्रमृष्टे निवत्नं यद दूर सहाभवः ॥ २ ॥

2. *Kāyamāno vanā tvam̄ yanmātṛrajagnapah. Na tat te agne pramṛṣe nivartanam̄ yad dure sanni-hābhavaḥ.*

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.

अति तृष्णं वर्वथाथव सुमना असि ।  
पपन्य यन्ति पयन्य आसत् यषां सुख्य असि श्रितः ॥ ३ ॥

3. *Ati ṭṛṣṭam vavakṣithāthaiva sumanā asi. Pra-prānye yanti paryanya āsate yeśāṁ 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.

**द्रुयिवांसुमति स्त्रिधः शश्वतीरति सुश्चतः । अन्वीमविन्द-  
तिचिरासा अदुहा प्सु सिंहमिव श्रितम् ॥ ४ ॥**

4. *Īyivāṁsamati sridhah 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 तिराहितम् । एनं नयन्मातृश्वा  
परावता द्रवभ्या मध्यितं परि ॥ ५ ॥**

5. *Sasṛvāṁsamiva tmanā'gnimitthā tirohitam. Enam  
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 मर्ता अगृभ्नत द्वव्याहन । विश्वान्यद्यज्ञाँ  
अभिपासि मानुष तव कत्वा यविष्ठ्य ॥ ६ ॥

6. *Tam tvā martā agrbhñata devebhyo havyavāhana.  
Viśvān yad yajñān 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 तवं दुःसना पाकाय चिच्छदयति ।  
त्वां यद्ग्रे पशवः समासत् समिद्धमपिशवर ॥ ७ ॥

7. *Tad bhadram tava daṁsana pākāya cicchadayati.  
Tvām yadagne paśavaḥ samāsate samiddham-  
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 जुहता स्वध्वरं शीरं पावकशोचिषम ।  
आशुं दूतमजिरं प्रत्नमीड्यं श्रुष्टी दुवं संपयत ॥ ८ ॥

8. *Ā juhotā svadhvaram śīram pāvakaśociṣam. Āśum  
dūtamajiram pratnamīdyam śrusṭī devam 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 शुता त्री सुहस्राण्यग्निं त्रिंशच्च दुवा नवं चासपयन ।  
आ न्धूतरस्तृणन्बुहिरस्मा आदिद्वातारं न्यसादयन्त ॥ ९ ॥

1. *Trīṇi śatā trī sahasrānyagnim trimśacca devā nava cāsaparyan. Aukṣan gṛtairastrāṇan barhirasmā ādiddhotāram nyasādayanta.*

Three hundred, three thousand, thirty, and nine Devas, principles of nature, serve this Agni. They sprinkle it with ghrta, 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 सुमार्जं चषणीनाम ।  
दुवं मतास इन्धत् समध्वर ॥ १ ॥

1. *Tvāmagine manīṣināḥ samrājam carṣaṇīnām. Devam 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 यज्ञबृत्विजमग्ने हातारमीळत ।  
गापा ऋतस्य दीदिहि स्व दर्म ॥ २ ॥

2. *Tvām yajñeṣvṛtvijamagne hotāramīlate.  
Gopā ṛtasya dīdihि 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 घा यस्तु ददाशति सुमिधा जातवदस ।  
सा अंग धन्त सुवीर्य स पुष्यति ॥ 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 कुतुरध्वराणामशिदुवभिरा गमत ।  
अञ्जानः सुम हातृभिरुविष्मत ॥ ४ ॥

4. *Sa keturadhvarāñāmagnirdevebhīrā gamat.  
Añjānah sapta hotrbhirhavīṣmate.*

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 हात्र पूर्व्यं वचा ग्रय भरता बृहत ।  
विपां ज्यातींषि बिभत् न वृधसे ॥ ५ ॥

5. *Pra hotre pūrvyam vaco 'gnaye bharatā brhat.  
Vipām 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.

अग्निं वैधन्तु ना गिरा यता जायते उक्थ्यः ।  
मह वाजायु दविणाय दशुतः ॥ 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.

अग्नं यजिष्ठा अध्वर दुवान्दवयुत यज ।  
हाता मन्दा वि राजस्यति स्त्रिधः ॥ ७ ॥

7. *Agne yajiṣṭho adhvare 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 द्युमद्स्म सुवीयंम ।  
भवा स्तातृभ्या अन्तमः स्वस्तये ॥ ८ ॥

8. *Sa nah pāvaka dīdihि dyumadasme suvīryam.  
Bhavā stotrbhyo antamah 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 विप्रा विपन्न्यवा जागृत्वांसः समिन्धत ।  
हृव्यवाहुमर्त्यं सहावृध्म ॥ ९ ॥

9. *Tam tvā viprā vipanyavo jāgrvāṁsaḥ samin-dhate. Havyavāhamamartyam 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 vicarṣanīh.  
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 हृव्यवाळमत्य उशिगदूतश्चनाहितः ।  
अग्निधिया समृण्वति ॥ २ ॥

2. *Sa havyavālamartya uśigdūtaścanohitah.  
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 क्रतुयज्ञस्य पूर्व्यः ।  
अर्थं ह्यस्य तुरणी ॥ ३ ॥

3. *Agnirdhiyā sa cetati keturyajñasya pūrvyah.  
Artham hyasya tarani.*

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 द्रवा अकृष्णवत ॥ 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.

अदौभ्यः पुरएता विशामग्निमानुषीणाम ।  
तूणी रथः सदा नवः ॥ ५ ॥

5. *Adābhyaḥ pura etā viśamagnirmānuṣīṇām.  
Turnī rathah 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 ।  
अग्निस्तुविश्रवस्तमः ॥ ६ ॥

6. *Sāhvān viśvā abhiyujah kraturdevānāmamṛktah.  
Agnistuviśravastamah.*

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 प्रयांसि वाहसा दाश्वाँ अश्नाति मत्यः ।  
त्यं पावकशाच्चिषः ॥ ७ ॥

7. *Abhi prayāmsi vāhasā dāśvāñ aśnoti martyah.  
Kṣayam pāvakaśociṣah.*

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 सुधिताग्नरश्याम मन्मभिः ।  
विपासा जातवदसः ॥ ८ ॥**

8. *Pari viśvāni sudhitāgneraśyāma manmabhiḥ.  
Viprāso jātavedasah.*

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.

**अग्ने विश्वानि वाया वाजषु सनिषामह ।  
त्व द्रवासं एरिर ॥ ९ ॥**

9. *Agne viśvāni vāryā 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 सृतम् ॥ २ ॥

2. *Indrāgnī jarituh sacā yajño jigāti cetanah.  
Ayā pātamimam sutam.*

Indra, lord of wealth and power, Agni, lord of light and knowledge, friends of the suppliant 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 कविच्छदा यज्ञस्य जृत्या वृण ।  
ता सामस्यह तृप्ताम् ॥ 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 सुजित्वानापराजिता ।  
इन्द्राग्नी वाजसातमा ॥ ४ ॥

4. *Tośā vṛtrahaṇā huve sajītvānāparājītā.  
Indrāgnī vājasātama.*

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 वामचन्त्युक्थिना॑ नीथा॒विदा॑ जरितारः ।  
इन्दौग्री इष् आ वृण ॥ ५ ॥

5. *Pra vāmarcantyukthino nīthāvido jaritārah.  
Indrāgnī iṣa ā vr̄ne.*

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.

इन्दौग्री नवति॑ पुरा॒ दासपत्नीरधूनुतम ।  
साकमकन्॒ कमणा॑ ॥ ६ ॥

6. *Indrāgnī navatim 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.

इन्दौग्री अपसूस्पयुप प यन्ति॑ धीतयः ।  
ऋतस्य पथ्याऽ॑ अनु॑ ॥ ७ ॥

7. *Indrāgnī apasasparyupa pra yanti dhītayah.  
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 सृधस्थानि पर्यांसि च ।  
युवारसूर्यं हितम् ॥ ८ ॥

8. *Indrāgnī taviṣāṇi vāṁ sadhasthāni prayāṁsi ca.  
Yuvoraptūryāṁ 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 राचृना द्रिवः परि वाजेषु भूषथः ।  
तद्वां चति प वीर्यम् ॥ ९ ॥

9. *Indrāgnī rocanā divah pari vājeṣu bhūṣathah.  
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 द्रवायाग्रय बहिष्ठमचास्म ।  
गमद्ववभिरा स ना यजिष्ठा ब्रह्मिरा सदत ॥ १ ॥

1. *Pra vo devāyāgnaye barhiṣṭhamarcāsmai.  
Gamad devebhīrā 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 िं सचन्त ऊतयः ।  
हविष्मन्तुस्तमीळत् तं सनिष्वन्ता वैस ॥ २ ॥

2. *Rtāvā yasya rodasī dakṣam̄ sacanta ūtayah.  
Havismantas-tamīlate tam̄ sanisyanto'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 विप्र एषां स यज्ञानामथा हि षः ।  
अग्निं तं वा दुवस्यत् दाता या वनिता मधम ॥ ३ ॥

3. *Sa yantā vipra eṣām̄ sa yajñānāmathā hi ṣah.  
Agnim̄ tam̄ 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 शमाणि वीतय ग्निर्यच्छतु शन्तमा ।  
यतानः पुष्णवद्वसु दिवि तिभ्या अप्स्वा ॥ ४ ॥

4. *Sa nah śarmāṇi vītaye'gniryacchatu śamtamā.  
Yato nah pruṣṇavad 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.

दीदिवांसुमपूर्व्यं वस्वीभिरस्य धीतिभिः ।  
ऋक्वाणा अग्निमिन्धत् हातारं विश्पतिं विशाम ॥ ५ ॥

5. *Dīdivāṁsam-apūrvyam vasvībhirasya dhītibhiḥ.  
R̥kvāṇo agnim-indhate hotāram viśpatim 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 बह्नि विष उक्थषु दवृहूतमः ।  
शं नः शाचा मुरुद वृथा ग्रे सहस्रसातमः ॥ ६ ॥

6. *Uta no brahmannaviṣa uktheṣu devahūtamah.  
Śam no śocā marudvrdho 'gne sahasrasātamah.*

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 ।  
द्युमदंग्र सुवीर्यं वषिष्ठमनुप्रातम ॥ ७ ॥

7. *Nū no rāsva sahasravat tokavat puṣṭimad vasu.  
Dyumatagne suvīryam 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 मून्दा विदथान्यस्थात्सत्या यज्वा कवितमः स  
वधाः । विद्युदथः सहस्रपुत्रा अग्निः शाचिष्कशः पृथिव्यां  
पाजा अश्रत ॥ १ ॥

1. *Ā hotā mandro vidathānyasthāt satyo yajvā kavitamah sa vedhāḥ. Vidyudrathāḥ sahasrputro agnih śociṣkeśah 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 नमृतक्तिं जुषस्व ऋतावस्तुभ्यं चतत सहस्वः ।  
विद्वाँ आ वर्ता विदुषा नि षत्सि मध्य आ ब्रह्मरूतय  
यजत्र ॥ २ ॥

2. *Ayāmi te namauktīṁ juṣasva ṛtāvastubhyāṁ cetate sahasvah. Vidvān 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.

द्रवतां त उषसा वाजयन्ती अग्ने वातस्य पथ्याभिरच्छ।  
यत्सीमञ्जन्ति पूर्व्य हविभिरा वन्धुरव तस्थतुदुराण ॥ ३ ॥

3. *Dravatām ta uṣasā vājayantī agne vātasya  
pathyābhiračcha. Yat sīmañjanti pūrvyam havir-  
bhira bandhureva tasthaturdurone.*

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 सहस्रा गृ विश्व मरुतः सुमन्मचन ।  
यच्छुचिषा सहस्रपुत्र तिष्ठ अभि फ्रतीः पथयन्त्पूर्या  
नृ ॥ ४ ॥

4. *Mitraśca tubhyam varuṇah sahasvo'gne viśve  
marutah sumnamarcan. Yacchociṣā saha-  
sasputra tiṣṭhā abhi kṣitih prathayantsūryo nṛn.*

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.

वृयं तं अद्य ररिमा हि काममुत्तानहस्ता नमसापसद्य ।  
यजिष्ठन् मनसा यर्ता द्रवानस्त्रधता मन्मना विपा अग्न ॥ ५ ॥

5. *Vayam te adya rarimā hi kāmam-uttānahastā namasopasadya. Yajiṣṭhena manasā yakṣi devā-nasredhatā 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.

त्वद्विद्धि पुत्र सहसा वि पूर्वीद्रवस्य यन्त्यूतया वि वाजाः ।  
त्वं दृहि सहस्रिणं रुयिं ना दाघण वचसा सुत्यमग्न ॥ ६ ॥

6. *Tvaddhi putra sahaso vi pūrvīrdevasya yantyūtayo vi vājāḥ. Tvam dehi sahasriṇām rayim no 'droghenā 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.

तुभ्यं द । कविकर्ता यानीमा दक्ष मर्तासा अध्वर अकर्म ।  
त्वं विश्वस्य सुरथस्य बाधि सर्वं तदग्न अमृत स्वदुह ॥ ७ ॥

7. *Tubhyam dakṣa kavikrato yānīmā deva martāso adhvare akarma. Tvam viśvasya surathasya bodhi sarvam 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 Katya Rshi*

वि पाजसा पृथुना शाशुचान् बाधस्व द्विषा र ासा  
अमीवाः । सुशर्मणा बृहतः शर्मणि स्यामग्रहं सुहवस्य  
पर्णीता ॥ १ ॥

1. *Vi pājasā pṛthunā śośucāno bādhasva dviṣo  
rakṣaso amīvāḥ. Suśarmaṇo bṛhataḥ śarmaṇi  
syāmagneraham suhavasya pranītai.*

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 अग्ने तन्वा सुजात ॥ २ ॥

2. *Tvam no asyā uṣaso vyuṣṭau tvam sūra udite bodhi  
gopāḥ. Janmeva nityam tanayam jusasva stomam  
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 ना वृषभानु पूर्वीः कृष्णास्वग्र अरुषा वि भाहि ।  
वसा नषि च पषि चात्यंहः कृधी ना राय उशिजा  
यविष्ट ॥ ३ ॥

3. *Tvam nṛcakṣā vṛṣabhaṇu pūrvīḥ kṛṣṇāsvagne  
aruṣo vi bhāhi. Vaso neśi ca parṣi cātyaṅhah  
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 अग्न वृषभा दिदीहि पुरा विश्वाः साभगा  
संजिगीवान् । यज्ञस्य नृता पथमस्य पायाजातवदा बृहतः  
सुपणीत ॥ ४ ॥

4. *Aṣālho agne vṛṣabho didīhi puro viśvāḥ saubhagā  
samjigīvān. Yajñasya netā pratha-masya pāyor-  
jātavedo bṛhatāḥ 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.

अच्छिदा शार्म जरितः पुरुणि द्रवाँ अच्छु दीद्यानः सुमधाः ।  
रथा न सस्निरभि वर्ति वाजुमग्र त्वं रादसी नः सुमके ॥ ५ ॥

5. *Acchidrā śarma jaritah purūṇi devān acchā  
dīdyānah sumedhāh. Ratho na sasnirabhi vakṣi  
vājāmagne tvam̄ rodasī nah 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 वाजुनग्र त्वं रादसी नः सुदाधै ।  
द्रवभिदव सुरुचा रुचाना मा ना मतस्य दुमतिः परि  
ष्टात ॥ ६ ॥

6. *Pra pīpaya vṛṣabha jinva vājānagne tvam̄ rodasī  
nah sudoghe. Devebhīrdeva 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.

इळौमग्र पुरुदंसं सुनिं गा: शश्वत्तमं हवमानाय साध ।  
स्या ऽः सूनुस्तनया विजावा ग्रु सा तं सुमतिभूत्वस्म ॥ ७ ॥

7. *Ilāmagne purudamśam sanim goḥ śaśvattamam  
havamānāya sādha. Syānnah sūnustanayo vijā-  
vā'gne sā te sumatir-bhūtvasmē.*

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 Katya Rshi*

अथमग्निः सुवीद्यस्यश महः साभगस्य ।  
राय इश्वपत्यस्य गामत् इश्वर्त्रहथानाम ॥ १ ॥

1. *Ayamagnih suvīryasyeśe mahah saubhagasya.  
Rāya īśe svapatyasya gomata īśe vr̄traha-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 सश्चता॑ वृधं यस्मिनायः शवृधासः ।  
अभि॒ य सन्ति॑ पृतनासु॒ दूद्ध्या॑ विश्वाहा॑ शत्रुमादुभुः ॥ २ ॥

2. *Imam naro marutah saścatā vṛdham yasmin rāyah śevṛdhāsah. Abhi ye santi pṛtanāsu duḍhyo viśvāhā śatrumadabhuḥ.*

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 शिशीहि॑ मीद्ध॑ अग्ने॒ सुवीयस्य॑ ।  
तुविद्युम्न॑ वर्षिष्ठस्य॑ पूजावता॑ नमी॑वस्य॑ शुष्मिणः ॥ ३ ॥

3. *Sa tvam no rāyah śiśīhi mīdhvo agne suvīryasya. Tuvidyumna varṣiṣṭhasya prajāvato'namīvasya śuṣmīṇah.*

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.

चक्रिया॑ विश्वा॑ भुवनाभि॑ सासु॑हिश्चक्रिदुवष्वा॑ दुवः॑ ।  
आ॑ दुवषु॑ यतत्॑ आ॑ सुवीय॑ आ॑ शंस॑ उत॑ नृणाम॑ ॥ ४ ॥

4. *Cakriryo viśvā bhuvanābhi sāsahiścakrirdeveśvā duvaḥ. Ā deveṣu yatata ā suvīrya ā śamsa uta nrñām.*

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 ना॑ अग्न॒ मतय॑ मावीरताय॑ रीरधः॑ । मागात॑य॑ सहस्रपुत्र॑  
मा निद॑ प॒ द्वषांस्या॑ कृधि॑ ॥५॥

5. *Mā no agne'mataye māvīratāyai rīradhah.  
Māgotāyai sahasasputra mā nide'pa dvesāṁsyā  
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.

शग्धि॑ वाजस्य॑ सुभग॑ प॒जावता॑ ग्र॑ बृहता॑ अध्वर॑ ।  
सं॑ राया॑ भूयसा॑ सृज॑ मयाभुना॑ तुविद्युम्न॑ यशस्वता॑ ॥६॥

6. *Śagdhi vājasya subhaga prajāvato 'gne bṛhato  
adhvare. Sam rāyā bhūyasā srja 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 धर्मा समक्तुभिरज्यत विश्ववारः ।  
शचिष्कशा घृतनिणिक्पावुकः सुयज्ञा अग्नियजथाय  
द्वावान् ॥ १ ॥

1. *Samidhyamānah prathamānu dharmā samaktubhirajyate viśvavārah. Śociṣkeśo ghṛtanirṇik pāva kah 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 ghrta-light, splendid metaphor of yajna, it rises as a clarion call to the divine bounties of Nature.

यथायजा हृत्रमग्ने पृथिव्या यथा दिवा जातवदश्चिकित्वान् । एवानन् हृविषा यो द्वावान्मनुष्वद्युज्ञं प तिरममद्य ॥ २ ॥

2. *Yathāyajo hotramagne pṛthivyā yathā divo jātavedaścikityān. Evānena havisā yakṣi devān manusvad 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.

त्रीण्यायूर्षि तव जातवदस्तिस्व आजानीरुषसस्त अग्नः ।  
ताभिर्दुवानामवा॑ यक्षि विद्वानथा॑ भव यजमानाय शं  
या॒ः ॥ ३ ॥

3. *Trīnyāyūr̥ṣi tava jātavedastisra ājānīruṣasaste agne. Tabhir-devānām-avo yakṣi vidvān-athā bhava yajamānāya śāṁ yoh.*

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.

अशिं सुदीतिं सुदृशं गृणन्ता॑ नमस्यामस्त्वडयं जातवदः ।  
त्वा॑ दृतमरुतिं हव्यवाहं दुवा॑ अकृपवामृतस्य नाभिम ॥ ४ ॥

4. *Agnim sudītim sudrśam gṛṇanto namasyā-mastveddyam jātavedah. Tvām dūtamaratim havyavāham devā akṛṇvannamṛtasya 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.

यस्त्वद्धाता पूर्वा' अग्ने यजीयान्द्विता च सत्ता स्वधया च  
शंभुः । तस्यानु धम् प यजा चिकित्वा थो ना धा अध्वरं  
द्ववीता ॥ ५ ॥

5. *Yastvaddhotā pūrvo agne yajīyān dvitā ca sattā svadhayā ca śambhuḥ. Tasyānu dharma pra yajā cikitvo 'thā no dhā adhvaram devavītai.*

O primeval fire, Agni, creative vitality of Prakrti, 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 vedi 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 अग्ने सुमना उपता सखेव सख्ये पितरेव साधुः ।  
पुरुद्भुहा हि कृतया जनानां पति पतीचीदहतादरातीः ॥ १ ॥

1. *Bhavā no agne sumanā upetau sakheva sakhye pitareva sādhuḥ. Purudruho hi kṣitayo 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 ते तिष्ठन्तामजरा अयासः ॥ २ ॥

2. *Tapo svagne antarāñ amitrāñ tapā śamsamaruṣah 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.

इधमनाग्रु इच्छमाना धृतनं जुहामि हृव्यं तरस् बलाय ।  
यावदीश् ब्रह्मणा वन्दमान इमां धियं शतसयाय  
द्वीम ॥ ३ ॥

3. *Idhmenāgna icchamāno ghṛtena juhomī havyam tarase balāya. Yāvadīśe brahmaṇā vandamānai-mām dhiyam 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 ghrta, 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.

उच्छुचिषा सहसस्पुत्र स्तुता बृहद्वयः शशमानषु धहि । रवदग्न  
विश्वामित्रषु शं याममृज्मा ते तन्वं॑ भूरि कृत्वः ॥ ४ ॥

4. *Ucchociṣā sahasasputra stuto brhad vayaḥ  
śaśamāneṣu dhehi. Revadagne viśvāmitreṣu śām  
yor-marmṛjma te tanvam 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 सुसनितधनानां स घदग्न भवसि यत्समिद्धः ।  
स्तातुदुराण सुभगस्य रवत्सृपा करस्त्रा दधिष्व वपूषि ॥ ५ ॥

5. *Krdhi ratnam susanitar-dhanānām sa ghedagine  
bhavasi yat samiddhaḥ. Stoturduroṇe subhagasya  
revat srprā karasnā dadhiṣe vapūṁsi.*

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 मियधु गृत्सं कविं विश्वविदुमप्मूरप् ।  
स ना य द्ववताता यजीयानाय वाजाय वनत मधानि ॥ १ ॥

1. *Agnim hotāram pra vṛne miyedhe grtsam kavim 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 अग्ने हृविष्टतीमियम्यच्छा सुद्युम्नां रातिनीं घृताचीम ।  
पद्फि णिद्वतातिमुराणः सं रातिभिवसुभियज्ञमश्रत ॥ २ ॥

2. *Pra te agne haviṣmatīmiyacchā sudyum-nām rātinīm gṛtācīm. Pradakṣinid devatātim-urāṇah saṁ 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 । स्वपुत्यस्य शि ाः ।  
अग्ने राया नृतमस्य पभूता भूयाम त सुष्टुतयश्च वस्वः ॥ ३ ॥

3. *Sa tejīyasā manasā tvota uta śikṣa svapatyasya śikṣoh. Agne rāyo nṛtamasya prabhūtau bhū-yāma te suṣṭutayaśca vasvah.*

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 दंधिर अनीका ग्रु दुवस्य यज्यवा जनासः ।  
स आ वह दुवतातिं यविष्टु शधा यदुद्य दिव्यं यजासि ॥ ४ ॥

4. *Bhūrīṇi hi tve dadhire anīkā'gne devasya yajyavo janāsaḥ. Sa ā vaha devatātīm yaviṣṭha śardho yadadya divyam 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 हातारमनजन्मियध्न निषादयन्ता यजथाय द्वाः ।  
स त्वं ना अग्ने वितह बाध्यधि श्रवांसि धहि नस्तुनूषु ॥ ५ ॥

6. *Yat tvā hotāramanajan miyedhe niṣādayanto yajathāya devāḥ. Sa tvām no agne' viteha bodhyādhi śravāṁsi 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 हवत् वह्निरुक्त्थः ।  
सुज्यातिषा नः शृण्वन्तु द्रवाः सजाषसा अध्वरं  
वावशानाः ॥ १ ॥

1. *Agnimuṣasamaśvinā dadhikrāṁ vyuṣṭiṣu havate vahnirukthaiḥ. Suṣyotiṣo nah śṛṇvantu devāḥ sajōṣaso 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.

अग्ने त्री त् वाजिना त्री षधस्था तिस्वस्ति जिह्वा ऋतजात  
पूर्वीः । तिस्व उ त् तुन्वा द्रववातास्ताभिनः पाहि गिरा  
अपयुच्छन् ॥ २ ॥

2. *Agne trī te vājinā trī sadhasthā tisraste jihvā rtajāta pūrvīh. Tisra u te tanvo devavātāstābhira-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.

अग्ने भूरीणि तवं जातवदा दवं स्वधावा मृतस्य नामं ।  
याशच्च माया मायिनां विश्वमिन्व त्वं पूर्वीः सन्दुधुः  
पृष्ठबन्धा ॥ ३ ॥

3. *Agne bhūrīṇi tava jātavedo deva svadhāvo'-mṛtasya nāma. Yāśca māyā māyināṁ viśvam-invatē pūrvīḥ saṁdadhuḥ prṣṭabandho.*

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.

अग्निनाम् भगवत् तीनां द्वीनां द्रुवं क्रृतुपा क्रृतावा ।  
स वृत्रहा सुनयो विश्ववदाः पषद्विश्वाति दुरिता गृणन्तम् ॥ ४ ॥

4. *Agnirnetā bhaga iva kṣitīnāṁ daivīnāṁ deva rtupā rtāvā. Sa vṛtrahā sanayo viśvavedāḥ parṣad viśvāti duritā 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.

द्रुधिकामग्निमुषसं च द्रुवीं बृहस्पतिं सवितारं च द्रुवम् ।  
अश्विना मित्रावरुणा भगं च वसूनुदाँ आदित्याँ इह हुव ॥ ५ ॥

5. *Dadhikrām-agnim-uṣasam ca devīm bṛhaspatim  
savitāram ca devam. Aśvinā mitrāvaraṇā bhagam  
ca vasūn rudrān ādityān 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*

इमं ना यज्ञमृतषु धर्मीमा हृव्या जातवद् जुषस्व । स्ताका-  
नामग्रु मदसा घृतस्य हातः पाशानं पथ्रमा निषद्य ॥ १ ॥

1. *Imam no yajñamamṛteṣu dhehīmā havyā jātavedo  
juṣasva. Stokānāmagne medaso ghṛtasya hotah  
prāśāna prathamo 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 शचातन्ति मदसः ।  
स्वधर्मन्दववीतयु श्रष्टं ना धहि वायम् ॥ २ ॥

2. *Ghṛtavantah pāvaka te stokāḥ ścotanti medasah.  
Svadharman 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. *Tubhyam stokā ghṛtaścuto'gne viprāya santya.  
Rṣih śreṣṭah 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 शचातन्त्यधिगा शचीवः स्ताकासा अग्ने मदसा घृतस्य ।  
कविशस्ता बृहता भानुनागा हृव्या जुषस्व मधिर ॥ ४ ॥

4. *Tubhyam ścotantyadhrigo śacīvaḥ stokāso agne  
medaso ghṛtasya. Kaviśasto bṛhatā bhānunāgā  
havyā juśasva 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 मदु उद्धृतं पत वयं ददामह । श्चातन्ति  
त वसा स्त्राका अधि त्वचि पति तान्दवुशा विहि ॥ ५ ॥

5. *Ojishtham te madhyato meda udbhrtam pra te vayam dadamahe. Šcotanti te vaso stokā adhitvaci 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 अग्नियस्मिन्त्सामुमिन्दः सुतं दुध जुठरं वावशानः ।  
सुहृस्त्रिणं वाजुमत्यं न सप्ति सस्वान्त्सन्तूयस जातवदः ॥ १ ॥

1. *Ayam so agniryasmint somamindrah sutam dadhe jathare vavaśānah. Sahasriṇam vājamatyam na saptim sasavāntsantstūyase jātavedah.*

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.

अग्ने यत्ते दिवि वर्चः पृथिव्यां यद षधीष्वप्स्वा यजत्र ।  
यनान्तरि मुवातुतन्थं त्वेषः स भानुरण्वा नृच गाः ॥ २ ॥

2. *Agne yat te divi varcaḥ prthivyāṁ yadoṣadhi-ṣvapsvā yajatra. Yanāntarikṣamurvātatantha tveṣah sa bhānuraraṇavo 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.

अग्ने दिवा अणमच्छा जिगास्यच्छा द्रवाँ ऊचिषु धिष्या-य । या रात्र्वन पुरस्तात्सूयस्य याश्चावस्तादुपतिष्ठन्त् आपः ॥ ३ ॥

3. *Agne divo arṇamacchā jigāsyacchā devāñ ūciṣe dhiṣnyā ye. Yā rocane parastāt sūryasya yāścā-vastād-upatiṣṭhanta āpah.*

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.

पुरीष्यासा अग्नयः पावणभिः सुजाषसः ।

जुषन्तां यज्ञमदुहा॑ नमीवा इषा॑ मही॑ः ॥ ४ ॥

4. *Purīṣyāso agnayaḥ prāvaṇebhiḥ sajoṣasah.  
Juṣantāṁ yajñamadruho’namīvā 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.

इक्लोमग्र पुरुदंसं सुनिं गा॑ः शश्वत्तु॒मं हवमानाय साध ।

स्या॑ ऽः सूनुस्तनया॑ विजावा॑ ग्रु॑ सा॑ तं सुमृतिभूत्वस्म ॥ ५ ॥

5. *Ilāmagne purudam̄sam̄ sanim̄ goh̄ śaśvattam̄am̄ havamānāya sādha. Syānnah̄ sūnustanayo vijāvā॑'gne sā te sumatirbhūtvasme.*

Agni, bless the suppliant 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*

निर्मथितः सुधित् आ सुधस्थ युवा॑ कविरध्वरस्य पण्ता॑ ।

जूयत्स्वग्निरजरा॑ वन्ष्वत्रा॑ दध अमृतं जातवदाः ॥ १ ॥

1. *Nirmathitah sudhita ā sadhasthe yuvā kavira-dhvarasya pranetā. Jūryatsvagnirajaro vane-ṣvatrā dadhe amṛtam̄ 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 रवदग्निं द्रवश्रेवा द्रववातः सुद ईम ।

अग्ने वि पश्य बृहताभि रायषां ना नुता भवतादनु द्यून ॥ २ ॥

2. *Amanthiṣṭāṁ bhāratā revadagnim devaśravā devavātah sudaksam. Agne vi paśya brhatābhi rāyeśāṁ 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 क्षिपः पूर्व्यं सीमजीजनन्त्सुजातं मातृषु प्रियम ।

अग्निं स्तुहि दववातं दवश्रवा या जनानामसद्वृशी ॥ ३ ॥

3. *Daśa kṣipah pūrvyam sīmajījanantsujātām mātṛṣu priyam. Agnim stuhi daivavātām devaśravo yo janānāmasad vaṣī.*

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 दधु वरु आ पृथिव्या इळायास्पद सुदिनत्वं अह्नाम ।  
दृषद्वत्यां मानुष आपयायां सरस्वत्यां रवदग्न दिदीहि ॥ ४ ॥

4. *Ni tvā dadhe vara ā prthivyā ilāyāspade sudinatve ahnām. Drṣadvatyāṁ mānuṣa āpayāyāṁ sarasvatyāṁ 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 सुनिं गा: शश्वत्तमं हवमानाय साध ।  
स्या ऽः सूनुस्तनया विजावा ग्रु सा ते सुमतिभूत्वस्म ॥ ५ ॥

5. *Ilāmagne purudamśam̄ sanim̄ goḥ śasvattamam̄ havamānāya sādha. Syānnah̄ 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*

अग्ने सहस्रं पृतना अभिमातीरपास्य ।  
दुष्टरस्तरं गतिवचां धा यज्ञवाहस ॥ १ ॥

1. *Agne sahasva pr̄tanā 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.

अग्ने इळा समिध्यस वीतिहात्रा अमर्त्यः ।  
जुषस्व सू ना अध्वरम ॥ २ ॥

2. *Agna ilā samidhyase vītihotro amartyah.  
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.

अग्ने द्युम्नने जागृत् सहसः सूनवाहुत ।  
एदं ब्रह्मः सदा मम ॥ ३ ॥

3. *Agne dyumnenā jāgrye sahasaḥ sūnavāhuta.  
Edam 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.

अग्ने विश्वभिर् ग्निभिर् दुवभिमहया गिरः ।  
यज्ञेषु य उ चायवः ॥ ४ ॥

4. *Agne viśvebhīr-agnibhīr-devebhīr-mahayā girah.  
Yajñeṣu ya u cāyavah.*

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.

अग्ने दा दाशुषे रुयिं वीरवन्तं परीणसम ।  
शिशीहि नः सूनुमतः ॥ ५ ॥

5. *Agne dā dāśuṣae rayim vīravantam parīṇasam.  
Śiśīhi nah sūnumatah.*

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*

अग्ने दिवः सूनुरसि पचतास्तना पृथिव्या उत विश्ववदाः ।  
ऋधगद्वाँ इह यजा चिकित्वः ॥ १ ॥

1. *Agne divah sūnurasi pracetāstanā pṛthivyā uta  
viśvavedāḥ. Ṛdhag-devāḥ iha yajā cikitvah.*

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 भूषन ।  
स ना द्रुवाँ एह वहा पुरु ग ॥ २ ॥**

2. *Agnih sanoti vīryāṇi vidvāntsanoti vājamamṛtāya bhūṣan. Sa no devāñ eha vahā purukṣo.*

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 द्रुवी अमृत अमूरः ।  
त्यन्वाजः पुरुश्चन्दा नमाभिः ॥ ३ ॥**

3. *Agnirdyāvāprthivī viśvajanye ā bhāti devī amrte 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.

**अग्ने इन्दश्च द्रुशुषा दुरुण सुतावता यज्ञमिहाप्यातम ।  
अमधन्ता सामपयोय दवा ॥ ४ ॥**

4. *Agna indraśca dāśuṣo 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.

अग्नं अपां समिध्यस दुराण नित्यः सूना सहसा जातवदः ।  
सृथस्थानि महयमान ऊती ॥ ५ ॥

5. *Agne apāṁ samidhyase duroṇe nityah sūno sahaso jātavedah. 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*

वश्वानुरं मनसाग्निं निचाय्या हुविष्मन्ता अनुष्टुत्यं स्वविदम् ।  
सुदानुं द्रवं रथिरं वसूयवा गीभी रुणवं कुशिकासो हवा-  
मह ॥ १ ॥

1. *Vaiśvānaram manasāgnim nicāyayā 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 शुभ्रमग्निमवस हवामह वश्वान् मातृरिश्वानमुक्थ्यम् ।  
बृहस्पतिं मनुषा दुवतीतय विषं श्रातारमतिथिं रघुष्य-  
दम् ॥ २ ॥

2. *Tam śubhramagnimavase havāmahe vaiśvāna-ram mātariśvānamukthyam. Brhaspatiṁ 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.

अश्वा न कन्दूञ्जनिभिः समिध्यत वश्वान्रः कुशिकभियु-  
गयुग । स ना अग्निः सुवीर्यं स्वश्वं दधातु रत्नममृतषु  
जागृविः ॥ ३ ॥

3. *Aśvo na krandañjanibhiḥ samidhyate vaiśvānarah  
kuśikebhīr-yugeyuge. Sa no agnīḥ suvīryam  
svaśvyam dadhātu ratnam-amṛteṣu jāgrvih.*

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 यन्तु वाजास्तविषीभिरुग्रयः शुभ संमिश्लः पृष्ठीर-  
यु त । बृहदु ग्र मुरुता विश्ववदसः प वपयन्ति पवताँ  
अदाभ्याः ॥ ४ ॥

4. *Pra yantu vājās-taviṣībhīr-agnayah śubhe saṁ-  
miślāḥ prsatīr-ayukṣata. Brāhadukṣo maruto  
viśvavedasah 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.

अग्निश्रिया मुरुता विश्वकृष्टय आ त्वष्मुगमव इमह वयम ।  
त स्वानिन्' रुदिया वषनिणिजः सिंहा न हषकतवः  
सुदानवः ॥ ५ ॥

5. *Agniśriyo maruto viśvakṛṣṭaya ā tveśamugramava  
īmahe vayam. Te svānino rudriyā varṣanirṇijah  
siṁhā na heṣakratavah 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 गुणंगणं सुशस्तिभिरुग्रभामं मुरुतामाज इमह ।  
पृष्ठदश्वासा अनवभराधसा गन्तारा यज्ञं विदथषु  
धीराः ॥ ६ ॥

6. *Vrātamvrātam gaṇamgaṇam suśastibhiragner-  
bhāmām marutāmoja īmahe. Prṣadaśvāso  
anavabhrarādhaso gantāro yajñam 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.

अग्निरस्मि जन्मना जातवदा धृतं मुच रुमृतं म आसन ।  
अकस्त्रिधातू रजसा विमाना जस्त्रा धृमा हुविरस्मि  
नाम ॥ ७ ॥

7. *Agnirasmi janmanā jātavedā ghrtam me cakṣu-  
ramṛtam ma āsan. Arkastridhātū rajaso vimāno'-  
jasro gharma havirasmi nāma.*

I am Agni, by birth present in all that is born in existence. My eye is the light of yajna fed on ghrta, 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 Prakrti. 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 पवित्रपुष्पाद्यर्कं हृदा मतिं ज्यातिरनु पजानन् ।  
वर्षिष्ठं रत्नमकृत स्वधाभिरादिद द्यावापृथिवी पय-  
पश्यत ॥८॥**

8. *Tribhiḥ pavitrairapupoddhyarkam hr̥dā matim  
jyotiranu prajānan. Varṣiṣṭham ratnamakṛta  
svadhābhīrādid dyāvāprthivī 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.

शतधारुमुत्सम रीयमाणं विपश्चितं पितरं वक्त्वानाम् ।  
मळिं मदन्तं पित्रारुपस्थ तं रादसी पिपृतं सत्यवाचम् ॥ ९ ॥

9. *Śatadhāram-utsamakṣīyamāṇam vipaścitatām  
pitaram vaktvānām. Melim madantām pitrorupasthe tam rodasī pipṛtam 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 अभिद्यवा हुविष्मन्ता घृताच्या ।  
द्वाज्जिगाति सुम्नयुः ॥ १ ॥

1. *Pra vo vājā abhidyavo haviṣmanto ghṛtācyā.  
Devāñjigāti sumnayuh.*

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.

इळं अग्निं विपश्चितं गिरा यज्ञस्य साधनम् ।  
श्रुष्टिवानं धितावानम् ॥ २ ॥

2. *Īle agnim vipaścitatām girā yajñasya sādhanam.  
Śruṣṭivānam 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.

अग्ने शकम त वयं यमं दुवस्य वाजिनः ।  
अति द्वषांसि तरम ॥ ३ ॥

3. *Agne śakema te vayam yamam devasya vājinah.  
Ati dveṣāṁsi 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 अध्वरै ग्रिः पावक इड्यः ।  
शचिष्कशस्तमीमह ॥ ४ ॥

4. *Samidhyamāno adhvare'gnih pāvaka īdyah.  
Śociṣkeśastamīmahe.*

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.

पृथुपाजा अमर्त्या घृतनिणिकस्वाहुतः ।  
अग्निर्यजस्य हव्यवाट ॥ ५ ॥

5. *Prthupājā amartyo ghṛtanirṇik svāhutah.  
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 सुबाधा युतस्तुच इत्था धिया युज्जवन्तः ।  
आ चक्रुग्रिमूतये ॥ ६ ॥

6. *Tam sabādho yatasruca itthā dhiyā yajñavan-tah.  
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.

हाता द्रवा अमर्त्यः पुरस्तादति मायया ।  
विदथानि पचादयन् ॥ ७ ॥

7. *Hotā devo amartyah 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.

वाजी वाजषु धीयत ध्वरषु पणीयत ।  
विपायुज्जस्य साधनः ॥ ८ ॥

8. *Vājī vājeṣu dhīyate' dhvareṣu pra niyate.  
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 गभमा दध ।  
द स्य पितरं तना ॥ ९ ॥

9. *Dhiyā cakre varenyo bhūtānāṁ garbhamā dadhe.  
Dakṣasya pitaram 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 स्युळा सहस्कृत ।  
अग्ने सुदीतिमुशिजम ॥ १० ॥

10. *Ni tvā dadhe varenyam dakṣasyelā sahaskrta.  
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.

अग्निं यन्तुरमप्तुरमृतस्य यागं वनुषः ।  
विप्रा वाजः समिन्धत ॥ ११ ॥

11. *Agnim yanturam-ap्तuram-ṛtasya yoge vanuṣah.  
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 दीदिवांसुमुप द्यवि ।  
अग्निमीळ कविकतुम ॥ १२ ॥

12. *Ūrjo napātam-adhvare dīdivāṁsam-upa dyavi.  
Agnimīle kavikratum.*

In yajna, I worship indestructible Agni, child of cosmic energy shining upto the light of heaven, poetic power of resplendent vision and creativity.

इळन्या नमस्यस्तिरस्तमांसि दशतः ।  
समग्निरिध्यत् वृषा ॥ १३ ॥

13. *Īlenyo namasyas-tiras-tamāṁsi 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 समिध्यत श्वा न दंववाहनः ।  
तं हविष्मन्त इळत ॥ १४ ॥

14. *Vṛṣo agnih samidhyate'śvo na devavāhanah.  
Tam haviṣmanta īlate.*

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 वृयं वृषन्वृषणः समिधीमहि ।  
अग्ने दीद्यतं बृहत् ॥ १५ ॥

15. *Vṛṣṇam tvā vayam vṛṣṇaḥ vṛṣṇah samidhī-mahi.  
Agne dīdyatam br̄hat.*

Agni, virile and generous as showers of rain, resplendent 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*

अग्ने जुषस्वं ना हृविः पुराळाशं जातवदः ।  
पातःसाव धियावसा ॥ १ ॥

1. *Agne juṣasva no havih purolāśam jātavedah.  
prātah 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 अग्ने पचतस्तुभ्यं वा घा परिष्कृतः ।  
तं जुषस्व यविष्ट्य ॥ २ ॥

2. *Purolā agne pacatastubhyam vā ghā pariṣkrtaḥ.  
tam 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.

अग्नि वीहि पुराळाशमाहृतं तिराअह्न्यम् ।  
सहसः सूनुरस्यध्वर हितः ॥ ३ ॥

3. *Agne vīhi purolāśam-āhutam tiro-ahnyam.  
sahasah sūnurasyadhware hitaḥ.*

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.

माध्यंदिन सवने जातवदः पुराळाशमिह कव जुषस्व ।  
अग्नयुह्वस्य तव भागधयं न प मिनन्ति विदथेषु धीराः ॥ ४ ॥

4. *Mādhyamidine savane jātavedaḥ purolāśamiha 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.

अग्नि तृतीय सवने हि कानिषः पुराळाशं सहसः सूनवाहृतम् ।  
अथा द्वष्वध्वरं विपन्यया धा रत्नवन्तम् मृतषु जागृविम ॥ ५ ॥

5. *Agne tr̄tiye savane hi kāniṣaḥ purolāśam sahasah sūnavāhutam. Athā deveśvadhwaram vipanya-yādhā ratnavantam-amṛteṣu jāgrvim.*

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.

अग्ने वृथान् आहुतिं पुराळाशं जातवदः ।  
जुषस्व तिरोऽह्न्यम् ॥ ६ ॥

6. *Agne vṛdhāna āhutim̄ purolāśam̄ jātavedah.  
Jusasva 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 प्रजननं कृतम् ।  
एतां विश्पत्नीमा भराग्निं मन्थाम पूर्वथा ॥ १ ॥

1. *Astīdamadhimanthanamasti prajananaṁ kṛtam.  
Etām viśpatnīmā bharāgnim 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 गभैव सुधिता गुभिणीषु ।  
दिवदिव इड्या जागृवद्द्विहिष्मद्विमनुष्यभिरुग्मिः ॥ २ ॥

2. *Araṇyornihito jātavedā garbha iva sudhito garbhīṇiṣu. Divediva īdyo jāgrvadbhir-havisha-dbhīr-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.

उत्तानायामवं भरा चिकित्वान्तस्यद्यः पवीता वृषणं जजान ।  
अरुषस्तूपा रुशदस्य पाजु इळायास्पुत्रा वृयुनं जनिष्ट ॥ ३ ॥

3. *Uttānāyāmava bharā cikitvā tsadyah pravītā vṛṣaṇam jajāna. Aruṣastūpo ruśadasya pāja iālāyāsputro vayune'janisṭa.*

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 वृयं नाभा पृथिव्या अधि ।  
जातवदा नि धीमह्यग्ने हृव्याया वा हृव ॥ ४ ॥

4. *Iālāyāstvā pade vayam nābhā pṛthivyā adhi. Jātavedo ni dhīmahyagne havyāya volahave.*

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 कविमद्वयन्तं पचतसमूमृतं सुपतीकम् ।  
यज्ञस्य कुतुं पथम् पुरस्तादुग्निं नरा जनयता सुशब्दम् ॥ ५ ॥

5. *Manthatā naraḥ kavimadvayantam pracetasam-amṛtam supratīkam. Yajñasya ketum pratha-mām purastādagnim naro 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 ब्राहुभिवि राच्चत श्वा न वाज्यसुषा वन्ध्वा ।  
चित्रा न याम श्विनारनिवृत्तः परि वृणुक्त्यशमनस्तृणा  
दहन ॥ ६ ॥

6. *Yadī manthanti bāhubhirvi rocate'śvo na vājyaruṣo vanesvā. Citro na yāmannaśvinoranivṛtah pari vṛṇaktyaśmaṇastrñā dahān.*

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.

**जाता अग्नि राचत् चकिताना वाजी विषः कविशस्तः  
सुदानुः। यं दुवासु इड्यं विश्वविदं हव्यवाहुमदधुर-  
ध्वरषु॥७॥**

7. *Jāto agnī rocate cekitāno vājī viprah kaviśastah  
sudānuḥ. Yam devāsa īdyam 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.

**सीदं हातः स्व उ लाक चिकित्वान्त्सादया युज्ञं सुकृतस्यु  
याना। दुवावीदुवान्हुविषा यजास्यग्रं बृहद्यजमान् वया  
धाः॥८॥**

8. *Sīda hotaḥ sva u loke cikityāntśādayā yajñam  
sukṛtasya yonau. Devāvīrdevān haviṣā yajāsyag-  
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.

कृणात् धूमं वृष्णं सखाया स्नेधन्त इतन् वाजमच्छ।  
अयमग्निः पृतनाषाट सुवीरा यन्द्वासा असहन्तु दस्यून ॥ ९ ॥

9. *Kṛṇota dhūmam vṛṣṇānam sakhayo'sredhanta itana vājamaccha. Ayamagnih pr̄tanāśāt 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 यानि॒त्रत्विया यता॑ जाता अरा॑चथा॒ः ।  
तं जान॑ गृ आ सी॒दाथा॒ ना वधया॒ गिरः॑ ॥ १० ॥

10. *Ayam te yonirrtyo 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 नराशंसा॑ भवति॒ यद्विजायत ।  
मातरिश्वा॒ यदमिमीत मातरि॒ वातस्य॒ सगा॑ अभवत्सरी-  
मणि॑ ॥ ११ ॥

11. *Tanūnapāducyate garbha āsuro narāśamso 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 निर्मथितः सुनिधा निहितः कविः ।  
अग्ने स्वध्वरा कृणु द्रवान्दवयूत यज ॥ १२ ॥

12. *Sunirmathā nirmathitah sunidhā nihitah kavih.  
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 वीलुजम्भम् । दश  
स्वसारा अगुवः समीचीः पुमांसं जातमभि सं रभन्त ॥ १३ ॥

13. *Ajījanannamṛtam martyāso'stremāṇam taraṇim  
vīlujambham. Daśa svasāro agruvah samīcīḥ  
pumāṁsam jātamabhi sam 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 सूमहाता सनकादराचत मातुरुपस्थ यदश 'चृदूधनि । न  
नि मिषति सुरणा दिवदिव यदसुरस्य जठरादजायत ॥ १४ ॥

14. *Pra saptahotā sanakādarocata māturu pasthe yadaśocadūdhani. Na ni miṣati suraṇo divedive yadasurasya jaṭharādajāyata.*

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.

अमित्रायुधो मरुतामिव प्रयाः पथमजा ब्रह्मणा विश्वमि-  
द्विदुः । द्युम्नवद ब्रह्म कुशिकास् एरिर् एकएका दम अग्निं  
समीधिर ॥ १५ ॥

15. *Amitrāyudho marutāmiva prayāḥ prathamajā brahmaṇo viśvamid viduh. Dyumnavad brahma kuśikāsa erira eka-eko dame agnim 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.

यदृद्य त्वा प्रयति यज्ञ अस्मिन्हातश्चिकित्वा वृणीमहीह ।  
धुवमर्या धुवमुताशमिष्ठाः पजानन्विद्वाँ उप याहि  
सामूम ॥ १६ ॥

16. *Yadadya tvā prayati yajñe asmin hotaścikitvo'-vṛṇīmahīha. Dhruvamayā dhruvamutāśamis-ṭhāḥ prajānan vidvān 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, Vishvamitra Gathina Rshi*

इच्छन्ति त्वा सम्यासः सखायः सुन्वन्ति सामं दर्थति  
पर्यांसि । तिति त्न अभिशस्ति जनानामिन्द्र त्वदा कश्चन  
हि पक्तः ॥ १ ॥

1. *Icchanti tvā somyāsaḥ sakħāyaḥ 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 चिदजांस्या तु प याहि हरिवा हरिभ्याम ।  
स्थिराय वृष्ण सवना कृतमा युक्ता गावाणः समिधान  
अग्ना ॥ २ ॥

2. *Na te dure paramā cid rajāṁsyā tu pra yāhi harivo haribhyam. Sthirāya vṛṣṇe savanā krtemā yukta grāvāṇah 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.

इन्दः सुशिप्र' मघवा तरुत्रा महावातस्तुविकूमित्रघावान ।  
यदुग्रा धा बाधिता मत्येषु क्वपु त्यात् वृषभ वीयाणि ॥ ३ ॥

3. *Indrah suśipro maghavā tarutro mahāvrāta-stuvikūrmirghāvān. Yadugro dhā bādhito martyeṣu kvatyā te vṛṣabha vīryāṇi.*

Indra, lord of honour and majesty, self-protected and strongly helmed, 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 अच्युतान्यका वृत्रा चरसि जिघमानः ।  
तव द्यावापृथिवी पवत्तासा नुवताय निमितव तस्थुः ॥ ४ ॥

4. *Tvam hi smā cyāvayannacyutānyeko vrtrā carasi jighnamānah. Tava dyāvāpṛthivī parvatāso'nu vratāya nimitēva tasthuh.*

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 पुरुहृत् श्रवाभिरका दु हमवद् वृत्रहा सन । इम  
चिदिन्दु रादसी अपार यत्संगृभ्णा मधवन्कशिरित्त ॥ ५ ॥

5. *Utābhaye puruhūta śravobhireko dṝhamavado vrtrahā san. Ime cidindra rodasī apāre yat samgrbhñā 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 इन्द पवता हरिभ्यां प त वजः पमृण तु शत्रून ।  
जहि पतीचा अनूचः पराचा विश्वं सूत्यं कृणुहि विष्ट-  
मस्तु ॥ ६ ॥

6. *Pra sū ta indra pravatā haribhyāṁ pra te vajrah  
pramṛṇannetu śatrūn. Jahi praṭīco anūcaḥ parāco  
viśvāṁ satyāṁ kṛnuhi 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.

यस्म धायुरदधा मत्यायाभक्तं चिद्गजत गृह्णं॑ सः ।  
भूदा त इन्द सुमतिधृताची सुहस्त्रदाना पुरुहूत रातिः ॥ ७ ॥

7. *Yasmai dhāyuradadhā martyāyābhaktam cid  
bhajate gehyam sah. 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.

सुहदानुं पुरुहूत फ॒यन्तमहृस्तमिन्द् सं पिण्वकुणारुम ।  
अभि वृत्रं वधमान् पियारुमपादमिन्द तुवसा जघन्थ ॥ ८ ॥

8. *Sahadānum puruhūta kṣiyantamahastamindra  
sam piṇak kuṇārum. Abhi vṛtram vardhamānam  
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 सामनामिषिरामिन्द्र भूमिं महीमपारां सदन ससत्थ ।  
अस्तभ्नाद द्यां वृषभा अन्तरि अमषन्त्वापस्त्वयुह  
पसूताः ॥ ९ ॥

9. *Ni sāmanāmisiरāmindra bhūmim mahīmapā-rām sadane sasattha. Astabhnād dyām vṛṣabho antarikṣam-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 वृल इन्द वजा गा: पुरा हन्ताभयमाना व्यार ।  
सुगान्पथा अकृणारिज गा: पावन्वाणीः पुरुहृतं  
धमन्तीः ॥ १० ॥

10. *Alatṛṇo vala indra vrajo goḥ purā hantorbhayamāno vyāra. Sugān patho akṛṇonniraje gāḥ prāvan vāñih puruhūtam 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 इन्दु आ पपा पृथिवीमुत द्याम ।  
उतान्तरि गदभि नः समीक डुषा रथीः सुयुजः शूर  
वाजान ॥ ११ ॥

11. *Eko dve vasumatī samīcī indra ā paprau prthivīmūta dyām. Utāntarikṣādabhi nah-samīka iśo rathīḥ sayujah 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 सूर्या न मिनाति पदिष्टा दिवदिव हर्यश्वप्रसूताः । सं  
यदानलध्वन् आदिदश्वविमाचनं कृणुत तत्त्वस्य ॥ १२ ॥

12. *Diśah sūryo na mināti pradiṣṭā divedive haryaśvaprasūtāḥ. Sam yadānaladhvana ādidaśvair-vimocanam 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.

दिदृ त्न उषसा याम्\_क्ताविवस्वत्या महि चित्रमनीकम् ।  
विश्वं जानन्ति महिना यदाग्\_दिन्दस्य कम् सुकृता  
पुरुणि ॥ १३ ॥

13. *Didṛkṣanta usaso yāmannaktorvivasvatyā mahi citramanīkam. Viśve jānanti mahinā yadāgād-indrasya karma sukṛtā puruṇi.*

When the night is on the wayout, 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.

महि ज्याति\_निहितं व ाणि\_स्वामा पक्वं चरति बिभती गा: ।  
विश्वं स्वाद्य संभृतमुस्त्रियायां यत्सीमिन्दा अदधा\_द्वाज-  
नाय ॥ १४ ॥

14. *Mahi jyotirnihitam vakṣaṇāsvāmā pakvam carati bibhratī gauḥ. Viśvam svādma sambhṛtamusri-yāyām yat sīmandro 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.

इन्दू दृह्या यामकाशा अभूवन्यज्ञाय शि । गृणत सखिभ्यः ।  
दुमायव' दुरवा मत्यासा निषङ्गिणा रिपवा हन्त्वासः ॥ १५ ॥

15. *Indra dr̥hya yāmakośā abhūvan yajñāya śikṣa  
gr̥nate sakhibhyah. 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 घाषः शृण्व वृमरुमित्रजुही न्यष्वशनिं तपिष्ठाम । वृश्च-  
मधस्ताद्वि रुजा सहस्व जुहि र ॥<sup>१</sup> मघवनुन्धयस्व ॥ १६ ॥

16. *Sam goṣah śr̥ṇve'vamair-amitraitrah-jahī nyeśva-  
śanīm tapiṣṭhām. Vṛscemad hastād 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.

उद्धृहु र तः सुहमूलमिन्द वृश्चा मध्यं पत्यगं शृणीहि । आ  
कीवतः सललूकं चकथ बह्यद्विष तपुषिं हृतिमस्य ॥ १७ ॥

17. *Ud vṛha rakṣah sahamūlamindra vṛscā madhyām  
pratyagram śr̥ṇīhi. Ā kīvataḥ salalū-kam cakartha  
brahmadvīṣe tapuṣim 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.

स्वस्तयै वाजिभिश्च पणतः सं यन्महीरिष आसत्सि पूवीः ।  
राया वन्तारा बृहतः स्यामा स्म अस्तु भगा इन्द्र पुजा-  
वान् ॥ १८ ॥

18. *Svastaye vājibhiśca pranetaḥ saṁ yanmahīriṣ  
āsatsi pūrvīḥ. Rāyo vantārā bṛhataḥ 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 भगमिन्द्र द्युमन्तं नि ते दुष्णास्य धीमहि परक ।  
ऊवइव पपथु कामा अस्म तमा पृण वसुपत वसूनाम ॥ १९ ॥

19. *Ā no bhara bhagamindra dyumantaṁ ni te  
deśṇasya dhīmahi prareke. Ūrva iva paprathe  
kāmo 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 गाभिरश्वशुन्दवता राधेसा पुपथेश्च ।  
स्वयवा मतिभिस्तुभ्यं विपा इन्द्राय वाहः कुशिकासा  
अकन ॥ २० ॥

20. *Imam kāmam mandayā gobhiraśvaiścandravatā rādhasā paprathaśca. Svaryavo matibhistubhyam viprā indrāya vāhah 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 गा: समस्मभ्यं सुनया यन्तु  
वाजाः । दिवा ना असि वृषभ सुत्यशुष्मा स्मभ्यं सु  
मघवन्बाधि गादाः ॥ २१ ॥

21. *Ā no gotrā dardṛhi gopate gāḥ samasmabhyam sanayo yantu vājāḥ. Divaksā asi vṛṣabha satyaśuṣmo' 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.

शुनं हृवम् मधवान्मिन्दमस्मिन्भर् नृतम् वाजसाता ।  
शृण्वन्तमुग्रमूतय समत्सु धन्तं वृत्राणि संजितं धना-  
नाम ॥ २२ ॥

22. *Śunam huvema maghavānam-indram-asmin  
bhare nṛtamām vājasātau. Śrṇvantam-ugram-  
ūtaye samatsu ghnantam vṛtrāṇi samjitaṁ  
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*

शासुद्विदुहितुनप्यं गाद्विद्वाँ ऋतस्य दीधितिं सप्यन ।  
पिता यत्र दुहितुः सकमृज्जन्त्सं शग्म्यन् मनसा दधन्व ॥ १ ॥

1. *Śāśad vahnirduhiturnaptyam gād vidvāñ rtasya  
dīdhitim saparyan. Pitā yatra duhituh 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 सनितुनिधानम ।  
यदौ मातरा जनयन्त वहिमन्यः कृता सुकृतारन्य  
ऋन्धन ॥ २ ॥

2. *Na jāmaye tānvo rikthamāraik cakāra garbhām  
sanitur-nidhānam. Yadī mātaro janayanta vahni-  
manyah kartā sukṛtoranya rndhan.*

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.

अग्निजन्म जुह्वात् रजमाना महस्पुत्रां अरुषस्य पूय ।  
महान्गाभा महा जातमेषां मही पवृद्धयश्वस्य यज्ञः ॥ ३ ॥

3. *Agnirjajñe juhvā rejamāno mahasputrāṅ aruṣasya prayakṣe. Mahān garbho mayhā jātameṣāṁ mahī pravrddharyaśvasya 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 fulgence of the rays, and great is the movement of the sun by virtue of the cosmic yajna.

अभि जत्रीरसचन्त स्पृथानं महि ज्यातिस्तमसा निरजानन ।  
तं जानतीः पत्युदाय तुषासः पतिगवामभवदक इन्दः ॥ ४ ॥

4. *Abhi jaitrīrasacanta sprdhānamahi jyotistamaso nirajānan. Tam jānatīḥ pratyudāyannusāsaḥ 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-fulgent, the sun, is the generator of the dawns and the rays of light which bring about the day.

वीक्षा सतीरभि धीरो अतृन्दन्पाचाहिन्वन्मनसा सप्त विपाः ।  
विश्वामविन्दन्पथ्यामृतस्य पजाननित्ता नमसा विवश ॥ ५ ॥

5. *Vīlau satīrabhi dhīrā atr̄ndan 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.

विद्यदी सुरमा रुग्णमदुमहि पाथः पूर्वं सुध्यककः ।  
अगं नयत्सुपद्य राणामच्छु रवं पथमा जानती गात ॥ ६ ॥

6. *Vidad yadī saramā rugñamadrermahi pāthah pūrvyam sadhryakkah. Agram nayat supadyakṣarāñāmacchā ravam̄ 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 विपत्तमः सखीय तसूदयत्सुकृत गभुमदिः । सुसान्  
मया युवेभिमखस्य श्वभवद्विराः सुद्या अचन ॥ ७ ॥

7. *Agacchadu vipratamah sakhiyannasudayat sukrte garbhamadriḥ. Sasāna maryo yuvabhirmakha-syannathābhavadāṅgirāḥ 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.

**सृतःसतः पतिमानं पुराभूविश्वा वद् जनिमा हन्ति  
शुष्णम । प णा दिवः पद्मवीगव्युरचन्त्सखा सखीं-  
मुञ्चति-रवद्यात ॥ ८ ॥**

8. *Sataḥ sataḥ pratimānam purobhūrvīśvā veda janimā hanti śuṣṇam. Pra ṣo divaḥ padavīr-gavyurarcantsakhā sakhiñramuñcanniravadyāt.*

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 गव्युता मनसा सदुरकः कृण्वानासा अमृतत्वाय गृतुम ।  
इदं चि तु सदनं भूयाषां यन् मासाँ असिषास तृतने ॥ ९ ॥**

9. *Ni gavyatā manasā sedurarkaiḥ kṛṇvānāso amṛta-tvāya gātum. Idam cinnu sadanam bhūryeṣām yena māsān asisāsannṛtena.*

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 अमद\_भि स्वं पयः पत्रस्य रत्सा दुघानाः ।  
वि रादसी अतपद्धाष्ठ एषां जात निःष्टामदधुगाष्ठु  
वीरान् ॥ १० ॥

10. *Sam̄paśyamānā amadannabhi svam̄ payah  
pratnasya retaso dughānāḥ. Vi rodasī atapad  
ghoṣa eṣāṁ 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 हृव्यरुदुस्त्रिया असृजदिन्दा अकः ।  
उरुच्यस्म घृतवद्धरन्ती मधु स्वाद्य दुदुहु जन्या गा: ॥ ११ ॥

11. *Sa jātebhivṛtrahā sedu havyairudusriyā asrja-  
dindro arkaiḥ. Urūcyasmāi ghṛtavad 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 चिच्वकुः सदनं समस्म महि त्विषीमत्सुकृता वि हि  
ख्यन। विष्कृभनन्तः स्कम्भनना जनित्री आसीना ऊर्ध्वं  
रथसं वि मिन्वन ॥ १२ ॥

12. *Pitre ciccakruḥ sadanam samasmai mahi tviṣīmat sukrto vi hi khyan. Viṣkabhnantah skambhanenā janitri āśinā urdhvam̄ rabhasam̄ 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 Prakrti, nature's creative and sustaining force of cosmic gravity, they cast it up in orbit, measuring the force upward and the force of gravity.

मही यदि धिषणा शिश्नश्च धात्सद्यावृथं विभवं॑ रादस्याः ।  
गिरा यस्मि नवद्याः समीचीविश्वा इन्द्राय तविषीर-  
नुत्ताः ॥ १३ ॥

13. *Mahī yadi dhiṣaṇā śiśnathe dhāt sadyovṛdham̄ vibhvam̄ 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.

महा तं सख्यं वशिम शक्तीरा वृत्रघ्न नियुता यन्ति पूर्वीः ।  
 महि स्तात्रमवु आगन्म सूररस्माकं सु मधवन्बाधि  
 गापाः ॥ १४ ॥

14. *Mahyā te sakhyam vaśmi śaktirā vṛtraghne niyuto yanti pūrvīḥ. Mahi stotramava āganma sūrerasmākari 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 त्रं पुरु शचन्दं विविद्वानादित्सखिभ्यश्चरथं समरत ।  
 इन्द्रा नृभिरजन्हीद्यानः साकं सूर्यमुषसं गतुम् गिम ॥ १५ ॥

15. *Mahi kṣetram puruścandram vividvānādit sakhibhyaścaratham samairat. Indro nṛbhira-janad dīdyānah sākam sūryamuṣasam gātumagnim.*

Indra, lord resplendent, 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.

अपश्चिदुष विभवाऽ दमूनाः प सधीचीरसृजद्विश्वशचन्द्राः ।  
मध्वः पुनानाः कविभिः पूवित्रद्युभिहिन्वन्त्यकुभिध-  
नुत्रीः ॥ १६ ॥

16. *Apaścideṣa vibhvo damūnāḥ pra sadhrīcīrasrjad viśvaścandrāḥ. Madhvaḥ punānāḥ kavibhiḥ pavitrair-dyubhir-hinvantyaktubhirdhanutrīḥ.*

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 वसुधिति जिहात उभ सूर्यस्य मंहना यजत्र ।  
परि यत्त महिमानं वृजध्य सखाय इन्दु काम्या  
ऋजिप्याः ॥ १७ ॥

17. *Anu kṛṣṇe vasudhitī jihāte ubhe sūryasya mañhanā yajatre. Pari yat te mahimānam vṛjadhya sakhaaya indra kāmyā rjipyāḥ.*

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 वृत्रहन्त्सूनृतानां गिरां विश्वायुवृषभा वर्याधाः ।  
आ ना गहि सख्यभिः शिवभिमहान्महीभिरूतिभिः  
सरण्यन ॥ १८ ॥

18. *Patirbhava vṛtahantsūnṛtānāṁ girāṁ viśvāyurvṛṣabho vayodhāḥ. Ā no gahi sakhyebhiḥ śivebhir-mahān mahibhirūtibhiḥ saranyan.*

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.

तमङ्गिरस्व अमसा सप्तय अव्यं कृणामि सन्यस पुराजाम ।  
दुहा वि याहि बहुला अदेवीः स्वश्च ना मघवन्त्सातय  
धाः ॥ १९ ॥

19. *Tamaṅgirasvannamasā saparyan navyam kṛṇomi sanyase purājām. Druho vi yāhi bahulā adevīḥ svāśca 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 परता अभूवन्त्स्वस्ति नः पिपृहि पारमासाम ।  
इन्द्र त्वं रथिरः पाहि ना रिषा मु गूम् गू कृणुहि गजिता  
नः ॥ २० ॥

20. *Mihah pāvakāḥ pratatā abhūvantsvasti nah pipṛhi pāramāsām. Indra tvam rathirah pāhi no riṣo makṣumakṣū kṛṇuhi gojito nah.*

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 गापतिगा अन्तः कृष्णाँ अरुषधामभिगात ।  
प सूनृता दिशमानं क्रृतन् दुरश्च विश्वा अवृणादप  
स्वाः ॥ २१ ॥

21. *Adedista vṛtrahā gopatirgā antah kṛṣṇāñ aruṣai-  
rdhamabhirgāt. 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 मधवानुमिन्दमस्मिन्भर नृतम् वाजसाता ।  
शृण्वन्तमुग्रमूतय समत्सु द्वन्तं वृत्राणि संजितं धना-  
नाम ॥ २२ ॥

22. *Śunam huvema maghavānamindramasmin bhare  
nṛtamam vājasātau. Śrṇvantamugra-mūtaye  
samatsu ghanantam vṛtrāṇi samjitatam 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 पिबुमं माध्यंदिनं सवनं चारु यत्त ।  
प्रपुथ्या शिप मघव गृजीषिन्विमुच्या हरी इह मादयस्व ॥ १ ॥

1. *Indra somam somapate pibemam mādhyam-  
dinam savanam cāru yat te. Prapruthyā śipre  
maghava-nnṛjīśin 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 रस्मा तु मदाय ।  
ब्रह्मकृता मारुतना गणनं सजाषा रुदस्तृपदा वृषस्व ॥ २ ॥

2. *Gavāśiram manthinamindra śukram pibā somam ratrimā te madāya. Brahmakṛtā mārutenā gaṇena sajoṣā rudraistrpadā 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 तु शुष्मं य तविषीमवधु अचन्त इन्द मरुतस्तु आजः ।  
माध्यान्दिन् सवन वजहस्तु पिबा रुदभिः सगणः  
सुशिप ॥ ३ ॥

3. *Ye te śuṣmāṁ ye taviṣīmavardhannarcanta indra marutasta ojah. Mādhyānḍine savane vajrahasta pibā rudrebhiḥ saganāḥ 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 शाधा॑ मरुता॒ य आसन ।  
यभिवृत्रस्यषिता विवदाम॒मणा॒ मन्यमानस्य॒ मम॑ ॥ ४ ॥

4. *Ta innvasya madhumad vivipra indrasya śardho maruto ya āsan. Yebhirvṛtrasyeśito vivedāmar-maṇo 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.

मनुष्वदिन्दु॒ सवनं जुषाणः पिबा॒ सामं॒ शश्वत् वीर्याय । स  
आ॒ वृत्त्वा॒ हयश्व॒ युज्ञः॒ सरुप्युभिरुपा॒ अणा॒ सिसषि॒ ॥ ५ ॥

5. *Manuṣvadindra savanam juṣāṇah 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.

त्वमपा॒ यद्धृ॒ वृत्रं॒ जघ्न्वा॑ अत्यौङ्कु॒ पासृजः॒ सत्वाजा॑ ।  
शायानमिन्दु॒ चरता॒ वृधनं॒ वविवांसु॒ परि॒ द्वीरद्वम॑ ॥ ६ ॥

6. *Tvamapo yaddha vṛtram jaghanvān atyān iva  
prāṣṛjah sartavājau. Śayānamindra caratā  
vadhena vavrivāṁsam 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.

यजामः इ अमसा वृद्धमिन्दं बृहन्तमृष्वमजरं युवानम् ।  
यस्य प्रिय ममतुयज्जियस्य न रादसी महिमानं ममात् ॥ ७ ॥

7. *Yajāma innamasā vṛddhamindram bṛhantamṛṣvamajaram yuvānam. Yasya priye mamatur-yajñiyasya na rodasī mahimānam 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.

इन्द्रस्य कम् सुकृता पुरुणि व्रतानि द्रवा न मिनन्ति विश्वं ।  
दाधारु यः पृथिवीं द्यामुतमां जजान् सूर्यमुषसं सुदंसाः ॥ ८ ॥

8. *Indrasya karma sukṛtā purūṇi vratāni devā na minanti viśve. Dādhāra yah pṛthivīṁ dyāmutesmām jajāna sūryamuṣasam 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.

अदोघ सृत्यं तव तन्महित्वं सृद्या यज्ञाता अपिबा हु सामैम ।  
न द्यावे इन्द्र तुवसस्तु आजा नाहा न मासोः शरद् ।  
वरन्त ॥ ९ ॥

9. *Adrogha satyam tava tanmahitvam sadyo yajjāto apibo ha somam. Na dyāva indra tavasasta ojonāhā na māsāh 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 सृद्या अपिबा ज्ञात इन्द्र मदाय सामं परम व्यामन ।  
यद्धु द्यावोपृथिवी आविवशीरथाभवः पूर्व्यः कारु-  
धायाः ॥ १० ॥

10. *Tvam sadyo apibo jāta indra madāya somam parame vyoman. Yaddha dyāvāprthivī āviveśi-rathābhavaḥ pūrvyah kārudhāyah.*

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.

अहु गहिं परिशयान्मणि आजायमानं तुविजात् तव्यान । न  
त महित्वमनु भूदध्य द्यायदन्यया स्फिग्याऽम-  
वस्थाः ॥ ११ ॥

11. *Ahannahim pariśayānamarṇa ojāyāmānam tuvijāta tavyān. Na te mahitvamanu bhūdadha dyauryadanyayā sphigyā kṣāmavasthāh.*

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 पियः सुतसामा मियथः ।  
यज्ञन् यज्ञमव यज्ञियः सन्यज्ञस्त् वज्महित्य आवत ॥ १२ ॥

12. *Yajño hi ta indra vardhano bhūduta priyah sutasomo miyedhah. 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 स्तामभिवावृथ पूर्व्यभिया मध्यमभिरुत नूतनभिः ॥ १३ ॥

13. *Yajñenendramavasā cakre arvāgainam sumnāya navyase vavṛtyām. Yah stomebhir-vāvṛdhe pūrvyebhiryo madhyamebhiruta nūtanebhih.*

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 जजान् स्तवं पुरा पायादिन्दमहः ।  
अंहसा यत्र पीपरद्यथा ना नावव यान्तमुभयं हवन्त ॥ १४ ॥

14. *Viveṣa yanmā dhiṣaṇā jajāna stavai purā pāryādindramahnah. 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.

आपूणा अस्य कुलशः स्वाहा सक्तव काशं सिसिचु  
पिक्ष्य । समु पिया आववृत्तन्मदोय पद्फिणिदभि सामास  
इन्दम ॥ १५ ॥

15. Āpūrṇo asya kalaśah 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 यदिन्दा दृ हं चिदरुज\_ गव्य-  
मूवम ॥ १६ ॥

16. Na tvā gabhīrah puruhūta sindhurnādrayah pari  
ṣanto varanta. Itthā sakhibhya iṣito yadindrā'-  
dṛḥam 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 हृवम मधवान्मिन्दमस्मिन्भर नृतमं वाजसाता ।  
शृण्वन्तमुगमूतय सुमत्सु द्वन्तं वृत्राणि संजितं धना-  
नाम ॥ १७ ॥

17. Śunam huvema maghavānamindramasmin bhare  
nṛtamam vājasātau. Śrīvantamugram-ūtaye  
samatsu ghanantam vṛtrāṇi samjitatam 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 पवतानामुशती उपस्थादशवैक्व विषितं हासमानं ।  
गाववं शुभं मातरा रिहाणं विपाटं छुतुद्रीं पयसा जवत ॥ १ ॥

1. *Pra parvatānāmuśatī upasthādaśve iva viṣite hāsamāne. Gāveva śubhre mātarā 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.

इन्द्रेष्टि प्रसवं भित्ताणि अच्छा समुद्रं रथ्यव याथः ।  
सुमाराण उमिभिः पिन्वमान अन्या वामन्यामप्यति  
शुभं ॥ २ ॥

2. *Indreṣte prasavam bhikṣamāṇe acchā samudram rathyeva yāthah. Samārāṇe ūrbhibhiḥ pinvamāne 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.)

अच्छा सिन्धुं मातृतमामयासं विपाशमुर्वीं सुभगामगन्म ।  
वृत्समिव मातरा संरिहाण समानं यानिमनुं सुचरन्ती ॥ ३ ॥

3. *Acchā sindhum mātṛtamāmayāsam vipāśam-urvīm subhagāmaganma. Vatsamiva mātarā samrihāne samānam 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.

एना वृयं पर्यसा पिन्वमाना अनु यानिं द्रवकृतं चरन्तीः ।  
न वत्व पस्वः सगतकः किं युविपात् नद्या जाहवीति ॥ ४ ॥

4. *Enā vayam payasā pinvamānā anu yonim deva-kṛtam carantīḥ. Na vartave prasavaḥ sargataktah kiṁyurvipro 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.)

रमध्वं म वचस साम्याय त्रहतावरीरुपं मुहूतमवः ।  
पसिन्धुमच्छा बृहती मनीषा वस्युरह्व कुशिकस्य सूनुः ॥ ५ ॥

5. *Ramadhvam me vacase somyāya ṛtāvarīrupa muhūrtamevaih. Pra sindhumacchā brhatī maniṣā'vasyurahve kuśikasya sūnuh.*

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.)

इन्द्रो अस्माँ अरद्वजबाहुरपाहन्वृत्रं परिधिं नदीनाम ।  
द्वा नयत्सविता सुपाणिस्तस्य वृयं पसुव याम उवीः ॥ ६ ॥

6. *Indro asmān aradad vajrabāhurapāhan vṛtram paridhim nadīnām. Devo'nyat savitā supāṇi-stasya vayam prasave yāma urvih.*

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.)

प्रवाच्यं शश्वधा वीर्यै तदिन्दस्य कम् यदहि विवृश्चत ।  
वि वज्रण परिषद् जघाना य ापा यन्मिच्छमानाः ॥ ७ ॥

7. *Pravācyam śaśvadhā vīryam tadindrasya karma yadahim vivṛscat. 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 Prakrti, and the waves and waters of cosmic energy flow into existence, in-vested with the divine will.

एतद्वचा जरितमापि मृष्टा आ यत् धाषुनुत्तरा युगानि ।  
उक्थषु कारा पति ना जुषस्व मा ना नि कः पुरुषत्रा  
नमस्त ॥ ८ ॥

8. *Etad vaco jaritarmāpi mṛṣṭhā ā yat te ghoṣānu-ttarā yugāni. Uktheṣu kāro prati no juṣasva mā no ni kah 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 स्वसारः कारव शृणात युया वा दूरादनसा रथन ।  
नि षू नमध्वं भवता सुपारा अंधाअ गाः सिन्धवः  
स्त्रात्याभिः ॥ ९ ॥

9. *O ṣu svasāraḥ kārave śṛṇota yayau vo dūrā-danasā rathena. Ni ṣu namadhvam 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 तं कारा शृणवामा वचांसि युयाथं दूरादनसा रथेन ।  
नि तं नंस पीप्यानव् याषा मयोयव कुन्या शाश्वतं त ॥ १० ॥

10. *Ā te kāro śṛṇvāmā vacāṁsi yayātha durādan-asā rathena. Ni te naṁsai pīpyāneva yoṣā maryāyeva kanyā śāśvacai 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.

यदुङ्गं त्वा भरुताः सुन्तरयुग्व्यन्नाम इषित इन्द्रजूतः ।  
अषादहं पसुवः सगतक्तु आ वा वृण सुमतिं यज्ञिया-  
नाम ॥ ११ ॥

11. *Yadaṅga tvā bharatāḥ saṁtareyurgavyan grāma iṣita indrajūtāḥ. Arṣādahāḥ prasavāḥ sargataktā ā vo vṛṇe sumatiṁ 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.

अतीरिषुभरुता ग्रव्यवः समभक्तु विपः सुमतिं नुदीनाम ।  
प धिन्वध्वमिषयन्तीः सुराधा आ व णाः पृणधं यात  
शीभर्म ॥ १२ ॥

12. *Atāriśurbharatā gavyavah samabhakta viprah sumatiṁ nadīnām. Pra pinvadhvamiṣayanīḥ surādhā ā vakṣaṇāḥ pṛṇadhvam yāta sībhām.*

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.

उद्धू ऊमि: शम्या हुन्त्वापो याक्त्राणि मुञ्चत ।  
मादुष्कृता व्यनसा घ्या शूनमारताम ॥ १३ ॥

13. *Ud va ūrmih 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*

इन्दः पूर्भिदातिरह्वासमकविदद्वसुदयमाना वि शत्रून ।  
बह्वजूतस्तन्वा वावृथाना भूरिदात्र आपृणदादसी उभ ॥ १ ॥

1. *Indrah pūrbhidātirad dāsamarkairvidad vasurdayamāno vi śatrūn. Brahmajūtastanvā vāvṛdhāno bhūridātra āprṇad 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.

मर्खस्य त तविषस्य प जूतिमियमि वाचमृताय भूषन ।  
इन्द्रं तीनामसि मानुषीणां विशां दवीनामुत पूर्वयावा ॥ २ ॥

2. *Makhasya te taviṣasya pra jūtimiyarmi vāca-mamṛtāya bhūṣan. Indra kṣitīnāmasi mānuṣīṇām viśām 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.

इन्द्रो वृत्रमवृणा च्छधनीतिः प मायिनाममिनाद्वपॄणीतिः ।  
अहृन्व्यं समुश्श्रागवनव्याविधना अकृणादाम्याणाम ॥ ३ ॥

3. *Indro vṛtramavṛṇocchardhanītih pra māyinā-maminād varpaṇītih. Ahan vyāṁsamuśadha-gvaneśvāvirdhenā akṛṇod 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.

इन्दः स्वघा जनय हानि जिगायशिग्भिः पृतना अभिष्ठिः ।  
पाराचयन्मनव कतुमह्नामविन्दज्यातिबृहत रणाय ॥ ४ ॥

4. *Indrah svarṣā janayannahāni jigāyośigbhiḥ  
pṛtanā abhiṣṭih. Prārocayanmanave ketu-mahnā-  
mavindajyotirbrhate ranāya.*

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.

इन्दस्तुजा ब्रहणा आ विवश नृवद्धाना नर्या पुरुणि ।  
अचतयद्विद्य डुमा जरित्र पर्मं वर्णमतिरच्छुकमासाम ॥ ५ ॥

5. *Indrastujo barhaṇā ā viveśa nṛvad dadhāno naryā  
purūṇi. Acetayad dhiya imā jaritre premam var-  
namatiracchukramāsām.*

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.

महा महानि पनयन्त्यस्यन्दस्य कम् सुकृता पुरुणि ।  
वृजनन वृजिनान्त्सं पिपष मायाभिदस्यूरभिभूत्याजाः ॥ ६ ॥

- 
6. *Maho mahāni panayantyasyendrasya karma sukṛtā purūṇi. Vṛjanena vṛjināntsam pipeṣa māyābhīrdasyūñrabhibhūtyojāḥ.*

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.

युधन्दा॑ मुह्ना॒ वरिवश्चकार॒ द्रुवभ्यः॑ सत्पतिश्चषणिपा॒ः।  
विवस्वत॒ः सदन॒ अस्य॒ तानि॒ विपा॒ उक्थभिः॑ कृवया॑  
गृणन्ति॒ ॥ ७ ॥

7. *Yudhendro mahnā varivaścakāra devebhyah satpatiścarṣaniprāḥ. Vivavataḥ sadane asya tāni viprā ukthebhīḥ kavayo gr̄nanti.*

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.

सूत्रासाहुं॑ वरण्यं॑ सहादां॑ ससुवांसुं॑ स्वरूपश्च॑ द्रुवीः।  
सूसानु॒यः पृथिवी॑ द्यामुतमामिन्दं॑ मदुन्त्यनु॑ धीरणासः ॥ ८ ॥

8. *Satrāsāham varenyāṁ sahodām sasavāṁsaṁ svarapaśca devīḥ. Sasāna yaḥ pṛthivīṁ dyāmu-temāmindram 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.

सूसानात्याँ उत सूर्यं ससानन्दः ससान पुरुभाजसं गाम ।  
हिरण्ययमुत भागं ससान हृत्वी दस्यून्पार्युवर्णमावत ॥ ९ ॥

9. *Sasānātyāň uta sūryam sasānendrah sasāna purubhojasam gām. Hiranyayamuta bhogam sasāna hatvī dasyūn prāryam 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.

इन्द्र आषधीरसनादहानि वनस्पतीरसनादन्तरि ाम ।  
बिभद्वलं नुनुद विवाचा थाभवद्वमिताभिकतूनाम ॥ १० ॥

10. *Indra oṣadhīrasanodahāni vanaspatīnrasano-dantarikṣam. Bibheda valam nunude vivāco'thā-bhavad 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.

शुनं हृवम मधवान्मिन्दमस्मिन्भर नृतम् वाजसाता ।  
शृण्वन्तमुग्मूतय समत्सु घन्तं वृत्राणि संजितं धना-  
नाम ॥ ११ ॥

11. *Śunam huvema maghavānamindramasmin bhare  
nṛtamāṁ vājasātau. Śrṇvantamugram-ūtaye  
samatsu ghnantāṁ vṛtrāṇi samjitaṁ 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*

तिष्ठ हरी रथ आ युज्यमाना याहि वायुन नियुता ना अच्छ ।  
पिबास्यन्धा अभिसृष्टा अस्म इन्द्र स्वाहा ररिमा त  
मदाय ॥ १ ॥

1. *Tiṣṭhā harī ratha ā yujyamānā yāhi vāyurna  
niyuto no accha. Pibāsyandho abhisr̥ṣṭo 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 पुरुहृताय सप्ति हरी रथस्य धूष्वा युनज्मि ।  
द्रवद्यथा संभृतं विश्वतश्चिदुपमं यज्ञमा वहात् इन्द्रम् ॥ २ ॥

2. *Upājirā puruhūtāya sapṭi harī rathasya dhūrṣvā yunajmi. Dravad yathā sambhṛtam viśvataścidupemam 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 ।  
गसत्तमश्वा वि मुचुह शाणा दिवदिव सुदृशीरद्धि  
धानाः ॥ ३ ॥

3. *Upo nayasva vṛṣaṇā tapuṣpotemava tvam vṛṣabha svadhāvah. Grasetāmaśvā vi muceha śonā divedive sadrśiraddhi 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.

बह्यणा त बह्ययुजा युनज्मि हरी सखाया सधमाद आशू ।  
स्थिरं रथं सुखमिन्दाधितिष्ठन्पजानन्वद्वाँ उप याहि  
साम्पम् ॥ ४ ॥

4. *Brahmañā te brahmayujā yunajmi harī sakħāyā sadhamāda āśū. Sthiram 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 त् हरी वृष्णा वीतपृष्ठा नि रीरमन्यज्ञमानासा अन्य ।  
अत्यायाहि शश्वता व्यं त रं सुतभिः कृणवाम् सामः ॥ ५ ॥

5. *Mā te harī vṛṣaṇā vītapr̄ṣṭhā ni rīraman yajamā-nāso anye. Atyāyāhi śaśvato vayam te'ram sutebhīḥ 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.

तव्यं सामस्त्वमहूवाडः शश्वत्तम् सुमना अस्य पाहि ।  
अस्मिन्यज्ञ ब्रह्मिष्या निषद्या दधिष्वमं जठर इन्दुमिन्द ॥ ६ ॥

6. *Tavāyam somastvamehyarvān śaśvattamam sumanā asya pāhi. Asmin yajñe barhiṣyā niṣadyā dadhiṣvemam jathara 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 त बृहिः सुत इन्दु सामः कृता धाना अत्तेव त  
हरिभ्याम् । तदोकस पुरुशाकाय वृष्णि मुरुत्वत् तुभ्यं राता  
हवींषि ॥ ७ ॥

7. *Stīrṇam te barhiḥ suta indra somah kṛtā dhānā  
attave te haribhyām. Tadokase puruśakāya vṛṣṇe  
marutvate tubhyaiḥ rātā havīṁṣi.*

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.

इमं नरः पवतास्तुभ्यमापः समिन्दु गाभिमधुमन्तमकन् ।  
तस्यागत्या सुमना ऋष्व पाहि पजानन्विद्वान्पथ्या ऽ अनु  
स्वाः ॥ ८ ॥

8. *Imam narah parvatāstubhyamāpaḥ samindra  
gobhirmadhumantamakran. Tasyāgatyā suma-nā  
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 आभजा मुरुत इन्दु साम् य त्वामवधु भवन्गणस्त ।  
तभिरुतं सुजाषा वावशाना ऽ ग्रः पिब जिह्वया साम-  
मिन्द ॥ ९ ॥

9. *Yāñ ābhajo maruta indra some ye tvāmavar-dhannabhavan gañaste. Tebhiretam 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.

इन्द्रु पिब स्वधया चित्सुतस्या ग्रवा पाहि जिह्वया यजत्र ।  
अध्वयावा पर्यतं शक हस्ताद्ध तुवा यज्ञं हविष' जुष-  
स्व ॥ १० ॥

10. *Indra piba svadhayā cit sutasyā'gnervā pāhi jihvayā yajatra. Adhvaryorvā prayatam 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 मघवान्मिन्दमस्मिन्भर् नृतमं वाजसाता ।  
शृण्वन्तमुगमूतये सुमत्सु घन्तं वृत्राणि संजितं धना-  
नाम ॥ ११ ॥

11. *Śunam huvema maghavānamindramasmin bhare nṛtamam vājasātau. Śrṇvantamugr-amūtaye samatsu ghnantam vṛtrāṇi saṁjitatā 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 पर्भृतिं सातये धाः शश्वच्छश्वदृतिभियाद-  
मानः । सुतसुत वावृथ वधनभियः कर्मभिमहद्द्विः सुश्रुता  
भूत ॥ १ ॥

1. *Imāmū ṣu prabhṛtiṁ sātaye dhāḥ śaśvaccha-  
śvadūtibhiryādamānah. Sutesute vāvṛdhe vardha-  
nebhiryah karmabhirmahadbhīḥ 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.

इन्द्राय सामाः प्रदिवा विदाना ऋभुयभिवृषपवा विहायाः ।  
प्रयम्यमानान्पति षू गृभायन्दु पिबु वृषधूतस्य वृष्णः ॥ २ ॥

2. *Indrāya somāḥ pradivo vidānā ṛbhuryebhir-  
vṛṣaparvā vihāyāḥ. Prayamyamānān prati ṣū  
grbhāyendra piba vṛṣadhūtasya vṛṣṇah.*

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 वर्धस्व तव घा सुतास् इन्दु सामासः पथमा उत्तम।  
यथापिबः पूर्व्याँ इन्दु सामाँ एवा पाहि पन्या अद्या  
नवीयान ॥ ३ ॥

3. *Pibā vardhasva tava ghā sutāsa indra somāsaḥ prathamā uteme. Yathāpibah 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 वृजनं विरप्श्युगं शवः पत्यत धृष्टवाजः ।  
नाहं विव्याच पृथिवी चननं यत्स मासा हर्यश्वमन्दन ॥ ४ ॥

4. *Mahāñ amatro vṛjane virapśyugram śavah patyate dhṛṣṇvojah. Nāha vivyāca prthivī canainam yat somāso haryāsvam-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.

महाँ उगा वावृथ वीर्याय समाचक वृषभः काव्यन । इन्द्रा  
भगा वाजुदा अस्य गावः प जायन्त दृष्टिणा अस्य  
पूर्वीः ॥ ५ ॥

5. *Mahān ugro vāvṛdhe vīryāya samācakre vṛṣabhaḥ kāvyena. Indro bhago vājadā asya gāvah pra jāyante daksiṇā 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.

प यत्सिन्धवः पसुं यथाय गापः समुदं रथ्यव जग्मुः ।  
अतश्चिदिन्दः सदसा वरीयान्यदीं सामः पृणति दुग्धा  
अंशुः ॥ ६ ॥

6. *Pra yat sindhavah prasavam yathāyannāpah samudram rathyeva jagmuḥ. Ataścidindrah sadaso varīyān yadīm somah pṛṇati dugdho amśuh.*

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.

समुदण् सिन्धवा यादमाना इन्दौय् सामं सुषुतं भरन्तः ।  
अंशुं दुहन्ति हुस्तिना भरित्रमध्वः पुनन्ति धारया  
पवित्रः ॥ ७ ॥

7. *Samudreṇa sindhavo yādamānā indrāya somam  
suṣutam bharantah. Amśum duhanti hastino  
bharitraitr-madhvah punanti dhārayā pavitraih.*

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.

हृदाइव कु त्यः सामधानाः समीविव्याच् सवना पुरुणि ।  
अ ग् यदिन्दः पथमा व्याशे वृत्रं जघन्वाँ अवृणीत्  
सामम् ॥ ८ ॥

8. *Hradā iva kukṣayah somadhānāḥ samīm vivyāca  
savānā purūṇi. Annā yadindrah 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 षाद्विद्वा हि त्वा वसुपतिं वसूनाम ।  
इन्दु यत्तु माहिनं दत्र मस्त्यस्मभ्यं तद्धयश्व प यन्थि ॥ ९ ॥

9. *Ā tū bhara mākiretat pari ṣṭhād vidmā hi tvā vasupatiṁ vasūnām. Indra yat te māhinam datramastyasmabhyāṁ 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 यन्थि मघव गृजीष्टि इन्द राया विश्ववारस्य भूरः ।  
अस्म शतं शरदा जीवसं धा अस्म वीराञ्छश्वत इन्द  
शिपिन ॥ १० ॥

10. *Asme pra yandhi maghavannṛjīṣinnindra rāyo viśvavārasya bhūreh. Asme śatam śarado jīvase dhā asme vīrāñcchaśvata 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 हृवम मधवान्मिन्दमस्मिन्भर् नृतमं वाजसाता ।  
शृण्वन्तमुग्मूतये सुमत्सु घन्तं वृत्राणि संजितं धना-  
नाम ॥ ११ ॥

11. *Śunam huvema maghavānamindramasmin bhare  
nṛtamām vājasātāu. Śrṇvantamugram-ūtaye  
samatsu ghnantām vr̄trāṇi samjitatām 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 पृतनाषाह्याय च ।  
इन्द्र त्वा वर्तयामसि ॥ १ ॥

1. *Vārtrahatyāya śavase pr̄tanāṣāhyāya 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 ।  
इन्द्र कृष्णन्तु वाघतः ॥ २ ॥

2. *Arvācīnam su te mana uta cakṣuh 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 शतकता विश्वाभिगीभिरीमह ।  
इन्द्राभिमातिषाह्य ॥ ३ ॥

3. *Nāmāni te śatakrato viśvābhiringīrbhirīmahe.  
Indrābhimātiṣahye.*

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 शतन् महयामसि ।  
इन्द्रस्य चर्षणीधृतः ॥ 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 वृत्रायु हन्तव पुरुहृतमुप ब्रुव ।  
भरेषु वाजसातय ॥ ५ ॥

6. *Indram vr̥trāya hantave puruhūtamupa bruve.  
Bharesu 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.

वाजेषु सासुहिभव त्वामीमह शतकता ।  
इन्दं वृत्रायु हन्तव ॥ ६ ॥

6. *Vājeṣu sāsahirbhava tvāmīmahe śatakrato.  
Indra vr̥trāya 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 exalt you for breakup of the cloud into rain and elimination of the demon of darkness, ignorance, injustice and poverty.

द्युम्नेषु पृतनाज्य पृत्सुतूषु श्रवःसु च ।  
इन्दु सा वाभिमातिषु ॥ ७ ॥

7. *Dyumneṣu prtanājye prtsu tūrṣu śravahsu 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.

शुभ्मिन्तमं न ऊतये द्युम्निनं पाहि जागृविम ।  
इन्दु सामं शतकता ॥ ८ ॥

8. *Śuṣmintamam na ḫtaye dyumninam pāhi jāgrvim.  
Indra somam 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.

इन्दियाणि शतकता या तु जनेषु पञ्चसु ।  
इन्दु तानि तु आ वृण ॥ ९ ॥

9. *Indriyāni 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.

अर्गान्दु श्रवा बृहदद्युम्नं दधिष्व दुष्टरम् ।  
उत्तु शुष्मं तिरामसि ॥ १० ॥

10. *Agannindra śravo bṛhad dyumnaṁ dadhiṣva duṣṭaram. Ut te śuṣmaṁ 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 resplendent 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 तष्टव दीधया मनीषामत्या न वाजी सुधुरा जिहानः ।  
अभि पियाणि ममृशत्पराणि कवीरिच्छामि सन्दृश  
सुमधाः ॥ १ ॥**

1. *Abhi taṣṭeva dīdhayā maniṣāmatyo na vājī sudhuro jihānah. Abhi priyāṇi marmrśat parāṇi kavīnricchāmi samdrśe 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.

इनात् पृच्छ जनिमा कवीनां मनुधृतः सुकृतस्त त् द्याम ।  
इमा उ त् प्रण्याऽ॒ वर्धमाना॑ मनोवाता॑ अथ नु धर्मणि॑  
गमन ॥ २ ॥

2. *Inota prccha janimā kavīnām manodhṛtaḥ sukr-tastakṣata dyām. Imā u te pranyo 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.

नि षीमिदत्र गुह्या॑ दधाना॑ उत् ॑त्राय॑ रादसी॑ समञ्जन ।  
सं मात्राभिमिर युमुरुवी॑ अन्तमही॑ समृत॑ धायस॑ धुः ॥ ३ ॥

3. *Ni śimidatra guhyā dadhānā uta kṣatrāya rodasi samañjan. Sam 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 अभूषज्जिया वसानश्चरति स्वराच्चिः ।  
महत्तद वृष्णा असुरस्य नामा विश्वरूपा अमृतानि  
तस्था ॥ ४ ॥

4. *Ātiṣṭhantam pari viśve abhūṣañcchriyo vasāna-ścarati svarocih. Mahat tad vṛṣṇo asurasya nāmā "iśvarūpo 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.

असूत् 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 dhībhīḥ 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 विदथे पुरुष्णि परि विश्वानि भूषथः सदांसि ।  
अपश्युमत्र मनसा जगन्वान्वत गन्धवाँ अपि वायुक्तशान ॥ ६ ॥

6. *Trīṇi rājānā vidathe purūṇi pari viśvāni bhūṣathah sadāṁsi. Apaśyamatra manasā jaganvān vrate gandharvān 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 गा: । अन्य-  
दन्यदसुर्यै वसाना नि मायिना ममिर रूपमस्मिन ॥ ७ ॥

7. *Tadinnvasya vṛṣabhasya dhenorā nāmabhir-mamire sakmyam goḥ. Anyadanyadasuryam 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 सवितुनकिम् हिरण्ययीममतिं यामशिश्रत ।  
आ सुष्टुती रादसी विश्वमिन्व अपौव् याषा जनिमानि  
वव ॥८॥

8. *Tadinnvasya saviturnakirme hiranayayimamatim  
yamaśiśret. 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 प्रत्नस्य साधथा महा यद्वी स्वस्तिः परि णः स्यातम ।  
गोपाजिह्वस्य तुस्थुषा विरूपा विश्वं पश्यन्ति मायिनः  
कृतानि ॥९॥

9. *Yuvam pratnasya sādhatho maho yad daivī  
svastih pari ḡnah syātam. Gopājihvasya tasthuṣo  
virūpā viśve paśyanti māyinah 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 हृवम् मघवान्मिन्दमस्मिन्भर् नृतम् वाजसाता ।  
शृण्वन्तमुग्मूतये सुमत्सु द्वन्तं वृत्राणि सुंजितं धनत-  
नाम ॥ १० ॥

10. *Sunam huvema maghavānamindramasmin bhare  
nṛtamam vājasātau. Śṛṇvantamugram-ūtaye  
samatsu ghnantam vṛtrāṇi samjitaṁ 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 मृतिहृद आ वृच्यमाना छ्वा पतिं स्तामतष्टा जिगाति ।  
या जागृविविदथे शस्यमानन्द् यत्तु जायते विद्धि तस्य ॥ १ ॥

1. *Indram matirhrda ā vacyamānā'cchā patim  
stomataṣṭā jigāti. Yā jāgṛvivridathe 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 पूर्व्या जायमाना वि जागृविविदथं शस्यमाना ।  
भदा वस्त्राण्यजुना वसाना सयमस्म सन्जा पित्र्या  
धीः ॥ २ ॥

2. *Divaścidā pūrvyā jāyamānā vi jāgrvirvidathe śasyamānā. Bhadrā vastrānyarjunā 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 अग्रं पतदा ह्यस्थैत ।  
वर्पूषि जाता मिथुना सचेत तमाहना तपुषा बुध्न एता ॥ ३ ॥

3. *Yamā cidatra yamasūrasūta jihvāyā agram patadā hyasthāt. Vapūmṣi 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 मत्यषु य अस्माकं पितरा गाषु याधाः ।  
इन्द्र एषां दृङ्खिता माहिनावानुद गात्राणि ससृज दुंसनात्-  
वान ॥ ४ ॥

4. *Nakiresām ninditā matryeṣu ye asmākam pitaro  
goṣu yodhāḥ. Indra eṣām dṛṁhitā māhināvā-  
nud gotrāṇi sasṛje daṁsanāvān.*

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 ।  
सृत्यं तदिन्द्रा दुशभिदशग्वः सूर्यं विवद् तमसि  
प्रियन्तम ॥ ५ ॥

5. *Sakhā ha yatra sakhibhirnavagvairabhijñvā  
satvabhirgā anugman. Satyam tadindro daśabhir-  
daśagvaiḥ sūryam 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 पद्मद्विवद शफव ाम् गा: । गुहा  
हितं गुह्यं गू हमप्सु हस्त दधु दर्शि ण दर्शि णावान ॥ ६ ॥

6. *Indro madhu sambhṛtamusriyāyāṁ padvad viveda śaphavanname goḥ. Guhā hitam guhyām gūlhamapsu haste dadhe dakṣine dakṣināvān.*

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!)

ज्यातिवृणीत तमसा विजान ार स्याम दुरितादुभीके । इमा  
गिरः सामपा: सामवृद्ध जुषस्वन्द पुरुतमस्य कारा: ॥ ७ ॥

7. *Jyotirvrñita tamaso vijānannāre syāma duritādabhīke. Imā girah somapāh somavṛddha jusāsvendra 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.

ज्यातियज्ञाय रादसी अनु ष्यादार स्याम दुरितस्य भूरः ।  
भूरि चिद्धि तुजुता मत्यस्य सुपारासा वसवा ब्रहणी-  
वत ॥ ८ ॥

8. *Jyotiryajñāya rodasī anu syādāre syāma duri-tasya bhūreh. Bhūri ciddhi tujato martyasya suparāso 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.

शुनं हुवम मधवानुमिन्दमुस्मिन्भर् नृतम् वाजसाता ।  
शृण्वन्तमुगमूतय समत्पु घन्तं वृत्राणि संजितं धना-  
नाम ॥ ९ ॥

9. *Śunam huvema maghavānamindramasmin bhare nṛtamam vājasātāu. Śrṇvantamugram-ūtaye samatsu ghnantam vṛtrāṇi samjitatam 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*

इन्द्रं त्वा वृषभं वृयं सुतं सामं हवामहं ।  
स पाहि मध्वा अन्धसः ॥ १ ॥

1. *Indra tvā vṛṣabham vayam sute some havāmahe. Sa pāhi madhvo andhasah.*

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.

इन्द्रं कर्तुविदं सुतं सामं हयं पुरुष्टुतं ।  
पिबा वृषस्व तात्रपिम ॥ २ ॥

2. *Indra kratuvidam sutam somam harya puruṣṭuta. Pibā vṛṣasva tātrpim.*

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.

इन्दू प णा॑ धितावानं यज्ञं विश्वभिद्वभिः ।  
तिर स्तवान विश्पत ॥ ३ ॥

3. *Indra pra no dhitāvānam yajñam viśvebhirdeve-bhiḥ. 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.

इन्दु सामा॑ः सुता॒ इम तव॑ प यन्ति सत्पत ।  
यं चन्द्रासु॒ इन्द्रवः ॥ ४ ॥

4. *Indra somāḥ sutā ime tava pra yanti satpate. Kṣayam candrāsa indavah.*

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.

दधिष्वा॑ जठर॑ सुतं॒ साममिन्दू॒ वरण्यम ॥  
तव॑ द्यु॒ गासु॒ इन्द्रवः ॥ ५ ॥

5. *Dadhiṣvā jaṭhare sutam somamindra vareṇyam. Tava dyukṣāsa indavah.*

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.

गिर्वाणः पा॒हि नः सु॒तं मधा॒धारा॒भिरज्यस ।  
इन्द्॒ त्वादा॒तमिद्यशः ॥ ६ ॥

6. *Girvanah pāhi nah sutam madhordharabhir-ajyase. Indra tvādātamid yaśah.*

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.

अभि द्युम्नानि वृनिन् इन्दं सचन्त् अर्तिता ।  
पीत्वा सामस्य वावृथ ॥ ७ ॥

7. *Abhi dyumnāni vanina indram sacante akṣitā. pīvī somasya vāvṛdhe.*

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.

अवावता॒ नु आ गहि परावतश्च वृत्रहन ।  
इमा जुषस्व ना गिरः ॥ ८ ॥

8. *Arvāvato na ā gahi parāvataśca vrtrahan.  
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 हूयसे ।

इन्द्रह तत् आ गहि ॥ ९ ॥

9. *Yadantarā parāvatamaryāvatam 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 इन्द मुद्यग्धुवानः सामपीतय ।

हरिभ्यां याह्यदिवः ॥ १ ॥

1. *Ā tū na indra madryagghuvānah somapītaye.  
Haribhyām yāhyadrivah.*

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 ब्रह्मिरानुषक ।

अयुजन्पातरदद्यः ॥ २ ॥

2. *Satto hotā na ṛtviyastistire barhirānuṣak.  
ayujran prātaradrayah.*

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 ब्रह्म ब्रह्मवाहः कियन्त् आ ब्रहिः सीद ।

वीहि शूर पुराक्षाशम ॥ ३ ॥

3. *Imā brahma brahmavāḥah kriyanta ā barhiḥ sīda.  
Vihi śūra puroḍāśam.*

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.

रारन्धि सवनषु ण एषु स्तामषु वृत्रहन ।  
उकथष्विन्द गिवणः ॥ ४ ॥

4. *Rārandhi savaneṣu na eṣu stomeṣu vṛtrahan.  
Uktheṣvindra girvaṇah.*

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.

मतयः सामपामुरुं रिहन्ति शवसुस्पतिम् ।  
इन्दं वृत्सं न मातरः ॥ ५ ॥

5. *Matayah somapāmuruṁ rihanti śavasaspatim.  
Indram vatsam na mātarah.*

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 राधसे तन्वा मह ।  
न स्तातारं निद करः ॥ ६ ॥

6. *Sa mandasvā hyandhaso rādhase tanvā mahe.  
Na stotāram nide karah.*

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.

वयमिन्द त्वायवा॑ हविष्मन्ता जरामह ।  
उत त्वमस्मयुवसा॑ ॥ ७ ॥

7. *Vayamindra tvāyavo havismanto 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.

मार अस्मद्वि॒ मुमुचा॒ हरिपियावाङ्॒ याहि॒ ।  
इन्द॒ स्वधावा॒ मत्स्वह॒ ॥ 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.

अवाञ्चं॒ त्वा॒ सुखे॒ रथे॒ वहतामिन्द॒ कृशिना॑ ।  
घृतस्नू॒ ब्रह्मिरासद॒ ॥ ९ ॥

9. *Arvāñcam tvā sukhe rathe vahatāmindra keśinā.  
Gṛhtasnū 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 गौहि सामग्निंद् गवाशिरम् ।  
हरिभ्यां यस्ते अस्मयुः ॥ १ ॥

1. *Upa nah sutamā gahi somamindra gavāśiram.  
Haribhyām yaste asmayuh.*

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.

तमिन्द्र मदुमा गौहि बहिःष्ठां गावभिः सुतम् ।  
कुवि वस्य तृप्णावः ॥ २ ॥

2. *Tamindra madamā gahi barhiḥṣṭhām gravabhiḥ  
sutam. Kuvinnvasya tṛpnavaḥ.*

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.

इन्द्रमित्था गिरा ममाच्छागुरिषिता इतः ।  
आवृत्त सामपीतय ॥ ३ ॥

3. *Indramitthā giro mamācchāguriṣitā itah.  
Āvṛte 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 पीतये स्तामरिह हवामह ।

उक्थभिः कुविदागमत ॥ ४ ॥

4. *Indram somasya pītaye stomairiha havāmahe.  
ukthebhīḥ 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.

इन्द्रं सामाः सुता इम तान्दधिष्व शतकता ।

जथरं वाजिनीवसा ॥ ५ ॥

5. *Indra somāḥ sutā ime tān dadhiṣva śatakrato.  
Jathare vājinīvaso.*

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.

विद्मा हि त्वा धनञ्जयं वाजेषु दधृषं कव ।

अधा त सुन्नमीमह ॥ ६ ॥

6. *Vidmā hi tvā dhanañjayam vājeṣu dadhṛṣāṁ kave.  
Adhā te sunnamīmahe.*

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.

इममिन्द्रं गवाशिरं यवाशिरं च नः पिब ।

आगत्या वृषभिः सुतम ॥ ७ ॥

7. *Imamindra gavāśiram yavāśiram ca nah 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.

तुभ्यदिन्दु स्व आक्यङ्गे सामं चादामि पीतये ।  
एष रारन्तु त हृदि ॥ ८ ॥

8. *Tubhyedindra svā 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 पीतये प्रलभ्निन्द हवामह ।  
कुशिकासा अवस्यवः ॥ ९ ॥

9. *Tvāṁ sutasya pītaye pratnamindra havāmahe.  
Kuśikāso avasyayah.*

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 योह्युवाङ्प वन्धुरुष्टास्तवदनु प्रदिवः सामपर्यम । पिया  
सखाया वि मुचाप ब्रह्मस्त्वामिम हव्यवाहा हवन्त ॥ १ ॥

1. Ā yāhyarvāñupa bandhureṣṭhāstavedanu pradivah̄ somapeyam. Priyā sakħāyā 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 पूर्वीरति चषुणीराँ अ॒य आ॒शिष् उप॑ ना हरिंभ्याम ।  
इमा हि त्वा मृत्युः स्तामृतष्टा इन्द् हवन्त सुख्यं  
जुषाणाः ॥ २ ॥

2. Ā yāhi pūrvīrati carṣaṇīrāñ arya āśiṣa upa no haribhyām. Imā hi tvā matayah̄ stomataṣṭā indra havante sakhyām 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 य॒ज्ञं नमा॒वृधं सुजाषा॒ इन्द् दव् हरिंभियाहि तूयम ।  
अ॒हं हि त्वा मृति॒भिजाह॑वीमि घृतप॒याः सध॒माद् मधू॒-  
नाम ॥ ३ ॥

3. Ā no yajñām namovṛdham̄ sajoṣā indra deva haribhiryāhi tūyam. Aham̄ hi tvā matibhir-johavīmi 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 त्वामता वृषणा वहोता हरी सखाया सुधुरा स्वङ्गा ।  
धनावदिन्दुः सवनं जुषाणः सखा सख्युः शृणवद्वन्द-  
नानि ॥ ४ ॥

4. *Ā ca tvāmetā vṛṣaṇā vahāto harī sakħāyā sudhurā svāṅgā. Dhānāvadindrah savanam juṣāṇah sakha sakhyuh śrṇavad 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.

कुविन्मा गापां करस् जनस्य कुविदाजानं मघव त्रजीषिन ।  
कुविन्म ऋषिं पपिवांसं सुतस्य कुविन्म वस्वा अमृतस्य  
शि गाः ॥ ५ ॥

5. *Kuvinmā gopām karase janasya kuvid rājānam maghavannṛjīśin. Kuvinma ṛṣim 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 अवागिन्द सधमादा वहन्तु ।  
प य द्विता दिव ऋञ्जन्त्यातः सुसंमृष्टासा वृषभस्य  
मूरा: ॥ ६ ॥

6. *Ā tvā bṛhanto harayo yujānā arvāgindra sadhamādo vahantu. Pra ye dvitā diva ṛñjantyātāḥ susamīrṣṭāso 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.

इन्दु पिब वृषधूतस्य वृष्ण आ यं ते श्येन उशत जुभार ।  
यस्य मद' च्यावयसि प कृष्टीयस्य मद् अप गात्रा  
वृवथ ॥ ७ ॥

7. *Indra piba vṛṣadhūtasya vṛṣṇa ā yam te śyena uśate jabhāra. Yasya made cyāvayasi pra kṛṣṭir-yasya 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 हृवम मधवान्मिन्दमस्मिन्भर् नृतम् वाजसाता ।  
शृण्वन्तमुग्मूतये सुमत्सु घन्तं वृत्राणि संजितं धना-  
नाम ॥ ८ ॥

8. *Śunam huvema maghavānamindramasmin bhare  
nṛtamām vājasātāu. Śṛṇvantamugr-amūtaye  
samatsu ghanantam vr̄trāni samjītarā 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 साम् आ हरिभिः सुतःः ।  
जुषाण इन्द्र हरिभिन् आ गृह्या तिष्ठ हरितं रथम् ॥ १ ॥

1. *Ayam te astu haryataḥ soma ā haribhiḥ sutah.  
Juṣāṇa indra haribhirna ā gahyā tiṣṭha haritam  
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.)

हुय तुषसमचयः सूर्यै हुय राचयः । विद्वांश्चिकित्वान्हयश्व  
वधस् इन्दु विश्वा अभि श्रियः ॥ २ ॥

2. *Haryannuśasamarcayaḥ sūryam haryanna-rocayah. Vidvānścikitvān 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 ।  
अधारयद्वित्ताभूरि भाजनं ययारुत्तहरिश्चरत ॥ ३ ॥

3. *Dyāmindro haridhāyasam prthivīm harivar-pasam. Adhārayaddharitorbhūri bhojanam yaylorantarhariścarat.*

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.

ज्ञाना हरिता वृषा विश्वमा भृति राचनम ।  
हयश्वा हरितं धत्त आयुधमा वजं बाह्वहरिम ॥ ४ ॥

4. *Jajñāno harito vṛṣā viśvamā bhṛti 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.

इन्दौ हुयन्तमजुनं वजं शुकरभीवृतम् ।  
अपावृणाद्वरिभिरदिभिः सुतमुद्गा 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 reveals the earth and her environment sprinkled over by cloud showers.

### Mandala 3/Sukta 45

*Indra Devata, Vishvamitra Gathina Rshi*

आ मन्दरिन्दू हरिभियाहि मयूररामभिः । मा त्वा क चिं  
यमन्विं न पाशिना ति धन्ववृत्तां इहि ॥ १ ॥

1. *Ā mandrairindra haribhīryāhi mayūrarom-abhiḥ.  
Mā tvā ke cinni yaman vim na pāśino '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 वलंरुजः पुरां दुमा अपामुजः । स्थाता रथस्थ  
हयारभिस्वर इन्दौ दृ हा चिदारुजः ॥ २ ॥

2. *Vṛtrakhādo valamrujah purām darmo apāmajah.  
Sthātā rathasya haryorabhisvara indro dṛlhā  
cidārujah.*

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.

ग्रम्भीरां उदृधीरिक्व कतुं पुष्यसि गा इव । प सुग्रापा यवसं  
धनवा॑ यथा हृदं कुल्या इवाशत ॥ ३ ॥

3. *Gambhīrāñ udadhīnriva kratum puṣyasi gā iva.  
Pra sugopā yavasam dhenavo yathā hradaṁ 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 रुयिं भ्रांशं न पत्तिजान्त । वृं पक्वं फलमङ्गीक्व  
धूनुहीन्दं सुंपारणं वसु ॥ ४ ॥

4. *Ā nastujam rayim bharāṁśam na pratijānate.  
Vṛkṣam pakvam phalamañkīva dhūnuhīndra  
saṁpāraṇam 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.

**स्वयुरिन्द्र स्वराळसि स्मद्दिष्टिः स्वयशस्तरः । स वावृधान  
आजसा पुरुष्टुतं भवां नः सुश्रवस्तमः ॥ ५ ॥**

5. *Svayurindra svarālasi smaddiṣṭih svayaśas-taraḥ.  
Sa vāvṛdhāna ojasā puruṣṭuta bhavā nah suśravastamah.*

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 उग्रस्य यूनः स्थविरस्य घृष्णवः ।  
अजूयता वृजिणो वीयाइणीन्द्रं श्रुतस्य महता महानि ॥ १ ॥**

1. *Yudhmasya te vṛṣabhasya svarāja ugrasya yunah  
sthavirasya ghṛṣveḥ. Ajūryato vajrino vīryāṇīndra 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.

महाँ असि महिष् वृष्ण्यभिधनस्पृदुग् सहमाना अन्यान ।  
एका विश्वस्य भुवनस्य राजा स याधया च यया च  
जनान ॥ २ ॥

2. *Mahān asi mahiṣa vṛṣṇyebhirdhanasprdugra 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.

प मात्राभी रिरिच् राचमानः प द्वभिविश्वता अपतीतः ।  
प मज्मना दिव इन्दः पृथिव्या: पाराम्हा अन्तरि गादृ-  
जीघी ॥ ३ ॥

3. *Pra mātrābhī ririce rocamānah pra devebhiri-  
viśvato apratītah. Pra majmanā diva indrah  
pr̥thivyāḥ prorormaho antarikṣād-ṛjīṣī.*

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.

उरुं गंभीरं जनुषाभ्युं गं विश्वव्यचसमवतं मतीनाम । इन्दुं  
सामासः पदिवि सुतासः समुदं न स्ववत् आ विशन्ति ॥ ४ ॥

4. *Urum̄ gabhīram januśābhugram viśvavya-casamavataṁ matīnām. Indram somāsaḥ pardivi sutāsaḥ samudram 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 सामिन्द पृथिवीद्यावा गर्भं न माता बिभूतस्त्वाया ।  
तं ते हिन्वन्ति तमु त मृजन्त्यध्वयवा वृषभं पातवा उ ॥५॥

5. *Yam̄ somamindra pr̄thividyaवा garbham na mātā bibhṛtaस्त्वाया. Tam̄ te hinvanti tamu te mr̄jantya-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*

मरुत्वां इन्द वृषभा रणायु पिबा साममनुष्वधं मदाय । आ  
सिञ्चस्व जठर मध्व ऊर्मि त्वं राजासि पदिवः सुता-  
नाम ॥१॥

1. *Marutvān indra vṛṣabho raṇāya pibā somam-anuṣvadham madāya. Ā siñcasva jaṭhare madhva ūrmim tvaṁ 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.

सूजाषा इन्दु सगणा मरुद्धिः सामं पिब वृत्रहा शूर विद्वान् ।  
जहि शत्रुरूपमृधा नुदस्वा थाभयं कृषुहि विश्वतो नः ॥ २ ॥

2. *Sajoṣā indra sagano marudbhīḥ somam piba  
vrtrahā śūra vidvān. Jahi śatruñrapa mṛdho  
nudasvā'thābhayam kṛṣṇuhि viśvato nah.*

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.

उत ऋतुभित्रहतुपाः पाहि साममिन्द्र दुवभिः सखिभिः सुतं  
नः । यां आभजा मरुता य त्वा न्वहन्वृत्रमदधुस्तुभ्य-  
माजः ॥ ३ ॥

3. *Uta ṛtubhirṛtupāḥ pāhi somamindra devebhīḥ  
sakhibhīḥ sutam nah. Yāñ ābhajo maruto ye  
tvā'nvahan vṛtram-adadhus-tubhyam-ojah.*

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 मधव् वृथान्यं शाम्बुर हरिवा य गविष्टा ।  
य त्वा नूनमनुमदन्ति विपाः पिबन्दु सामुं सगणा  
मरुद्धिः ॥ ४ ॥

4. *Ye tvāhihatye maghavannavardhan ye śāmbare harivo ye gaviṣṭau. Ye tvā nūnam-anumadanti viprāḥ pibendra somam sagano marudbhīḥ.*

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 वावृथानमकवारिं द्विव्यं शासमिन्द्रम् ।  
विश्वासाहुमवसु नूतनायागं सहादामिह तं हुवम् ॥ ५ ॥

5. *Marutvantam vṛṣabham vāvṛdhānamakavārim divyam śāsamindram. Viśvāsāhamavase nūtanā-yogram 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*

सद्या हं जाता वृषभः कनीनः पर्भतुमावृदन्धसः सुतस्य ।  
साधाः पिब पतिकामं यथा तु रसाशिरः पथमं साम्यस्य ॥ १ ॥

1. *Sadyo ha jāto vṛṣabhaḥ kanīnah prabhartumā-vadandhasah sutasya. Sādhoḥ piba pratikāmam yathā te rasāśirah 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.)

यज्ञायथा स्तदहरस्य कामं शाः पीयूषमपिबा गिरिष्ठाम् ।  
तं ते माता परि याषा जनित्री मुहः पितुदम् आसिञ्च-  
दग्म ॥ २ ॥

2. *Yajjāyathāstadarasya kamem'soh pīyūṣam-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 मात्रम् तमृते तिगममपश्यदुभि सामूर्धः ।  
पयावय चरद गृत्सा अन्यान्महानि चक पुरुधपतीकः ॥ ३ ॥**

3. *Upasthāya mātarāmanna maitṛta tigmamapa-syadabhi somamūdhah. Prayāvayannacarad gr̄tso anyān mahāni cakre purudhapratīkah.*

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 तुन्वं चक एषः ।  
त्वष्टरमिन्द्रो जनुषाभिभूया मुष्या सामपिबच्यमूषु ॥ ४ ॥**

4. *Ugrasturāṣālābhībhūtyojā yathāvaśam tanvam cakra eṣah. Tvaṣṭāramindro januṣābhībhūyā-''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 मधवानुमिन्दमस्मिन्भर् नृतम् वाजसाता ।  
शृणवन्तमुगमूतय समत्सु घन्तं वृत्राणि संजितं धना-  
नाम ॥ ५ ॥

5. *Śunam huvema maghavānamindramasmin bhare  
nṛtamam vājasātau. Śrṇvantamugram-ūtaye  
samatsu ghnantam vr̄trāṇi samjitatam 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*

शंसा महामिन्दुं यस्मिन्विश्वा आ कृष्टयः सामपाः  
काममव्यन । यं सुकर्तुं धिषणं विभवत्ष्ठं घुनं वृत्राणां  
जनयन्त द्रवाः ॥ १ ॥

1. *Śamsā mahāmindram yasmin viśvā ā kr̄ṣṭayah  
somapāḥ kāmamavyan. Yam sukratum dhiṣane  
vibhvataṣṭam ghanam vr̄trāṇāṁ 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 नक्तिः पृतनासु स्वराजं द्विता तरति नृतमं हरिष्ठाम ।  
इनतमः सत्वभिया है शूषः पृथुजया अमिनादायुदस्याः ॥ २ ॥

2. *Yam nu nakih prtanāsu svarājam dvitā tarati nṛtamam hariṣṭhām. Inatamaḥ satvabhiryo ha śūṣaiḥ prthujrayā aminādāyurdasyoh.*

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.

सुहवाऽपृत्सु तरणिनावाऽव्यानशी रादसी महनावान । भग्ना  
न कार हव्याऽमतीनां पितव चारुः सुहवाऽव्याधाः ॥ ३ ॥

3. *Sahāvā prtsu taranīrnārvā vyānaśī rodasī mehanāvān. Bhago na kāre havyo matīnām piteva  
cāruḥ suhavo vayodhāḥ.*

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 द्विवा रजसस्पृष्ट ऊर्ध्वा रथा न वायुवसुभिन्नियुत्वान् ।  
पापं वृस्ता जनिता सूर्यस्य विभक्ता भागं धिषणव  
वाजम् ॥ ४ ॥

4. *Dhartā divo rajasasprṣṭa ūrdhvo ratho na vāyur-  
vasubhir-niyutvān. Kṣapāṁ vastā janitā sūryasya  
vibhaktā bhāgāṁ dhiṣaneva 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 मधवानुमिन्दमस्मिन्भर् नृतम् वाजसाता ।  
शृणवन्तमुग्मृतय समत्सु घन्तं वृत्राणि संजितं धना-  
नाम ॥ ५ ॥

5. *Śunam huvema maghavānamindramasmin bhare  
nṛtamāṁ vājasātau. Śrṇvantamugram-ūtaye  
samatsu ghnantaṁ vṛtrāṇi samjitaṁ 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*

इन्दुः स्वाहो पिबतु यस्य साम आगत्या तुमा वृषभा  
मरुत्वान्। आरुव्यचाः पृणतामभिरुरास्य हुविस्तन्वः  
काममृध्याः ॥ १ ॥

1. *Indrah svāhā pibatu yasya soma āgatyā tumro vṛṣabho marutvān. Oruvyacāḥ pṛṇatāmebhira-nnairāsyah havistanvah 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 ते सपर्यु ज्ञवस्तु युनज्जि ययारनु प्रदिवः श्रुष्टिमावः ।  
इह त्वा धयुहरयः सुशिपु पिबा त्वस्य सुषुतस्य चाराः ॥ २ ॥

2. *Ā te saparyū javase yunajmi yayoranu pradivah śruṣṭimāvah. Iha tvā dheyurharayah 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 उं दधिर सुपारमिन्दं ज्यष्ठचाय धायस गृणानाः ।  
मन्दानः सामं पपिवाँ त्रेजीषिन्त्समस्मभ्यं पुरुधा गा  
इषण्य ॥ ३ ॥

3. *Gobhirmimikṣum dadhire supāramindram jyaiṣṭhyāya dhāyase gr̥ṇānāḥ. Mandānāḥ somam papivāñ ṛjīśin 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 गाभिरश्वश्चन्दवता राधसा पूपथश्च ।  
स्वयवा॑ मतिभिस्तुभ्यं विपा॒ इन्दाय वाहः कुशिकासा॑  
अकन ॥ ४ ॥

4. *Imam kāmam mandayā gobhiraśvaiścandravatā rādhasā paprathaśca. Svaryayo matibhistubhyam viprā indrāya vāhah 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 हृवम मधवान्मिन्दमस्मिन्भर् नृतमं वाजसाता ।  
शृण्वन्तमुग्मूतये सुमत्सु घन्तं वृत्राणि संजितं धना-  
नाम ॥ ५ ॥

5. *Śunam huvema maghavānamindramasmin bhare  
nṛtamāṁ vājasātāu. Śṛṇvantamugr-amūtaye  
samatsu ghnantāṁ vṛtrāṇi saṁjitaṁ 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 मधवान्मुक्थ्यमिन्दं गिरा बृहतीरभ्यनूषत ।  
वावृधानं पुरुहृतं सुवृक्तिभिरमर्त्यं जरमाणं द्विवदिव ॥ १ ॥

1. *Carṣaṇīdhṛtam maghavānam-ukthyam-indram  
giro bṛhatīr-abhyanūṣata. Vāvṛdhānam puruh-  
utam suvṛktibhir-amartyam jaramāṇam divedive.*

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.

शतकंतुमणवं शाकिनं नरं गिरो म इन्द्रमुप यन्ति विश्वतः ।  
वाजुसनिं पूर्भिदं तूणिमप्सुरं धामुसाचमभिषाचं स्वविदम् ॥ २ ॥

2. *Śatakratum-arṇavam śākinam naram giro ma  
indram-upa yanti viśvataḥ. Vājasanīm pūrbhidāṁ  
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.

आकर वसाजरिता पनस्यत नहसः स्तुभ इन्दा दुवस्यति ।  
विवस्वतः सदन् आ हि पिपिय सत्रासाहमभिमातिहनं  
स्तुहि ॥ ३ ॥

3. *Ākare vasorjaritā panasyate'nehasah 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.

नृणामुत्वा नृतमं गीभिरुकथरभि पवीरमचता सबाधः ।  
सं सहस्रपुरुमाया जिहीतु नमा अस्य पदिव एके इश ॥ ४ ॥

4. *Nṛṇāmu tvā nṛtamam gīrbhirukthairabhi pra vīramarcatā sabādhah. Sam 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 irresistably 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 निष्पिधा मत्याशु पुरु वसूनि पृथिवी बिभति ।  
इन्द्राय द्याव आषधीरुतापा रयिं र नन्ति जीरया  
वनानि ॥ ५ ॥

5. *Pūrvīrasya niṣṣidho martyeṣu purū vasūni pr̄thivī bibharti. Indrāya dyāva oṣadhīrūtāpo rayim 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 ब्रह्मणि गिर॑ इन्द॒ तुभ्यं सूत्रा दधिर हरिवा जुषस्व॑ ।  
बृध्या॒ इ॑पिरवसा॒ नूतनस्य॒ सखे॑ वसा जरि॒तृभ्या॒ वयो॑  
धाः ॥ ६ ॥

6. *Tubhyam brahmāṇi gira indra tubhyam 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.

इन्द॒ मरुत्व इ॒ह पाहि॒ सामं॒ यथा॒ शाया॒त अपि॒बः॒ सु॒तस्य॒ ।  
तव॒ पर्णी॒ती॒ तव॒ शूर॒ शम्॒ ा॒ विवासन्ति॒ क॒वयः॒  
सुयज्ञा॒ः ॥ ७ ॥

7. *Indra marutva iha pāhi somam yathā śāryāte apibah sutasya. Tava praṇītī tava śūra śarmannā vivāsanti kavayah 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.

स॒ वावशा॒न इ॒ह पाहि॒ सामं॒ मु॒रुद्धि॒रिन्द॒ सखिभिः॒ सु॒तं॒  
नः॒ । जा॒तं॒ यत्त्वा॒ परि॒ दुवा॒ अभूषन्म॒ह भराय॒ पुरुहूत॒  
विश्व॑ ॥ ८ ॥

8. *Sa vāvaśāna iha pāhi somam̄ marudbhīndra sakhibhīh sutam̄ nah. Jātam̄ 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 invested you with power and honour for the sake of grandeur and glory in life.

**असूय' मरुत अपिरषा मन्दूर्णिन्दुमनु दातिवाराः । तभिः  
साकं पिबतु वृत्रखादः सुतं सामं दाशुषः स्व सधस्थ ॥ ९ ॥**

9. *Aptūrye maruta āpireso'mandannindramanu dātivārāḥ. Tebhiḥ sākam̄ pibatu vṛtrakhādah sutam̄ somam̄ dāśuṣah 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.

**इदं ह्यन्वाजसा सुतं रथानां पत ।  
पिबा त्व॑स्य गिर्वणः ॥ १० ॥**

10. *Idam̄ hyanvojasā sutam̄ rādhānām pate.  
pibā tvasya girvanāḥ.*

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 तन्वम् ।  
स त्वा ममत्तु सम्यम् ॥ 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 तं अशनातु कु याः पन्द्र बह्णिणा शिरः ।  
प बाहू शूरु राधेस ॥ १२ ॥

12. *Pra te aśnotu kuksyoḥ prendra brahmaṇā śirah.  
pra bāhū śūra rādhase.*

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 करम्भिणमपूपवन्तमुक्थिनम् ।  
इन्द्र प्रातजुषस्व नः ॥ १ ॥

1. *Dhānāvantam karambhīnamapūpavantam-  
ukthinam. Indra prātarjuṣasva nah.*

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.

पुराळाशं पचत्यं जुषस्वन्दा गुरस्व च ।  
तुभ्यं हृव्यानि सिस्रत ॥ २ ॥

2. *Purolāśam pacatyam juṣasvendrā gurasva ca.  
Tubhyam havyāni sisrate.*

Indra, accept and enjoy the purodasha cooked and seasoned with soma, relish and grow strong. The sweets of offerings flow to you.

पुराळाशं च ना घसा जाषयास गिरश्च नः ।  
वधूयुरिव याषणाम ॥ ३ ॥

3. *Purolāśam ca no ghaso joṣayāse giraśca nah.  
Vadhūyuriva yoṣanām.*

Accept and eat the purodasha and cherish the voices of exhortation offered by us like one impassioned for the love of his wife.

पुराळाशं सनश्रुत पातःस्त्राव जुषस्व नः ।  
इन्द्र कतुहि त बृहन ॥ ४ ॥

4. *Purolāśam sanaśruta prātaḥsāve juṣasva nah.  
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 सवनस्य धानाः पुराळाशमिन्द कृष्वह  
चारुम् । प यत्स्ताता जरिता तूण्यथा वृषायमाण् उप  
गीभिरीट्टै॥ ५ ॥

5. *Madhyamindinasya savanasya dhānāḥ puroḍāśa-mindra kṛṣveha cārum. Pra yat stotā jaritā tūṇ-yartha vṛṣāyamāna upa gīrbhirīṭte.*

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 सवन पुरष्टुत पुराळाशमाहुतं मामहस्व नः ।  
ऋभुमन्तं वाजवन्तं त्वा कव पयस्वन्त उप शि अम  
धीतिभिः ॥ ६ ॥

6. *Tṛtīye dhānāḥ savane puruṣṭuta puroḍāśamāhutam māmahaśva nah. Ṛbhumentam vājavantam 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.

पूषणवत त चकूमा करम्भं हरिवत हयश्वाय धानाः ।  
अपूपमद्धि सगणा मरुद्धिः सामं पिब वृत्रहा शूर  
विद्वान् ॥ ७ ॥

7. *Puṣanvate te cakrmā karambhāṁ harivate  
haryaśvāya dhānāḥ. Apūpamaddhi sagāṇo  
marudbhīḥ somāṁ 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.

पति धाना भरत् तूयमस्म पुराक्षाशं वीरतमाय नृणाम ।  
दिवदिव सदृशीरिन्द्र तुभ्यं वधन्तु त्वा सामपयाय  
धृष्णा ॥ ८ ॥

8. *Prati dhānā bharata tūyamasmai purolāśāṁ  
vīratamāya nrñām. Divedive sadṛśīrindra tubh-  
yāṁ vardhantu tvā somapeyāya dhrṣṇo.*

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*

इन्दोपवता बृहुता रथेन वामीरिषु आ वहतं सुवीरोः ।  
वीतं हुव्यान्यध्वरषु दवा वधथां गीभिरिळ्या मदन्ता ॥ ९ ॥

1. *Indrāparvatā bṛhatā rathena vāmīriṣā ā vahatām  
suvinrāh. Vītam havyānyadhvareṣu devā vardhe-  
thām gīrbhīriṇayā 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.

तिष्ठा सु कं मधवून्मा परा गा: सामस्य नु त्वा सुषुतस्य  
यफि । पितुन पुत्रः सिचमा रभ तु इन्द् स्वादिष्ठया गिरा  
शचीवः ॥ २ ॥

2. *Tiṣṭhā su kam maghavan mā parā gāḥ somasya  
nu tvā suṣutasya yakṣi. Piturna putrah sicamā  
rabhe ta indra svādiṣṭhayā girā śacīvah.*

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.

शंसावाध्वया पति म गृणीहीन्दाय वाहः कृणवाव जुष्टम् ।  
एदं बुहियजमानस्य सीदा थो च भूदुकथमिन्दाय  
शस्तम् ॥ ३ ॥

3. *Śaṁśāvādhvaryo prati me gr̄ñihīndrāya vāhah  
kṛṇavāva juṣṭam. Edam barhiryajamānasya  
śidā'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.

जायदस्तं मधवन्त्सदु यानिस्तदित्त्वा युक्ता हरया वहन्तु ।  
यदा कदा च सुनवाम् साममग्निष्ठा दृता धन्वात्यच्छ ॥ 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.

परा याहि मधवा च याहीन्द भातरुभ्यत्रा तु अथम ।  
यत्रा रथस्य बृहुता निधानं विमाचनं वाजिना रास-  
भस्य ॥ 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 सामूमस्तमिन्दु प याहि कल्याणीजाया सुरणं गृहं  
त् । यत्रा रथस्य बृहता निधानं विमाचनं वाजिना  
द्दीणावत ॥ ६ ॥

6. *Apāḥ somam-astam-indra pra yāhi kalyāṇīrjāyā suraṇam grhe te. Yatrā rathasya br̥hato nidhānam vimocanam vājino dakṣināvāt.*

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 मधानि सहस्रसाव प तिरन्त  
आयुः ॥ ७ ॥

7. *Ime bhojā aṅgiraso virūpā divasputrāso asurasya vīrāḥ. Viśvāmitrāya dadato maghāni sahasrasāvē 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.

रूपरूपं मधवा बाभवीति मायाः कृष्णवानस्तन्वं॑ परि  
स्वाम । त्रियद्विवः परि मुहूतमागात्स्वमन्त्ररनृतुपा ऋतावा ॥ ८ ॥

8. *Rūpamṛūpam maghavā bobhavīti māyāḥ  
kṛṇvānastanvām pari svām. Triyad divaḥ pari  
muhūrtamāgāt svairmantrairanṛtupā rtāvā.*

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.

महाँ ऋषिदव्जा दुवजूता स्तभ्नात्सिन्धुमणवं नृच गः ।  
विश्वामित्रा यदवहस्तुदासमपियायत कुशिकभिरन्दः ॥ ९ ॥

9. *Mahān ṛṣirdevajā devajūto'stabhnāt sindhum-  
arṇavām nṛcakṣāḥ. Viśvāmitro yadavahat sudā-  
samapriyāyata kuśikebhiringrah.*

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.

हुंसाइव कृणुथ श्लाकमदिभिमदन्ता गीभिरध्वर सुत सचा ।  
द्रवभिविपा ऋषया नृच त्सा वि पिबध्वं कुशिकाः साम्यं  
मधु ॥ १० ॥

10. *Hamsā iva kṛṇutha ślokamadribhirmadanto  
gīrbhiradhvare sute sacā. Devebhirviprā ṛṣayo  
nṛcakṣaso vi pibadhvam̄ kuśikāḥ somyam̄ 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 पते कुशिकाश्चृतयध्वमश्वं राय प मुञ्चता सुदासः ।  
राजा वृत्रं जड्णन्त्यागपागुदगथो यजात् वर् आ  
पृथिव्याः ॥ ११ ॥

11. *Upa preta kuśikāś-cetayadhvam-aśvam̄ rāye pra  
muñcatā sudāsaḥ. Rājā vṛtram̄ 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 resplendent 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 अहमिन्दुमतुष्टवम् ।  
विश्वामित्रस्य र ाति बहुदं भारतं जनम् ॥ १२ ॥

12. *Ya ime rodasī ubhe aham-indram-atuṣṭavam.  
Viśvāmitrasya rakṣati brahmedam bhāratam  
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 अरासतु बह्यन्दाय वज्जिण ।  
करुदि ऽः सुराधसः ॥ १३ ॥

13. *Viśvāmitrā arāsata brahmendrāya vajriṇe.  
Karadinnah surādhasah.*

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 कृणवन्ति कीकटषु गावा नाशिरं दुह न तपन्ति  
घमम् । आ ना भर प्रमगन्दस्य वदा नचाशाख्यं मधवनन्धया  
नः ॥ १४ ॥

14. *Kim te kṛṇvanti kīkaṭeṣu gāvo nāśiram̄ duhre na  
tapanti gharbam. Ā no bhara pramagan-dasya  
vedo naicāśākham̄ maghavan randhayā nah.*

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.

सूसपरीरमतिं बाध्माना बृहन्मिमाय जुमदग्निदत्ता ।  
आ सूर्यस्य दुहिता ततान् श्रवा दुवष्वमृतमजुयम ॥ १५ ॥

15. *Sasarparīramatīm bādhhamānā bṛhanmimāya jamagadnidattā. Ā sūryasya duhitā tatāna śravo deveśvamṛtamajuryam.*

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.

सूसपरीरभरत्तूर्यमृश्या धि श्रवः पाञ्चजन्यासु कृष्टिषु ।  
सा प याऽ॒ नव्यमायुदधाना यां म पलस्तिजमद्ग्रया॑  
दुदुः ॥ १६ ॥

16. *Sasarparīrabharat tūyamebhyo'dhi śravaḥ pāñcajanyāsu kṛṣṭiṣu. Sā pakṣyā navyamā-yurdadhānā yāṁ me palastijamadagnayo daduh.*

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 गावा॑ भवतां वीळुर गा॒ मषा॑ वि॒ वहि॑ मा॒ युगं॒ वि॒  
शारि॑। इन्द॑ः पात॒ल्य॑ ददतां॒ शरीता॒ररिष्टनम्॒ अ॒भि॑ नः॑  
सचस्व॑॥ १७ ॥**

17. *Sthirau gāvau bhavatām vīlurakṣo meṣā vi varhi mā yugam vi śāri. Indrah pātalye dadatām śarītorariṣṭaneme abhi nah 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 धहि॑ तनूषु॒ ना॒ बलमिन्दान॒क्लुत्सु॒ नः॑। बलं॒ ता॒काय॒  
तनयाय॑ जीवसु॒ त्वं॒ हि॒ बलदा॒ असि॑॥ १८ ॥**

18. *Balam dhehi tanuṣu no balamindrānalutsu nah. Balam tokāya tanayāya jīvase 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.

**अ॒भि॑ व्ययस्व॑ खदिरस्य॑ सार॑माजो॑ धहि॑ स्पन्दन॑ शिंशा॑-  
पायाम॑। अ॑ † वीळा॑ वीळित॑ वीळयस्व॑ मा॑ यामाद॑स्मादव॑  
जीहिपा॑ नः॑॥ १९ ॥**

19. *Abhi vyayasva khadirasya sāramojo dhehi spandane śimśapāyām. Akṣa vīlo vīlita vīlayasva mā yāmādasmādava jīhipo nah.*

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.

अयम् स्मान्वन् स्पतिमा च हा मा च रीरिषत ।  
स्वस्त्या गृहभ्य आवसा आ विमाचनात ॥ २० ॥

20. *Ayamasmān vanaspatirmā ca hā mā ca rīriṣat.  
Svastyā grhebhyā 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 यच्छष्टाभिमघवञ्चूरं जिन्व ।  
या ना द्वष्ट्यधर्तः सप्तदीष्ट यमु द्विष्टस्तमु पाणा जहातु ॥ २१ ॥

21. *Indrotibhirbahulābhirno adya yācchreṣṭhā-  
bhirmaghavañchūra jinva. Yo no dveṣtyadha-rah  
saspadiṣṭa 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 चिदिन्दु यषन्ती पयस्ता फनमस्यति ॥ २२ ॥

22. *Paraśum cid vi tapati śimbalam cid vi vrścati.  
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 लऽधं नयन्ति पशु मन्यमानाः ।  
नावाजिनं वाजिना हासयन्ति न गद्भं पुरा अश्वा त-  
यन्ति ॥ २३ ॥

23. *Na sāyakasya cikite janāso lodham nayanti paśu manyamānāḥ. Nāvājinam vājinā hāsayanti na gardabham 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 पपित्वम् ।  
हिन्वन्त्यश्वमरणं न नित्यं ज्यावाजं परि णयन्त्याजा ॥ २४ ॥

24. *Ima indra bharatasya putrā apapitvam cikiturna prapitvam. Hinvantyaśvamaranam na nityam jyāvājam pari ṣayantyājau.*

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 महं विदुथ्याय शूषं शशवत्कृत्व इड्याय प जंभुः ।  
शृणातु ना दम्येभिरनीकः शृणात्वग्निदिव्यरजस्तः ॥ १ ॥

1. *Imam̄ mahe vidathyāya śūṣam̄ śaśvat kṛtva īdyāya prajabhuḥ. Śr̄notu no damyebhir-anīkaiḥ śr̄not-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 महं दिव अचा पृथिव्य कामा म इच्छञ्चरति  
पजानन । ययाह स्ताम विदथेषु दवाः सपयवा मादयन्त  
सचायाः ॥ २ ॥

2. *Mahi mahe dive arcā pṛthivyai kāmo ma icchañcarati prajānan. Yaylorha stome vidathesu devāḥ saparyavo mādayante sacāyoh.*

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.

युवाऽरूपं रदसी सत्यमस्तु मह षुणः सुविताय प भूतम् ।  
इदं द्विव नमा' अग्न पृथिव्य सप्तयामि पर्यसा यामि  
रत्नम् ॥ ३ ॥

3. *Yovorṛtam̄ rodasī satyamastu mahe ṣu naḥ suvitāya pra bhūtam. Idam̄ dive namo agne prthivyai 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 पूर्व्या आविविद ऋष्टावरी रादसी सत्यवाचः ।  
नरश्चिद्वां समिथ शूरसाता ववन्दिर पृथिवि वविदानाः ॥ ४ ॥

4. *Uto hi vāṁ pūrvyā āvividra rtāvarī rodasī satyavācaḥ. Naraścid vāṁ samithe śurasātā vavadire prthivi 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 वदु क इह प वाचहुवाँ अच्छे पथ्यारु 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 sadāṁsi pareṣu yā guhyeṣu vratesu.*

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.)

कविनृच ती अभि धीमचष्ट क्रृतस्य यान् विद्यत् मदन्ती ।  
नाना चकात् सदन् यथा वः समानन् करुना संविदान ॥ ६ ॥

6. *Kavirnṛcaksā abhiśīmacaṣṭa ṛtasya yonā vighrte madanṭī. Nānā cakrāte sadanam yathā veḥ samānenā 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.

सुमान्या वियुतं दूरअन्तं धुवं पुदं तस्थतुजागुरुकं । उत स्वसारा युवती भवन्ती आदुं बुवात मिथुनानि नाम ॥ ७ ॥

7. *Samānyā viyute dūre ante dhruve pade tasthaturjāgaruke. 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.

विश्वदृतं जनिमा सं विविक्ता महा द्रवान्बिभृती न व्यथत ।  
एजद धुवं पत्यत् विश्वमकं चरत्पत्रिं विषुणं वि  
जातम ॥ ८ ॥

8. *Viśvedete janimā sam vivikto maho devān bibhraṭī na vyathete. Ejad dhruvam patyate viśvamekam carat patatri viṣuṇam 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 पितुजनितुजामि त तः ।  
द्रवासा यत्र पनितार् एवरुरा पुथि व्युत तस्थुरन्तः ॥ ९ ॥

9. *Sanā purāṇam-adhyemyārān-mahah piturjanitujāmi tannah. Devāso yatra panitāra evairuraū pathi vyute tasthurantah.*

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.

द्रुमं स्तामं रादसी प बंवीम्यदूदराः शृणव ग्निजिह्वाः ।  
मित्रः सुमाजा वरुणा युवान आदित्यासः कवयः  
पपथानाः ॥ १० ॥

10. *Imam stomam rodasi pra bravimyrdudarah  
śrṇavannagnijihvāḥ. Mitrah samrājo varuno  
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 द्रिवा विदथ पत्यमानः ।  
द्रवषु च सवितः श्लाकमश्राद्स्मभ्यमा सुव सवता-  
तिम ॥ ११ ॥

11. *Hiranyapāṇih savitā sujihvastrirā divo vidathe  
paryamānah. Devesu ca savitāḥ ślokamaśre-  
rādasmabhyamā 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 सववां ऋतावा द्रवस्त्वष्टावसु तानि ना धात ।  
पूषपवन्ते ऋभवा मादयध्वमूधवगावाणा अध्वरमतष्ट ॥ १२ ॥

12. *Sukṛt supāñih svavāñ rtāvā devastvaṣṭāvase tāni no dhāt. Pūṣānvanta ṛbhavo mādayadhvamūrdhvagrāvāṇo 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 Rbhuses, 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 ऋषिमन्ता दिवा मर्या ऋतजाता अयासः ।  
सरस्वती शृणवन्यज्ञियासा धाता रुयं सहवीरं तुरासः ॥ १३ ॥

13. *Vidyudrathā maruta ṛṣimanto divo maryā rtajātā ayāsaḥ. Sarasvatī śṛṇavan yajñiyāśo dhātā rayim sahavīram 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 पुरुद्गम्मका भगस्यव कारिणा यामनि  
गमन । उरुकमः ककुहा यस्य पूवीन मधन्ति युवतया  
जनित्रीः ॥ १४ ॥

14. *Viṣṇum̄ stomāsaḥ purudasmamarkā bhagasyeva  
kāriṇo yāmani gman. Urukramah kakuho yasya  
pūrvīrṇa 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 विश्ववीयङ्गः पत्यमान उभ आ प॒पा रादसी महि॒त्वा ।  
पुरंदरा वृत्रहा धृष्णुषणः संगृथ्या त् आ भे॒रा भूरि॒ पश्वः ॥ १५ ॥

15. *Indro Viśvairvīryaiḥ patyamāna ubhe ā paprau  
rodasī mahitvā. Purandaro vṛtrahā dhṛṣṇuṣe-ṇaḥ  
saṅgrbhyā na ā bharā bhūri paśvah.*

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 पि॒तरा बन्धुपृच्छा सजा॒त्यमृश्विना॒श्चारु नाम ।  
युवं हि स्था रयि॒दा ना॑ रयी॒णां दात्रं र ा॒थ अकेवर-  
द्व्या ॥ १६ ॥

16. *Nāsatyā me pitarā bandhuprcchā sajātyama-  
śvinoścāru nāma. Yuvam̄ hi stho rayidau no  
rayīṇāṁ dātrāṁ rakṣetē 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.

महत्तदः कवयश्चारु नाम यद्ध दवा भवथ् विश्व इन्द्र ।  
सखे ऋभुभिः पुरुहूत प्रियभिरिमां धियं सातय त ता  
नः ॥ १७ ॥

7. *Mahat tad vah kavayaścāru nāma yaddha devā bhavatha viśva indre. Sakha ṛhubhiḥ puruhūta priyebhirimāṁ dhiyam sātaye takṣatā nah.*

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 अदितियज्जियसा दब्धानि वरुणस्य वृतानि ।  
युयात ना अनपत्यानि गन्ताः प्रजाकां ः पशुमाँ अस्तु  
गातुः ॥ १८ ॥

18. *Aryamā no aditiryajñiyāśo'dabdhāni varuṇasya vratāni. Yuyota no anapatyāni gantoh prajāvān nah paśumān̄ astu gātuh.*

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.

द्रवानां दूतः पुरुधं पसूता नांगा ग वाचतु सुवतीता । शृणातु नः पृथिवी द्यारुतापः सूया न त्ररुवृन्तरि तम् ॥ १९ ॥

19. *Devānām dūtaḥ purudha prasūto'nāgān no vocatu sarvatātā. Śr̄notu nah prthivī dyaurutāpah sūryo nakṣatralairurvantarikṣam.*

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 uninitiated 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.

शृण्वन्तु ना वृष्णः पवतासा धुवं मासः इळया मदन्तः ।  
आदित्यना अदितिः शृणातु यच्छन्तु ना मरुतः शम्भुदम् ॥ २० ॥

20. Śrīvāntu no vr̄ṣaṇah̄ parvatāso dhruvakṣemāsa  
iḷayā madantah̄. Ādityairno aditih̄ śr̄notu  
yacchantu no marutah̄ 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 पितुमां अस्तु पन्था मध्वा दवा आषधीः सं  
पिपृक्ति । भगा म अग्न सुख्य न मृध्या उदाया अश्यां सदनं  
पुरु गः ॥ २१ ॥

21. Sadā sugah̄ pitumān̄ astu panthā madhvā devā  
oṣadhiḥ sam̄ piprkta. Bhago me agne sakhye na  
mṛdhyā ud rāyo aśyām̄ sadanam̄ purukṣoh̄.

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 हृव्या समिषो दिदीह्यास्मद्यक् कसं मिमीहि श्रवांसि ।  
विश्वां अग्न पृत्सु ताञ्जषि शत्रूनहा विश्वा सुमना दीदिहि  
नः ॥ २२ ॥

22. Svadasva havyā samiṣo didīhyasmadryak sam̄  
mimīhi śravāṁsi. Viśvān̄ agne pr̄tsu tāñjeṣi  
śatrūnahā viśvā sumanā dīdihī nah̄.

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 अध्य यद व्युषुमहद्वि जज्ञ अ रं पद गाः ।  
व्रता दुवानामुप नु पभूषन्महद्वानामसुरत्वमकम् ॥ १ ॥

1. *Uṣasah pūrvā adha yad vyuṣurmahad vi jajñe aksaram pade goḥ. Vratā devānāmupa nu prabhūṣan 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 Prakrti in the depth of oceanic space. Great and One is the living spirit and glory of the divine resplendent forces of the universe.

मा षूणा अत्र जुहुरन्त दुवा मा पूव' अग्ने पितरः पदज्ञाः ।  
पुराण्याः सद्मानाः कुतुरन्तमहद्वानामसुरत्वमकम् ॥ २ ॥

2. *Mo śū no atra juhūranta devā mā pūrve agne pitarāḥ padajñāḥ. Purāṇyoh sadmanoh keturāntarmahad 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 मे पुरुत्रा पतयन्ति कामाः शम्यच्छा दीद्य पूर्व्याणि ।  
समिद्ध अग्नावृतमिद्धदम महद्वानामसुरत्वमकंम ॥ 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.

सुमाना राजा विभृतः पुरुत्रा शय शयासु पयुता वनानु ।  
अन्या वत्सं भरति तिमाता महद्वानामसुरत्वमकंम ॥ 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 Prakrti, 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 Prakrti, 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.

आ॒ त्पूवा॑स्वपरा॒ अनु॒रुत्सद्या॒ जाता॒सु॒ तरुणीष्वन्तः॑ ।  
अ॒न्तव॑तीः॒ सुवत्॒ अप॑वीता॒ मह॒द्वाना॑मसुर॒त्वमकं॒ ॥५॥

5. *Ākṣit pūrvāsvaparā anūrut sadyo jātāsu taruṇi-  
ṣvantah. Antarvatīḥ suvate apravītā 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 resplendent powers of nature's Divinity, one and only one.

शयुः॑ परस्ता॒दध्यु॒ नु॒ द्विमाता॒ बन्धु॒नश्चरति॒ व॒त्स॒ एकः॑ ।  
मि॒त्रस्य॒ ता॒ वरुणस्य॒ वतानि॒ मह॒द्वाना॑मसुर॒त्वमकं॒ ॥६॥

6. *Śayuh parastādadha nu dvimātā'bandhan-  
aścarati vatsa ekah. 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 तति बुध्नः ।  
परण्यानि रण्यवाचा भरन्त महद्वानामसुरत्वमकम् ॥ ७ ॥

7. *Dvimatā hotā vidathesu samrālanvagram carati kṣeti budhnah. Pra ranyāni ranyavāco 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 निष्पिधं गामहद्वानामसुरत्वमकम् ॥ ८ ॥

8. *Śūrasyeva yudhyato antamasya pratīcinam dadṛṣe 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 राचनन् ।  
वपूषि बिभद्वभि ना वि चष्ट महद्वानामसुरत्वमकम् ॥ ९ ॥

9. *Ni veveti palito dūta āsvantarmahāṁścarati rocanena. Vapūṁṣi 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 Prakrti 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.

**विष्णुगापा: परमं पौत्रि पाथः पिया धामान्यमृता दधानः ।  
अग्निष्ठा विश्वा भुवनानि वद महद्वानामसुरत्वम-  
कम् ॥ १० ॥**

10. *Viṣṇurgopāḥ paramam pāti pāthah priyā dhāmānyamṛtā dadhānah. 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.

**नाना चकात यम्याऽ॑ वपूष्मि तयारन्यदाच्यत कृष्णमन्यत ।  
श्यावी च यदरुषी च स्वसारा महद्वानामसुरत्वम-  
कम् ॥ ११ ॥**

11. *Nānā cakrāte yamyā vapūṁśi tayloranyad 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 धूनू संबुद्ध धापयत समीची ।  
ऋतस्य त सदसील अन्तमहद्वानामसुरत्वमकम् ॥ १२ ॥

12. *Mātā ca yatra duhitā ca dhenū sabardughe  
dhāpayete samīcī. R̄tasya te sadasile 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 वृत्सं रिहृती मिमाय कया भुवा नि दध धनुरूधः ।  
ऋतस्य सा पयसापिन्वतळा महद्वानामसुरत्वमकम् ॥ १३ ॥

13. *Anyasyā vatsam rihatī mimāya kayā bhuvā ni  
dadhe dhenurūdhah. R̄tasya sā payasāpinvatelā  
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 caresses 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 पुरुरूपा वपूंष्युध्वा तस्था त्र्यविं ररिहाणा ।  
ऋतस्य सद्म वि चरामि विद्वान्महद्वानामसुरत्वम-  
कम् ॥ १४ ॥

14. *Padyā vaste pururūpā vapūṁṣyūrdhvā tasthau tryavim rerihānā. Rtasya 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.

पदइव निहित दुस्म अन्तस्तय रून्यद गुह्यमाविरन्यत ।  
सुधीचीना पथ्याइ सा विष्णुची महद्वानामसुर-  
त्वमकम् ॥ १५ ॥

15. *Pade iva nihite dasme antastayoranyad guhyamā-viranyat. 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 धुनवा॑ धुनयन्तामशिश्वी॒ः सबुद्घाः॑ शशया॒ अपदुग्धाः॑ ।  
नव्योनव्या॑ युवतया॒ भवन्तीमहूवानामसुरत्वमकं॒म ॥ १६ ॥

16. *Ā dhenavo dhunayantāmaśīsvih sabardughāḥ  
śāśayā apradugdhāḥ. navyānnavyā yuvatayo  
bhavantīmahad 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.

यदुन्यासु॑ वृषभा॒ रारवीति॒ सा॒ अन्यस्मिन्यूथ॒ नि॒ दधाति॒  
रतः॑ । स हि॒ तपावान्त्स॒ भगः॒ स राजा॒ महूवानामसुर-  
त्वमकं॒म ॥ १७ ॥

17. *Yadanyāsu vṛṣabho roravīti so anyasmin yūthe  
ni dadhāti retah. Sa hi kṣapāvāntsa bhagah 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, Prakrti. 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 स्वश्वयं जनासः प नु वाचाम विदुरस्य दुवाः ।  
षा हा युक्ताः पञ्चपञ्चा वहन्ति महद्वानामसुर-  
त्वमक्तम् ॥ 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.

द्रवस्त्वष्टा सविता विश्वरूपः पुपाष पजाः पुरुधा जजान ।  
इमा च विश्वा भुवनान्यस्य महद्वानामसुरत्वमक्तम् ॥ १९ ॥

19. *Devastvaṣṭā savitā viśvarūpah 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.

मही समरच्चाम्बा समीची उभ त अस्य वसुना न्यृष्ट । शृण्व  
वीरा विन्दमाना वसूनि महद्वानामसुरत्वमकम् ॥ २० ॥

20. *Mahī samairaccamvā samīcī ubhe te asya vasunā nyṛṣṭe. 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.

इमां च नः पृथिवीं विश्वधाया उप ाति ह्रितमित्रा न राजा ।  
पुरःसदः शासदा न वीरा महद्वानामसुरत्वमकम् ॥ २१ ॥

21. *Imāṁ ca nah pṛthivīṁ viśvadhāyā upa kṣeti hitamitro na rājā. Purah sadā 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.

**निष्ठिध्वरीस्त आषधीरुतापा॑ रुयिं तं इन्द पृथिवी बिभति ।  
सखायस्त वाम् भाजः स्याम मुहुवानोमसुरुत्वमकम् ॥ २२ ॥**

22. *Niṣṣidhvarīsta oṣadhiṛutāpo rayim ta indra  
pr̥thivī bibharti. Sakhāyaste vāmabhājah 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 मायिना॒ न धीरा॒ व्रता॒ द्रुवानां पथमा॒ धुवाणि ।  
न रादसी अदुहा॒ वृद्याभिन पवता॒ निनम॒ तस्थिवांसः ॥ १ ॥**

1. *Na tā minanti māyino na dhīrā vratā devānām  
prathamā dhruvāni. Na rodasī adruhā vedyā-  
bhirna parvatā niname tasthivāṁsaḥ.*

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.

षड भाराँ एका॒ अचरन्बिभत्यृतं वषिष्ठमुप गाव॑ आगुः ।  
तिस्त्रा॒ महीरुपरास्तस्थुरत्या॒ गुहा॒ द्वि॒ निहित॒ दश्यका॑ ॥ २ ॥

2. *Sad bhārān eko acaran bibhartyrtam varṣiṣṭha-mupa gāva āguh. 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 Prakrti. 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 Prakrti 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.)

त्रिपाजुस्या॒ वृषभा॒ विश्वरूप॒ उत्॒ त्र्युधा॒ पुरुध॒ पुजावान॑ ।  
त्र्यनीकः॒ पत्यत्॒ माहिनावान्त्स॒ रत्ताधा॒ वृषभः॒ शशवती-॒  
नाम॑ ॥ ३ ॥

3. *Tripājasyo vṛṣabho viśvarūpa uta tryudhā purudha prajāvān. Tryanīkah patyate māhināvāntsā retodhā vṛṣabhah śāsvatīnām.*

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.

अभीकं आसां पदुवीरबाध्यादित्यानामहू चारु नामै।  
आपश्चिदस्मा अरमन्त दुवीः पृथग्वजन्तीः परि षीम-  
वृञ्जन ॥ ४ ॥

4. *Abhīka āsām padavīrabodhyādityānāmahve cāru nāma. Āpaścidasmā aramanta devīḥ pṛthag vrajanīḥ 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 षधस्था सिन्धवस्त्रिः कवीनामुत त्रिमाता विदथषु  
सुमाट। ऋतावरीयाषणास्तिस्त्रा अप्यास्त्रिरा द्विवा विदथ  
पत्यमानाः ॥ ५ ॥

5. *Trī ṣadhaṣṭhā sindhavaṣṭriḥ kavīnāmuta trimātā  
vidathesu samrāṭ. R̥tāvarīryoṣanāstisro apyā-  
strirā 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 दि॒वः सवि॒त्वायाणि दि॒वदि॒व आ सु॒व त्रिना॑ अहः ।  
त्रि॒धातु॑ राय आ सु॒वा॑ वसूनि॑ भगा॑ त्रातधिषण॑ सा॒ताय॑  
धाः ॥ ६ ॥

6. *Trirā divah savitarvāryāṇi divediva ā suva trirno ahnah. 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 दि॒वः सवि॒ता सा॒षवीति॑ राजा॒ना मि॒त्रावरुणा॑ सुपा॒णी ।  
आपश्चिदस्य॑ रादसी॑ चिदुवी॑ रत्नं॑ भि॑ न्त॑ सवि॒तुः॑ सुवाय॑ ॥ ७ ॥

7. *Trirā divah savitā sośavīti rājānā mitrāvaruṇā supāṇī. Āpaścidasasya rodasī cidurvī ratnam bhikṣanta savituh savāya.*

Thrice does Savita shower us with inspiration and energy from the light of heaven, so do Mitra and Varuna, resplendent 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.

त्रिरुच्चमा दृणशा राच्चनानि त्रया' राजन्त्यसुरस्य वीरा: ।  
ऋतावौन इषिरा दूळभासुस्त्रिरा दिवा विदथ' सन्तु  
दवाः ॥ ८ ॥

8. *Triruttamā dūṇaśā rocanāni trayo rājantyasurasya vīrāḥ. Rtavāna iśirā dūlabhāsastrirā 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 धासरिन्दस्तदग्निः पनितारो अस्याः ॥ १ ॥

1. *Pra me vivikvāñ avidanmanīṣām dhenum carantīm prayutāmagopām. Sadyaścid yā duduhe bhūri dhāser-indras-tadagnih 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.

इन्दुः सु पूषा वृषभा सुहस्ता दिवा न पीताः शशयं दुदुह ।  
विश्व यदस्यां रुणयन्त द्रवाः प वा त्र वसवः सुम्नम-  
श्याम ॥ २ ॥

2. *Indrah su pūṣā vṛṣaṇā suhastā divo na prītāḥ  
śaśayam duduhere. Viśve yadasyām raṇayanta  
devāḥ pra vo'tra vasavah 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 वृष्णि इच्छन्ति शक्तिं नमस्यन्तीजानत्  
गर्भमस्मिन् । अच्छां पुत्रं धनवां वावशाना महश्चरन्ति  
बिभत्तं वपूषि ॥ ३ ॥

3. *Yā jāmayo vṛṣṇa icchanti śaktim namasyantīr-  
jānate garbhamasmin. Acchā putram dhenavo  
vāvaśānā mahaścaranti bibhratam vapūmṣi.*

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 विविक्मि रादसी सुमकु गावणा॑ युजाना अध्वर  
मनीषा॑ । इमा उ॒ त् मनव् 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 जिह्वा॑ मधुमती॒ सुमधा॑ अग्ने॑ दुवष्ट॒ च्यते॑ उरु॒ ची॑ । तयह॑  
विश्वा॑ अवसु॑ यजत्राना॑ सादय॑ पायया॑ चा॑ मधूनि॑ ॥ ५ ॥

5. *Yā te jihvā madhumatī sumedhā agne deveśūcyata urucī. Tayeha viśvān̄ 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 तं अग्ने पर्वतस्यव् धारासश्चन्ती पीपयद्व चित्रा ।  
तामस्मभ्यं पर्मतिं जातवदा वसा रास्व सुमतिं विश्व-  
जन्याम ॥ ६ ॥

6. *Yā te agne parvatasyeva dhārāsaścanti pīpayad deva citrā. Tāmasmabhyam pramatim jātavedo vaso rāsva sumatim viśvajanyam.*

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 पुलस्य काम्यं दुहाना न्तः पुत्रश्चरति दीणायाः ।  
आ द्यातुनिं वहति शुभयामाषसुः स्तामा अश्विनोव-  
जीगः ॥ १ ॥

1. *Dhenuḥ pratnasya kāmyam duhānā'ntah putraścarati dakṣināyāḥ. Ā dyotanīm vahati śubhrayāmoṣasah stomo aśvināvajīgah.*

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 पति वामृतनाध्वा भवन्ति पितरंव मध्दः ।  
जरथामस्मद्वि पूणमनीषां युवारवश्चकृमा यातमवाक ॥ २ ॥

2. *Suyug vahanti prati vāmrtenordhvā bhavanti pitareva medhāḥ. Jarethāmasmad vi panerma-niṣāṁ yuvoravaścakrmā yātamaryāk.*

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 रथन् दस्त्राविमं शृणुतं श्ल कुमदः ।  
किमङ्ग वां पत्यवर्ति गमिष्ठा हुविपासा अश्विना  
पुराजाः ॥ ३ ॥

3. *Suyugbhiraśvaiḥ suvṛtā rathena dasrāvimam  
śrṇutam ślokamadreh. Kimaṅga vām pratyavar-  
tim 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 मन्यथामा गतं कच्चिदविश्व जनासा अश्विना हवन्त ।  
इमा हि वां गात्रजीका मधूनि प मित्रासा न दुदुरुस्वा  
अग ॥ ४ ॥

4. *Ā manyethāmāgataṁ kaccidevairviśve janāso  
aśvinā havante. Imā hi vāṁ gorjīkā 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.

तिरः पुरु चिदश्विना रजांस्याङ्गृषा वां मधवाना जनघु ।  
एह यातं पथिभिदवयान्दस्त्राविम वां निधया मधूनाम ॥ ५ ॥

5. *Tirah purū cidaśvinā rajāṁsyāṅgūṣo vāṁ magha-  
vānā janeṣu. Eha yātam 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 जुह्नाव्याम ।  
पुनः कृष्णवानाः सख्या शिवानि मध्वा मदम सुह नू  
समानाः ॥ ६ ॥

6. *Purāṇamokhaḥ sakhyam śivam vām yuvornarā dravīnam jahnāvyām. Punah kṛṣṇvānāḥ 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 तिराअह्न्यं जुषाणा सामं पिबतमस्त्रिधा सुदानू ॥ ७ ॥

7. *Aśvinā vāyunā yuvam sudakṣā niyudbhiśca sajoṣasā yuvānā. Nāsatyā tiro-ahnyam juṣāṇā somam 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 अदिजूतः परि द्यावोपृथिवी याति  
सद्यः ॥ ८ ॥

8. *Aśvinā pari vāmiṣah purūcīrīyurgīrbhiryatamānā amṛdhrah. Ratho ha vāmṛtajā adrijūtaḥ pari dyāvāprthivī yāti sadyah.*

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 सामुस्तं पातुमा गतं दुराण ।  
रथा ह वां भूरि वपुः करिकत्सुतावता निष्कृतमागमिषः ॥ ९ ॥

9. *Aśvinā madhuṣuttamo yuvākuḥ somastam pātamāgataṁ duroṇe. Ratho ha vāṁ 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 जना॒न्यातयति बुवा॒णा मि॒त्रा दा॒धार पृथि॒वीमु॒त द्या॒म ।  
मि॒त्रः कृष्टीरनि॒मिषा॒भि चष्ट मि॒त्राय हृव्यं धृतवज्जुहा॒त ॥ १ ॥

1. *Mitro janān yātayati bruvāño mitro dādhāra pr̄thivīmūta dyām. Mitrah kṛṣṭīraniśābhi 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.

प स मि॒त्र मता॑ अस्तु पर्यस्वा॒न्यस्त आदि॒त्य शि॑ ति॒वृत्तने॑ ।  
न हन्यते॑ न जी॒यते॑ त्वा॒ता॑ नन्मंहा॑ अश्ना॒त्यन्ति॒ता॑ न  
दूरा॒त ॥ २ ॥

2. *Pra sa mitra marto astu prayasvāñ yasta āditya śikṣati vratena. Na hanyate na jīyate tvoto nainamāñho 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.

अनमीवासु इळया मदन्ता मितज्ज्वा वरिमा पृथिव्याः ।  
आदित्यस्य व्रतमुपायन्ता वयं मित्रस्य सुमता स्याम ॥ ३ ॥

3. *Anamīvāsa iḷayā madanto mitajñavo varimannā pṛthivyāḥ. Ādityasya vratamup-akṣiyanto vayam 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.

अयं मित्रा नमस्यः सुश्वा राजा सुत्रा अजनिष्ट वृधाः ।  
तस्य वृयं सुमता यज्ञियस्या पि भृद सामनस स्याम ॥ ४ ॥

4. *Ayam mitro namasyah suśevo rājā suksatroy  
ajaniṣṭa vedhāḥ. Tasya vayam 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.

महां आदित्या नमस्प्रसद्या यात्यज्जना गृणत सुशब्दः ।  
तस्मा एतत्पन्थतमाय जुष्टमुग्ना मित्राय हुविरा जुहात ॥ ५ ॥

5. *Mahān ḥadityo namasopasadyo yātayajjano gr̄nate  
suśevah. Tasmā etat panyatamāya juṣṭam-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.

**मित्रस्य चषणीधृता वा दुवस्य सानुसि ।  
द्युम्नं चित्रश्रवस्तमम् ॥ ६ ॥**

6. *Mitrasya carṣaṇīdhṛto'vo devasya sānasi.  
Dyumnam 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.

**अभि या महिना दिवं मित्रा बृभूत्वं सुपथाः ।  
अभि श्रवाभिः पृथिवीम् ॥ ७ ॥**

7. *Abhi yo mahinā divam 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.

मि॒त्रा॒य पञ्च यमि॒र जना॒ अभिष्ठि॒शवस ।  
स दु॒वान्विश्वा॒न्विभति ॥ 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.

मि॒त्रा दु॒वष्वा॒युषु॒ जना॒य वृ॒क्तबहिष ।  
इषे॒ इष्टवता॒ अकः ॥ ९ ॥

9. *Mitro deveśvāyusu janāya vṛktabarhiṣe.  
Iṣa iṣṭavrataḥ akah.*

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*

इहै॑वा॒ मनसा॒ बृ॒न्धुता॒ नर उ॒शिजा॑ जग्मु॒रभि॒ तानि॒ वद॒सा॑ ।  
याभि॑मा॒या॒भि॒ः पति॑जू॒तिवपस॒ः सा॒धन्वना॒ यु॒ज्ञियं॒  
भृ॒गमा॒नुश ॥ ९ ॥

1. *Iheha vo manasā bandhutā nara uśijo jagmurabhi tāni vedasā. Yābhirmāyābhīḥ pratijūtivarpasah saudhanvanā yajñiyam bhāgamānaśa.*

O Rbhush, 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 शचीभिश्चमूसाँ अपिंशत् यया धि॒या गामरिणीत्  
चम॑णः । यन् हरी मनसा निरतं त् तन् दवृत्वमृभवः  
समानश ॥ २ ॥

2. *Yābhiḥ sácībhiścamasāñ apimśata yayā dhiyā  
gāmarinīta carmaṇah. Yena harī manasā  
nirataksata tena devatvam-ṛbhavaḥ samānaśa.*

O Rbhush, 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 सुख्यमृभवः समानशुमनानपाता अुपसा॒ दधन्विर ।  
सा॒धन्वनासा॑ अमृतत्वमरि॑र वि॒ष्ट्वी शमीभिः सु॒कृतः  
सु॒कृत्यया॑ ॥ ३ ॥

3. *Indrasya sakhyam-ṛbhavaḥ samānaśurmanor-  
napāto apaso dadhanvire. Saudhanvanāśo  
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.

इन्दैण याथ सरथं सुत सचाँ अथा वशानां भवथा सह  
श्रिया । न वः पतिम सुकृतानि वाघतः साधन्वना ऋभवा  
वीयोणि च ॥ ४ ॥

4. *Indrena yātha saratham sute sacāñ atho vaśānāṁ bhavathā saha śriyā. Na vah pratimai sukṛtāni vāghataḥ saudhanvanā ṛbhavo vīryāni ca.*

O Rbhuses, 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.

इन्द्र ऋभुभिवाजवद्धिः समुत्तिं सुतं साममा वृषस्वा  
गभस्त्याः । धियेषिता मधवन्दाशुषा गृह साधन्वनभिः सह  
मत्स्वा नृभिः ॥ ५ ॥

5. *Indra ṛhubhirvājavadbhiḥ samukṣitam sutam somamā vṛṣasvā gabhastyoh. Dhiyeṣito maghavan dāśuṣo grhe saudhanvanebhiḥ saha matsvā nrbbhiḥ.*

Indra, lord of power and splendour, come with

the Rbhūtas, 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.

इन्द्रं ऋभुमान्वाजवान्मत्स्वहं ना स्मिन्त्सवन् शच्या  
पुरुष्टुतं इमानि तुभ्यं स्वसराणि यमिर व्रता दुवानां मनुषश्च  
धर्मभिः ॥ ६ ॥

6. *Indra ṛbhumān vājavān matsveha no'smint-savane śacyā puruṣṭuta. Imāni tubhyam svasarāni yemire vrata 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.

इन्द्रं ऋभिवाजिभिवाजयैः स्तामं जरितुरुपं याहि  
यज्ञियम् । शतां कर्तभिरिषिरभिरायवं सहस्राणीथा अध्वरस्य  
हामनि ॥ ७ ॥

7. *Indra ṛbhubhir-vājibhir-vājayanniha stomam jariturupa yāhi yajñiyam. Śatāṁ ketebhir-iṣire-bhir-āyave sahasrañītho adhvaramasya 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 वाजन वाजिनि पचता॒ः स्तामं जुषस्व गृणता॒ मधानि॑ ।  
पुराणी दर्वि युवति॑ः पुरन्धि॒रनु वृतं चरसि॑ विश्ववार ॥ १ ॥

1. *Uṣo vājena vājini pracetāḥ stomam juṣasva  
gr̥nato maghoni. Purāṇī devi yuvatih purandhi-  
ranu vratam 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 द्रव्यमत्या॒ वि भाहि॑ चन्द्ररथा॒ सूनृता॒ इरयन्ती॑ । आ॒  
त्वा॑ वहन्तु॒ सुयमासा॒ अश्वा॒ हिरण्यवर्णा॒ पृथुपाजसा॒  
य ॥ २ ॥

2. *Uṣo devyamartyā vi bhāhi candrarathā sūnṛtā  
īrayantī. Ā tvā vahantu suyamāso aśvā hiranya-  
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 कुतुः ।  
सुमानमर्थं चरणीयमाना चक्रमिव नव्यस्या वर्वृत्स्व ॥ ३ ॥

3. *Uṣah pratīcī bhuvanāni viśvordhvā tiṣṭhasya-mṛtasya ketuh. 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 मधान्युषा याति स्वसरस्य पत्नीं ।  
स्वं जनन्ती सुभगा सुदंसा आन्तद्विवः पंपथ आ पृथिव्याः ॥ ४ ॥

4. *Ava syūmeva cinvatī maghonyuṣā yāti svasarasya patnī. Svarjanantī subhagā sudamśā āntād divah 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 paradisal bliss and inspiration from close to the sun expanding over to the ends of the earth.

अच्छा वा द्रुवीमुषसं विभातीं प वा भरध्वं नमसा सुवृक्तिम् ।  
ऊर्ध्वं मधुधा दिवि पाजा अश्रुत्य राच्चना रुरुच रुण्व-  
सन्दृक ॥ ५ ॥

5. *Acchā vo devīmuśasam vibhātīm pra vo bhara-dhvam̄ namasā suvrktim. Īrdhvam̄ madhudhā divi pājo aśret pra rocanā ruruce ranvasandṛk.*

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 द्विवा अकरबाध्या रवती रादसी चित्रमस्थात ।  
आयतीमग्र उषसं विभूतीं वाममषि दविणं भि त-  
माणः ॥ ६ ॥**

6. *Rtāvarī divo arkairabodhyā revatī rodasī citramasthāt. Āyatī magna uśasam̄ vibhātīm vāma-mesi draviṇam̄ bhikṣamāṇah.*

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 उषसामिष्यन्वृष्टा मुही रादसी आ विवश ।  
मुही मित्रस्य वरुणस्य माया चन्द्रव भानुं वि दध  
पुरुत्रा ॥ ७ ॥**

7. *Rtasya budhna uśasāmiṣanyan vṛṣā mahī rodasī ā viveśa. Mahī mitrasya varuṇasya māyā candreva bhānum̄ 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)*

इमा उं वां भूमया मन्यमाना युवावत् न तुज्या अभूवन ।  
क्वा त्यदिन्दावरुणा यशा वां यन स्मा सिनं भरथः  
सखिभ्यः ॥ १ ॥

1. *Imā u vāṁ bhṛmayo manyamānā yuvāvate na tujyā abhūvan. Kva tyadindrāvaruṇā yaśo vāṁ yena smā sināṁ bharathah sakhibhyah.*

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?

अयम् वां पुरुतमो रयीयज्ञेश्वत्तममवस जाहवीति ।  
सजाषाविन्दावरुणा मुरुद्धिदिवा पृथिव्या शृणुतं हवं  
म ॥ २ ॥

2. *Ayamu vāṁ purutamo rayīyañchaśvattamamavase johavīti. Sajoṣāvindrāvaruṇā marudbhirdivā pr̄thivyā śr̄ṇutam 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.

अस्म तदिन्दावरुणा वसु ष्यादुस्म रुयिमरुतः सववीरः ।  
अस्मान्वरुत्रीः शरुणरवन्त्वस्मान्हात्रा भारती दृष्टि-  
णाभिः ॥ ३ ॥

3. *Asme tadindrāvaruṇā vasu syādasme rayirma-rutah sarvavīrah. Asmān varūtrih 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.

बृहस्पत जुषस्व ना हृव्यानि विश्वदव्य ।  
रास्व रत्नानि दाशुषे ॥ ४ ॥

4. *Bṛhaspate juṣasva no havyāni viśvadevya.  
Rāsva ratnāni dāśuṣe.*

Brhaspati, 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.

शुचिमृकबृहस्पतिमध्वरषु नमस्यत ।  
अनाम्योजा आ चक ॥ ५ ॥

5. *Śucim-arkairb-rhaspatim-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).

वृषभं चषणीनां विश्वरूपमदीभ्यम ।  
बृहस्पतिं वरण्यम ॥ ६ ॥

6. *Vṛṣabham carṣāñinām viśvarūpamadābhyaṁ.  
Bṛhaspatiṁ 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.

इयं तं पूष गाघृण सुष्टुतिदेवं नव्यसी ।  
अस्माभिस्तुभ्यं शस्यत ॥ ७ ॥

7. *Iyam te pūṣannāghṛṇe susṭutirdeva navyasi.  
Asmābhis-tubhtam 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 वाज्यन्तीमवा धियम् ।  
वधूयुरिव याषणाम् ॥ ८ ॥

8. *Tām jusasva giram mama vājayantīmavā dhiyam.  
Vadhūyuriva yoṣanām.*

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 nah 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 nah 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.

द्रवस्य सवितुवयं वाजयन्तः पुरन्ध्या ।  
भगस्य रातिमीमह ॥ ११ ॥

11. *Devasya saviturvayam vājayantah purandhyā.  
Bhagasya rātimīmahe.*

Inspired, energised and enlightened with farsighted vision and intelligence, we pray for the divine gifts of generous, gracious and glorious Savita, lord giver of life, light and inspiration.

द्रवं नरः सवितारं विपा यज्ञः सुवृक्तिभिः ।  
नमस्यन्ति धियषिताः ॥ १२ ॥

12. *Devam narah savitaram viprā yajñaih suvrkti-Bhih. Namasyanti dhiyeśitāḥ.*

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 गातुविह्वानामति निष्कृतम् ।  
ऋतस्य यानिमासदम् ॥ १३ ॥

13. *Somo jīgāti gātuvid devānāmeti niṣkṛtam.  
Ṛtasya yonimāsadām.*

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' अस्मभ्यं द्विपदु चतुष्पद च पश्चवै ।  
अनमीवा इषस्करत ॥ 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.

अस्माकमायुवधयभिमातीः सहमानः ।  
सामः सुधस्थमासदत ॥ १५ ॥

15. *Asmākamāyurvārdhayannabhimātīḥ sahamānāḥ. Somāḥ sadhasthamāsadaṭ.*

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 ना मित्रावरुणा घृतगव्यूतिमु ततम ।  
मध्वा रजांसि सुकतू ॥ १६ ॥

16. *Ā no mitrāvaraṇā ghṛtaigavyūtimukṣatam. Madhvā rajāṁsi sukraṭū.*

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.

उरुशंसा नमावृधा मुह्ना द स्य राजथः ।  
दाघिष्ठाभिः शुचिवता ॥ १७ ॥

17. *Uruśamsā namovṛdhā mahnā dakṣasya rājathah.  
Drāghiṣṭhābhīḥ śucivrata.*

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.

गृणना जमदग्निना यानावृतस्य सीदतम् ।  
पातं सामर्मतावृधा ॥ १८ ॥

18. *Grṇānā 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)

**Exclusive Digital Distributor:**  
**AGNIVEER**

Sanskrit Text as per publication of

**Paropakarini Sabha, Ajmer**

No part of this publication may be reproduced, distributed, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, scanning, printing, emailing, online storage, link sharing, file-copying or otherwise without prior written permission of Agniveer.

This digital edition is for single individual use only. Please purchase additional licenses for use by more than one person.

Your cooperation will help us bring more gems of Indian culture to forefront and support the cause of humanity.

© Dr. Tulsi Ram

ISBN : 978-81-7077-156-2

*Publisher :*

**Vijaykumar Govindram Hasanand**

Delhi.

Edition : First, 2013

Price : Rs. 700.00

---

**RIGVEDA Vol. II** by Dr. Tulsi Ram M.A., Ph.D.

---

## **CONTENTS**

<b>S.No.</b>	<b>Particulars</b>	<b>Page</b>
1.	RIGVEDA :	
	MANDAL -4 .....	1-252
	MANDAL -5 .....	253-564
	MANDAL -6 .....	565-888

—::0::—

## DIACRITICAL MARKS OF TRANSLITERATION

### Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	r̥	ऋ	ṛ̥
ল	lr̥	ଲୁ	ରୁ				
়	e	়	ai	অ	o	অ	au
অনুস্বার ( . )		m̥	বিসগ ( : )		h̥		
			( * )	ñ̥			

### Consonants

#### Guttural

କ	k	ଖ	kh	ଗ	g	ଘ	gh	ଡ	n̥
---	---	---	----	---	---	---	----	---	----

#### Palatal

ଚ	c	ଛ	ch	ଜ	j	ଝ	jh	ଞ	ñ̥
---	---	---	----	---	---	---	----	---	----

#### Lingual

ଟ	t̥	ଠ	th̥	ଡ	d̥	ଢ	dh̥	ণ	n̥
---	----	---	-----	---	----	---	-----	---	----

#### Dental

ତ	t	ଥ	th	ଦ	d	ଧ	dh	ନ	n
---	---	---	----	---	---	---	----	---	---

#### Labial

ପ	p	ଫ	ph	ବ	b	ଭ	bh	ମ	m
---	---	---	----	---	---	---	----	---	---

#### others

ଯ	y	ର	r	ଲ	l	ବ	v
---	---	---	---	---	---	---	---

ଶ	ś	ଷ	ṣ	ସ	s	ହ	h
---	---	---	---	---	---	---	---

( )'	়	়	়
------	---	---	---

## MANDALA 4

### Mandala 4/Sukta 1

*Agni, Agni-Varuna Devata, Vamadeva Gautama Rshi*

त्वां ह्यगृ सदुमित्समन्यवा॑ दुवासा॑ दुवमरुति॒ं न्यरि॒र इति॒  
कत्वा॑ न्यरि॒र । अमर्त्यं यजत् मत्युष्वा॑ दुवमादवं॒ जनत्  
पचतसं॒ विश्वमादवं॒ जनत्॒ पचतसम ॥ १ ॥

1. *Tvāṁ hyagne sadamit samanyavo devāśo devamaratiṁ nyerira iti kratvā nyerire. Amartyaṁ yajata martyeṣvā devamādevaṁ janatapracetasam viśvamādevaṁ janata pracetasam.*

Agni, light and fire of life, brilliant and impassioned people always kindle you to action. Quick, relentless and resplendent, 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 भातरं॑ वरुणमग्र॑ आ व॒वृत्स्व दुवाँ॑ अच्छा॑ सुमृती॑ य॒ज्ञवनसुं॑  
ज्यष्ठं॑ य॒ज्ञवनसम । ऋताव॑नमादित्यं॑ च॒षणीधृतं॑ राजानं॑  
च॒षणीधृतम ॥ २ ॥

1. *Sa bhrātaram varuṇamagna ā vavṛtsva devāñ acchā sumatī yajñavanasam jyeṣṭham yajñavanasam. Rtāvānam-ādityaṁ carṣaṇīdhṛtam rājānam 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, resplendent as the sun, sustainer of humanity, brilliant ruler, universally accepted and consecrated by the people.

सखे सखायमभ्या वृवृत्स्वाशुं न चक्रं रथ्यवं रंह्यास्मभ्यं  
दस्म् रंह्या । अग्ने मृलीकं वरुणं सचा विदा मरुत्सु विश्व-  
भानुषु । ताकाय तुज शुशुचान् शं कृध्यस्मभ्यं दस्म् शं  
कृधि ॥ ३ ॥

3. *Sakhe sakhayamabhyā vavṛtsvāśum na cakram  
rathyeva rañhyāsmabhyam dasma rañhyā. Agne  
mr̥likam varuṇe sacā vido Marutsu viśvabhanuṣu.  
Tokāya tuje śuśucāna śam kṛdhyasmabhyam  
dasma śam 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 resplendent 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 ना॑ अग्न॒ वरुणस्य वि॒द्वान्दुवस्य॑ हळा॒ व॑ यासि॒सीष्टा॑ः ।  
यजि॑ष्टा॑ वह्नि॒तमः॑ शा॒शुचाना॑ विश्वा॑ द्व॑षांसि॑ प॑  
मु॒मुग्ध्य॑स्मत् ॥ ४ ॥

4. *Tvam no agne varuṇasya vidvān devasya helo'va  
yāsiśīṣṭhāḥ. Yajiṣṭho vahnitamah̄ 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 ना॑ अग्न॒ व॒मा॑ भवा॒ती॑ नदि॑ष्टा॑ अ॒स्या॑ उ॒षसा॑ व्यु॑ष्टा॑ ।  
अव॑ य व॑ ना॑ वरुण॑ ररा॒णा॑ वी॒हि॑ मृ॒ळी॑कं॑ सु॒हवा॑ न॑  
ए॒धि॑ ॥ ५ ॥

5. *Sa tvam no agne'vamo bhavotī nedīṣṭho asyā  
uṣaso vyuṣṭau. Ava yakṣva no varuṇam̄ rarāno  
vīhī mr̄līkam̄ 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.

अ॒स्य॑ श्रष्टा॑ सु॒भग्स्य॑ स॒न्धृ॒दुवस्य॑ चि॒त्रतमा॑ मत्य॑षु॑ ।  
शुचि॑ घृतं॑ न॒त्समध्याया॑ः॒ स्पा॒हा॑ दुवस्य॑ मं॒हनव॑ ध॒ना॑ः ॥ 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 सुत्या स्पाहा द्रवस्य जनिमान्यग्रः ।  
अनुन्त अन्तः परिवीत् आगच्छुचिः शुका अया  
रासुचानः ॥ ७ ॥

7. Trirasya tā paramā santi satyā spārhā devasya janimānyagneh. Anante antah parivīta āgā-cchuciḥ śukro aryo rorucānah.

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 विश्वदुभि वस्ति सद्मा हाता हिरण्यरथा रंसुजिह्वः ।  
राहिदश्वा वपुष्या' विभावा सदा रूपवः पितुमतीव  
संसत ॥ ८ ॥

8. *Sa dūto viśvedabhi vaṣṭi sadmā hotā hiranyaratho  
ramśujihvah. Rohidaśvo vapusyo vibhāvā sadā  
raṇvah pitumatiāva samsat.*

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 त्वस्य दुयासु साधन्द्रवा मतस्य सधनित्वमाप ॥ ९ ॥

9. *Sa cetayanmanuso yajñabandhuḥ pra tam 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 अग्नियतु पजान ाच्छा रत्नं द्रवभक्तं यदस्य । धिया  
यद्विश्वं अमृता अकृपवन्द्याष्पिता जनिता सत्यम् तन ॥ १० ॥

10. *Sa tū no agnirnayatu prajānannacchā ratnam  
devabhaktam yadasya. Dhiyā yad viśve amṛtā  
akṛṇvan dyauṣpitā 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 प्रस्त्यासु महा बृधं रजसा अस्य याना ।  
अपादशीषा गुहमाना अन्ता यायुवाना वृषभस्य  
नीळ ॥ ११ ॥

11. *Sa jāyata prathamah 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 Prakrti. 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 शाधौ आत पथमं विपन्याँ ऋतस्य याना वृषभस्य नीळ ।  
स्पाहा युवा वपुष्या॑ विभावा॑ सुस पियासा॑ जनयन्त्  
वृष्ण ॥ १२ ॥

12. *Pra śardha ārta prathamam vipanyāñ rtasya yonā vṛṣabhasya nīle. Spārha yuvā vapusyo 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.

अस्माकमत्रे पितरा मनुष्या अभि प सदुकृतमा-  
शुष्ठाणाः । अश्मवजाः सुदुघा व्रव अन्तरुदुस्त्रा औज तु-  
षस' हुवानाः ॥ १३ ॥

13. *Asmākamatra pitaro manusyā abhi pra sedur-  
ṛtamāśuṣāñāḥ. 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 ममृजत ददृवांसा अदिं तदधामन्य अभिता वि व'चन ।  
पश्वयन्त्रासा अभि कारमचन्विदन्त ज्यातिशचकृपन्त  
धीभिः ॥ १४ ॥

14. *Te marmṛjata dadṛvāṁso adriṁ tadeśāmanyē  
abhitō vi vocan. Paśvayantrāśo abhi kāramarcan  
vidanta jyotiścakṛpanta dhībhīḥ.*

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 गव्युता मनसा दृधमुब्धं गा यमानं परि षन्तमदिम । दृ हं  
नरा वचसा दव्यन् वृजं गामन्तमुशिजा वि ववुः ॥ १५ ॥

15. *Te gavyatā manasā drdhramubdham gā yemānām pari ṣantamadrim. Dr̥lham naro vacasā daivyena vrajam gomantamuśijo vi vavruh.*

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 पर माणि विन्दन ।  
तज्जानतीरभ्यनूषत वा आविभुवदरुणीयशसा गा: ॥ १६ ॥

16. *Te manvata prathamam nāma dhenostriḥ sapta mātuh 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.

नशुत्तमा दुधितं राचत् द्यारुद्व्या उषसा भानुरत् । आ सूया<sup>१</sup>  
बृहतस्तिष्ठदज्ञौ ऋजु मत्सु वृजिना च पश्यन ॥ १७ ॥

17. *Neśat tamo dudhitam rocata dyaurud devyā uṣaso bhānurarta. Ā sūryo brhatastiṣṭhadajrāñ rju marteṣu 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 व्यख्या ादिदत्तं धारयन्त् द्युभक्तम् ।  
विश्व विश्वासु दुयासु द्रवा मित्रं धि॒य वरुण सूत्य-  
मस्तु ॥ १८ ॥

18. *Ādit paścā bubudhānā vyakhyanādīd 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 शुशुचान्मग्निं हातारं विश्वभरसं यजिष्ठम् ।  
शुच्यूधा अतृण् । गवामन्धा न पूतं परिषिक्तमंशाः ॥ १९ ॥

19. *Acchā voceya śuśucānamagnim hotāram viśvabharasam yajisṭham. Śucyūdho atrṇanna gavāmandho na pūtarām parisiktamamśoh.*

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.

विश्वघामदित्यज्ञियान् विश्वघामतिथिमानुषाणाम ।  
अग्निद्वानामव आवृणानः सुमृक्षीका भवतु जातवदाः ॥ २० ॥

20. *Viśvesāmaditiryajñiyānāṁ viśvesāmatithir-mānuṣāṇam. Agnirdevānāmava āvṛṇānah sumr̄liko 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 मत्यध्वमृतं ऋतावा द्रुवा द्रुवधर्तिनिधायि ।  
हाता यजिष्ठा मृहा शुचध्यं हृव्यरुग्मनुष इर्यध्यं ॥ १ ॥

1. *Yo martyesvamṛta ṛtāvā devo deveśvaratirnidhāyi. Hotā yajīṣṭho mahnā śucadhyai havyairagnirmanuṣa īrayadhyai.*

Agni which is immortal among mortals and resplendent 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 अन्तरग्न ।  
दृत इयस युयुजान ऋष्व ऋजुमुष्कान्वृष्णः शुकांश्च ॥ २ ॥

2. *Iha tvam sūno sahaso no adya jāto jātāñ ubhayāñ antaragne. Dūta īyase yuyujāna ṛṣva ṛjumuṣkān vṛṣaṇah śukrāṁśca.*

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 वृथस्त्रू राहिता घृतस्त्रू ऋतस्य मन्य मनसा जविष्ठा ।  
अन्तरीयस अरुषा युजाना युष्मांश्च दुवान्विश आ च  
मतान ॥ ३ ॥

3. *Atyā vṛdhasnū rohitā ghṛtasnū ṛtasya manye manasā javiṣṭhā. Antarīyase aruṣā yujāno yuṣmāṁśca devān viṣa 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.

अ॒यमण्ठं वरुणं पि॒त्रमषा॒मिन्द्रविष्णू॑ म॒रुता॑ अ॒श्विनात् ।  
स्वश्वा॑ अग्ने॒ सुरथः॒ सुराधा॑ एदु॑ वह सुह॒विष्ट॑ जनाय ॥४॥

4. *Aryamanam varunam mitrameśāmindravīṣṇū maruto aśvinota. Svaśvo agne surathah surādhā 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 अ॒ग्ने॑ कि॒मा॑ अ॒श्वी॑ युज्ञा॑ नृ॒वत्सखा॑ सदु॒मिद॑पमृष्यः॑ ।  
इळो॒वाँ॑ ए॒षा॑ अ॒सुर प॒जा॒वान्दी॒घा॑ रु॒यिः॑ पृ॒थुबु॒धः॑ सु॒भा॑-  
वान् ॥५॥

5. *Gomāñ agne' vimāñ aśvī yajño nr̄vatsakhā sadamidapramṛsyah. Ilāvāñ eso asura prajāvān dīrgho rayih pṛthubudhnah 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 इधमं जभरत्सिष्विदाना मूधानं वा ततपते त्वाया ।  
भुवस्तस्य स्वतवाँः पायुरग्रे विश्वस्मात्सीमधायत  
उरुष्य ॥ ६ ॥

6. *Yasta idhmaṁ jabharat siṣvidāno mūrdhānam vā tatapate tvāyā. Bhuvastasya svatavāṁh pāyuagne viśvasmāt sīmaghāyata urusya.*

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.

यस्त भरादीयत चिदं निशिष्वन्मन्दमतिथिमुदीरत ।  
आ दवयुरिनधते दुराण तस्मिन्यिधुवा अस्तु दास्वान ॥ ७ ॥

7. *Yaste bharādanniyate cidannam niśiṣvanma-ndramatithimudīrat. Ā devayurinadhatे durone 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 दाषा य उषसि पशंसात्पियं वा त्वा कृणवत्  
हुविष्मान् । अश्वा न स्व दम् आ हुम्यावान्तमंहसः पीपरा  
दाश्वांसम् ॥ ८ ॥

8. *Yastvā doṣā ya uṣasi praśāṁsat̄ priyam̄ vā tvā  
kṛṇvate haviṣmān. Aśvo na sve dama ā hemyāvān  
tamañhasah̄ pīparo dāśvāṁsam.*

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.

यस्तुभ्यमग्ने अमृताय दाशदुवस्त्व कृणवत् युतस्त्रुक् ।  
न स राया शशमाना वि योष नमंहः परि वरदघायाः ॥ ९ ॥

9. *Yastubhyamagne amṛtāya dāśad duvastve  
kṛṇavate yatasruk. Na sa rāyā śāśamāno vi yoṣa-  
nnainamañhaḥ pari varadaghāyoh.*

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 त्वमग्न अध्वरं जुजाषा दुवा मतस्य सुधितं रराणः ।  
पीतदसुद्ध त्रा सा यविष्ठा साम् यस्य विधत् वृथासः ॥ १० ॥

10. *Yasya tvamagne adhvaram jujoṣo devo martasya  
sudhitam rarāṇah. Prītedasaddhotrā sā yaviṣṭhā  
'sāma yasya vidhato vṛdhāsaḥ.*

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 विद्वान्पृष्ठवं वीता वृजिना च मतान ।  
राय च नः स्वपत्याय दव दिति च रास्वादितिमुरुष्य ॥ ११ ॥

11. *Cittimacittim cinavad vi vidvān pr̄ṣṭheva vītā  
vṛjinā ca martān. Rāye ca nah svapatyāya deva  
ditim ca rāsvādititimuruṣya.*

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.

**कविं शशासुः कवया दंब्धा निधारयन्ता दुयोस्वायाः ।  
अतुस्त्वं दृश्यौ अग्रे पुतान्पुडभिः पश्यरद्धुताँ अये एवः ॥ १२ ॥**

12. *Kavim śāśāsuḥ kavayo'dabdhā nidhārayanto duryāsvāyoh. Atastvam̄ drsyāň agna etān padbhīḥ paśyeradbhutāň arya evaih.*

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.

**त्वमग्न वाघते सुपणीतिः सुतसंमाय विधुत यविष्ट । रत्नं  
भर शशमानाय धृष्टं पृथु श्चन्दमवसंचाणिपाः ॥ १३ ॥**

13. *Tvamagne vāghate supraṇītiḥ sutasomāya vidhate yaviṣṭha. Ratnam bhara śāśamānāya ghṛṣve pṛthuś-candram-avase carṣāṇiprāḥ.*

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.

**अथा हु यद्ग्रयमग्न त्वाया पुडभिहस्तभिश्चकृमा तनूभिः ।  
रथं न कन्ता अपसा भुरिजात्रहतं यमुः सुध्य आश-  
षाणाः ॥ १४ ॥**

14. *Adhā ha yad vayamagne tvāyā paḍbhīrhaste-bhiścakrmā tanūbhīḥ. Ratham na kranto apasā bhurijorrtam yemuḥ sudhya āśuṣāṇāḥ.*

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 सुम विपा जायेमहि पथमा वृथसा नृन् ।  
द्विवस्पुत्रा अङ्गिरसा भवमा दिं रुजम धनिन् शुचन्तः ॥ १५ ॥

15. *Adhā māturuṣasah sapta viprā jāyemahi prathamā vedhaso nṛn. Divasputrā aṅgiraso bhavemā’drim rujema dhaninam śucantah.*

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 प्रतासा अग्र ऋतमाशुषाणाः ।  
शुचीदयन्दीधितिमुक्थशासः ामा भिन्दन्ता अरुणीरप  
वन ॥ १६ ॥

16. *Adhā yathā nah pitarah parāsaḥ pratnāśo agna  
ṛtamāśuṣāṇāḥ. Śucīdayan dīdhitim-ukthaśāsaḥ  
kṣāmā bhindanto aruṇīrapa 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 सुरुचा दव्यन्ता या न दुवा जनिमा धमन्तः ।  
शुचन्ता अग्निं वैवृथन्तु इन्द्रमूर्वं गव्यं परिषदन्ता  
अग्मन ॥ १७ ॥

17. *Sukarmāṇah suruco devayanto'yo na devā janimā  
dhamantah. Śucanto agnim vavṛdhanta indramūr-  
vam gavyam 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 यूथर्वे पुमति पश्वा अख्यह्वानां यज्जनिमान्त्युग ।  
मतानां चिदुवशीरकृपन्वृथं चिदुय उपरस्यायाः ॥ १८ ॥

18. *Ā yūtheva kṣumati paśvo akhyad devānāṁ  
yajjanimāntyugra. Martānāṁ 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 स्वपसा अभूम ऋतमवस्त्र तुषसा॑ विभातीः ।  
अनूनमग्निं पुरुधा सुश्चन्द्रं दुवस्य ममृजतुश्चारु  
च तुः ॥ १९ ॥

19. *Akarma te svapaso abhūma ṛtamavasrannuṣaso vibhātīḥ. Anūnamagnim̄ purudhā suścandram̄ devasya marmṛjataścāru cakṣuh.*

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 तं अग्न उच्चथानि वृधा वाचाम कृवय ता जुषस्व ।  
उच्छाचस्व कृणुहि वस्यसा ना महा रायः पुरुवार् प  
यन्धि ॥ २० ॥

20. *Etā te agna ucathāni vedho'vocāma kavaye tā jusasva. Ucchocasva kṛṇuhi vasyaso no maho rāyah puruvāra pra yandhi.*

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 तनयित्वारुचित्ताद्विरण्यरूपमवस कृषुध्वम ॥ १ ॥

1. Ā vo rājānam-adhvaresya rudram hotaram satyayajam rodasyoḥ. Agnim 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 glorified 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 ब्रुयं तं जायव पत्य उशती सुवासाः ।  
अवाचीनः परिवीता नि षीदुमा उत स्वपाक पतीचीः ॥ २ ॥

2. Ayam yoniścakrmā yam vayam te jāyeva patya uśatī suvāsāḥ. Arvācīnah parivīto ni śidemā 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.

आशृण्वत् अदृपिताय मन्म नृच ई सुमृक्लीकाय वधः ।  
द्रवाय शस्तिममृताय शंस् गाव॑व सातो मधुषुद्वामीळ ॥ ३ ॥

3. *Āśrṇvate adṛpitāya manna nṛcakṣase sumṛlikāya vedhah. 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 अग्र अस्या ऋतस्य बाध्यूतचित्स्वाधीः ।  
कदा ते उक्था सधुमाद्यानि कदा भवन्ति सुख्या गृह ते ॥ ४ ॥

4. *Tvam cinnah śamyā agne asyā ṛtasya bodhy-  
rtacit svādhīḥ. Kadā ta ukthā sadhamādyāni kada  
bhavanti sakhyā grhe 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 हु तद्वरुणाय त्वमग्र कथा दिव गहस् क आगः ।  
कथा मित्राय मी हुष पृथिव्य बवः कदयम्ण कद्ध-  
गाय ॥५॥

5. *Kathā ha tad varuṇāya tvamagne kathā dive garhase kanna āgah. Kathā mitrāya mīlhuṣe prthivyai bravah kadaryamne 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?

कद्विष्ण्यासु वृथसाना अग्ने कद्वाताय पतवस शुभंय ।  
परिज्मन् नासत्याय त बवः कदग्ने रुदाय नृघ्न ॥६॥

6. *Kad dhiṣṇyāsu vṛdhasāno agne kad vātāya pratavase śubhamye. 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 पुष्टिंभराय पूष्णा कदुदाय सुमखाय हविद ।  
कद्विष्णव उरुगायाय रता बवः कदग्ने शरव बृहत्य ॥७॥

7. *Kathā mahe puṣṭimbharāya pūṣṇe kad rudrāya sumakhāya havirde. Kad viṣṇava urugāyā reto bravah kadagne śarave bṛhatyai.*

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 शधाय मरुतामृताय कथा सूर बृहत पृच्छ्यमानः ।  
पति ब्रवा दितय तुराय साधा द्विवा जातवदश्चिकित्वान ॥ ८ ॥**

8. *Kathā śardhāya marutāmṛtāya kathā sūre br̥hate  
pr̥cchyamānah. Prati bravo'ditaye turāya sādhā  
divo jātavedaścikityvān.*

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.

**ऋतने ऋतं नियतमीला आ गारामा सचा मधुमत्पक्वमग्नः ।  
कृष्णा सृती रुशता धासिनषा जामयण् पर्यसा पीपाय ॥ ९ ॥**

9. *Rtena ṛtam niyatamīla ā gorāmā sacā madhumat  
pakvamagne. Kṛṣṇā satī ruśatā dhāsinaiṣā jāmar-  
yenā 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.

**ऋतन् हि ष्मा वृषभश्चिदक्तः पुमाँ अग्निः पयसा पृष्ठ्यन् ।  
अस्पन्दमाना अचरद्वयाधा वृषा शुक्रं दुदुहू पृश्निरुद्धः ॥ १० ॥**

10. *Rtena hi ṣmā vṛṣabhaścidaktaḥ pumāñ agnih  
payasā prṣthyena. Aspandamāno acarad vayodhā  
vṛṣā śukram duduhe prśnirūdhah.*

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 नवन्त् गाभिः ।  
शुनं नरः परि षद् तुषासमाविः स्वरभवज्ञात अग्ना ॥ ११ ॥**

11. *Rtenādrim vyasan bhidantaḥ samaṅgiraso  
navanta gobhiḥ. Śunam narah pari ṣadannuṣāsa-  
māvih 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 दुवीरमृता अमृक्ता अणाभिरापा मधुमद्धिरग्न । वाजी  
न सर्गेषु पस्तुभानः प सदुमित्सवितव दधन्युः ॥ १२ ॥

12. *Rtena devīramṛtā amṛktā arṇobhirāpo madhu-madbhiragne. Vājī na sargeṣu prastubhānah pra sadamit 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 य ां सदुमिदधुरा गा मा वशस्य प्रमिन्ता मापः ।  
मा भातुरग्न अनृजात्रहृणं वृमा सख्युद ां रिपाभुजम ॥ १३ ॥

13. *Mā kasya yakṣam sadmīdhuro gā mā veśasya praminato māpeh. Mā bhrāturagne anṛjorṇam vermā sakhyurdakṣam 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 गा णा अग्नु तव् र ठणभी रार गुणः सुमख पीणानः ।  
पति ष्फुरु वि रुज वीडवंहा जुहि र गा महि चिद्वावृथा-  
नम ॥ १४ ॥

14. *Rakṣā no agne tava rakṣaṇebhī rārakṣāñah sumakha prīñānah. Prati sphura vi ruja vīḍvāñho jahi rakṣo mahi cid vāvṛdhānam.*

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.

एभिभ॑व सुमना॒ अग्नु अकृिमान्त्स्पृश् मन्मधिः शूर्  
वाज॑न । उत ब्रह्माण्यङ्गिरा जुषस्व् सं ते शस्तिदुववाता  
जरत ॥ १५ ॥

15. *Ebhirbhava sumanā agne arkair-imānt-sprśa manmabhiḥ śūra vājān. Uta brahmāṇyaṅgiro juṣasva sam te śastirdevavātā jreta.*

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 विश्वा॒ विदुष् तुभ्यं वधा नीथान्यग्न निष्या॒ वचांसि ।  
निवचना॒ कवयु॒ काव्यान्यशंसिषं॒ मृतिभिविप॒ उक्थः ॥ १६ ॥

16. *Etā viśvā viduṣe tubhyam vedho nīthānyagne niṇyā vacāṁsi. 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*

कृणुच्च पाजः पसिति न पृथ्वीं याहि राज्वामवाँ इभन् ।  
तृष्णीमनु पसिति दूणाना स्तासि विध्यर् ासुस्तपिष्ठः ॥ १ ॥

1. *Kṛnuṣva pājah prasitīm na prthvīm yāhi rājevā-mavān ibhena. Trṣvīmanu prasitīm drūṇāno'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 भमास आशुया पतन्त्यनु स्पृश धृष्टा शाशुचानः ।  
तपूष्यग्र जुह्वा पतञ्जानसन्दिता वि सृज विष्वगुल्काः ॥ २ ॥

2. *Tava bhramāsa āśuyā patantyanu sprśa dhṛṣatā śośucānah. Patūṁṣyagne 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.

पति स्पशा वि सृज् तूर्णितमा भवा पायुर्विशा अस्या  
अदब्धः । या ना दूर अघशंसा या अन्त्यग्र माकिष्ट व्यथिरा  
दधषीत ॥ ३ ॥

3. *Prati spaśo vi srja rūrnitamo bhavā pāyurviśo  
asyā adabdhah. Yo no dūre aghaśamso yo antya-  
gne mākiṣṭe vyathirā dadharsīt.*

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.

उदग्र तिष्ठ पत्या तनुष्व न्यमित्रां आषतात्तिगमहत । या ना  
अरातिं समिधान चक्र नीचा तं ध यत्सं न शुष्कम ॥ ४ ॥

4. *Udagne tiṣṭha pratyā tanuṣva nyamitrāñ oṣatāt  
tigmahete. Yo no arātim samidhāna cakre nīcā  
tam dhaksyatasam na šuṣkam.*

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.

ऊर्ध्वा भव पति विध्याध्यस्मदुविष्कृणुष्व दव्यान्यग्र । अव स्थिरा तनुहि यातुजूनां जामिमजामिं प मृणीहि शत्रून् ॥ ५ ॥

5. *Ūrdhvo bhava prati vidhyādhyasmadāviṣkṛṇu-sva daivyānyagne. Ava sthirā tanuhi yātujūnām jāmimajāmīm 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 त जानाति सुमतिं यविष्ठ य इवत् ब्रह्मण गातुमरत ।  
विश्वान्यस्म सुदिनानि राया द्युम्नान्यया वि दुरा अभि द्यात ॥ ६ ॥

6. *Sa te jānāti sumatim yaviṣṭha ya īvate brahmaṇe gātumairat. Viśvānyasmai sudināni rāyo dyumnā-nyaryo 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.

सदग्र अस्तु सुभगः सुदानुयस्त्वा नित्यन हुविषा य उकथः ।  
पिपीषति स्व आयुषि दुराण विश्वदस्म सुदिना सास-  
दिष्टिः ॥ ७ ॥

7. *Sedagne astu subhagah sudānuryastvā nityena haviṣā ya ukthaiḥ. Piprīṣati sva āyuṣi durone Viśvedasmai sudinā sāsadiṣṭih.*

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.

अचार्मि त सुमतिं धाष्यवाक्सं तं वावातो जरतामियं गीः ।  
स्वश्वास्त्वा सुरथा मजयमा स्म त्राणि धारयरनु  
द्यून ॥ ८ ॥

8. *Arcami te sumatim ghoṣyarvāk sam te vāvātā jaratāmiyam gīḥ. Svaśvāstvā surathā marjayemā'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 त्मन्दाषावस्तदीदिवांसुमनु द्यून ।  
कीळन्तस्त्वा सुमनसः सपमा भि द्युम्ना तस्थिवांसा जनानाम ॥ ९ ॥

9. *Iha tvā bhūryā caredupa tman dosāvastardīdivāṁsamanu dyūn. Kṛīlantastvā sumanasah sapemā'bhi dyumnā tasthivāṁso janānām.*

Let man amply and wholly serve you, resplendent 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 अग्नं उपयाति वसुमता रथेन।  
तस्य त्राता भवसि तस्य सखा यस्त आतिथ्यमानुषगजु-  
जाषत ॥ १० ॥

10. *Yastvā svaśvah suhiraṇyo agna upayāti vasumataḥ ratheta. Tasya trātā bhavasi tasya sakhaḥ 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.

महो रुजामि बन्धुता वचाभिस्तन्मा पितुगातमादन्वियाय ।  
त्वं ना' अस्य वचसश्चकिद्द्वि हातयविष्ठ सुकता  
दमूनाः ॥ ११ ॥

11. *Maho rujāmi bandhutā vacobhistanmā piturgotamādanviyāya. Tvām no asya vacasaścikiddhi hotaryaviṣṭha sukraṭo 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.

अस्वप्रजस्तरणयः सुशवा अतन्दासा वृका अश्रमिष्ठाः ।  
त पायवः सध्यञ्चा निषद्या गृ तव नः पान्त्वमूर ॥ १२ ॥

12. *Asvapnajastaraṇayaḥ suśevā atandrāśo'vrkā  
aśramiṣṭhāḥ. Te pāyavaḥ sadhryañco niṣadyā  
'gne tava nah 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 मामतुं त अग्न पश्यन्ता अन्धं दुरितादर न ।  
रर तान्त्सुकृता विश्ववदा दिप्सन्त इदिपवा नाह  
दभुः ॥ १३ ॥

13. *Ye pāyavo māmateyam te agne paśyanto andham  
duritā-darakṣan. Rarakṣa tāntsukṛto viśvavedā  
dipsanta id ripavo nāha debhuh.*

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 सधन्य॑ स्त्वात् स्तव पर्णीत्यश्याम् वाजान । उभा  
शंसा सूदय सत्यतात् नुष्टुया कृणुह्यह्याण ॥ १४ ॥

14. *Tvayā vayam sadhanyastvotāstava prañityasyāma vājān. Ubhā śāmsā 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 तं अग्ने सुमिधा विधम् पति स्तामं शस्यमानं गृभाय ।  
दहाशसा॑ रु रासः पाह्य॑ स्मान्दुहा निदा मित्रमहा अव-  
द्यात ॥ १५ ॥

15. *Ayā te agne samidhā vidhema prati stomam śasyamānam grbhāya. Dahāśaso rakṣasah 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*

वश्वानुराय मी हुष सजाषाः कथा दाशमाग्रय बृहद्भाः ।  
अनूनन बृहुता व थनाप स्तभायदुपमि । राधः ॥ १ ॥

1. *Vaiśvānarāya mīlhuse sajōṣāḥ kathā dāśemāgnaye bṛhadbhāḥ. Anūnena bṛhatā vakṣathe-nopastabhbāyadupaminna rodhāḥ.*

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 निन्दत् य इमां मह्यं रातिं द्रवा द्रुदा मत्याय स्वधावान् ।  
पाकाय गृत्सा॑ अमृता॒ विचेता॑ वश्वानुरा॒ नृत्मा॒ युह्वा॒  
अग्निः ॥ २ ॥

2. *Mā nindata ya imāṁ rātīṁ devo dadau martyāya svadhāvān. Pākāya gṛtso amṛto vicetā vaiśvānaro nṛtamo yahvo agnih.*

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.

साम द्विबहा महि तिग्मभृष्टिः सुहस्ररता वृषभस्तुविष्मान ।  
पुदं न गारपगू हंविविद्वान् ग्निमह्यं पदु वाचन्मनीषाम ॥ ३ ॥

3. *Sāma dvibrahā mahi tigmabhrṣṭih sahasrareta  
vrṣabhastuviṣmān. Padam na gorapagūlham  
vividvān-agnir-mahyam predu vocan-manīṣām.*

Agni, resplendent 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 अग्निभसन्ति गमजम्भस्तपि ष्ठन शाचिषायः सुराधाः ।  
प य मिनन्ति वरुणस्य धाम पिया मित्रस्य चतता  
धुवाणि ॥ ४ ॥

4. *Pra tāñ agnirbabhasat tigmajambhastapiṣṭhena  
śociṣā yah surādhāḥ. 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 दुर्बाः ।  
पापासुः सन्ता अनृता असुत्या इदं पुदमजनता गभी-  
रम ॥ ५ ॥

5. *Abhrātarō na yoṣaṇo vyantah patiripo na janayo durevāḥ. Pāpāsaḥ santo anṛtā asatyā idam 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 अग्ने कियते पावका मिनते गुरुं भारं न मन्मि ।  
बृहदधाथ धृष्टा गभीरं युह्नं पृष्ठं पर्यसा समधातु ॥ ६ ॥

6. *Idam me agne kiyate pāvakā'minata gurum bhāram na manma. Brhad dadhātha dhṛṣṭā gabhīram yahvam prṣṭham 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 वृङ्गव समना समानमभि कत्वा पुनृती धीतिरश्याः ।  
सुसस्य चम गधि चारु पृश्नरग्ने रुप आरुपितं जबारु ॥ ७ ॥

7. *Taminnveva samanā samānamabhi kratvā punatī dhītiraśyāḥ. Sasasya carmannadhi cāru prśne-ragre rupa ārupitam 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.

**प्रवाच्यं वचसः किं म अस्य गुहा हितमुप निणिगवदन्ति ।  
यदुस्त्रियाणामप् वारिवृ वन्पाति पियं रुपा अगं पदं  
वः ॥ ८ ॥**

8. *Pravācyam vacasah kim me asya guhā hitamupa  
niṇig vadanti. Yadusriyāñāmapa vāriva vran pāti  
priyam rupo agram padam veh.*

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.

**इदमु त्यन्महि मुहामनीकं यदुस्त्रिया सचतं पूर्वं गा: ।  
ऋतस्य पदं अधि दीद्यानं गुहा रघुष्यदर्घुयद्विवद ॥ ९ ॥**

9. *Idamu tyanmahi mahāmanīkam yadusviyā sacata  
pūrvyam gauḥ. Rtaśya pade adhi dīdyānam guhā  
raghusyad 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 मनुत् गुह्यं चारु पृश्नः ।  
मातुष्पद परम अन्ति षडावृष्णः शाचिषः पर्यतस्य  
जिह्वा ॥ १० ॥

10. *Adha dyūtānah pitroḥ sacāsā’manuta guhyam cāru prśneḥ. Mātuṣpade parame anti ṣad gorvṛṣṇah śociṣah 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 त्यसि यद्भु विश्वं दिवि यदु दविणं यत्पृथि-  
व्याम ॥ ११ ॥

11. *Rtam voce namasā pṛchhyamānastavaśasā jātavedo yadīdam. Tvamasya kṣayasi yaddha viśvam̄ divi yadu draviṇam̄ 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 कद्भु रत्नं वि ना वाचा जातवदश्चिकित्वान् । गुहाध्वनः परमं य ना अस्य रकु पदं न निदाना अग्न्म ॥ १२ ॥

12. *Kim no asya draviṇāṁ kaddha ratnāṁ vi no voco jātavedaścikityvān. Guhādhvanah paramam yanno asya reku padam 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 कद्भु वाममच्छा गमम रघवा न वाज्म ।  
कुदा ना दुवीरुमृतस्य पत्नीः सूरा वणनं ततन् तुषासः ॥ १३ ॥

13. *Kā maryādā vayunā kaddha vāmamacchā gamema raghavo na vājam. Kadā no devīramṛtasya 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?

अनिरण वचसा फल्लवन् पतीत्यन् कृधुनातृपासः । अधा त अग्नि किमिहा वदन्त्यनायुधासु आसता सचन्ताम ॥ १४ ॥

14. *Anirena vacasā phalgvena pratītyena 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 फतिन राया पुरुवार्  
अद्यात ॥ १५ ॥**

15. *Asya śriye samidhānasya vṛṣṇo vasoranīkam  
dama ā ruroca. Ruśad vasānah sudṛśikarūpah  
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, resplendent 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 ऊषु पाणि अध्वरस्य हातुरगृ तिष्ठ द्ववतीता यजीयान ।  
त्वं हि विश्वम् भ्यसि मन्म प वृधस्तिरसि मनी-  
षाम ॥ १ ॥

1. *Ūrdhvā ū ṣu no adhvarasya hotaragne tiṣṭha devatātā yajīyān. Tvaṁ 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 वृग्निमन्दा विदथेषु पचताः ।  
ऊर्ध्वं भानुं सवितवांश्रन्मतव धूमं स्तभायदुप द्याम ॥ २ ॥

2. *Amūro hotā nyasādi vikṣvagnirmando vidathesu pracetāḥ. Urdhvam bhānum savitevāśrenmeteva dhūmām 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.

युता सुजूणी रातिनी घृताची पर्वि\_णिद्ववतीतिमुराणः ।  
उतु स्वरूनवृजा नाकः पश्वा अनक्ति सुधितः सुमकः ॥ ३ ॥

3. *Yatā sujūrnī rātinī ghṛtācī pradakṣinid devatā-timurāṇah. Udu svarurnavajā nākrah paśvo anakti sudhitah sumekah.*

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.

स्त्रीण ब्रह्मिं समिधानं अग्ना ऊर्ध्वा अध्वयुजुञ्जुषाणा  
अस्थात् । पर्यग्निः पशुपा न हाता त्रिविष्ट्यति प्रदिव  
उराणः ॥ ४ ॥

4. *Stūrñe barhiśi samidhāne agnā ūrdhvo adhvaryur-jujuṣāṇo asthāt. Paryagnih paśupā na hotā triviṣṭyeti pradiva urāṇah.*

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.

परि त्मना मितदुरति हाता ग्रमन्दा मधुवचा क्रृतावा ।  
दवन्त्यस्य वाजिना न शाका भयन्त विश्वा भुवना  
यदभाट ॥ ५ ॥

5. *Pari tmnā mitadrureti hotā'gnirmando madhuvacā ṛtāvā. Dravantyasya vājino na śokā bhavyante 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.

**भद्रा त अग्न स्वनीक सुन्दृग्धारस्य सुता विषुणस्य चारुः ।  
न यत्त शाचिस्तमसा वरन्त न ध्वस्मानस्तन्वीरुं रप आ  
धुः ॥ ६ ॥**

6. *Bhadrā te agne svanīka samdrg 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 यस्य सातुजनितारवारि न मातरापितरा नू चिदिष्टा । अधा  
मित्रा न सुधितः पावकारुं ग्रिदीदाय मानुषीषु वि जु ॥ ७ ॥**

7. *Na yasya sāturjanitoravāri na mātarāpitarā nū  
cidiṣṭau. Adhā mitro na sudhitah 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 जीजनन्त्सुंवसानाः स्वसारा अग्निं मानुषीषु वि तु ।  
उषबुधमथय इ न दन्तं शुकं स्वासं परशुं न तिग्मम ॥ ८ ॥

8. *Dviryam pañca jījanantsamvasānāḥ svasāro agnim mānuṣīṣu vikṣu. Uṣarbudhamatharyo na dantam śukram svāsam paraśum 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 अग्न हुरितो धृतस्ना राहितास ऋग्वञ्चः स्वञ्चः ।  
अरुषासा वृषण ऋजुमुष्का आ द्रवतातिमहन्त दुस्मा: ॥ ९ ॥

9. *Tava tye agne harito ghṛtasnā rohitāsa ṛjvañcaḥ svañcaḥ. Aruṣāso vṛṣāṇa 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 ghrta, 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 हृत्य त् सहमाना अयासस्त्वषासा अग्न अचयुश्चरन्ति ।  
श्यनासा न द्रुवस्तुनासा अर्थं तुविष्वणासा मारुतं न  
शाधः ॥ १० ॥

10. *Ye ha tye-te sahamānā ayāsas-tveśāso agne arcayaścaranti. Śyenāso na duvasanāso arthaṁ tuviṣvaṇaso mārutam na śardhah.*

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 यजत् व्यू धा: ।  
हातारमङ्गिं मनुषा नि षदुनमस्यन्त उशिजः शंसमायाः ॥ ११ ॥

11. *Akāri brahma samidhāna tubhyam śamsātuyuktham yajate vyū dhāh. Hotāram-agnim manuso ni ṣedur-namasyanta uśijah śamsam-āyoh.*

Sung is the song of prayer and praise for you, O lord resplendent, 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 अध्वरघ्वीड्यः ।  
यमप्रवाना भृगवा विरुचुवनषु चित्रं विभवं विशविश ॥ १ ॥

- 
1. *Ayamiha prathamo dhāyi dhātrbhirhotā yajistho adhvareṣvīdyah. Yamapnavāno bhrgavo viruru-curvaneṣu citram vibhvaṁ viṣeviṣe.*

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.

अग्ने कुदा तं आनुषगभुवद्वस्य चतनम् ।  
अधा हि त्वा जगृभिर मतासा वि वीड्यम ॥ २ ॥

2. *Agne kadā ta ānusag bhuvad devasya cetanam. Adhā hi tvā jagrbhrire 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?

ऋतावान् विचतसं पश्यन्ता द्यामिव स्तृभिः ।  
विश्वर्षामध्वराणां हस्कृतारं दमदम ॥ ३ ॥

3. *Rtāvānam vicetasam paśyanto dyāmiva strbhiḥ. Viśveśāmadhvārāṇam haskartāram 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 यश्चष्टणीरभि ।

आ जभुः कुतुमायवा भृगवाणं विशविश ॥ ४ ॥

4. *Āśum dūtam vivasvato viśvā yaścarṣaṇīrabhi.  
Ā jabhruh ketumāyavo bhṛgavāṇam viševisē.*

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 हातारमानुषक्विक्तिवांसं नि षदिर ।

रुणं पावकशाचिषं यजिष्ठं सुम धार्मभिः ॥ ५ ॥

5. *Tamīm hotāramānuṣak cikitvāṁsam ni ṣedire.  
Ranvāṁ pāvakaśociṣam yajiṣṭham sapta dhāma-bhīḥ.*

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 śāśvatīṣu māṭṛṣu vana ā vītamaśritam.  
Citram santam guhā hitam suvedam kūcidar-*  
*thinam.*

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.

सुस्त्य यद्वियुता सस्मि गूर्ध तृतस्य धामनुणयन्त द्रवाः ।  
महां अग्निनमसा रातहव्या वरध्वराय सदुमिदृतावा ॥ ७ ॥

7. *Sasasya yad viyutā sasminnūdhannṛtasya dhāman  
raṇayanta devāḥ. Mahān 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.

वरध्वरस्य दूत्यानि विद्वानुभ अन्ता रादसी संचिकित्वान ।  
दूत इयस पुदिव उराणा विदुष्टरा दिव आराधनानि ॥ ८ ॥

*Veradhvarasya dūtyāni vidvānubhe antā rodasi  
saṁcikityān. Dūta īyase pradiva urāṇo viduṣtaro  
diva ārodhānāni.*

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 त् एम् रुशतः पुरा भाश्चरिष्वन् चिवपुषामिदकम् ।  
यदपवीता दधेत हुगर्भे सृद्यश्चिज्जाता भवसीदुदूतः ॥ ९ ॥

9. *Kṛṣṇām ta ema ruśataḥ puro bhāś-cariṣṇvar-cirvapuṣāmidekam. Yadapravītā dadhate ha garbhām sadyaścijjāto bhavaśidu dūtah.*

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.

सृद्या जातस्य ददृशानुमाजा यदस्य वाता अनुवाति शाचिः ।  
वृणक्ति तिग्मामत्सषु जिह्वां स्थिरा चिद ा दयत् वि जम्भः ॥ १० ॥

10. *Sadyo jātasya dadṛśānamojo yadasya vāto anuvāti śocih. Vṛṇakti tigmāmatasesu 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 ा तृषुणा वव † तृषु दूतं कृणुत यहा अग्निः । वातस्य  
मळिं सचत निजूव' ाशुं न वजयत हिन्व अवा ॥ ११ ॥

11. *Trṣu yadannā trṣunā vavakṣa trṣum dūtam kṛnute  
yahvo agnih. Vātasya melim sacate nirjūva-  
nnāśum 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 हव्यवाहुममत्यम् ।  
यजिष्ठमृज्जस गिरा ॥ १ ॥

1. *Dūtam vo viśvavedasam havyavāhamamartyam.  
Yajisthamrñjase 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 महां आराधनं द्विवः ।  
स द्वाँ एह व ाति ॥ २ ॥

2. *Sa hi vedā vasudhitim mahān ārodhanaṁ divah.  
Sa devān 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 वृद्ध दुव आनमं दुवाँ त्रहतायुत दम् ।  
दाति पियाणि चिद्वसु ॥ ३ ॥

3. *Sa veda deva ānamam̄ devāñ rtāyate 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 ।  
विद्वाँ आराधनं दिवः ॥ ४ ॥

4. *Sa hotā sedu dūtyam̄ cikitvāñ antarīyate.  
Vidvāñ ārodhanam̄ divah.*

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 स्याम् य अग्रय ददाशुहृव्यदतिभिः ।  
य ई पुष्यन्त इन्धत ॥ ५ ॥

5. *Te syāma ye agnaye dadāśurhavyadātibhiḥ.  
Ya īṁ 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 राया त सुवीयः सस्वांसा वि शृण्वर ।  
य अग्ना दधिर दुवः ॥ ६ ॥

6. *Te rāyā te suvīryaiḥ sasavāṁso vi śr̄nvire.  
Ye agnā dadhire duvah.*

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.

अस्म राया दिवदिव सं चरन्तु पुरुस्पृहः ।  
अस्म वाजास इरताम ॥ ७ ॥

7. *Asme rāyo divedive sam̄ carantu puruspr̄hah.  
Asme vājāsa īratām.*

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 विपश्चषणीनां शवसा मानुषाणाम ।  
अति फपव विध्यति ॥ ८ ॥

8. *Sa vipraścarṣaṇīnāṁ 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*

अग्नं मृळ महां असि य इमा दक्षयुं जनम् ।  
इयथे ब्रह्मिरासदम् ॥ १ ॥

1. *Agne mṛla mahān asi ya īmā devayum 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 दूलभो वि तु प्रावीरमत्यः ।  
दृता विश्वेषां भुवत ॥ २ ॥

2. *Sa mānuṣīṣu dūlabho vikṣu prāvīramartyah.  
Dūto viśveṣāṁ 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 सद्वा परि णीयत् हाता मन्दा दिविष्टिषु ।  
उत पाता नि षीदति ॥ ३ ॥

3. *Sa sadma pari ṣīyate hotā mandro diviṣṭiṣu.  
Uta potā ni śīdati.*

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 अग्निरध्वर उता गृहपतिदम् ।  
उत ब्रह्मा नि षीदति ॥ ४ ॥**

4. *Uta gnā agniradhvara uto gr̥hapatirdame.  
Uta brahmā ni śīdati.*

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 ह्याध्वरीयतामुपवक्ता जनानाम ।  
हृव्या च मानुषाणाम ॥ ५ ॥**

5. *Vesi hyadhvariyatām-upavaktā janānām.  
Havyā ca mānuṣāṇām.*

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 दूत्यं॑ यस्य जुजाषा अध्वरम् ।  
हृव्यं मत्स्यं वा हृव ॥ ६ ॥**

6. *Vesi dvasya dūtyam yasya jujoṣo adhvaram.  
Havyam martasya volhavē.*

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 हवम् ॥ ७ ॥

7. *Asmākam̄ joṣyadhvaramasmākam̄ yajñam-aṅgirah. Asmākam̄ śruṇudhī 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.

परि त दूलभा रथा स्माँ अश्नातु विश्वतः ।  
यन् र ईसि दाशुषः ॥ ८ ॥

8. *Pari te dūlabho ratho'smān̄ 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*

अग्ने तमद्या श्वं न स्तामः कतुं न भुदं हृदिस्पृशम् ।  
ऋद्ध्यामा तु आहः ॥ १ ॥

1. *Agne tamadyā'śvam̄ na stomaiḥ kratum̄ na  
bhadram̄ hṛdisprśam. Rḍhyāmā ta ohaiḥ.*

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.

अधा ह्यग्ने कताभृदस्य द स्य साधा: ।  
रथीऋतस्य ब्रहुता ब्रभूर्थ ॥ २ ॥

2. *Adhā hyagne kratorbhadrasya dakṣasya sādhoḥ.  
Rathīrrtasya 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 अवाडं स्व॑ण ज्यातिः ।  
अग्ने विश्वभिः सुमना अनीकः ॥ ३ ॥

3. *Ebhirno arkairbhavā no arvañ svarṇa jyotih.  
Agne viśvebhiḥ sumanā anīkaiḥ.*

Agni, light and life of the world, majestic as the sun's resplendent 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 ते दिवा न स्तनयन्ति शुष्मा: ॥ ४ ॥

4. *Ābhiṣṭe adya gīrbhir-gṛṇanto'gne dāśema.  
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.

तव् स्वादिष्ठा गृ संदृष्टिरिदा चिदहन्तु इदा चिदक्ताः ।  
श्रिय रुक्मा न राचत उपाक ॥ ५ ॥

5. *Tava svādiṣṭhā'gne samdṛṣṭiridā cidahna idā  
cidaktoh. 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 तनूररुपाः शुचि हिरण्यम ।  
तत्त रुक्मा न राचत स्वधावः ॥ ६ ॥

6. *Gṛhtam na pūtam tanūrarepāḥ śuci hiranyam.  
Tat te rukmo na rocata svadhāvah.*

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 सर्नमि द्वषा ग्रे इनाषि मतीत ।  
इत्था यज्मानाहृतावः ॥ ७ ॥

7. *Kṛtam ciddhi smā 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 सुख्या सन्तु भात्रा ग्रं दुवषु युष्म ।  
सा ना नाभिः सदन् सस्मि धूधन् ॥ ८ ॥**

8. *Śivā nah 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*

**भुदं तं अग्नं सहस्रि नीकमुपाक आ राचत् सूर्यस्य । रुशद्  
दृश ददृश नक्तया चिदरूपि तं दृश आ रूप अ त्म ॥ १ ॥**

1. *Bhadram te agne sahasinnanīkamupāka ā rocate  
sūryasya. Ruśad dr̄ṣe dadr̄ṣe naktayā cidarūkṣitam dr̄ṣa 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 षाह्यग्रं गृणत मनीषां खं वपसा तुविजात् स्तवानः ।  
विश्वभियद्वावनः शुक द्वस्त ग' रास्व सुमहा भूरि  
मन्म ॥ २ ॥

2. *Vi ṣāhyagne grṇate manīṣāṁ kham vepasā tuvijāta stavānah. Viśvebhiryad vāvanah 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.

त्वदग्न काव्या त्वन्मनीषास्त्वदुकथा जायन्त राध्यानि ।  
त्वदति दविणं वीरपेशा इत्थाधिय दाशुष मत्याय ॥ ३ ॥

3. *Tvadange kāvyā tanmanīṣāstvadukthā jāyante rādhyāni. Tvadeti draviṇam vīrapeśā itthādhiye dāśuṣe 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 अभिष्टिकृज्ञायत सूत्यशुष्मः ।  
त्वद्यिद्वजूता मयाभुस्त्वदाशुजूजुवाँ अग्नु अवा ॥ ४ ॥

4. *Tvad vājī vājambharo vihāyā abiṣṭikṛjjāyate 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.

त्वामग्न पथमं दक्षयन्तां द्रुवं मता अमृत मुन्दजिह्वम् ।  
द्वृषायुतमा विवासन्ति धीभिदमूनसं गृहपतिममूरम् ॥ ५ ॥

5. *Tvāmagine prathamam devayanto devam̄ martā amṛta mandrajihvam. Dvesoyutamā vivāsanti dhībhir-damūnasam̄ gr̄hapatim-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.

आर अस्मदमतिमारं अंहं आर विश्वां दुमतिं यन्निपासि ।  
दाषा शिवः सहसः सूना अग्ने च द्रव आ चित्सच्चस  
स्वस्ति ॥ ६ ॥

6. *Āre asmadamatimāre aṅha āre viśvāṁ durmatiṁ yannipāsi. Doṣā śivah sahasah sūno agne yam 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 resplendent, 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*

यस्त्वामग्ने दुनधते यतस्त्रुक्त्रिस्तु अं कृणवत्सस्मि हहन् ।  
स सु द्युम्नरभ्यस्तु पस उत्तव कत्वा जातवदश्चि-  
कित्वान् ॥ १ ॥

1. *Yastvā magna inad hate yatasruk triste annam kṛṇavat sasminnahan. Sa su dyumnairabhyastu prasakṣat tava kratvā jātavedaścikityān.*

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.

दुधमं यस्त जभरच्छश्रमाणा महा अग्ने अनीकमा सपयन ।  
स इधानः पति दाषामुषासुं पुष्यनुयिं सचत् ग्नमित्रान् ॥ २ ॥

2. *Idhamā yaste jabharacchaśramāṇo maho agne anīkamā saparyan. Sa idhānah prati doṣāmu-ṣāsam puṣyan rayim 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.

अग्निरीश बृहुतः त्रियस्या श्रिवाजस्य परमस्य रायः ।  
दधाति रत्नं विधुत यविष्टा व्यानुषड्मत्याय स्वधावान् ॥ ३ ॥

3. *Agnirīše bṛhataḥ kṣatriyasyā'gnirvājasya paramasya rāyah. Dadhāti ratnam 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.

यच्चिद्दि त पुरुषत्रा यविष्टा चित्तिभिश्चकृमा कच्चिदागः ।  
कृधी ष्वस्माँ अदितरनागान्व्यनांसि शिश्रथा विष्वगग्न ॥ ४ ॥

4. *Yacciddhi te puruṣatrā yaviṣṭhā'cittibhiścakrmā kaccidāgah. Kṛdhiṣvasmān aditeranāgān vyenāṁsi śisratho 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.

महश्चिदग्ने एनसा अभीके ऊवाहुवानामुत मत्यानाम । मा  
तु सखायः सदुमिदिषाम् यच्छा ताकाय तनयाय शं  
याः ॥५॥

5. *Mahaścidagna enaso abhīka ūrvād devānāmuta martyānām. Mā te sakħāyah sadamid riśāma yacchā tokāya tanayāya śam̄ yoh.*

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.

यथो हृत्यद्वसवा गार्यं चित्पदि षिताममुञ्चता यजत्राः ।  
एवा ष्वासमन्मुञ्चता व्यंहः प तायग्र पतरं न आयुः ॥ ६ ॥

6. *Yathā ha tyad vasavo gauryam cit padi ṣitāma-muñcatā yajatrāḥ. Evo ṣvasmanmuñcatā vyanhah 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*

पत्युग्निरुषसामग्रमख्यद्विभातीनां सुमना रत्नधयम् ।  
यात्माश्विना सुकृता दुराणमुत्सूया ज्यातिषा द्रव एति ॥ १ ॥

1. *Partyagniruṣasāmagramakhyad vibhātīnāṁ sumanā ratnadheyam. Yātamaśvinā sukrto 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 resplendent sun, generous giver of the breath of life, moves on (on its daily round) with its light.

ऊर्ध्वं भानुं सविता द्रवा अश्रद द्रप्सं दविध्वद्विषा न सत्वा ।  
अनु व्रतं वरुणा यन्ति मित्रा यत्सूर्यं दिव्याराहयन्ति ॥ २ ॥

2. *Ūrdhvam bhānum savitā devo aśred drapsam  
davidhvad gaviṣo na satvā. Anu vrataṁ varuṇo  
yanti mitro yat sūryam divyārohayanti.*

The resplendent 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 धुव मा अनवस्यन्ता अथाम ।  
तं सूर्यं हुरितः सुस युह्वीः स्पशं विश्वस्य जगता वहन्ति ॥ ३ ॥

3. *Yam simakṛṇvan tamase viprche dhruvakṣemā anavasyanto artham. Tam sūryam haritah 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 तन्तुमव्यय गसितं दव वस्म ।  
दविध्वता रश्मयः सूर्यस्य चमवावधुस्तमा अप्स्वन्तः ॥ ४ ॥

4. *Vahiṣṭhebhviriharanyāsi tantumavavyayanna-sitam deva vasma. Davidhvato raśmayah sūryasya carmevāvādhustamo apsvantah.*

O Deva, resplendent 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 न्यडुन्ताना व पद्यत न ।  
कया याति स्वधया का ददेश दिवः स्कम्भः समृतः पाति नाकम ॥ ५ ॥

5. *Anāyato anibaddhah kathāyam nyañiuttāno'va padyate na. Kayā yāti svadhayā ko dadarśa divah skambhah samṛtah 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*

पत्युग्रिरूषस' जातवदा अख्यद्व र चमाना महभिः ।  
आ नासत्य रुगाया रथेनम् यज्ञमुप न यातमच्छ ॥ १ ॥

1. *Pratyagniruṣaso jātavedā akhyad devo rocamānā mahobhiḥ. Ā nāsatyorugāyā rathenemam 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 दुव अश्रुज्य तिविश्वस्म भुवनाय  
कृण्वन । आपा द्यावापृथिवी अन्तरि िं वि सूय रुश्मि-  
भिश्चकितानः ॥ २ ॥

2. *Ūrdhvam ketum savitā devo aśrejjyotirviśvasmai bhuvanāya kṛṇvan. Āprā dyāvāprthivi antarikṣam vi sūryo raśmibhiścekitānah.*

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 resplendent sun, with its rays, illuminates the heaven and earth and the skies.

आवहन्त्यरुणीज्य तिषागान्मही चित्रा रश्मिभिश्च-  
किताना । प्रबधयन्ती सुविताय दव्युषा इयत सुयुजा  
रथन ॥ ३ ॥

3. Āvahantyaruṇīrjyotiṣāgānmaḥi 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 अश्वास उषस् 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 न्यडङ्कुत्ताना व पद्यत् न ।  
कथा याति स्वधया का ददश दिवः स्कम्भः समृतः पाति  
नाकम् ॥ ५ ॥

5. *Anāyato anibaddhah kathāyam nyāñnuttāno'va  
padyate na. Kayā yāti svadhayā ko dadarśa  
divah skambhah 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 Sahadevya and Ashvinau Devata,  
Vamadeva Gautama Rshi*

अग्निहाता ना अध्वर वाजी सन्परि णीयत ।  
द्रवा द्रवषु युज्ञियः ॥ १ ॥

1. *Agnirhotā no adhvare vājī san pari ḡīyate.  
Devo deveṣu yajñiyah.*

Agni, brilliant leader, sustainer, yajaka and the clarion call of our yajna, most resplendent 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 त्रिविष्ट्याध्वरं यात्यग्नी रथीरिव ।  
आ द्रवषु पया दधत ॥ २ ॥

2. *Pari tviviṣṭyādhvaram 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 कविर्ग्रिहव्यान्यकमीत ।  
दधदत्नानि दाशुषे ॥ ३ ॥**

3. *Pari vājapatiḥ kavir-agnir-havyānyakramit.  
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 सृज्य पुरा दववात् समिध्यत ।  
द्युमां अमित्रदम्भनः ॥ ४ ॥**

4. *Ayam yah sriñjaye puro daivavāte samidhyate.  
Dyumān 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 ग्नरीशीत् मत्यः ।  
तिग्मजम्भस्य मी हुषः ॥ ५ ॥**

5. *Asya ghā vīra īvato'gneriśita martyah.  
Tigmajambhasya mīlhuṣah.*

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 शिशुम् ।  
ममृज्यन्ते दिवदिव ॥ ६ ॥

6. *Tamarvantam na sānasimaruṣam na divah 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.

बाध्यन्मा हरिभ्यां कुमारः साहद्व्यः ।  
अच्छा न हृत उदरम् ॥ ७ ॥

7. *Bodhadyanmā haribhyāṁ kumārah sāhadevyah. 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 यज्जुता हरीं कुमारात्साहद्व्यात ।  
पयता 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. *Esa vo devāvaśvinā kumārah sāhadevyah.  
Dirghāyurastu somakah.*

Divine Ashvins, teachers and preachers, may this youth, your celebate disciple, dedicated to Divinity, be blest with long life, blest with the light of peace and well-being.

तं युवं द्वावश्विना कुमारं साहदव्यम् ।  
दीघायुषं कृणातन ॥ १० ॥

10. *Tam yuvam devāvaśvinā kumārah sāhadevyam.  
Dirghāyuṣam kṛnotana.*

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 मध्वां॑ ऋजीषी दवन्त्वस्य हरय उप  
नः । तस्मा इदन्धे॒ः सुषुमा सु॒द मि॒हाभिपि॒त्वं करत  
गृणनः ॥ १ ॥

1. *Ā satyo yātu maghavāñ rjīṣī dravantvasya haraya  
upa nah. Tasmā idandhah suṣumā sudakṣami-  
hābhipitvam karate gṛṇānah.*

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.

अवं स्य शूराध्वना नान्तु स्मि ग अद्य सवन मन्दध्ये ।  
शंसात्युक्थमुशनव वधाश्चिकितुष असुर्याय मन्म ॥ २ ॥

2. *Ava sya śurādhvano 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.

कृविन निण्यं विदथानि साधुन्वृषा यत्सकं विपिपाना  
अचात । दिव इत्था जीजनत्सुम कारुनह्नि चिच्चकुवयुना  
गृणन्तः ॥ ३ ॥

3. *Kavirna nin্যam vidathāni sādhan vṛṣā yat sekam  
vipipāno arcāt. Diva itthā jījanat sapta kārū-  
nahnā ciccakrurvayunā gr̄nantah.*

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.)

स्व॑यद्वदि॒ सुदृशी॑कम्॒कमहि॒ ज्याती॑ रुरुचुयन्दु॒ वस्ता॑ः ।  
अन्धा॒ तमां॑सि॒ दुधिता॒ वि॒च । नृभ्यश्चकार॒ नृतमा॒  
अभिष्टा॑ ॥ ४ ॥

4. *Svaryad vedi sudṛśikamarkair mahi jyoti rurucuryaddha vastoh. Andhā tamāṃsi dudhitā vicakṣe nrbhyaścakāra nṛtamo abhiṣṭau.*

The heavenly light and paradisal 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.

व॒व॒ । इन्दा॒ अमितमृजीष्यु॑भ॒ आ॒ पपा॒ राद॒सी॒ महित्वा॒ ।  
अतैश्चिदस्य॒ महिमा॒ वि॒ रच्यु॑भि॒ या॒ विश्वा॒ भुवना॒  
ब॒भूव॒ ॥ ५ ॥

5. *Vavakṣa indro amitamṛjīsyubhe ā paprau rodasī mahitvā. Ataścidasya 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 शुका नयाणि विद्वानपा रि॒रच्॒ सखिभिनिकामः ।  
अश्मानं चिद्य बिभिदुवचाभिव॒जं गामन्तमुशिजा वि॒  
ववृः ॥ ६ ॥

6. *Viśvāni śakro naryani vidvānapo rireca sakhi-bhir-nikāmaiḥ. Aśmānam cid ye bibhidur-vacobhir-vrajāṁ 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 adamantine 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.

अ॒पा वृत्रं व॒विवांसं परा॒हन्पावत्तु वजं पृथि॒वी सच्चताः ।  
पार्णा॒सि समु॒दियोण्यना॒ः पति॒भव॒ञ्जवसा शूर धृष्णा ॥ ७ ॥

7. *Apo vr̥tram vavrivāṁsam parāhan prāvat te vajram pṛthivī sacetāḥ. Prārnāṁsi 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.

अपा यददिं पुरुहूत् ददराविभुवत्सरमा पूर्वं त । स ना  
नुता वाजुमा दर्षि भूरिं गात्रा रुज ाङ्गिराभिगृणानः ॥ ८ ॥

8. *Apo yadadrim puruhūta dardarāvirbhuvat saramā pūrvyam te. Sa no netā vājamā darśi bhūri gotrā rujann-aṅgirohīr-gṛṇānah.*

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.

अच्छा कविं नृमणा गा अभिष्टा स्वघाता मघव् ाधमानम ।  
ऊतिभिस्तमिषणा द्युम्नहूता नि मायावानब्रह्मा दस्युरत ॥ ९ ॥

9. *Acchā kavim nrmaño gā abhiṣṭau svarṣātā maghavan-nādhamānam. Ītibhis-tamiṣāno 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 दस्युद्धा मनसा याह्यस्तं भुवत्तु कुत्सः सुख्य निकामः ।  
स्व याना नि षदत्तं सर्वपा वि वां चिकित्सदृतचिद्धु  
नारी ॥ १० ॥

10. Ā dasyughnā manasā yāhyastam bhuvat te kutsah  
sakhye nikāmah. Sve yonau ni śadatam sarūpāvi  
vām cikitsadrtaciddha 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 सूरथमवस्युस्तादा वातस्य हयारीशानः ।  
ऋजा वाजं न गध्यं युद्धेन्कवियदह्नपायाय भूषात ॥ ११ ॥

11. Yāsi kutsena sarathamavasyusto vātasya  
haryorīśānah. Rjrā vājam na gadhyam yuyuṣan  
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 शुष्णाम् शुष्ण नि बहीः पपित्व अह्रः कुयवं सुहस्रा ।  
सुद्या दस्यून्प मृण कुत्स्यन् प सूरश्चकं वृहतादुभीक ॥ १२ ॥

12. Kutsāya śuṣṇamaśuṣam ni barhīḥ prapitve ahnāḥ  
kuyavam sahasrā. Sadyo dasyūn pra mṛṇa  
kutsyena pra sūraścakram bṛhatādabhike.

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 शूशुवांसमृजिश्वन् वदथिनाय रन्धीः ।  
पञ्चाशत्कृष्णा नि वर्पः सुहस्त्रा त्वं न पुरा जरिमा वि  
ददः ॥ १३ ॥

13. *Tvam piprum mrgayam śūśuvāṁsam-ṛjiśv-ine  
vaidathināya randhīḥ. Pañcāśat kṛṣṇā ni vapah  
sahasrā 'tkam na puro jarimā vi dardah.*

For the sake of the man of rectitude and continuance of law abiding generations of the pious yajnics, 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 तन्वं॑ दधाना॒ वि यत्तु चत्यमृतस्य वर्पः ।  
मृगा न हुस्ती तविषीमुषाणः सिंहा न भीम आयुधानि  
बिर्भत ॥ १४ ॥

14. *Sūra upāke tanvam dadhāno vi yat te cetya-  
mṛtasya varpah. Mrgo na hastī taviṣīmuṣānah  
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 कामा॑ वसूयन्ता॑ अग्मन्तस्वमी॒ हु॒ न सवन् चक्रानाः॑ ।  
श्रवस्यवः॑ शशमानास॑ उक्थराका॒ न रुण्वा॒ सुदृशीव॑  
पुष्टिः ॥ १५ ॥

15. *Indram kāmā vasūyanto agmantsvarmīlhe na savane cakānāḥ. Śravasyavaḥ śaśamānāsa ukthairoko na raṇvā sudṛṣīva puṣṭih.*

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 paradisal home, all should go and join Indra, brilliant and potent ruler of the world.

तमिद्व इन्दं सुहवं हुवम् यस्ता चकार् नर्या पुरुणि । या  
मावत जरित्र गध्यं चिन्म् ू वाजं भरति स्पाहराधाः ॥ १६ ॥

16. *Tamidva indram suhavam huvema yastā cakāra naryā puruṇi. Yo māvate jaritre gadhyam cinmakṣu vājam 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 पतीति कस्मिञ्चिच्छूर मुहुक जनानाम । घरा यदय समृतिभवात्यध स्मा नस्तन्वा बाधि गापाः ॥ १७ ॥

17. *Tigmā yadantaraśanih patāti kasmiñcicchūra muhuke janānām. Ghorā yadarya samṛtir-bhavātyadha 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.

भुवा॑ वि॒ता॒ वा॑मद॑वस्य॒ धी॒नां॒ भुवः॒ सखा॑वृ॒का॒ वाज॑साता॑ ।  
त्वा॒मनु॒ पर्मति॒मा॒ जगन्मा॒रु॒शंसा॒ जरि॒त्रि॒ विश्वध॑ स्याः॒ ॥ १८ ॥

18. *Bhuvo'vitā vamdevasya dhīnām bhuvah sakha-vrko vājasātau. Tvāmanu prmtimā jaganmorūśāmso jaritre viśvadha syāh.*

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.

ए॒भिनृ॒भिरि॒न्द॒ त्वा॒युभिष्टा॒ म॒घव॑द्धि॒मघव॑न्विश्व॑ आ॒जा॑ ।  
द्या॒वा॒ न॒ द्यु॒म्नर॒भि॒ सन्ता॑ अ॒यः॒ ए॒पा॒ म॒दम॒ श॒रद॑श्च  
पृ॒वीः॒ ॥ १९ ॥

19. *Ebhīrnrbhirindra tyāyubhiṣṭvā maghvadbhir-maghavan viśva ājau. Dyāvo na dhumnairabhi santo aryāḥ 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.

एवदिन्दौय वृषभाय वृष्णि ब्रह्माकम् भृगवा न रथम् । नू  
चिद्यथा नः सख्या वियाषुदसे । उगा विता तनुपाः ॥ २० ॥

20. *Evedindrāya vṛṣabhbāya vṛṣne brahmākarma  
bhṛgavo na ratham. Nū cidyathā nah sakhyā  
viyoṣadasanna 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 षुत इन्दू नू गृणान इषं जरित्र नद्यात् न पीपः । अकारि  
त हरिवा ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ २१ ॥

21. *Nū ṣṭuta indra nū gṛṇāna iṣam jaritre nadyo na  
pīpeḥ. Akāri te harivo brahma navyam dhiyā  
syāma rathyah 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 महाँ इन्दुं तुभ्यं हु गा अनु एत्रं मंहना॑ मन्यत् द्या॒ः ।  
त्वं वृत्रं शवसा॑ जघन्वान्त्सृजः सिन्धु॑रहिना॑ जगसा॑नान् ॥ १ ॥

1. *Tvam̄ mahāñ indra tubhyam̄ ha kṣā anu kṣatram̄ mañhanā manyata dyauḥ. Tvam̄ vṛtram̄ śavasā jaghanvāntsrajaḥ sindhūnrahinā jagraśānān.*

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 reverenced 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 त्विषा॑ जनिमनजत् द्या॑ रजद्धूमिभियसा॑ स्वस्य॑ मन्या॑ः ।  
ऋधायन्ते॑ सु॑भ्वा॑ः पवत्तासु॑ आदन्धन्वानि॑ सुरयन्ते॑  
आपः ॥ २ ॥

2. *Tava tviṣo janimanrejata dyaurejadbhūmir-bhiyasā svsyā manyoḥ. Ṛdhāyanta subhvah parvatāsa ārdandhanvāni sarayanta āpah.*

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.

भिनद्विरिं शवसा॑ वजमिष्णा॑ गविष्कृणवानः॑ सहस्रान् आजः॑ ।  
वधीद॑ वृत्रं वजण॑ मन्दसानः॑ सर्॑ गापा॑ जवसा॑ हुतवृष्णी॑ः ॥ ३ ॥

- 
3. *Bhinadgirim śavasā vjramiṣṇannāviṣkṛṇvānah sahasāna ojaḥ. Vadhīdvṛtrāṁ vajreṇa manda-sānah sarannāpo javasā hatavrṣṇīḥ.*

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 मन्यत् द्यारिन्दस्य कृता स्वपस्तमा भूत ।  
य ईं जजाने स्वर्यं सुवज्ञमनपच्युतं 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 इच्यावयति प भूमा राजा कृष्टीनां पुरुहूत इन्दः ।  
सत्यमनुमनु विश्व मदन्ति ग्राति द्रवस्य गृणता मधानः ॥ ५ ॥

5. *Ya eka iccyāvayati pra bhūmā rājā kṛṣṭināṁ puruhūta indrah. Satyamenamanu viśve madanti rātīṁ devasya grṇato maghonah.*

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.

सुत्रा सामा अभव ास्य विश्व सुत्रा मदासा बृहुता मदिष्ठाः ।  
सुत्राभवा वसुपतिवसूनां दत्र विश्वा अधिथा इन्द  
कृष्टीः ॥ ६ ॥

6. *Satrā somā abhavannasya viśve satrā madāso bṛhato madiṣṭhāḥ. Satrābhavo vasupatirvasūnāṁ datre viśvā adhithā indra kṛṣṭih.*

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 पति पुवते आशयानुमहिं वज्ञन मधवन्वि वृश्चः ॥ ७ ॥

7. *Tvamadha prathamam jāyamāno 'me viśvā adhithā indra kṛṣṭih. Tvam̄ prati pravata āśayānamahim̄ vajrena maghavan vi vr̄scāḥ.*

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 तुम्पिन्दं महामपारं वृषभं सुवर्जम् । हन्ता  
या वृत्रं सनितात् वाजं दाता मधानि मधवा सुराधीः ॥ ८ ॥

8. *Satrāhaṇam dādhṛṣīm 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 वृतश्चातयत् समीचीय आजिषु मधवा शृण्व एकः ।  
अयं वाजं भरति यं सुनात्यस्य प्रियासः सुख्य स्याम ॥ ९ ॥

9. *Ayam vṛtaścātayate samīcīrya ājiṣu maghavā śrṇva ekaḥ. Ayam vājam bharati yam 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.

अयं शृण्व अधे जये तुत घ्रायमुत प कृणुत युधा गा: ।  
युदा सूत्यं कृणुत मन्युमिन्दा विश्वं दृ हं भयत् एजद-  
स्मात् ॥ १० ॥

10. *Ayam śrīnve adha jayannuta ghnannayamuta pra  
krṇute yudhā gāḥ. Yadā satyam krṇute manyu-  
mindro viśvāṁ dṛlhami 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.

समिन्दा गा अजयत्सं हिरण्या समश्विया मधवा या हं पूर्वीः ।  
एभिनृभिनृतमा अस्य शाक राया विभक्ता संभरश्च  
वस्वः ॥ ११ ॥

11. *Samindro gā ajayat sam hiranyā samaśviyā  
maghavā yo ha pūrvīḥ. Ebhirnrbhirnṛtamō asya  
śākai rāyā vibhaktā sambharaśca vasvah.*

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.

कियत्त्विदिन्दा अध्यति मातुः कियत्पितुजनितुया जजान् ।  
या अस्य शुष्मं मुहुकरियति वाता न जूतः स्तुनय-  
द्धिरभः ॥ १२ ॥

12. *Kiyat svidindro adhyeti mātuḥ kiyat piturjanituryo jajāna. Yo asya śuṣmāṁ 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?

क्षियन्तं त्वमित्यन्तं कृणातीयति रुणु मघवा समाहम् ।  
विभञ्जनुरशनिमाङ्गव द्यारुत स्तातारं मघवा वसा  
धात ॥ १३ ॥

13. *Kṣiyantam tvamakṣiyantam kr̄notīyarti renum maghavā samoham. Vibhañjanuraśanimān iva dyauruta stotāram 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 चक्रमिषण्टस्पूयस्य न्यतशं रीरमत्ससृमाणम् । आ कृष्ण  
ईं जुहुराणा जिघति त्वचा बुध्न रजसा अस्य य ना ॥ १४ ॥

14. *Ayam cakramiṣaṇatsūryasya nyetaśam rīrama-*  
*tsasrmāṇam. Ā kṛṣṇa īṁ 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.

असिक्न्यां 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 अश्वायन्त वृष्णं वाजयन्तः ।  
जनीयन्त जनिदामि तातिमा च्यावयामा वत न  
काशम् ॥ १६ ॥

16. *Gavyanta indram sakhyāya viprā asvāyanto*  
*vṛṣaṇam vājayantah. 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 ना॑ बाधि॒ ददृशान् आ॒पिरभिख्याता॑ मर्डिता॑  
सा॒म्यानाम् । सखा॑ पि॒ता॑ पि॒तृतमः॑ पि॒तृणां॑ कतं॑मु॑  
ला॒कमु॒शत् व्याधा॑ः ॥ १७ ॥

17. *Trātā no bodhi dadṛśāna āpirabhikhyātā marditā somyānām. Sakhā pitā pitṛtamah pitṛñām kartemu lokamuśate vayodhāḥ.*

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.

सखीयतामविता॑ बाधि॒ सखा॑ गृणान् इन्द स्तुवत् वयो॑ धाः ।  
व्यं ह्या॑ तं॑ चकृमा॑ सुबाध॑ आ॒भिः॑ शामी॒भिम्॒हयन्त  
इन्द ॥ १८ ॥

18. *Sakhīyatāmavitā bodhi sakha grṇāna indra stuvate vayo dhāḥ. Vyam hyā te cakrmā sabādha abhiḥ 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 इन्द्रा॑ म॒घवा॒ यद्व॑ वृत्रा॒ भूरीण्यका॑ अप॒तीनि॒ हन्ति॑ ।  
अ॒स्य पि॒या ज॑रिता॒ यस्य॒ शम्॒ आ॒किंद॒वा वारयन्त्॒ न  
मता॑ः ॥ १९ ॥

19. *Stuata indro maghavā yaddha vr̄trā bhūrīnyeko  
apratīni hanti. Asya priyo jaritā yasya śarmā-  
nnakirdevā vārayante na martah.*

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.

ए॒वा न॒ इन्द्रा॑ म॒घवा॒ विर॒प्षी॒ करत्स॒त्या॒ च॑षणी॒धृद॒न्वा॒ ।  
त्वं॒ राजा॒ ज॑नुषां॒ धृ॒हस्म॒ अ॒थि॒ श्रवा॒ माहिनं॒ यज्जरित्र॒ ॥ २० ॥

20. *Evā na indro maghavā virapśī karat satyā  
carṣṇīdhyrdanarvā. Tvam rājā januṣām dhe-  
hyasme adhi śravo māhinām 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.

नू॒ षुत इन्द॒ नू॒ गृणा॒न इ॒षं ज॑रित्र न॒द्या॒ऽ॒ न पी॒यः । अ॒कारि॒  
त ह॒रिवा॒ बहू॒ नव्यं॒ धि॒या॒ स्याम॒ र॒थ्यः॒ सदा॒साः॒ ॥ २१ ॥

21. *Nū ṣṭuta indra nū grñāna iṣam jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyam dhiyā syāma rathyah sadāsāh.*

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 पन्था अनुवित्तः पुरा॑णा यता॑ द्॒वा उद्जायन्त् विश्व ।  
अतश्चिदा जनिषीष्ट पवृद्धा मा मातरममुया पत्तव कः ॥ १ ॥

1. *Ayam panthā anuvittah purāṇo yato devā udajāyanta viśve. Ataścadā janisīṣṭa pravṛddho mā mātaramamuyā pattave kah.*

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.

नाहमता॑ निर्या दुग्हृतत्तिर॒श्चता॑ पाश्वा॑ग्माणि ।  
ब्रह्मनि॒ म अकृता॑ कत्वानि॑ युध्य॑ त्वन् सं त्वन् पृच्छ ॥ २ ॥

2. *Nāhamato nirayā durgahaitat tiraścatā pārśvā-nnirgamāni. Bahūni me akṛtā kartvāni yudhyai tvena sam̄ tvena prcchai.*

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.

प्रायतीं मातरमन्वचष्ट न नानु गान्यनु नू गमानि ।  
त्वष्टुगृह अपिबृत्सामुमिन्दः शतधन्यं चम्वाः सुतस्य ॥ ३ ॥

3. *Parāyatīm mātaramanvacasṭa na nānu gānyanu nū gamāni. Tvasturgrāhe apibat somamindrah śatadhanyam 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 ऋधकृणवद्यं सुहस्त्रं मासा जुभार शुरदश्च पूर्वीः ।  
नुही न्वस्य पतिमानुमस्त्यन्तजातषूत य जनित्वाः ॥ ४ ॥

4. *Kim sa ṛdhakkraṇavadyam sahasram māso jabhāra śaradaśca pūrvrīḥ. Nahī nvasya pratimā-namastyantarjatesūta 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 वीर्येणा न्यृष्टम् ।  
अथादस्थात्स्वयमत्कं वसान् आ रादसी अपृणाज्जाय-  
मानः ॥ ५ ॥

5. *Avadyamiva manyamānā guhākarindram mātā vīryenā nyṛṣṭam. Athodasthātsvayamatkam vasāna ā rodasi apraṇājjāyamānah.*

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).

पुता अषन्त्यललभवन्तीक्रतावरीरिव संकाशमानाः । पुता  
वि पृच्छ किमिदं भनन्ति कमापा अदिं परिधिं रुजन्ति ॥ ६ ॥

6. *Etā arṣantyalalābhavantīrratāvarīriva sāmkro-  
śamānāḥ. Etā vi pṛccha kimidam bhananti  
kamāpo adrim paridhim rujanti.*

These streams of water, flowing, murmuring, ecstatically singing, rush on like beauteous 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 ष्विदस्म निविदा भनन्तन्दस्यावद्यं दिधिषन्त आपः ।  
ममतान्पुत्रा महता वर्धने वृत्रं जघन्वाँ असृजद्वि सिन्धून ॥ ७ ॥

7. *Kimu śvidasmai nivido bhanantendrasyāvadyam  
didhiṣanta āpaḥ. Mamaitān putro mahatā  
vadhena vṛtrāṁ 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.

ममच्वन् त्वा युवतिः पुरासु ममच्वन् त्वा कुषवा ज़गारं।  
ममच्चिदापः शिशव ममृड्युममच्चिदिन्दः सहसाद-  
तिष्ठत ॥ ८ ॥

8. *Mamaccana tvā yuvatiḥ parāsa mamaccana tvā  
kuṣavā jagāra. Mamaccidāpaḥ śiśave mamṛdyur-  
mamaccidindrah 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.

ममच्वन् त मघवन्व्यंसा निविविध्वाँ अप हनू जघानं। अथा  
निविद्व उत्तरा बभूवाज्जिरा दासस्य सं पिणगवृथनं ॥ ९ ॥

9. *Mamaccana te maghavanvyamso nivividhvāñ apa  
hanū jaghāna. Adhā nividdha uttaro babhū-  
vāñchiro dāsasya sam piṇagvadhenā.*

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 तुमिन्द्रम् ।  
अरी हं वृत्सं चुरथाय माता स्वयं गातुं तुन्वे इच्छमा-  
नम् ॥ १० ॥

10. *Graṣṭih sasūva sthaviram tavāgāmanādhṛṣyam  
vṛaśabham tumramindram. Arīham vatsam  
carathāya mātā svayam gātum tanva iccha-  
mānam.*

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 महिषमन्ववनदुमी त्वा जहति पुत्र दुवाः ।  
अथाबवीद वृत्रमिन्द्रा हनिष्यन्तसखे विष्णा वित्तरं वि-  
क्मस्व ॥ ११ ॥

11. *Uta mātā mahiṣamanvavenadamī tvā jahati putra  
devāh. Athābravīd-vṛtrmindro haniṣyan-tsakhe  
viṣṇo vitaram 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 दुवा अधि माडीक आसीद्यत्पां ठाः पितरं पाद्-  
गृह्ण ॥ १२ ॥

12. *Kaste mātarām vidhavāmacakracchayum kastvā-  
majighāmsaccarantam. Kaste devo adhi mardika  
āśid yatprākṣiṇāḥ pitaram pādagṛhya.*

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.)

अवर्त्या शुने आन्त्राणि पचु न दुवषु विविद मडितारम ।  
अपश्यं जायाममहीयमानामधा म श्यना मध्वा जभार ॥ १३ ॥

13. *Avartya śuna āntrāṇi pece na deveṣu vivide  
marditāram. Apaśyam 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*

प्रुवा त्वामिन्द्र वजि त्रि विश्व दुवासः सुहवासु ऊमाः ।  
महामुभ रादसी वृद्धमृष्णं निरक्मिद वृणत वृत्रहत्य ॥ १ ॥

1. *Evā tvāmindra vajrinnatra viśve devāsaḥ suhavāsa ūmāḥ. Mahāmubhe rodasī vrddhamṛṣvam nirekamid vṛanate vratrahatye.*

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.

अवासूजन्त जिवया न दुवा भुवः समाळिन्द सत्ययानिः ।  
अह गहि परिशयानमणः प वत्तनीररदा विश्वधनाः ॥ २ ॥

2. *Avāśrjanta jivrayo na devā bhuvah samrālindra satyayonih. Ahannahim pariśayānamarnāḥ pra vrtanīrarado viśvadhenāḥ.*

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 प्रवत आशयानमहिं वर्जण वि रिणा अप्रवन ॥ ३ ॥

3. *Atrpñuvantam viyatamabudhyamabudhya-mānam susupāṇamindra. Sapta prati pravata āśayānamahim 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 गाद्यच्छवसा गाम बुध्नं वाण वातस्तविषीभिरिन्दः ।  
दृ हान्याभ्नादुशमान् आजा वाभिनत्कुभः पवता-  
नाम ॥ ४ ॥

4. *Akṣodayacchavasā kṣāma budhnām vārṇa vātastavisibhirindrah. Dṛlhānyaubhnādu-śamāna ojo'vābhinat kakubhah 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.

अभि प ददुजनया न गर्भ रथाङ्गव प ययुः साकमदयः ।  
अतपया विसृत उब्ज ऊमीन्त्वं वृतां अरिणा इन्द्र  
सिन्धून ॥ ५ ॥

5. *Abhi pra dadrujanayo na garbham rathā iva pra yayuh sākamadrayah. Atarpayo visṛta ubja ūrmīntvam vṛtān arinā 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 महीमवनिं विश्वधनां तुवीतय वृव्याय रन्तीम ।  
अरमया नमसजदणः सुतराणां अकृणारिन्द्र सिन्धून ॥ ६ ॥

6. *Tvam mahimavanim viśvadhenām turvitaye vayyāya kṣarantīm. Aramayo namasaijadarnah sutaranān 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.

पागुवा नभन्वाऽन वक्वा ध्वस्ता अपिन्वद्युवतीत्रहृतज्ञाः ।  
धन्वान्यजां अपृणकृषाणां अधगिन्दः स्तयाऽन दंसु-  
पतीः ॥ ७ ॥

7. *Prāgrubo nabhanvo na vakyā dhvasrā apinvad-yuvatīrtajñāḥ. Dhanvānyajrāḥ aprṇaktrṣā-nāḥ adhogindrah staryo daṁsupatnīḥ.*

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.

पूर्वीरुषसः शुरदश्च गृता वृत्रं जघन्वाँ असृजद्वि सिन्धून ।  
परिष्ठिता अतृणद्वद्धधानाः सीरा इन्दुः स्त्रवितव  
पृथिव्या ॥ ८ ॥

8. *Pūrvīruṣasah śaradaśca gūrtā vr̄tram jaghanvāḥ asrjadvi sindhūn. Parīṣṭhitā atrṇad badbadhānāḥ sīrā indrah 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.

वृमीभिः पुत्रमगुवा अदानं निवशनाद्वरिव आ जभथ ।  
व्युन्धा अख्यदहिमाददाना निभूदुखच्छत्समरन्तु  
पव ॥ ९ ॥

9. *Vamrībhīḥ putramagrubo adānamniveśanād-dhariva ā jabhartha. Vyandho akhyadahimā-dadāno 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.

पत् पूर्वाणि करणानि विपा विद्वाँ आहविदुष करांसि ।  
यथायथा वृष्ट्यानि स्वगृता पांसि राज् याविवर्षीः ॥ १० ॥

10. *Pra te pūrvāṇi karaṇāni viprā''vidvān̄ āha vidu-  
ṣe karāṁsi. Yathāyathā vṛṣṇyāni svagūrtā'pām-  
si rājannaryāvivesīḥ.*

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 छुत इन्दू नू गृणान इषं जरित्र नद्याऽ न पीपः । अकारि  
त हरिवा बहु नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. *Nū śtuta indra nū gṛṇāna iṣāṁ jaritre nadyo na  
pīpeḥ. Akāri te harivo brahma navyam dhiyā  
syāma rathyah 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 नु इन्द्रा दूरादा न आसादभिष्टिकृदवस यासदुगः ।  
आजिष्ठभिनृपतिवज्रबाहुः सुङ्ग सुमत्सु तुवणिः पृत्-  
न्यून ॥ १ ॥

1. Ā na indro dūrādā na āsādabhiṣṭikṛdavase yāsadugrah. Ojīṣṭhebhīrnṛpatirvajrabāhuh saṅge samatsu turvanīḥ 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 नु इन्द्रा हरिभियात्वच्छ वाचीना वस राधस च ।  
तिष्ठति वृजी मघवा विरप्शीमं युज्जमनु ना वाजसाता ॥ २ ॥

2. Ā na indro haribhīryātvacchā'rvācīno'vase rādhase ca. Tiṣṭhāti vajrī maghavā virapśīmām yajñamanu no vājasātāu.

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 त्वप्रस्माकमिन्द्र पुरा दधत्सनिष्यसि कर्तुं नः ।  
श्वघ्नीव वजिन्त्सनय धनानां त्वयो वयमय आजिं जयम ॥ ३ ॥

3. *Imam yajñam tvamasmākamindra puro dadhat-saniṣyasi kratum nah. Śvaghnīva vajrintsanaye dhanānām tvayā vayamarya ājim 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.

उश् तु षु णः सुमना उपाक सामस्य नु सुषुतस्य स्वधावः ।  
पा इन्द्र पतिभृतस्य मध्वः समन्धसा ममदः पृष्ठ्यन ॥ ४ ॥

4. *Uśannu śu ṇah sumanā upāke somasya nu suṣu-tasya svadhāvah. Pā indra pratibhṛtasya madhvah samandhasā mamadah prṣṭhyena.*

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 ररुप्शा त्रृष्णिभिनवभिवृ गा न पक्वः सृण्या न जता ।  
मया न याषामुभि मन्यमाना च्छो विवक्षिम पुरुहूत-  
मिन्दम् ॥५॥

5. *Vi yo rarapśa ṛṣibhirnavebhīrvṛkṣo na pakvah  
śraṇyo na jetā. Maryo na yoṣāmabhi manyamā-  
no'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.

गिरिन यः स्वतवां त्रृष्ण इन्दः सुनाद्व सहस जात उगः ।  
आदता वज्ञ स्थविरं न भीम उद्गव काशं वसुना न्यृष्टम् ॥६॥

6. *Girirna yaḥ svatavāṁ ṛṣva indraḥ sanādeva  
sahase jāta ugrah. Ādariā vajrami sthaviram na  
bhīma udneva kośam vasunā nyṛṣṭam.*

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 राधेस आमरीता मधस्य ।  
उद्घावृष्टाणस्तविषीव उग्रास्मभ्यं दद्धि पुरुहूत रायः ॥ ७ ॥

7. *Na yasya vartā januṣā nvasti na rādhesa 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 ऽरायः यस्य चषणीनामुत वज्रपवतासि गानाम ।  
शि गन्नरः समिथषु प्रहावान्वस्वा राशिमभिन्नतासि भूरिम ॥ ८ ॥

8. *Īkṣe rāyah kṣayasya carṣāñināmuta vrajama-pavartāsi gonām. Śikṣānarah samitheṣu prahā-vānvasvo rāśimabhinetāsi 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.

कथा तच्छृण्व शच्या शचिष्ठा यया कृणाति मुहु का चिदृष्वः । पुरु दाशुष विचयिष्ठा अंहा थो दधाति दविणं जरित्र ॥ ९ ॥

9. *Kayā tacchrṇe śacyā śaciṣṭho yayā kr̄noti muhu  
kā cidrṣvah. Puru dāśuṣe vicayiṣṭho aṅho'tha  
dadhāti draviṇām 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 दुद्धि तः प दाशुष दातव् भूरि यत्ते ।  
नव्यं दुष्णा शस्त अस्मिन्त उक्थ प ब्रवाम व्यमिन्द  
स्तुवन्तः ॥ १० ॥

10. *Mā no mardhīrā bharā daddhi tannah pra dāśuṣe  
dātave bhūri yatte. Navye deṣne śaste asmin ta  
ukthe pra bravāma vayamindra stuvantah.*

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.

नूष्टुत इन्दू नू गृणान इषं जरित्र नद्याऽ न पीपः । अकारि  
त हरिवा बह्य नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣam jaritre nadyo na  
pipeh. Akāri te harivo brahma navyam dhiyā  
syāma rathyah sadāsāh.*

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 यात्विन्दा वसु उप न इह स्तुतः सधमादस्तु शूरः ।  
वावृथानस्तविषीयस्य पूर्वीद्यान् त्रमभिभूति पुष्यात ॥ १ ॥

1. Ā yātvindro'vasa upa na iha stutah sadhamādastu  
śūrah. Vāvṛdhānas-taviṣīr-yasya pūrvīr-dyaurna  
kṣatram-abhibhūti pusyāt.

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.

तस्यदिह स्तवथ् वृष्यानि तुविद्युम्नस्य तुविराधसा नृन् ।  
यस्य कतुविद्यथाऽऽन् न समाट साह्वान्तरुत्रा अभ्यस्ति  
कृष्णः ॥ २ ॥

2. Tasyediha stavatha vṛṣnyāni tuvidyūmnasya  
tuvirādhaso nṛn. Yasya kraturvidathyo na samrāṭ  
sāhvāntarutro abhyasti kṛṣṭih.

Here on this earth praise Indra, celebrate his acts of bravery and generosity, appreciate and honour the leaders and commanders of the mighty and majestic glorious achiever, whose yajnic rule over the social order is worth knowing and holy as an umbrella over the people like the cover of universal and effulgent sunlight, challenging, fighting, winning, forbearing and redeeming.

आ यात्विन्दा दिव आ पृथिव्या म् । समुद्रादुत वा पुरीषात् ।  
स्वर्णरादवसे न मरुत्वान्परावता वा सदनादृतस्य ॥ ३ ॥

3. *Ā yātvindro diva ā pṛthivyā makṣū samudrāduta vā purīṣāt. Svarṇarādavase no marutvān parāvato vā sadanādṛtasya.*

Let Indra, with vision, power and energy to rule, come instantly from the heavens, from the earth, from the sea or from the orb of the sun and from the ethereal spaces for our protection and promotion. Let the lord of the winds come from afar or from the vedi of cosmic yajna and from the centre of truth and rectitude.

स्थूरस्य राया बृहता य इश तमु ष्टवाम विदथष्विन्दम । या  
वायुना जयति गामतीषु प धृष्णुया नयति वस्या अच्छ ॥ ४ ॥

4. *Sthūrasya rāyo bṛhato ya īśe tamu ṣṭavāma vidathesvindram. Yo vāyunā jayati gomatiṣu pra dhṛṣṇuyā nayati vasyo accha.*

In the holiest programmes of our daily business of life, we honour and celebrate Indra who rules the great and permanent assets of the nation, who wins victories by the winds in the battles of the lands and movable wealth and who, with bold and intrepidable

confidence and initiative, wholly and faultlessly directs the circulation of the nation's wealth for development.

उप या नमा नमसि स्तभायायिति वाचं जनयन्यजद्य।  
ऋञ्जसानः पुरुवारं उकथरन्दं कृणवीत् सदनषु हाता ॥ ५ ॥

5. *Upa yo namo namasi stabhāyanniyarti vācam janayan yajadhyai. Rñjasānah puruvāra ukthai-rendram 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.

धिषा यदि धिष्यन्तः सरण्यान्तसदन्ता अदिमाशिजस्य  
गाहौ। आ दुराषाः पास्त्यस्य हाता या ना महान्तसंवरणषु  
वह्निः ॥ ६ ॥

6. *Dhiṣā yadi dhiṣnyantah saranyān tsadanto adri-mauśijasya gohe. Ā duroṣāḥ pāstyasya hotā yo no mahāntsamvaraṇeṣu vahnih.*

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.

सत्रा यदीं भावरस्य वृष्णः सिषक्ति शुष्मः स्तुवत भराय ।  
गुहा यदीमाशिजस्य गाहु प यद्धिय पायस् मदाय ॥ ७ ॥

7. *Satrā yadīm bhāvaravarasya vṛṣṇah siṣakti śuṣmaḥ stuvate bharāya. Guhā yadīmaśijasya gohe 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 यद्वरांसि पर्वतस्य वृष्व पयोभिर्जिन्व अपां जवांसि ।  
विद्वारस्य गवयस्य गाहु यदी वाजाय सुध्याऽवहन्ति ॥ ८ ॥

8. *Vi yad varāṃsi parvatasya vṛṇve payobhirjinve apāṁ javāṃsi. Vidadgaurasya gavayasya gohe 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.

भदा तु हस्ता सुकृतात पाणी पयन्तरा स्तुवत राधे इन्द ।  
का तु निषत्ति: किमु ना ममत्सि किं नादुदु हषसु दातवा  
उ ॥ ९ ॥

9. *Bhadrā te hastā sukrtota pāṇī prayantārā stuvate rādha indra. Kā te niṣattih 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?

एवा वस्व इन्दः सत्यः समाहन्ता वृत्रं वरिवः पूर्वं कः ।  
पुरुष्टुतं कत्वा नः शग्धि राया भैरीय त वसा दव्य-  
स्य ॥ १० ॥

10. *Evā vasva indrah satyah samrāddhantā vṛtram  
varivah pūrave kah. Puruṣṭuta kratvā nah 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.

नूष्टुत इन्दु नू गृणान इषं जरित्र नद्याँ न पीपः । अकारि  
त हरिवा बहु नव्यं धिया स्याम रुथ्यः सदासाः ॥ ११ ॥

11. *Nū śtuta indra nū grñāna iśam jaritre nadyo na pīpeh. Akāri te harivo brahma navyam dhiyā syāma rathyah sadāsāh.*

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 इन्द॑ जुजुष् यच्च वष्टि ता॑ महान्करति शुष्म्या चित् ।  
बहू॒ स्तामं मधवा॑ साममुक्था या अश्मानं शवसा॑  
बिभदति ॥ १ ॥

1. *Yanna indro jujuṣe yacca vaṣṭi tanno mahān karati śuṣmyā cit. Brahma stomam maghavā somamukthā yo aśmānam 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 तुगा बाहुभ्यां नृतमः शचीवान् ।  
श्रिय परुष्णीमुषमाण् ऊणां यस्याः पवाणि सुख्याय  
विव्य ॥ २ ॥

2. *Vṛṣā vṛṣandhim caturaśrimasyannugro bāhu-bhyām nṛtamah śacīvān. Śriye paruṣṇīmuṣamā-na īrnām 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 दुवा दुवतमा जायमाना मुहा वाजभिमहद्विश्च शुष्मः ।  
दधाना वजं बाह्वारुशन्तं द्याममन रजयत्प भूमः ॥ ३ ॥

3. *Yo devo devatamo jāyamāno maho vājebhir-mahadbhiśca śuṣmaiḥ. Dadhāno vajram bāhvoruśantam dyāmamena rejyat 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.

विश्वा राधांसि प्रवतश्च पूर्वीद्याक्रृष्वाज्जनिमनजत् ॥ ३ ॥  
आ मातरा भरति शुष्म्या गानुवत्परिज्म गानुवन्त् वाताः ॥ ४ ॥

4. *Viśvā rodhāṁsi pravataśca pūrvīrdyaaurṛṣvājjaniman-rejata kṣāḥ. Ā mātarā bharati śuṣmyā gor-nṛvat-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 Prakrti, 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 महुता मुहानि विश्वञ्चित्सवनषु पूर्वाच्या ।  
यच्छूर धृष्णा धृष्टा दधृष्णानहिं वजण शवसाविवर्षीः ॥ ५ ॥

5. *Tā tū ta indra mahato mahāni viśveṣitsavaneṣu pravācyā. Yacchūra dhṛṣṇo dhṛṣatā dadhṛṣvān-ahim vajreṇa śavasāviveṣīḥ.*

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 सिस्त्रत् वृष्ण  
ऊधनः । अधी हुत्वद वृषमणा भियानाः प सिन्धवा जवसा  
चकमन्त ॥ ६ ॥

6. *Tā tū te satyā tuvinṛmṇa viśvā pra dhenavah sisrate vṛṣṇa ūdhnaḥ. Adhā ha tvad-vṛṣamano 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 दुवीरवाभिरिन्द स्तवन्तु स्वसारः ।  
यत्सीमनु प मुचा बद्धधाना दीधामनु पर्सितिं स्यन्द-  
यध्यं ॥ ७ ॥

7. *Atrāha te harivastā u devīravobhirindra stavanta svasārah. Yat sīmanu pra muco 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.

पि॒पीळ अंशुमद्या न सिन्धुरा त्वा शमी शशमानस्य शक्तिः ।  
अस्मद्यक्षशुशुचानस्य यम्या आशुन रश्मिं तुव्याजसं  
गाः ॥ ८ ॥

8. *Pipīle amśurmadyo na sindhurā tvā śamī śaśamā-nasya śaktih. Asmadryak-śuśucānasya yamyā āśurna raśmim tuvyojasam goh.*

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.

अस्म वर्षिष्ठा कृणुहि ज्यष्ठा नृम्णानि सूत्रा सहुर् सहांसि ।  
अस्मभ्यं वृत्रा सुहनानि रन्धि जुहि वधवनुषा मत्यस्य ॥ ९ ॥

9. *Asme varṣiṣṭhā kṛṇuhi jyeṣṭhā nr̥mṇāni satrā sahure sahāṁsi. Asmabhyam 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.

अस्माकुमित्सु शृणुहि त्वमिन्द्रा स्मभ्यं चित्राँ उप माहि वाजान । अस्मभ्यं विश्वा इष्वाः पुरन्धीरस्माकं सु मधवन्बाधि गादाः ॥ १० ॥

10. *Asmākamitsu śṛṇuhi tvamindrā'smabhyam citrāñ upa māhi vājān. Asmabhyam viśvā iṣaṇāḥ purandhīrasmākam 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 इन्दु नू गृणान इषं जरित्र नद्याऽऽ न पीपः । अकारि  
त हरिवा बह्य 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 sadāsāh.*

Thus faithfully praised, celebrated and worshipped in song, O lord of power and progress, Indra, bless the suppliant 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*

कृथा महामवृथत्कस्य हातुयज्ञं जुषाण अभि सामूधः ।  
पिब तुशाना जुषमाणा अन्धा वव् । ऋष्वः शुचृत धनाय ॥ १ ॥

1. *Kathā mahāmavṛdhatkasya hoturyajñam jusāno abhi somamūḍhah. Pibannūśāno jusam-āno andho vavakṣa ṛsvah 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 suppliant, 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 सधुमादमाप् समानंश सुमतिभिः का अस्य ।  
कदस्य चित्रं चिकित् कदृती वृथ भुवच्छशमानस्य  
यज्याः ॥ २ ॥

2. *Ko asya vīrah sadhamādamāpa samānamśa sumatibhiḥ ko asya. Kadasya citram cikite kadūtī vṛdhe bhuvacchaśamānasya yajyoh.*

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 हूयमानुमिन्दः कथा शृण्व त्वसामस्य वद ।  
का अस्य पूर्वीरुपमातया ह कथनमाहुः पपुरिं जरित्र ॥ ३ ॥

3. *Kathā śr̄noti hūyamānamindrah kathā śr̄ṇvannavasāmasya veda. Kā asya pūrvīrupamātayo 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 नशद्भिदविणं दीध्यानः ।  
द्वा भुव त्वदा म ऋतानां नपा' जगृभ्वाँ अभि  
यज्जुजाषत ॥ ४ ॥

4. *Kathā sabādhah śaśamāno asya naśadabhi draviṇāṁ dīdhyānah. Devo bhuvannavedā maṛtānāṁ namo jagrbhvāñ abhi yajjuoṣat.*

When does the suppliant, 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.

कृथा कदुस्या उषसा व्युष्टा द्रवा मतस्य सुख्यं जुजाष।  
कृथा कदेस्य सुख्यं सखिभ्या य अस्मिन्कामं सुयुजं  
तत्स्त्र ॥ ५ ॥

5. *Kathā kadasyā uṣaso vyuṣṭau devo martasya sakhyam jujoṣa. Kathā kadasya sakhyam sakhibhyo ye asmin kāmāṁ suyujam tatasre.*

When would the resplendent 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 कृदा नु ते भ्रात्रं प ब्रवाम।  
श्रिय सुदृशा वपुरस्य सगाः स्वर्णं चित्रतममिषु आ  
गाः ॥ ६ ॥

6. *Kimādamatram sakhyam sakhibhyah kadā nu te bhrātram pra bravāma. Śriye sudrśo vapuras-ya sargāḥ svarṇa citratamamisa ā goh.*

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 generosities of the sun for the love and sustenance of life.

दुहुं जिधांसन्ध्वरसमनि॑न्दां ततिक्त तिग्मा तुजसु अनीका ।  
ऋणा॒ चिद्यत्र॒ ऋण्या॒ न उगा॒ दूर॒ अज्ञाता॒ उषसो॑ बबाध॒ ॥ ७ ॥

7. *Druham jighāṁsan-dhvargasamanindrāṁ tetikte tigmā tujase anīkā. Ṙṇā cidyatra ḫṇayā 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.

ऋतस्य॒ हि शुरुधुः॒ सन्ति॒ पूवी॒ ऋतस्य॒ धी॒ तिवृ॒ जिनानि॒ हन्ति॒ ।  
ऋतस्य॒ श्ल क॑ बधिरा॒ ततदु॒ कणा॑ बुधानः॒ शुचमान॒  
आया॒ ॥ ८ ॥

8. *Rtasya hi śurudhah santi pūrvīrṛtasya dhītirvṛjī-  
nāni hanti. Rtasya śloko badhirā tatarda karṇā  
budhānah śucamāna āyoh.*

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 दृ हा धरुणानि सन्ति पुरुणि चन्द्रा वपुष् वपूषिः ।  
ऋतन् दीघमिषणन्त् पृ † ऋतन् गावं ऋतमा विवशः ॥ ९ ॥**

9. *Rtasya dṛlhā dharuṇāni santi puruṇi candrā  
vapuṣe vapuṁsi. Rtena dīrgham-iṣaṇanta prkṣa  
ṛtena gāva ṛtamā viveśuh.*

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 ऋतमिद्वनात्यृतस्य शुष्मस्तुरया उग्रव्युः ।  
ऋताय पृथ्वी बहुल गंभीर ऋताय धनू परम दुहात ॥ १० ॥**

10. *Rtam yemāna ṛtamidvanotyṛtasya śuṣmastiurayā  
u gavyuh. Rtāya pṛthvī bahule gabhīre rtāya  
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 पृत इन्दु नू गृणान इषं जरित्र नद्याऽ न पीपः । अकारि  
त हरिवा बहु नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥**

11. *Nū śtuta indra nū grṇāna iśam jaritre nadyo na pīpeh. Akāri te harivo brahma navyam dhiyā syāma rathyah sadāsāh.*

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 सूनुमिन्दमवाचीनं राधस् आ ववतत ।  
दुदिहिवीरा गृणत वसूनि स गापतिनिष्ठिधां ना जनासः ॥ १ ॥

1. *Kā susṭutih śavasah sūnumindramarvācīnam  
rādhasa ā vavartat. Dadirhi vīro grṇate vasūni  
sa gopatirniṣṣidhām no janāsah.*

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 इन्दः सुत्यराधाḥ ।  
स याम् ग मघवा मत्याय ब्रह्मण्यत सुष्वय वरिवा धात ॥ २ ॥

2. *Sa vṛtrahatye havyah sa īdyah sa suṣṭuta indrah 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 रिरिक्वांसस्तन्वः कृप्वत त्राम ।  
मिथा यत्यागमुभयोसा अग्म रस्ताकस्य तनयस्य साता ॥ ३ ॥

3. *Taminnaro vi hvayante samīke ririkvāṁsastanvah kṛṇvata trām. Mitho yattyāgamubhayāso agman narastokasya tanayasya sātā.*

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.

कृत्यन्ति फ्रितया याग उगा शुषाणासा मिथा अणसाता ।  
सं यद्विशा वर्वत्रन्त युध्मा आदि अम इन्दयन्त अभीक ॥ ४ ॥

4. *Kratūyanti kṣitayo yoga ugrā''śuṣāñāso mitho arṇasātā. Sam yadviśo'varvtranta 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.

आदिद्धु नमै इन्द्रियं यजन्तु आदित्पक्तिः पुराळाशं  
रिरिच्यात् । आदित्सामा॒ वि पूपृच्यादसुष्वीनादिज्जु॒ जाष॒ वृष्टभं  
यज्ञध्य ॥ ५ ॥

5. *Ādiddha nema indriyam yajanta āditpaktih  
purolāśam riricyāt. Āditsomo vi paprcyādasuṣvī-  
nādijjujoṣa vṛṣabham 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.

कृणात्यस्म॑ वरिवा॒ य इत्थन्दाय॒ साम॑मुशत् सु॒नाति॑ ।  
स॒धी॒चीनन्॒ मन॒साविवन॒न॒ तमित्सखोयं॒ कृणुत् सु॒मत्सु॑ ॥ ६ ॥

6. *Kṛṇotyasmai varivo ya itthendrāya somamuśate  
sunoti. Sadhrīcīnena manasāvivenan tamitsa-  
khāyam 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 इन्द्राय सुनवत्सामपद्य पचात्पक्तीरुत भृजाति धानाः ।  
पति मनायारुचथानि हयन्तस्मिन्दधद् वृषणं शुष्म-  
मिन्दः ॥ ७ ॥

7. *Ya indrāya sunavatsomamadya pacātpaktīruta bhrjjāti dhānāḥ. Prati manāyorucathāni haryan tasmin dadhadvṛṣaṇam śuṣmamindrah.*

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 in-vests him with inner strength of valour and showers of unbounded generosity.

यदा समर्य व्यचद्वधावा दीर्घं यदाजिमभ्यख्यदुयः ।  
अचिकदुद् वृषणं पत्न्यच्छ दुराण आ निश्चितं साम-  
सुद्धिः ॥ ८ ॥

8. *Yadā samaryam vyacedṛghāvā dīrgham yadājimabhyakhyadryah. Acikradadvṛṣaṇam patnya-  
cchā durona ā niśitam somasudbhīḥ.*

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 वृस्त्रमचरुत्कनीया विकीता अकानिषं पुनयन ।  
स भूयसा कनीया नारिरचीद्वीना द ग वि दुहन्ति प  
वाणम ॥ ९ ॥

9. *Bhūyasā vasnamacarat kanīyo'vikrīto akāniṣam punaryan. Sa bhūyasā kanīyo nārirecīd 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 दुशभिममन्दं कीणाति धनुभिः ।  
यदा वृत्राणि जङ्घनदथनं मु पुनददत ॥ १० ॥

10. *Ka imam daśabhir māmendram krīṇāti dhenu bhīḥ.  
Yadā vṛtrāṇi jaṅghanadathainaṁ 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 नद्यारु न पीपः । अकारि  
त हरिवा बहु नव्यं धिया स्याम रथ्यः सदासाः ॥ १९ ॥

11. *Nū ṣṭuta indra nū gr̄nāna iṣam jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyam dhiyā syāma rathyah 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' दुवकाम उशीन्दस्य सुख्यं जुजाष ।  
का वा मह वसु पायायु समिद्ध अग्ना सुतसाम इट्टे ॥ १ ॥

1. *Ko adya naryo devakāma uśnnindrasya sakhyam jojoṣa. Ko vā mahe'vase pāryāya samiddhe agnau sutasoma īt̄te.*

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 साम्याय मनायुवा भवति वस्तु उस्त्राः ।  
क इन्दस्य युज्यं कः सखित्वं का भात्रं वैष्टि कवय् क  
ऊती ॥ २ ॥

2. *Ko nānāma vacasā somyāya manāyurvā bhavati  
vasta usrāḥ. Ka indrasya yujyam kah sakhitvam  
ko bhrātrām vasiti 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 दुवानामवा' अद्या वृणीत् क आदित्याँ अदितिं  
ज्यातिरीट् । कस्याश्विवनाविन्दा अग्निः सुतस्यां शाः पिबन्ति  
मनसाविवनम् ॥ ३ ॥

3. *Ko devānāmavo adyā vrṇīte ka adityaň aditim  
jyotirīṭte. Kasyāśvināvindro agnih sutasyām'soh  
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 शम् यंसज्ज्याक्षपश्यात्सूर्यमुच्चरन्तम् ।  
य इन्द्राय सुनवामत्याहु नर नर्याय नृतमाय नृणाम् ॥ ४ ॥

4. *Tasmā agnirbhārataḥ śarma yamsajjyok 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 जिनन्ति ब्रह्मा न दुभा उवस्मा अदितिः शम् यंसत ।  
पियः सुकृत्यिय इन्द मनायुः पियः सुपावीः पिया अस्य  
सामी ॥ ५ ॥

5. *Na tam jinanti bahavo na dabhrā urvasmā aditih śarma yamsat. Priyah sukṛtpriya indre manāyuh priyah suprāvīh 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.

सुप्राव्यः पाशुषाल्घ वीरः सुष्वः पक्तिं कृणुत् कवलन्दः ।  
नासुष्वरापिन सखा न जामिर्दुष्प्राव्या वहन्तदवाचः ॥ ६ ॥

6. *Suprāvyah prāśuṣāleṣa vīrah suṣveh paktim  
krṇute kevalendrah. Nāsuṣverāpirna sakha na  
jāmirdusprāvyo'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 रुवता पणिना सुख्यमिन्दा सुन्वता सुतुपा: सं गृणीत ।  
आस्य वदः खिदति हन्ति नुग्रं वि सुष्वय पुक्तय कवला  
भूत ॥ ७ ॥

7. *Na revatā pañinā sakhy mindro'sunvatā sutapāḥ  
sam grṇīte. Āsyā vedāḥ khidati hanti nagnam 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 वरमध्यमास॒ इन्द्रं यान्ता वसितास॒ इन्द्रैम् ।  
इन्द्रं क्षियन्ते उत्तु युध्यमाना॑ इन्द्रं नरो॑ वाज्यन्तो॑ हवन्त ॥८॥

8. *Indram pare'vare madhyamāsa indram yānto'-  
vasitāsa indram. Indram kṣiyanta uta yudhya-  
mānā indram naro 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 सूयश्चा॑ हं कृ गीवाँ॑ ऋषिरस्मि॑ विपः ।  
अहं कुत्समाजुन्यं न्यृञ्जं॑ हं कृविरुशना॑ पश्यता॑ मा ॥१॥

1. *Aham manurabhavam sūryaścā'ham kakṣīvāñ  
ṛṣirasmi viprah. Aham kutsamārjuneyam nyṛñje'-  
ham kaviruśānā 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.

अहं भूमिमददामायाया हं वृष्टिं दाशुष मत्याय ।  
अहमपा अनयं वावशाना मम द्रवासा अनु कर्तमायन ॥ २ ॥

2. *Aham bhūmimadadāmāryāyā'ham vṛṣṭim dāśuse  
martyāya. Ahama po anayam 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.

अहं पुरा मन्दसाना व्यरं नव साकं नवतीः शम्बरस्य ।  
शततमं वश्यं सुवताता दिवादासमतिथिग्वं यदावम ॥ ३ ॥

3. *Aham puro mandasāno vyairam nava sākam  
navatih śambarasya. Satatamam veśyam sarvat-  
ātā divodāsamati thigvam 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 विभ्या॑ मरुता॒ विरस्तु॒ प श्युनः॑ श्युनभ्य॑ आशुपत्वा॑ ।  
अचकया॑ यत्स्वधयो॑ सुपुणा॒ हृव्यं॑ भरु॒ न्मनवे॑ दुवजुष्टम् ॥ ४ ॥

4. *Pra su ṣa vibhyo maruto virastu pra śyenaḥ  
śyenebhya āśupatvā. Acakrayā yatsvadhadhayā  
suparṇo havyam 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.

भरुद्यादि॑ विरता॒ वविजानः॑ पथारुणा॒ मनाजवा॑ असजि॑ ।  
तूयं॑ यया॒ मधुना॒ साम्यनात॑ श्रवा॑ विविद॑ श्युना॒ अत्र॑ ॥ ५ ॥

5. *Bharadyadi virato vevijānah pathoruṇā manojavā  
asarji. Tūyam 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.

ऋजीपी॑ श्युना॒ दद्माना॑ अंशुं॑ परावतः॑ शकु॒ ना॒ मुन्दं॑ मद॑म ।  
सामं॑ भरद्वादृहृणा॒ दुवावा॑न्दिवा॑ अमुष्मा॒दुत्तरादाय ॥ ६ ॥

6. *Rjīpī śyeno dadamāno amśum parāvataḥ śakuno  
mandram madam. Somam bharaddādṛ-hāno  
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.

आदाय॑ श्युना॒ अभ॒र्त्सामं॒ सुहस्वं॒ सुवाँ॒ अयुतं॒ च साकम्॑ ।  
अत्रा॒ पुरन्धिरजहृदरातीमद्॒ सामस्य॒ मूरा॒ अमूरः॒ ॥ ७ ॥

7. *Ādāya śyeno abhart somam sahasram savāñ ayutam ca sākam. Atrā purandhir-ajahādarātīrmade 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*

गभु॒ नु॒ स ान्वेषामवद्महं॒ दुवानां॒ जनिमानि॒ विश्वा॑ ।  
शुतं॒ मा॒ पुरु॒ आयसीरर्\_॑ रथ॑ श्युना॒ जुवसा॒ निरदीयम्॒ ॥ १ ॥

1. *Garbhe nu sannanveṣāmavedamaham devānām janimāni viśvā. Śatam mā pura āyasīrarakṣānnadha śyeno javasā niradiyam.*

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 घा स मामप् जाषं जभारा भीमासु त्वं सा वीर्यण ।  
इमा पुरन्धिरजहादरातीरुत वातां अतरच्छूश्वानः ॥ २ ॥

2. *Na ghā sa māmapa joṣam̄ jabhārā'bhīmāsa  
tvakṣasā vīryena. Īrmā purandhirajahādarātīr-  
uta vātāṁ ataracchūśuvānah.*

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.

अव यच्छ्यना अस्वनीदध्य द्यावि यद्यदि वात ऊहः पुरन्धिम ।  
सृजद्यदस्मा अव ह फ॑पज्यां कृशानुरस्ता मनसा  
भुरण्यन ॥ ३ ॥

3. *Ava yacchyeno asvanīdadha dyorvi yadyadi vāta  
ūhuḥ purandhim. Sṛjadyadasmā ava ha kṣipa-  
jjyāṁ krśānurastā manasā bhuranyan.*

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 इमिन्दौवता न भुज्युं श्युना जभार बृहुता अधि  
ष्णाः । अन्तः पतत्पत्त्रस्य पुणमध् यामनि पसितस्य  
तद्वः ॥ ४ ॥**

4. *Rjipyā īmindrāvato na bhujyum śyeno jabhāra  
bṛhato adhi śnoḥ. Antaḥ patatpatatryasya parṇa-  
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.

**अधैश्वतं कलशं गाभिरक्तमापिष्यानं मघवा शुक्रमन्धः ।  
अध्वयुभिः पर्यतं मध्वा अग्रमिन्दा मदायु पति धत्पिबध्य  
शूरा मदायु पति धत्पिबध्य ॥ ५ ॥**

5. *Adha śvetam kalaśam gobhiraktamāpipyānam  
maghavā śukramandhah. Adhvaryubhiḥ pra-  
yataṁ 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 तव॑ तत्साम सुख्य इन्दा॒ अपा॒ मनव॑ सुस्तुतस्कः॑ ।  
अह॑ अहिमरिणात्सु॒ सि॒ न्धू॒ नपा॒ वृण॑ दपि॒ हितव॑ खानि॑ ॥१॥

1. *Tvā yujā tava tatsoma sakhya indro apo manave sasrutaskah. Ahannahimariṇāt sapta sindhūna-pāvṛṇodapihitēva 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 नि॑ खिद॑ त्सू॒ यस्यन्द॑ श्चकं॑ सहसा॑ स॒द्य इन्दा॑ । अधि॑  
ष्णुना॑ बृहृता॑ वतमानं॑ मृहा॑ दुहा॑ अप॑ विश्वायु॑ धायि॑ ॥२॥

2. *Tvā yujā ni khidat-sūryasyendracśakram 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.

अहीन्दा॑ अदहृग्निन्दा॑ पुरा॑ दस्यू॑ न्मध्यन्दिनाद॑ भीकं॑ ।  
दुग॑ दुराण॑ कत्वा॑ न यातां॑ पुरू॑ सुहस्त्रा॑ शवा॑ नि॑ बहीत॑ ॥३॥

3. *Ahann-indro adahad-agnir-indro purā dasyūn madhyandinādabhīke. Durge durone 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.

विश्वस्मात्सीमध्यमाँ इन्दु दस्यून्विशा दासीरकृणारपशस्ताः ।  
अबोधथाममृणतं नि शत्रूनविन्दथामपचितं वधत्रः ॥ ४ ॥

4. *Viśvasmāt sīmadhamān indra dasyūn viśo dāśīr-akṛṇorapraśastāḥ. Abādhethāmamṛṇatām ni śatrūn-avindethām-apacitīm vadhatraih.*

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 मधवाना युवं तदिन्दश्च सामावमश्वं गाः ।  
आददृतमपिहितान्यश्ना रिरिचथुः गाश्चित्ततृदाना ॥ ५ ॥

5. *Evā satyam maghavānā yuvam tadindraśca somorvam-aśvyam goḥ. Ādardṛtam-apihitāny-śnā riricathuh kṣāścit-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 उप् वाजभिरूती इन्द॒ या॑हि हरि॒भिमन्दसा॒नः ।  
ति॒रश्चिद॒यः सवना॒ पुर॒ण्या॒डंगृ॒षभिगृ॒णा॒नः स॒त्यरा॒धा॒ः ॥ १ ॥

1. Ā nah stuta upa vājebhirūtī indra yāhi haribhir-mandasānah. Tiraścidaryaḥ savanā purūṇyāṅgū-ṣebhirgrñānah satyarādhah.

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 हि॒ष्मा॒ या॒ति॒ नय॑श्चिक्रि॒त्वा॒न्हू॒यमा॒नः॒ सा॒तू॒भि॒रु॒प॒ यज्ञम॒ ।  
स्वश्वा॒ या॒ अभी॒रु॒मन्य॑मा॒नः॒ सु॒ष्वा॒ण॒भि॒मद॑ति॒ सं॒ ह॒  
वी॒रः॒ ॥ २ ॥

2. Ā hi ṣmā yāti naryāścikityān hūyamānah sotrbhirupa yajñam. Svaśvo yo abhīrur-man-yamānah susvānebhīr-madati sam ha viraih.

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 yadi 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 कणा वाजयध्य जुष्टापनु प दिशं मन्त्रयध्य ।  
उद्वावृषाणा राधस् तुविष्मान्कर इन्दः सुतीथाभयं च ॥ ३ ॥

3. *Śrāvayedasya karṇā vājayadhyai justāmanu pra diśam mandayadhyai. Udvāvṛṣāṇo rādhaso tuviṣmān karanna indrah sutīrthābhayam 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 नाथमानमूर्ती इत्था विप्रं हवमानं गृणन्तम ।  
उप त्मनि दधाना धुया शून्त्सहस्राणि शतानि वज्रबाहुः ॥ ४ ॥

4. *Acchā yo gantā nādhamañnamūrtī itthā vipram havamānam gr̄ṇantam. Upa tmani dadhāno dhuryāśūntsahasrāni śatāni vajrabāhuh.*

With grace, he goes to the suppliant with protection, thus, to bless the earnest seeker invoking him and singing in praise. He holds the suppliant 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 मधवीन्द्र विप्रा वृयं ते स्याम सूरयो गृणन्तः ।  
भजानासा बृहद्विवस्य राय आकाय्यस्य दावने पुरु गाः ॥ ५ ॥

5. *Tvotāso maghavannindra viprā vayam te syāma sūrayo grṇantah. Bhejānāso br̥haddivasya rāya ākāyyasya dāvane purukṣoh.*

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*

नकिरिन्द्र 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 महाँ असि श्रुतः ॥ २ ॥

2. *Satrā te anu kṛṣṭayo viśvā cakreva vāvṛtuḥ.  
Satrā mahāñ asi śrutah.*

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 च॒नदुना त्वा दुवासे इन्द् युयुधुः ।  
यदहा नक्तमातिरः ॥ ३ ॥

3. *Viśve canedanā tvā devāsa indra yuyudhuḥ.  
Yadahā naktamātirah.*

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.

यत्रात् बाधि॒तभ्यश्चकं कुत्सायु युध्यत ।  
मुषाय इन्द् सूर्यम् ॥ ४ ॥

4. *Yatrotā bādhitebhyaścakram 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.

यत्रे दुवाँ ऋघायुता विश्वाँ अयुध्य एक इत ।  
त्वमिन्द् वनूरहन ॥ ५ ॥

5. *Yatra devān ṛghāyato viśvān ayudhya eka it.  
Tvamindra vanūrahan.*

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.

यत्रात् मत्यायु कमरिणा इन्द्र सूर्यम् ।  
पावः शचीभिरतशम ॥ ६ ॥

6. *Yatrota martyāya kamariṇā indra sūryam.  
Prāvah 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.

किमादुतासि वृत्रहन्मधवन्मन्युमत्तमः ।  
अत्राहु दानुमातिरः ॥ ७ ॥

7. *Kimādutāsi vṛtrahan maghavan manyumat-tamah. Atrāha dānumātirah.*

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.

एतद घदुत वीयुमिन्द चकथ पांस्यम ।  
स्त्रियं यद्दुहणायुवं वधीदुहितरं दिवः ॥ ८ ॥

8. *Etad gheduta vīryamindra cakartha paumisyam.  
Striyam yaddurhaṇāyuvam vadhiṇduhitaram  
divah.*

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.

द्विवश्चिद धा दुहितरं महान्महीयमानाम ।  
उषासमिन्द्र सं पिणक ॥ ९ ॥

9. *Divaścid-ghā duhitaram mahān mahīyamānām.  
Uṣāsamindra sām 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 सरत्संपिष्टादहं बिभ्युषी ।  
नि यत्सीं शिश्नथद वृषा ॥ १० ॥

10. *Apoṣā anasāḥ saratsaṁpiṣṭādaha bibhyuṣī.  
Ni yatsīṁ 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 शायु सुसंपिष्टं विपाश्या ।  
सुसारं सीं परावतः ॥ ११ ॥

11. *Etadasyā anah śaye susaṁpiṣṭam vipāsyā.  
Sasāra sīṁ 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 गमि ।  
परि ष्ठा इन्द 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 ग अभि वदनम् ।  
पुरा यदस्य संपिणक ॥ १३ ॥

13. *Uta śuṣṇasya dhṛṣṇuyā pra mṛkṣo abhi vedanam.  
Puro yadasya sampinak.*

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 कालितुरं बृहुतः पवतादधि ।  
अवाह्निन्दु शम्बरम् ॥ 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 वच्चिनः सुहस्त्राणि शतावधीः ।  
अधि पञ्च पूर्धीर्व ॥ १५ ॥

15. *Uta dāsasya varcinaḥ sahasrāṇi śatāvadhīḥ.  
Adhi pañca pradhīñriva.*

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 त्यं पुत्रमगुवः परावृक्तं शतकतुः ।  
उवथच्चिन्दु आभजत ॥ १६ ॥

16. *Uta tyām putramagruvaḥ parāvṛktam śatakratuh.  
Ukthesvindra 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 तुवशायदू अस्त्रातारा शचीपतिः ।  
इन्द्रा विद्वाँ अपारयत ॥ १७ ॥

17. *Uta tyā turvaśāyadū asnātārā śacīpatih.  
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 सूद्य आयो सूर्यारिन्द्र पारतः ।  
अणाच्चित्ररथावधीः ॥ 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 सुन्ममष्टव ॥ १९ ॥

19. *Anu dvā jahitā nayo'ndham śronam ca vṛtrahan.  
Na tatte sunnamastāve.*

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 पुरामिन्दा व्यास्यत ।  
दिवादासाय दाशुषे ॥ २० ॥

20. *Śatamaśmanmayīnāṁ purāmindro vyāsyat.  
Divodāsāya dāsuṣe.*

Indra, lord of power, justice and generosity, for the sake of the creative and the generous giver you break a hundred adamantine strongholds of hoarded wealth like the sun that breaks the cloud concentrations of rain to bless the generous earth.

अस्वापयद्भीतय सहस्रा त्रिंशतं हथः ।  
दासानामिन्दो मायया ॥ २१ ॥

21. *Asvāpayad-dabhītaye sahasrā trimśatām hathaih.  
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 इन्दु गापतिः ।  
यस्ता विश्वानि चिच्युष ॥ २२ ॥

22. *Sa ghedutāsi vr̄trahantsamāna indra gopatiḥ.  
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 यदिन्दियं करिष्या इन्दु पांस्यम् ।  
अद्या नकिष्टदा मिनत ॥ २३ ॥

23. *Uta nūnam yadindriyam kariṣyā indra pauamś-yam. Adyā nakışṭadā 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.

वामवामं त आदुर दुवा ददात्वयमा ।  
वामं पूषा वामं भगा वामं दुवः कर्स्तती ॥ २४ ॥

24. *Vāmam vāmam ta ādure devo dadātvaryamā .  
Vāmam pūṣā vāmam bhago vāmam devah  
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*

कथा नश्चित्र आ भुवदूती सदावृधः सखा।  
कथा शचिष्ठया वृता ॥ १ ॥

1. *Kayā naścitra ā bhuvadūtī sadāvṛdhah sakhā.  
Kayā śaciṣṭhayā 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 मत्सुदन्धसः।  
दृ हा चिदारुज वसु ॥ २ ॥

2. *Kastvā satyo madānām maṇhiṣṭho matsadandhasah. Dr̥lhā 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 षुणः सखीनामविता जरितृणाम ।  
शृतं भवास्यूतिभिः ॥ ३ ॥

3. *Abhī ṣu ṣah sakhiṇāmavitā 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!

**अभी न आ वृत्तस्व चकं न वृत्तमवतः ।  
नियुद्धिश्चषणीनाम् ॥ ४ ॥**

4. *Abhī na ā vavṛtsva cakram na vṛttamarvataḥ.  
Niyudbhiś-carsṇīnām.*

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.

**प्रवता हि कर्तूनामा हा प्रदव गच्छसि ।  
अभी सूय सचा ॥ 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 यत्ते इन्द मन्यवः सं चकाणि दधन्विर ।  
अथ त्व अथ सूय ॥ ६ ॥**

6. *Sam yatta indra manyavaḥ sam cakrāṇi dadhan-vire. 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.

**उत स्मा हि त्वामाहुरिन्मधवानं शचीपत ।  
दातारमविदीधयुम ॥ ७ ॥**

7. *Uta smā hi tvāmāhurinmaghavānam 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.

**उत स्मा सृद्य इत्परि शशमानाय सुन्वत ।  
पुरु चिन्मंहसु वसु ॥ ८ ॥**

8. *Uta smā sadya itpari śaśamānāya sunvate.  
Purū cinmaṅhase 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.

**नहि ष्मा त शतं चन राधा वरन्त आमुरः ।  
न च्यात्रानि करिष्यतः ॥ ९ ॥**

9. *Nahi smā te śatam cana rādho varanta āmurah.  
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.

अस्माँ अवन्तु त शतम् स्मान्त्सहस्रमूतयः ।

अस्मान्विश्वा अभिष्टयः ॥ १० ॥

10. *Asmān̄ avantu te śatam-asmānt-sahasram-ūtayah.  
Asmān̄-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.

अस्माँ इहा वृणीष्व सुख्याय स्वस्तय ।

महा राय द्विवित्मत ॥ ११ ॥

11. *Asmān̄ 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.

अस्माँ अविह्वि विश्वहन्द राया परीणसा ।

अस्मान्विश्वाभिस्तुतिभिः ॥ १२ ॥

12. *Asmān̄ aviddhī viśvahendra rāyā parīṇasā.  
Asmān̄ viśvābhīr-ūtibhīḥ.*

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.

अस्मभ्यं ताँ अपा वृधि वृजाँ अस्तव गामतः ।

नवाभिरिन्द्रातिभिः ॥ १३ ॥

13. *Asmabhyam tān̄ apā vṛdhi vrajān̄ asteva gomataḥ.  
Navābhīrindrotibhīḥ.*

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 रथो द्युमाँ इन्दानपच्युतः ।  
गव्युरश्वयुरीयत ॥ १४ ॥**

14. *Asmākam dhṛṣṇuyā ratho dyumāṁ indrānapacyutah. 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 श्रवो द्रवषु सूय ।  
वर्षिष्ठं द्यामिवापरि ॥ १५ ॥**

15. *Asmākamuttamam kṛdhi śravo deveṣu surya.  
Varṣiṣṭham dyāmivopari.*

Indra, resplendent 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 वृत्रहस्माकमुधमा गहि ।  
महान्महीभिरुतिभिः ॥ १ ॥**

1. Ā tū na indra vṛtrahannasmākamardhamā gahi.  
Mahān mhibhirūtibhiḥ.

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.

भृमिश्चद्वासि तूतुजिरा चित्रं चित्रिणीष्वा ।  
चित्रं कृणाष्वृतये ॥ २ ॥

2. Bhṛmiścidghāsi tūtujirā citra citriṇīṣvā.  
Citram kṛṇosyūtaye.

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.

दुभिश्चच्छशीयांसुं हंसि वाधन्तमाजसा ।  
सखिभिय त्वं सचा ॥ ३ ॥

3. Dabhabhiścicchaśītyāṁsaṁ hamsi 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.

वृयमिन्दु त्वं सचा वृयं त्वाभि नानुमः ।  
अस्माँअस्माँ इदुदव ॥ ४ ॥

4. Vayamindra tve sachā vayam tvābhi nonumah.  
Asmān̄ asmān̄ 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 नवद्याभिरुतिभिः ।  
अनाधृष्टाभिरा गहि ॥ ५ ॥

5. *Sa naścitrābhiraadrivo'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 इन्द्र गामतः ।  
युजा वाजाय घृष्य ॥ ६ ॥

6. *Bhūyāmo ṣu tvāvataḥ sakhāya indra gomataḥ.  
Yujo vājāya ghṛṣvaye.*

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 ह्यक इशिष्य इन्द्र वाजस्य गामतः ।  
स ना यन्धि महीमिषम ॥ ७ ॥

7. *Tvam hyeka īsiṣa 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 यद्दित्ससि स्तुता मधम ।  
स्तातृभ्य इन्द गिवणः ॥ ८ ॥

8. *Na tvā varante anyathā yadditsasi stuto magham.  
Stotrbhya indra girvañah.*

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 गात्मा गिरा नूषत् प दावने ।  
इन्द्र वाजाय घृष्वय ॥ ९ ॥

9. *Abhi tvā gotamā girā'nuṣata pra dāvane.  
Indra vājāya ghṛṣvaye.*

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 वीयाऽ या मन्दसान आरुजः ।  
पुरा दासीरभीत्य ॥ १० ॥

10. *Pra te vocāma vīryā yā mandasāna ārujah.  
Puro dāśirabhītya.*

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 चकथ पांस्या ।  
सुतष्विन्द गिवणः ॥ ११ ॥

11. *Tā te gr̄nanti vedhaso yāni cakartha paum̄syā.  
Suteśvindra girvaṇah.*

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.

अवी॒वृथन्तु गात्रमा इन्दु॒ त्व स्तामवाहसः ।  
एषु॒ धा वीरवृद्यशः ॥ १२ ॥

12. *Avīvṛdhanta gotamā indra tve stomavāhasah.  
Aiṣu dhā vīravad yaśah.*

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.

यच्चिद्दि॒ शश्वतामसीन्दु॒ साधारणस्त्वम् ।  
तं त्वा॒ वृयं हवामह ॥ १३ ॥

13. *Yacciddhi śaśvatāmasīndra sādhāraṇastvam.  
Tam tvā vayam 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.

अवाचीना॒ वसा॒ भवा॒ स्म सु॒ मृत्स्वान्धसः ।  
सामानामिन्द॒ सामपा॒ ॥ १४ ॥

14. *Arvācīno vaso bhavā'sme su matsvāndhasah.  
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 augmenter 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 वर्तया हरी ॥ १५ ॥

15. *Asmākam tvā matīnāmā 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. *Purolāśām ca no ghaso joṣayāse giraśca nah.  
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 युक्तानामिन्द्रमीमह ।  
शतं सामस्य खायः ॥ १७ ॥

17. *Sahasram vyatīnam yuktañāmindramīmahe.  
Śatam somasya khāryah.*

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.

सुहस्त्रा त शता वृयं गवामा च्यावयामसि ।  
अस्मत्रा राधे एतु त ॥ १८ ॥

18. *Sahasrā te śatā vayam gavāmā cyāvayāmasi.  
Asmatrā rādha 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.

दशा त कलशानां हिरण्यानामधीमहि ।  
भूरिदा असि वृत्रहन ॥ १९ ॥

19. *Daśa te kalaśānam hiraṇyānāmadhīmahi.  
Bhūridā asi vrtrahan.*

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 भूरि दहि ना मा दुभं भूया भर ।  
भूरि घदिन्द दित्ससि ॥ २० ॥

20. *Bhūridā bhūri dehi no mā dabhraṇ 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 ह्यसि श्रुतः पुरुत्रा शूर वृत्रहन ।  
आ ना भजस्व राधसि ॥ २१ ॥

21. *Bhūridā hyasi śrutah 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 तं बृभू विच ाण शंसामि गाषणा नपात ।  
माभ्यां गा अनु शिश्रथः ॥ २२ ॥

22. *Pra te babhrū vicakṣaṇa śamsāmi goṣaṇo napāt.  
Mābhyaṁ gā anu śiśrathah.*

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 विद्ध नव दुपद अभक ।  
बृभू यामेषु शाभत ॥ २३ ॥

23. *Kanīnakeva vidradhe nave drupade arbake.  
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 उस्त्रयाम्ण रुमनुस्त्रयाम्ण । बृभूयामष्वस्त्रिधा ॥ २४ ॥

24. *Aram ma usrayāmne' ramanusrayāmne.  
Babhrū yāmeśvasridhā.*

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 ऋभुभ्या दूतमिव वाचमिष्य उपस्तिर शवतरीं धनुमीळ ।  
य वातजूतास्तरणिभिरवः परि द्यां सद्या अपसा बभूवुः ॥ १ ॥

1. *Pra ṛhubhyo dūtamiva vācamisyā upastire  
śvaitarīm dhenumile. Ye vātajūtāstaranibhire-  
vaih pari dyām sadyo apaso babhūvuh.*

I send up my words to the Rhubs, 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.

यदारमकृभवः पितृभ्यां परिविष्टी वृषणा दंसनाभिः ।  
आदिद्वानामुपे सख्यमायुन्धीरासः पुष्टिमवहन्मनाय ॥ २ ॥

2. *Yadāramakrannrbhavah pitṛbhyām pariviṣṭī  
veṣaṇā daṁsanābhih. Ādidevānāmupa sakhy-  
māyan dhīrāsaḥ puṣṭimavahan manāyai.*

When the Rbhūs, 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.

**पुन्य चकुः पितरा युवाना सना यूपेव जरुणा शयाना । त  
वाजा विभ्वाँ ऋभुरिन्द्रवन्ता मधुप्सरसा ना वन्तु  
यज्ञम् ॥ ३ ॥**

3. *Punarye cakruḥ pitarā yuvānā sanā yūpeva  
jarañā śayānā. Te vājo vibhvāň ṛbhurindra-vanto  
madhupsaraso no'vantu yajñam.*

And then they, the Rbhūs, 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.

**यत्संवत्समृभवा गामर् अन्यत्संवत्समृभवा मा अपि॑शन ।  
यत्संवत्समृभर्-भासा॑ अस्यास्ताभि॒ः शमीभिरमृतत्व-  
माशुः ॥ ४ ॥**

4. *Yat samvatsamrbhavo gāmarakṣan yat samvatsamrbhavo mā apimśan. Yat samvatsama-bharan bhāso asyāstābhiḥ śamībhir-amṛtatva-māśuh.*

The Rbhūs, 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 Rbhūs, attain to immortality in the living history of the advancement of human civilisation by these noble acts of holiness.

ज्येष्ठ आह चमसा द्वा करति कनीयान्त्रीकृणवामत्याह।  
कनिष्ठ आह चतुरस्करति त्वष्ट्रभवस्तप्यनयद्वचावः ॥ ५ ॥

5. *Jyeṣṭha āha camasā dvā kareti kaniyān trīn  
kṛṇavāmetyāha. Kaniṣṭha āha caturaskareti  
tvaṣṭra ṛbhavastat panayad vaco vah.*

The eldest of the Rbhūs 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 Rbhūs, 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.

सत्यमूचुनरं पुवा हि चकुरनु स्वधामृभवा जगमुताम् ।  
विभाजमानांश्चमसां अहवा वन्त्वष्ट्र चतुरा ददृश्वान् ॥ ६ ॥

6. *Satyamūcurnara evā hi cakruranu svadhāmrbhavo jagmuretām. Vibhrājamānāṁścamasāñ ahevā'venattvaṣṭā caturo dadrśvān.*

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 द्यून्यदग्निस्या तिथ्य रण् त्रृभवः सुसन्तः । सु त्रृ-  
कृष्ण नयन्त सिन्धून्धन्वातिृष्ट ाषधीनिम्नमापः ॥ ७ ॥**

7. *Dvādaśa dyūn yadagohyasyā''tithye raṇannrbhavaḥ sasantah. Sukṣetrākṛṇvannanayanta sindhūn dhanvātiृsthann-oṣadhi-r-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 चकुः सुवृतं नरुषां य धनुं विश्वजुवं विश्वरूपाम ।  
त आ त अन्त्वृभवा रुयिं नः स्ववृसः स्वप्सः सुहस्ताः ॥ ८ ॥**

8. *Rathāṁ ye cakruḥ suvṛtam nareṣṭhāṁ ye dhenum viśvajuvam viśvarupām. Ta ā takṣantvṛbhavo rayim nah 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 हृषामजुषन्त दुवा अभि कत्वा मनसा दीध्यानाः ।  
वाजा दुवानामभवत्सुकमन्दस्य ऋभु ग वरुणस्य  
विभवा ॥ ९ ॥

9. *Apo hyeṣāmajuṣanta devā abhi kratvā manasā dīdhyānāḥ. Vājo devānāmabhavat sukarmendrasya ṛbhukṣā varuṇasya vibhvā.*

The wonderful acts and products of these Rbhuses, 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 हरी मुधयाकथा मदन्त इन्द्राय चकुः सुयुजा य अश्वा ।  
त रायस्पाषं दविणान्यस्म धृत्त ऋभवः ामयन्ता न  
मित्रम ॥ १० ॥

10. *Ye harī medhayokthā madanta indrāya cakruḥ suyujā ye aśvā. Te rāyaspoṣam draviṇānyasme dhatta ṛbhavaḥ kṣemayanto na mitram.*

The Rbhuses, 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.

इदाहः पीतिमुत् वा मदं धुन ऋत् श्रान्तस्य सख्याय  
द्रवाः । त नूनम् स्म ऋभवा वसूनि तृतीयं अस्मिन्तस्वनं  
दधात् ॥ ११ ॥

11. *Idāhnah pītimuta vo madam dhurna rte śrāntasya sakhyāya devāḥ. Te nūnamasme ṛbhavo vasūni ṣṭīye asmintsavane dadhāta.*

O Rbus, 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 Rbus bring us, in truth, the wealths of life in the third session of yajna.

### Mandala 4/Sukta 34

*Rbhavah Devata, Vamadeva Gautama Rshi*

ऋभुविभ्वा वाज् इन्दो ना अच्छुमं युज्ञं रत्नधयाप्य यात ।  
इदा हि वा धिषणा द्रव्यह्रामधात्पीतिं सं मदा अग्मता  
वः ॥ १ ॥

1. *Rbhurvibhvā vāja indro no acchemam̄ yajñam̄ ratnadheyopa yāta. Idā hi vo dhiṣaṇā devyahnā-madhāt pītiṁ sam̄ madā agmatā vah.*

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.

विदुनासा जन्मना वाजरत्ना उत ऋतुभित्रहभवा मादयध्वम ।  
सं वा मदा अग्मत् सं पुरन्धिः सुवीरामस्म रुयिमरयध्वम ॥ २ ॥

2. *Vidānāso janmano vājaratnā uta ṛtubhirṛbhavo mādayadhvam. Sam vo madā agmata sam 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 यज्ञे ऋभवा कारि यमा मनुष्वत्पदिवा दधिध्व ।  
प वा च्छा जुजुषाणासा अस्थुरभूत् विश्व अग्नियात  
वाजाः ॥ ३ ॥

3. *Ayam vo yajña ṛbhavo'kāri yamā manusvat-pradivo dadhidhve. Pra vo'cchā jujuṣānāso 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 विधत् रत्नधयमिदा नरा दाशुष मत्याय ।  
पिबत् वाजा ऋभवा दुद वा महि तृतीयं सवनं मदाय ॥ ४ ॥

4. *Abhūdu vo vidhate ratnadheyamidā naro dāsuṣe martyāya. Pibata vājā ṛbhavo dade vo mahi tr̄tīyam savanam madāya.*

O Rbus, 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 याताप न ऋभु ग महा नरा दविणसा गृणाना : ।  
आ वः पीतया' भिपित्व अह्नामिमा अस्तं नवस्वइव  
गमन ॥ ५ ॥

5. *Ā vājā yātopa na ṛabhukṣā maho naro dravinaso  
gṛṇānāḥ. Ā vah pītayo'bhipitve ahnāmimā astam  
navasva iva gman.*

Come, O potent, brilliant and great Rbus, 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 हृयमानाः ।  
सजाषसः सूरया यस्य च स्थ मध्वः पात रत्नधा इन्द्र-  
वन्तः ॥ ६ ॥

6. *Ā napātaḥ śavaso yātanopemam yajñam namasā  
hṛuyamānāḥ. Sajoṣasah sūrayo yasya ca stha  
madhvah pāta ratnadhā indravantah.*

Rbhūṣ, 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.

सुजाषा इन्द्र वरुण न सामं सुजाषाः पाहि गिवणा मुरुद्धिः ।  
अगपाभित्रहतुपाभिः सुजाषा ग्रास्पत्नीभी रत्नधाभिः  
सुजाषाः ॥ ७ ॥

7. *Sajoṣā indra varuṇena somam sajoṣāḥ pāhi  
girvāṇo marudbhīḥ. Agrepābhīṛtupābhīḥ sajoṣā  
gnāspatnībhī ratnadhabhīḥ 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.

सुजाषस आदित्यमादयध्वं सुजाषस त्रहभवः पवतभिः ।  
सुजाषसा दव्यना सवित्रा सुजाषसः सिन्धुभी रत्नधभिः ॥ ८ ॥

8. *Sajoṣasa ādityair mādayadhyvām sajoṣasa  
ṛbhavaḥ parvatebhīḥ. Sajoṣaso daivyena savitṛā  
sajoṣasāḥ sindhubhī ratnadhebhīḥ.*

O Rbhūs, 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 अश्विना॒ य पि॒तरा॒ य ऊ॒ती॒ धनु॒ं तत्॒ उ॒त्रह॒भवा॒ य अश्वा॑।  
 य अंस॒त्रा॒ य ऋ॒ध्यगाद॒स्मी॒ य वि॒भवा॒ नरः॑ स्वप॒त्यानि॑  
 चकुः॑ ॥९॥

9. *Ye aśvinā ye pitarā ya ūtī dhenum tatakṣur-rbhavo ye aśvā. Ye aṁsatrā ya ḥagrodasi ye vibhvo narah svapatyāni cakruḥ.*

Who are the Rbhūs? 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 गा॒मन्तं॑ वा॒ज्वन्तं॑ सु॒वीरं॑ रु॒यिं॑ ध॒त्थ॑ वसु॒मन्तं॑ पुरु॒ शुम्॑।  
 त अंगु॒पा॑ ऋ॒भवा॑ मन्दस॒ना॑ अ॒स्म ध॒त्त॑ य च॑ रु॒तिं॑  
 गृ॒णन्ति॑ ॥१०॥

10. *Ye gomantam vājavantam suvīram rayim dhattha  
vasumantam purukṣum. Te agrepā ṛbhavo  
mandasānā asme dhatta ye ca rātim gr̄nanti.*

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.

नापांभूतं न वा तीर्तषामा निः शस्ता ऋभवा यज्ञ अस्मिन् ।  
समिन्द्रेण मदथ सं मरुद्धिः सं राजभी रत्नधयाय दवाः ॥ ११ ॥

11. *Nāpābhūta na vo' tīrṭṣāmā' nihśastā ṛbhavo yajñe  
asmin. Samindreṇa madatha sam̄ marudbhīḥ sam̄  
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 resplendent 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*

इहाप्यात शवसा नपातः साधन्वना ऋभवा माप्य भूतं ।  
अस्मिन्हि वः सर्वन रत्नधयं गमन्त्वन्दमनु वा मदासः ॥ १ ॥

1. *Ihopa yāta śavaso napātah saudhanvanā ṛbhavo māpa bhūta. Asmin hi vah 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.

आगृभूणामिहरत्नध्यमभूत्सामस्य सुषुतस्य पीतिः ।  
सुकृत्यया यत्स्वप्स्ययो चुं एकं विचक चमसं चतुधा ॥ २ ॥

2. *Āgannṛbhūṇāmiha ratnadheyam-abhūtsomasya susutasya pītiḥ. Sukṛtyayā yatsvapasyayā cam ekam vicakra camasam 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 सखि वि शि त्यबवीत । अथत वाजा अमृतस्य पन्थां गुणं द्रवानामृभवः सुहस्ताः ॥ ३ ॥

3. *Vyakṛṇota camasam caturdhā sakhe vi śikṣet-yabratvita. 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.

**किंमर्यः स्विच्छमस पुष आ॒स् यं काव्यन च॒तुरा॑ विच॒क ।  
अथा॑ सुनुध्वं॒ सवनं॒ मदो॒य पात॒ ऋभवा॑ मधुनः॒ सा॒म्य-  
स्य॑ ॥ ४ ॥**

4. *Kimmayah sviccamasa esa āsa yam kāvyena caturo vicakra. Athā sunudhvam savanam madāya pāta r̥bhavo madhunah 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 पि॒तरा॑ युवा॒ना॑ शच्याकत च॒मसं॒ द॒वपानं॒ ।  
शच्या॑ हरी॒ धनु॒तरावतष्टुवाह॑वृ॒भवा॑ वाजरत्नाः॒ ॥ ५ ॥**

5. *Śacyākarta pitarā yuvānā śacyākarta camasam devapānam. Śacyā harī dhanutarāvataṣṭendravāhāvṛbhavo vājaratnāh.*

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 सुनात्यभिपि॑त्व अह्नां तीव्रं वाजासुः सवनं मदाय ।  
तस्मै रूयिमृ॒भवः सव॑वीरुमा ते त वृषणा मन्दसुना॒ः ॥ ६ ॥

6. *Yo vah 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 Rbus, 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.

प्रातः सुतमपि॒बा ह्यश्व माध्यन्दिनं सवनं कवलं त ।  
समृ॒भुभिः पि॒बस्व रत्नधि॒भिः सखी॒याँ इन्द चकृ॒ष सुकृत्या ॥ ७ ॥

7. *Prātaḥ sutamapibo haryaśva mādhyandinam savanam kevalam te. Samṛbhuhbhiḥ pibasva ratnadhebhiḥ sakhiñ yāñ indra cakrṣe sukṛtyā.*

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 Rbus, men of science and wisdom, creators of the jewels of wealth, whom you have drafted as friends by your noble action.

य द्रुवासा॒ अभ॒वता सुकृत्या॒ श्युनाङ्गुवदधि॒ द्रुवि॒ निषुद ।  
त रत्नं धात शवसा॒ नपातः॒ साध्यन्वना॒ अभ॒वता॒ मृतासः ॥ ८ ॥

8. *Ye devāso abhavatā sukṛtyā śyenā ivedadhi divi niṣeda. Te ratnam dhāta śavaso napātaḥ saudhanvanā abhavatāmṛtāsaḥ.*

The Rbhус 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 सवनं रत्नधयमकृणुध्वं स्वपस्या सुहस्ताः । तद्भूभवः  
परिषिक्तं व एतत्सं मदभिरिन्दियभिः पिबध्वम् ॥ ९ ॥

9. *Yat trtīyam savanam ratnadheyam-akrṇudhvam svapasyā suhastāh. Tadrbhavah pariṣiktam va etat sam madebhirindr-iyebhiḥ pibadhvam.*

O Rbhус, 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

*Rbhavah Devata, Vamadeva Gautama Rshi*

अनश्वा जाता अनभीशुरुकथ्याऽरथस्त्रिचकः परि वतत्  
रजः । महत्तद्वा द्रव्यस्य पवाचनं द्यामृभवः पृथिवीं यच्च  
पुष्यथ ॥ १ ॥

1. *Anaśvo jāto anabhīśurukthyo rathastricakraḥ pari vartate rajaḥ. Mahattadvo devyasya pravācanam dyāmr̥bhavah prthivīm yacca puṣyatha.*

O Rbhус, 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 चकुः सुवृतं सुचत्सा विह्रन्तं मनसस्परि ध्यया ।  
तां ऊ न्वस्य सवनस्य पीतय आ वा वाजा ऋभवा  
वदयामसि ॥ २ ॥

2. *Ratham ye cakruḥ suvrtam̄ sucetaso'vihvaran-tam̄ manasaspari dhyayā. Tān ū nvasya sava-nasya 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 द्रवषु विभ्वा अभवन्म-  
हित्वनम् । जिवी यत्सन्ता पितरा सनाजुरा पुन्युवाना  
चरथाय तथ ॥ ३ ॥

3. *Tadvo vājā ṛbhavah supravācanam̄ 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 चक्रं चमसं चतुर्वयं निश्चमणा गामरिणीत  
धीतिभिः । अथा दुवच्चमूलत्वमानश श्रुष्टी वाजा ऋभवस्तद्व  
उक्थ्यम् ॥ ४ ॥

4. *Ekaṁ vi cakra camasam̄ caturvayam̄ niścarmano gāmariṇīta dhitibhih. Athā deveśvamṛtavamānaśa 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. Rbhūtas of world fame and high speed of action, such achievement of yours is admirable.

ऋभुता रूयिः पथमश्रेवस्तमा वाजश्रुतासा यमजीजनुरः ।  
विभवत्षा विदथेषु पुवाच्या यं दवासा वथा स  
विचषणिः ॥ ५ ॥

5. *Rbhuto rayih prathamaśravastamo vājaśrutāso yamajījanannarah. Vibhvataṣṭo vidatheṣu pravācyo yam devāso'vathā sa vicarṣanīḥ.*

The wealth most meritorious, received through the Rbhūtas, that which is created by the most famous and dynamic leaders, that which is created by the world famous Rbhūtas 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 वाज्यवा॒ स ऋषिवचस्यया॒ स शूरा॑ अस्ता॒ पृतनासु दुष्टरः ।  
स रायस्पाषं॒ स सुवीर्य॑ दध्॒ यं वाजा॒ विभ्वाँ॒ ऋभवा॒  
यमाविषुः ॥ ६ ॥

6. *Sa vājyarvā sa ṛṣirvacasyayā sa śūro astā pṛta-nāsu duṣṭaraḥ. Sa rāyaspoṣam sa suvīryaň dadhe yaṁ vājo vibhvām̄ ṛbhavo yamāviṣuh.*

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 Rbus, world heroes of the speed of winds, protect and patronise.

श्रष्टं व्रः पशा॑ अधि॑ धायि॑ दशतं॑ स्तामा॑ वाजा॒ ऋभवस्तं॑  
जुजुष्टन । धीरासा॑ हि॑ ष्ठा॒ कुवया॑ विपश्चित्स्तान्व॑ एना॑  
बहुणा॑ वदयामसि ॥ ७ ॥

7. *Śreṣṭham̄ vah̄ peśo adhi dhāyi darśataṁ stomo  
vājā ṛbhavastam̄ jujuṣṭana. Dhīrāso hi ṣṭhā  
kavayo vipaścitatstān va enā brahmañā veda-yāmasi.*

Most distinguished and elevating is the form and position held by you, Rbus, 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.

यूयम्॒ स्मभ्यं॒ धि॒षणा॑ भ्य॒स्परि॑ विद्वांसा॑ विश्वा॒ नया॑णि॑  
भाजना । द्युमन्तं॒ वाजं॒ वृषेशुष्ममुत्तममा॑ ना॑ रुयिमृ॒भवस्तु॑ ता॑  
वयः ॥ ८ ॥

8. *Yūyamasmabhyam dhiśāñābhyaspari vidvāṁso  
viśvā naryāñi bhojanā. Dyumantam vājam  
vṛṣaśuṣmamuttamamā no rayimṛbhavastakṣatā  
vayah.*

O Rbus, 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 पूजामिह रुचिं रराणा इह श्रवो वीरवत्त ता नः ।  
यन् वृद्धं चितयमात्यन्यान्तं वाजं चित्रमृभवा ददा नः ॥ ९ ॥**

9. *Iha prajāmiha rayim rarāñā iha śravo vīravattakṣatā nah. Yena vayam citayemātyanyān tam vājam citramṛbhavo dadā nah.*

Happy, joyous and generous, O Rbus, 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 ग दवा यात पूथिभिदव्यानः ।  
यथा यज्ञं मनुषा वि वाइसु दधिध्व रणवाः सुदिनच्छ-  
ह्नाम ॥ ९ ॥**

1. *Upa no vājā adhvaramrbhukṣā devā yāta pathibhirdevayānaiḥ. Yathā yajñam manuṣo vikṣvāsu dadhidhve raṇvāḥ sudineśvahnām.*

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 युज्ञा जुष्टासा अद्य घृतनिषिद्धा  
गुः । प वः सुतासा हरयन्त पूणाः कत्व द गाय हषयन्त  
पीताः ॥ २ ॥

2. *Te vo hrde manase santu yajñā juṣṭāso adya ghṛtanirñijo guḥ. Pra vah 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 ghrta 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.

च्युदायं द्रवहितं यथो वः स्तामा वाजा ऋभु णा दुद वः ।  
जुह्म मनुष्वदुपरासु वि । युष्म सचा बृहद्विषु सामम् ॥ ३ ॥

3. *Tryudāyam devahitam yathā vah stomo vājā rbhukṣāno dade vah. Juhve manusvaduparāsu vikṣu yuṣme sacā bṛhaddiveṣu 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 Rbhūs.

पीवाअश्वा: शुचदथा हि भूता यःशिपा वाजिनः सुनिष्काः ।  
इन्द्रस्य सूना शवसा नपाता नु वश्चत्यग्नियं मदाय ॥ ४ ॥

4. *Pīvo aśvāḥ śucadrathā hi bhūtā'yahśiprā vājināḥ suniṣkāḥ. Indrasya sūno śavaso napāto 'nu vaścetyagriyam̄ madāya.*

O Rbhūs, 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 आण रुयिं वाज वाजिन्तम् युजम् ।  
इन्द्रस्वन्तं हवामह सदासात्मम् श्विन्तम् ॥ ५ ॥

5. *Rbhumrbhukṣano rayim̄ vāje vājintamam̄ yujam. Indrasvantamam̄ havāmahe sadāsātamama-śvinam.*

O Rbhūs, 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 Rbhū we want.)

सदृभवा यमवथ् यूयमिन्दश्च मत्यम् ।  
स धीभिरस्तु सनिता मधसाता सा अवता ॥ ६ ॥

6. *Sedrbhavo yamavatha yūyamindraśca martyam.  
Sa dhībhiraſtu sanitā medhasatā so arvatā.*

O Rbus, 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 पथश्चितन् यष्टव ।  
अस्मभ्यं सूरयः स्तुता विश्वा आशास्तरीषणि ॥ ७ ॥

7. *Vi no vājā ṛbhukṣaṇah pathaścitana yaṣtave.  
Asmabhyam sūrayaḥ stutā viśvā āśāstarīṣaṇi.*

O Rbus, 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 इन्दु नासत्या रयिम ।  
समश्वं चषणिभ्य आ पुरु शस्त मघत्तय ॥ ८ ॥

8. *Tam no vājā ṛbhukṣaṇa indra nāsatyā rayim.  
Samaśvam carṣanibhya ā puru śasta maghattaye.*

O Rbus, 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*

उता हि वां दात्रा सन्ति पूवा या पूरुभ्यस्त्रसदस्युनिताश ।  
त्रासां ददथुरुवरासां धुनं दस्युभ्या अभिभूतिमुगम ॥ १ ॥

1. *Uto hi vām dātrā santi pūrvā yā pūrubhyastra-sadasyurnitośe. Kṣetrāsām dadathururvarāsām ghanām 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.

उत वाजिनं पुरुनिष्ठिध्वानं दधिकामु ददथुविश्वकृष्टिम ।  
ऋजिष्यं श्युनं पुष्टिप्सुमाशुं चकृत्यमया नृपतिं न  
शूरम ॥ २ ॥

2. *Uta vājinām puruniṣṭidhvānam dadhikrāmu dadathurviśvakṛṣṭim. Rjipyām śyenām prusita-psumāśum carkṛtyamaryo 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 resplendent 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 सीमनु प्रवत्तेव दवन्तं विश्वः पूरुमदति हष्टमाणः ।  
पडभिगृध्यन्तं मध्युयं न शूरं रथतुरं वातमिव धजन्तम ॥ ३ ॥

3. *Yam sīmanu pravateva dravantam viśvah pūrur-madati harṣamāṇah. Padbhīrgṛdhyantam medha-yum na śūram 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 सुमत्सु सनुतरुश्चरति गाषु गच्छन ।  
आवित्रहजीका विदथा निचिक्यवत्तिरा अरुतिं पयाप  
आयाः ॥ ४ ॥

4. *Yaḥ smārundhāno gadhyā samatsu sanutara-ścarati goṣu gacchan. Avirṛjiko vidathā nicikyat tiro aratim 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 तायुमनु काशन्ति फ्रातया भरषु ।  
नीचायमानं जसुर्हि न श्यनं श्रवश्चाच्छा पशुमच्च  
यूथम ॥ ५ ॥

5. *Uta smainam vastramathim na tāyumanu krosanti  
kṣitayo bhareṣu. Nicāyamānam jasurim na  
śyenam śravaścācchā 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 पथ्रमः सरिष्या वैवति श्रणिभी रथानाम् । स्त्रजं  
कृप्वाना जन्या न शुभ्वा रुणं ररिहत्किरणं ददुश्वान् ॥ ६ ॥**

6. *Uta smāsu prathamah sariṣyan ni veveti śrenibhi  
rathānām. Srajam kṛṇvāno janyo na śubhvā  
renum rerihat kiraṇam 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 सहुरित्रहतावा शुश्रूषमाणस्तन्वा समय ।  
तुरं युतीषु तुरये गृजिष्या धि भुवाः किरत रुणमृज्जन ॥ ७ ॥**

7. *Uta sya vājī sahurirṛtavā śuśrūṣamāṇastanvā  
samarye. Turam yatiṣu turayannṛjipyo 'dhi bhru-  
voh kirate renumṛñjan.*

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.

उत स्मास्य तन्युतारिवृ द्यात्रहृधायुता अभियुजा भयन्त ।  
यदा सुहस्रमृभि षीमया॑धीहुवतुः स्मा भवति भीम  
ऋज्जन ॥ ८ ॥

8. *Uta smāsyā tanyatoriva dyorṛghāyato abhiyujo bhayante. Yadā sahasramabhi śīmayodhīd durvartuh 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.

उत स्मास्य पनयन्ति जना जूतिं कृष्टिपा अभिभूतिमाशाः ।  
उतनमाहुः समिथ वियन्तः परा दधिका असरत्सुहस्रः ॥ ९ ॥

9. *Uta smāsyā panayanti janā jūtim kṛṣtipro abhibhūtimāśoh. Utainamāhuh samithe viyantah parā dadhikrā asarat sahasraih.*

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 दधिकाः शवसा॒ पञ्च कृष्टीः सूर्यैव॒ ज्यातिष्ठाप-  
स्ततान । सुहस्रसाः शैतसा॒ वाञ्यवा॑ पृणक्तु॒ मध्वा॒ समिमा॒  
वचांसि ॥ १० ॥

10. *Ā dadhikrāh śavasā pañca krṣṭīh sūrya iva jyotiṣāpastatāna. Sahasrasāh śatasā vājyarvā pṛṇaktu madhvā samimā vacāṁsi.*

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-māmuṣasah sūdaya-  
ntvati 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.

महश्चकम्यवतः कतुपा दधिकाव्णः पुरुवारस्य वृष्णः ।  
यं पूरुभ्यो दीदिवांसं नाग्निं ददथुमित्रावरुणा ततुरिम ॥ २ ॥

2. *Mahaścarkarmyarvataḥ kratuprā dadhikrāvṇaḥ  
puruvārasya vṛṣṇaḥ. Yam pūrubhyo dīdivāṁ-saṁ  
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 दधिकाव्या अकारीत्समिद्ध अग्रा उषसा  
व्युष्टा । अनांगसं तमदितिः कृणातु स मित्रेण वरुणना  
सजाषाः ॥ ३ ॥

3. *Yo aśvasya dadhikrāvño akārīt samiddhe agnā  
uṣaso vyuṣṭau. Anāgasam tamaditih kr̄notu sa  
mitreṇa varunenā sajōṣāḥ.*

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.

दधिकाव्या उष ऊजा महा यदमन्महि मरुतां नाम भद्रम् ।  
स्वस्तयु वरुणं मित्रमग्निं हवामहु इन्दुं वज्रबाहुम् ॥ ४ ॥

4. *Dadhikrāvña iṣa ūrjo maho yadamanmahi  
marutāṁ nāma bhadram. Svastaye varuṇāṁ  
mitramagnim 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.

इन्द्रमिवदुभय वि हृयन्त उदीरणा यज्ञमुपप्रयन्तः ।  
दधिकामु सूदनं मत्याय दुदथुमित्रावरुणा ना अश्वम ॥ ५ ॥

5. *Indramivedubhaye vi hvayanta udīrāñā yajñamupprayantah. 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.

दधिकाव्या अकारिषं जिष्णारशवस्य वाजिनः ।  
सुरभि ना मुखो करत्प पा आयूषि तारिषत ॥ ६ ॥

6. *Dadhikrāvno akāriṣam jiṣṇoraśvasya vājinah. Surabhi no mukhā karat pra na āyūmṣi 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*

दधिकाव्य इदु नु चकिराम विश्वा इन्मामुषसः सूदयन्तु ।  
अपामग्रुषसः सूयस्य बृहस्पतराङ्गिरसस्य जिष्णा: ॥ १ ॥

1. *Dadhikrāvṇa idu nu carkirāma viśvā inmā-muṣasah sūdayantu. Apāmagneruṣasah sūryasya bṛhaspaterāṅgirasasya jiṣṇoh.*

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.

सत्वा भरिषा गविषा दुवन्यसच्छवस्यादिष उषसस्तु-  
रण्यसत । सत्या दुवा दवरः पतञ्जला दधिकावषमूर्ज्ञ  
स्वजनत ॥ २ ॥

2. *Satvā bhariṣo gaviṣo duvanyasacchravasyādiṣa uṣasasturanyasat. Satyo dravo dravarah pataṅgaro dadhikrāveṣamūrjam 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 पग्धिनः ।  
श्यनस्यव धजता अङ्गसं परि दधिकावणः सहजा  
तरित्रतः ॥ ३ ॥

3. *Uta smāsyā dravatasturanyataḥ parṇam na veranu vāti pragardhinah. Šyenasyeva dhrajato aṅkasam pari dadhikrāvṇah 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 वाजीं पिणि तुरण्यति गीवायां बृद्धा अपिक् ।  
आसनि । कतुं दधिका अनु सन्तवीत्वत्पथामङ्गस्यन्वापनी-  
फणत ॥ ४ ॥

4. *Uta sya vājī kṣipanīm turanyati grīvāyām baddho api kakṣa āsani. Kratum dadhikā anu santavītvat pathāmaṅkāṁsyanvāpanīphanaṭ.*

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 सद्वाता वदिषदतिथिदुराणसत ।  
नृषद्वर्सदृतसद्व्यामसदुब्जा गाजा ऋतुजा अदिजा  
ऋतम ॥ ५ ॥

5. *Hamsah śuciṣad vasurantarikṣasaddhotā vedisa-  
datithirduronasat. Nrṣad varasadṛtasad vyoma-  
sadabjā gojā rtajā adrijā 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 हृविष्मौ अमृता न हाता। या वां हृदि कर्तुमाँ अस्मदुक्तः पुस्पश्चिन्दावरुणा नमस्वान ॥ १ ॥

1. *Indrā ko vāṁ varuṇā sumnamāpa stomo havi-  
ṣmān̄ amṛto na hotā. Yo vāṁ hṛdi kratumān̄  
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?

इन्द्रो हृया वरुणा चक्र आपी द्रुवा मतः सुख्याय पर्यस्वान ।  
स हन्ति वृत्रा समिथषु शत्रूनवाभिवा महद्विः 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 resplendent, 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.

इन्द्रो हृत्वं वरुणा धष्टथा नृभ्यः शशमानभ्यस्ता । यद्वी  
सख्याय सुख्याय सामः सुतभिः सुप्यसा मादयत ॥ ३ ॥

2. *Indrā ha ratnam varuṇā dheṣṭhetthā nṛbhyaḥ  
śaśamānebhyastā. Yadī sakha�ā 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.

इन्द्रा युवं वरुणा दिद्युमस्मि गजिष्ठमुगा नि वधिष्ठं वर्जम् ।  
या ना दुरवा वृकतिद्भीतिस्तस्मिन्माथामभि-  
भूत्याजः ॥ ४ ॥

4. *Indrā yuvam varuṇā didyum-asminnojiṣṭham-  
ugrāni vadhiṣṭam vajram. Yo no durevo vṛkatir-  
dabhītis-tasmin mimāthām-abhibhūtyojah.*

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.

इन्द्रा युवं वरुणा भूतमस्या धियः प्रतारा वृषभव धनाः ।  
सा ना दुहीयद्यवसव ग्रत्वी सुहस्त्रधारा पर्यसा मही गाः ॥ ५ ॥

5. *Indrā yuvam varuṇā bhūtamasyā dhiyah pretārā  
vṛṣabheva dhenoḥ. Sā no duhiyadyava-seva gatvī<sup>1</sup>  
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 सूरा दृशीक् वृष्णश्च पांस्य ।  
इन्द्रो ना अत्र वरुणा स्यात्मवाभिदुस्मा परितकम्या-  
याम ॥ ६ ॥

6. *Toke hite tanaya urvarāsu sūro dṛśike vṛṣaṇaśca paumṣye. Indrā no atra varuṇā syātāmavobhir-dasmā 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.

युवामिद्ध्यवस पूर्व्याय परि पर्भूती गविषः स्वापी ।  
वृणीमहं सख्याय प्रियाय शूरा मंहिषा पितरव शंभू ॥ ७ ॥

7. *Yuvāmiddhyavase pūrvyāya pari prabhūtī gavi-ṣah svāpī. Vṛṇīmahe sakhyāya priyāya śūrā maṇ-hiṣṭhā 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 वाज्यन्तीराजिं न जग्मुयवयूः सुदानू ।  
श्रिय न गावु उप साममस्थुरिन्दुं गिरा वरुणं म  
मनीषाः ॥ ८ ॥

8. *Tā vām dhiyo'vase vājayantīrājim na jagmuryu-vayūḥ sudānū. Śriye na gāva upa somamasthur-indram giro varuṇam me maniṣāḥ.*

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 इन्दुं वरुणं म मनीषा अग्मुप दविणमिच्छमानाः ।  
 उपमस्थुजाष्टारङ्गव वस्वा रुच्वीरिव श्रवसा भि त्माणाः ॥ ९ ॥

9. *Imā indram varuṇam me maniṣā agmannupa dravīṇamicchamānāḥ. 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.

अश्वस्य त्मना रथ्यस्य पुष्टनित्यस्य रायः पतयः स्याम ।  
ता चक्राणा ऊतिभिनव्यसीभिरस्मत्रा राया नियुतः  
सचन्ताम ॥ १० ॥

10. *Aśvyasya tmanā rathyasya puṣṭernityasya rāyah patayaḥ syāma. Tā cakrāṇā ūtibhirnavyasibhir-asmatrā rāyo niyutah 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 ना बृहन्ता बृहतीभिरूती इन्द यातं वरुण वाजसाता ।  
यद्दिव्यवः पृतनासु प्रकील्न तस्य वां स्याम सनितार  
आजः ॥ ११ ॥

11. *Ā no bṛhantā bṛhatībhīrūtī indra yātam varuṇa vājasātau. Yad didyavaḥ pr̄tanāsu prakrīlān tasya vām syāma sanitāra ājeh.*

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 ।  
कर्तुं सचन्त् वरुणस्य दुवा राजामि कृष्टरुपमस्य व्रवः ॥ १ ॥

1. *Mama dvitā rāṣṭram kṣatriyasya viśvāyorviśve amṛtā yathā nah. Kratūm sacante varuṇasya devā rājāmi kṛṣṭerupamasya vavreh.*

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 महूं तान्यसूर्याणि पथमा धारयन्त ।  
कतुं सचन्तु वरुणस्य द्रवा राजामि कृष्टपूमस्य वृवः ॥ २ ॥

2. *Aham rājā varuno mahyam tānyasuryāni prathamā dhārayanta. Kratum sacante varunasya devā rājāmi kr̄ṣterupamasya vavreh.*

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.

अहमिन्दा वरुणस्त महित्वावी गभीर रजसी सुमक । त्वष्टव्  
विश्वा भुवनानि विद्वान्त्समरयं रादसी धारयं च ॥ ३ ॥

3. *Ahamindro varunaste mahitvorvī gabhīre rajasī sumeke. Tvaṣṭeva viśvā bhuvanāni vidvānt-samairayam rodasī dhārayam 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 त्माणा धारयं दिवं सदनं कृतस्य ।  
ऋतनं पुत्रा अदित्तकृतावात् त्रिधातुं पथयद्वि भूमे ॥ ४ ॥

4. *Ahamapo apinvamukṣamānā dhārayaṁ divam  
sadana ṛtasya. Rtena 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 नरः स्वश्वा॑ वा॒जयन्ता॑ मां वृत्ताः॑ सु॒मरण॑ हृवन्त॑ ।  
कृ॒णाम्याजिं॑ मृ॒घवा॒हमिन्द॑ इ॒यमि॑ रु॒णुम॑भिर्भूत्याजा॑ः ॥५॥

5. *Māṁ narah svāsvā vājayanto māṁ vṛtāḥ samarane havante. Krṇomyājīm maghavāhamindra iyarmi renum-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.

अ॒हं ता॑ विश्वा॑ चकरं॑ नकिमा॑ दव्यं॑ सहा॑ वरत्॑ अपतीतम॑ ।  
यन्मा॑ सामासा॑ मृ॒मदुन्यदुकथाभ॑ भयत्॑ रजसी॑ अपार॑ ॥६॥

6. *Aham tā viśvā cakaram nakirmā daivyam saho varate apratītam. Yanmā somāso mamadanyad-ukthobhe bhayete rajasi 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. *Viduṣte viśvā bhuvanāni tasya tā pra bravīṣi  
varuṇāya vedhah. Tvam vṛtrāṇi śṛṇviṣe jaghan-  
vān tvam vṛtiān arinā 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.

**अस्माकमत्र पितरस्त आसन्त्सुम ऋषया दागह बृध्यमान ।  
त आयजन्त त्रुसदस्युमस्या इन्दुं न वृत्रतुर्मधद्वम ॥ ८ ॥**

8. *Asmākamatra pitarasta āsantsapta ṛṣayo daur-  
gahe badhyamāne. Ta āyajanta trasadasyu-masyā  
indram 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).

पुरुकृत्सनी हि वामदाशद्विभिर्न्दावरुणा नमाभिः ।  
अथा राजानं त्रसदस्युपस्या वृत्रहणं ददथुरधद्वम ॥ ९ ॥

9. *Purukutsānī hi vāmadāśaddhavyebhirindrāvaruṇā namobhiḥ. Athā rājānaṁ trasada-syumasyā vṛtrahaṇam 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 सस्वांसो मदम हृव्यनं द्वा यवसन् गावः । तां धनुमिन्दावरुणा युवं ना विश्वाहा धत्तुमनपस्फुरन्तीम ॥ १० ॥

10. *Rāyā vayam sasavāṁso madema havyena devā yayasena gāvah. Tāṁ dhenum-indrāvaruṇā yuvam no viśvāhā dhattam-anapasphurantīm.*

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 श्रवत्कृतमा यज्ञियानां वन्दारु दुवः कत्तमा जुषात ।  
कस्यमां दवीममृतषु पष्टां हृदि श्रेष्ठाम सुषुतिं सुहृव्याम ॥ १ ॥

1. *Ka u śravatkatamo yajñiyānām vandāru devah katamo juṣāte. Kasyemāṁ devīmamṛteṣu preṣṭhāṁ hr̥di śreṣṭāma 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 कतुम आग्मिष्ठा दुवानामु कतुमः शंभविष्ठः ।  
रथं कमाहुद्वदश्वमाशुं यं सूर्यस्य दुहितावृणीत ॥ २ ॥

2. *Ko mṛ̥lāti katama āgamiṣṭho devānāmu katamah śambhaviṣṭhaḥ. Ratham kamāhurdravadaśvamāśum yam 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?

मृ हि ष्मा गच्छथ इवता द्यूनिन्दा न शक्तिं परितक्ष्यायाम ।  
दिव आजाता दिव्या सुपुणा कया शचीनां भवथः  
शचिष्ठा ॥ ३ ॥

3. *Makṣu hi ṣmā gacchatha ivato dyūnindro na śaktiṁ paritakmyāyām. Diva ājatā divyā suparnā kayā śacīnām bhavathahā 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 भूदुपमाति: कया न आश्विना गमथा हूयमाना ।  
का वां मुहश्चित्यजसा अभीक उरुष्यतं माध्वी दस्ता न  
ऊती ॥ ४ ॥

4. *Kā vāṁ bhūdupamātiḥ kayā na āśvinā gamatho hūyamānā. Ko vāṁ mahaścit-tyajaso abhīka uruṣyatam 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 यत्समुदादुभि वर्तत वाम ।  
मध्वा माध्वी मधु वां पुषायन्यत्सीं वां पृ ग' भुरजन्त  
प्रक्वाः ॥ ५ ॥

5. *Uru vāṁ rathah pari nakṣati dhyāmā yatsamu-drādabhi vartate vām. Madhvā mādhvī madhu vāṁ pruṣāyan yat sīm vāṁ prkṣo bhurajanta pakvāh.*

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 रुसया सिञ्चदशवान्धृणा वयोऽ रुषासः परि  
गमन । तदू षु वामजिरं चति यान् यन् पती भवेथः  
सूयायाः ॥ ६ ॥

6. *Sindhurha vām rasayā siñjadaśvān ghṛṇā vayo'-ruṣāsaḥ pari gman. Tadū ṣu vāmajiram ceti yānarī yena patī bhavathah 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.

इहुह यद्वां समना पृष्ठं सयमस्म सुमतिवाजरत्ना ।  
उरुष्यतं जरितारं युवं हृश्रितः कामो नासत्या युवदिक ॥ ७ ॥

7. *Iheha yadvām samanā paprkṣe seyamasme sumatir-vājaratnā. Uruṣyatām jaritāram yuvam ha śritāḥ 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 हृवम पृथुजयमश्विना संगतिं गाः ।  
यः सूर्यो वहति वन्धुरायुगिवाहसं पुरुतमं वसूयुम ॥ १ ॥

1. *Tam vām ratham vayamadyā huvema pṛthujra-yamaśvinā sangatīṁ goḥ. Yaḥ sūryāṁ vahati vandhurāyur-girvāhasam̄ purutamam̄ 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 द्रुवता तां दिवा नपाता वनथः शचीभिः ।  
युवावपुरभि पृ तः सचन्त् वहन्ति यत्ककुहासा रथं  
वाम ॥ २ ॥

2. *Yuvam̄ śriyam-aśvinā devatā tām̄ divo napātā vanathah śacibhiḥ. Yuvor-vapur-abhi prkṣah̄ 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 सुतपयोय वाकः ।  
ऋतस्य वा वनुष पूव्याय नमो यमाना अश्विना ववतत ॥ ३ ॥

3. *Ko vāmadyā karate rātahavya ūtaye vā sutape-yāya vārkaiḥ. Rtasya 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?

हिरूण्ययेन पुरुभू रथेनम् यज्ञं नासृत्याप यातम् ।  
पिबाथ इन्मधुनः साम्यस्य दधथा रत्नं विधुत जनाय ॥ ४ ॥

4. *Hiranyayena purubhū rathenemām 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 द्रिवा अच्छा पृथिव्या हिरूण्ययेन सुवृत्ता रथेन ।  
मा वामन्य नि यमन्दव्यन्तः सं यद्वद नाभिः पूव्या वाम ॥ ५ ॥

5. *Ā no yātām devo acchā pṛthivyā hiranyayena suvṛtā rathena. Mā vāmanye ni yaman devayantah sam 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 रुयिं पुरुवीरं बृहन्तं दस्त्रा मिमाथामुभयब्बस्म ।  
नरा यद्वामश्विना स्तामुमावन्त्सुधस्तुतिमाजमी हासा  
अगमन ॥ ६ ॥

6. *Nū no rayim puruvīram bṛhantam dasrā mimāthā-mubhayeśvasme. Naro yad vāmaśvinā stomamā-vantsad hastutim-ājamīlhāso agman.*

Ashivns, 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.

इहूं यद्वां समुना पंपृ । सयमस्म सुमुतिवाजरत्ना ।  
उरुष्टतं जरितारं युवं हश्चितः कामा नासत्या युवदिक ॥ ७ ॥

7. *Iheha yadvām samanā paprkṣe seyamasme sumatir-vājaratnā. Uruṣyatam jaritāram yuvam 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

*Ashivns Devata, Vamadeva Gautama Rshi*

एष स्य भानुरुदियति युज्यतु रथः परिञ्ज्मा द्रिवा अस्य  
सानवि । पू गासा अस्मिन्मिथुना अधि त्रया दूतिस्तुरीया  
मधुना वि रेषात ॥ १ ॥

1. *Eṣa sya bhānurudiyarti yujyate rathah pariṁjā  
dīvo asya sānavi. Prksāso asmin mithunā adhi  
trayo dṛtisūrīyo 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 पृ गासा मधुमन्त इरत् रथा अश्वास उषसा व्युष्टिषु ।  
अपाणुवन्तस्तम् आ परीवृत् स्वरूण शुकं तन्वन्त आ  
रजः ॥ २ ॥

2. *Udvām prksāso madhumanta īrate rathā aśvāsa  
usaso vyuṣṭiṣu. Aporṇuvantastama ā parīvṛtam  
svarṇa śukram tanvanta ā rajah.*

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.

मध्वः पिबतं मधुपभिरासभिरुत पियं मधुन युज्जाथां रथम् ।  
आ वृत्तनिं मधुना जिन्वथस्पथा दृतिं वहथ मधुमन्तम-  
श्विना ॥ ३ ॥

3. *Madhvah pibatam madhupebhiraśabhiruta  
priyam madhune yuñjāthām ratham. Ā vartanīm  
madhunā jinvathaspatho dṛtim vahethe madhu-  
mantamaśvinā.*

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 उहुवै उषबुधः ।  
उदपुता मन्दिना मन्दिनिस्पृशा मध्वा न मः सवनानि  
गच्छथः ॥ ४ ॥

4. *Hamsāso ye vām madhumanto asridho hiranyparṇā uhuva uśarbudhah. Udapruto mandino mandinisprso madhvo na makṣaḥ savanāni gacchathah.*

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 अग्नय उस्त्रा जरन्त पति वस्तारश्विना ।  
योक्त्कहस्तस्तुरणिविच एणः सामं सुषाव मधुमन्त-  
मदिभिः ॥ ५ ॥

5. *Svadhvarāso madhumanto agnaya usrā jarante prati vastoraśvinā. Yanniktaḥastas-taraṇirvika-kṣaṇah somam suṣāva madhumantam-adribhīh.*

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.

**आकृनिपासा अहभिदविधतः स्वरुण शुकं तन्वन्त आ**  
**रजः । सूरश्चिदश्वान्युयुजान इयत् विश्वाँ अनु स्वधया**  
**चतथस्यथः ॥ ६ ॥**

6. *Ākenipāso ahabhir-davidhvataḥ svarṇa śukram tanvanta ā rajah. Suraścidaśvān yuyujāna īyate viśvān anu svadhayā cetathaspathah.*

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 ।**  
**यन सूद्यः परि रजांसि याथा हुविष्वन्तं तरणं भाज-**  
**मच्छ ॥ ७ ॥**

7. *Pra vām-avocam-aśvinā dhiyandhā rathah svaśvo ajaro yo asti. Yena sadyah pari rajānsi yātho haviṣmantam taranīm 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 पिबा मधूनां सुतं वाया दिविष्टिषु ।  
त्वं हि पूर्वपा असि ॥ १ ॥

1. *Agram pibā madhūnām sutam vāyo diviṣṭiṣu.  
Tvam 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.

शतना ना अभिष्टिभिन्नियुत्वां इन्दसारथिः ।  
वाया सुतस्य तृम्पत्तम् ॥ २ ॥

2. *Śatenā no abhiṣṭibhir-niyutvāñ indrasārathiḥ.  
Vāyo sutasya tṛmpatam.*

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 वा सुहस्रं हरये इन्दवायू अभि प्रयः ।  
वहन्तु सामपीतय ॥ ३ ॥

3. *Ā vām sahasram 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 स्वध्वरम् ।  
आ हि स्थाथ॑ दिविस्पृशम् ॥ ४ ॥

4. *Ratham hiranya-van-dhuram-indra-vāyū 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 दाश्वांसुमुप गच्छतम् ।  
इन्दवायू इहा गतम् ॥ ५ ॥

5. *Rathena pṛthupājasā dāśvāṁsamupa gaccha-tam.  
Indra-vāyū 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 द्रवभिः सजाषसा ।  
पिबतं दाशुषा गृह ॥ ६ ॥

6. *Indra-vāyū ayam stutastam devebhīḥ sajoṣasā .  
Pibatam dāśuṣo 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 प्रयाणमस्तु वामिन्दवायू विमाचनम् ।  
इह वां सामपीतय ॥ ७ ॥

7. *Iha prayāñamastu vāmindravāyū vimocanam.  
Iha vāṁ 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*

वायो शुक्रा अयामि त् मध्वा अग्ं दिविष्टिषु ।  
आ याहि सामपीतय स्पाहा दंव नियुत्वता ॥ १ ॥

1. *Vāyo śukro ayāmi te madhvo agrām diviṣṭiṣu.  
Ā yāhi somapītaye spārha 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 यन्तीन्दवा निम्नमापा न सृध्यक ॥ २ ॥

2. *Indraśca vāyaveṣāṁ somānāṁ pītimarhathah.  
Yuvāṁ hi yantīndavo 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 यातुं सामपीतय ॥ ३ ॥

3. *Vāyavindraśca suṣmiṇā sarathamī śavasaspatī.  
Niyutvantā na ḫtaya ā yātam 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 दाशुष्ट नरा ।  
अस्म ता यज्ञवाहुसन्दवायू नि यच्छतम ॥ ४ ॥

4. *Yā vām 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 राया॑ अ॒यः ।  
वायुवा च॒न्दण् रथेन याहि सुतस्य पी॒तय॑ ॥ १ ॥

1. *Vihि hotrā avītā vipto na rāyo aryah.  
Vāyavā candrena 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.

नियुवा॒णा अशस्तीनि॒युत्वाँ इन्द॒सारथिः ।  
वायुवा च॒न्दण् रथेन याहि सुतस्य पी॒तय॑ ॥ २ ॥

2. *Niryuvāṇo aśastīriyutvāñ indrasārathiḥ.  
Vāyavā candrena 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.

अनु॑ कृष्ण वसुधिती यु॒मात् वि॒श्वप॒शसा ।  
वायुवा च॒न्दण् रथेन याहि सुतस्य पी॒तय॑ ॥ ३ ॥

3. *Anu kṛṣṇe vasudhitī yemāte viśvapeśasā.  
Vāyavā candrena 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 मनायुजा॑ युक्तासा॒ नवतिनव॑ ।  
वायवा॒ चन्दण॑ रथेन याहि॒ सुतस्य॑ पीतय॑ ॥ ४ ॥

4. *Vahantu tvā manoyujo yuktāso navatirnava.  
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.

वाया॑ शतं हरीणां॒ युवस्व॑ पाष्ठोणाम॑ ।  
उत वा॒ त सहस्रिणा॒ रथ॑ आ यातु॒ पाजसा॑ ॥ ५ ॥

5. *Vāyo śataṁ harīnāṁ yuvasva poṣyāṇāṁ.  
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 वामास्य॑ हविः॒ प्रियमिन्दाबृहस्पती॑ ।  
उक्थं॒ मदश्च॑ शस्यत॑ ॥ १ ॥

1. *Idaṁ vāmāsye havih priyamindrābr̄haspatī.  
Uktham 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.

**अयं वां परि षिव्यत् साम इन्दाबृहस्पती ।  
चारुमदाय पीतये ॥ २ ॥**

2. *Ayam vām pari ṣicyate 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 न इन्दाबृहस्पती गृहमिन्दश्च गच्छतम ।  
सामपा सामपीतये ॥ ३ ॥**

3. *Ā na indrābr̥spatī 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.

**अस्म इन्दाबृहस्पती रयिं धत्तं शतग्विनम ।  
अश्वावन्तं सहस्रिणम ॥ ४ ॥**

4. *Asme indrābr̥hasptī rayim dhattari śatagvinam.  
Aśvāvantam 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 वृयं सुत गीभिहवामह ।  
अस्य सामस्य पीतये ॥ ५ ॥

5. *Indrābr̥haspatī vayam 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.

साममिन्द्राबृहस्पतीं पिकतं दाशुषा गृह ।  
मादयथां तदाकसा ॥ ६ ॥

6. *Somamindrābr̥haspatī pibatam dāśuso grhe.  
Mādayethām 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*

यस्तस्तम्भं सहसा वि ज्मा अन्तान्बृहस्पतिस्त्रिषधस्था  
रवण । तं प्रत्नासु ऋषया दीध्यानाः पुरा विपा दधिर  
मन्दजिह्वम् ॥ १ ॥

1. *Yastastambha sahasā vi jmo antān br̥haspatis-  
triṣadhasthō ravenā. Tam̄ pratnāsa ṛṣayo dīdhyā-  
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 अभि य नस्ततुस्त्र ।  
पृष्ठन्तं सृपमदब्धमूर्व बृहस्पत् र तादस्य यानिम ॥ २ ॥

2. *Dhunetayah supraketam mandanto brhaspate aghi ye nastatasre. Pr̄ṣantam sr̄pramadabdhamūrvam br̄haspate 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 ऋतुस्पृशा नि षदुः ।  
तुभ्यं खाता अव्रता अदिदुग्धा मध्वः श्चातन्त्यभिता  
विरप्षाम ॥ ३ ॥

3. *Bṛhaspate yā paramā parāvadata ā ta rtasprśo ni ṣeduh. Tubhyam khātā avatā adridugdhā madhvah 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 पथ्रमं जायमाना महा ज्यातिषः परम व्यामन ।  
सुमास्यस्तुविजाता रवण् वि सुसरश्चिरधमत्तमांसि ॥ ४ ॥

4. *Bṛhaspatih prathamam jāyamāno maho jyotiṣah parame vyoman. Saptāsyas-tuvijāto ravena 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 सुषुभा स ऋक्ता गणन् वृलं रुराज फलिंगं रवण ।  
बृहस्पतिरुस्त्रिया हव्यसूदः कनिकदद्वावशतीरुदाजत ॥ ५ ॥

5. *Sa suṣṭubhā sa ṛkvatā gaṇena valam ruroja phaligam ravena. Brhaspatirusriyā havyasūdah 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 पित्रे विश्वदेवाय वृष्णि यज्ञविधम् नमसा हुविभिः ।  
बृहस्पत सुपुजा वीरवन्ता वृयं स्याम् पतया रयीणाम ॥ ६ ॥

6. *Evā pitre viśvadevāya vṛṣṇe yajñairvidhema namasā havirbhiḥ. Brhaspate suprajā vīravanto vayam syāma patayo rayinām.*

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 ब्रिभति' वल्लूयति वन्दत पूव-  
भाजम ॥ ७ ॥

7. *Sa id rājā pratijanyāni viśvā śuṣmeṇa tashthāvabhi  
vīryeṇa. Br̥haspatim̄ yah subhṛtam̄ 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 इति अधित् सुधित् आकस्मि स्व तस्मा इळा पिन्वत  
विश्वदानीम्। तस्म विशः स्वयम् वा नमन् यस्मिन्बृह्या  
राजनि पूव् एति ॥८॥

8. *Sa itkseti sudhita okasi sve tasmā iḷā pinvate  
viśvadānīm. Tasmai viśah 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 ।  
अवस्यव् या वरिवः कृणाति बृह्यण् राजा तमवन्ति  
द्वावः ॥९॥

9. *Apratīto jayati sam dhanāni pratijanyānyuta yā  
sajanyā. Avasyave yo varivah kṛnoti 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.

इन्दश्च सामं पिबतं बृहस्पतः स्मिन्यज्ञ मन्दसाना वृषणवसू ।  
आ वां विशुन्त्वन्दवः स्वाभुवा स्म रुयिं सवंवीरं नि  
यच्छतम् ॥ १० ॥

10. *Indrasca somam pibatam bṛhaspate'smin yajñe mandsānā vr̄ṣaṇvasū. Ā vām viśantvindavah svābhavo'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 इन्दु वधातं नः सचा सा वां सुमतिभूत्वस्म । अविष्टं  
धिया जिगृतं पुरन्धीजजस्तमया वनुषामरातीः ॥ ११ ॥

11. *Bṛhaspata indra vardhatam naḥ sacā sā vām sumatirbhūtvasme. Aviṣṭam dhiyo jigrtam puran dhīrajastamaryo vanuṣāmarātih.*

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*

इदमु त्यत्पुरुतमं पुरस्ताज्यातिस्तमसा वृयुनावदस्थात ।  
नूनं द्विवा दुहितरा विभातीगातुं कृणव तुषसा जनाय ॥ १ ॥

1. *Idamu tyat purutamam purastājjyotistamaso vayunāvadasthāt. Nūnam divo duhitaro vibhātīrgātum kṛṇavannuṣaso 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.

अस्थुरु चित्रा उषसः पुरस्तान्मिताइव स्वरवा ध्वरषु ।  
व्यु वृजस्य तमसा द्वाराच्छन्तीरवृज्छुचयः पावकाः ॥ २ ॥

2. *Asthuru citrā uṣasah purastān-mitā iva svaravo'-dhvareṣu. Vyū vrajasya tamaso dvārocchantīra-vrañ-chucayah 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.

उच्छन्तीरुद्य चितयन्त भाजानाधुदयोयाषसा॑ मुघानीः ।  
अचित्र अन्तः पृणयः ससुन्त्वबुध्यमानास्तमसा॒ विमध्य ॥ ३ ॥

3. *Ucchantīradya citayanta bhojān rādhodeyā-  
yoṣaso maghonīḥ. Acitre antah 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 दर्वीः सुनया॒ नवा॑ वा॒ यामा॑ बभूयादुषसा॒ वा॒ अ॒द्य ।  
यना॒ नवग्व॒ अङ्गि॒रु॒ दशग्व॒ सुसास्य॒ रवती॒ रुवदूष॒ ॥ ४ ॥

4. *Kuvitsa devīḥ sanayo navo vā yāmo babhū-  
yāduṣaso vo adya. Yenā navagve aṅgire daśagve  
saptāsyे 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 दर्वीत्रष्टयुग्मिरश्वः परिपयाथ भुवनानि सद्यः ।  
पब्राध्यन्तीरुषसः सुसन्तं द्विपाच्चतुष्पाच्चरथाय जीवम् ॥ ५ ॥

5. *Yūyam hi devīr-rtayugbhiraśvaiḥ pariprayātha  
bhuvanāni sadyah. Prabodhayantīruṣasah  
sasantam dvipāc-catuṣpāc-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.

क्रे स्वदासां कतुमा पुराणी यया विधाना विद्युत्त्रैभूणाम ।  
शुभं यच्छुभा उषसुश्चरन्ति न वि ज्ञायन्त सदृशीर-  
जुयाः ॥ ६ ॥

6. *Kva sivadāsāṁ katamā purānī yayā vidhānā  
vidadhur-ṛbhūṇām. Śubham yacchubhrā uṣasa-  
ścaranti na vi jñāyante sadṛśir-ajuryāḥ.*

Where and which of these dawns is that ancient one by which the wonder works of the Rbus, miraculous artists and experts, were accomplished? Which one of these glorious dawns that go about so blissfully, all alike and unaging? No, not known.

ता घा ता भदा उषसः पुरासुरभिष्ठिद्युम्ना त्रहतजातसत्याः ।  
यास्वीजानः शशमान उवथः स्तुवञ्छंसुन्दविणं सुद्य  
आप ॥ ७ ॥

7. *Tā ghā tā bhadrā uṣasah purāsurabhiṣṭidyumna  
ṛtajātasatyāḥ. Yāsvījānah śaśamāna ukthaiḥ  
stuvañchaṁsan-dravīṇām 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 पंपथानाः ।  
ऋतस्य द्रवीः सदसा बुधाना गवां न सगा उषसा जरन्त ॥ ८ ॥

8. *Tā ā caranti samanā purastāt samānataḥ samanā paprathānāḥ. Rtasya devīḥ sadaso budhānā gavāṁ 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 ह वृक्षव समना समानीरमीतवणा उषसश्चरन्ति ।  
गूहन्तीरभ्वमसितं रुशद्भिः शुकास्तनूभिः शुचया  
रुचानाः ॥ ९ ॥

9. *Tā innveva samanā samānīr-amītavarnā uṣas-ścaranti. Gūhantīr-abhvamasitam ruśadbhiḥ śukrāstanūbhīḥ 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.

रूयिं दिवा दुहितरा विभातीः पजावन्तं यच्छतास्मासु दवीः ।  
स्यानादा वः पत्रिबुध्यमानाः सुवीर्यस्य पतयः स्याम ॥ १० ॥

10. *Rayim divo duhitaro vibhātīḥ prajāvantam  
yacchatāsmāsu devīḥ. Syonādā vah pratibudhya-  
mānāḥ 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.

तद्वा दिवा दुहितरा विभातीरुपं ब्रुव उषसा यज्ञकंतुः । वृयं  
स्याम यशसा जनेषु तद द्य श्च धत्तां पृथिवी च दवी ॥ ११ ॥

11. *Tadvo divo duhitaro vibhātīrupa bruva uśaso  
yajñaketuh. 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 व्युच्छन्ती परि स्वसुः ।  
दिवा अदशि दुहिता ॥ १ ॥

1. *Prati syā sūnatī janī vyuccantī pari svasuh.*  
*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.

अश्वैव चित्रारुषी माता गवामृतावरी ।  
सखोभूदश्विनारुषाः ॥ 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 सखोस्यश्विन रुत माता गवामसि ।  
उत ष वस्व इशिष ॥ ३ ॥

3. *Uta sakhaśyaśvinoruta mātā gavāmasi.*  
*Utośo vasva īśise.*

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 द्विषसं त्वा चिकित्वित्सूनृतावरि ।  
पति स्त मरभुत्स्महि ॥ ४ ॥

4. *Yāvayaddveśasām tvā cikitvitsūnṛtāvari.*  
*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.

पति भृदा अङ्गृ त् गवां सगा न रुशमयः ।  
 अषा अंपा उरु जयः ॥ 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 resplendent dawns filling the wide spaces with light and splendour.

आपपुषी विभावरि व्यावृज्यातिषा तमः ।  
 उषा अनु स्वधामव ॥ ६ ॥

6. *Āpapruṣī vibhāvari 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.

आ द्यां तनाषि रुश्मभिरान्तरि अमुरु प्रियम ।  
 उषः शुकण शाचिषठ ॥ 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*

तद्वस्य सवितुवार्यं महद वृणीमह असुरस्य पचतसः ।  
छदियन दाशुष यच्छति त्मना त ग महां उदयान्दवा  
अकुभिः ॥ १ ॥

1. *Tad devasya saviturvāryam mahad vṛṇīmahe asurasya pracetasah. Chardiryena dāśuṣe 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 प्रजापतिः पिशङ्गं दापिं पति मुञ्चत  
कृविः । विच्च ाणः प्रथय ापृण तुवजीजनत्सविता सुम्न-  
मुकथ्यम ॥ २ ॥

2. *Devo dhartā bhuvanasya prajāpatih piśāṅgam  
drāpiṁ prati muñcate kaviḥ. Vicakṣaṇah pratha-  
yannāpṛṇannurvajījanat savitā sumnamukth-yam.*

Upholder of the heaven of light, sustainer of the universe, Prajapati Savita, lord of light and vision, wears the resplendent 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.

आपा रजांसि दिव्यानि पाथिवा श्लाकं द्रवः कृणुत् स्वायु  
धर्मणं । प बाहू अस्त्राक्सविता सवीमनि निवशयन्पसुव-  
त्कुभिजगत ॥ ३ ॥

3. *Āprā rajāmsi divyāni pārthivā ślokam devah  
krṇute svāya dharmaṇe. Pra bāhū asrāksavitā  
savīmani niveśayan prasuvannaktubhirjagat.*

Savita, self-resplendent 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 omnipotent power and presence thereby in-vesting and advancing the world of his creation into the honour and excellence of life day and night.

अदोभ्या भुवनानि पुचाकेशद व्रतानि द्रवः सविताभिर ात ।  
पास्त्रागबाहू भुवनस्य पुजाभ्या धृतवता महा अज्मस्य  
राजति ॥ ४ ॥

4. *Adābhyo bhuvanani pracākaśad vratāni devah  
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.

त्रिरून्तरि॑ं सविता॒ महित्व॑ना॒ त्री॒ रजांसि॒ परि॒भूस्त्रीणि॒  
राच॑ना॒ । तिस्ता॒ दिवः॒ पृथिवीस्तिस्ता॒ इन्वति॒ त्रिभित्वतरभि॒  
ना॒ र तति॒ त्मना॒ ॥५॥

5. *Trirantarikṣam savitā mahitvanā trī rajāṃsi paribhūstrīṇi rocanā. Tisro devah prathivīstisra 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.

बृहत्सुम्नः॒ पसवीता॒ निवशेना॒ जगतः॒ स्थातुरु॒भयस्य॒ या॒  
वशी॒ । स ना॒द्वः॒ सविता॒ शम॑ यच्छत्वस्म॑ याय॑ त्रिवरुथ॒-  
मंहसः॒ ॥६॥

6. *Brhatsumnah prasavītā niveśano jagataḥ sthātu-rubhayasya yo vaśi. Sa no devah savitā śarma yacchatvasme kṣayāya trivarūthamañ-hasah.*

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.

आगन्दुव ऋतुभिवधत्तु यं दधातु नः सविता सुपजा-  
मिषम् । स नः प्राभिरहंभिश्च जिन्वतु पूजावन्तं रयिमस्म  
समिन्वतु ॥ ७ ॥

7. *Āgandeva ṛtubhir-vardhatu kṣayam dadhātu nah  
savitā suprajāmiṣam. Sa nah kṣapābhiraḥabhiśca  
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*

अभूद्वः सविता वन्द्या नु न इदानीमहं उपवाच्या नृभिः ।  
वि या रत्ना भजति मानवभ्यः श्रष्टं ना अत्र दविणं यथा  
दधत ॥ १ ॥

1. *Abhūddevaḥ savitā vandyo nu na idānīmahna  
upavācyo nr̥bhiḥ. Vi yo ratnā bhajati mānave-  
bhyah śreṣṭham no atra dravinam 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.

दुवभ्या हि पथमं यज्ञियभ्या मृतत्वं सुवसि भागमुत्तमम् ।  
आदिद्वामानं सवित्रव्युषेष नूचीना जीविता मानुषभ्यः ॥ २ ॥

2. *Devebhyo hi prathamam yajñiyebhyo'mrtatvam suvasi bhāgamuttamam. Ādiddāmānam savitarvyūrṇuṣe'nūcīnā jīvitā mānuṣebhyah.*

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.

अचिन्ती यच्चकृमा दव्य जनं दीनद ।ः पभूती पूरुषत्वता ।  
दवषु च सवित्रमानुषषु च त्वं ना अत्र सुवतादनागसः ॥ ३ ॥

3. *Acittī yaccakrmā daivye jane dīnairdakṣaiḥ prabhūtī pūruṣatvatā. Devesu ca savitarmān- uṣesu ca tvam 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 प्रमिय सवितुदव्यस्य तद्यथा विश्वं भुवनं धारयिष्यति ।  
यत्पृथिव्या वरिम् गा स्वेद्गुरिवष्मन्दिवः सुवति सृत्यमस्य  
तत ॥ ४ ॥

4. *Na pramiye savituru-daivyasya tad yathā viśvam  
bhuvanam dhārayiṣyati. Yatpr̥thivyā varimannā  
svaṅgurir-varṣmandivah 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.

इन्द्रज्यष्ठान्बृहद्भ्यः पवतभ्यः त्यां एभ्यः सुवसि  
पस्त्यावतः । यथोयथा पतयन्ता वियमिर एवव तस्थुः  
सवितः सुवाय त ॥ ५ ॥

5. *Indrajyeṣṭhān bṛhadbhyaḥ parvatebhyaḥ kṣayāñ  
ebhyah suvasi pastyāvataḥ. Yathāyathā patayanto  
viyemira evaiva tasthuḥ savitah 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.

य तु त्रिरहन्त्सवितः सुवासा द्विवदिव साभगमासुवन्ति ।  
इन्द्रा द्यावोपृथिवी सिन्धुरुद्धिरादित्यना अदितिः शम्  
यंसत ॥ ६ ॥

6. *Ye te trirahant-savitah savāso divedive saubha-gamāsuvanti. Indro dyāvāprthivī 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 वरुता द्यावा भूमी अदित् त्रासीथां  
नः । सहीयसा वरुण मित्र मतुत्का वा ध्वर वरिवा धाति  
दवाः ॥ १ ॥

1. *Ko vastrātā vasavah ko varūtā dyāvābhūmī adite  
trāsīthām nah. Sahīyaso varuṇa mitra martāt ko  
vo'dhvare varivo dhāti devāh.*

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 च धामानि पूर्व्याण्यचान्वि यदुच्छान्वियातारा अमूराः ।  
विधातारा वित दधुरजस्त्रा ऋतधीतया रुरुचन्त दुस्माः ॥ २ ॥

2. *Pra ye dhāmāni pūrvyānyarcān vi yaducchān-viyotāro amūrāh. Vidhātāro vi te dadhurajasrā ratadhitayo rurucanta dasmāh.*

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 पस्त्याऽमदितिं सिन्धुमुकः स्वस्तिमीळ सुख्याय दुवीम ।  
उभ यथा ना अहनी निपाते उषासानक्ता करतामदब्ध ॥ ३ ॥

3. *Pra pastyāmaditīm sindumarkaiḥ svastimile sakhyāya devīm. Ubhe yathā no ahanī nipāta uṣasānaktā 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.

व्ययमा वरुणश्चति पन्थामिषस्पतिः सुवितं गातुमग्निः ।  
इन्द्रविष्णु नृवदुषु स्तवाना शम् ना यन्तममवद्वरुथम ॥ ४ ॥

4. *Vyaryamā varunaśceti panthāmiṣaspatiḥ suvitam gātumagnih. Indrāviṣṇū nravadu ṣu stavānā śarma no yantamamavadvārūtham.*

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 पवतस्य मरुतामवांसि द्रवस्य त्रातुरवि भगस्य ।  
पात्पतिजन्यादंहसा ना मित्रा मित्रियादुत न उरुष्यत ॥ ५ ॥

5. *Ā parvatasya marutāmavāṁsi devasya trāturavri bhagasya. Pātpatirjanyādañhaso no mitro mitri-yāduta 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 रादसी अहिना बुद्ध्यन स्तुवीत दक्षी अप्यभिरिष्टः ।  
सुमुदं न सुचरण सनिष्ववा घमस्वरसा नद्याऽ अपवन ॥ ६ ॥

6. *Nū rodasī ahinā budhnyena stuvīta devī apye-bhiriṣtaiḥ. Samudram na samcarane 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.

दुवना' दुव्यदिति॒नि पातु दुवस्त्रा॒ता त्रायता॒मपयुच्छन् ।  
नुहि मि॒त्रस्य वरुणस्य धा॒सिमहामसि प्रमि॒यं सा॒न्वग्रः ॥ ७ ॥

7. *Devairno devyaditirni pātu devastrātā trāyatā-maprayucchan. Nahi mitrasya varuṇasya dhāsimarhāmasi pramiyam 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 वसुव्यस्या ग्निमहः साभगस्य ।  
तान्यस्मभ्यं रासत ॥ ८ ॥

8. *Agnirīše vasavyasyā'gnirmahah saubhagasya. Tānyasmabyam 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.

उषा॑ मधा॒न्या वहू॒ सूर्ण॑त् वाया॑ पुरु॑ ।  
अस्मभ्यं वाजिनीवति ॥ ९ ॥

9. *Uṣo maghonyā vaha sūnṛte vāryā puru. asmabyam vājinīvati.*

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.

तत् सु नः सविता भगा वरुणा मि॒त्रा अ॒यमा ।  
इन्द्रो ना राधसा गमत ॥ १० ॥

10. *Tat su nah savitā bhago varuno 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 ज्यष्ठ रुचा भवतां शुचयद्विरकः ।  
यत्सीं वरिष्ठ बृहती विमिन्वनुवद्धा ग पंथानभिरवः ॥ १ ॥

1. *Mahī dyāvāprthivī 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.

दुवी दुवभियज्ञत यजत्ररमिन्ती तस्थतुरु प्राण ।  
ऋतावरी अदुहा दुवपुत्र यज्ञस्य नत्री शुचयद्विरकः ॥ २ ॥

2. *Devī devebhiryajate yajatrair-aminatī tasthat-urukṣamāne. 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 भुवनष्वास् य इम द्यावापृथिवी जुजान।  
उवी गभीर रजसी सुमकं अवंश धीरः शच्या समरत ॥ ३ ॥

3. *Sa itsvapā bhuvaneśvāsa ya ime dyāvāprthivī jajāna. Urvī gabhīre rajasi 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 बृहद्विना वर्सथः पत्तीवद्विरुष्यन्ती सुजाषाः ।  
उरुची विश्वे यज्ञत नि पातं धिया स्याम रुथ्यः सदासाः ॥ ४ ॥

4. *Nū rodasī bṛhadbhīrno varūthaiḥ patnīva-dbhīr-iṣayantī sajōśāḥ. Urūcī viśve yajate ni pātāṁ dhiyā syāma rathyāḥ 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 अ॒भ्युपस्तुतिं भरामह ।  
शुची उप पश्चस्तय ॥ ५ ॥

5. *Pra vāṁ mahi dyavī abhyupastutim bharāmahe. Śuci upa praśastaye.*

O resplendent heaven and earth, pure and unsullied, we offer earnest praise in honour to you and approach you with prayers.

पुनान् तन्वा मि॒थः स्वन् द ठि॒ण राजथः ।  
अ॒ह्याथ॒ सुनादृतम ॥ ६ ॥

6. *Punāne tanvā mithah svena dakṣena rājathah. 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.

महि मि॒त्रस्य साधथ॒स्तरन्ती पि॒ष्टी ऋ॒तम ।  
परि॑ यज्ञं नि॑ षदथुः ॥ ७ ॥

7. *Mahī mitrasya sādhathas-tarantī pipratī ṛtam. Pari yajñam ni ṣedathuh.*

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 वृयं हितनवं जयामसि ।  
गामश्वं पाषयित्वा स ना मृळातीदृशं ॥ १ ॥

1. *Kṣetrasya patinā vayam hiteneva jayāmasi.  
Gāmaśvam poṣayitnvā sa no mṝlatīdrśe.*

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 पते मधुमन्तमूर्मि धनुरिव पया अस्मासु धु व ।  
मधुश्चुतं घृतमिव सुपूतमृतस्य नः पतया मृळयन्तु ॥ २ ॥

2. *Kṣetrasya pate madhumantam-ūrmim dhen-uriva  
payo asmāsu dhukṣva. Madhuścutam ghṛtamiva  
supūtam-rtasya nah patayo mṝlayantu.*

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 ग भवत्वन्तरि अम ।  
त्रस्य पतिमधुमा ग अस्त्वरिष्यन्ता अन्वनं चरम ॥ ३ ॥

3. *Madhumatīroṣadhiṛdyāva āpo madhumanno bhavatvantarikṣam. Kṣetrasya patir-madhumānno astvarisyanto anvenaṁ 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 वाहा: शुनं नरः शुनं कृषतु लाङ्गलम ।  
शुनं वरत्रा बध्यन्तां शुनमष्टामुदिङ्गय ॥ ४ ॥

4. *Śunam vāhāḥ śunam narah śunam krṣatu lāṅgalam. Śunam varatrā badhyantām śunamaṣṭrāmudiṅgaya.*

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 यह्विचकथुः पयः ।  
तनुमामुप सिञ्चतम ॥ ५ ॥

5. *Śunāśirāvīmāṁ vācam juṣethāṁ yad divi cakra-thuh 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.

अ॒वाचीं सुभग् भव् सीत् वन्दा॑मह त्वा ।  
यथो नः सुभगा॒ससि॑ यथो नः सुफला॒ससि॑ ॥ ६ ॥

6. *Arvācī subhage bhava sīte vandāmahe tvā.  
Yathā nah subhagāsasi yathā nah 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.

इन्दुः सीतां नि गृ त्तु तां पूषानु यच्छतु ।  
सा नुः पर्यस्वती दुहामुत्तरामुत्तरां समाम ॥ ७ ॥

7. *Indrah sītām ni gr̥hṇātu tām pūṣānu yacchatu.  
Sā nah 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 नुः फाला॒ वि कृषन्तु भूमिं शुनं कीनाशा॑ अभि चन्तु  
वा॑हः । शुनं प॒जन्या॒ मधुना॒ पर्याभि॑ः शुनोसीरा॒ शुनम॒स्मासु॑  
धत्तम ॥ ८ ॥

8. *Śunam nah phālā vi krṣantu bhūmim śunam  
kīnāśā abhi yantu vāhaih. Śunam parjanyo ma-  
dhunā payobhih śunāśīrā 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*

समुद्रादूमिमधुमाँ उदारदुपांशुना सममृतत्वमानट।  
घृतस्य नाम गुह्यं यदस्ति जिह्वा द्रवानाममृतस्य नाभिः ॥ १ ॥

1. *Samudrād-ūrmir-madhumān 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.

वृयं नाम प ब्रवामा घृतस्या स्मिन्यज्ञ धारयामा नमाभिः ।  
उप ब्रह्मा शृणवच्छस्यमानं चतुःशृङ्गा वमीद्वार एतत ॥ २ ॥

2. *Vayam nāma pra bravāmā ghṛtasyā'smin yajñe dhārayāmā namobhiḥ. Upa brahmā śṛṇavacchasyamānam catuhśrīngo'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.

चृत्वारि शृङ्गा त्रया अस्य पादा द्व शीष सुप्त हस्तासा अस्य ।  
त्रिधा बृद्धा वृषभा ररवीति महा दुवा मत्याँ 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 ह्रितं पणिभिर्गुह्यमानं गवि दुवासा घृतमन्वविन्दन ।  
इन्द्र एकं सूर्य एकं जजान वनादकं स्वधया निष्ठत् ुः ॥ ४ ॥

4. *Tridhā hitam panibhirguhyamānam gavi devāso ghṛtam anvavindan. Indra ekam sūrya ekam jajāna venādekaṁ svadhayā niṣṭatakṣuh.*

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 अषन्ति हृद्यात्समुद्राच्छतवजा रिपुणा नावच । धृतस्य  
धारा अभि चाकशीमि हिरण्ययो वत्सा मध्ये आसाम ॥ ५ ॥

5. *Etā arṣanti hṛdyātsamudrācchatavrajā ripuṇā nāvacakṣe. Ghṛtasya dhārā abhi cākaśīmi hiran-yayo 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.

सम्यक्स्त्रवन्ति सरिता न धना अन्तहृदा मनसा पूयमानाः ।  
एत अषन्त्युमयो धृतस्य मृगाङ्गवं पुणारीषमाणाः ॥ ६ ॥

6. *Samyak sravanti sarito na dhenā antarhṛdā manasā pūyamānāḥ. Ete arṣantyūrmayo ghṛtasya mṛgā iva kṣipanorīṣamānāḥ.*

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 शूघ्नासा वातप्रमियः पतयन्ति यह्वाः ।  
घृतस्य धारा अरुषा न वाजी काष्ठं भिन्द तूमिभिः पिन्व-  
मानः ॥ ७ ॥

7. *Sindhoriwa prādhvane śūghanāso vātaprāmiyah patayanti yahvāḥ. Ghṛtasya dhārā aruṣo na vājī kāṣṭhā bhindannūrmibhiḥ pinvamānah.*

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 पवन्त् समन्व याषाः कल्याण्यशुः स्मयमानासा  
अग्निम । घृतस्य धाराः सुमिधा नसन्त् ता जुषाणा हर्यति  
जातवदाः ॥ ८ ॥

8. *Abhi pravanta samaneva yosāḥ kalyānyah smaya-mānāso agnim. Gṛtasya dhārāḥ samidho nasanta tā jusāṇo 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.

कृन्याह्व वहृतुमत्वा उ अञ्ज्यञ्जाना अभि चाकशीमि ।  
यत्र सामः सूयत् यत्र यज्ञा घृतस्य धारा अभि तत्पवन्त ॥ ९ ॥

9. *Kanyā iva vahatumetavā u añjyañjānā abhi cāka-sīmi. 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.

अभ्यष्टुतिं गव्यमाजिमस्मासु भदा दविणानि धत्त ।  
इमं यज्ञं नयत द्रवता ना घृतस्य धारा मधुमत्पवन्त ॥ १० ॥

10. *Abhyarsata sushtutim gavyam-ājim-asmāsu bhadrā dravināni 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 ghrta flow for the fire divine.

धामन्त विश्वं भुवनमधि श्रितमन्तः समुद हृद्यन्तरायुषि ।  
अपामनीक समिथ य आभृतस्तमश्याम मधुमन्तं त  
ऊमिम ॥ ११ ॥

11. *Dhāman te viśvam bhuvanamadhi śritamantah samudre hṛdyantarāyuṣi. 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 पति धनुमिवायुतीमुषासम् ।  
युह्वाइव प वयामुज्जिहानाः प भानवः सिस्रत् नाक-  
मच्छृ॥ १ ॥

1. *Abodhyagnih samidhā janānām prati dhenumi-vāyatūmuśāsam. Yahvā iva pra vayāmujjhānāḥ pra bhānahah 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 हातो यजथाय द्रवानुध्वा अग्निः सुमनाः पातरस्थात ।  
समिद्धस्य रुशददशि पाजो महान्दवस्तमसा निरमाचि ॥ २ ॥

2. *Abodhi hotā yajathāya devānūrdhvo agnih 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 resplendent sun rises from the night's darkness.

यदींगणस्य रशनामजीगः शुचिरङ्ग् शुचिभिगाभिरुग्निः ।  
आद्विणा युज्यत वाज्यन्त्युत्तानामुध्वा अध्यजुहूभिः ॥ ३ ॥

3. *Yadīm gaṇasya raśanāmajīgah śuciraṅkte śucibhirgobhiragnih. Āddakṣinā yujyate vājanya-nyuttānāmūrdhvo 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.

अग्निमच्छा दवयतां मनांसि च तृषीव् सूर्य सं चरन्ति । यदीं सुवात् उषसा विरूप श्वता वाजी जायत् अग् अह्नाम् ॥ ४ ॥

4. *Aghimacchā devayatām manāmsi cakṣūṁśīva sūrye sam̄ 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 अग् अह्नां हिताहितवृष्टा वनषु ।  
दमदम सुस रत्ना दधाना ग्रिहाता नि षसादा यजीयान ॥ ५ ॥

5. *Janiṣṭa hi jenyo agre ahnām hito hitesvaruṣo vaneṣu. Damedame sapta ratnā dadhāno'gnirhotā ni ṣasādā yajītyān.*

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.

अग्निहाता न्यसीदुद्यजीयानुपस्थि मातुः सुरभा उलाक।  
युवा कविः पुरुनिःष्ठा ऋतावा धता कृष्टिनामुत मध्ये  
इद्धः ॥ ६ ॥

6. *Agnirhotā nyasīdadyajītyānupasthe mātuḥ surabha u loke. Yuvā kavīḥ puruniḥṣṭha rtāvā dhartā krṣṭināmuta madhya iddhah.*

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 विप्रमध्वरघु साधुमग्निं हातारमीळत् नमाभिः । आ  
यस्तुतान् रादसी ऋतन् नित्यं मृजन्ति वाजिनं घृतन् ॥ ७ ॥

7. *Pra ḡnu tyam vipramadhvareṣu sādhumagnim hotāramīḍate namobhiḥ. Ā yastatāna rodasi rtena nityam mrjanti vājinam gṛtena.*

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.

**मा॒जा॒ल्या॑ मृ॒ज्यते॒ स्व॒ दमू॒ना॒ः कवि॒पश्चस्ता॑ अतिथि॑ः शि॒वा॑  
नः॑ । सु॒हस्व॒शृङ्गा॑ वृष्ण॒भस्तदा॒जा॑ विश्वाँ॑ अग्न॒ सहस्रा॑  
पास्य॒न्यान॑ ॥ ८ ॥**

8. *Mārjālyo mrjyate sve damūnāḥ kavipraśasto atithih śivo nah. Sahasraśrīngo vṛṣab hastadojā viśvāñ 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.

**प॒ स॒द्या॑ अ॒ग्न॒ अत्य॒ष्टु॒न्यान॑ वि॒यस्म॑ चारू॒तमा॑ ब॒भू॒थ॑ । इ॒ळन्या॑  
व॒पुष्या॑ वि॒भावा॑ पि॒या॑ वि॒शामति॒थि॑मा॒नुषीणाम॑ ॥ ९ ॥**

9. *Pra sadyo agne atyeṣyanyānāviryasmai cāru-tamo babhūtha. İlenyo 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 बलिमग्न अन्तित् आत दूरात ।  
आ भन्दिष्ठस्य सुमतिं चिकिद्धि बृहत्त अग्न महि शम्  
भद्रम् ॥ १० ॥

10. *Tubhyam bharanti kṣitayo yavishtha balimagne antita ota dūrāt. Ā bhandiṣṭhasya sumatim cikiddhi brhatte 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 भानुमन्तमग्न तिष्ठ यज्ञतभिः समन्तम् ।  
विद्वान्पर्थीनामुवृन्तरि अमहदुवान्हविरद्याय वक्त ॥ ११ ॥

11. *Ādya ratham bhānumo bhānumantamagne tiṣṭha yajatebhīḥ samantam. Vidvān pathinām-urvanta-rikṣameha devān haviradyāya vakṣi.*

Agni, resplendent 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 कुवय मध्याय वचा वन्दारु वृषभाय वृष्ण ।  
गविष्ठिरा नमसा स्तामसग्ना द्विवीव रुक्ममुरुव्यञ्च-  
मशत ॥ १२ ॥

12. *Avocāma kavaye medhyāya vaco vandāru vṛṣa-bhāya vṛṣne. Gaviṣṭhiro namaśā 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 समुद्धूं गुहा बिभति न ददाति पित्र ।  
अनीकमस्य न मिनज्जनासः पुरः पश्यन्ति निहित-  
मरूता ॥ १ ॥

1. *Kumāram mātā yuvatih samubdham guhā bibharti na dadāti pitre. Anīkamasya na minajjanāsaḥ 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.

कमूतं त्वं युवत कुमारं पषी बिभषि महिषी जजान ।  
पूर्वीहि गर्भः शुरदा वृवधा पश्यं जातं यदसूत माता ॥ २ ॥

2. *Kametam tvam yuvate kumāram peṣī bibharṣi mahiṣī jajāna. Pūrvīhi garbhah śarado vavar-dhā'paśyam jātam 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 शुचिवणमारात त्रादपश्यमायुधा मिमानम ।  
ददाना अस्मा अमृतं विप्रक्वत्किं मामनिन्दाः कृष्णव त-  
नुकथाः ॥ ३ ॥

3. *Hiranyadantam śucivarnam-ārāt-kṣetrādapaśya-māyudhā mimānam. Dadāno asmā amṛtam viprkvatkīm 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 सुमद्युथं न पुरु शाभमानम ।  
न ता अगृभु तज्जिष्ट हि षः पलिक्नीरिद्युवतयो भवन्ति ॥ ४ ॥

4. *Kṣetrādapaśyam sanutaścarantam sumadyu-tham na puru śobhamānam. Na tā agṛbhann-ajaniṣṭa hi ṣah paliknīr-id-yuvatayo 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 मैं मयुकं वि यवन्तु गाभिन यषां गापा अरणश्चिदासं ।  
य इ॒ जगृ भुरव् त सृजन्त्वाजाति प्रश्व उपं नश्चि-  
कित्वान् ॥ ५ ॥

5. *Ke me maryakam̄ vi yavanta gobhirna yeśām̄ gopā aranaścidāsa. Ya īṁ jagrbhurava te srjantvājāti paśva upa naścikityān.*

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.

बसां राजानं वसुतिं जनानामरातया नि दधुमत्यंषु ।  
ब्रह्माण्यत्ररव् तं सृजन्तु निन्दितारा निन्द्यासा भवन्तु ॥ ६ ॥

6. *Vasām̄ rājānam̄ vasatim̄ janānāmarātayo ni ddhurmartyeṣu. Brahmāṇyatrerava tam̄ srjantu 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 deflate that negative effort and the saboteurs themselves become self-condemned.

शुनश्चिच्छपं निदितं सुहस्त्राद्यूपादमुञ्चा अश्मिष्ट हि षः ।  
एवास्मदग्ने वि मुमुग्धि पाशान्हातश्चिकित्व इह तू  
निषद्य ॥ ७ ॥

7. *Śunaścicche pām nidi tam sahasrād yūpāda-muñco aśamiṣṭa hi śah. Evāsmadagne vi mu mu-gdhi pāśān 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 अप् हि मदयः प म् द्रवानां वत्पा उवाच ।  
इन्दा' विद्वाँ अनु हि त्वा चुच । तनाहमग्न् अनुशिष्ट  
आगाम ॥ ८ ॥

8. *Hṛṇīyamāno apa hi madaiyeh pra me devānām vratapā uvāca. Indro vidvān 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 भात्यग्निराविविश्वानि कृणुत महित्वा ।  
पादवीमायाः सहत दुरवाः शिशीत शृङ्गर स विनि ॥ ९ ॥

9. *Vi jyotiṣā bṛhatā bhātyagnirāvirviśvāni kṛṇute mahitvā. Pradevīrmāyāḥ sahate durevāḥ śisīte 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 स्वानासा दिवि षन्त्वग्रस्तिगमायुधा र ईसु हन्तवा उ।  
मद्व चिदस्य प रुजन्ति भामा न वरन्त परिबाधा  
अदृवीः ॥ १० ॥

10. *Uta svānāso divi ṣantvagnes-tigmāyudhā rakṣase hantavā u . Made cidasya pra rujanti bhāmā na varante paribādho adevīh.*

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 तु स्तामं तुविजात् विपा रथं न धीरः स्वपा अत ाम ।  
यदीदग्नु पति त्वं दंव् हयाः स्ववतीरुप एना जयम ॥ ११ ॥

11. *Etam te stomam tuvijāta vipro ratham na dhīrah svapā atakṣam. Yadīdagne prati tvam̄ 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 resplendent,

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.

तुविगीवा वृषभा वावृथना॑ शृत्र्व॑यः समजाति॒ वदः॑ ।  
इतीम्‌ग्रिम्‌मृता॑ अवाचन्बहिष्मत्॑ मनव्॑ शम॑ यंसद्भविष्मत्॑  
मनव्॑ शम॑ यंसत ॥ १२ ॥

12. *Tuvigrīvo vṛṣabho vāvṛdhāno'śatrvaryah sama-jāti vedah. Itīmam-agnim-amṛtā avocan barhiṣmate manave śarma yāṁsaddhaviṣmate manave śarma yāṁsat.*

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*

त्वमग्नु॑ वरुणा॑ जायसु॑ यत्त्वं॑ मित्रा॑ भवसि॑ यत्पमिद्धः॑ ।  
त्व विश्व॑ सहस्रपुत्र॑ दुवास्त्वमिन्दा॑ दाशुष॑ मत्याय ॥ १ ॥

1. *Tvamagne varuno 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 यत्कृनीनां नाम स्वधावुन्गुह्यं बिभषि ।  
अञ्जन्ति मित्रं सुधितं न गाभियद्दम्पती समनसा  
कृणाषि ॥ २ ॥

2. *Tvamaryamā bhavasi yat kanīnāṁ nāma sva-dhāvan guhyam bibharṣi. Añjanti mitram sudhitam na gobhiryaddampatī samanasā 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 मजयन्त् रुद्र यत्त जनिम् चारु चित्रम् ।  
पदं यद्विष्णारुपमं निधायि तन पासि गुह्यं नाम गानाम् ॥ ३ ॥

3. *Tava śriye maruto marjayanta rudra yatte janima cāru citram. Padam yadvishnorupam nidhāyi tena pāsi guhyam 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.

तव॑ श्रिया सुदृशा॒ दव॑ द्रुवाः पुरु॒ दधाना॑ अ॒मृतं॑ सपन्त्॑ ।  
हातोरम॒ग्निं॑ मनुषा॑ नि॑ षदुदशस्यन्ते॑ उ॒शिजः॑ शंसमा॒याः॑ ॥४॥

4. *Tava śriyā sudrśo deva devāḥ purū dadhānā amṛtam sapanta. Hotāramagnim manuṣo ni ṣedurdaśasyanta uśijah śāmsamāyoh.*

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.

न॑ त्वद्धाता॑ पूर्वा॑ अग्न॑ यजीया॑ । काव्यः॑ पुरा॑ अस्ति॑ स्वधावः॑ ।  
वि॑शश्च॑ यस्या॑ अतिथि॑भवासि॑ स॑ यज्ञन॑ वनवद्व॑  
मतान॑ ॥५॥

5. *Na tvaddhotā pūrvo agne yajīyān na kāvyaiḥ paro asti svadhāvah. 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.

व॒यमंग्र वनुयाम् त्वात् वसूयवा॑ हृविषा॒ बुध्यमानाः ।  
व॒यं सम्॒य वि॒दथ॒ष्वह्नां व॒यं रा॒या सहस॒स्पुत्र॒ मतान् ॥ ६ ॥

6. *Vayamagne vanuyāma tvotā vasūyavo haviṣā budhyamānāḥ. Vayaṁ samarye vidatheśvahnāṁ vayaṁ rāyā sahasasputra martān.*

Agni, lord resplendent 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 न् आगा॑ अ॒भ्यना॒ भरा॒त्यधीद॒घम॒घशंस् दधात् । ज़्रही  
चिकित्वा अ॒भिश्स्ति॒मतामग्न् या ना॑ म॒चयति॒ द्वयन् ॥ ७ ॥

7. *Yo na āgo abhyeno bharātyadhīdaghamagha-śāmse 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.

त्वामस्या॑ व्युषि॒ दव्॒ पूर्व॑ दृतं॒ कृण्वाना॒ अ॒यजन्त्॒ हृव्यः ।  
सु॒स्थ॒ यदग्न॑ इ॒यस॒ रयीणां॒ दुवा॒ मत॒वसु॒भिरि॒ध्यमानः ॥ ८ ॥

8. *Tvāmasyā vyuṣi deva pūrve dūtam kṛṇvānā ayajanta havyaiḥ. Saṁsthe yadagna īyase rayināṁ devo martair-vasubhir-idhyamānāḥ.*

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.

अव॑ स्पृधि पि॒तरं याधि॑ विद्वान्पुत्रा यस्त् सहसः सून ऊह।  
कृदा॑ चिकित्वा अ॒भि॑ च ास् ना ग्र॑ कृदाँ॑ ऋत॑चिद्यात्-  
यास ॥ ९ ॥

9. *Ava sprdhi pitaram yodhi vidvān-putro yaste sahasah sūna ūhe. Kadā ceditvo abhi cakṣase no'gne kadāñ rtacidyātayāse.*

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?

भूरि॑ नाम् वन्दमाना॑ दधाति॑ पि॒ता व॑सा॒ यदि॑ तज्जा॒षयो॑स ।  
कुविद्ववस्य॑ सहसा॑ चकानः॑ सुन्नम॑ग्निव॑नत वावृथानः॑ ॥ १० ॥

10. *Bhūri nāma vandamāno dadhāti pitā vaso yadi tajjosayāse. Kuviddevasya sahasā cakānah sumnam-agnir-vanate vāvṛdhānah.*

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.

त्वमङ्गं जरितारं यविष्ठु विश्वान्यग्नं दुरिताति पर्षि । स्तुना  
अदृश्रनिपवा जनासा ज्ञातकता वृजिना अभूवन ॥ ११ ॥

11. *Tvamaṅga jaritāram yaviṣṭha viśvānyagne duritāti parṣi. Stenā adrśranripavo janāso-jñātaketā 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 यामासस्त्वदिग्भूवन्वसेव वा तदिदागा अवाचि ।  
नाहायमुग्निरभिशस्तय ना न रीषते वावृधानः परा  
दात ॥ १२ ॥

12. *Ime yāmāsas-tvadrig-abhūvan vasave vā tadi-*dāgo avāci. *Nāhāyam-agnir-abhiśastaye no na rīṣate vāvṛdhānah 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*

त्वामग्रू वसुपतिं वसूनामभि प मन्द अध्वरषु राजन । त्वया  
वाजं वाज्यन्ता जयमा भि ष्याम पृत्सुतीमत्यानाम ॥ १ ॥

1. *Tvāmagne vasupatiṁ vasūnāmabhi pra mande adhvareṣu rājan. Tvayā vājam vājayanto jayemā'bhi syāma prtsutīr-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.

हव्यवाळग्निरजरः पिता ना विभुविभावा सुदृशीका  
अस्म । सुगाहृपत्याः समिषो दिदीह्यस्मद्य । क्सं मिमीहि  
श्रवांसि ॥ २ ॥

2. *Havyavālagnir-ajarah pitā no vibhurvibhāvā sudṛśiko asme. Sugārhapatyāḥ samiṣo didīhyasmadryak-sam 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 कविं विशपतिं मानुषीणां शुचिं पावकं धृतपृष्ठम् ग्रिम ।  
नि हातारं विश्वविदं दधिध्वं स दुवषु वनत् वायाणि ॥ ३ ॥

3. *Viśām kavim viśpatim mānuṣīṇām śucim pāvakam  
ghṛtaprṣṭhamagnim. Ni hotāram 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.

जुषस्वाग्नु इळया सुजाषा यत्माना रश्मिभिः सूर्यस्य ।  
जुषस्वं नः सुमिधं जातवद् आ च दुवान्हविरद्याय  
वर्त ॥ ४ ॥

4. *Juṣasvāgna iḷayā sajoṣā yatmāno raśmibhiḥ sūryasya. Juṣasva nah 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 अतिथिदुरुण इमं ना यज्ञमुप याहि विद्वान् ।  
विश्वा अग्न अभियुजा' विहत्या शत्रूयतामा भरा  
भाजनानि ॥ ५ ॥

5. *Justo damūnā atithirduroṇa imam no yajñam-upa  
yāhi vidvān. Viśvā agne abhiyujo vihatyā śatrū-  
yatāmā 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.

ब्रधन् दस्युं प हि चातयस्व वयः कृणवानस्तन्वङ्गे स्वाय ।  
पिपर्षि यत्सहस्रस्पुत्र दुवान्त्सा अग्न पाहि नृतम् वाज  
अस्मानि ॥ ६ ॥

6. *Vadhena dasyum pra hi cātayasva vayaḥ kṛṇvā-  
nastanve svāyai. Piparṣi yatsahasasputra devā-  
ntso 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.

**वृयं त अग्न उक्थविधम् वृयं हृव्यः पावक भदशाच । अस्म  
रुयिं विश्ववारं समिन्वास्मि विश्वानि दविणानि धहि ॥ ७ ॥**

7. *Vayam te agna ukthairvidhema vayam havyaih  
pāvaka bhadraśoce. Asme rayim viśvavāram  
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.

**अस्माकमग्न अध्वरं जुषस्व सहसः सूना त्रिषधस्थ हृव्यम् ।  
वृयं द्ववषु सुकृतः स्याम् शमणा नस्त्रिवरूथन पाहि ॥ ८ ॥**

8. *Asmākamagne adhvaram juṣasva sahasah sūnā  
triṣadhastha havyam. Vayam deveṣu sukṛtaḥ  
syāma śarmaṇā 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 दुग्हो जातवदः सिन्धुं न नावा दुरिताति पर्षि ।  
अग्ने अत्रिव अस्मासा गृणनाऽम् स्माकं बाध्यविता तनू-  
नाम ॥ ९ ॥

9. *Viśvāni no durgahā jātavedah sindhum na nāvā  
duritāti parṣi. Agne atrivannamasā grṇāno'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 जाहैवीमि ।  
जातवदा यशो अस्मासु धहि पुजाभिरग्ने 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 लकमग्र कृणवः स्यानम ।  
अश्विनं स पुत्रिणं वीरवन्तं गामन्तं रयिं नशत स्वस्ति ॥ ११ ॥

11. *Yasmai tvam sukṛte jātaveda u lokamagine  
krṇavah syonam. Aśvinam sa putriṇam vīrava-  
ntam gomantam rayim naśate svasti.*

Whoever the person doing noble work in piety, for whom, O Jataveda, lord all knowing the things born, Agni, lord resplendent 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 शाचिष घृतं तीवं जुहतन ।  
अग्रयं जातवदस ॥ १ ॥

1. *Susamiddhāya śociṣe ghṛtam tīvram juhotana.  
Agnaye jātavedase.*

For success and self-fulfilment, ardently offer hot and sharply catalytic ghrta 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. *Narāśamsah suṣūdatīmam yajñamadābhyaḥ.  
Kavirhi madhuhastyah.*

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.

**इलिता अग्नु आ वहन्दं चित्रमिह प्रियम ।  
सुख रथभिरुतये ॥ ३ ॥**

3. *Ilito agna ā vahendram 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 भ्युका अनूषत ।  
भवा नः शुभ सातये ॥ ४ ॥**

4. *Ūrṇamradā vi prathasvā'bhyarkā anūṣata.  
Bhavā nah 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 श्रेयध्वं सुपायणा न ऊतये ।  
पप्त यज्ञं पृणीतन ॥ ५ ॥

5. *Devīrdvāro vi śrayadhvam̄ suprāyañā na ūtaye.  
Prapra yajñam̄ prṇītana.*

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 वयावृथा यह्वी ऋतस्य मातरा ।  
दाषामुषासमीमह ॥ ६ ॥

6. *Supratīke vayovṛdhā yahvī ṛtasya mātarā.  
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 पत्मं पिक्लिता दव्या हातारा मनुषः ।  
इमं ना यज्ञमा गतम ॥ ७ ॥

7. *Vātasya patmannīlitā daivyā hotārā manusah.  
Imam̄ no yajñamā 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 तिस्त्रा दवीमयाभुवः ।  
बहिः सीदन्त्वस्त्रिधः ॥ ८ ॥

8. *Ilā sarasvatī mahī tisro devīr̥mayobhuvaḥ.  
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 वत्थ वनस्पत दुवानां गुह्या नामानि ।  
तत्र हृव्यानि गामय ॥ १० ॥

10. *Yatra vett̥ha vanaspate devānāṁ 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 मुरुद्धयः ।  
स्वाहो दुवभ्या हृविः ॥ ११ ॥

11. *Svāhāgnaye varunāya svāhendrāya marudbhyaḥ. Svāhā devebhyo havih.*

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 मन्यु या वसुरस्तं चं यन्ति धूनवः । अस्तुमवन्त  
आशवा स्तं नित्यासा वाजिन् इषं स्तातृभ्यु आ भर ॥ १ ॥

1. *Agnim tam manye yo vasurastam yam yanti dhenavah. Astamarvanta āśavo'stām nityāso vājina iṣām 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 अग्निया वसुर्गृण सं यमायन्ति धुनवः । समवन्त्ता रघुद्रुवः  
सं सुजातासः सूरय इषं स्तातृभ्य आ भर ॥ २ ॥

2. *So agniryo vasurgrne sam̄ yamāyanti dhenavah.  
Samarvanto raghudruvah sam̄ sujātāsaḥ sūraya  
iṣam̄ stotrbhya 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.

अग्निहि वाजिनं विश ददाति विश्वचर्षणिः । अग्नी राय  
स्वाभुवं स पीता याति वायुमिषं स्तातृभ्य आ भर ॥ ३ ॥

3. *Agnirhi vājinam̄ više dadāti viśvacarṣaṇih. Agnī  
rāye svābhuvam̄ sa prīto yāti vāryamiṣam̄ stotrbhya  
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 तं अग्ने इधीमहि द्युमन्तं दवाजरम् । यद्भु स्या तं पनीयसी  
सुमिद्योदयति द्यवीषं स्तातृभ्य आ भर ॥ ४ ॥

4. Ā te agna idhīmahi dyumantam̄ devājaram.  
Yaddha syā te panīyasī samiddīdayati dyavīṣam̄  
stotrbhya ā bhara.

Let us kindle you, light and fire of life, generous divinity, resplendent and unaging so that the wonderfully admirable light of your blaze shines in heaven and you bring food and energy for the celebrants.

आ तं अग्ने ऋचा हृविः शुकस्य शाचिषस्पत । सुश्चन्द्रु  
दस्मि विशप्ततु हव्यवाट तुभ्यं हूयतु इषं स्तातृभ्यु आ  
भर ॥ ५ ॥

5. Ā te agna ṛcā haviḥ śukrasya śociṣaspate.  
Suścandra dasma viśpate havyavāṭ tubhyam̄  
hūtaya iṣam̄ stotrbhya 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 अग्नया ग्रिषु विश्वं पुष्यन्ति वायम् । त हिन्विर् त  
इन्विर् त इषण्यन्त्यानुषगिषं स्तातृभ्यु आ भर ॥ ६ ॥

6. Pro tye agnayo'gnisu viśvam̄ puṣyanti vāryam.  
Te hinviṛe ta inviṛe ta iṣāṇyantyānuṣag-iṣam̄-  
stotrbhya 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.

तव् त्य अग्ने अचया महि वाधन्त वाजिनः । य पत्वभिः  
शफानां वृजा भुरन्त गानामिषं स्तातृभ्य आ भर ॥ ७ ॥

7. *Tava tye agne arcayo mahi vrādhanta vājinaḥ.  
Ye patvabhiḥ śaphānām vrajā bhuranta gonām-iṣām stotrbhya 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 अग्ने आ भर स्तातृभ्यः सुक्षितीरिषः । त स्याम् य  
आनृचुस्त्वादूतासा दमदम इषं स्तातृभ्य आ भर ॥ ८ ॥

8. *Navā no agna ā bhara stotrbhyah sukṣitīriṣah.  
Te syāma ya ānṛcas-tvādūtāso damedama iṣām stotrbhya 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.

उभ सुश्चन्द सपिषा दवीं श्रीणीष आसनि । उता न उत्पुप्या  
उकथेषु शवसस्पत इषं स्तातृभ्य आ भर ॥ ९ ॥

9. *Ubhe suścandra sarpriṣo darvī śrīṇīṣa āsani. Utona ut papūryā uktheṣu śavasaspata iṣam stotrbhya 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.

एवां अग्निमज्जयमुगीभियज्ञभिरानुषक । दधेदुस्म सुवीयमुत  
त्वदाश्वश्व्यमिषं स्तातृभ्य आ भर ॥ १० ॥

10. *Evāñ agnim-ajur-yamur-gīrbhir-yajñe bhir-ānuṣak. Dadhadasme suvīryamuta tyadāśvaśvyamīṣam stotrbhya 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*

सखायः सं वः सम्यज्चमिषं स्तामं चाग्रय । वषिष्ठाय  
तिनामूजा नष्टं सहस्वत ॥ १ ॥

1. *Sakhāyah sam vah samyañcamisaṁ stomam 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 रुप्वा नरो नृषदन् ।  
अहन्तश्चिद्यमिन्धत संजनयन्ति जन्तवः ॥ २ ॥

2. *Kutrā cidyasya samṛtau ranvā naro nr̄sadane. Arhantaścidyamindhate samjanayanti jantavah.*

Where is that Agni on whose revelation and arrival in the home-steeds 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 यदिषा वनामह सं हृव्या मानुषाणाम् ।  
उत द्युम्नस्य शवस ऋतस्य रुश्मिमा दद ॥ ३ ॥

3. *Sam yadiṣo vanāmahe sam havyā mānuṣāñām. Uta dyumnasya śavasa ṛatasya raśmimā 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 कृतुमा नक्तं चिद दूर आ सत ।  
पावका यद्वन्स्पतीन्प स्मा मिनात्यजरः ॥ ४ ॥

4. *Sa smā kr̄noti 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 वर्षण स्वदं प्रथिषु जुह्वति ।  
अभीमहु स्वजन्यं भूमा पृष्ठव रुरुहुः ॥ ५ ॥

5. *Ava sma yasya veṣane svedam̄ pathiṣu juhvati.  
Abhīmaha svajenyam̄ bhūmā pr̄ṣṭheva ruruhuh.*

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 विद्विश्वस्य धायस ।  
प स्वादनं पितूनामस्तताति चिदायव ॥ ६ ॥

6. *Yam̄ martyah puruspr̄ham̄ vidadvīsvasya dhā-yase. Pra svādanam̄ pitūnām-astatātim̄ 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 धन्वांति दाता न दात्या पशुः ।  
हिरिश्मश्रुः शुचिद् भुरनिभृष्टविषिः ॥ ७ ॥

7. *Sa hi ṣmā dhanvākṣitam dātā na dātyā paśuh.  
Hiriśmaśruḥ śucidannṛbhuranibhṛṣṭataviṣih.*

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 प्य यस्मा अत्रिवत्प स्वधितीव रीयते ।  
सुषूरसूत माता काणा यदानुश भगम ॥ ८ ॥

8. *Śuciḥ ṣma yasmā atrivat pra svadhitīva rīyate.  
Suṣūrasūta mātā krāṇā yadānaše 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 ग्र शमस्ति धायस ।  
एषु द्युम्नमुत श्रव आ चित्तं मत्यषु थाः ॥ ९ ॥

9. *Ā yaste sarpirāsute'gne śamasti dhāyase.  
Aiṣu dyumnam-uta śrava ā cittam 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 चिन्मन्युमधिजस्त्वादात्मा पशुं ददे । आदग्ने अपृणता त्रिः सासह्याद्दस्यूनिषः सासह्या दून ॥ १० ॥

10. *Iti cinmanyum-adhrijas-tvādātamā paśum dade. Ādagne aprṇato 'triḥ sāsahyād-dasyūn-iṣah 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*

त्वामग्ने ऋत्यायवः समीधिर पत्नं पत्नास ऊतय सहस्कृत ।  
पुरुश्चन्द्रन्दं यजुतं विश्वधायसुं दमूनसं गृहपतिं वरण्यम ॥ १ ॥

1. *Tvāmagine ṛtāyavah samīdhire pratnam pratnāsa ūtaye sahaskrta. Puruścandram yajatam viśvadhāyasam damūanasam grhapatim varenyam.*

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.)

त्वामग्नु अतिथिं पूर्व्यं विशः शाचिष्कशं गृहपतिं नि षदिर।  
बृहत्केतुं पुरुरूपं धनस्पृतं सुशमाणं स्ववसं जरुद्विषम ॥ २ ॥

2. *Tvāmagne atithim pūrvyam viśah śociṣkeśam  
grhapatim ni ṣedire. Br̥hatketum pururūpam  
dhanasprtam suśarmāṇam svavasam jaradvīsam.*

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.

त्वामग्नु मानुषीरीळत् विशा हात्राविदुं विविचिं रत्नधातमम।  
गुहा सन्तं सुभग विश्वदशतं तुविष्वणसं सुयजं घृत-  
श्रियम ॥ ३ ॥

3. *Tvāmagne mānuṣīrīḍate viśo hotrāvidam vivicim  
ratnadhatamam. Guhā santam subhaga viśva-  
darśatam tuviṣvanasam suyajam 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 ghrta.

त्वामग्न धणसिं विश्वधा वयं गीभिगृणन्ता नमसाप सदिम ।  
स ना जुषस्व समिधाना अङ्गिरा द्रवा मतस्य यशसा  
सुदीतिभिः ॥ ४ ॥

4. *Tvāmagne dharṇasim viśvadhā vayam gīrbhirgṛnanto namasopa sedima. Sa no juṣasva samidhāno 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.

त्वमग्न पुरुरूपा विशविश वया दधासि पुत्रथा पुरुष्टुत ।  
पुरुण्य गा सहसा वि राजसि त्विषिः सा त तित्विषाणस्य  
नाथृष्ट ॥ ५ ॥

5. *Tvamagne pururūpo viśeviše vayo dadhāsi pratnathā puruṣṭuta. Puruṇyannā sahasā vi rājasī tviṣih sā te titviṣāṇasya nādhṛṣe.*

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.

त्वामग्र समिधा॒नं यविष्ट्य दुवा॑ दूतं चकिर हव्यवाहनम् ।  
उरुजयसं घृतयानि॒माहृतं त्वं च तुदधिर चाद्यन्मति ॥ ६ ॥

6. *Tvāmagne samidhānam yaviṣṭhya devā dūtam cakrire havyavāhanam. Urujrayasam ghṛtayonimāhutam tveśam cakṣurdadhire 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*, *ghrta* fed, wide expansive, brilliant, watchful and inspirer of intelligence, ever invoked and invited.

त्वामग्र प्रदिव आहृतं घृतः सुन्नायवः सुषमिधा॒ समीधिर ।  
स वावृथा॒न आषधीभिरु॒ताऽ॒ भि॒ जयांसि॒ पाथि॒वा॒ वि॒ तिष्ठस ॥ ७ ॥

7. *Tvāmagne pradiva āhutam ghrtaih̄ sumnāyavah̄ susamidhā samīdhire. Sa vāvṛdhāna oṣadhī-bhirukṣito'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 *ghrta* 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 *ghrta*, ever abide expansive in all their

business of earthly existence.

### Mandala 5/Sukta 9

*Agni Devata, Gaya Atreya Rshi*

त्वामग्र हृविष्मन्ता दुर्वं मतोस इळत ।  
मन्य त्वा जातवदसुं स हृव्या व यानुषक ॥ १ ॥

1. *Tvāmagne haviṣmanto devam̄ martāsa īlate.*  
*Manye tvā jātavedasam̄ 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 दास्वतुः यस्य वृक्तबहिषः ।  
सं यज्ञासुश्चरन्ति यं सं वाजासः श्रवस्यवः ॥ २ ॥

2. *Agnirhotā dāsvataḥ kṣayasya vṛktabarhiṣah. Sam̄ yajñāsaścaranti yam̄ sam̄ vājāsaḥ śravasyavah.*

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 ।  
ध्रतारुं मानुषीणां विशामुग्नि स्वध्वरम ॥ ३ ॥

3. *Uta sma yam̄ śiśum̄ yathā navam̄ janistāraṇī.*  
*Dhartāram̄ mānuṣīṇām̄ viśāmagnum̄ 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.

उत स्म दुगृभीयस पुत्रा न ह्वायाणाम ।  
पुरु या दग्धासि वना ग्र पशुन यवस ॥ ४ ॥

4. *Uta sma durgrbhīyase putro na hvāryāñām.  
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.

अथ स्म यस्याचयः सम्यक्संयन्ति धूमिनः । यदीमहं त्रिता  
दिव्युप धातर्व धर्मति शिशीत ध्मातरी यथा ॥ ५ ॥

5. *Ādha sma yasyārcayah samyaksamyanti dhūminah. Yadīmaha trito divyupa dhmāteva dhamati  
śisīte dhmātarī 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.

तवाहमग्न ऊतिभिर्मित्रस्य च पशस्तिभिः ।  
द्वषायुता न दुरिता तुयाम मत्यानाम ॥ ६ ॥

6. *Tavāhamagna ūtibhirmitrasya ca praśastibhiḥ.  
Dveṣoyuto na duritā 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 ना॑ अग्ने॒ अ॒भी॒ नरा॑ र॒यिं॒ स॒हस्रा॑ आ॒ भरा॑। स॒ प॒युत्स॒  
प॒षेपायद्व॒वद्वाजस्य॒ स॒तया॑ उ॒तधि॑ पृ॒त्सु॑ ना॑ वृ॒थ ॥७॥

7. *Tam no agne abhi naro rayim sahasva a bhara.  
Sa ksepayat sa posayad bhuvadvajasya sataya  
utaidhi prtsu no vrdhe.*

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*

अग्ने॑ आजिष्ठमा॒ भरा॑ द्युम्नम्॒स्मभ्यमधिगा॑ ।  
प॒ना॑ राया॑ परीणसा॑ रत्सि॒ वाजाया॑ पन्थाम्॑ ॥१॥

1. *Agna ojishthamā bhara dyumnamasabhyamadhrigo. Pra no rāyā parīṇasā ratsi vājāya pan-thām*

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 अग्ने॒ अद्भुतं॒ कत्वा॑ द॒स्य॒ म॒हना॑ ।  
त्वं अ॒सुयं॒मारुहत्का॑णा॒ मि॒त्रा॑ न॒ य॒ज्ञियः॑ ॥२॥

2. *Tvam no agne adbhuuta kratvā dakṣasya mañhanā.  
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 अग्ने॒ एषां॑ गयं॒ पुष्टिं॑ च॒ वधय।  
य स्ताम॒भिः॑ पा॒ सूरया॑ नरा॑ मघान्यान्॒शः॥३॥

3. *Tvam no agna eṣāṁ gayaṁ puṣṭiṁ ca vārdhaya.  
Ye stomebhīḥ pra sūrayo naro maghānyānaśuh.*

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.

य अग्ने॒ चन्द्र॒ तु॒ गिरः॑ शुम्भन्त्यश्वराधसः।॑ शुष्मेभिः॑ शुष्मिणा॑  
नरा॑ दि॒वश्चिद्यषां॑ बृहत्सुकीतिबाधति॒ त्मना॥४॥

4. *Ye agne candra te girah śumbhantyaśvarādhasaḥ.  
Śuṣmebhīḥ śuṣmīṇo naro divaścidyeṣāṁ brhatsu-  
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.

तव॒ त्य॑ अग्ने॒ अचया॑ भाजन्ता॑ यन्ति॑ धृष्णुया॑।  
परिञ्माना॑ न विद्युतः॑ स्वाना॑ रथा॑ न वाज्ज्युः॥५॥

5. *Tava tye agne arcayo bhrājanto yanti dhṛṣṇuyā.  
Parijmano na vidyutah svāno ratho na vājayuh.*

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 ना॑ अग्न ऊतय॑ सुबाध॑सश्च रातय॑ । अ॒स्माका॑सश्च सूरया॑  
विश्वा॑ आशा॑स्तरीष्वणि॑ ॥ ६ ॥

6. *Nū no agna ūtaye sabādhasaśca rātaye.  
Asmākāsaśca sūrayo viśvā āśāstariṣani.*

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 ना॑ अग्न अङ्गिरः स्तुतः स्तवा॑न् आ भर । हातविभ्वा॑सहं  
रुयिं स्ता॑तृभ्यः स्तवस च न उतधि॑ पृत्सु ना॑ वृथ ॥ ७ ॥

7. *Tvam̄ no agne aṅgirah̄ stutah̄ stavānā ā bhara.  
Hotarvibhvāsaḥam̄ rayim̄ stotrbhyah̄ stavase ca  
na utaidhi pr̄tsu 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 गृष्मा अजनिष्ट जागृविरुद्धिः सुद ऋः सुविताय नव्यस ।  
घृतपतीका बृहता दिविस्पृशा द्युमद्वि भाति भरतभ्यः  
शुचिः ॥ १ ॥

1. *Janasya gopā ajaniṣṭa jāgrviragnih sudakṣah suvitāya navyase. Ghṛtapratīko bṛhatā divisprśā dyumadvi bhāti bharatebhyaḥ śucih.*

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 क्रतुं पथम् पुराहितम् ग्निं नरस्त्रिषधस्थ समीधिर ।  
इन्द्रण द्रवः सुरथं स ब्रह्मिषि सीद्रुता हाता यजथाय  
सुक्रुतुः ॥ २ ॥

2. *Yajñasya ketum prathamam purohitamagnim narastriṣad hasthe 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 ।  
घृतन् त्वावधय अग्न आहुत धूमस्त कुतुरभवद्विवि श्रितः ॥ ३ ॥

3. *Asam̄mṛṣṭo jāyase mātroph śucirmandrah kavirudatiṣṭho vivasvataḥ. Gṛtena tvāvardhayannagna āhuta dhūmaste keturabhavad-divi śritah.*

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 ghrta and then your light and fragrance as the flag of your majesty rises to the regions of the sun.

अग्निना' यज्ञमुप वतु साधुया ग्रिं नरा वि भरन्त गृहगृह ।  
अग्निदूता अभवद्व्यवाहना ग्रिं वृणाना वृणत कवि-  
कृतुम ॥ ४ ॥

4. *Agnirno yajñamupa vetu sādhuyā 'gnim naro vi bharante grhegrhe. 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.)

तुभ्यदमग्न मधुमत्तमं वचस्तुभ्यं मनीषा द्रुयमस्तु शं हृद ।  
त्वां गिरः सिन्धुमिवावनीमहीरा पृणन्ति शवसा वृथयन्ति  
च ॥५ ॥

5. *Tubhyedamagne madhumattamam vacastu-bhyam maniṣā iyamastu śam hrde. Tvām girah sindu-mivāvanīrmahīrā prṇanti 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.

त्वामग्न अङ्गिरसा गुहा हितमन्वविन्दज्जिश्रियाणं वनवन ।  
स जायस मथ्यमानः सहा महत्त्वामाहुः सहसस्पुत्र-  
मङ्गिरः ॥ ६ ॥

6. *Tvāmagine aṅgiraso guhā hitam-anvavindañ-chiśriyāṇam vanevane. Sa jāyase mathyamānāḥ saho mahat tvāmāhuh sahasasputram-aṅgirah.*

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*

पाग्रयै ब्रह्मत यज्ञियाय ऋतस्य वृष्णु असुराय मन्म ।  
घृतं न यज्ञ आस्य इ सुपूतं गिरं भर वृषभाय पतीचीम ॥ १ ॥

1. *Prāgnaye br̥hate yajñiyāya ṛtasya vṛṣṇe asurāya manma. Ghṛtam na yajña āsyे supūtam giram bhare vṛṣabhāya pratīcīm.*

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 चिकित्व ऋतमिच्चिकिद्ध्यृतस्य धारा अनु तृन्धि  
पूवीः । नाहं यातुं सहसा न द्वयने ऋतं सपाम्यरुषस्य  
वृष्णः ॥ २ ॥

2. *R̥tam cikitva ṛtamiccikiddhyṛtasya dhārā anu tr̥ndhi pūrvīḥ. Nāham yātum sahasā na dvayena rtam sapāmyaruṣasya vṛṣṇah.*

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.

कथा ना अग्ने ऋतयै तृतन् भुवा नवदा उचरथस्य नव्यः ।  
वदा म द्व ऋतुपा ऋतुनां नाहं पतिं सनितुरस्य रायः ॥ ३ ॥

3. *Kayā no agna ṛtayannṛtena bhuvo navedā ucathasya navyah. Vedā me deva ṛtupā ṛtūnām-nāham patim 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.

क त अग्ने रिपव बन्धनासः क पायवः सनिषन्त द्युमन्तः ।  
क धासिमग्रु अनृतस्य पान्ति क आसता वचसः सन्ति  
गापाः ॥ ४ ॥

4. *Ke te agne ripave bandhanāsaḥ ke pāyavah  
saniṣanta dyumantah. Ke dhāsimagine anṛtasya  
pānti ka āsato vacasah 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?

स खायस्त् विषुणा अग्रे पुते शिवासः सन्ता अश्विवा  
अभूवन। अधूषत स्वयम् त वचाभित्रहजूयते वृजिनानि  
बुवन्तः ॥ ५ ॥

5. *Sakhāyaste viṣuṇā agna ete śivāsaḥ santo aśivā  
abhvāvan. Adhūṣata svayamete vacobhir-ṛjūyate  
vr̥jināni bruvantah.*

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.

यस्त अग्ने नमसा यज्ञमीटृक्रहतं स पात्यरुषस्य वृष्णः ।  
तस्य रथः पृथुरा साधुरत्तु पुस्स्त्राणस्य नहुषस्य शष्ठः ॥ ६ ॥

6. *Yaste agne namasā yajñamīṭta rtam sa pātyaruṣa-  
syā vṛṣṇaḥ. Tasya kṣayah pr̥thurā sādhuretu  
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*

अचन्तस्त्वा हवामहे चन्तुः समिधीमहि।  
अग्ने अचन्त ऊतये ॥ १ ॥

1. *Arcantastvā havāmahe'rcantah 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.

अग्नेः स्तामं मनामहे सिध्रमद्य दिविस्पृशः।  
द्रवस्य दविणस्यवः ॥ २ ॥

2. *Agneh stomam manāmahe sidhramadya divispr-śah. devasya dravinaṣyavḥ.*

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.

अग्निर्जुषत ना गिरा हाता या मानुषब्बा।  
स य दाव्यं जनम ॥ ३ ॥

3. *Agnirjuṣata no giro hotā yo mānuṣeṣvā.*  
*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.

**त्वमग्ने सुपथा असि जुष्टा हाता वरण्यः ।  
त्वया यज्ञं वि तन्वत ॥ ४ ॥**

4. *Tvamagne saprathā asi juṣṭo hotā vareṇyah.  
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.

**त्वामग्ने वाज्सातात्मं विपा वधन्ति सुष्टुतम् ।  
स ना रास्व सुवीयम् ॥ ५ ॥**

5. *Tvāmagne vājasātamām 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.

**अग्ने नुमिरुराँइव द्रवाँस्त्वं परिभूरसि ।  
आ राधेश्चित्रमृञ्जस ॥ ६ ॥**

6. *Agne nemirarān iva devāñstvam paribhūrasi.  
Ā rādhaś-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 स्तामनं बाधय समिधाना अमत्यम ।

हृव्या द्रवषु ना दधत ॥ १ ॥

1. *Agnim stomena bodhaya samidhāno amartyam. 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.

तमध्वरस्वीकृत द्रवं मता अमत्यम । यजिष्ठं मानुषं जन ॥ २ ॥

2. *Tamadhvareśvīlate devam̄ martā amartyam. Yajiṣṭham̄ mānuṣe jane.*

That resplendent 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 शश्वन्त इकृत स्तुचा द्रवं घृतश्चुता । अग्निं हृव्याय  
वा हृव ॥ ३ ॥

3. *Tam̄ hi śāsvanta īlate srucā devam̄ ghrtaścutā.  
Agnim̄ havyāya volhave.*

Agni, that divine resplendent 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 अराचत् घन्दस्यूज्यातिषा तमः ।  
अविन्दुद गा अपः स्वः ॥ ४ ॥**

4. *Agnirjāto arocata ghanan dasyūñjyotiṣā tamah.  
Avindadgā apah svah.*

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 धृतपृष्ठं सपयत ।  
वतु म शृणवुद्धवम ॥ ५ ॥**

5. *Agnimīlenyam kavim gṛtāprṣṭham saparyata.  
Vetu me śṛṇavaddhavam.*

Serve, develop, honour and worship Agni, adorable, poetic visionary of omniscience, shining bright on ghrta and rooted in fertility. May Agni hear and accept my invocation and prayer and come to bless my yajnic business of life.

**अग्निं धृतनं वावृधुः स्तामभिविश्वचर्षणिम ।  
स्वाधीभिवच्चस्युभिः ॥ ६ ॥**

6. *Agnim gṛtena vāvṛdhuḥ stomebhīr-viśvacar-  
ṣṇim. Svādhībhīr-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 वृधसं कवयु वद्यायु गिरं भर यशसं पूर्व्याय । घृतप्रसन्ना  
असुरः सुशक्ता राया धृता धरुणा वस्त्वा अग्निः ॥ १ ॥

1. *Pra vedhase kavaye vedyāya giram bhare yaśase pūrvyāya. Ghṛtaprasatto asurah suševo rāyo dhartā dharuṇo vasvo agnih.*

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.

ऋतनं ऋतं धरुणं धारयन्त यज्ञस्य शाक परम व्यामन ।  
दिवा धर्मन्धरुणं सुदुषा नृज्जातरजातां अभि य नन् तुः ॥ २ ॥

2. *Rtena rtam dharuṇam dharayanta yajñasya śāke parame vyoman. Devo dharman dharuṇe saduṣo nṛñjātairajātān abhi ye nanakṣuh.*

Those who know and realise the unborn eternals 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.

अंहायुवस्तन्वन्वत् वि वया महदुष्टरं पूर्व्याय । स संवता  
नवजातस्तुत्यात्सिंहं न कुद्धमभितः परि ष्ठुः ॥ ३ ॥

3. *Añhoyuvas-tanvas-tanvate vi vayo mahad-duṣṭaram pūrvyāya. Sa samvato navajāta-s-tuturyāt siñham na kruddham-abhitah pari ṣṭhuh.*

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.

मातव् यद्दरस पपथना जनंजनं धायसु च तस च ।  
वयावया जरसु यद्धधनः परि तमना विषुरूपा जिगासि ॥ ४ ॥

4. *Māteva yadbharase paprathāno janamjanam dhāyase cakṣase ca. Vayovayo jarase yaddadhānah 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.

वाजा नु त शवसस्पात्वन्तमुरुं दाघं ध्रुणं दव रायः ।  
पुदं न तायुगुहा दधाना मुहा राय चितय ात्रिमस्पः ॥ ५ ॥

5. *Vājo nu te śavasas-pātvantam-urum dogham dharunām deva rāyah. Padam 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 चां द्रवायाग्नये ।  
यं मित्रं न पशस्तिभिर्मतास दधिर पुरः ॥ १ ॥

1. *Bṛhadvayo hi bhānave'rcā devāyāgnaye. Yam mitram na praśastibhirmartāso dadhire purah.*

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 द्युभिजनानां हाता द स्य बाह्वाः ।  
वि हव्यम् ग्निरानुषग्भगा न वारमृणवति ॥ २ ॥

2. *Sa hi dyubhir janānām hotā dakṣasya bāhvoh.  
Vi havyam-agnirānuṣag-bhago na vāramṛṇvati.*

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 स्ताम् मुघानः सुख्य वृद्धशाचिषः ।  
विश्वा यस्मिन्तुविष्वणि समय शुष्ममादधुः ॥ ३ ॥

3. *Asya stome maghonaḥ sakhye vṛddhaśociṣah.  
Viśvā yasmin tuviṣvaṇi samarye śuṣmamādadhuh.*

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.

अधा ह्यग्न एषां सुवीयस्य मुंहना ।  
तमिद्युह्नं न रादसी परि श्रवा बभूवतुः ॥ ४ ॥

4. *Adhā hyagna eṣāṁ suvīryasya mañhanā.  
Tamidyahvāṁ na rodasī pari śravo babhūvatuh.*

Agni, lord resplendent 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 नु एहि वायमग्न गृणान आ भर । य वृयं य च सूरयः  
स्वस्ति धामह सचातधि पृत्सु ना वृथ ॥ ५ ॥

5. *Nū na ehi vāryamagne gṛṇāna ā bhara. Ye vayam  
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 यज्ञदैव मत्यं इत्था तव्यांसमूतये।  
अग्निं कृत स्वध्वर पूरुरीक्षीतावसे ॥ १ ॥

1. *Ā yajñairdeva martya itthā tavyāṁsamūtaye.  
Agnim kṛte svadhvare pūruriṣṭāvase.*

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.

अस्य हि स्वयशस्तर आसा विधमन्मन्यसे।  
तं नाकं चित्रशोचिषं मन्दं परा मनीषया ॥ २ ॥

2. *Asya hi svayaśastara āsā vidharman manyase.  
Tam nākam citraśocisam mandram 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 रत्सा बृहच्छाचन्त्यचयः ॥ ३ ॥

3. Asya vāsā u arcīṣā ya āyukta tujā girā.  
Devo na yasya retasā bṛhacchocantyarcayah.

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 विचर्तसा दुस्मस्य वसु रथ आ ।  
अधा विश्वासु हव्या ग्रिवि तु प शस्यत ॥ 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' नपादभिष्टय  
पाहि शग्धि स्वस्तय उतधि पृत्सु ना वृथ ॥ ५ ॥

5. Nū na iddhi vāryamāsā sacanta sūrayah. Ūrjo  
napādabhiṣṭaye pāhi śagdhi svastaya utaidhi  
pr̄tsu 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 पुरुप्रिया विशः स्तवतातिथिः ।  
विश्वानि या अमत्या हृष्ट्वा मतंषु रण्यति ॥ १ ॥

1. *Prātaragnih purupriyo viśah stavetātithih. Viśvāni yo amartyo havyā martesu ranyati.*

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 मृक्तवाहसु स्वस्य द स्य मंहना ।  
इन्दुं स धत्त आनुषक्स्ताता चित्त अमत्य ॥ २ ॥

2. *Dvitāya mrktavāhase svasya dakṣasya māṁhanā. Indum 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 मधानाम् ।  
अरिष्टा यषां रथा व्यश्वदावु गीयते ॥ ३ ॥

3. *Tam vo dirghāyuśociṣām girā huve maghonāṁ.  
Ariṣṭo yeṣāṁ ratho vyāśvadāvannīyate.*

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 दीर्घितिरास् तुकथा पान्ति य ।  
स्तीर्ण ब्रह्मः स्वर्णर् श्रवांसि दधिर् परि ॥ ४ ॥

4. *Citrā vā yeṣu dīdhitirāsannukthā pānti ye.  
Stūrṇāṁ 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 दुदुरश्वानां सुधस्तुति । द्युमद्गु महि श्रवा  
बृहत्कृथि मधानां नृवद्मृत नृणाम् ॥ ५ ॥

5. *Ye me pañcāśatam daduraśānāṁ sadhastuti.  
Dyumadagne mahi śravo bṛhatkṛdhi magho-nāṁ  
nr̥vadamṛta nr̥ṇām.*

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 जायन्तु प वृक्वं विश्चिकत् ।  
उपस्थ मातुवि चैष ॥ १ ॥

1. *Abhyavasthāḥ pra jāyante pra vavrervavriściketa.  
Upasthe māturvi caste.*

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 नृमणं पान्ति ।  
आ दृ हां पुरं विविशुः ॥ २ ॥

2. *Juhure vi citayanto'niṁśaṁ nr̄mṇaṁ pānti.  
Ā dr̄lhaṁ puraṁ viviśuḥ.*

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 द्युमद्धधन्त कृष्टयः ।  
निष्कर्गीवा बृहदुक्थ एना मध्वा न वाज्युः ॥ ३ ॥

3. Ā śvaitreyasya jantavo dyumadvardhanta  
krṣṭayah. Niṣkgarīvo 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.

पियं दुर्गथं न काम्यमजामि जाम्याः सचाः ।  
घृमा न वाजजठरा दब्धः शश्वता दभः ॥ ४ ॥

4. Priyam dugdham na kāmyam-ajāmi jāmyoh sacā.  
Gharmo na vājajatharo'dabdhah śāsvato dabhah.

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.

कीळं ग रश्मे आ भुवः सं भस्मना वायुना वविदानः । ता  
अस्य सन्धृष्टजा न तिग्मा: सुसंशिता वृ यो व णस्थाः ॥ ५ ॥

5. Krīlanno raśma ā bhuvah sam bhasmanā vāyunā  
vevidānah. Tā asya sandhṛṣajo na tigmāḥ  
susamśitā vakṣyo vakṣanesthāḥ.

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*

यमंग्र वाजसातम् त्वं चिन्मन्यस् रूयिम् ।  
तं ना गीभिः श्रवाय्यं दवत्रा पनया युज्म ॥ १ ॥

1. *Yamagne vājasātama tvam̄ cinmanyase rayim.  
Tām̄ no gīrbhiḥ śravāyyam̄ 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 अग्ने नरयन्ति त वृद्धा उगस्य शक्सः ।  
अप द्वषा अप ह्वरा न्यवतस्य सश्चिर ॥ २ ॥

2. *Ye agne nerayanti te vrddhā ugrasya śavasah.  
Apa dveṣo apa hvaro'nyavrataṣya 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.

हातारं त्वा वृणीमह ग्रुद स्यु साधनम् ।  
यज्ञषु पूर्व्यं गिरा पर्यस्वन्ता हवामह ॥ ३ ॥

3. *Hotāram tvā vṛṇīmahe'gne dakṣasya sādha-nam.  
Yajñeṣu pūrvyam̄ 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 ष्याम सधमाद॑ वीरः स्याम सधमादः ॥ ४ ॥

4. *Itthā yathā ta ūtaye sahasāvan divedive. Rāya  
rtāya sukrato gobhih syāma sadhamādo viraih  
syāma sadhamādah.*

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*

मनुष्वत्वा नि धीमहि मनुष्वत्समिधीमहि ।  
अग्ने मनुष्वदंगिरा दुवान्दवयत यज ॥ १ ॥

1. *Manuṣvattvā ni dhīmahi manusvat-samidhī-mahi.  
Agne manusvadaṅgiro 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 मानुष जन गृ सुपीत इध्यस ।  
स्तुचस्त्वा यन्त्यानुषक्सुजात् सपिरासुत ॥ २ ॥

2. *Tvam hi mānuṣe jane'gne suprīta 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 सुजाषसा द्रुवासा दूतमक्त ।  
सुप्रयन्तस्त्वा कव यज्ञषु द्रुवमीळत ॥ 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.

द्रुवं वा दवयज्यया ग्रिमीळीत् मत्यः । समिद्धः शुक्र  
दीदिह्यूतस्य यानिमासदः सुसस्य यानिमासदः ॥ ४ ॥

4. *Devām vo devayajjayā'gnimīlīta martyah.  
Samiddhaḥ śukra dīdihyrtasya yonimāsadah  
sasasya yonimāsadah.*

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 अत्रिवदचा पावकशाचिष ।  
या अध्वरष्वीड्या हातो मन्दतमा विशि ॥ १ ॥

22. *Praviśvasāmannatrividarcā pāvakasociṣe.*  
*Yo adhvareṣvīḍyo hotā mandratamo viṣi.*

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 जातवेदसं दधाता दुवमृत्विजम ।  
प यज्ञ एत्वानुषगद्या दुवव्यचस्तमः ॥ २ ॥

2. *Nyagnim jātavedasam dadhātā devamṛtvijam.*  
*Pra yajña etvānuṣagadyā devavyacastamah.*

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 दुवं मतोस ऊतय।  
वरण्यस्य त वस इयानास' अमन्महि॥ ३ ॥**

3. *Cikitvinmanasam tvā devam martāsa ūtaye.  
Varenyasya 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.

**अग्ने चिकिद्ध्यस्य न इदं वचः सहस्य। तं त्वा सुशिप  
दम्पत् स्तामवधून्त्यत्रया गीभिः शुभ्न्त्यत्रयः॥ ४ ॥**

4. *Agne cikiddhyasya na idam vacah 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*

**अग्ने सहन्तुमा भर द्युम्नस्य पासहा रुयिम।  
विश्वा यश्चष्टिरभ्याऽसा वाजेषु सासहत॥ १ ॥**

1. *Agne sahantamā 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.

तमग्नं पृतनाषहं रयिं सहस्रं आ भर ।  
त्वं हि सत्या अद्भुता दाता वाजस्य गमतः ॥ २ ॥

2. *Tamagne pr̄tanāṣaham rayim 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 सुजाषसा जनासा वृक्तबृहिषः ।  
हातारं सद्मासु प्रियं व्यन्ति वाया पुरु ॥ ३ ॥

3. *Viśve hi tvā sajoṣaso janāso vṛktabarhiṣah.  
Hotāram sadmasu priyam vyanti vāryā 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 हि षां विश्वचर्षणिरभिमाति सहा द्रुध । अग्ने प्रेषु त्यज्वा  
रुवतः शुक दीदिहि द्युमत्पावक दीदिहि ॥ ४ ॥

4. *Sa hi ṣmā viśvacarṣaṇirabhimāti saho dadhe.  
Agna 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

*Agni Devata, Bandhu, Subandhu, Shratabandhu,  
Viprabandhu Gopayana or Laupayana Rshis*

अग्ने त्वं ना अन्तम् उत त्राता शिवा भवा वरुथ्यः ॥ १ ॥

1. *Agne tvam no antama uta tratā 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.

वसुरग्निवसुश्रवा अच्छा न द्युमत्तमं रयिं दाः ॥ २ ॥

2. *Vasuragnir-vasuśravā acchā nakṣi dyumattamā rayim 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 ना बाधि श्रुधी हवमुरुष्या णा अघायतः समस्मात् ॥ ३ ॥

3. *Sa no bodhi śrudhī havamuruṣyā no aghāyatāḥ 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 dīdivah sumnāya nūnamīmahe sakhibhyah.*

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 द्रुवं गासि स ना वसुः ।  
रासत्पुत्र ऋषूणामृतावा पर्षति द्विषः ॥ १ ॥

1. *Acchā vo agnimavase devam gāsi sa no vasuh.  
Rāsat putra ṛṣunāmṛtāvā parṣati dviṣah.*

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 सृत्या यं पूव' चिद्वासश्चिद्यमीधिर ।  
हातारं मन्दजिह्वमित्सुदीतिभिविभावसुम ॥ २ ॥

2. *Sa hi satyo yam pūrve cid devāsaścid yamīdhire.  
Hotāram mandrajihvamit 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 श्रष्टया च सुमत्या ।  
अग्ने राया दिदीहि नः सुवृक्तिभिररण्य ॥ ३ ॥

3. *Sa no dhītī variṣṭhayā śreṣṭhayā ca sumatyā. Agne rāyao didīhi nah suvrktibhir-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.

अग्निद्वष्टु राजत्यग्निमत्प्राविशन ।  
अग्निना हव्यवाहना प्रिं धीभिः संपयत ॥ ४ ॥

4. *Agnirdevesu rājatyagnir-marteṣvāvīsan.  
Agnirno havyavāhano'gnim dhībhīh 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.

**अग्निस्तुविश्रवस्तमं तुविब्रह्माणमुत्तमम् ।  
अतूर्तं श्रावयत्पतिं पुत्रं ददाति दाशुषे ॥ ५ ॥**

5. *Agnis-tuviśravastamam tuvibrāhmāṇamuttamam.  
Atūrtam śrāvayatpatim putram 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.

**अग्निददाति सत्पतिं सासाहु या युधा नृभिः ।  
अग्निरत्यं रघुष्यदुं जतारुमपराजितम् ॥ ६ ॥**

6. *Agnirdadāti satpatim sāsāha yo yudhā nrubhiḥ.  
Agniratyam raghusyadām jetāramaparājitat.*

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.

**यद्वाहिष्ठं तदुग्रयं बृहदचं विभावसा ।  
महिषीवं त्वदुग्धिस्त्वद्वाजा उदीरत ॥ ७ ॥**

7. *Yad vāhiṣṭham 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 द्युमन्ता॑ अचया॒ गाववाच्यत् बृहत् ।  
उता तंतन्युत्यथा॑ स्वाना॒ अत् त्मना॑ दिवः ॥ ८ ॥

8. *Tava dyumanto arcayo grāvevocaye br̄hat.  
Uto te tanyaturyathā svāno arta tmanā divah.*

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.

एवाँ॑ अग्निं॒ वसुयवः॑ सहस्रानं॒ वर्वन्दिम् ।  
स ना॒ विश्वा॒ अति॒ द्विषः॑ पष्ठ॑ गावव॑ सुकतुः॑ ॥ ९ ॥

9. *Evāñ agnīm vasūyavah sahasānam vavandima.  
Sa no viśvā ati dviṣah parṣannāveva sukratuh.*

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*

अग्ने॑ पावक रोचिषा॑ मन्दया॑ दव जिह्वया॑ ।  
आ दुवान्व॑ य॑ 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 धृतस्नवीमहु चित्रभाना स्वदूर्शम् ।  
द्रवाँ आ वीतय वह॥ २ ॥

2. *Tam tvā gṛtasnavīmahe citrabhāno svardrśam.  
Devān 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 ।  
अग्नं बृहन्तमध्वर॥ ३ ॥

3. *Vītihotram tvā kave dyumantam samidhīmahi.  
Agne bṛhantam-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.

अग्नं विश्वभिरा गहि द्रवभिर्हव्यदातय ।  
हातारं त्वा वृणीमह॥ ४ ॥

4. *Agne viśvebhīrā gahi devebhir-havyadātaye.  
Hotāram 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 सुन्वत् आग्ने सुवीर्यं वह।  
द्वरा सत्सि ब्रह्मिः ॥ 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 सहस्रजिदग्ने धर्माणि पुष्यसि ।  
द्वानां दूत उक्थ्यः ॥ ६ ॥

6. *Samidhānah sahasrajidagne dharmāṇi puṣyasi.  
Devānam 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 जातवेदसं हात्रवाहुं यविष्ठ्यम ।  
दधाता द्ववृत्तिवर्जम ॥ ७ ॥

7. *Nyagnim jātavedasam hotravāham yaviṣṭhyam.  
Dadhātā devam-ṛtvijam.*

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 यूज्ञ एत्वानुषगद्या द्रवव्यचस्तमः ।  
स्तृणीत ब्रहिरासदै ॥ ८ ॥

8. *Pra yajña etvānuṣagadyā devavyacastamah.  
Srñīta 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 मुरुता अश्विना मित्रः सीदन्तु वरुणः ।  
द्रवासुः सवया विशा ॥ ९ ॥

9. *Edam maruto aśvinā mitrah sīdantu varuṇah.  
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*

अनस्वन्ता सत्यतिमामह म गावा चतिष्ठा असुरा मधानः ।  
त्रवृष्णा अग्न दुशभिः सहस्रवश्वानर् त्र्यरुणश्चिकत ॥ १ ॥

1. *Anasvantā satpatirmāmahe me gāvā cetiṣho  
asuro maghonah. Traivṛṣṇo agne daśabhiḥ  
sahasrair-vaiśvānara tryaruṇaściketa.*

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 मैश्वाना च विश्वतिं च गानं हरीं च युक्ता सुधुरा ददाति ।  
वश्वानर् सुष्टुता वावृथाना गृयच्छ ऋरुणाय शम् ॥ २ ॥

2. *Yo me śatā ca viṁśatim ca gonām harī ca yuktā  
sudhurā dadāti. Vaiśvānara sushtuto vāvṛ-  
dhāno'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 ते अग्ने सुमतिं चक्राना नविष्ठाय नवमं त्रसदस्युः । या  
म् गिरस्तुविजातस्य पूर्वीयुक्तनाभि ऋरुणा गृणाति ॥ ३ ॥

3. *Evā te agne sumatiṁ cakrāno naviṣṭhāya navamam  
trasadasyuh. Yo me girastuvijātasya pūrvīryukte-  
nābhi tryaruṇo gṛṇāti.*

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 म इति प्रवाचत्यश्वमधाय सूरये।  
ददृचा सनिं युत ददन्मधामृतायुत ॥ ४ ॥

4. *Yo ma iti pravocatyaśvamedhāya 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.

यस्य मा परुषाः शतमुद्धर्षयन्त्यु णः।  
अश्वमधस्य दानाः सामाइव त्र्याशिरः ॥ ५ ॥

5. *Yasya mā paruṣāḥ śatamuddharsayantu-kṣaṇah.  
Aśvamedhasya dānāḥ somā iva tryāśirah.*

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.

इन्द्रोग्नी शतदाव्यश्वमध सुवीर्यम् ।  
त्रं धारयतं बृहद्विवि सूर्यमिवाजरम् ॥ ६ ॥

6. *Indagnī śatadāvnyaśvamedhe suvīryam.  
Kṣatram dhārayatam bṛhad 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 शाचिरश्तपत्यडङ्गुषसमुविया वि भाति ।  
एति पाचीं विश्ववारा नमाभिद्वाँ इळाना हुविषा  
घृताचीं ॥ १ ॥

1. *Samiddho agnirdivi śociraśret pratyāñnuśasamurviyā vi bhāti. Eti prācī viśvavārā namobhirdevānī lānā haviṣā ghṛtācī.*

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.

**सुमिध्यमाना अमृतस्य राजसि हुविष्कृण्वन्तं सचस  
स्वस्तये । विश्वं स धत्तु दविणं यमिन्वस्यातिथ्यमग्नि च  
धत्तु इत्पुरः ॥ २ ॥**

2. *Samidhyamāno amṛtasya rājasi haviṣkṛṇvantam  
sacase svastaye. Viśvam sa dhatte dravīṇam  
yaminvasyātithyamagne ni ca dhatta it puraḥ.*

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 suppliant *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.

**अग्ने शार्धे महत साभगाये तवे द्युम्नान्युत्तमानि सन्तु । सं  
जास्पत्यं सुयममा कृणुष्व शत्रूयतामभि तिष्ठा महांसि ॥ ३ ॥**

3. *Agne śardha mahate saubhagāya tava dyumnā-  
nyuttamāni santu. Sam jāspatyam suyamamā  
krṇuṣva śatruyatāmabhi 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 पमहुसा ग्रे वन्दे तवे श्रियम् ।  
वृषभा द्युम्नवाँ अस्मि समध्वरच्छिध्यस ॥ ४ ॥**

4. *Samiddhasya pramahaso'gne vande tava śriyam.  
Vṛṣabho dyumnavāñ asi samadhvares-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 अग्न आहुत दुवान्यौं स्वध्वर ।  
त्वं हि हृव्यवाळसि ॥ ५ ॥

5. *Samiddho agna āhuta devān yakṣi svadhvara.  
Tvam hi havyavālasi.*

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 ग्रिं पयुत्यध्वर ।  
वृणीध्वं हृव्यवाहनम ॥ 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*

ऋ॒युमा मनुषा द्रुवतीता॑ त्री रा॒च्ना॑ दि॒व्या॑ धारयन्त् । अच॑न्ति॑  
त्वा॑ म॒रुतः॑ पू॒तद॑ ा॒स्त्वम॒षा॑म॒षिरि॒न्दा॒सि॑ धीरः॑ ॥ १ ॥

1. *Tryaryamā manuṣo devatātā trī rocanā divyā dhārayanta. Arcanti tvā marutah pūtadakṣas-tvameśām-ṛṣir-indrāsi dhīrah.*

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.

नु॑ यदी॑ म॒रुता॑ मन्दसा॑नमा॒च्चि॑न्दं॑ पपि॒वांसं॑ सु॒तस्य ।  
आ॒दत्तु॑ वज॒म॒भि॑ यदहि॑ ह॒पा॑ यु॒हीर॒सृज॒त्सत्॒वा॑ उ॑ ॥ २ ॥

2. *Anu yadīm maruto mandasānamārcannindram papivāṁsam sutasya. Ādatta vajramabhi yadahim hannapo yahvīrasrajat 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.

**उत ब्रह्माणा मरुता म अस्यन्दः सामस्य सुषुतस्य पयाः ।  
तद्विहृव्यं मनुषं गा अविन्दुदहु अहिंपपिवाँ इन्दो अस्य ॥ ३ ॥**

3. *Uta brahmāṇo maruto me asyendrah 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.

**आदादसी वितरं वि ष्कभायत्संविव्यानश्चिद्द्वियसं मृगं  
कः । जिगतिमिन्दा अपजगुराणः पति श्वसन्तमव दानवं  
हन् ॥ ४ ॥**

4. *Ād rodasi vitaram vi ṣkabhāyat samvivyānaścid  
bhiyase mrgam kah. Jigartim-indro apajargurā-  
ṇah 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.)

अध॑ कत्वा मघवन्तुभ्यं द्रवा अनु विश्व अददुः सामपयम् ।  
यत्सूर्यस्य हुरितः पतन्तीः पुरः सूतीरुपरा एतश्च कः ॥ ५ ॥

5. *Adha kratvā maghavan tubhyam devā anu viśve adaduḥ somapeyam. Yat sūryasya haritah patantīḥ puraḥ satīruparā etaśe kah.*

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 भागान्त्साकं वज्ञण मघवा विवृश्चत ।  
अचन्तीन्दं मरुतः सुधस्थु त्रष्टुभन् वचसा बाधत् द्याम ॥ ६ ॥

6. *Nava yadasya navatim ca bhogāntsākam vajrena maghavā vivṛścat. Arcantīndram marutah sadhasthe traṣṭubhena vacasā bādhata dyām.*

When Indra with thunder and lightning destroys ninetynine 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 अपचत्तूयम्‌गिरस्य कत्वा महिषा त्री शतानि ।  
त्री साकमिन्दा मनुषः सरांसि सुतं पिबद वृत्रहत्याय  
सामृम ॥ ७ ॥

7. *Sakhā sakhye apacat tūyamagnirasya kratvā mahiṣā trī śatāni. Trī sākamindro manusah sarāṃsi 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 यच्छुता महिषाणमघा मास्त्री सरांसि मधवा सम्यापाः ।  
कारं न विश्वं अहन्त द्रवा भरमिन्दाय यदहिं जघान ॥ ८ ॥

8. *Trī yacchatā mahiṣāṇāmagho māstrī sarāṃsi 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.

उशना यत्सहस्रेऽरथातं गृहमिन्द जूजुवानभिरश्वः ।  
वन्वाना अत्र सरथं यथाथ कुत्सन द्रवरवनाह शुष्ठाम ॥ ९ ॥

9. *Uśanā yat sahasyairayātām gṛhamindra jūjuvānebhiraśvaiḥ. Vanvāno atra sarathāṁ 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.

पा॑न्यच्यु॒कम॒वृहः सू॒र्यस्य कु॒त्साया॑न्यद्वरिवा॒ यात॑व कः ।  
अ॒नासा॒ दस्यौ॒रमृणा॒ व॒धन् नि॒ दु॒याण आ॒वृण्ड॒मृथ-  
वाचः ॥ १० ॥

10. *Prānyaccakramavṛhah sūryasya kustāyānyad varivo yātave'kah. Anāso dasyūñramṛṇo vadhenā ni duryona āvṛṇān mṛdhravācaḥ.*

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.

स्तामा॒सस्त्वा॒ गारिंवीतरवधु॒ रस्त्वया॒ वदथिनाय॒ पिपुम । आ॒  
त्वामृजिश्वा॒ सुख्याय॑ चक्र॒ पचन्पृक्तीरपि॒बः साम-  
मस्य ॥ ११ ॥

11. *Stomāsastvā gaurivīteravardhannarandhayo vaidathināya piprum. Ā tvāmrjiśvā sakhyāya cakre pacan paktīrapibah 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.

नवग्वासः सुतसामास इन्द्रं दशग्वासा अभ्यचन्त्यकः । गव्यं  
चिदूवमपि धानवन्तं तं चि रः शशमाना अप वन ॥ १२ ॥

12. *Navagvāsaḥ sutasomāsa indram daśagvāso abhyarcantyarkaiḥ. Gvyam cidūrvamapidhānavantam te cinnarah śāśamānā 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 त परि चराणि विद्वान्वीया मघवन्या चकथ । या  
चा नु नव्या कृणवः शविष्ट पदु ता ते विदथेषु ब्रवाम ॥ १३ ॥

13. *Katho nu te pari carāṇi vidvān vīryā maghavan yā cakartha. Yā co nu navyā kṛṇavah 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 इन्दु भूयपरीता जुनुषा वीयण । या  
चि तु वंजिन्कृणवा॑ दधृष्वा॒ । त' व्रुता तविष्या अस्ति  
तस्याः ॥ १४ ॥

14. *Etā viśvā cakrvān̄ 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.

इन्दु ब्रह्म क्रियमाणा जुषस्व या त शविष्ठ नव्या अकर्म ।  
वस्त्रेव भद्रा सुकृता वसुयू रथं न धीरः स्वपा अत-  
म ॥ १५ ॥

15. *Indra brahma kriyamāṇā juṣasva yā te śaviṣṭha  
navyā akarma. Vastreva bhadrā sukṛtā vasūyū  
ratham na dhīrah 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*

क्वा॑स्य वीरः का अपश्युदिन्दं सुखरथमीयमानुं हरिभ्याम ।  
या राया वज्री सुतसाममि॒च्छन्तदाका॒ गन्ता॒ पुरुहूत  
ऊती ॥ १ ॥

1. *Kva sya vīrah ko apaśyadindram sukharatha-mīyamānam haribhyām. Yo rāyā vajrī sutaso-mamicchan 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?

अवाचच अ॒पदमस्य सुस्वरुग्ं निधातुरन्वायमि॒च्छन ।  
अपृच्छमन्याँ उत त मे आहुरिन्दुं नरो बुबुधाना अशम ॥ २ ॥

2. *Avācacakṣam padamasya sasvarugram nidhā-turanvāyamicchan. Apr̄cchamanyān̄ uta te ma-āhurindram naro 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 वृयं सुत या ते कृतानीन्द बवाम् यानि ना जुजाषः ।  
वददविद्वाज्ञ्ञवच्च विद्वान्वहत् चं मधवा सवसनः ॥ ३ ॥

3. *Pra nu vayam sute yā te kṛtānīdra bravāma yāni no jujoṣah. Vedadavidvāñchṛṇavacca vidvān vahate'yaṁ maghavā sarvasenah.*

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 भूयस्तिष्ठत ।  
अश्मानं चिच्छवसा दिव्युता वि विदा गवामूवमुस्त्रिया-  
णाम ॥ ४ ॥

4. *Sthiram manascakrṣe jāta indra veṣideko yudhaye bhūyasaścit. Aśmānam cicchavasā didyuto vi vido gavāmūrvamusriyāñām.*

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 परम आजनिष्ठाः परावति श्रुत्यं नाम बिभत ।  
अतैश्चिदिन्दोदभयन्त दुवा विश्वा अपा अजयद्वास-  
पत्नीः ॥ ५ ॥

5. *Paro yat tvam parama ājanisṭhāḥ parāvati śrutyam nāma bibhrat. Ataścidindrādabha-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.

तुभ्यदत् मरुतः सुशवा अचन्त्यकं सुन्वन्त्यन्धः । अहि-  
माहानमप आशयोनं प मायाभिमायिनं स दिन्दः ॥ ६ ॥

6. *Tubhyedete marutah suśevā arcantyarkam sunvantlyandhah. Ahimohānamapa āśayānām pra māyābhirmāyinām sakṣadindrah.*

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 षु मृधा जनुषा दानमिन्व हुन्गवा मधवन्त्संचकानः ।  
अत्रा दासस्य नमुचः शिरा यदवतया मनव गातु-  
मिच्छन ॥ ७ ॥

7. *Vi ṣu mṛdho januṣā dānaminvannahan gavā maghavantsamīcakānah. 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 आदिदिन्दु शिरो दासस्य नमुचम-  
थायन । अश्मानं चित्स्वर्यं वतमानं प चक्रियव् रादसी  
मुरुद्ध्यः ॥ ८ ॥

8. *Yujam hi māmakṛthā ādidindra śiro dāsasya  
namucermathāyan. Aśmānām cit svaryam  
vartamānām pra cakriyeva rodasī marudbhayah.*

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 चक किं मा कर ब्रला अस्य  
सनाः । अन्तह्याख्यदुभ अस्य धन् अथाप पद्युधय दस्यु-  
मिन्दः ॥ ९ ॥

9. *Striyo hi dāsa āyudhāni cakre kim mā karanna-  
balā asya senāḥ. Antarhyakhyadubhe asya dhene  
athopa praid yudhaye sasyumindrah.*

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 नवन्तह्य वृत्सवियुता यदासन । सं ता  
इन्दा असृजदस्य शक्यदीं सामासः सुषुता अमन्दन ॥ १० ॥

10. *Samatra gāvo'bhito'navanteheha vatsairvityutā yadāsan. Sam tā indro asrjadasya śākairyadīm somāsah 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 बुभुधूता अमन्दु रारवीद वृषभः सादनषु ।  
पुरन्द्रः पपिवाँ इन्दा॑ अस्य पुनगवामददादुस्त्रिया-  
णाम ॥ ११ ॥

11. *Yadīm somā babhrudhūtā amandannaroravīd vrṣabhaḥ sādaneṣu. Purandaraḥ papivān indro asya punargavāmadadādusriyāñām.*

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.

**भद्रमिदं रुशमा अग्ने अकृन्गवां चत्वारि ददतः सहस्रा ।  
ऋणं च यस्य पर्यता मधानि पत्यंगभीष्म नृतमस्य  
नृणाम् ॥ १२ ॥**

12. *Bhadramidam ruśamā agne akran-gavāṁ catvāri  
dadataḥ sahasrā. Ṣṇaṁcayasya prayatā maghā-  
nipratyagrabhīṣma nṛtamasya nṛṇām.*

Agni, resplendent 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.

**सुपश्सुं माव सृजन्त्यस्तं गवां सहस्रं रुशमासा अग्ने । तीवा  
इन्द्रममन्दुः सुतासा क्ताव्युष्टा परितकम्यायाः ॥ १३ ॥**

13. *Supeśasamā māva sṛjantyastam gavāṁ sahasrai  
ruśamāso agne. Tīvrā indram-amanduh sutāso  
'ktorvyuṣṭau paritakmyāyāh.*

Agni, resplendent 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 ऋणं च य राजनि रुशमानाम् ।  
अत्या न वाजी रघुरज्यमाना बभुश्चत्वाय सनत्सहस्रा ॥ १४ ॥**

14. *Aucchat sā rātrī paritakmyā yāñ ṣṇaṁcaye 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 पश्वः पत्यगभीष्म रुशमेष्वग्ने । घर्माश्चित्-  
त्सः पश्वज् य आसीदयस्मयस्तम्बादाम् विपाः ॥ १५ ॥

15. *Catuh sahasram gavyasya paśvah pratyagrabhīṣma ruśameṣvagne. Gharmāścit taptah pravrje ya āśīdayasmayastamvādāma 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 पश्वतं कृणाति यमध्यस्थान्मघवा वाजयन्तम् ।  
यूथव पश्वा व्युनाति गपा अरिष्टा याति पथमः सिषा-  
सन ॥ १ ॥

1. *Indro rathāya pravatam kṛnoti yamadhyasthā-nmaghavā vājayantam. Yūtheva paśvo vyunoti gopā arisṭo 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 द्रव हरिवा मा वि वन्: पिशङ्गरात् अभि नः सचस्व ।  
नहि त्वदिन्दु वस्या अन्यदस्त्यमनाँश्चिजनिवतश्च-  
कथ ॥ २ ॥

2. Ā pra drva harivo mā vi venah piśaṅgarāte abhi  
nah sacasva. Nahi tvadindra vasyo anyadastyam-  
menāñscijjanivataścakartha.

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 sahah sahasa ājaniṣṭa dediṣṭa indra  
indriyāṇi viśvā. Prācodayat sudughā vavre anta-  
rvī jyotiṣā samvavṛtvat tamo'vah.

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.

अनवस्तु रथमश्वाय त न्त्वष्टा वजं पुरुहूत द्युमन्तम् ।  
ब्रह्माण इन्दं महयन्ता अकरवधय हह्य हन्तवा उ ॥ ४ ॥

4. *Anavaste rathamaśvāya takṣān tvastā vajram  
puruhūta dyumantam. Brahmāṇa indram  
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.

वृष्ण यत्त वृषणा अकमचानिन्द गावाणा अदितिः  
सजाषाः । अनश्वासा य पवया रथा इन्दिषिता अभ्यवतन्त  
दस्यून ॥ ५ ॥

5. *Vṛṣṇe yat te vṛṣṇo arkamarcānindra grāvāṇo  
aditiḥ sajoṣāḥ. Anaśvāso ye pavayo'rathā indre-  
sitā 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 तु पूर्वाणि करणानि वाचं प नूतना मघवन्या चकथ ।  
शक्तीवा यद्विभरा रादसी उभ जयपा मनव दानुचित्राः ॥ ६ ॥

6. *Pra te pūrvāṇi karaṇāni vocam pra nūtanā maghavan yā cakartha. Śathīvo yad vibharā rodasī ubhe jayannapo 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 ग्न गजा अत्रामिमीथाः ।  
शुष्णस्य चित्परि माया अगृभ्णाः पपित्वं य ाप  
दस्यूरसधः ॥ ७ ॥

7. *Tadinnu te karaṇāṁ dasma viprā'him yad ghnaannojo atrāmimithāḥ. Śuṣṇasya cit pari māyā agrbhñāḥ prapitvām yannapa dasyūñrasedhāḥ.*

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.

त्वम्‌पा यदैव तुवशा॒या रमयः सुदुधाः पा॒र इन्द॑ ।  
उग्रमया॒तमवहा॒ हु॒ कुत्सं॒ सं हु॒ यद्वामु॒शनारन्त॑ दुवाः ॥ ८ ॥

8. *Tvamapo yadave turvaśayā'ramayah sudughāḥ pāra indra. Ugramayātamavaho ha kutsam̄ sam̄ 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.

इन्द॑कुत्सा॒ वहमाना॒ रथ॑ना॒ वा॒मत्या॒ अपि॒ कण॒॑ वहन्तु॒ ।  
निः॒ षी॒मद्भ्या॒ धमथा॒ निः॒ षधस्थान्मधाना॒ हु॒दा॒ वरथस्त-  
मांसि॒ ॥ ९ ॥

9. *Indrākutsā vahamānā rathenā''vāmatyā api karne vahantu. Nih śīmadbhyo dhamatho nih sadhasthānmaghono hrdo 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.

वातस्य युक्तान्तस्युजश्चिदश्वान्कविश्चदृषा अजग ावस्युः । विश्वं तु अत्र मुरुतः सखाय इन्द्र ब्रह्मणि तविषीमवधन ॥ १० ॥

10. *Vātasya yuktānt-suyujaścid-aśvān kaviścid-eśo ajagann-avasyuh. Viśve te atra marutah 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.

सूरश्चिदथं परितकम्यायां पूर्वं करुदुपरं जूजुवांसम ।  
भरच्चकमतशः सं रिणाति पुरा दधत्सनिष्यति कतुं नः ॥ ११ ॥

11. *Sūraścid ratham paritakmyāyām pūrvam kara-duparam jūjuvāṁsam. Bharaccakrametaśah sam riṇāti puro dadhat saniṣyati kratum nah.*

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.

आयं जना अभिच + जगामन्दुः सखायं सुतसाममिच्छन ।  
वदुन्नावाव वदिंभियात् यस्य जीरमध्वयवश्चरन्ति ॥ १२ ॥

12. Āyām janā abhicakṣe jagāmendraḥ sakhāyām  
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 चाकनन्त चाकनन्तं नूत मर्ता अमृत मा त अंहु आरन ।  
वावन्धि यज्यौरुत तषु ध्याजा जनषु यषु त स्याम ॥ १३ ॥

13. Ye cākananta cākananta nū te martā amṛta mo te  
amha āran. Vāvandhi yajyūnruta 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*

अद्दुरुत्सुमसृजा वि खानि त्वमण्वान्बद्धधानौ अरम्णाः ।  
महान्तमिन्द पवत्तं वि यद्वः सृजा वि धारा अव दानवं  
हन ॥ १ ॥

1. *Ādardarutsam-asṛjo vi khāni tvamarṇavān bad-badhānāñ aramṇāḥ. Mahāntamindra parvataṁ vi yad vah sṛjo vi dhārā ava dānavāṁ 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 त्रह्नुभिबद्धधानां अरंहूऽधः पवत्तस्य वजिन । अहिं  
चिदुग्र पयुतं शयानं जघन्वाँ इन्द्र तविषीमधत्थाः ॥ २ ॥

2. *Tvamutsāñ ṛtubhirbadbadhānāñ aramha ūdhah parvatasya vajrin. Ahim cidugra prayutam̄ śayānam jaghanvāñ indra taviṣīm-adhatthāh.*

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.

त्वस्य चिन्महता निमृगस्य वधजघान् तविषीभिरिन्दः ।  
य एक इदपतिमन्यमान् आदस्मादुन्या अञ्जनिष्टतव्यान ॥ ३ ॥

3. *Tyasya cinmahato nirmṛgasya vadharjaghāna taviṣībhīr-indrah. 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 चिदषां स्वधया मदन्तं मिहा नपातं सुवृधं तमागाम ।  
वृषपभमा दानवस्य भाम् वज्रेण वृजी नि जघान्  
शुष्णम ॥ ४ ॥

4. *Tyam cideśām svadhayā madantam miho napātam suvṛdham tamogām. Vṛṣaprabharmā dānavasya bhāmām 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. *Tyam cidasya kratubhir-niṣattam-amarmaṇo vidadidasya marma. Yadīm sukṣatra prabhṛtā madasya yuyutsantam 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 चिदित्था केत्पयं शयानमसूय तमसि वावृधानम् ।  
तं चिन्मन्दाना वृषभः सुतस्याच्चरिन्दा अपगूया जघान ॥ ६ ॥

6. *Tyam ciditthā katpayam śayānam-asūrye tamasi vāvṛdhānam. Tam 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.

उद्यदिन्दा महत दानवाय वधयमिष्ट सहृ अपतीतम् ।  
यदीं वजस्य पभृता दुदाभ विश्वस्य जन्तारध्मं चकार ॥ ७ ॥

7. *Ud yadindro mahate dānavāya vadhyaryamiṣṭa saho aprititam. 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 चिदण्डं मधुपं शयानमसिन्वं वृवं मह्याददुगः ।  
अपादमत्रं महता वृधन् नि दुयाण आवृणडमृधवाचम ॥ ८ ॥

8. *Tyam cidarnam madhupam śayānam-asinvam vavram mahyādadugrah. Apādamatram mahatā vadhenā ni duryona āvṛṇaṁ 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 अस्यु शुष्मं तविषीं वरात् एका धनो भरत् अपतीतः ।  
इम चिदस्यु जयसा नु द्रवी इन्द्रस्याजसा भियसा जिहात ॥ ९ ॥

9. *Ko asya śuṣmāṁ taviṣīṁ varāta eko dhanā bharate apratītah. 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 द्रवी स्वधीतिजिहीत इन्द्राय गातुरुशतीव यम ।  
सं यदाजा युवत् विश्वमाभिरनु स्वधावै तिया नमन्त ॥ १० ॥

10. *Nyasmai devī svadhitirjihīta indrāya gāturuśatīva yeme. Sam yadojo yuvate viśvamābhiranu svadhāvne kṣitayo 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 युशसुं जनेषु ।  
तं म जगृभ आशासा नविष्टं दाषा वस्ताहवमानास  
इन्द्रम् ॥ ११ ॥

11. *Ekaṁ nu tvā saptatim pāñcajanyam jātam śr̄nomi  
yaśasam Janeṣu. Tam me jagrbhra āśaso navi-  
ṣṭham 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 युतयन्तं मधा विप्रभ्या ददतं शृणामि ।  
किं त ब्रह्माणो गृहत् सखाया य त्वाया निदधुः काम-  
मिन्द ॥ १२ ॥

12. *Evā hi tvāmṛtuthā yātayantam maghā viprebhyo  
dadatam śr̄nomi. kim te brahamāno Grhate  
sakhāyo ye tvāyā nidadhuh 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*

महि मृह तुवस दीध्य नृनिन्दायत्था तुवस अतव्यान ।  
या अस्म सुमतिं वाजसाता स्तुता जने समर्याश्चिकत ॥ १ ॥

1. *Mahi mahe tavase dīdhye nṛnindrāyetthā tavase atavyān. Yo asmai sumatim vājasātāu 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 नै इन्द धियसाना अकहरीणां वृष्ण्याक्त्रमश्रः ।  
या इत्था मघव त्वं जाषं व ग अभि पायः सर्वजनान ॥ २ ॥

2. *Sa tvam na indra dhiyasāno arkairhariṇām vṛṣan yoktramaśreh. 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 तै इन्द्राभ्यै स्मद्दृष्ट्वा युक्तासा अब्रह्मता यदसन ।  
तिष्ठ रथमधि तं वज्रहस्ता रुश्मिं दंव यमसु स्वश्वः ॥ ३ ॥

3. *Na te ta indrābhya madṛṣvā'yuktāso abrahmatā yadasan. Tiṣṭhā rathamadhi tam vajrahastā'' raśmim deva yamase svaśvah.*

Indra, mighty lord, resplendent 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.

पुरु यत्ते इन्दू सन्त्युक्था गवं चकथावरासु युध्यन । तत् ।  
सूर्यो य चिदाकसि स्व वृषा सुमत्सु दासस्य नामं चित ॥ ४ ॥

4. *Purū yat ta indra santyukthā gave cakar thorvaraśu 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.

वृयं त त इन्दू य च नरः शाधा' जज्ञाना याताशच रथाः ।  
आस्माङ्गजगम्यादहिशुष्म सत्वा भगा न हव्यः पभृथषु  
चारुः ॥ ५ ॥

5. *Vayam te ta indra ye ca narah śardho jajñānā yātāśca rathāḥ. Āsmāñ-jagamyād-ahiśuṣma satvā bhago na havyah 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.

पृष्ठ अर्यमिन्दु त्वं ह्याजा नृमणानि च नृतमाना अमतः । स  
न् एनीं वसवाना रथिं दाः पायः स्तुष तुविमुघस्य  
दानंम ॥ ६ ॥

6. *Paprksenyamindra tve hyojo nr̄mñāni ca nr̄ta-māno amartah. Sa na enīm vasavāno rayim dāḥ prāryah 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 इन्द्रातिभिरव पाहि गृणतः शूर कारून । उत त्वचं  
ददता वाजसाता पिपीहि मध्वः सुषुतस्य चाराः ॥ ७ ॥

7. *Evā na indrotibhirava pāhi gr̄natah śūra kārūn.  
Uta tvacam dadato vājasātau piprīhi madhvah  
suṣutasya cāroh.*

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 त्वं मा पारुकुत्स्यस्य सूरस्त्रसदस्याहि रुणिना ररोणाः ।  
वहन्तु मा दश श्यतासा अस्य गरीतस्य करुभिनु  
संश्च ॥ ८ ॥

8. *Uta tye mā paurukutsyasya sūrestrasadasyor-hiranino rarānāḥ. Vahantu mā daśa śyetāśo 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).

उत त्य मा मारुताश्वस्य शाणः कत्वामधासा विदथस्य  
राता । सुहस्त्रा म् च्यवताना ददौन आनूकम्या वपुष्  
नाचते ॥ ९ ॥

9. *Uta tye mā mārutāśvasya śonāḥ kratvāmaghāso vidathasya rātāu. Sahasrā me cyavatāno dadāna ānūkamaryo vapusē 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.

उत त्य मा ध्वन्यस्य जुष्टा ल मण्यस्य सुरुचा यतानाः ।  
महा रायः संवरणस्य ऋषवजं न गावः पर्यता अपि  
ग्मन ॥ १० ॥

10. *Uta tye mā dhvanyasya juṣṭā lakṣmanyasya suruco yatānāḥ. Mahnā rāyah samvaraṇasya ṛṣe-rvrajam na gāvah 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 स्ववृत्यनु स्वधामिता द्रुस्मीयत ।  
सुनातन् पचत् ब्रह्मवाहस पुरुष्टुताय पत्तरं दधातन ॥ १ ॥

1. *Ajātaśatrumajarā svarvatyanu svadhāmitā dasmamīyate. Sunotana pacata brahmavāhase puruṣṭutāya prataram dadhātana.*

The lady of light and joy, grace unbound, unaging power, divine Shakti, as the human offering too, in yajna, follows the lord omnificent, 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 जठरमपिप्रता मन्दत मधवा मधवा अन्धसः ।  
यदीं मृगाय हन्तव महावधः सहस्रभृष्टिमुशना वधं  
यमत ॥ २ ॥

2. *Āyah somena jatharamapiprata' mandata maghavā madhvo andhasah. Yadīm mrgāya hantave mahāvadhaḥ sahasrabhr̥ṣtimuśanā vadham 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 घृंस उत वा य ऊर्धनि सामं सुनाति भवति द्युमाँ  
अहै। अपाप शक्रस्ततुनुष्टिमूहति तनूशुभं मधवा यः  
कवासुखः ॥ ३ ॥

3. *Yo asmai ghrāṁsa uta vā ya ūdhani somam̄ sunoti  
bhavati dyumān̄ aha. Apāpa śakras-tatanuṣṭim-  
ūhati tanuśubhram̄ maghavā yah 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.

यस्यावधीत्पितरं यस्य मातरं यस्य शका भातरं नात इषत ।  
वतीद्वस्य पर्यता यतंकरा न किल्बिषादीषत् वस्व  
आकरः ॥ ४ ॥

4. *Yasyāvadhit pitaram̄ yasya mātaram̄ yasya śakro  
bhrātaram̄ nāta īṣate. Veti dvasya prayatā yataṁ-  
karo na kilviṣādīṣate vasva ākarah.*

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 पञ्चभिदुशभिवष्ट्यारभं नासुन्वता सचतु पुष्टता चन ।  
जिनाति वदमुया हन्ति वा धुनिरा दवयुं भजति गामति  
वज ॥ ५ ॥

5. *Na pañcabhir-daśabhir-vaṣṭyārabham nāsun-vatā 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 ठणः समृता चकमासुजा सुन्वता विषुणः सुन्वता  
वृथः । इन्द्रा विश्वस्य दमिता विभीषणा यथावशं नयति  
दासुमायः ॥ ६ ॥

6. *Vitvakṣṇah samṛtau cakramāsajo'sunvato  
viṣuṇah sunvato vṛdhah. Indro viśvasya damitā  
vibhiṣaṇo yathavaśam nayati dāsamāryah.*

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 पूणरजति भाजनं मुष वि दाशुष्ट भजति सूनरं वसु ।  
दुग चुन धियत् विश्व आ पुरु जना या अस्य तविषीम-  
चुकुधत ॥ ७ ॥

7. *Samīm paner-ajati bhojanam muṣe vi dāsuṣe 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 यज्जना सुधना विश्वशधसा ववदिन्दा मघवा गाषु शुभिषु ।  
युजं ह्यान्यमकृत पवपन्युदीं गव्यं सृजत् सत्वभिधुनिः ॥ ८ ॥

8. *Sam yajjanau sudhanau viśvaśardhasāvavedindro maghavā goṣu śubhriṣu. Yujān hyanyamakṛta pravepa nyudīm gavyam srjate 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 शत्रिमग्न उपमां कृतुमयः । तस्मा  
आपः संयतः पीपयन्त तस्मि- त्रममवत्त्वमस्तु ॥ ९ ॥**

9. *Sahasrasāmāgnivesim grṇīṣe śatrimagna upamāṁ ketumaryah. Tasmā āpah samyataḥ pīpayanta tasmin kṣatram-amavat tvesamastu.*

Agni, resplendent 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*

**यस्त् साधिष्ठा वैसु इन्द् कर्तुष्टमा भर ।  
अस्मभ्यं चषणीसहं सस्त्रिं वाजेषु दुष्टरम् ॥ १ ॥**

1. *Yaste sādhiṣṭho'vasa indra kratuṣṭamā bhara. Asmabhyam carṣaṇīsaham sasniṁ vājeṣu duṣṭarn.*

Indra, lord resplendent, 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.

यदिन्द त चतस्रा यच्छूर सन्ति तिस्रः ।  
यद्वा पञ्चं तीनामवस्तत सुनु आ भर ॥ २ ॥

2. *Yadindra te catasro yacchūra santi tisrah.  
Yad vā pañca kṣitīnāmavastat su na ā bhara.*

Indra, resplendent 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 वरण्यं वृषन्तमस्य हूमह।  
वृषजूतिहि जज्ञिष आभूभिर्न्द तुवणिः ॥ ३ ॥

3. *Ā te'vo varenyam vṛṣantamasya hūmahe.  
Vṛṣajūtirhi jajñiṣa ābhūbhirindra turvaniḥ.*

Indra, resplendent 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.

वृषा ह्यसि राधेस जज्ञिष वृष्णि तु शब्दः।  
स्व त्रिं त धृषन्मनः सत्राहमिन्दु पांस्यम् ॥ ४ ॥

4. *Vṛṣā hyasi rādhase jajñiṣe vrṣni te śavah. Svaks-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 मत्यमभिरयन्तमदिवः ।  
सवरथा शतकता नि याहि शवसस्पत ॥ ५ ॥

5. *Tvām tamindra martyam-amitrayantam-adrivah.  
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 ।  
उग्म पूर्वीषु पूर्व्य हवन्त वाजसातय ॥ ६ ॥

6. *Tvāmid vṛtrahantama janāso vṛktabarhiṣah.  
Ugram pūrvīṣu 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 ।  
स्यावानं धनधन वाजयन्तमवा रथेम ॥ ७ ॥

7. *Asmākamindra duṣṭaram puroyāvānamājiṣu. 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 रथेमवा पुरन्ध्या । वर्यं शविष्ठ वार्यं  
दिवि श्रवा दधीमहि दिवि स्तामं मनामह ॥ ८ ॥

8. *Asmākamindrehi no rathamavā purandhyā. Vayam śaviṣṭha vāryam divi śravo dadhīmahi divi stomam manāmahe.*

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 चिकत्तद्वातुं दामना रथीणाम ।  
धन्वचरा न वंसगस्तृष्णाणशचकमानः पिबतु दुग्धमंशुम ॥ १ ॥

1. *Sa ā gamadindro yo vasūnām ciketad dātum  
dāmano rayīñām. Dhanvacaro na vaṁsagastṛ-  
ṣāṇaś-cakamānah pibatu dugdham-aṁśum.*

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 तु हनूं हरिवः शूरु शिपु रुहृत्सामा न पवतस्य पृष्ठ ।  
अनुत्वा राज्ञ वर्ता न हिन्वन्गीभिमदम पुरुहूत विश्व ॥ २ ॥

2. *Ā te hanū harivah śūra śipre ruhat somo na  
parvatasya prṣṭhe. 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 म अमतुरिद्दिवः ।  
रथादधि त्वा जरिता सदावृथ कुवि तु स्ताषन्मघवन्पुरु-  
वसुः ॥ ३ ॥

3. *Cakram na vṛttam puruhuta veprate mano bhiyā  
me amateridadrivah. Rathādadhi tvā jaritā  
sadāvṛdha kuvinnu stōsanmaghavan purū-vasuh.*

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 गावव जरिता ते इन्द्रयति वाचं बृहदोशुषाणः । प सूव्यन्  
मधवन्यस्मि गायः प दैत्याणिद्विरामा वि वनः ॥ ४ ॥

4. *Eṣa grāveva jaritā ta indreyarti vācam bṛhad-  
āśusāṇah. Pra savyena maghavan yamsi rāyah  
pra dakṣinidd-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 वहसु हरिभ्याम ।  
स ना वृषा वृषरथः सुशिपु वृषकता वृषा वजिन्भर-  
धा: ॥ ५ ॥

5. *Vṛṣā tvā vṛṣaṇam vardhatu dyaurvṛṣā vṛṣabhyām  
vahase haribhyām. Sa no vṛṣā vṛṣarathah 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 वाजिना॑ वाजिनी॒वान्त्रिभिः शृतः सचमाना॒वदिष्ट ।  
यून् समस्मि॑तया॒ नमन्तां श्रुतरथाय मरुता॒ दुवाया ॥ ६ ॥

6. *Yo rohitau vājinau vājinīvān tribhiḥ śataiḥ  
sacamānāvadiṣṭa. Yune samasmai kṣitayo  
namantāṁ śrutarathāya maruto duvoyā.*

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 भानुना॑ यतत् सूर्यस्या॒ जुह्वाना॒ घृतपृष्ठः॒ स्वञ्चाः॑ ।  
तस्मा॒ अमृधा॒ उषसा॒ व्युच्छान्य॒ इन्द्रोय॒ सुनवामत्याह॑ ॥ १ ॥

1. *Sam bhānunā yataste sūryasyā' juhvāno ghṛtapr-  
ṣṭhah svāñcāh. Tasmā amṛidhrā uṣaso vyucchān  
ya indrāya sunavāmetyāha.*

The flame of Agni, heat and light, invoked and kindled on the base of ghrta, 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 सुतसोमा जरात ।  
गावाणा यस्येषिरं वदुन्त्ययदध्वयुहविषाव सिन्धुम ॥ २ ॥

2. *Samiddhāgnir-vanavat stīrṇabarhir-yuktagrāvā sutasomo jarāte. Grāvāṇo yasyeṣirām 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 ईं वहात् महिषीमिषिराम । आस्य  
श्रवस्यादथ आ च घाषात्पुरु सुहस्रा परि वतयात ॥ ३ ॥

3. *Vadhūr-iyam patim-icchanyeti ya īm vahāte mahiṣīm-iṣirām. Āsyā 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 व्यथत् यस्मि न्दस्तीवं सामं पिबति गास-  
खायम । आ सत्वनरज्जति हन्ति वृत्रं तति फृतीः सुभगा  
नाम पुष्यन ॥ ४ ॥

4. *Na sa rājā vyathate yasminn-indras-tīvram  
somam pibati gosakhāyam. Ā satvanair-ajati  
hanti vṛtrām kṣetī 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.

पुष्यात तम अभि याग भवात्युभ वृता संयुती सं जयाति ।  
पि॒यः सू॒र्यः पि॒या अ॒ग्ना भ॑वाति य इन्द॑राय सु॒तसा॑मा॒  
दद॑शत ॥ ५ ॥

5. *Pusyāt kṣeme abhi yoge bhavātyubhe vṛtau  
samyaṭi sam jayāti. Priyah sūrye priyo agnā bha-  
vāti ya indrāya sutasomo 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*

उराष्ट इन्द् राधसा विभ्वी रातिः शतकता ।  
अधा ना विश्वचषण द्युम्ना सु त्र मंहय ॥ १ ॥

1. *Uroṣṭa indra rādhaso vibhvī rātiḥ śatakrato. Adhā no viśvacarṣaṇe dyumnā suksatra 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.

यदीमिन्द् श्रवाच्युमिषं शविष्ठ दधिष ।  
पपथ दीघश्रुत्तमं हिरण्यवण दुष्टरम् ॥ २ ॥

2. *Yadīmindra śravāyyam-iṣam śaviṣṭha dadhiṣe. Paprathe dīrghaśruttamam hiranyavarṇa 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 तं अदिवा मुहना कत्सापः ।  
उभा द्रवावभिष्टय द्रिवश्च ग्मश्च राजथः ॥ ३ ॥

3. *Śuṣmāso ye te adrivo mehanā ketasāpah.  
Ubhā devāvabhiṣṭaye divaśca gmaśca rājathah.*  
O ruler of the clouds and mountains, dispenser

of generous and adamantine 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.

उता ना अस्य कस्य चिह्नं स्य तव वृत्रहन् ।  
अस्मभ्यं नृमणमा भरा स्मभ्यं नृमणस्यस ॥ ४ ॥

4. *Uto no asya kasya cid dakṣasya tava vrtrahan.  
Asmabhyāṁ nr̥mṇamā bharā' smabhyāṁ nr̥maṇasyase.*

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.

नू त आभिरभिष्ठिभिस्तव शर्मच्छतकता ।  
इन्दु स्याम् सुग्रापाः शूर् स्याम् सुग्रापाः ॥ ५ ॥

5. *Nū ta abhir-abhiṣṭibhis-tava śarmañchatakrato.  
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*

यदिन्द्रं चित्रं महना स्ति त्वादात्मदिवः ।  
राधुस्त त' विद्वस उभयाहस्त्या भर ॥ १ ॥

1. *Yadindra citra mehanā'sti tvādātamadriyah.  
Rādhastanno vidadvasa ubhayāhastyā bhara.*

Indra, O lord of light and power, mysterious and sublime, resplendent 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.

यन्मन्यसु वरेण्यमिन्द्रं द्युं तदाभर ।  
विद्याम् तस्य त वयमकूपारस्य दावने ॥ २ ॥

2. *Yanmanyase vareṇyam-indra dyukṣam 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.

यत्तं दित्सु प्राध्यं मना अस्ति श्रुतं बृहत ।  
तनं द्वृ हा चिददिव आ वाजं दर्षि सातये ॥ ३ ॥

3. *Yat te ditsu prarādhyam mano asti śrutam bṛhat.  
Tena drlhā 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.

मंहिषं वा मधानं राजानं चषणीनाम ।  
इन्द्रमुप पशस्तय पूर्वीभिजुजुषे गिरः ॥ ४ ॥

4. *Maṇhiṣṭham vo maghonāṁ rājānaṁ 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 उक्थमिन्दाय शंस्यम । तस्मा उ  
ब्रह्मवाहसु गिरो वधन्त्यत्रया गिरः शुभन्त्यत्रयः ॥ ५ ॥

5. *Asmā it kāvyam vaca uktham-indrāya śamsyam.  
Tasmā u brahmavāhase giro vardhantyatrayo  
girah śumbhantyatrayah.*

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 याह्यादिभिः सुतं सामं सामपत पिब ।

वृष्टिन्दु वृषभिवृत्रहन्तम ॥ १ ॥

1. *Ā yāhyadribhiḥ sutam̄ somam̄ 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.

वृषा गावा वृषा मदा वृषा सामा॑ अयं सुतःः ।

वृष्टिन्दु वृषभिवृत्रहन्तम ॥ २ ॥

2. *Vṛṣā grāvā vṛṣā mado vṛṣā somo ayam̄ 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.

वृषा त्वा वृषणं हुव वजिज्जित्राभिरुतिभिः ।

वृष्टिन्दु वृषभिवृत्रहन्तम ॥ ३ ॥

3. *Vṛṣā tvā vṛṣanām̄ huve vajriñ-citrābhīr-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 वृजी वृषभस्तुराषाटछुष्मी राजा वृत्रहा सामपावा ।  
युक्त्वा हरिभ्यामुप यासदवाङ्माध्यन्दिन् सवैन मत्स-  
दिन्दः ॥ ४ ॥

4. *Rjīṣī vajrī vṛṣabhas-turāṣāṭ-chuṣmī rājā vṛtrahā somapāvā. Yuktvā haribhyāmupa yāsadavāṅ mādhyamidine savane matsadindrah.*

Dynamic guardian of the path of rectitude to the last, wielder of thunder, generously brave, breaker of tempestuous missiles instantly, terribly forceful, resplendent 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 सूर्य स्वभानुस्तमसाविध्यदासुरः ।  
अ त्रविद्यथा मुग्धा भुवनान्यदीधयुः ॥ ५ ॥

5. *Yat tvā sūrya svarbhānus-tamasāvidhyad-āsurah.  
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.

स्वभानुरध्य यदिन्द्र माया अवा द्विवा वतमाना अवाहन ।  
गृ हंसूर्यं तमसापवतन तुरीयेण ब्रह्मणाविन्दुदत्रिः ॥ ६ ॥

6. *Svarbhānoradha yadindra māyā avo divo vartamānā avāhan. Gūlham sūryam tamasāpavra-tena turīyena 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 दुर्गाधा भियसा नि गारीत ।  
त्वं मित्रा असि सुत्यराधास्ता महावतं वरुणश्च राजा ॥ ७ ॥

7. *Mā māmimam tava santamatra irasyā drugdho bhiyasā ni gārīt. Tvaṁ mitro asi satyarādhāstau mehāvataṁ varunaśca 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.

गाव्या॑ ब्रह्मा॒ युयुजानः॑ संप॒यन्कीरिणा॒ दुवा॒ अ॒मसाप॒शि॑ न ।  
अत्रि॑ः सूर्य॑स्य॒ दिवि॒ च॒ तुराधात्स्वभानारप॑ माया॒ अघु-  
त्त ॥८॥

8. *Grāvño brahmā yuyujānah saparyan kīriṇā devān  
namasopasīkṣan. Atriḥ sūryasya divi caksurā-  
dhāt 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 suppliant disciple, removes the clouds, dispels the veil of darkness and illusion, and restores the light of the heavenly sun into the spirit.

यं व सूर्य॑ स्वभानुस्तम॒साविध्यदासुरः॑ ।  
अत्र॒यस्तमन्वविन्द॒ त्यान्य॑ अशक्नुवन् ॥९॥

9. *Yam vai sūryam svarbhānus-tamāsavidhyadā-  
surah. Atryas-tamanvavindan nahyanye aśa-  
knuvan.*

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 मित्रावरुणावृत्यन्दिवा वा मृहः पाथि॑वस्य वा॒  
द । ऋृतस्य वा॒ सदसि॑ त्रासीथां ना यज्ञायृत वा॒ पशुषा न  
वाजौन ॥ १ ॥

1. *Ko nu vāṁ mitrāvaruṇāvṛatāyan divo vā mahāḥ pārthivasya vā de. R̄tasya vā sadasi trāśīthāṁ 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 ना॒ मि॑त्रा॒ वरुणा॒ अयु॑मायुरिन्द॑ ऋभु॑ गा॒ मृ॒ता॑ जु॒षन्त॑ ।  
नमा॑भिवा॒ य दधते॑ सुवृ॒क्ति॑ स्तामं॑ रु॒द्राय॑ मी॑ हुष॑  
सु॒जाषाः॑ ॥ २ ॥

2. *Te no mitro varuṇo aryamāyurindra ṛbhukṣā maruto juṣanta. Namobhirvā ye dadhate suvrktim̄ stomām̄ rudrāya mīlhuṣe sajōṣāḥ.*

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 यष्ठश्विना हुवध्य वातस्य पत्मनश्यस्य पुष्टा । उत  
वा दिवा असुराय मन्म पान्धांसीव यज्यव भरध्वम ॥ ३ ॥

3. *Ā vāṁ yeṣṭhāśvinā huvadhyai vātasya patman  
rathyasya puṣṭau. Uta vā divo asurāya manma  
prāndhāṁśīva 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 सु णा॑ दि॒व्यः कण्वहाता त्रि॒ता दि॒वः सु॒जाषा॑ वाता॑  
अ॒ग्निः । पू॒षा भगः पभृथ वि॒श्वभा॑जा आ॒जिं न जग्मुराश्व-  
श्वतमा॑ः ॥ ४ ॥

4. *Pra sakṣaṇo divyah kaṇvahotā trito divah sajoṣā  
vāto agnih. Pūṣā bhagah prabhr̥the viśvabhojā  
vājim na jagmūrāśvaśvatamāḥ.*

The resplendent yajaka, forbearing, challenging and victorious, intelligent and self-conscious (Kanya), 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 वा॑ रुयिं युक्ताश्वं भरध्वं राय एष वस दधीत् धीः ।  
सुशव् एवराशि॒जस्य हाता॒ य व् एवा॑ मरुतस्तुराणाम् ॥ ५ ॥

5. *Pra vo rayim yuktasvam bharadhvam raya  
eṣe'vase dadhita 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 वा॑ वायुं रथयुजं कृणुध्वं प द्वं विपं पन्नितारम्कः ।  
इषुध्यव॑ ऋतुसापुः पुरन्धीवस्वीना॒ अत्र पत्नीरा॒ धि॒य धुः ॥ ६ ॥

6. *Pra vo vāyum rathayujam kṛṇudhvam pra devam  
vipram panitāramarkaiḥ. Iṣudhyava rtasāpah  
purandhīrvasvīrno atra patnīrā dhiye dhuḥ.*

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.

उप॑ व् एष् वन्द्यभिः शूषः प् यह्वी दि॒वाश्चितयद्विरुक्तः ।  
उषासा॒नक्तो विदुषी॒व विश्वमा हा॒ वहता॒ मत्याय यज्ञम् ॥ ७ ॥

7. *Upa va eṣe vandyebhiḥ śūṣaiḥ pra yahvī  
divaścitayadbhir-arkaiḥ. 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.

अ॒भि॒ वा॑ अच॒ पा॒ष्ट्रा॒ वत्ता॒ नृ॒न्वा॒ स्ता॒ प्षति॑ त्वष्टा॒ रं रस्णः ।  
धन्या॒ स॒जा॒षा॒ धि॒षणा॒ नमा॒ भिवन॒ स्पत्त॒ रा॒षधी॒ रा॒य एष ॥ ८ ॥

8. *Abhi vo arce posyāvato nṛn vāstospatiṁ tvaṣṭā-  
ram rarāṇah. Dhanyā sajoṣā dhiṣanā namo-  
bhirvanaspatiñroṣadhi 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 नस्तन् पवताः सन्तु स्वतंवा य वसवा न वीराः । पनित  
आप्त्य यज्जृतः सदा ना वधाऽः शंसुं नया अभिष्टा ॥ ९ ॥

9. *Tuje nastane parvatāḥ santu svaitavo ye vasavo na vīrāḥ. Panita āptyo yajataḥ sadā no vardhā-nnah śāṁsam 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 गर्भ त्रिता नपातमपां सुवृक्ति ।  
गृणीत अग्निरुतरी न शूषः शाचिष्कशा नि रिणाति  
वना ॥ १० ॥

10. *Vṛṣṇo astośi bhūmyasya garbhāṁ 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 सुदियाय बवाम कद्य चिकितुष भगाय । आप आषधीरुत ना वन्तु द्यावना गिर्या वृ तक्षाः ॥ ११ ॥**

11. *Kathā mahe rudriyāya bravāma kad rāye cikituse bhagāya. Āpa oṣadhīruta no'vantu dyaurvanā girayo vrkṣakeśāḥ.*

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 नभुस्तरीयाँ इषिरः परिञ्मा ।  
शृण्वन्त्वापः पुरा न शुभाः परि स्तुचा बबृहाणस्यादः ॥ १२ ॥**

12. *Śṛṇotu na ūrjāṁ patirgirah sa nabhaстariyāñ iṣirah parijmā. Śṛṇvantvāpah puro na śubhrāḥ pari sruco babṛhāṇasyādreh.*

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.

विदा चि तु महान्ता य वृ एवा ब्रवीम दस्मा वार्यं दधीना: ।  
वयश्चन सुभ्वा॑ आव॒ यन्ति तुभा॑ मतुमनुयतं वधुस्तः ॥ १३ ॥

13. *Vidā cinnu mahānto ye va evā bravāma dasmā vāryam dadhānāh. Vayaścana subhva āva yanti kṣubhā martamanuyatam 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 दव्यानि पाथि॑वानि॑ जन्मा॑ पश्चाच्छा॑ सुमखाय वाचम ।  
वधन्तां॑ द्यावा॑ गिरश्चन्दागा॑ उदा॑ वधन्ताम्॑ भिषाता॑  
अणाः ॥ १४ ॥

14. *Ā daivyāni pārthivāni janmā'paścācchā sumakhāya vocam. Vardhantām dyāvo girascandrāgrā udā vardhantām-abhisātā arṇāh.*

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.

पदपदं म जरिमा नि धायि॑ वर्सत्री वा शुका या पायुभिश्च ।  
सिषक्तु माता॑ मुही॑ रुसा॑ नः॑ स्मत्सूरिभित्रजुहस्तं॑ त्रहजु-  
वनिः ॥ १५ ॥

15. *Padepade me jarimā ni dhāyi varūtrī vā śakrā yā pāyubhiśca. Siṣaktu mātā mahī rasā naḥ smat sūribhir-ṛjuhasta ṛjuvaniḥ.*

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.

कृथा दौशम् नमसा सुदानूनव्या मुरुता अच्छात्का पश्चेवसा  
मुरुता अच्छात्का । मा ना हिर्बुध्या॑ रिषे धादुस्माकं  
भूदुपमातिवनिः ॥ १६ ॥

16. *Kathā dāśema namasā sudānūnevayā maruto acchoktau praśravaso maruto acchoktau. Mā no'hirbudhnyo riṣe dhādasmākam bhūdupamātivaniḥ.*

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 तु प्रजाय पशुमत्य दवासा वन्तु मत्या॑ व आ दवासा  
वन्तु मत्या॑ वः । अत्रा॑ शिवां तन्वा॑ धासिमस्या जुरां चिन्म्  
नित्रहतिजगसीत ॥ १७ ॥

17. *Iti cinnu prajāyai paśumatyai devāso vanate martyo va ā devāso vanate martyo vah. Atrā śivāṁ tanvo dhāsimasyā jarāṁ cinme nirṛtir-jagrasīta.*

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 द्वा: सुमृतिमूजयन्तीमिषमश्याम वसवः शसा गा: ।  
सा नः सुदानुमृलयन्ती द्रवी पति दवन्ती सुविताय  
गम्याः ॥ १८ ॥

18. *Tāṁ vo devāḥ sumatim-ūrjayantīm-iṣamaśyāma  
vasavah śasā goḥ. Sā nah sudānur-mylayantī devī  
prati dravantī 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 युथस्य माता स्मदीभिरुवशीं वा गृणातु ।  
उवशीं वा बृहद्वागृणाना भ्यूणवाना पञ्चथस्यायाः ॥ १९ ॥

19. *Abhi na iḷā yūthasya mātā smannadibhir-urvaśī  
vā gṛṇātu. Urvaśī vā bṛhaddivā gṛṇānā'bhyūr-  
ṇvānā prabhrthasyāyoh.*

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. *Sisaktu na ūrjavasya 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 दीधिती गीमित्रं भगमदिति नूनमश्याः ।  
पृष्ठद्यानिः पञ्चहाता शृणात्वतृतपन्था असुरा मयाभुः ॥ १ ॥

1. *Pra śantamā varuṇam dīdhiti gīmitram bhagamaditīm nūnamaśyāḥ. Pṛṣadyonih pañcahotā śṛṇotvatūrtapanthā asuro mayobhuh.*

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.

पति म स्ताम् मदिति जग्रभ्या तसुनुं न माता हृद्यं सुशब्दम् ।  
बह्यं पियं दुवहितं यदस्त्वयं मित्र वरुणं यन्मयाभु ॥ २ ॥

2. *Prati me stomam-aditir-jagrbhyāt sūnum na mātā hrdayam suśevam. Brahma priyam devahi-tam yadastyaham 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.

उदीरय कवितमं कवीनामुनत्तनमभि मध्वा घृतन । स ना  
वसूनि पर्यता ह्रितानि चन्द्राणि द्रवः सविता सुवाति ॥ ३ ॥

3. *Udīraya kavitaṁ kavīnām-unattainam-abhi madhvā ghṛtena. Sa no vasūni prayatā hitāni candrāṇi devah 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, resplendent 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.

समिन्द णा मनसा नषि गाभि: सं सूरिभिहरिवः सं स्वस्ति ।  
सं बह्याणा दुवहितं यदस्ति सं द्रवानां सुमत्या यज्ञि-  
यानाम ॥ ४ ॥

4. *Samindra no manasā nesi gobhiḥ sam sūribhir-harivah sam svasti. Sam brahmaṇā devahitam yadasti sam devānām 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.

द्रवा भगः सविता राया अंशु इन्द्रा वृत्रस्य संजिता धनानाम् ।  
ऋभु गा वाजे उत वा पुरन्धिरवन्तु ना अमृतासस्तुरासः ॥ ५ ॥

5. *Devo bhagah savitā rāyo amśa Indro vṛtrasya  
samjito dhanānām. Rbhukṣā 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.

मुरुत्वता अपतीतस्य जिष्णारजूयतः प ब्रवामा कृतानि ।  
न तु पूर्वे मधव गापरासा न वीर्यं नूतनः कशचनापे ॥ ६ ॥

6. *Marutvato aprītasya jiṣṇorajūryataḥ pra bravā-  
mā kṛtāni. Na te pūrve maghavan nāparāso na  
vīryam nūtanaḥ 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.

उप स्तुहि पथमं रत्नधयं बृहस्पतिं सन्तिरामं धनानाम् ।  
यः शंसते स्तुवते शंभविष्ठः पुरुवसुरागमज्जाहुवानम् ॥ ७ ॥

7. *Upa stuhi prathamam ratnadheyam bṛhaspatim  
sanitāram dhanānām. Yah 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 suppliant, and brings him the wealth and honour prayed for.

तवातिभिः सचमाना अरिष्टा बृहस्पत मधवानः सुवीराः ।  
य अश्वदा उत वा सन्ति गदा य वस्त्रदाः सुभगास्तषु  
रायः ॥ ८ ॥

8. *Tavotibhiḥ sacamānā arīṣṭā bṛhaspate maghav-  
ānah suvīrāḥ. Ye aśvadā uta vā santi godā ye  
vastradāḥ subhagāsteṣu rāyah.*

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.

विसुमाणं कृणुहि वित्तमेषां य भुज्जत् अपृणन्ता न उक्थः ।  
अपवतान्पस्व वावृधानान् ब्रह्मद्विषः सूर्योद्यावयस्व ॥ ९ ॥

9. *Visarmāṇam kṛṇuhi vittameṣām ye bhuñjate  
aprṇanto na ukthaiḥ. Apavratān prasave vāvṛ-  
dhānān brahmadviṣah sūryād yāvayasva.*

Render the wealth of those people fruitless and unproductive who eat by themselves inspite 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 आहृत रुप्ता द्रुववीतावच्युकभिस्तं मरुता नि यात । या  
वः शमीं शशमानस्य निन्दात्तुच्छ्यान्कामान्करत सिष्वि-  
दानः ॥ १० ॥

10. *Ya oħate rakṣaso devavītāvacakrebhistam maruto  
ni yāta. Yo vah śamīṁ śaśamānasya nindāt  
tucchyān kāmān karate sišvidānah.*

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 त्यति भष्जस्य ।  
य वा महसामन्साय रुदं नमाभिद्रवमसुरं दुवस्य ॥ ११ ॥

11. *Tamu ṣṭuhī yaḥ sviṣuh sudhanvā yo viśvasya  
kṣayati bheṣajasya. Yakṣvā mahe saumanasāya  
rudram namobhir-devam-asuram 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 अपसा य सुहस्ता वृष्णः पत्नीन्द्र्या विभवत्षाः ।  
सरस्वती ब्रह्मिवात् राका दशस्यन्तीवरिवस्यन्तु  
शुभाः ॥ १२ ॥

12. *Damūnaso apaso ye suhastā vṛṣṇah patnīr-nadyo vibhvataṣṭāḥ. Sarasvatī bṛhaddivota rākā daśasyantīvarivasyantu 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 मह सुशरणाय मधां गिरं भरं नव्यसीं जायमानाम् ।  
य आहना दुहितुव णासु रूपा मिनाना अकृणादिदं  
नः ॥ १३ ॥

13. *Pra sū mahe suśaraṇāya medhāṁ girāṁ bhare navyasīṁ jāyamānām. Ya āhanā duhitur-vakṣa-ṇāsu rūpā mināno akṛṇod-idam nah.*

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 रुवन्तमिक्लस्पतिं जरितनूनमश्याः ।  
या अब्दिमाँ उदनिमाँ इयति प विद्युता रादसी उ त-  
माणः ॥ १४ ॥

14. *Pra suṣṭutih stanayantam ruvantam-iļaspatim jaritar-nūnamaśyāḥ. Yo abdimān udanimān iyarti pra vidyutā rodasi ukṣamāṇah.*

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 शाधा अच्छा रुदस्य सून्युवन्यूदश्याः ।  
कामा राय हवत मा स्वस्त्युपे स्तुहि पृष्ठदश्वां अयासः ॥ १५ ॥

15. *Eṣah stomo mārutam śardho acchā rudrasya sūnūñr-yuvanyūñr-udaśyāḥ. Kāmo rāye havate mā svastyupa stuhi prṣadaśvāñ 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 च वनस्पतीराषधी राय अश्याः ।  
दुवादेवः सुहवा भूतु मह्यं मा ना माता पृथिवी दुमता  
धात ॥ १६ ॥

16. *Praiṣah stomah prthivīmantatikṣam vanaspatī-ñroṣadhi rāye aśyāḥ. Devodevaḥ suhavo bhūtu mahyaṁ mā no mātā prthivī 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 रुयिं वहत्मात वीराना विश्वान्यमृता साभगानि ॥ १८ ॥

18. *Samaśvinor-avasā nūtanena mayobhuvā suprā-nīti 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 Ashwins, 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 धनवः पयसा तूण्यथा अमधन्तीरुपं ना यन्तु मध्वा ।  
महा राय बृहतीः सुप्रिपामयभुवा जरिता जाहवीति ॥ १ ॥

1. *Ā dhenavah payasā tūṇryarthā amardhantīrupa no yantu madhvā. Maho rāye brhatīḥ 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 सुष्टुती नमसा वत्यध्य द्यावा वाजाय पृथिवी अमृथ ।  
पिता माता मधुवच्चाः सुहस्ता भरभर ना यशसावविष्टाम ॥ २ ॥

2. *Ā suṣṭutī namasā vartayadhyai dyāvā vājāya prthivī amṛdhre. 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.

अध्वर्यवश्चकृवांसा मधूनि प वायवं भरतं चारुं शुक्रम् ।  
हातवं नः पथमः पाह्वास्य दवुं मध्वा ररिमा तु मदाय ॥ ३ ॥

3. *Adhvaryavaś-cakṛvāṁso madhūni-pra vāyave bharata cāru śukram. Hoteva nah 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.

दशं क्षिपो युञ्जते बाहुं अद्रिं सामस्यं या शमितारा सुहस्ता ।  
मध्वा रसं सुगभस्तिगिरिष्ठां चनिश्चददुहु शुक्रमंशुः ॥ ४ ॥

4. *Daśa kṣipo yuñjate bāhū adrīm somasya yā śamitārā suhastā. Madhvo rasam sugabhasṭir-giriṣṭhāṁ caniścadad duduhe śukramamśuh.*

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 गाय बृहृत मदाय ।  
हरी रथं सुधुरा यागं अवागिन्द्रं प्रिया कृणुहि हूयमानः ॥ ५ ॥

5. *Asāvi te jujuṣāñāya somah kratve dakṣāya bṛhate madāya. Harī rathe sudhurā yoge arvāgindra priyā kṛnuhi hūyamānah.*

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 महीमरमतिं सजाषा ग्रां दुर्वीं नमसा रातहव्याम ।  
मधामदाय बृहतीमृतज्ञामाग्रं वह पथिभिर्दव्यानः ॥ ६ ॥

6. *Ā no mahīm-aramatim sajōṣā gnām devīm namasā rātahavyām. Madhormadāya bṛhatīm-rtajñāmāgne 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 पुथयन्ता न विपा वृपावन्तं नाग्निना तपन्तः ।  
पितुन पुत्र उपसि पष्ट आ घमा अग्निमृतय रासादि ॥ ७ ॥

7. *Añjanti yam prathayanto na viprā vapāvantam  
nāgninā tapantah. Piturna putra upasi preṣṭha  
ā gharmo agnim-ṛtayann-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 मुही बृहती शन्तमा गीदूता न गन्त्वश्विना हुवध्य ।  
मयाभुवा सरथा यातमवागग्नं निधिं धुरमाणिन नाभिम ॥ ८ ॥

8. *Acchā mahī brhatī śantamā gīrdūto na gantva-  
śvinā huvadhyai. Mayobhvā sarathā yātamar-  
vāggantam nidhim 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 नम॑उक्तिं तुरस्या हं पृष्ण उत् वायारदि॒ । या  
राधसा चादि॒तारा मती॒नां या वाजस्य दविणा॒दा उत्  
त्मन ॥ ९ ॥

9. *Pra tavyaso namauktīm turasya'ham pūṣṇa uta  
vāyoradikṣi. Yā rādhasā coditārā matīnām  
yā vājasya dravīnodā 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 नामभिमृता॑ वि॑ विश्वाना रूपभिजातवदा हुवानः ।  
यज्ञं गिरा॑ जरितुः सुष्टुतिं च विश्व गन्त मरुता॑ विश्व  
ऊती ॥ १० ॥

10. *Ā nāmabhir-maruto vakṣi viśvānā rūpebhīrjā-  
tavedo huvānah. Yajñam giro jarituh suṣṭutim 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 ना॑ द्विवा बृहुतः पवता॑दा सरस्वती यज्ञता गन्तु  
यज्ञम । हवं दुवी जुजुष्णा घृताची॑ शुग्मां ना॑ वाच्मुशुती॑  
शृणातु ॥ ११ ॥

11. Ā no divo bṛhataḥ parvatādā sarasvatī yajatā gantu yajñam. Havam̄ devī jujuṣāṇā ghṛtācī śagmāṁ 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 वृधसुं नीलपृष्ठं बृहन्तं बृहस्पतिं सदन सादयध्वम ।  
सादयानि॑ दम् आ दीदिवांसुं हिरण्यवणमरुषं संपम ॥ १२ ॥

12. Ā vedhasam nīlaprsthām bṛhantam bṛhaspatim sadane sādayadhwam. Sādad-yonim dama ā dīdivānsam hiranyavarnam-aruṣam 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 धृणसि॒बृहद्वा॒ ररा॒णा॒ विश्वभिग॒न्त्वा॒ मभि॒हुवा॒ नः ।  
ग्रा॒ वसा॒न् आषथी॒रमृथस्त्रिधा॒तुशृङ्गा॒ वृषभा॒ वया॒धा॒ः ॥ १३ ॥

13. Ā dharṇasir-bṛhaddivo rarāṇo viśvebhīr-gantv-omabhirhuvānah. Gnā vasāna oṣadhīr-amṛ-dhras-tridhātuśrṅgo vṛṣabho vayodhāḥ.

May the wielder and sustainer of existence,

mighty resplendent 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.

मातुष्पदे परम शुक्र आयाविपन्यवा रास्पिरासा अग्मन ।  
सुशेव्यं नमसा रातहव्याः शिशुं मृजन्त्यायवा न वास ॥ १४ ॥

14. *Mātuṣpade parame śukra āyor-vipanyavo rāspirāso agman. Suśevyam namasā rātahavyāḥ śisum 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.

बृहद्व्याः बृहत तुभ्यमग्न धियाजुरा मिथुनासः सचन्त ।  
द्रवादेवः सुहवा भूतु मह्यं मा ना माता पृथिवी दुमुता  
धात ॥ १५ ॥

15. *Bṛhad vayo bṛhate tubhyamagne dhiyājuro mithunāsaḥ sacanta. Devodevaḥ suhavo bhūtu mahyam mā no mātā pr̄thivī 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.

**समश्विनारवेसा नूतनन मयाभुवा सुपणीती गमम । आ  
नारुयिं वहत्मात वीराना विश्वान्यामृता साभगानि ॥ १७ ॥**

17. *Samaśvinor-avasā nūtanena mayobhuvā supraṇītī gamema. Ā no rayim vahatamota vīrānā viśvānyamṛtā saubhagāni.*

Ashwins, 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 divines, 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 प्रत्नथा पूर्वथा विश्वथमथा ज्यष्ठतातिं बहिषदं स्वविदं ।  
पृतीचीनं वृजनं दाहस्स गिरा शुं जयन्तुमनु यासु वधस् ॥ १ ॥**

1. *Tam pratnathā pūrvathā viśvathemathā jyeṣṭhatātīm barhiṣadām svarvidam. Pratīcīnam vṛjanām dohase girā''śum 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 कुकुभामचादते ।  
सुग्रापा असि न दभाय सुकता पुरा मायाभित्रहृत आसु  
नामं त ॥ २ ॥**

2. *Sriye sudṛśīr-uparasya yāḥ svarvirocamānah kakubhām-acodate. Sugopā asi na dabhāya sukrato paro māyābhīr-ṛta āsa nāma te.*

Ruler of the world, you are the self-fulgent 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 हृविः सच्चत् सच्च धातु चा रिष्टगातुः स हाता  
सहाभरिः । पुस्त्राणा अनु ब्रह्मिवृषा शिशुमध्य युवाजरा  
विस्तुहृ ह्रितः ॥ ३ ॥**

3. *Atyam haviḥ sacate sacca dhātu cā'riṣṭagātuh sa hotā sahobhariḥ. Prasarsrāṇo anu barhirvṛṣā śisurmadhye yuvājaro visruhā hitah.*

(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 वै एत सुयुजा यामि॑ष्टय नीचीर॒मुष्म यम्य ऋत्ता॒वृथः ।  
सुयन्तु॒भिः सवशा॒सर॒भीशु॒भिः किवि॒नामानि पव॒ण  
मुषायति ॥ ४ ॥

4. *Pra va ete suyujyo yamanniṣtaye nīcīramuṣmai  
yamyā rtāvṛdhah. Suyantubhiḥ sarvaśāsai-rabhi-  
śubhiḥ krivirnāmāni pravane 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 चित्तग्रभासु  
सुस्वरुः। धारवाकष्वजुगाथ शाभस् वधस्व पत्नीरुभि जीवा  
अध्वर ॥ ५ ॥

5. *Sañjarbhurāṇas-tarubhiḥ sutegrbham vayākin-am cittagarbhāsu susvaruh. Dhāravākeśvrjugātha 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.

यादृग्रव ददृश तादृगुच्यत सं छायया दधिर सिध्याप्स्वा ।  
महीमस्मभ्यमुरुषामुरु जयो बृहत्सुवीरुमनपच्युतं सहः ॥ ६ ॥

6. *Yādrgeva dadṛśe tādṛg-ucyate sam chāyayaā dadhire sidhrayāpsvā. Mahīm-asmabhyam-uruṣāmuru jrayo bṛhat suvīram-anapacyutam sahah.*

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 सूर्यः कविः ।  
घंसं र न्तं परि विश्वता गयमस्माकं शम् वनवत्स्वा-  
वसुः ॥ ७ ॥

7. *Vetyagrur-janivān vā ati spṛdhah samaryatā manasā sūryah kaviḥ. Ghramśam rakṣantam pari viśvato gayamasmākam śarma vanavat svāvasuh.*

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 कतुनं ऋषिस्वरं चरति यासु नाम-  
त । यादृश्मिन्धायि तमपुस्यया विदुद्य उ स्वयं वहत् सा-  
अरं करत ॥ ८ ॥

8. *Jyāyāṁsamasya yatunasya ketuna ṛṣisvaram carati yāsu nāma te. Yādṛśmin dhāyi tamapasyayā vidad ya u svayam 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.

समुद्रमासामवं तस्थं अगिमा न रिष्यति सवनं यस्मि गायता ।  
अत्रा न हादि' कवृणस्य रजत् यत्रा मृतिविद्यत् पूत्-  
बन्धनी ॥ ९ ॥

9. *Samudram-āsām-ava tasthe agrimā na risyati 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 मनस्य चित्तिभिरवावदस्य यज्ञतस्य सधः ।  
अवत्सारस्य स्पृणवाम् रणवभिः शविष्ठं वाजं विदुषा  
चिदध्यम ॥ १० ॥

10. *Sa hi kṣatrasya manasasya cittibhir-evāvadasya  
yajatasya sadhreh. Avatsārasya sprṇavāma  
raṇvabhiḥ śaviṣṭham vājam 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.

श्येन आसामदितिः क याऽमृ मदो विश्ववारस्य यजुतस्य  
मायिनः । समन्यमन्यमथयन्त्यतव विदुविषाणं परिपानमन्ति  
त ॥ ११ ॥

11. *Syena āsāmaditiḥ kakṣyo mado viśvavārasya  
yajatasya māyinah. 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.

सुदापृणा यजुता वि द्विषा वधीद्वाहुवृक्तः श्रुतविज्ञया वः  
सचा । उभा स वरा पत्यति भाति च यदी गणं भजत  
सुप्यावभिः ॥ १२ ॥

12. *Sadāprēṇo yajato vi dviṣo vadhiḍ bāhuvrktah  
śrutavit taryo vah 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.

**सुतंभरा यजमानस्य सत्पतिविश्वासामूधः स धिया-  
मुदञ्चनः । भरद्वनूरसवच्छिश्रिय पयो नुबुवाणा अध्यति-  
न स्वपन ॥ १३ ॥**

13. *Sutambharo yajamānasya satpatir-viśvāsām-ūdhah sa dhiyām-udañcanah. Bharad dhenū rasavac-chiśriye payo'nubruvāño 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 जागारु तमृचः कामयन्त् या जागारु तमु सामानि यन्ति ।  
या जागारु तमुयं सामे आहु तवाहमस्मि सुख्य न्याकाः ॥ १४ ॥**

14. *Yo jāgāra tamṛcaḥ kāmayante yo jāgārah tamu sāmāni yanti. Yo jāgāra tamayam̄ 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 कामयन्तं ग्निजागार् तमु सामानि  
यन्ति । अग्निजागार् तमृचं सामं आहु तवाहमस्मि सुख्य  
न्याकाः ॥ १५ ॥**

15. *Agnirjāgāra tamṛcaḥ kāmayante'gnirjāgāra tamu sāmāni yanti. Agnirjāgāra tamayam̄ 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 द्विवा विष्य अदिमुक्थरायत्या उषसा अचिना गुः ।  
अपावृत वजिनीरुत्स्वर्गाद्वि दुरा मानुषीद्व आवः ॥ १ ॥**

1. *Vidā divo viṣyann-adrim-ukthair-āyat�ā uṣaso arcino guḥ. Apāvṛta vrajinīrūt svargād vi duro mānuṣīrdeva āvah.*

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 सूर्या' अमतिं न श्रियं सादावाद गवां माता जानुती  
गात । धन्वणसा नृद्य॑ः खादा॑अणा॒ः स्थूणव् सुमिता दृहंत्  
द्या॑ः ॥ २ ॥**

2. *Vi sūryo amatim̄ na śriyam̄ sādorvād gavām̄ mātā jānatī gāt. Dhanvarṇaso nadyah̄ khādo arṇāh̄ sthūneva sumitā dṛṁhata dyauh.*

The sun takes on the resplendent 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 जुनुषं पूर्वाय । वि  
पवता जिहीत् साधत् द्यारा विवासन्ता दसयन्त् भूम् ॥ ३ ॥

3. *Asmā ukthāya parvatasya garbho mahīnām̄ januṣe pūrvyāya. Vi parvato jihīta sādhata 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.

सूक्तभिक्ता वचाभिदुवजुष्ट्रिन्दा न्वः ग्री अवस हुवध्य ।  
उक्थभिहि ष्मा कवयः सुयज्ञा आविवासन्ता मुरुता  
यज्ञन्ति ॥ ४ ॥

4. *Sūktebhīrvo vacobhir-devajusṭair-indrā nvagnī avase huvadhyai. Ukthebhīrhi ṣmā kavayah̄ 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 न्व॑द्य सुध्याऽ॒ भवाम् प दुच्छुना मिनवामा वरीयः ।  
आ॒र द्वेषांसि सनुतद॑धामा याम् पाज्ञा॒ यजमान॑मच्छ ॥५ ॥

5. *Eto nvadya sudhyo bhavāma pra ducchunā minavāmā varīyah. Are dvesāmisi 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 माताँ ऋष्णुत वजं  
गा॒ः । यया॒ मनुविशिशिपं जिगाय॒ यया॒ वणिगवङ्कुरापा॒  
पुरीषम ॥ ६ ॥

6. *Etā dhiyam kṛṇavāmā sakhāyo'pa yā mātāň ṛṣutaṁ vrajām goḥ. Yayā manurviśiśipram jīgāya yayā vanigvañkurāpā puriṣam.*

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 नवग्वा:** । ऋतं  
यती सुरमा गा अविन्दुद्विश्वानि सुत्याङ्गिराशचकार ॥ ७ ॥  
*Anūnodatra hastayato adrīrārcan yena daśa māso  
navagvāḥ. Rtaṁ yatī 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.

**विश्व अस्या व्युषि माहिनायाः सं यद ग भिरङ्गिरसा नवन्त् ।  
उत्स आसां परम सधस्थ ऋतस्य पथा सुरमा विद्द  
गाः: ॥ ८ ॥**

*Viśve asyā vyuṣi māhināyah sam yad gobhirāṅ-  
giraso navanta. Utsa āsām parame sadhastha-  
rtasya 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 सूर्यं यातु सुसाश्वः । त्रिं यदस्य विद्या दीघयाथ । रुधुः  
श्यनः पतयदन्धु अच्छा युवा कविदीदयद ग षु गच्छन ॥ ९ ॥

9. *Ā suryo yatu saptāśvah kṣetram yadasyorviyā dirghayāthe. Raghuḥ syenah 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 सूर्यं अरुहच्छुकमणा युक्तं यद्धरितो वीतपृष्ठाः । उद्गा  
न नावमनयन्त् धीरा आशृण्वतीरापा अवागतिष्ठन ॥ १० ॥

10. *Ā sūryo aruhac-chukram-arṇo'yukta yaddharito vītaprṣṭhāḥ. Udgā na nāvam-anayanta dhīrā āśrīvatīr-āpo arvāg-atishthan.*

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 दधिष्ठ स्वर्षां ययातरन्दश मासा नवग्वाः ।  
अया धिया स्याम दवगापा अया धिया तुतुयामात्यंहः ॥ ११ ॥

11. *Dhiyam vo apsu dadhiṣe svarṣām yayātaran daśa  
māso navagvāḥ. Ayā dhiyā syāma devagopā ayā  
dhiyā tuturyāmātyamhah.*

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*

हया न विद्वाँ अयुजि स्वर्यं धुरि तां वहामि पतरणीमवस्थुवम् ।  
नास्या वश्मि विमुच्यं नावृतं पुनविद्वान्पथः पुरएत ऋजु  
नष्टिः ॥ १ ॥

- 
1. *Hayo na vidvaň ayuji svayam dhuri tām vahāmi  
pratarañim-avasyuvam. Nāsyā vaśmi vimucam  
nāvṛtam punarvidvān pathah 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.

अग्ने इन्दु वरुण मित्र दवा: शधः प यन्त मारुतात विष्णा ।  
उभा नासत्या रुदा अध ग्रा: पूषा भगः सरस्वती  
जुषन्त ॥ २ ॥

2. *Agna indra varuṇa mitra devāḥ śardhah pra yanta  
mārutota viṣṇo. Ubhā nāsatyā rudro adha gnāḥ  
pūṣā bhagah 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 मित्रावरुणादिति॑ं स्वः पृथिवी॑ द्यां मुरुतः पवत॑त्ता॒  
अपः । हुव विष्णु॑ं पूषणं बहौणस्पति॑ं भगं नु शंसं  
सवितारमूतये ॥ ३ ॥

3. *Indrāgnī mitrāvaruṇāditiṁ svah pr̄thivīm dyām marutah parvatān apah. Huve viṣṇum pūṣaṇam brahmaṇaspatiṁ bhagaṁ nu śaṁsari 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 ना॒ विष्णुरु॒त वाता॑ अस्त्रिधा॑ दविणा॒दा उत सामा॒  
मयस्करत । उत ऋभवे॑ उत राय ना॑ अश्विनात॒ त्वष्टा॒त  
विभ्वानु॑ मंसत ॥ ४ ॥

4. *Uta no viṣṇuruta vāto asridho dravīnodā uta somo mayaskarat. Uta ṛbhava uta rāye no aśvinota tvaṣṭota vibhvānu māṁsate.*

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 ग मारुतं शध आ गमद्विवि यं यजुतं ब्रहिरासदं ।  
बृहस्पतिः शम् पूषात ना यमद्वरुथ्यं॑ वरुणा मित्रा  
अयुमा ॥ ५ ॥

5. *Uta tvanno mārutam̄ śardha ā gamad divikṣayam̄ yajatam̄ barhirāsade. Brhaspatih̄ śarma pūṣota no yamad varūthyam̄ 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 नुद्यैस्त्रामण  
भुवन । भगा विभक्ता शवसावसा गमदुरुव्यचा अदितिः  
श्रातु म् हवम् ॥ ६ ॥

6. *Uta tye nah 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.

द्रवानां पत्नीरुश्तीरवन्तु नः पावन्तु नस्तुजयु वाजसातय ।  
या: पाथिर्वासा या अपामपि व्रत ता ना दवीः सुहवाः  
शम् यच्छत ॥ ७ ॥

7. *Devānām patnīr-uśatīr-avantu nah prāvantu  
nastujaye vājasātaye. Yāḥ pārthivāśo 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 द्रवपत्नीरिन्द्राण्यैश्चाव्यश्विनी राट । आ रादसी  
वरुणानी शृणातु व्यन्तु द्रवीय ऋतुजनीनाम ॥ ८ ॥

8. *Uta gnā vyantu devapatnīr-indrānyagnāyyaśvinī  
rāṭ. Ā rodasī varuṇānī śṛṇotu vyantu deviryā  
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*

प्रयुञ्जती दिव एति ब्रुवाणा मृही माता दुहितबाधयन्ती ।  
आविवासन्ती युवतिमनीषा पितृभ्य आ सदन् जाहु-  
वाना ॥ १ ॥

1. *Prayuñjatī diva eti bruvāñā mahī mātā duhiturbodhayantī. 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.)

अजिरासुस्तदपु इयमाना आतस्थिवांसा अमृतस्य नाभिम ।  
अनन्तास उरवा विश्वतः सीं परि द्यावापृथिवी यन्ति  
पन्थाः ॥ २ ॥

2. *Ajirāsastadapa īyamānā ātasthivāṁśo amṛtasya  
nābhim. Anantāsa uravo viṣvataḥ sīṁ pari dyā-  
vāprthivī 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 ग समुदा अरुषः सुपुणः पूवस्य यानि पितुरा विवश ।  
मध्य दिवा निहितः पृश्निरश्मा वि चक्रम् रजसस्पा-  
त्यन्ता ॥ ३ ॥

3. *Ukṣā samudro aruṣah suparṇah pūrvasya yonim  
piturā viveṣa. Madhye divo nihitah prśniraśmā  
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.

चत्वारं ई बिभति अमयन्ता दश गर्भं चरस धापयन्त ।  
त्रिधातवः परमा अस्य गावा दिवश्चरन्ति परि सुद्या  
अन्तान ॥ ४ ॥

4. *Catvāra īṁ bibhrati kṣemayanto daśa garbhāṁ  
carase dhāpayante. Tridhātavah 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 जनासृश्चरन्ति यद्यस्तस्थुरापः ।  
द्वयदीनैः बिभृता मातुरन्य इहह जात यम्याऽ सबन्धू ॥ ५ ॥

5. *Idam vapur-nivacanam janāsaścaranti yannadyastasthurāpah. Dve yadīm bibhrto māturanye iheha jāte yamyā sabandhū.*

Just as rivers hold and celebrate the flowing waters, so do people revere and adore this resplendent 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 तन्वत् धियो अस्मा अपांसि वस्त्रा पुत्राय मातरावयन्ति ।  
उपप त् वृषणा मादमाना दिवस्यथा वृध्वा यन्त्यच्छ ॥ ६ ॥

6. *Vi tanvate dhiyo asmā apānsi vastrā putrāya mātaro vayanti. Upaprakṣe vṛṣano modamānā divaspathā vadho 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 तदग्ने शं यारुस्मभ्यमिदमस्तु शस्तम ।  
अशीमहि गाधमुत पतिष्ठां नमा दिव बृहुत सादनाय ॥ ७ ॥

7. *Tadastu mitrāvaraṇā tadagne śam yorasma-bhyamidamastu śastam. Aśīmahi gādhamuta pratiṣṭhāṁ namo dive br̥hate sādanāya.*

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*

कदु पि॒या॒य था॒न्न मना॒मह॒ स्व त्रा॒य स्वयंशस॒ मह॒व्यम॑ ।  
आ॒मन्यस्य॑ रजसा॒ यदुभ॑ आँ अ॒पा वृणा॒ना वितु॒नाति॑  
मा॒यिनी॑ ॥ १ ॥

1. *Kadu priyāya dhāmne manāmahe svakṣatrāya svayaśase mahe vayam. Āmenyasya rājaso yadabhra āñ apo vṛṇānā vitanoti māyinī.*

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 अत्वत् वृयुनं वीरवं णां समान्या वृतया विश्वमा रजः ।  
अपा अपाचीरपरा अपर्जत् प पूर्वाभिस्तिरत् दव-  
युजनः ॥ २ ॥

2. *Tā atnata vayunam vīravakṣaṇam samānyā vṛtayā viśvamā rajah. Apo apācīraparā apejate pra pūrvābhistirate devayurjanah.*

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 गावभिरहृन्यभिरकुभिवरिष्ठं वज्मा जिघति मायिनि ।  
शतं वा यस्य पुचरन्त्स्व दम् संवृतयन्ता वि च वत-  
य ाह ॥ ३ ॥

3. *Ā grāvabhir-ahanyebhir-aktubhir-variṣṭham vajra-mā jighrti māyini. Śatam 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 परशारिव पत्यनीकमख्यं भुज अस्य वपसः ।  
सचा यदि पितुमन्तमिव ायं रत्नं दधाति भरहूतय  
विश ॥ ४ ॥

4. *Tāmasya rītim paraśoriva pratyānikamakhyam  
bhuje asya varpasah. Sacā yadi pitumantamiva  
kṣayam ratnam dadhāti bharahūtaye više.*

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 जिह्वा चतुरनीक ऋज्जत चारु वसाना वरुणा  
यत् रिम । न तस्य विद्य पुरुषत्वता वृद्धं यता भगः सविता  
दाति वायम ॥ ५ ॥

5. *Sa jihvayā caturanīka ṛñjate cāru vasāno varuṇo  
yatannarim. Na tasya vidma puruṣatvatā vayam  
yato bhagah 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*

दुवं वा अद्य सवितारमष् 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 sakhiyan.*

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 प्रयाणमसुरस्य विद्वान्त्सूक्तदुवं सवितारं दुवस्य । उप  
बुवीत नमसा विजानञ्ज्यष्टं च रत्नं विभजन्तमायाः ॥ २ ॥

2. *Prati prayāṇam-asurasya vidvānt-shuktairde-  
vam 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.

अदृत्रया दयत् वायाणि पूषा भगा अदितिवस्तु उस्तुः ।  
इन्द्रा विष्णुवरुणा मित्रा अग्निरहानि भद्रा जनयन्त  
द्वस्माः ॥ 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 ा अनुवा सविता वरुथं तत्सिन्धव इषयन्ता अनु गमन ।  
उप यद्वाच अध्वरस्य हाता रायः स्याम पतया वाज-  
रत्नाः ॥ ४ ॥

4. *Tanno anarvā savitā varūtham̄ tat sindhava iṣayanto anu gman. Upa yad voce adhvarasya hotā rāyah 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 ।  
अवत्वध्वं कृषुता वरीया दिवस्पृथिव्यारवसा मदम ॥५ ॥

5. *Pra ye vasubhya ivadā namo durye mitre varune sūktavācaḥ. Avaitvabhvam kṛṇutā variyo divasprthivyor-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 दुवस्य नुतुमता वुरीत सुख्यम ।  
विश्वा राय इषुध्यति द्युम्नं वृणीत पुष्यस ॥१॥

1. *Viśvo devasya neturmarto vutīta sakhyam.  
Viśvo rāya iṣudhyati dyumnam 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 तं दव नत्य चमाँ अनुशस॑ ।  
त राया त ह्यारुपृच् सचमहि सचथ्यः ॥ २ ॥

2. *Te te deva netarye cemāñ anuśase.  
Te rāyā te hyāprce 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.

अता न आ नृनतिथीनतः पत्नीदशस्यत ।  
आर विश्वं पथष्ठां द्विषा युयातु यूयुविः ॥ ३ ॥

3. *Ato na ā nṛn-atithīn-atah patnīr-daśasyata.  
Āre viśvam̄ patheṣṭhām̄ dviṣo yuyotu yūyuvih.*

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 दुदवद द पर्यः पशुः ।  
नृमणा वीरपस्त्या णा धीरव् सनिता ॥ ४ ॥

4. *Yatra vahnir-abhihitō dudravad dronyah paśuh.  
Nrmaṇā 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 त दव नता रथस्पतिः शं रुयिः । शं राय शं स्वस्तय  
इषःस्तुता मनामह दवस्तुता मनामह ॥ ५ ॥

5. *Eṣa te deva netā rathaspatih śam rayih. Śam rāye śam svastaya iṣah 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*

अग्ने सुतस्य पीतये विश्वरूपमभिरा गहि ।  
दवभिर्हव्यदातय ॥ १ ॥

1. *Agne sutasya pītaye viśvair-ūmebhīrā 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 generosities 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 गत् सत्यधर्माणा अध्वरम ।**

**अग्नः पिबत जिह्वया ॥ २ ॥**

2. *Rtadhītaya ā gata satyadharmaṇo 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 पात्र्यावभिरा गहि ।**

**द्ववभिः सामपीतय ॥ ३ ॥**

3. *Viprebhvirvipra santya prātaryāvabhirā gahi.  
Devebhih 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 षिव्यत ।**

**पिय इन्द्राय वायव ॥ ४ ॥**

4. *Ayam somaścamū suto'matre pari ṣicyate.  
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.

वायवा याहि वीतय जुषाणा हृव्यदातय ।  
पिबा सुतस्यान्धसा अभि पर्यः ॥ ५ ॥

5. *Vāyavā yāhi vītaye juṣāno 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.

इन्दश्च वायवषां सुतानां पीतिमहथः ।  
ताञ्जुषथामरपसावभि पर्यः ॥ ६ ॥

6. *Indraśca vāyaveṣāṁ sutānāṁ pītimarhathah.  
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.

सुता इन्दाय वायव सामासा दध्याशिरः ।  
निम्नं न यन्ति सिन्धवा भि पर्यः ॥ ७ ॥

7. *Sutā indrāya vāyave somāso dadhyāśirah.  
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.

सूजूविश्वभिदुवभिरुश्वभ्यामुषसा सूजूः ।

आ याह्यग्र अत्रिवत्सुत रण ॥ ८ ॥

8. *Sajūrviśvebhiraḥ devehiraśvibhyāmuṣasā sajūḥ.  
Ā yāhyagne atrivat sute rāṇa.*

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.

सूजूमित्रावरुणाभ्यां सूजूः सामन् विष्णुना ।

आ याह्यग्र अत्रिवत्सुत रण ॥ ९ ॥

9. *Sajūrmitrāvaraṇābhyām sajūḥ somena viṣṇunā.  
Ā yāhyagne atrivat sute rāṇa.*

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.

सूजूरादित्यवसुभिः सूजूरिन्दण वायुना ।

आ याह्यग्र अत्रिवत्सुत रण ॥ १० ॥

10. *Sajūrādityairvasubhiḥ sajūrindreṇa vāyunā. Ā yāhyagne atrivat sute rāṇa.*

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 द्रव्यदितिरनवणः ।  
स्वस्ति पूषा असुरा दधातु नः स्वस्ति द्यावापृथिवी  
सुचृतुना ॥ ११ ॥

11. *Svasti no mimītām-aśvinā bhagah svasti devyaditir-anarvaṇah. Svasti pūṣā asuro dadhātu nah 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 वायुमुपं ब्रवामहु सामं स्वस्ति भुवनस्य यस्पतिः ।  
बृहस्पतिं सर्वगणं स्वस्तयं स्वस्तयं आदित्यासा भवन्तु  
नः ॥ १२ ॥

12. *Svastaye vāyumupa bravāmahai somam svasti  
bhuvanasya yaspatih. Brhaspatim sarvagaṇam  
svastaye svastaya ādityāśo bhavantu nah.*

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 दुवा ना अद्या स्वस्तयं वश्वानुरा वसुरुग्णिः स्वस्तयं ।  
दुवा अवन्त्वृभवः स्वस्तयं स्वस्ति ना रुदः पात्वंहसः ॥ १३ ॥

13. *Viśve devā no adyā svastaye vaiśvānaro vasu-  
ragnih svastaye. Devā avntvṛbhavaḥ svastaye  
svasti no rudraḥ pātvamīhasaḥ.*

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.

**स्वस्ति मित्रावरुणा स्वस्ति पथ्य रवति । स्वस्ति न इन्दश्चाग्निश्च स्वस्ति ना अदित कृधि ॥ १४ ॥**

14. *Svasti mitrāvaraṇā 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.

**स्वस्ति पन्थामनु चरम सूर्याचन्द्रमसाविव ।  
पुनर्ददताग्नता जानुता सं गममहि ॥ १५ ॥**

15. *Svasti panthāmanu carema sūryācandramasāviva. Punardadatāghnatā jānatā sam 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*

**पश्यावाश्व धृष्णुया चामरुद्धित्रहक्षभिः ।  
य अदाघमनुष्वधं श्रवा मदन्ति यज्ञियाः ॥ १ ॥**

1. *Pra śyāvāśva dhṛṣṇuyā'rcā marudbhīr-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 शवसः सखायुः सन्ति धृष्णुया ।  
त याम् ग धृष्टद्विनस्त्मना पान्ति शश्वतः ॥ २ ॥

2. *Te hi sthirasya śavasah sakhayah santi dhṛṣṇuyā.  
Te yāmanna 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 णा ति ष्कन्दन्ति शवरीः ।  
मरुतामधा महा द्विवि रामा 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 ।  
विश्व य मानुषा युगा पान्ति मर्त्ये रिषः ॥ ४ ॥

4. *Marutsu vo dadhīmahi stomaṁ yajñam ca dhṛṣṇuyā. Viśve ye mānuṣā yugā pānti martyam riṣah.*

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 असामिशवसः ।  
प यज्ञं यज्ञियेभ्या दिवा अचा मरुद्धयः ॥ ५ ॥

5. *Arhanto ye sudānavo naro asāmiśavasah.  
Pra yajñam yajñiyebhyo divo arcā marudbhayah.*

Honour and admire those leading lights who are deservedly 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 क्रृष्णा क्रृष्टीरसूत ात । अन्वनाँ अहं  
विद्युता मरुता जज्ञतीरिव भानुरत् त्मना दिवः ॥ ६ ॥

6. *Ā rukmairā yudhā nara ṛṣvā ṛṣṭīrasṛkṣata.  
Anvenān aha vidyuto maruto jajjhati riva bhānu-  
rarta tmanā divah.*

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 वावृथन्तु पाथिवा य उरावन्तरि । आ ।  
वृजन् वा नुदीनां सुधस्थ वा मुहा द्विवः ॥ ७ ॥

7. *Ye vāvṛdhanta pārthivā ya urāvantrikṣa ā.  
Vṛjane vā nadīnām sadhasthe vā maho divah.*

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.

शाधा मारुतमुच्छंस सुत्यशवस्समृभ्वसम ।  
उत स्म त शुभ नरः प स्पन्दा युजतु त्मना ॥ ८ ॥

8. *Śardho mārutamucchamśa satyaśavasam-  
rbhvasam. Uta sma te śubhe narah 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 प्रव्या रथानामदिं भिन्दुन्त्याजसा ॥ ९ ॥

9. *Uta sma te paruṣṇyāmūrnā vasata śundhyavah.  
Uta pavyā rathānam-adriṁ 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.

आपथ्या विपथ्या न्तस्पथा अनुपथः ।  
एतभिमह्यं नामभियज्ञं विष्टार आहत ॥ १० ॥

10. *Āpathayo vipathayo'ntaspathā anupathāḥ.  
Etebhīr-mahyam nāmabhir-yajñam viṣṭāra ohate.*

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.

अधा नरा न्याहृत धी नियुत आहत ।  
अधा पारावता इति चित्रा रूपाणि दश्या ॥ ११ ॥

11. *Adhā naro nyohate'dhā niyuta ohate.  
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.

छन्दःस्तुभः कुभन्यव उत्समा कीरिणा नृतुः ।  
त मु क चि ॑ तायव ऊमा आसन्दृशि त्विष ॥ १२ ॥

12. *Chandah stubhah kubhanyava utsamā kīriṇo  
nṛtuh. Te me ke cinna tāyava ūmā āsan drśi tvīṣe.*

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 ऋषिविद्युतः कवयः सन्ति वृथसः ।  
तमृष् मारुतं गुणं नमस्या रमया गिरा ॥ १३ ॥

13. *Ya ṛṣvā ṛṣṭividyutah kavayah santi vedhasah.  
Tamṛṣe mārutam gaṇam 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 ऋष्व मारुतं गुणं दाना मित्रं न याषणा ।  
दिवा वा धृष्णव आजसा स्तुता धीभिरिषण्यत ॥ १४ ॥

14. *Accha ṛṣe mārutam gaṇam dānā mitram na  
yoṣaṇā. Divo vā dhṛṣṇava ojasā stutā dhībhiri-  
ṣanyata.*

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 दुवाँ अच्छा न व ाण।  
दाना सचत सूरिभियामश्रुतभिरञ्जिभिः ॥ १५ ॥

15. *Nū manvāna eṣāṁ devāñ acchā na vakṣaṇā.  
Dānā saceta sūribhir-yāmaśrutebhirañjibhiḥ.*

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 बन्धवष गां वाचन्त सूरयः पृश्निं वाचन्त मातरम् ।  
अथा पितरमिष्मिणं रुदं वाचन्त शिक्षसः ॥ १६ ॥

16. *Pra ye me bandhveṣe gām vocanta sūrayah  
prśnim vocanta mātaram. Adhā pitaramiṣm-inām  
rudram vocanta śikvasah.*

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.

सप्त म सप्त शक्तिन् एकमका शुता दंदुः । यमुनायामधि  
श्रुतमुदाधा गव्यं मृज नि राधा अशव्यं मृज ॥ १७ ॥

17. *Sapta me sapta śākina ekamekā śatā daduh.  
Yamunāyāmadhi śrutamud rādho gavyam mrje  
ni rādho aśvyaṁ mrje.*

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 वदु जान्मषां का वा पुरा सुम्नवास मुरुताम् ।  
यद्युयुज किलास्यः ॥१॥

1    *Ko veda jānameṣāṁ 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 तस्थुषः कः शुश्राव कुथा ययुः ।  
कस्मि सस्तुः सुदासु अन्वापय इलभिकृष्टयः सुह ॥२॥

2. *Aitān ratheṣu tashthaṣah kah śuśrāva kathā yayuh.  
Kasmai sasruḥ sudāse anvāpaya iḷābhīrvṛṣṭayah  
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 द्युभिविभिमद् ।  
नरा मर्या अरपसे इमान्पश्यति ष्टुहि ॥ ३ ॥

3. *Te ma āhurya āyayurupa dyubhir-vibhir-made.  
Naro maryā arepasa imān pasyanniti ṣtūhi.*

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 अज्जिषु य वाशीषु स्वभानवः स्त्रु रुक्मषु खादिषु ।  
श्राया रथषु धन्वसु ॥ ४ ॥

4. *Ye añjisu ye vāśīsu svabhānavah srakṣu rukmesu  
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 रथां अनु मुद दध मरुता जीरदानवः ।  
वृष्टी द्यावा युतीरिव ॥ ५ ॥

5. *Yuṣmākam 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 ददाशुष्ट द्विवः काशमचुच्यवुः ।  
वि पूजन्यं सूजन्ति रादसी अनु धन्वना यन्ति वृष्टयः ॥ ६ ॥

6. *Ā yam naraḥ sudānavaḥ dadāśuse divaḥ kośam-  
acucyavuh. Vi parjanyam srjanti rodasi anu dhan-  
vanā 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 गादसा रजः प सस्त्रुधनवा यथा ।  
स्य ग अश्वाहुवाधवना विमाचन् वि यद्वतन्त एन्यः ॥ ७ ॥

7. *Tatrdānāḥ sindhavah kṣodasā rajah pra sasru-  
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 आन्तरि॑ गादुमादुत ।  
माव स्थात परावतः ॥ ८ ॥

8. *Ā yāta maruto diva āntarikṣādamāduta.  
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 रसानितभा कुभा कुमुमा वः सिन्धुनि रीरमत ।  
मा वः परि॑ षात्सुरयुः पुरीषिण्युस्म इत्सुममस्तु वः ॥ ९ ॥

9. *Mā vo rasānitabhā kubhā krumurmā vah  
sindhurni rīramat. Mā vah pari s̄that sarayuh  
purīṣinyasme it sumnamastu vah.*

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 शर्धूरथानां त्वषं गणं मारुतं नव्यसीनाम ।  
अनु॒ प यन्ति वृष्टयः ॥ १० ॥

10. *Tam vah śardham rathānām tveṣam gaṇam  
mārutam navyasīnām. Anu pra yanti vr̄ṣṭayah.*

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.

शर्धं शर्धं व एषां वातंवातं गुणंगणं सुशस्तिभिः ।

अनु कामम धीतिभिः ॥ ११ ॥

11. *Śardham-śardham va eṣām vr̄atam-vr̄atam  
gaṇam-gaṇam suśastibhiḥ. Anu krāmema  
dhūtibhiḥ.*

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 yayuh.  
Enā yāmena marutah.*

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?

यन्ताकाय तनयाय धान्यं बीजं वहध्व अतिम ।  
अस्मभ्यं तद्वत्तन् यदव इमहुराधा विश्वायु साभगम ॥ १३ ॥

13. *Yena tokāya tanayāya dhānyam bījam vahadhve akṣitam. Asmabhyam 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 nidastirah svastibhir-hitvāvadyam-arātih. Vṛṣṭvī śam yorāpa usri bheṣajam syāma marutah 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 samahāsatī suvīro naro marutah sa martyah. 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 भूजान्तस्तुवता अस्य यामनि रणन्नावा न यवस ।  
यतः पूर्वाइव सखीरनु ह्य गिरा गृणीहि कामिनः ॥ १६ ॥

16. *Stuhi bhojānt-stuvato asya yāmani raṇan gāvo na yavase. Yataḥ pūrvāñ iva sakhiñranu hvaya girā gr̥ñīhi kāminah.*

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 शधाय मारुताय स्वभानव इमां वाचमनजा पवतच्युतं ।  
घमस्तुभे दिव आ पृष्ठयज्वन द्युम्नश्रेवस् महि नृमण-  
मचत ॥ १ ॥

1. *Pra śardhāya mārutāya svabhānava imām  
vācamanajā parvatacyute. Gharmastubhe diva ā  
prṣṭhayajvane 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 वा॑ मरुतस्तवि॒षा उद्दृन्यवा॑ वया॒वृथा॑ अश्वयुजः॑  
परिजयः॑ । सं विद्युता॑ दधौति॑ वाशति॑ त्रितः॑ स्वरून्त्या॑-  
पा॑ वना॑ परिजयः॑ ॥ २ ॥

2. *Pra vo marutas-tavisā udanyavo vayovrdho aśvayujah parijsrayah. Sam vidyutā dadhati vāśati tritah svarantyāpo'vanā parijsrayah.*

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.

विद्युन्महसा॑ नरा॑ अश्मदिद्यवा॑ वातत्विषा॑ मुरुतः॑ पवतुच्युतः॑ ।  
अब्द्या॑ चिन्मुहुरा॑ ह्रादुनीवृतः॑ स्तुनयदमा॑ रभूसा॑ उदा॑-  
जसः॑ ॥ ३ ॥

3. *Vidyunmahaso naro aśmadidiyavo vātatviṣo  
marutah parvatacyutah. Abdayā cinmuhurā  
hrādunīvṛtaḥ stanayadamā rabhasā udojasah.*

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.

व्य॑ कूनुदा व्यहानि शिक्वसा व्य॒न्तरि॑ ॐ वि रजांसि  
धूतयः । वि यदजाँ अजथ॒ नाव॒ ई यथा॒ वि दुगाणि॒ मरुता॒  
नाह॒ रिष्यथ ॥ ४ ॥

4. *Vyaktūn rudrā vyahāni śikvaso vyantarikṣam vi rajāmsi dhūtayah. Vi yadajrān ajatha nāva īm yathā vi durgāṇi maruto nāha risyatha.*

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.

तद्वीर्य॑ वा मरुता॒ महित्वनं॒ दीर्घ॒ ततान्॒ सूर्या॒ न॒ याज्ञनम॑ ।  
एता॒ न॒ याम॒ अगृ॒भीतशाच्चिषा॒ न॒श्वदां॒ य॒ ययोतना॒  
गिरिम॑ ॥ ५ ॥

5. *Tad vīryam vo maruto mahitvanam dīrgham tatāna sūryo na yojanam. Etā na yāme agṛbhītaśociṣo'naśvadām 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 वृं कंपनव वधसः ।  
अधे स्मा ना अरमतिं सजाषसुश्च त्रिव् यन्तुमनु नषथा  
सुगम ॥ ६ ॥

6. *Abhrāji śardho maruto yadarnasam moṣathā  
vṛkṣam kapaneva vedhasah. 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 हन्यत् न स्त्रधति न व्यथत् न रिष्यति ।  
नास्य रायु उप दस्यन्ति नातयु त्रहिं वा यं राजानं वा  
सुषूदथ ॥ ७ ॥

7. *Na sa jīyate maruto na hanyate na sredhati na  
vyathate na riṣyati. Nāsyā rāya upa dasyanti  
notaya ṛṣim vā yam rājānam 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 यदिनासा अस्वरन्व्युन्दन्ति पृथिवीं  
मध्वा अन्धसा ॥ ८ ॥**

8. *Niyutvanto grāmajito yathā naro 'ryamaṇo na marutah kavandhinah. Pinvantyutsam yadināso asvaran vyundanti prthivīm 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.

**प्रवत्वतीयं पृथिवी मरुद्ध्यः प्रवत्वती द्याभवति प्रयद्ध्यः ।  
प्रवत्वतीः प्रथ्या अन्तरि याः प्रवत्वन्तः प्रवता जीरदानवः ॥ ९ ॥**

9. *Pravatvatiyam prthivī marudbhyaḥ pravatvati dyaurbhavati prayadbhyāḥ. Pravatvatih pathyā antarikṣyāḥ pravatvantah parvata jīradānavah.*

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 सूर्य उदितं मदथा दिवा नरः ।  
न वा श्वाः श्रथयन्ताहु सिस्तः सुद्या अस्याध्वनः  
पारमश्नुथ ॥ १० ॥

10. *Yanmarutah sabharasah svarnarah sūrya udite madathā divo narah. Na vo'svā śrathayantāha sisrataḥ sadyo asyādhvanah 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.

अंसेषु व ऋषयः पत्सु खादया व ऽसु रुक्मा मरुता रथे  
शुभः । अग्निभाजसा विद्युता गभस्त्याः शिपाः शीषसु वितता  
हिरण्ययीः ॥ ११ ॥

11. *Amseṣu va ṛṣṭayah patsu khādayo vakṣaḥsu rukmā maruto rathe śubhāḥ. Agnibhrājaso vidyuto gabhastyoh śiprāḥ śīrṣasu vitatā hiran-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 नाक्मया अगृभीतशाच्चिषु रुशत्पिष्ठलं मरुता वि धूनुथ ।  
समच्यन्त वृजनातित्विषन्त् यत्स्वर्णिति घाषु विततमृता-  
यवः ॥ १२ ॥

12. *Tam nākam-aryo agrbhītaśociṣam ruṣat pippalam maruto vi dhūnutha. Samacyanta vṛjanātitiviṣanta yat svaranti ghoṣam vitatam-ṛtāyavah.*

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 रथ्याऽ॒ वयस्वतः ।  
न या युच्छति तिष्या॒ इ यथो दिवा॒ इ स्म रारन्त मरुतः  
सहस्रिणम् ॥ १३ ॥

13. *Yuṣmādattasya maruto vicetaso rāyah syāma rathyo vayasvataḥ. Na yo yucchati tiṣyo yathā divo'sme rāranta marutah 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 रथिं मरुतः स्पाहवीरं यूयमृषिमवथ् सामविपम ।  
यूयमवन्तं भरताय वाजं यूयं धैत्थं राजानं श्रुष्टिमन्तम् ॥ १४ ॥

14. *Yūyam rayim marutah spārhavīram yūyam-ṛṣim-avatha sāmavipram. Yūyam-arvantam bhara-tāya vājam yūyam dhattha rājānam 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.

तद्वा॒ यामि॑ दविणं॒ सद्यऊतया॒ यना॒ स्व॑ण तुतना॑म्॒ नृ॑रभि॑ ।  
इदं॒ सु॑म मरुता॒ हयता॒ वचा॒ यस्य॒ तरं॑म्॒ तरसा॒ श॑तं॒ हिमा॑ः ॥ १५ ॥

15. *Tad vo yāmi draviṇam sadya-ūtayo yenā svarna tatanāma nrñrabhi. Idam su me maruto haryatā vaco yasya tarema tarasā śatam 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*

पथञ्चवा॒ म॒रुता॒ भाजदृष्ट्या॒ बृहद्व्या॒ दधिर॒ रु॒क्मव॑ ासः॑ ।  
इयन्त॒ अश्वः॑ सु॒यम॑भिराशु॒भिः॑ शुभं॑ यातामनु॑ रथा॑  
अवृत्सत ॥ १ ॥

1. *Prayajyavo maruto bhrājad-ṛṣṭayo bṛhad-vayo dadhire rukma-vakṣasah. Īyante aśvaiḥ suyame-bhir-āśubhiḥ śubham 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 । उतान्तरि॑ न ममि॒र व्याजसा॑ शुभं यातामनु॒ रथा॑  
अवृत्सत ॥ २ ॥

2. *Svayam dadhidhve taviṣīm yathā vido bṛhan-mahānta urviyā vi rājatha. Utāntarikṣam mamire vyojasā śubham 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 जाता॑ः सुभ्व॑ः साकमुक्तिा॑ः श्रिय चिदा पत्तु॑ं  
वैवृधुनरः । विराकिण॑ः सूर्यस्यव रुश्मय॑ः शुभं यातामनु॒  
रथा॑ अवृत्सत ॥ ३ ॥

3. *Sākam jātāḥ subhvah sākamukṣitāḥ śriye cidā prataram vāvṛdhurnarah. Virokiṇah sūryasyeva raśmayaḥ śubham 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.

आभूषण्यं वा मरुता महित्वनं दिदृ ाण्यं सूर्यस्यवच णम ।  
उता अस्माँ अमृतत्व दधातन् शुभं यातामनु रथा  
अवृत्सत ॥ ४ ॥

4. *Ābhūṣenyaṁ vo maruto mahitvanam didṛkṣen-  
yam sūryasyaeva cakṣaṇam. Uto asmāñ amṛtate  
dadhā-tana śubham 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.

उदीरयथा मरुतः समुद्रता यूयं वृष्टिं वैषयथा पुरीषिणः । न  
वा' दस्त्रा उपा दस्यन्ति धनवः शुभं यातामनु रथा  
अवृत्सत ॥ ५ ॥

5. *Udīrayathā marutah samudrato yūyam vṛṣṭim  
varṣayathā purīṣinah. Na vo dasrā upa dasyanti  
dhenavah śubham 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.

यदश्वान्धूषु पृष्ठतीरयुग्धवं हिरण्ययान्पत्यत्काँ अमुग्धवम् ।  
विश्वा इत्स्पृधा॑ मरुता॒ व्यस्यथ॒ शुभं यातामनु॒ रथा॑  
अवृत्सत ॥ ६ ॥

6. *Yadaśvān dhūrṣu prṣatīr-ayugdhvam hiranya-yān  
pratyatkāñ amugdhvam. Viśvā it sprdho maruto  
vyasyatha śubham 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 पर्वता॒ न नद्या॑ वरन्त वा॒ यत्राचिध्वं मरुता॒ गच्छथदु॒  
तत । उत द्यावोपृथिवी याथना॒ परि॒ शुभं यातामनु॒ रथा॑  
अवृत्सत ॥ ७ ॥

7. *Na parvatā na nadyo varanta vo yatrācidhvam  
maruto gacchathedu tat. Uta dyāvāpṛthivī yātha-  
nā pari śubham 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 यदुद्यते वसवा यच्च शस्यते ।  
विश्वस्य तस्य भवथा नवदसः शुभं यातामनु रथा  
अवृत्सत ॥ ८ ॥

8. *Yat pūrvyam̄ maruto yacca nūtanam̄ yadudyate  
vasavo yacca śasyate. Viśvasya tasya bhavathā  
navedasah śubham̄ 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.

मृलतं ना मरुता मा वधिष्ठना स्मभ्यं शम् बहुलं वि यन्तन ।  
अधि स्त्रात्रस्य सुख्यस्य गातन् शुभं यातामनु रथा  
अवृत्सत ॥ ९ ॥

9. *Mṛlata no maruto mā vadhiṣṭanā' smabhyam̄  
śarma bahulam̄ vi yantana. Adhi stotrasya sakhya-  
syā gātana śubham̄ 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.

यू\_यम्\_स्मा त्यत्\_ वस्या\_ अच्छा\_ निरंहुतिभ्या\_ मरुता\_ गृणा\_नाः\_ ।  
जु\_षध्वं\_ ना\_ हृव्यदा\_ति\_ं\_ यजत्रा\_ व्\_यं\_ स्याम्\_ पत्या\_  
रथीणाम्\_ ॥ १० ॥

10. *Yuyamasmān nayata vasyo acchā nirañhatibhyo maruto gṛṇānāḥ. Juṣadhvam havyadātīm yajatrā vayam syāma patayo rayīñām.*

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*

अग्ने\_ शधन्तुमा\_ गुणं\_ पि॑ष्टं\_ रुक्मभिरुज्जिभिः\_ ।  
विशा॒ं\_ अद्य\_ मरुतामवं\_ ह्वये\_ दिवश्चिदाच्चनादधि॑ ॥ १ ॥

1. *Agne śardhantamā gaṇam piṣṭam rukmehir-āñjibhiḥ. Viśo adya marutāmava hvaye 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 जगमुराशसः ।  
य तु नदिष्ठं हवनान्यागमन्तान्वध भीमसंदूशः ॥ २ ॥

2. *Yathā cinmanyase hr̥dā tadinme jagmurāśasah.  
Ye te nedīṣṭham havanānyāgaman tān vardha  
bhīmasamāndrśah.*

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 गुनवामरुतः शिमीवाँ अमा दुधा गारिव भीमयुः ॥ ३ ॥

3. *Mīlhuṣmatīva pr̥thivī parāhatā madantyetya-smadā. Rkṣo na vo marutah śimīvāñ amo dudhro gauriva bhīmayuh.*

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 चित्स्वर्यै पवतं गिरिं पच्यावयन्ति यामभिः ॥ ४ ॥

4. *Ni ye rinantyojasā vṛthā gāvo na durdhurah.  
Aśmānam cit svaryam parvatam girim pra cyāvayanti yāmabhih.*

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 नूनमधां स्तामः समुंतानाम् ।  
मरुतां पुरुतममपूर्व्यं गवां सगमिव ह्वय ॥ ५ ॥**

5. *Ut tiṣṭha nūnameśām stomaiḥ samukṣitānām.  
Marutāṁ purutamamapūrvyām 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.

**युड्णध्वं ह्वरुषी रथं युड्णध्वं रथेषु राहितः ।  
युड्णध्वं हरी अजिरा धुरिवा हवु वहिष्ठा धुरिवा हव ॥ ६ ॥**

6. *Yuṅgdhvam̄ hyaruṣī rathe yuṅgdhvam̄ ratheṣu  
rohitah. Yuṅgdhvam̄ harī ajirā dhuri volhave  
vahiṣṭhā dhuri 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.

**उत स्य वाज्यरुषस्तुविष्वणिरिह स्म धायि दशतः ।  
मा वा यामेषु मरुतश्चिरं करुत्प तं रथेषु चादत ॥ ७ ॥**

7. *Uta sya vājyaruṣas-tuviṣvaṇir-ihā sma dhāyi  
darśataḥ. Mā vo yāmeṣu marutaściraṁ karat pra  
tam̄ 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 वृयं श्रेवस्युमा हुवामह। आ यस्मिन्तस्था  
सुरणानि बिभती सचा मुरुत्सु रादुसी ॥ ८ ॥

8. *Ratham nu mārutam vayam śravasyumā huvāmahe. Ā yasmin tasthau suraṇāni bibhraṭī sacā marutsu rodasi.*

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। यस्मिन्तस्मुजाता  
सुभगा महीयत सचा मुरुत्सु मी हुषी ॥ ९ ॥

9. *Tam vah śardham ratheśubham tvesam 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 रुदास् इन्द्रवन्तः सुजाषसा हिरण्यरथाः सुविताय  
गन्तन् । इयं वा अस्मत्पति हयत मुतिस्तृष्णाज् न दिव उत्सा  
उदन्यवं ॥ ९ ॥

1. *Ā rudrāsa indravantah sajoṣaso hiranyarathāḥ  
suvitāya gantana. Iyam 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 ऋषिमन्ता॑ मनीषिणः सुधन्वान् इषुमन्ता  
निषङ्गिणः । स्वश्वाः स्थ सुरथाः पृश्निमातरः स्वायुधा  
मरुता याथना॒ शुभम् ॥ २ ॥

2. *Vāśīmanta ṛṣimanto manīṣināḥ sudhanvāna  
iṣumanto niṣaṅgiṇāḥ. Svaṣvāḥ stha surathā  
prśnimātarāḥ 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 वा॒ वनो जिहत् यामना  
भिया । का॒पयथ पृथिवी॑ पृश्निमातरः शुभ यदुग्रा॒  
पृष्ठतीरयुग्धवम् ॥ ३ ॥

3. *Dhūnutha dyām parvatān dāśuṣe vasu ni vo vanā jihate yāmano bhiyā. Kopayatha pṛthivīm prśnimātarah śubhe yadugrāḥ pṛṣatīr-ayug-dhvam.*

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.

वातत्विषा मुरुता॑ वृषनिणिजा युमाइव् सुसदूशः सुपश्चसः ।  
पि॒शङ्गाश्वा॑ अरु॒णाश्वा॑ अरु॒पसः पत्वं त्सा॑ महि॒ना॑  
द्यारिवा॒रवः ॥ ४ ॥

4. *Vātavīśo maruto varṣanirñijo yamā iva susadr̥śah supēśasah. Piśaṅgāśvā aruṇāśvā arepasah pratvakṣaso mahinā dyaurivoravah.*

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 resplendent like the sun and large-hearted like space by virtue of their innate greatness.

पुरु॒दप्सा॑ अञ्जिमन्तः॑ सुदानवस्त्वृष्टसंदूशा॑ अनवृभराधसः॑ ।  
सुजातासा॑ जुनुषो॑ रुक्मवं त्सा॑ द्विवा॑ अ॒का॑ अ॒मृतं॑ नाम॑  
भजिर ॥ ५ ॥

5. *Purudrapsā añjimantah sudānavas-tveśasamā-drśo anavabhrarādhasah. Sujātāso januṣā rukma-vakṣaso divo arkā amṛtam 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.

**ऋष्टया॑ वा मरुता॒ अंसयारधि॑ सह आजा॑ ब्राह्मवा॒ बलं॑  
हितम्। नृमणा॒ शीषस्वायुधा॒ रथषु॒ वा॒ विश्वा॒ वः॒ श्रीरधि॑  
तनूष॒ पिपिश ॥ ६ ॥**

6. *Rṣṭayo vo maruto aṁsayoradhi saha ojo bāhvvorvo  
balam hitam. Nṛmṇā ūrṣasvāyudhā ratheṣu vo  
viśvā vah śrīradhi tanuṣu 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.

गामदश्वावृदथवत्सुवीरं चन्द्रवदाधा मरुता ददा नः ।  
पशस्तिं नः कृष्णुत रुदियासा भ गीय वा वसा दव्यस्य ॥ ७ ॥

7. *Gomad-aśvāvad rathavat suvīram candraavad  
rādho maruto dadā nah. Praśastim nah 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 नस्तुवीमधासा अमृता ऋतज्ञाः ।  
सत्यश्रुतः कवया युवाना बृहद्विरया बृहदु तमाणाः ॥ ८ ॥

8. *Haye naro maruto mṛlatā nastuvīmaghāso amṛtā  
rtajñāḥ. Satyaśrutah kavayo yuvāno bṛhadgirayo  
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 स्तुष गुणं मारुतं नव्यसीनाम ।  
य आश्वश्वा अमवद्वहन्त उतश्चिर अमृतस्य स्वराजः ॥ १ ॥

1. *Tamu nūnam taviṣīmantameśām stuṣe gaṇam mārutam navyasiñām. 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 गुणं तवसुं खादिहस्तं धुनिवतं मायिनं दातिवारम ।  
मयाभुवा य अमिता महित्वा वन्दस्व विप तुविराधसा  
नृन ॥ २ ॥

2. *Tveśām gaṇām tavasām khādihastām dhunivratām māyinām 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 विश्व मरुता जुनन्ति ।  
अयं या अग्रिमरुतः समिक्ष एतं जुषध्वं कवया  
युवानः ॥ ३ ॥

3. Ā vo yantūdavāhāso adya vṛṣṭim̄ ye viśve maruto junanti. Ayam̄ yo agnīrmarutah samiddha etam̄ juṣadhvam̄ kavayo yuvānah̄.

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 राजान्मिर्यं जनाय विभवतुष्टं जनयथा यजत्राः ।  
युष्मदति मुष्ठिहा बाहुजूता युष्मत्सदेश्वा मरुतः सुवीरः ॥ ४ ॥

4. Yūyam̄ rājānamiryam̄ janāya vibhvataṣṭam̄ janayathā yajatrāh̄. Yuṣmadeti muṣṭihā bāhujūto yuṣmat sadaśvo marutah̄ suvīrah̄.

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.

अराङ्गवदचरपा अहव् पप्त जायन्त् अकवा महाभिः । पृश्नः ।  
पुत्रा उपमासा रभिष्ठाः स्वया मृत्या मरुतः सं मिमि तुः ॥ ५ ॥

5. Arā ivedacaramā aheva prapra jāyante akavā mahobhih̄. Prśneh̄ putrā upamāso rabhiṣṭhāḥ svayā matyā marutah̄ sam 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 पृष्ठतीभिरश्ववीळुपविभिमरुता रथभिः ।  
ादन्त आपा॑ रिण॒त वना॑न्यवा॒स्त्रिया॑ वृषभः कंदतु॒  
द्या॑ः ॥ ६ ॥

6. *Yat prāyāsiṣṭa prsatībhīr-aśvair-vīlupavibhir-maruto rathebhīḥ. Kṣodanta āpo riṇate vanānyavosriyo vṛṣabhaḥ krandatu dyauḥ.*

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 चिदघां भत्व गर्भ स्वमिच्छवा॑ धुः ।  
वाता॑न्ह्याश्वान्धुयायुज वर्ष स्वदं चकिर रुदियासः ॥ ७ ॥

7. *Prathīṣṭa yāman prthivī cidesām bharteva garbhām svamicchavo dhuh. Vātān hyaśvān dhuryā-yuyujre varṣam svedām 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.

हय नरा मरुता मृळता नस्तुवीमधासा अमृता ऋतज्ञाः ।  
सत्यश्रुतः कवया युवाना बृहद्विरया बृहदु त्माणाः ॥ ८ ॥

8. *Haye naro maruto mṛlatā nastuvīmaghāso amṛtā rtajñāḥ. Satyaśrutaḥ kavayo yuvāno bṛhadgirayo bṛhadukṣamānāḥ.*

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 दावन चा दिव प पृथिव्या ऋतं  
भर। उ अश्वान्तरुषन्त आ रजा नु स्वं भानुं श्रथयन्त  
अणवः: ॥ १ ॥

1. *Pra vah spa�akrant-suvitāya dāvane'rcā dive pra pṛthivyā ṛtam bhare. Uksante aśvān taruṣanta ā rajo'nu svam bhānum śrathayante arṇavaiḥ.*

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.

अमादेषां भियसा भूमिरजति नान पूणा रति व्यथियती ।  
दूरदृशा य चितयन्त एमभिरन्तमहविदथ यतिर नरः ॥ २ ॥

2. *Amādeṣām bhiyasā bhūmirejati naurna pūrnā  
ksarati vyathiryatī. Dūredṛśo 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 श्रियस् शृङ्गमुत्तमं सूर्या न च तु रजसा विसजन ।  
अत्या इव सुभ्वश्चारवः स्थनं मया इव श्रियसं चतथा  
नरः ॥ ३ ॥

3. *Gavamiva śriyase śringamuttamam sūryo na  
cakṣu rajasо visarjane. Atyā iva subhvaścāravah  
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 महातमुदशनवत्कस्काव्या मरुतः का हु  
पांस्या । यूयं हु भूमिकिरणं न रजथ प यद्वरध्व सुविताय  
दावन ॥ ४ ॥

4. *Ko vo mahānti mahatāmudaśnavat kaskāvyā marutah ko ha paum̄syā. Yūyam̄ ha bhūmim̄ kiraṇam̄ 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 इवदरुषासः सबन्धवः शूरा इव प्रयुधः पात युयुधुः ।  
मया इव सुवृथा वावृथुनरः सूर्यस्य च तुः प मिनन्ति  
वृष्टिभिः ॥५॥

5. *Aśvā ivedaruṣāsaḥ sabandhavaḥ śurā iva prayudhah prota yuyudhuḥ. Maryā iva suvṛdho 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 अञ्ज्युष्ठा अकंनिष्ठास उद्दिदा मध्यमासा महसा वि  
वावृथुः । सुजातासा जनुषा पृश्निमातरा दिवा मया आ ना  
अच्छा जिगातन ॥६॥

6. *Te ajyeṣṭhā akaniṣṭhāsa udbhido'madhyamāśo mahasā vi vāvṛdhuh. Sujātāśa januṣā prśnimātarō divo maryā ā no acchā jīgātana.*

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 पुसुराज्ञसा न्तोन्दिवा बृहतः सानुनुस्परि ।  
अश्वास एषामुभय यथा विदुः प पवत्तस्य नभनूर-  
चुच्यवुः ॥ ७ ॥

7. *Vayo na ye śrenīḥ papturojasā'ntān divo brhataḥ sānunaspari. Aśvāsa eṣāmubhaye yathā viduh 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 ।  
आचुच्यवुदिव्यं काशमुत ऋषे रुदस्य मुरुता गृणानाः ॥ ८ ॥

8. *Mimātu dyaur-aditir-vītaye nah sam dānucitrā uṣaso yatantām. Ācucyavur-divyam kośameta ṛṣe rudrasya maruto gr̥ṇānāḥ.*

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*

इळं अग्निं स्ववसं नमाभिरिह प्रसूता वि चयत्कृतं नः । रथरिव  
प भर वाज्यद्विः पद्म\_पिन्मरुतां स्ताममृध्याम ॥ १ ॥

1. *Īle agnim svavasam̄ namobhiriha prasatto vi cayat kṛtam̄ nah. Rathairiva pra bhare vājayadbhiḥ pradakṣinīn-marutām̄ 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 तुस्थुः पृष्ठीषु श्रुतासु सुखेषु रुदा मुरुता रथेषु ।  
वना चिदुगा जिहत् नि वा' भिया पृथिवी चिदजत्  
पवतश्चित ॥ २ ॥

2. *Ā ye tasthuḥ pṛṣṭīṣu śrūtāsu sukhēṣu rudrā maruto ratheṣu. Vanā cidugrā jihate ni vo bhīyā pṛthivī cid rejate parvataścit.*

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.

पर्वतश्चिन्महि वृद्धा बिभाय दिवश्चित्सानु रजत स्वन  
वः । यत्कीळथ मरुत ऋष्टिमन्त आप इव सुध्येज्ञा  
धवध्व ॥ ३ ॥

3. *Parvataścinmahi vṛddho bibhāya divaścit sānu rejata svane vah. Yat krīlatha maruta ṛṣṭimanta āpa iva sadhryañco dhavadhvē.*

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.

वराङ्गवदवतासा हिरण्यरभि स्वधाभिस्तुन्वः पिपिश्र ।  
श्रिय श्रयांसस्तुवसा रथेषु सूत्रा महांसि चकिर तनूषु ॥ ४ ॥

4. *Varā ived raivatāso hiranyair-abhi svadhā-bhis-tanvah pipiśre. Śriye śreyāṁśas-tavaso ratheṣu satrā mahāṁsi cakrire tanuṣu.*

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.

**अज्युष्टास\_ अकेनिष्ठास एत सं भातरा वावृधुः साभगाय ।  
युवा पिता स्वपा रुद एषां सुदुघा पृश्निः सुदिना  
मरुदभ्यः ॥ ५ ॥**

5. *Ajyeṣṭhāso akaniṣṭhāsa ete saṁ bhrātaro vāvṛ-dhuh saubhagāya. Yuvā pitā svapā rudra eṣām sudughā prśnih 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 यद्वावुम सुभगासा द्विवि ष्ठ । अता  
ना रुदा उत वा न्वस्या ग्र वित्ताद्विषा 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 वहृध्वं उत्तरादधि  
ष्णुभिः । त मन्दसाना धुनया रिशादसा वामं धत्तु यजमानाय  
सुन्वत् ॥ ७ ॥**

7. *Agniśca yanmaruto viśvavedaso divo vahadhva uttarādadhi ṣṇubhiḥ. Te mandasānā dhunayo riśādaso vāmaṁ 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*.

**अग्ने मुरुद्धिः शुभयद्धित्रैक्षभिः सामं पिब मन्दसाना  
गणश्रिभिः । पावकभिविश्वमिन्वभिरायुभिवश्वानर पदिवा  
कृतुना सुजूः ॥ ८ ॥**

8. *Agne marudbhīḥ śubhayādbhirrkvabhiḥ somam piba mandasāno ganaśribhiḥ. Pāvakebhīr viśvaminvebhīr-āyubhīr-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 ष्ठा नरः श्रष्टतमा य एकएक आयुय ।  
प्रमस्याः परावतः ॥ १ ॥

- Ke śṭhā naraḥ śrēṣṭhatamā 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?

क्वां वा श्वाः क्वाऽभीशवः क्रथं शक् क्रथा यय ।  
पृष्ठ सदो नुसायमः ॥ २ ॥

- Kva vo'śvāḥ kvā bhiśavah katham śeka kathā yaya. Pṛṣṭhe sado nasoryamah.

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?

ज्‌घन् चाद॑ एषां वि सुकथानि॒ नरा॑ यमुः॑ ।  
पुत्रकृथ॒ न जनयः॑ ॥ ३ ॥

3. *Jaghane coda eṣāṁ vi sakthāni naro yamuḥ.  
Putrakṛthe na janayah.*

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.

परा॑ वीरास॑ एतन्॑ मयोसा॑ भद्रजानयः॑ ।  
अग्नितपा॑ यथासंथ॑ ॥ ४ ॥

4. *Parā vīrāsa etana maryāso bhadrājānayah.  
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 पशुमुत॑ गव्यं शताव्यम॑ ।  
श्यावाश्वस्तुताय॑ या दावीरायापुबृहत॑ ॥ ५ ॥

5. *Sanat sāsvyam paśumuta gavyam śatāvayam.  
Śyāvāśvastutāya yā dorvīrāyopabarbhṛhat.*

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.

उत् त्वा॑ स्त्री॑ शशीयसी॑ पुंसा॑ भवति॑ वस्यसी॑ ।  
अद्वत्रादराधसः॑ ॥ ६ ॥

6. *Uta tvā strī śasīyasi pumso bhavati vasyasi.  
Adevatrād-arādhāsaḥ.*

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 तृष्णन्तं वि कामिनम् ।  
दुवत्रा कृणुत मनः ॥ ७ ॥

7. *Vi yā jānāti jasurim vi ṛṣyantam vi kāminam.  
Devatrā kṛṇute manah.*

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 धा नमा अस्तुतः पुमाँ इति बुव पणिः ।  
स वरदय इत्समः ॥ ८ ॥

8. *Uta ghā nemo astutah pumāñ iti bruve pañih.  
Sa vairadeya it samah.*

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 रपद्युवतिम मन्दुषी पति श्यावाय वतुनिम ।  
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 मै धनूनां शुतं वददश्वियथा ददत् ।  
तरन्ताव मुहना ॥ १० ॥

10. *Yo me dhenūnāṁ śatāṁ vaidadaśviryathā dadat.  
Taranta iva mañhanā.*

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 मधुं ।  
अत्र श्रवांसि दधिर ॥ ११ ॥

11. *Ya īm̄ vahanta āśubhiḥ pibanto madirāṁ madhu.  
Atra śravāṁsi 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 रथ॑ष्वा ।  
दिवि रुक्मझवापरि ॥ १२ ॥

12. *Yeśāṁ śriyādhi rodasī vibhrājanate ratheśvā.  
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).

युवा स मारुता गणस्त्वषरथा अनेद्यः ।  
शुभंयावापतिष्कृतः ॥ १३ ॥

13. *Yuvā sa māruto ganaś-tveśaratho anedyah.  
Śubhamyāvāpratiṣkutah.*

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 वद नूनमषां यत्रा मदन्ति धूतयः ।  
ऋतजाता अरपसः ॥ १४ ॥

14. *Ko veda nūnameśāṁ yatrā madanti dhūtayah.  
Rtajātā 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?

यूयं मर्ति विपन्यवः पण्तार इत्था धिया ।  
श्रातारा यामहूतिषु ॥ १५ ॥

15. *Yūyam martari vipanyavah pranetāra itthā-dhiyā.  
Śrotāro yāmahūtiṣu.*

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 ना वसूनि काम्या पुरुश्चन्दा रिशादसः ।  
आ यज्ञियासा ववृत्तन ॥ १६ ॥

16. *Te no vasūni kāmyā puruścandrā riśādasah.  
Ā yajñiyāso vavrttana.*

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 मृ स्तामूर्म्य दार्भ्याय परा वह।  
गिरा दवि रथीरिव ॥ १७ ॥

17. *Etam me stomamūrmye dārbhyāya parā vaha.  
Giro devi rathīriva.*

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.

उत मृ वाचतादिति सुतसामृ रथवीता।  
न कामा अप वति म ॥ १८ ॥

18. *Uta me vocatāditi sutasome rathavītau.  
Na kāmo 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.

एष ाति रथवीतिमघवा गामतीरनु। पवत्त्वपश्चितः ॥ १९ ॥

19. *Eṣa kṣeti rathavītir-maghavā gomatiṇanu.  
Parvateśvapaśritah.*

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, Shrutiavid Atreya Rshi*

ऋतनं ऋतमपिहितं धुवं वां सूर्यस्य यत्र विमुचन्त्यश्वान् ।  
दशे शता सुहत्स्थुस्तदकं द्रवानां श्रष्टं वपुषामपश्यम ॥ १ ॥

1. *Rtena rtamapihitam dhruvam vām sūryasya yatra vimucantyaśvān. Daśa śatā saha tasthus-tadekam devānām 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 तुस्थुषीरहभिदुह ।  
विश्वोः पिन्वथः स्वसरस्य धना अनु वामकः पविरा  
ववत ॥ २ ॥

2. *Tat su vām mitrāvarunā mahitvamīrmā tasthu-ṣīrahahir-duduhre. Viśvāḥ pinvathah 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 ।  
वधयत्माषधीः पिन्वतं गा अवे वृष्टिं सृजतं जीरदानू ॥ ३ ॥

3. *Adhārayatam prthivīmuta dyām mitrarājānā varuṇā mahobhīh. Vardhayatamoṣadhīh pinvatam gā ava vṛṣṭim srjatam jīradanū.*

Mitra and Varuna, sun and space, light and law, heat and water, resplendent 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 प्रदिवि रन्ति ॥ ४ ॥

4. *Ā vāmaśvāsaḥ suyujō vahantu yataraśmaya 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 श्रुताम् मतिं वधदुर्वी ब्रह्मिरिव यजुषा र माणा ।  
नमस्वन्ता धृतद् गाधि गत् मित्रासाथ वरुणलस्वन्तः ॥ ५ ॥

5. *Anu śrutāmamatim vardhadurvīm barhiriva yajuṣā rakṣamāṇā. Namasvantā dhṛtadaksādhi garte mitrāsāthe varuṇelāsvantah.*

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.

अक्रविहस्ता सुकृतं परस्पा यं त्रासाथ वरुणालस्वन्तः ।  
राजाना त्रमहृणीयमाना सुहस्रस्थूणं बिभृथः सुहद्वा ॥ ६ ॥

6. *Akravihastā sukṛte paraspā yam trāsāthe varunelāsvantah. Rājānā kṣatram-ahrṇīyamānā sahasrasthūṇām bibhṛthah saha dvau.*

Mitra and Varuna, leading lights of vision and judgement, ruling and resplendent 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 भ्रजते दिव्यश्वाजनीव ।  
भद्र त्र निमिता तिल्विल वा सुनम मध्वा अधिगत्यस्य ॥ ७ ॥

7. *Hirṇyanirṇigayo asya sthūṇā vi bhrājate divyaśvājanīva. 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 गतमतश्च ाथ अदिति दिति च ॥ ८ ॥

8. *Hiranyarūpamuṣaso vyuṣṭāvayah sthūṇamuditā sūryasya. Ā rohatho varuṇa mitra gartamataścakṣāthe aditīm ditim 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.

यद्विष्ठं नातिविधं सुदानुं अच्छिदं शामं भुवनस्य गापा ।  
तनं ना मित्रावरुणावविष्ठं सिषासन्ता जिगीवांसः  
स्याम ॥ ९ ॥

9. *Yad bañhiṣṭham nātividhe sudānū acchidram  
śarma bhuvanasya gopā. Tena no mitrāvaruṇ-  
āvaviṣṭam siṣāsanto jīgīvāṁsaḥ 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 सत्यधर्माणा परम व्योमनि ।  
यमत्र मित्रावरुणावथा युवं तस्मै वृष्टिमधुमत्पिन्वत  
द्विवः ॥ १ ॥

1. *Rtasya gopāvadhi tiṣṭhatho ratham satyadharmaṇā parame vyomani. Yamatra mitrāvarunāvatho yuvam tasmai vṛṣṭir-madhumat pīniate divah.*

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 विदथे स्वदूशा ।  
वृष्टिं वां राधा अमृतत्वमीमहू द्यावापृथिवी वि चरन्ति  
तन्यवः ॥ २ ॥

2. *Samrājāvasya bhuvanasya rājatho mitrāvarunā vidathe svardṛśā. Vṛṣṭim vām rādho amṛtatvamīmahe dyāvāpṛthivī vi caranti tanyavah.*

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.

सुमाजा उगा वृषभा दिवस्पतीं पृथिव्या मित्रावरुणा  
विच्छणी । चित्रभिरुभरुपे तिष्ठथा रवं द्यां वैषयथा असुरस्य  
मायया ॥ ३ ॥

3. *Samrājā ugrā vṛṣabhaḥ divaspatī prthivyā mitrā-varuṇā vicarṣaṇī. Citre bhira bhrairupa tiṣṭhato ravaṁ dyāṁ varṣayatho asurasya māyaya.*

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.

माया वां मित्रावरुणा दिवि श्रिता सूया ज्यातिश्चरति  
चित्रमायुधम् । तमभण वृष्ण्या गृहथा दिवि पर्जन्य दप्सा  
मधुमन्त इरत ॥ ४ ॥

4. *Māyā vāṁ mitrāvaruṇā divi śritā sūryo jyotiścara-  
ti citramāyudham. Tamabhrena vṛṣṭyā gūhatho  
divi parjanya drapsā madhumanta īrate.*

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 युज्जत मूरुतः शुभ सुखं शूरा न मित्रावरुणा गविष्टिषु ।  
रजांसि चित्रा वि चरन्ति तन्यवा दिवः समाजा पयसा न  
उ तम ॥ ५ ॥

5. *Ratham yuñjate marutah śubhe sukham śūro na mitrāvaruṇā gaviṣṭiṣu. Rajā̄msi citrā vi caranti tanyavo divah samrājā payasā na uksatam.*

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 मित्रावरुणा विरावतीं पुजन्यश्चित्रां वदति  
त्विषीमतीम् । अभा वसत मूरुतः सु मायया द्यां वषयतम-  
रुणामरुपसम् ॥ ६ ॥

6. *Vācam su mitrāvaruṇāv-irāvatīm parjanyaś-citrām vadati tviṣīmatīm. Abhrā vasata marutah 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.

धर्मणा मित्रावरुणा विपश्चिता व्रता रथु असुरस्य  
मायया । ऋतन् विश्वं भुवनं वि राजथः सूर्यमा धत्था दिवि  
चित्रं रथम् ॥ ७ ॥

7. *Dharmaṇā mitrāvaruṇā vipaścītā vratā rakṣeth  
asurasya māyayā. Rtena viśvam 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 व्रजवे बाह्वर्जगन्वांसा स्वर्णरम ॥ १ ॥

1. *Varuṇam vo riśādasam-rcā mitram havāmahe.  
Pari vrajeva bāhvora-jaganvāṁśā 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 बाहवा सुचृतुना प यन्तमस्मा अचैत ।  
शब्दं हि जार्यं वां विश्वासु गासु जागुव ॥ २ ॥

2. *Tā bāhavā sucetunā pra yantamasmā arcate.  
Śevam hi jāryam vām viśvāsu kṣāsu joguve.*

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 तूनम् शयां गतिं मि॒त्रस्य यायां पथा ।  
अस्य पि॒यस्य शमण्यहि॑ सानस्य सश्चिर ॥ ३ ॥

3. *Yannūnam-aśyām gatīm mitrasya yāyām pathā.  
Asya priyasya śarmany-ahiṁśānasya 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 मित्रावरुणापमं धीयामृचा ।  
यद्व ाय मृघानां स्तातृणां च स्पूधस् ॥ ४ ॥

4. *Yuvābhyaṁ mitrāvaruṇopamam dheyāmrcā.  
Yaddha kṣaye maghonāṁ stotṛnāṁ 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 ना मित्र सुदीतिभिवरुणश्च सधस्थ आ ।  
स्व ाय मृघानां सखीनां च वृधस् ॥ ५ ॥

5. *Ā no mitra sudītibhir-varuṇaśca sadhastha ā.  
Sve kṣaye maghonāṁ sakhiṇāṁ 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.

युवं ना यषु वरुण उत्रं बृहच्च बिभृथः ।  
उरु णा वाजसातय कृतं राय स्वस्तय ॥ ६ ॥

6. *Yuvāṁ no yeṣu varuṇa kṣatram bṛhacca bibhr-thāḥ. Uru ḡo vājasātaye kṛtam 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 यजुता द्रवं त्रु रुशद्विः । सुतं सामं न हस्तिभिरा  
पृभिधीवतं नरा बिभतावचनान्सम ॥ ७ ॥**

7. *Ucchantyām me yajatā devakṣatre ruṣadgavi.  
Sutam somam na hastibhirā padbhirdhāvataṁ  
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 बवीतु नः ।  
वरुणा यस्य दशता मित्रा वा वन्तु गिरः ॥ १ ॥**

1. *Yaściketa sa sukraturdevatrā sa bravītu nah.  
Varuno 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 ऋतावृथं ऋतावाना जनजन ॥ २ ॥

2. *Ta hi śreṣṭhavarcasā 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 पूर्वा उप बुव सचा ।  
स्वश्वासः सु चतुना वाजां अभि पदावनं ॥ 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 याय गातुं वनत ।  
मित्रस्य हि प्रतूवतः सुमतिरस्ति विधतः ॥ ४ ॥

4. *Mitro aṁhościdāduru 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 मि॒त्रस्यावसि॒ स्याम् सुपथस्तम् ।  
अनुहसु॒स्त्वातयः स॒त्रा वरुणशषसः ॥ ५ ॥**

5. *Vayam mitrasyāvasi syāma saprathastame. Anehasastvotayah satrā varuṇaśeṣasah.*

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 मि॒त्रमं जनं यतथः सं च नयथः । मा म॒धानः परि॑  
ख्यतं मा अ॒स्माक॒मृषीणां गापीथ न उरुष्यतम् ॥ ६ ॥**

6. *Yuvam mitremam janam yatathah sam ca nayathah. Mā maghonah pari khyatam mo asmākam-ṛṣīnām gopīthe na urusyatam.*

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 चिकितान् सुकृतू द्रवा मंत रिशादसा ।  
वरुणाय ऋतपैशस दधीत पर्यस मह ॥ १ ॥

1. *Ā cikitāna sukratū devau marta riśādasā.  
Varuṇāya ṛtapesāse 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 उत्रमविहृतं सम्यगसुयुमाशात् ।  
अथ व्रतव मानुषं स्वर्णं 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 वामष रथानामुर्वीं गव्यूतिमषाम ।  
रातहव्यस्य सुष्टुतिं दृधृक्स्त ममनामह ॥ ३ ॥

3. *Tā vāmeṣe rathānām-urvīṁ gavyūtimeṣām. Rātahavyasya suṣṭutim 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.

अधा हि काव्या युवं द स्य पूर्भिरद्धुता ।  
नि कुतुना जनानां चिकथं पूतद त्सा ॥ ४ ॥

4. *Adhā hi kāvyā yuvam dakṣasya pūrbhiradbhutā.  
Ni ketunā janānāṁ cikethe pūtadakṣasā.*

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 बृहच्छ्रव एष ऋषीणाम् ।  
जयसानावरं पृथ्वति रान्ति यामभिः ॥ ५ ॥

5. *Tadṛtam 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 यद्वामीयच त्सा मित्र व्यं च सूर्यः ।  
व्यचिष्ठ बहुपात्य यत्महि स्वराज्य ॥ ६ ॥

- 
6. Ā yad vāmīyacakṣasā mitra vayam ca sūrayah.  
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*

बलित्था देव निष्कृतमादित्या यजुतं बृहत् ।  
वरुण मित्रायमन्वष्टि त्रामशाथ ॥ १ ॥

1. *Balitthā devā niṣkṛtam-ādityā yajatam bṛhat.  
Varuṇa mitrāryaman varṣiṣṭham kṣatramāśāthe.*

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 यद्यानि हिरण्ययं वरुण मित्र सदथः ।  
धत्तारा चषणीनां यन्तं सुम्नं रिशादसा ॥ २ ॥

2. Ā yad yonim hiranyayam varuṇa mitra sadathah.  
*Dhartārā carṣaṇinām yantam sumnam riśadasā.*

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 अर्यमा ।  
व्रता पदवा सश्चिर् पान्ति मर्त्ये रिषः ॥ ३ ॥

3. *Viśve hi viśvavedaso varuṇo mitro aryamā.  
Vratā padeva saścire pānti martyam riṣah.*

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 ऋतस्पृशे ऋतावाना जनजन ।  
सुनीथासः सुदानवां हाश्चिदुरुचकयः ॥ ४ ॥

4. *Te hi satyā rtasprśa rtāvāno janejane.  
Sunīthāsaḥ sudānavom'hościdurucakrayah.*

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 वामषत मत्तिरत्रिभ्य एषत मतिः ॥ ५ ॥

5. *Ko nu vām mitrāstuto varuṇo vā tanūnām.  
Tat su vāmeṣate matiratribhya eṣate mathih.*

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 बृहत् ॥ १ ॥

1. *Pra vo mitrāya gāyata varuṇāya vīpā girā.  
Mahikṣatrāvṛtam 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.

सुमाजा या घृतयानी मित्रश्चाभा वरुणश्च ।  
द्वा द्ववषु पश्स्ता ॥ २ ॥

2. *Samrājā yā ghṛtayonī mitraścōbhā varunasca.  
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 पाथि॑वस्य मुहा राया दिव्यस्य ।  
महि॒वां उत्रं दुवषु ॥ ३ ॥

3. *Tā nah śaktam pārthivasya 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.

ऋतमृतन् सपन्तषि॑रं दृमाशात । अदुहा॒ दुवा॒ वधत ॥ ४ ॥

4. *Rtamreṇa sapanteṣiram dakṣamāśātē.  
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 रीत्याप॒षस्पती॒ दानुमत्याः ।  
बृहन्तं गति॑माशात ॥ ५ ॥

5. *Vṛṣṭidyāvā rītyāpeṣaspatī dānumatyāḥ.  
Brhantam gartamāśātē.*

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 राच्ना वरुण त्रींरुत द्यून्त्रीणि मित्र धारयथा रजांसि ।  
वावृधानावृमतिं त्रियस्या नुवृतं र त्माणावजुयम ॥ १ ॥

1. *Trī rocanā varuṇa triñruta dyūn trīṇi mitra dhā-rayatho rajā̄nsi. Vāvṛdhānāvamatim kṣatriya-syā'nu vrataṁ rakṣamāñāvajuryam.*

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.

इरावतीवरुण धनवा वां मधुमद्वां सिन्धवा मित्र दुह ।  
त्रयस्तस्थुवृभासस्तिसृणां धिषणानां रताधा वि  
द्युमन्तः ॥ २ ॥

2. *Irāvatīr-varuṇa dhenavo vāṁ madhumad vāṁ sindhavo mitra duhre. Trayas-tasthur-vṛṣabhbā-sas-tiśr̄nāṁ dhiṣanānāṁ retodhā vi dyumantah.*

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.

पातदुवीमदितिं जाहवीमि मध्यन्दिन् उदिता सूर्यस्य ।  
राय मित्रावरुणा सवतातळं ताकाय तनयाय शं याः ॥ ३ ॥

3. *Prātar-devīm-aditīm johavīmi madhyandina uditā sūryasya. Rāye mitrāvaruṇā sarvatātele tokāya tanayāya śām yoh.*

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 धतारा रजसा राचनस्यातादित्या दिव्या पाथिवस्य ।  
न वां दुवा अमृता आ मिनन्ति व्रतानि मित्रावरुणा धुवाणि ॥ ४ ॥

4. *Yā dhartārā rajasо rocanasyotādityā divyā pārthivasya. Na vāṁ 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*

पुरुरुणा चिद्गचस्त्यवा नूनं वां वरुण ।  
मित्र वंसि वां सुमतिम ॥ १ ॥

1. *Purūruṇā ciddhyastyavo nūnam vāṁ varuṇa.  
Mitra vāṁsi vāṁ 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 सम्यगदुह्नाणघमश्याम् धायस् ।  
वृयं त रुदा स्याम ॥ २ ॥

2. *Tā vāṁ samyag-adruhvāneṣam-aśyāma dhāyase.  
Vayam 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. *Pātam no rudrā pāyubhiruta trāyethāṁ sutrātrā.  
Turyāma dasyūn tanūbhīḥ.*

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 कस्याद्गुतकतू य अं भुजमा तनूभिः ।  
मा शष्ठसा मा तनसा ॥ ४ ॥

4. *Mā kasyādbhutakratū yakṣam bhujemā tanūbhīḥ.  
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, Bahuvrkta Atreya Rshi*

आ ना॑ गन्तं रिशादसा॒ वरुण॑ मित्र॑ बृहणा॑ ।  
उपमं॒ चारुमध्वरम् ॥ १ ॥

1. *Ā no gantam riśādasā varuṇa mitra barhanā.  
Upemam 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.

विश्वस्य॑ हि पचतसा॒ वरुण॑ मित्र॑ राजथः ।  
इशाना॑ पिप्यतं॒ धियः ॥ २ ॥

2. *Viśvasya hi pracetasā varuṇa mitra rājathah.  
Īśānā pipyatam 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.

उप नः सुतमा गतं वरुण मित्र दाशुषः ।  
अस्य सामस्य पीतये ॥ ३ ॥

3. *Upa nah sutamā gatam̄ varuṇa mitra dāśuṣah.  
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 वरु॒ण व॒यं गी॒भिजु॒हुमा अन्नि॒वत ।  
नि॒ ब्रह्मि॒ सदतं॒ सामपी॒तय ॥ १ ॥

1. *Ā mitre varuṇe vayam̄ gīrbhir-juhumo atrivat.  
Ni barhiṣi sadatam̄ 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.

व॒तनं स्था॒ धुव॒ त्मा॒ धम॑णा॒ यात्‌यज्ज्ञना॒ ।  
नि॒ ब्रह्मि॒ सदतं॒ सामपी॒तय ॥ २ ॥

- 
2. *Vratena stho dhruvakṣemā dharmaṇā yāta-yajjanā. Ni barhiṣi sadatāṁ 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.

मि॒त्रश्च ना॒ वरुणश्च जुषतां॒ यज्ञमि॒ष्टय ।  
नि॒ ब्रह्मि॒षि॒ सदतां॒ सामपीतय ॥ ३ ॥

3. *Mitraśca no varuṇaśca juṣetāṁ yajñamiṣṭaye. Ni barhiṣi sadatāṁ 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*

यदुद्यै॒ स्थः॑ परा॒वति॑ यदवा॒वत्यश्विना॑ ।  
यद्वा॒ पुरु॒ पुरुभुजा॒ यदन्तरि॑ आ॒ गतम ॥ १ ॥

1. *Yadadya sthah 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 पुरु दंसांसि बिभता ।  
वरस्या याम्याधिगु हुव तुविष्टमा भुज ॥ २ ॥

2. *Iha tyā purubhūtamā purū daṁsāṁsi bhibhratā.  
Varasyā yāmyadhrigū huve tuviṣṭamā bhuje.*

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.

इमान्यद्वपुष् वपुश्चकं रथस्य यमथः ।  
पयन्या नाहुषा युगा मुह्ना रजांसि दीयथः ॥ ३ ॥

3. *Īrmānyad vapuṣe vapuścakram rathasya  
yemathuh. Paryanyā nāhuṣā yugā mahnā rajāṁsi  
dīyatāh.*

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.

तदूषु वामना कृतं विश्वा यद्वामनुष्टव ।  
नानो जातावरपसा समस्म बन्धुमयथः ॥ ४ ॥

4. *Tadū ū vāmenā kṛtam viśvā yad vāmanu ṣṭave.  
Nānā jātāvarepasā samasme bandhumeyathuh.*

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 सूर्या रथं तिष्ठद्युष्यदं सदा।  
परि वामरुषा वया धृणा वरन्त आतपः ॥ ५ ॥

5. *Ā yad vām sūryā ratham tiṣṭhad raghusyadam  
sadā. Pari vāmaruṣā vayo ghṛṇā varanta ātapaḥ.*

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 यद्वामरुपसं नासत्यास्त्रा भुरुण्यति ॥ ६ ॥

6. *Yuvoratriściketati narā sumnena cetasā. Ghar-  
mam 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 युयिः शृणव यामषु सन्त्तनिः ।  
यद्वां दंसाभिरश्विना त्रिनराववतति ॥ ७ ॥

7. *Ugro vām kakuho yayih śr̄nve yāmeṣu samtanih.  
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.

मध्वे ऊ षु मधूयुवा रुद्रा सिषक्ति पिप्युषी ।  
यत्समुद्राति पर्षथः पक्वाः पृ ग भरन्त वाम ॥ ८ ॥

8. *Madhva ū ṣu madhūyuvā rudrā siṣakti pipyuṣī.  
Yat samudrāti parṣathah pakvāḥ prkṣo 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.

सत्यमिद्वा उ अश्विना युवामाहुमयभवा ।  
ता यामन्यामहूतमा याम् ग मृळयत्तमा ॥ ९ ॥

9. *Satyamid vā u aśvinā yuvām-āhur-mayobhuva.  
Tā yāman yāmahutamā yāmannā mṛlayattamā.*

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 ब्रह्माणि वर्धना श्विभ्यां सन्तु शन्तमा ।  
या त गाम् रथां इवा वाचाम बृह अः ॥ १० ॥

10. *Imā brahmāṇi vardhanā'śvibhyāṁ santu śantamā. Yā takṣāma rathāň ivā'vocāma bṛhannamah.*

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 ।  
तच्छवथा वृषणवसू अत्रिवामा विवासति ॥ १ ॥

1. *Kuṣṭho 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.

कुहु त्या कुहु नु श्रुता दिवि द्रवा नासत्या ।  
कस्मि ग यतथा जन का वां नुदीनां 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 कमच्छौ युज्जाथू रथम् ।  
कस्य ब्रह्मणि रण्यथा वृयं वामुश्मसीष्टये ॥ ३ ॥

3. *Kam yāthah̄ kam ha gacchathah̄ kamacchā yuñjāthe ratham. Kasya brahmāṇi rānyatho vayam vām-uśmāsiṣṭaye.*

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 चिद्ध्युदपुतं पारं पाराय जिन्वथः ।  
यदौँ गृभीततातय सिंहमिव दुहस्पद ॥ ४ ॥

4. *Pauram ciddhyudaprutam paura paurāya jinvathah̄. Yadīm grbhītatātaye simhamiva 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 च्यवानाज्जुरुषां व॒विमत्कं न मुञ्चथः ।  
युवा यदौँ कृथः पुनरा काममृण्व व॒ध्वः ॥ ५ ॥

5. *Pra cyavānāj-jujuruṣo vavrimatkam na muñca-thah̄. Yuvā yadī kṛthah̄ punarā kāmamṛṇve vadhvah̄.*

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 स्मसि वां सुन्दृशि श्रिय ।  
नू श्रुतं म आ गतमवाभिवाजिनीवसू ॥ ६ ॥

6. *Asti hi vāmiha stotā smasi vām samdṛśi śriye.  
Nū śrutam ma ā gatam-avobhir-vājinīvasū.*

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 पुरुणामा वन्न मत्यानाम ।  
का विपा विपवाहसा का यज्ञवाजिनीवसू ॥ ७ ॥

7. *Ko vāmadya puruṇāmā vavne martyānām.  
Ko vipro vipravāhasā ko yajñairvājinīvasū.*

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 रथु रथानां यष्टो यात्वश्विना ।  
पुरु चिदस्मयुस्त्रि आङ्गृषा मत्यष्वा ॥ ८ ॥

8. Ā vāṁ ratho rathānāṁ yeṣṭho yātvashvinā.  
*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.)

शमु षु वां मधूयुवा स्माकमस्तु चकृतिः ।  
अवाचीना विचतसा विभिः श्युनवं दीयतम ॥ ९ ॥

9. Śamū ṣu vāṁ madhūyuvā' smākamastu carkṛtih.  
*Arvācīnā vicetasā vibhiḥ śyneva 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 यद्धु कहि चिच्छुश्रूयात्मिमं हवम् ।  
वस्वीरु षु वां भुजः पृञ्चन्ति सु वां पृचः ॥ १० ॥

10. Aśvinā yaddha karhicic-chuśrūyātam-imam  
havam. Vasvīrū ṣu vāṁ bhujah pṛñcanti su vāṁ  
prcah.

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*

पति प्रियतम् रथं वृषणं वसुवाहनम् । स्ताता वामश्विना वृषिः  
स्तामन् पति भूषति माधवी मम श्रुतं हवम् ॥ १ ॥

1. *Prati priyatamam ratham vṛṣaṇam vasuvāhanam. Stotā vāmaśvināvṛṣiḥ stomena prati bhūṣati mādhvī mama śrutam 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 तिरो विश्वा अहं सना । दस्रा  
हिरण्यवतनी सुषुम्ना सिन्धुवाहसा माधवी मम श्रुतं  
हवम् ॥ २ ॥

2. *Atyāyātamaśvinā tiro viśvā aham sanā. Dasrā hirṇyavartanī suṣumnā sindhuvāhasā mādhvī mama śrutam 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 बिभृतावश्विना गच्छतं युवम । रुद्रा  
हिरण्यवतनी जुषाणा वाजिनीवसू माध्वी मम श्रुतं  
हवम ॥ ३ ॥

3. *Ā no ratnāni bibhratāvaśvinā gacchatam yuvam.  
Rudrā hirṇyavartanī juṣāñā vājinīvasū mādhvī  
mama śrutam 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 रथे वाणीच्याहिता । उत वां ककुहा  
मृगः पृ तः कृणाति वापुषा माध्वी मम श्रुतं हवम ॥ ४ ॥

4. *Suṣṭubho vāṁ vr̥ṣaṇyasū rathe vāṇīcyāhitā. Uta  
vāṁ kakuhō mrgah̄ prksah̄ kr̄noti vāpuṣo mādhvī  
mama śrutam 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.

**ब्राधिन्मनसा रथ्येषिरा हवनश्रुता । विभिश्च्यवानमश्विना  
नि योथा अद्वयाविन् माध्वी मम श्रुतं हवम् ॥ 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 नरा मनयुजा श्वासः पुष्टिप्सवः । वयो वहन्तु  
पीतय सह सुम्भिरश्विना माध्वी मम श्रुतं हवम् ॥ ६ ॥**

6. *Ā vām narā manoyujo'śvāsaḥ pruṣitapsavah. 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.

**अश्विनावह गच्छतं नासत्या मा वि वन्तम । तिरश्चिदयुया  
परि वृतियात्मदाभ्या माध्वी मम श्रुतं हवम् ॥ ७ ॥**

7. *Aśvināveha gacchatam nāsatyā mā vi venatam. Tiraścidaryayā pari vartiryātam-adābhyā mādhvi 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.

**अस्मिन्यज्ञ अदाभ्या जरितारं शुभस्पती । अवस्युमश्विना  
युवं गृणन्तमुप भूषथा माध्वी मम श्रुतं हवम् ॥ ८ ॥**

8. *Asmin yajñe adābhyā jaritāram śubhaspatī.  
Avasyum-aśvinā yuvam gr̥ṇantamupa bhūṣatho  
mādhvī mama śrutam 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 रुशत्पशुराग्निरधाय्यत्वियः । अयोजि वां वृषष्वसू  
रथो दस्त्रावमत्या माध्वी मम श्रुतं हवम् ॥ ९ ॥**

9. *Abhūduṣā ruṣat-paśurāgnir-adhāyyṛtvayah. Ayoji  
vāṁ vṛṣaṇvasū ratho dasrāvamartyo mādhvī  
mama śrutam 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 भात्यग्निरुषसामनीकमुद्दिपाणां दवया वाचा॑ अस्थुः ।  
अवाज्चा॑ नूनं रथ्यहयातं पीपिवांसमश्विना॒ घममच्छ ॥ १ ॥

1. *Ā bhātyagnir-uṣasāmanīkam-ud viprāñāṁ devayā  
vāco asthuḥ. Arvāñcā nūnam rathyeha yātam  
pipivāṁsam-aśvinā ghamam-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 संस्कृतं प मिमीता॒ गमिष्ठान्ति॑ नूनमश्विनापस्तुत्ह ।  
दिवाभिपित्व वृसागमिष्ठा॒ पत्यवर्ति॑ दाशुष शंभविष्ठा ॥ २ ॥

2. *Na saṁskṛtam pra mimīto gamiṣṭhā'nti nūnam-  
aśvinopas-tuteha. Divābhīpitve'vasā-gamiṣṭhā  
pratyavartim dāśuse 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.

उता यातं संग्रव पातरह्न मध्यन्दिन उदिता॒ सूर्यस्य ।  
दिवा॒ नक्तमवसा॒ शन्तमन् नदानी॑ पीतिरश्विना॒ ततान ॥ ३ ॥

3. *Utā yātam̄ saṅgave prātar-ahno madhyāṁdina  
uditā sūryasya. Divā naktam-avasā śāṁtamena  
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 प्रदिवि स्थानमाकं द्रुम गृहा अश्विनदं दुराणम् ।  
आ ना दिवा बृहतः पवतादा दद्या योत्मिष्मूर्जवहन्ता ॥ ४ ॥

4. *Idam̄ hi vām̄ pradivi sthānamoka ime grhā  
aśvinedam̄ duroṇam. Ā no divo bṛhataḥ parva-  
tādā'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.

समश्विनारवसा नूतनन मयाभुवा सुपणीती गमम् ।  
आ ना रयिं वहत्मात वीराना विश्वान्यमृता साभगानि ॥ ५ ॥

5. *Samaśvinor-avasā nutanena mayobhuvā supra-  
nūti gamema. Ā no rayim̄ 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*

पातुयावोणा पथमा यजध्वं पुरा गृध्रदररुषः पिबातः ।  
पातहि यज्ञमश्विना दुधात् प शंसन्ति कवयः पूवभाजः ॥ १ ॥

1. *Prātaryāvāñā prathamā yajadhvam purā grdhṛād-araruṣaḥ pibātaḥ. Prātarhi yajñam-āśvinā dadhāte pra śāmsanti kavayah pūrv-abhājāḥ.*

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.

पातयजध्वमश्विना हिनात् न सायमस्ति दव्या अजुष्टम ।  
उतान्या अस्मद्यजत् वि चावः पूवःपूवा यजमाना वनीयान ॥ २ ॥

2. *Prātaryajadhvam-āśvinā hinota na sāyamasti devayā ajuṣṭam. Utānyo asmad yajate vi cāvah pūrvah 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.

हिरण्यत्वङ्मधुवर्णा घृतस्नुः पृ ग वहु ग रथा वतत वाम ।  
मनोजवा अश्विना वातरंहा यनातियाथा दुरितानि  
विश्वा ॥ ३ ॥

3. *Hiranyatvañmadhuvarṇo ghṛtasnuḥ prkṣo  
vahannā ratho vartate vām. Manojavā aśvinā  
vātaran̄hā yenātiyātho duritāni 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 विवषु चनिष्ठं पित्वा ररते विभाग ।  
स ताकमस्य पीपरुच्छमीभिरनूर्ध्वभासः सदुमित्तुत्यात ॥ ४ ॥

4. *Yo bhūyiṣṭham nāsatyābh्याम् viveṣa caniṣṭham  
pitvo rarete vibhāge. Sa tokamasya pīparac-  
chamībhir-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.

समश्विनारवेसा नूतनन मयाभुवा सुपणीति गमम । आ ना  
रुयं वहतमात वीराना विश्वान्यमृता साभगानि ॥ ५ ॥

5. *Samaśvinor-avasā nūtanena mayobhuvā supra-nīti gamema. Ā no rayim 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*

अश्विनावह गच्छतुं नासत्या मा वि वन्तम ।  
हंसाविव पततमा सुताँ उपे ॥ १ ॥

1. *Aśvināveha gacchatam nāsatyā mā vi venatam.  
Hamsāviva patatamā sutān 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.

अश्विना हरिणाविव गुराविवान् यवसम ।  
हंसाविव पततमा सुताँ उपे ॥ २ ॥

2. *Aśvinā harināviva gaurāvivānu yavasam.  
Hamsāviva patatamā sutān 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 ।  
हुंसाविव पततुमा सुताँ उप ॥ ३ ॥

3. *Aśvinā vājinīvasū juṣethāṁ yajñamistaye.  
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 त्रीभीसुमजाहवी गाधमानव् याषा ।  
श्येनस्य चिज्जवसा नूतनना गच्छतमश्विना शन्तमन ॥ ४ ॥

4. *Atriryad vām-avarohann-ṛbīsam-ajohavīn-nādhamāneva yoṣā. Śyenasya cijjavasā 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 यानि: सूष्वन्त्याङ्व ।  
श्रुतं म अश्विना हवं सुसर्वधिं च मुञ्चतम ॥ ५ ॥

5. *Vi jihīṣva vanaspate yonih sūṣyantyā iva. Śrutiṁ me aśvinā havam̄ saptavadhriṁ 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.

**भीताय नाधमानाय ऋषय सुस्वधय ।  
मायाभिरश्विना युवं वृं सं च वि चाचथः ॥ ६ ॥**

6. *Bhītāya nādhamānāya ṛṣaye saptavadhraye. Māyābhiraśvinā yuvam̄ vṛksam̄ sam̄ ca vi cāca-thah.*

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.

**यथा वातः पुष्करिणीं समिङ्गयति सुवतः ।  
एवा त गभ' एजतु निरतु दशमास्यः ॥ ७ ॥**

7. *Yathā vātah puṣkariṇīṁ 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 tvam daśamāsyā sahāvehi jarāyunā.*

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 मासांच्छशयानः कुमारा अधि मातरि ।  
निरतु जीवा अता जीवा जीवन्त्या अधि ॥ ९ ॥

9. *Daśa māsañchaśayānah 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 बाध्याषा राय दिवित्मती । यथा चि ग अबाधयः  
सत्यश्रवसि वाय्य सुजात् अश्वसूनृत ॥ १ ॥

1. *Mahe no adya bodhayośo rāye divitmatī. Yathā  
cinno abodhayaḥ satyāśravasi vāyye sujāte  
aśvasūnṛte.*

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 शाचद्रथ व्याच्छा दुहितदिवः । सा व्युच्छु सहीयसि  
सत्यश्रेवसि वाय्य सुजात् अश्वसूनृत ॥ २ ॥

2. *Yā sunīthe śaucadrathe vyauccho duhitardivah.  
Sā vyuccha sahīyasi satyaśravasi vāyye sujāte  
aśvasūnṛte.*

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 व्याच्छुः सहीयसि  
सत्यश्रेवसि वाय्य सुजात् अश्वसूनृत ॥ ३ ॥

3. *Sā no adyābharaadvasur-vyucchā duhitardivah.  
Yo vyaucchāḥ sahīyasi satyaśravasi vāyye sujāte  
aśvasūnṛte.*

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.

अभि य त्वा विभावरि स्तामगृणन्ति वह्नयः । मुघमधानि  
सुश्रिया दामन्वन्तः सुरातयः सुजात् अश्वसूनृत् ॥ ४ ॥

4. *Abhi ye tvā vibhāvari stomairgṛnanti vahnayah.  
Maghair-maghoni suśriyo dāmanvantah surātayah sujāte aśvasūnṛte.*

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.

यच्चिद्धि ते गुणा इम छुदयन्ति मुघन्तय । परि चिद्वद्यां  
दधुददत्ता राधा अहृयं सुजात् अश्वसूनृत् ॥ ५ ॥

5. *Yacciddhi te gaṇā ime chadayanti maghattyate.  
Pari cid vaṣṭayo dadhur-dadato rādho ahrayam  
sujāte aśvasūnṛte.*

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.

एषु धा वीरवद्यश उषा मधानि सूरिषु । य ना राधांस्यह्नया  
मुघवाना अरासत् सुजात् अश्वसूनृत् ॥ ६ ॥

6. *Aiṣu dhā vīravad yaśa uṣo maghoni sūriṣu. Ye no  
rādhāṁsyahrayā maghavāno arāsata sujāte  
aśvasūnṛte.*

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.

तभ्या द्युम्नं बृहद्यशु उषा मधान्या वह। य ना राधांस्यश्वा  
गव्या भजन्त सूरयः सुजातु अश्वसूनृत ॥ ७ ॥

7. *Tebhyo dyumnam brihad yaśa uṣo maghonyā vaha. Ye no rādhāṁsyasyā gavyā bhajanta sūrayah sujāte aśvasūnṛte.*

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 ना गामतीरिषु आ वहा दुहितदिवः। साकं सूयस्य  
राश्मिभिः शुकः शाच्चिद्रुचिभिः सुजातु अश्वसूनृत ॥ ८ ॥

8. *Uta no gomatīriṣa ā vahā duhitardivah. Sākam sūryasya raśmibhiḥ śukraiḥ śocadbhir-arcibhiḥ sujāte aśvasūnṛte.*

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 । नन्त्रा स्तनं यथा  
रिपुं तपाति सूरा अचिषा सुजात् अश्वसूनृत ॥ ९ ॥

9. *Vyucchā duhitardivo mā ciram tanuthā apah.  
Nettvā stenam yathā ripum tapāti sūro arcisā  
sujāte aśvasūnṛte.*

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.

एतावद्दुप्रस्त्वं भूयो वा दातुमहसि । या स्तातृभ्यो  
विभावयुच्छन्ती न प्रमीयसु सुजात् अश्वसूनृत ॥ १० ॥

10. *Etāvad veduṣastvam bhūyo vā dātumarhasi. Yā  
stotrbhyo vibhāvaryucchanī na pramīyase sujāte  
aśvasūnṛte.*

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 त्रृष्टावरीमरुणप्सुं विभातीम ।  
द्रवीमुषसं स्वरावहन्तीं पति विपासा मृतिभिजरन्त ॥ १ ॥

- 
1. *Dyutad-yāmānam bṛhatīm-ṛtena ṛtāvarīm-aruṇapsūm vibhātīm. Devīm-uṣasam svar-āvahan-tīm prati vīprāso 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 ब्राधयन्ती सुगान्पथः कृणवृती यात्यग ।  
बृहदथा बृहती विश्वमिन्वाषा ज्यातियच्छत्यग् अह्नम् ॥ २ ॥

2. *Eṣā janam darśatā bodhayantī sugān pathah kṛṇyatī yātyagre. Bṛhadrathā bṛhatī viśvaminvosā 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 स्त्रधन्ती रयिमपायु चक । पथा  
रदन्ती सुविताय दुवी पुरुषुता विश्ववारा वि भाति ॥ ३ ॥

3. *Eṣā gobhir-aruṇebhir-yujānā-sredhantī rayima-prāyu cakre. Patho radantī suvitāya devī pūruṣṭatā 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 द्विबहा आविष्कृण्वाना तुन्वं पुरस्तात् ।  
ऋतस्य पन्थामन्वति साधु पजानुतीव्र न दिशा मिनाति ॥ ४ ॥

4. *Esā vyenī bhavati dvibarhā āviṣkrṇvānā tanvam  
purastāt. Rtasya 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 तुन्वा विदानाध्वव स्नाती दृशय ना अस्थात् ।  
अप द्वषा बाधमाना तमांस्युषा दिवा दुहिता ज्यातिषा-  
गात ॥ ५ ॥

5. *Esā śubhrā na tanvo vidānordhvēva snātī drśaye  
no asthāt. Apa dveṣo bādhamañā tamāṁsyuṣā  
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 नृन्याष्व भद्रा नि रिणीत् अप्सः ।  
व्यूष्णवती दाशुष वायाणि पुनर्ज्यातियुवतिः पूवथ॑कः ॥ ६ ॥

6. *Esā pratīcī duhitā divo nṛn yoṣeva bhadrā ni riṇīte  
apsaḥ. Vyūrṇvatī dāsuṣe vāryāṇi punar-jyotir-  
yuvatih pūrvathākah.*

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*

युञ्जत् मनं उत युञ्जत् धिया विप्रा विप्रस्य बृहता विप्र-  
श्चितः । वि हात्रा दध वयुनाविदक् इन्मही द्रवस्य सवितुः  
परिष्टुतिः ॥ १ ॥

1. *Yuñjate mana uta yuñjate dhiyo viprā viprasya  
bṛhato vipaścitat. 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 पति मुञ्चत कविः पासावीद्गुदं द्विपदं  
चतुष्पदं। वि नाकमख्यत्सविता वरुण्या नु प्रयाणमुषसा  
वि राजति ॥ २ ॥**

2. *Viśvā rūpāṇi prati muñcate kaviḥ prāsāvīd  
bhadram dvipade catuspade. Vi nākamakhyat  
savitā varenyo'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 प्रयाणमन्वन्य इद्युदवा द्रवस्य महिमानुमाजसा ।  
यः पाथिवानि विमुम स एतशा रजांसि द्रवः सविता  
महित्वना ॥ ३ ॥**

3. *Yasya prayāṇam-anvanya id yayurdevā devasya  
mahimānam-ojasā. Yah 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.

**उत यासि सवितस्त्रीणि राचनात सूर्यस्य रश्मिभिः  
समुच्यसि । उत रात्रीमुभयतः परीयस उत मित्रा भवसि  
दव धर्मभिः ॥ 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.

**उतशिष पसुवस्य त्वमक् इदुत पूषा भवसि दव यामभिः ।  
उतदं विश्वं भुवनं वि राजसि श्यावाश्वस्त सवितः  
स्तामानश ॥ ५ ॥**

5. *Uteśiṣe prasavasya tvameka iduta pūṣā bhavasi  
deva yāmabhiḥ. Utēdaṁ viśvam bhuvanam vi  
rājasī śyāvāśvaste savitah stomamānaše.*

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*

तत्सवितुवृणीमह वयं द्वस्य भाजनम् ।  
श्रष्टं सवधातम् तुरुं भगस्य धीमहि॥ १ ॥

1. *Tat saviturvṛṇīmahe vayam devasya bhojanam.  
Śreṣṭham sarvadhātamam 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 स्वयशस्तरं सवितुः कच्चन पियम् ।  
न मिनन्ति स्वराज्यम् ॥ २ ॥

2. *Asya hi svayaśastaram savituh 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 दाशुषे सुवाति सविता भगः ।  
तं भागं चित्रमीमह॥ ३ ॥

3. *Sa hi ratnāni dāsuṣe suvāti savitā bhagah.  
Tam bhagam 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 पूजावत्सावीः साभगम ।  
परा दुःखप्न्यं सुव ॥ ४ ॥

4. *Adyā no deva savitah prajāvat sāvīh 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 ।  
यद्ब्रह्मं ता आ सुव ॥ ५ ॥

5. *Viśvāni deva savitarduritāni parā suva.  
Yad bhadram 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 द्रुवस्य सवितुः सुव ।  
विश्वा वामानि धीमहि ॥ ६ ॥

6. *Anāgaso aditaye devasya savituh 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 विश्वदेवं सत्यतिं सूक्तरूद्या वृणीमह ।  
सत्यसंबं सवितारम ॥ ७ ॥

7. *Ā viśvadevam saptatim sūktairadyā vrñīmahe.  
Satyasavam savitaram.*

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 एत्यप्रयुच्छन ।  
स्वाधीदृवः सविता ॥ ८ ॥

8. *Ya ime ubhe ahani pura etyaprayucchan.  
Svādhīrdevah 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 पञ्चन्यं नमसा विवास ।  
कनिकदद वृषभा जीरदानू रता दधात्याषधीषु गभम ॥ १ ॥

1. *Acchā vada tavasam gīrbhirābhīḥ stuhi parjanyam namasā vivāsa. Kanikradad vṛṣabho jīradānū reto dadhātyoṣadhiṣu 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 गान हन्त्युत हन्ति र ासा विश्वं बिभाय भुवनं  
महावधात । उतानांगा इषत् वृष्यावता यत्पञ्चः स्तुनयन  
हन्ति दुष्कृतः ॥ २ ॥

2. *Vi vṛkṣān hantyuta hanti rakṣaso viśvam bibhāya  
bhuvanam mahāvadhāt. Utānāgā iṣate vṛṣṇyā-  
vato yat parjanyah 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 वृष्णाऽऽ अहं ।  
दूरात्सिंहस्य स्तुनथा उदीरत् यत्पञ्चः कृणुत वृष्णै  
नभः ॥ ३ ॥

3. *Rathīva kaśayāśvān abhikṣipannāvirdūtān kṛnute  
varsyān aha. Dūrāt siṁhasya stanathā udīrate yat  
parjanyah kṛnute varsyam 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 वाता॑ वान्ति॒ पृतयन्ति॒ विद्युत्॒ उदाषधी॒जिहत्॒ पिन्वत्॒  
स्वः॑ । इरा॑ विश्वस्म॒ भुवनाय॒ जायत्॒ यत्प॒जन्यः॒ पृथिवी॑  
रत्सावति॒ ॥४॥

4. *Pra vātā vānti patayanti vidyuta udoṣadhīrjihate pinvate svah. Irā viśvasmai bhuvanāya jāyate yat parjanyah pr̄thivīm 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 वृत् पृथिवी नन्नमीति॒ यस्य वृत् शफवज्जभुरीति॒ ।  
यस्य वृत् आषधीविश्वरूपाः॒ स नः॒ पजन्य॒ महि॒ शम॒  
यच्छ ॥५॥

5. *Yasya vrate pr̄thivī namnamīti yasya vrate śaphavajjarbhurīti. Yasya vrata oṣadhiṁsiśva-rūpāḥ sa nah 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 ना॑ वृष्टिं॒ मरुता॒ ररीध्वं॒ प पिन्वत्॒ वृष्णा॒ अश्वस्य॒  
धारोः॑ । अवाङ्गतनं॒ स्तनयित्वनह्यपा॒ निषिञ्च तसुरः॒ पिता॒  
नः॑ ॥६॥

6. *Divo no vṛṣṭim maruto rarīdhvam pra pinvata vṛṣṇo aśvasya dhārāḥ. Arvānetena stanayitnu-nehyapo niṣiñcannasurah pitā nah.*

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 रथन ।  
दृतिं सु कषु विषितं न्यज्ज्वं सुमा भवन्तुद्वता निपादाः ॥ ७ ॥

7. *Abhi kranda stanaya garbhamā dhā udanvatā pari dīyā rathena. Dṛtim su karṣa viśitam nyañcam 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 काशमुदचा नि षिज्ज्व स्यन्दन्तां कुल्या विषिताः  
पुरस्तात् । घृतन् द्यावापृथिवी व्युन्धि सुपपाणं भवत्व-  
द्याभ्यः ॥ ८ ॥

8. *Mahāntam kośamudacā ni ṣiñca syandantām kulyā viśitāḥ purastāt. Gṛtena dyāvāprthivī vyundhi suprapāṇam bhavatv-aghnīabhyāḥ.*

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.

यत्पर्जन्य कनिकदत्स्तनयन हंसि दुष्कृतः ।  
पतीदं विश्वं मादत् यत्किं च पृथिव्यामधि ॥ ९ ॥

9. *Yat parjanya kanikradat stanayan hamsi duṣkr-tah. Praṭīdaṁ viśvam modate yat kim ca pr̥thi-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.

अवघीवषमुदु षू गृभाया क्रधन्वान्यत्यत्वा उ । अजीजन् आषधीभाजनाय कमुत पूजाभ्या विदा मनीषाम ॥ १० ॥

10. *Avarśīr-varṣam-udu śū grbhāyā'kardhanvānya-tyetavā u. Ajījana oṣadhir-bhojanāya kamuta prajābhyo'vido maniṣām.*

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*

बलित्था पवतानां खिदं बिभषि पृथिवि ।  
प या भूमिं पवत्वति मह्ना जिनाषि महिनि ॥ १ ॥

1. *Balitthā parvatānām khidram bibharṣi pr̥thivi.  
Pra yā bhūmim 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 पति ष्टाभन्त्यकृभिः ।  
प या वाजं न हषन्तं प्रमस्यस्यजुनि ॥ २ ॥

2. *Stomāsastvā vicāriṇi prati ṣṭobhantyaktubhiḥ.  
Pra yā vājam na hreṣantam 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.

हृ हा चिद्या वनस्पतीन् मया दध्याजसा ।  
यत्त अभस्य विद्युता दिवा वर्षन्ति वृष्टयः ॥ ३ ॥

3. *Dṛlhā cid yā vanaspatīn kṣmayā dardharsyo-jasā.  
Yat te abhrasya vidyuto divo varṣanti vrṣṭayah.*

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 समाजं बृहदचा गभीरं बहौ पियं वरुणाय श्रुताय ।  
वि या जघानं शमितव चमापस्तिर पृथिवीं सूर्याय ॥ १ ॥

1. *Pra samrāje br̥hadarcā gabhīram brahma priyam  
varuṇāya śrutāya. Vi yo jaghāna śami-teva  
carmo-pastire pr̥thivīm 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 व्य॑न्तरि॒ं ततान् वाजुमव॑त्सु पय॒ उस्रियासु॑ । हृत्सु  
कतुं वरुणा॑ अप्स्व॑ग्नि॒ं द्विवि॑ सूर्य॑मदधात्साम॑मदा॑ ॥ २ ॥

2. *Vaneṣu vyantarikṣam tatāna vājamarvatsu paya usriyāsu. Hṛtsu krtum varuṇo apsvagnim 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.

नीचीनबार॑ वरुणः कवन्ध॑ं प ससज् रादसी अन्तरि॑ ाम ।  
तन् विश्वस्य॑ भुवनस्य॑ राजा॑ यवं॑ न वृष्टिव्युनत्ति॑ भूम॑ ॥ ३ ॥

3. *Nicīnavāram varuṇah kabandham pra sasarja rodasī antarikṣam. Tena viśvasya bhuvanasya rājā yavam 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.

उनत्ति भूमिं पृथिवीमुत द्यां यदा दुग्धं वरुणा वष्ट्यादित ।  
समभण वसत् पवतासस्तविष्यन्तः श्रथयन्त वीरा: ॥ ४ ॥

4. *Unatti bhūmim pṛthivīmuta dyām yadā dugdham  
varuṇo vaṣṭyādit. Samabhrena vasata parvatāsa-  
staviṣṭyantah 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.

इमामू ष्वासुरस्य श्रुतस्य महीं मायां वरुणस्य प वाचम ।  
मानेनव तस्थिवाँ अन्तरि । वि या मम पृथिवीं सूर्यण ॥ ५ ॥

5. *Imāmū ṣvāsurasya śrutasya mahīṁ māyāṁ  
varuṇasya pra vocam. Māneneva tashivāñ antri-  
kṣe vi yo mame pṛthivīṁ 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.

इमामू नु कवितमस्य मायां महीं द्ववस्य नकिरा दधष ।  
एकं यदुद्ग्ना न पृणन्त्यनीरासिज्जन्तीरवनयः समुदम ॥ ६ ॥

6. *Imāmū nu kavitamasya māyāṁ mahīṁ devasya  
nakirā dadharśa. Ekam yadudnā na prṇantye-  
nīrāsiñcanīr-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.

**अयम्यं वरुण मित्र्यं वा सखायं वा सदुमिद भातरं वा ।  
वृशं वा नित्यं वरुणारणं वा यत्सीमागश्चकृमा शिश्र-  
थस्तत ॥ ७ ॥**

7. *Aryamyam varuṇa mitryam vā sakha�am vā  
sadamid bhrātarām vā . Veśam vā nityam varuṇ-  
āraṇam vā yat simāgaś-cakrmā śiśrathastat.*

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.

**कितवासा यदिरिपुन दीवि यद्वा घा सत्यमुत या विद्मा ।  
सवा ता वि ष्व शिथिरव दुवा था त स्याम वरुण  
पियासः ॥ ८ ॥**

8. *Kitavāso yad riripurna dīvi yad vā ghā satyamuta  
yanna vidma. Sarvā tā vi sya 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*

**इन्दोग्नी यमवथ उभा वाजषु मत्यम् ।  
हृ हा चित्स प भदति द्युम्ना वाणीरिव त्रितः ॥ १ ॥**

1. *Indrāgnī yamavatha ubhā vājeṣu martyam.  
Dṛlhā cit sa pra bhedati dyumnā vāñiriva tritah.*

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 पृत्नासु दुष्टरा या वाजषु श्रवाच्या ।  
या पञ्च चष्णीरभीन्दाग्नी ता हवामह ॥ २ ॥

2. *Yā prtanāsu duṣtarā 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.

तयारिदम्बच्छवस्तिग्मा दिद्युन्मघानाः ।  
पति दुणा गभस्त्यागवां वृत्रघ्न एषत ॥ ३ ॥

3. *Taylorid-amavac-chavas-tigmā didyun-maghon-oh. Prati drunā gabhastyor-gavāṁ vrtraghnā 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 वामषे रथानामिन्दृग्गी हवामह ।  
पतीं तुरस्य राधसा विद्वांसा गिवाणस्तमा ॥ ४ ॥

4. *Tā vāmeṣe rathānām-indrāgnī havāmahe.  
Patī turasya rādhaso vidvānsā girvañastamā.*

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 द्यून्मताय द्रवावदभा ।  
अहन्ता चित्पुरा द्रुधं शब्दं द्रवाववत् ॥ ५ ॥

5. *Tā vṛdhantāvanu dyūn-martāya devāvadabhā.  
Arhantā citpuro dadheñ'seva 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.

एवन्दाग्निभ्यामहावि हृव्यं शूष्यं घृतं न पूतमदिभिः ।  
ता सूरिषु श्रवो बृहदयिं गृणत्सु दिधृतमिषं गृणत्सु  
दिधृतम ॥ ६ ॥

6. *Evendrāgnibhyām-ahāvi havyam śusyam ghṛtam  
na pūtam-adribhih. Tā sūriṣu śravo bṛhadrayim  
gr̄natsu didhṛtamisam gr̄natsu 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 वा॑ म॒ह॒ म॒तया॑ यन्तु॒ वि॒ष्णवे॑ म॒रुत्वते॑ गि॒रिजा॑ ए॒व्याम॒रुत ।  
प श॒र्धा॒य॒ पर्यज्यवे॑ सुखा॒दय॑ त॒वसे॑ भ॒न्ददि॒ष्ट्य॒ धुनि॒वताय॒  
शव॑स ॥ १ ॥

1. *Pra vo mahe matayo yantu viṣṇave marutvate girijā evayāmarut. Pra śardhāya prayajyave sukhādaye tavase bhandadistaye 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 जा॒ता॑ म॒हि॒ना॑ य च॒नु॑ स्व्यं॒ प वि॒द्वना॑ बुवते॑ ए॒व्याम॒रुत ।  
कत्वा॑ तद्वा॑ मरुता॑ नाधृष्ट॑ शवा॑ दा॒ना॑ म॒हा॑ तद॑ष्टाम॒धृष्टासा॑  
नाद॑यः ॥ २ ॥

2. *Pra ye jātā mahinā ye ca nu svayam̄ pra vidmanā  
bruvata evayāmarut. Kratvā tad vo maruto  
nādhṛṣe śavo dānā mahnā tadeśāmadhṛṣṭāso  
nādrayah.*

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 बृहुतः शृण्वर गिरा सुशुक्वानः सुभ्व  
एव्यामरुत । न यषामिरी सधस्थ इष्ट आँ अग्रया न  
स्वविद्युतः प स्पन्दासा धुनीनाम ॥ ३ ॥

3. *Pra ye divo brhataḥ śr̄ṇvire girā suśukvānah  
subhva evayāmarut. Na yeśamirī sadhaṣtha iṣṭa  
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 चकम महुता निरुरुक्मः समानस्मात्सदस एव्यामरुत ।  
यदायुक्त तमना स्वादधि ष्णुभिविष्ठधसा विमहसा जिगाति  
शवृधा नृभिः ॥ ४ ॥

- 
4. *Sa cakrame mahato nirurukramah samānasmāt sadasa evayāmarut. Yadāyukta tmanā svādadhi ṣṇubhir-vispardhaso vimahaso jigāti śevṛdho nrabhiḥ.*

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.

स्व\_ना न वा मवानजयद् वृष्टि त्वष्टा युधिस्तविष्ट एव\_  
यामरुत । यना सहन्त ऋञ्जत् स्वराचिष्ट स्थारश्माना  
हिरण्ययोः स्वायुधासं इभिणः ॥ ५ ॥

5. *Svano na vo'mavān rejayad vṛṣṭā tveśo yayistaviṣa evayāmarut. Yenā sahanta ṛñjata svarociṣah sthāraśmāno hirṇyayāh 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.

अपारा वा महिमा वृद्धशवसस्त्वर्षं शवा वत्वव्यामरुत ।  
स्थातारा हि पसिता सुंदृशि स्थन् त न उरुष्यता निदः  
शुशुक्वांसा नाग्रयः ॥ ६ ॥

6. *Apāro vo mahimā vrddhaśavasas-tveṣam̄ śavo'-vatvevayāmarut. Sthātāro hi prasitau samdr̄si sthana te na uruṣyatā nidaḥ śaśu-kvāṁso nāgnayah.*

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 रुद्रासः सुमखा अग्रया यथा तुविद्युम्ना अवन्त्वव्यामरुत । दीर्घं पृथु पंथं सद्गु पाथित्वं यषामज्ज्ञष्वा महः  
शार्दूल्यद्वृतनसाम ॥ ७ ॥

7. *Te rudrāsaḥ sumakhā agnayo yathā tuvidyumnā avantvevayāmarut. Dīrgham̄ pṛthu paprathe sadma pārthivam̄ yeśām-ajmeśvā 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.

अद्वृषा ना मरुता गातुमतन् श्राता हवं जरितुरव्यामरुत ।  
विष्णामहः समन्यवा युयातन् स्मदश्याऽन दुंसना पद्वधांसि  
सनुतः ॥ ८ ॥

8. *Adveso no maruto gātumetana śrotā havam  
jariturevayāmarut. Viṣṇormahāḥ samanyavo  
yuyotana smad rathyo na daṁsanā'pa dveṣāṁsi  
sanutah.*

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.

गन्ता ना यज्ञं यज्ञियाः सुशमि श्राता हवमर् । एव्यामरुत ।  
ज्यष्ठासा न पवतासा व्यामनि यूयं तस्य पचतसः स्यात्  
दुधतवा निदः ॥ ९ ॥

9. *Gantā no yajñam yajñiyāḥ suśami śrotā havam  
arakṣa evayāmarut. Jyeṣṭhāso na parvatāso  
vyomani yūyum tasya pracetasah syāta durdhara-  
tavo nidah.*

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 ह्यग्र पथमा मनात् स्या धिया अभवा दस्म् हाता ।  
त्वं सीं वृष एकणादुष्टरीतु सहा विश्वस्म् सहस् सहध्य ॥ १ ॥

1. *Tvam hyagne prathamo manotā'syā dhiyo abhavo dasma hotā. Tvam sīm vṛṣannakṛnor-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.

अधा हाता न्यसीद् यजीयानि॒ङ्ग्स्पद इ॒षय गी॒ड्यः सन ।  
तं त्वा नरः पथमं द॑व्यन्त' महा राय चित्यन्ता अनु॒  
ग्मन ॥ २ ॥

2. *Adhā hotā nyasido yajīyāniṅgaspada iṣayannīḍyah san. Tam tvā narah prathamam devayanto maho rāye 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.

वृतव् यन्तं बुहुभिवसुव्यऽस्त्व रुयिं जागृवांसा अनुगमन ।  
रुशन्तमग्निं दर्शतं बृहन्तं वृपावन्तं विश्वहो दीदिवां-  
सम ॥ ३ ॥

3. *Vrteva yantam bahubhirvasavyaistve rayim jāgr-vāṁso anu gman. Ruśantamagnim darśatam bṛhantam vapāvantam 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.

पदं द्रवस्य नमसा व्यन्तः श्रवस्यवः श्रवे आप अमृक्तम ।  
नामानि चिद्धधिर यज्ञियानि भुदायां त रणयन्त सन्दृष्टा ॥ ४ ॥

4. *Padam devasya namasā vyantah śravasyavah śrava āpannamṛktam. Nāmāni cid dadhire yajñiyāni bhadrāyām te ranayanta 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.

त्वां वर्धन्ति तितयः पृथिव्यां त्वां राय उभयासा जनानाम ।  
त्वं त्राता तरण चत्य भूः पिता माता सद्मिन्मानुषाणाम ॥ ५ ॥

5. *Tvāṁ vardhanti kṣitayah pr̄thivyāṁ tvāṁ rāya  
ubhayāso janānām. Tvāṁ trātā tarane cetyo bhūḥ  
pitā mātā sadaminmānuṣānām.*

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.

**सुपूर्यण्यः स पिया वि वृग्निहाती मुन्दा नि षसादा  
यजीयान । तं त्वा वृयं दम् आ दीदिवांसुपूर्प ज्ञुबाधा नमसा  
सदम ॥ ६ ॥**

6. *Saparyenyah sa priyo viksvagnirhotā mandro ni  
ṣasādā yajīyān. Tam tvā vayam dama ā  
dīdivāṁsam-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 fulgence.

**तं त्वा वृयं सुध्याऽ नव्यमग्न सुम्नायव इमह दवृयन्तः ।  
त्वं विश 'अनया दीद्याना दिवा अग्न बृहता रचनन ॥ ७ ॥**

7. *Tam tvā vayam sudhyo navyamagne sumnāyava  
īmahe devayantah. Tvāṁ viśo anayo dīdyāno  
divo agne bṛhatā 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 कविं विशपतिं शश्वतीनां निताशेन वृषभं चैषणीनाम् ।  
पतीषणिमि॒षयन्तं पा॒वकं राजन्तम्॒ग्निं यजु॒तं रयी॒णाम् ॥ ८ ॥

8. *Viśām kavim viśapatim śaśvatīnām nitośanām  
vr̥ṣabham carṣaṇīnām. Pretīṣaṇimiṣayantām  
pāvakam rājantamagnim 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, resplendent power and adorable guide for the sake of wealth, honour and excellence.

सा अग्न इज शशम च मता यस्तु आनट सुमिधा हृव्यदातिम् ।  
य आहुतिं परि वदा नम भिविश्वत्स वामा दधत् त्वातः ॥ ९ ॥

9. *So agna īje śaśame ca marto yasta ānat samidhā  
havyadātim. Ya āhutim pari vedā namobhir-  
viśvet sa vāmā dadhate tvotah.*

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 तु महि॒ महि॒ विधम् नम भिरग्न सुमिधात हृव्यः ।  
वदी॒ सूना॒ सहसा॒ गी॒ भिरु॒ कथरा॒ त भुदायां॒ सुमता॒ यतम् ॥ १० ॥

10. *Asmā u te mahi mahe vidhema namobhiragne samidhota havyaiḥ. Vedī sūno sahaso gīrbhirukthairā te bhadrāyāṁ 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 यस्ततन्थ रादेसी वि भासा श्रवभिश्च श्रवस्यै-  
स्तरुत्रः । बृहद्विवाजः स्थविरभिरस्म रवद्विरग्न वितरं वि  
भाहि ॥ १९ ॥

11. *Ā yastatantha rodasī vi bhāsā śravobhiśca  
śravasyastarutrah. Brhadbhivājaiḥ sthavire-  
bhirasme revadbhiragne vitaram vi bhāhi.*

Agni, resplendent 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 resplendent power, shine for us more and ever more with abundant and expansive gifts of food and energy and stable forms of wealth and power.

नृवद्वसा सदुमिद्दह्यस्म भूरि ताकाय तनयाय पश्वः ।  
पूर्वीरिष्ठ' बृहतीरारअधा अस्म भदा सा'श्रवसानि  
सन्तु ॥ १२ ॥

12. *Nrvad vaso sadamiddhehyasme bhūri tokāya  
tanayāya paśvah. Pūrvīriṣo brhatīrāreaghā  
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.

पुरुण्यग्रं पुरुधा त्वाया वसूनि राजन्वसुता त अश्याम ।  
पुरुणि हि त्वं पुरुवारं सन्त्यग्नं वसु विधुत राजनि त्वं ॥ १३ ॥

13. *Purūnyagne purudhā tvāyā vasūni rājan vasutā te aśyām. Purūṇi hi tve puruvāra santygne 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 तत्कृद्यशा ग्रं मित्रा न पत्यस ।  
त्वं विचर्षणं श्रवा वस' पुष्टिं न पुष्यसि ॥ १ ॥

1. *Tvam hi kṣaitavad yaśo'gne mitro na patyase.  
Tvam 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 चषणय॑ यज्ञभिगीभिरीक्तं ।  
त्वां वाजी यात्यवृका रजस्तूविश्वचषणिः ॥ २ ॥

2. *Tvāṁ hi ṣmā carṣaṇyo yajñebhirgīrbhīrīlate.  
Tvāṁ vājī yātyavṛko rajastūrvīśvacarṣaṇih.*

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.

सुजाषस्त्वा दिवा नर॑ यज्ञस्य क्रतुमिन्धतं ।  
यद्धु स्य मानुषा जनः सुम्नायुजुह्व अध्वर ॥ ३ ॥

3. *Sajoṣastvā divo naro yajñasya ketumindhate.  
Yaddha sya mānuṣo janah sumnāyurjuhvē 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.

ऋधृद्यस्त् सुदानव॑ धिया मतः शशमतं ।  
ऊती ष बृहुता दिवा द्विषा अंहा न तरति ॥ ४ ॥

4. *R̥dhad yaste sudānave dhiyā martah śāśamate.  
Ūtī ᷣa bṛhato 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.

सुमिधा यस्त आहुतिं निश्चितं मत्या नशत ।  
व्यावन्तं स पुष्यति यमग्र शतायुषम ॥ ५ ॥

5. *Samidhā yasta āhutim niśitim martyo naśat.  
Vayāvantam 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 षच्छुक आततः ।  
सूरा न हि द्युता त्वं कृपा पावक् राचस ॥ ६ ॥

6. *Tveṣaste dhūma ṣṇvati divi ṣañchukra ātataḥ.  
Sūro na hi dyutā tvam kṛpā pāvaka rocase.*

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 हि वि वीड्या सि पि या ना अतिथिः ।  
रुण्वः पुरीव जूयः सूनुन त्रयुयाच्यः ॥ ७ ॥

7. *Adhā hi vikṣvīḍyo 'si priyo no atithih.  
Raṇvah purīva jūryah sūnurna trayayāyyah.*

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' अज्यस् ग्रं वाजी न कृत्व्यः ।  
परिज्मव स्वधा गया त्या न ह्वायः शिशुः ॥ ८ ॥

8. *Kratvā hi drone ajyase'gne vājī na kṛtvyaḥ.  
Parijmeva svadhā gayo'tyo na hvāryah śiśuh.*

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 प्रशुन यवस्स  
धामा हृयत्त' अजर् वना वृश्चन्ति शिक्षसः ॥ ९ ॥

9. *Tvam tyā cidacyutā'gne paśurna yavase.  
Dhāmā ha yat te ajara vanā vrścanti śikvasah.*

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 हृध्वरीयतामग्रं हाता दमे विशाम ।  
समृध' विश्पत कृणु जुषस्व हव्यमङ्गिरः ॥ १० ॥

10. *Veṣi hyadhvarīyatām-agne hotā dame viśām.  
Samṛdho viśpate kṛnu juṣasva havyam-aṅgirah.*

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 दव दुवानग्नि वाचः सुमतिं रादस्याः ।  
वीहि स्वस्तिं सुष्टुतिं दिवा नृन्द्विषा अंहांसि दुरिता तरम्  
ता तरम् तवावसा तरम् ॥ ११ ॥

11. *Acchā no mitramaho deva devānagne vocah sumatim rodasyoh. Vīhi svastim suksitim divo nṛndviṣo aṅhāṁsi duritā tarema tā tarema tavāvasā tarema.*

O most adorable friend, venerable and resplendent 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*

अग्नि स बृद्धतपा ऋष्टजा उरु ज्यातिनशत दवयुष्टे । यं त्वं  
मित्रण वरुणः सजाषा दव पासि त्यजसा मतमहः ॥ १ ॥

1. *Agne sa kṣeṣadṛtapaḥ rtejā uru jyotirnaśate devayuṣte. Yam tvam mitreṇa varuṇaḥ sajōṣāḥ deva pāsi tyajasā martamañhah.*

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 शमीभित्र॑धद्वारायाग्रयं ददाश ।

एवा चुन तं युशस्मामजुष्टि॒र्नृहृ मर्त्य॑ नशत् न पद्वृसिः ॥ २ ॥

2. *Īje yajñebhīḥ śaśame śamībhīr-ṛdhadvārāyāg-naye dadāśa. Evā cana tam yaśasāmajuṣṭir-nān̄ho martam naśate na pradrptih.*

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 दृश्यतिर॑रुपा भीमा यदति शुचुतस्तु आ धीः ।  
हषस्वतः शुरुधा नायमक्त्ताः कुत्रा चिदुणवा वस्तिव॑-  
न्जाः ॥ ३ ॥

3. *Sūro na yasya dṛśatir-arepā bhīmā yadeti śucatasta ā dhīḥ. Heṣasvataḥ śurudho nāyamaktoḥ kutrā cid raṇvo 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.

तिग्मं चिदम् महि॒ वपो॑ अस्य॒ भसुदश्वा॒ न यमसान् आ॒सा॑ ।  
विजहमानः परशुन् जिह्वां॒ द्रविन् द्रावयति॒ दारु॒ ध॒ त॒ ॥४॥

4. *Tigmam̄ cidema mahi varpo asya bhasadaśvo na yamasāna āsā. Vijehamānah paraśurna jihvām̄ 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 इदस्त्व॒ पति॒ धादसि॒ष्यजिष्ठीत॒ तजा॒ यसा॒ न धाराम॑ ।  
चित्रध॒जतिरर॒तिया॒ अक्तावन् दुष्ट्वा॒ रघुपत्मजंहा॒ः ॥५॥

5. *Sa idasteva prati dhādasiṣyāñchiśita tejo' yaso na dhārām. Citradhrajatiraratiyō aktorverna druṣadvā raghupatmajam̄hāh.*

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 ई॑ रुभा॒ न पति॒ वस्तु॒ उस्त्रा॑ः शाचिषा॒ रारपीति॒ मित्रमहा॑ः ।  
नक्तु॑ य ई॑मरुषा॒ या॒ दिवा॒ नृनमत्या॒ अरुषा॒ या॒ दिवा॒  
नृन् ॥६॥

6. *Sa īṁ 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 विधुता नवीनाद वृषा रु । आषधीषु नूनात ।  
घृणा न चा धर्जसा पत्मना चा रादसी वसुना दं  
सुपत्नी ॥ ७ ॥

7. *Divo na yasya vidhato navīnod vṛṣā rukṣa oṣadhīṣu nūnot. Ghṛṇā na yo dhrajasa patmanā yannā rodasi vasunā daṁ 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 युज्यभिरुकविद्यु । दविद्यात्स्वभिः शुष्मः ।  
शधा वा य मुरुतां तत । त्रैभुन त्वषा रभसाना अद्यात ॥ ८ ॥

8. *Dhāyobhirvā yo yuṣyebhir-arkair-vidyunna dāvidyot svebhīḥ śuṣmāih. Śardho vā yo marutāṁ tataksa 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*

यथो ह्यातुमनुषा द्रवताता यज्ञभिः सूना सहसा यजासि ।  
एवा न' अद्य समुना समानानुश ग्न उशता ये द्रवान् ॥ १ ॥

1. *Yathā hotarmanuṣo devatātā yajñebhiḥ sūno sahaso yajāsi. Evā no adya samanā samānānuśannagna 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 अणिन वस्त रुग्निवन्दारु वद्यश्चन' धात ।  
विश्वायुया अमृता मत्यषूषभुद्वदतिथिजातवदाः ॥ २ ॥

2. *Sa no vibhāvā cakṣaṇirna vastoragnivandāru vedyāścano dhāt. Viśvāyuro amṛto martyeṣuṣarbhud bhūdatiḥirjātavedāḥ.*

May that lord, Agni, resplendent 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 पुनयन्त्यभ्वं भासांसि वस्तु सूर्या न शुक्रः ।  
वि य इनात्यजरः पावुका इनस्य चिच्छिशनथत्पूर्व्याणि ॥ ३ ॥

3. *Dyāvo na yasya panayantyabhvam bhāsāmsi  
vaste sūryo na śukraḥ. Vi ya inotyajarah pāva-  
ko'snasya 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.

वृद्धा हि सूना अस्यद्वासद्वा चक अग्निजनुषाज्मा ।  
स त्वं ने ऊजसन् ऊर्ज धा राजव जरवृक ष्वन्तः ॥ ४ ॥

4. *Vadmā hi sūno asyadmasadvā cakre agnirjanu-  
ṣājmānnam. Sa tvam na ūrjasana ūrjam dha-  
rājeva jeravrake kṣeṣyantah.*

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.

**नितिक्ति या वारुणम् अमत्ति वायुन राष्ट्रयत्यत्कून । तुयाम्  
यस्त आदिशामरातीरत्या नु ह्रुतः पततः परिह्रुत ॥ ५ ॥**

5. *Nitikti yo vāraṇamannamatti vāyurna rāṣṭrya-tyetyaktūn. Turyāma yasta ādiśām-arātīr-atyo na hrutah 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 सूर्या न भानुमद्धिरुकरग्न तुतन्थ रादसी वि भासा ।  
चित्रा नयत्परि तमांस्यक्तः शाचिषा पत्म ाशिजा न  
दीयन ॥ ६ ॥**

6. *Ā sūryo na bhānum-adbhīr-arkair-agne tatantha rodasī vi bhāsā. Citro nayat pari tamāṁsyaktaḥ śociṣā patmann-ausijo 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 हि मन्दतममकशाकवृमह महि नः श्राव्यग्न ।  
इन्द्रं न त्वा शवसा द्रवता वायुं पृष्णन्ति राधसा नृतमाः ॥ ७ ॥**

7. *Tvāṁ hi mandratamam-arkaśokair-vavṛmahe mahi nah śroṣyagne. Indram na tvā śavasā devatā vāyum pṛṣṇanti 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' अग्रं वृक्भिः स्वस्ति वर्षि रायः पथिभिः पर्यहः ।  
ता सुरिभ्यः' गृणत रासि सुम्नं मदम् शतहिमाः सुवीराः ॥८॥

8. *Nū no agne'vrkebhīḥ svasti veṣi rāyah pathibhīḥ parṣyañhāḥ. Tā sūribhyo grṇate rāsi sumnamadema 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 युवान्मद धवाचं मतिभियविष्ठम् । य  
इन्वति दविणानि पचता विश्ववाराणि पुरुवारा॑ '  
अथुक ॥९॥

1. *Huve vah sūnum sahaso yuvānam-adroghavācam matibhir-yaviṣṭham. Ya invati draviṇāni pracetā viśvavārāṇi puruvārō 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.

त्वं वसूनि पुरवणीक हातद् षा वस्ताररिर यज्ञियासः । गम्ब  
विश्वा भुवनानि यस्मिन्त्सं साभगानि दधिर पावक ॥ २ ॥

2. *Tve vasūni purvaṇīka hotardoṣā vastorerire yajñiyāsaḥ. Kṣāmeva viśvā bhuvanāni yasmin tsāṁ 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 जु पदिवः सीद आसु कत्वा रथीरभवा वायोणाम ।  
अते इनाषि विधृत चिकित्वा व्यानुषगजातवदा वसूनि ॥ ३ ॥

3. *Tvam vikṣu pradivah sīda āsu kratvā rathīrabhavo vāryāṇām. 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 अभिदासदग्ने या अन्तरा मित्रमहा वनुष्यात ।  
तमजर्भिवृषभिस्तव स्वस्तपा तपिष्ठ तपसा तपस्वान ॥ ४ ॥

4. *Yo nah sanutyo abhidāsadagne yo antaro mitramaho vanuṣyāt. Tam-ajarebhīr-vṛṣabhis-tava svaistapā tapisṭha 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.

यस्त्व यज्ञन् सुमिधा य उक्थरकभिः सूना सहसा ददाशत ।  
स मत्यव्यमृत पचता राया द्युम्नन् श्रवसा वि भाति ॥ ५ ॥

5. *Yaste yajñena samidhā ya ukthair-arkebhiḥ sūno sahaso dadāśat. Sa martyeṣvamṛta pracetā rāyā dyumnenā 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 तत्कृधीषितस्तूयमग्ने स्पृथ' बाधस्व सहसा सहस्वान ।  
यच्छुस्यसु द्युभिरक्ता वच्च भिस्तज्जुषस्व जरितुघाषि  
मन्म ॥ ६ ॥

6. *Sa tat kṛdhīśitastūyamagne sprdho 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 suppliant's thanks and homage expressed from the depth of mind and soul.

अश्याम् तं काममग्नि तवाती अश्याम् रुयिं रयिवः सुवीरम् ।  
अश्याम् वाजमभि वाजयन्ता श्याम् द्युम्नमजराजरं  
त ॥ ७ ॥

7. *Aśyāma tam kāmamagne tavotī aśyāma rayim rayivah suvīram. Aśyāma vājamabhi vājayanto 'śyāma dyumnam-ajarājaram 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 सूनुमच्छो यज्ञनं ग्रातुमव इच्छमानः ।  
वृश्चद्वनं कृष्णायामं रुशन्तं वीती हातारं दिव्यं जिगाति ॥ १ ॥

1. *Pra navyasā sahasah sūnumacchā yajñena gātumava icchamānah. Vṛścadvanam kṛṣṇayām ruśantam vītī hotāram divyam 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 श्वितानस्तन्युतूर चनस्था अजरभिनानदद्वियविष्टः ।  
यः पावकः पुरुतमः पुरुणि पृथून्यग्निरनुयाति भवन् ॥ २ ॥

2. *Sa śvitānastanyatū rocanasthā ajarebhira-nānadadbhir-yaviṣṭhah. Yah pāvakah puruta-mah 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 तु विष्वग्वातजूतासा अग्ने भामासः शुच शुचयश्चरन्ति ।  
तुविम् गास' दिव्या नवग्वा वनां वनन्ति धृषता रुजन्तः ॥ ३ ॥

3. *Vi te viṣvag-vātajūtāso agne bhāmāsaḥ śuce śucayaścaranti. Tuvimrakṣāso divyā navagvā vanā vananti dhṛṣatā rujantah.*

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 त शुकासः शुचयः शुचिष्मः । गं वर्पन्ति विष्णितासा  
अश्वाः । अथ भूमस्त उविया वि भौति यातयमाना अधि  
सानु पृश्नः ॥ ४ ॥

4. *Ye te śukrāsaḥ śucayaḥ śuciṣmaḥ kṣām vapanti  
viśitāso aśvāḥ. Adha bhramasta urviyā vi bhāti  
yātayamāno adhi sānu prśneh.*

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.

अथ जिह्वा पापतीति प वृष्ण 'गाषुयुधा नाशनिः सृजाना ।  
शूरस्यव पसितिः ातिरुग्दुवतुभीमा दयत वनानि ॥ ५ ॥

5. *Adha jihvā pāpatīti pra vṛṇo goṣuyudho nāśanih  
sṛjānā. Śūrasyeva prasitiḥ kṣatir-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 पाथिवानि जयांसि महस्तादस्य धृष्टा ततन्थ ।  
स ब्राह्मस्वाप भया सहभिः स्पृथ 'वनुष्यन्वनुषा नि  
जूव ॥ ६ ॥

6. Ā bhānunā pārthivāni jrayāṁsi mahastodasya  
dhr̥satā tatantha. Sa bādhasvāpa bhayā sahobhiḥ  
sprdho vanusyan 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 चितयन्तमस्मि चित्रं त्रं चित्रतमं वयाधाम ।  
चन्द्रं रुयिं पुरुवीरं बृहन्तं चन्द्रं चन्द्राभिगृणत युवस्व ॥ ७ ॥

7. *Sa citra citram citayantamasme citrakṣatra citratamam vayodhām. Candram rayim puruvīram bṛhantam candra candrābhīr-grṇate 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 वश्वान् रमृत आ जातम् ग्रिम ।  
कुविं सुमाजुमतिथिं जनोनामासा पात्रं जनयन्त  
द्वाः ॥ १ ॥

1. *Mūrdhānam divo aratīm prthivyā vaiśvānara-mrata ā jātamagnim. Kavīm 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 युज्ञानं सदनं रयीणां महामाहावमभि सं नवन्त ।  
वश्वान् रथ्यमध्वराणां युज्ञस्य कृतुं जनयन्त द्रवाः ॥ २ ॥

2. *Nābhim yajñānām sadanām rayīnām mahāmā-hāvamabhi sām navanta. Vaiśvānaram rathyama-dhvarānām yajñasya ketum 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.

त्वद्विप' जायत वाञ्छग्ने त्वद्वीरास' अभिमातिवाहः ।  
वश्वान् रथ्यमस्मासु धहि वसूनि राजन्तपृहयाय्याणि ॥ ३ ॥

3. *Tvad vepro jāyate vājyagne tvad vīrāso abhimā-tisāhah. 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 दुवा अभि सं नवन्त ।  
तव् कर्तुभिरमृत्वमायुन्वश्वानर् यत्प्रारदीदः ॥ ४ ॥

4. *Tvām viśve amrta jāyamānam śiśum na devā abhi sam navante. Tava kratubhir-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.

वश्वानर् तव तानि व्रतानि महान्यग्ने नकिरा दधष ।  
यज्ञायमानः पित्रारुपस्थ विन्दः क्रतुं वयुनष्वह्नाम ॥ ५ ॥

5. *Vaiśvānara tava tāni vratāni mahānyagne nakirā dadharṣa. Yajjāyamānah pitrorupasthe 'vindah ketum vayunesvahnām.*

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.

**वश्वानरस्य विभितानि च ईसा सानूनि दिवा अमृतस्य  
कृतुना। तस्यदु विश्वा भुवनाधि मूधनि क्रयाइव रुरुहुः  
सप्त विस्तुहः ॥ ६ ॥**

6. *Vaiśvānarasya vimitāni cakṣasā sānūni divo amṛtasya ketunā. Tasyedu viśvā bhuvanādhī mūrdhani vayā iva ruruḥ sapta visruhah.*

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.

**वि या रजांस्यमिमीत सुकृतुवश्वानुरा वि दिवा रात्र्चना  
कृविः । परि या विश्वा भुवनानि पपथ दब्धा गापा अमृतस्य  
रक्षिता ॥ ७ ॥**

4. *Vi yo rajāṁsyamimīta sukratur-vaiśvānaro vi divo rocanā kaviḥ. Pari yo viśvā bhuvanāni paprathe'dabdhō 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*

पृ ास्य वृष्णा' अरुषस्य नू सहः प नु व'चं विदथा  
जातवेदसः । वश्वान् राय मतिनव्यसी शुचिः सामङ्गव पवत्  
चारुग्रय ॥ १ ॥

1. *Prkṣasya vṛṣṇo aruṣasya nū sahāḥ pra nu vocam  
vidathā jātavedasāḥ. Vaiśvānarāya matirnāvyasī  
śuciḥ soma iva pavate cāruragnaye.*

Spontaneously I sing and celebrate the knowledge and omnipotence of Jataveda, omniscient lord creator, omnipresent, generous, resplendent 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 जायमानः परम व्यमनि व्रतान्यग्निवत्पा अर त ।  
व्यन्तरि तमिमीत सुकतुवश्वानुरा महिना नाकम-  
स्पृशत ॥ २ ॥

2. *Sa jāyamānah parame vyomani vratānyagnir-  
vratapā 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 resplendence to the heaven of joy.

व्यस्तभ्नादादसी मित्रा अद्वृता न्तवावदकृणज्यातिषा  
तमः । वि चर्मणीव धिषण' अवतयद्वश्वानुरा विश्वमधत्त  
वृष्ण्यम् ॥ ३ ॥

3. *Vyastabhnād rodasī mitro adbhuto'ntarvāvada-kṛṇojyotiṣā tamah. Vi carmaṇīva dhiṣane 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, organic generous universe.

अपामुपस्थ महिषा अगृभ्नत विशा राजानुमुप तस्थुऋ-  
ग्निमयम् । आ दृता अग्निमभरद्विवस्वता वश्वानुरं मातुरिश्वा  
परावतः ॥ ४ ॥

4. *Apāmupasthe mahiṣā agṛbhñata viśo rājānamupa tasthur-rgmiyam. Ā 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.

युग्युग विदुथ्यं गृणद्व्या ग्रे रुयिं युशसं धहि नव्यसीम ।  
पव्यव राज उघशंसमजर नीचा नि वृश्च वनिनुं न  
तज्जसा ॥ ५ ॥

5. *Yugeyuge vidathyam gr̄ṇadbhyo'gne rayim yaśasam dhehi navyasīm. Pavyeva rājanna-ghaśam̄samajara nīcā ni vr̄ṣca vaninam̄ 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 मधवत्सु धारया नामि त्रमजरं सुवीयम् ।  
वयं जयम शतिनं सहस्रिणं वश्वानर् वाजमग्रं  
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.

अदब्धिस्तवं गापाभिरिष्टं स्माकं पाहि त्रिष्ठस्थं सूरीनं ।  
रात्रं च ना द्रुदुषां शधा' अग्ने वश्वानर् पच्चतारीः  
स्तवानः ॥ ७ ॥

7. *Adabdhebhista va gopābhiriṣte' smākam pāhi  
triṣadhaṣṭha sūrīn. Rakṣā ca no daduṣām śardho  
agne vaiśvānara pra ca tārīḥ stavānah.*

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 वतत् रजसी वृद्याभिः ।  
वश्वन्तरा जायमाना न राजा वातिरज्यातिषांग्रिस्त-  
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.

नाहंतन्तु न वि जानाम्यातुं न यं वयन्ति समर तमानाः ।  
कस्य स्वित्पुत्र इह वक्त्वानि परा वदात्यवरण पित्रा ॥ २ ॥

2. *Nāham tantum na vi jānāmyotum na yam 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  
चिकंतद्मृतस्य गपा अवश्चरन्परा अन्यन् पश्यन ॥ ३ ॥

3. *Sa it tantum sa vi jānātyotum 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 eternals, 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 हातो पथमः पश्यत्ममिदं ज्यातिरमृतं मत्यषु ।  
अयं स जन्म धुव आ निष्टता मत्यस्तन्वाऽवधमानः ॥ ४ ॥

4. *Ayam hotā prathamah paśyat emam idam jyotiramṛtam martyeṣu. Ayam sa jajñe dhruva ā niṣatto'martyastanvā vardhamānah.*

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.

धुं ज्यातिनिहितं दृशयु कं मना जविष्ठं पुतयत्स्वन्तः । विश्व  
द्रवाः समनसः सकंता एकं कतुपभि वि यन्ति साधु ॥ ५ ॥

5. *Dhruvam jyotirnihitam dṛśaye kam mano javiṣṭham patayatsvantah. Viśve devāḥ sama-nasah saketā ekam 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 म् कणा पतयता वि च तुवीऽु दं ज्यातिहृदयु आहितं  
यत । वि म् मनश्चरति दूरआधीः किं स्विद्धु यामि किमु नू  
मनिष्य ॥ ६ ॥

6. *Vi me karnā patayato vi cakṣurvidam jyotirhṛdaya āhitam yat. Vi me maṇścarati 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?

**विश्वे द्वा अनमस्यन्भियानास्त्वामग्नं तमसि तस्थिवांसम् ।  
वश्वानुर॑ वतूतयु ना मत्या वतूतयं नः ॥ ७ ॥**

7. *Viśve devā anamasyan bhiyānāstvāmagine tamasi tастhivāṁsam. 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 पद्यति यज्ञ अग्निमध्वर दधिध्वम ।  
पुर उक्थभिः स हि न 'विभावा स्वध्वरा करति जात-  
वदाः ॥ १ ॥**

1. *Puro vo mandram divyam suvrktim prayati yajñe agnim-adhvare dadhidhvam. Pura ukthebhiiḥ 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 पुरवणीक हातुरग्र अग्निभिमनुष इधानः ।  
स्तामं यमस्म ममतव शूषं घृतं न शुचि मृतयः पवन्त ॥ २ ॥

2. *Tamu dyumah purvaṇīka hotaragne agnibhir-manuṣa idhānah. Stomāṁ yamasmai mamateva śūṣam gṛtāṁ 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 मत्यषु या अग्रय दुदाश विप उक्थः ।  
चित्राभिस्तमूतिभिष्ठिचत्रश 'चिव जस्य साता गामता दधाति ॥ ३ ॥

3. *Pīpāya sa śravasā martyeṣu yo agnaye dadāśa vipra ukthaiḥ. Citrābhī-tamūtibhiṣcitraśocir-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 पुपा जायमान उवी दूरदृशा भासा कृष्णाध्वा ।  
अधै ब्रहु चित्तम् ऊम्यायास्तिरः शाचिषा ददृश  
पावकः ॥ ४ ॥

4. *Ā yah paprau jāyamāna urvī dūredrśā bhāsā  
kṛṣṇādhvā. Adha bahu cit tama ūrmyāyās-  
tirah śociṣā dadrśe pāvakah.*

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 नश्चित्रं पुरुवाजाभिरुती अग्ने रयिं मघवद्ध्यश्च धहि ।  
य राधेसा श्रवसा चात्यन्यान्तसुवीयभिश्चाभि सन्ति  
जनान ॥ ५ ॥

5. *Nū naścitraṁ puruvājābhirūtī agne rayim magha-  
vadbhyaśca 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.

द्रुमं यज्ञं चन' धा अग्ने उशन्यं ते आसाना जुहुत हृविष्मान ।  
भरद्वाजषु दधिष सुवृक्तिमवीवाजस्य गध्यस्य साता ॥ ६ ॥

6. *Imam yajñam cano dhā agna uśan yam ta āśāno juhute haviṣmān. Bharadvājeṣu 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 वृथयन्तं मदम् शतहिमाः सुवीराः ॥ ७ ॥

7. *Vi dveśāṁśīnuhi vārdhayelāṁ 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 यजीयानग्ने बाध' मरुतां न पर्युक्ति ।  
आ न' मित्रावरुणा नासत्या द्यावा हृत्राय पृथिवी  
वृत्याः ॥ १ ॥

1. *Yajasva hotariṣito yajīyānagne bādho marutāṁ 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 अधुगन्तदवा विदथा मत्यषु ।  
पावकया जुह्वात् वह्निरासा गृयजस्व तन्वं तव स्वाम ॥ २ ॥

2. *Tvam̄ hotā mandratamo no adhrugantardevo  
vidathā martyeṣu. Pāvakayā juhvā vahnirāsā  
'gne yajasva tanvam̄ tava svām̄.*

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 त्वं धिषणा वष्टि प्रदवाज्जन्म गृणत यजद्य ।  
वपिष्ठा अङ्गिरसां यद्धु विपा मधु छन्दा भनति रभ  
दुष्टा ॥ ३ ॥

3. *Dhanyā ciddhi tve dhiṣaṇā vaṣṭi pra devāñjanma  
grṇate yajadhyai. Vepiṣṭho aṅgirasāṁ yaddha  
vipro madhuccando 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 ग्रु यजस्व रादसी उरुची । आयुं  
न यं नमसा गुतहव्या अञ्जन्ति सुपुयसुं पञ्च जनाः ॥ ४ ॥

4. *Adidyutat svapāko vibhāvā'gne yajasva rodasi uruci. Āyum na yam namasā rātahavyā añjanti suprayasam 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 हु य नमसा बहिरुग्रावयामि स्तुग्धृतवती सुवृक्षिः ।  
अम्ये॑ सद्गु सदन पृथिव्या अश्रायि यज्ञः सूय न  
च तुः ॥ ५ ॥

5. *Vṛñje ha yannamasā barhiragnāvayāmi srugghr-tavatī suvrktih. Amyakṣi sadma sadane pr̄thivyā aśrāyi yajñah surye na cakṣuh.*

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).

दुशस्या नः पुवणीक हातदुवभिरग्र अग्निभिरिधानः ।  
रायः सूना सहसा वावसाना अति स्वसम वृजनं नांहः ॥ ६ ॥

6. *Daśasyā nah purvaṇīka hotardevebhiringne agnibhiridhānah. Rāyah sūno sahaso vāvasānā ati srasema vṛjanam nāñhah.*

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*

मध्ये हाता दुराण ब्रह्मिषा राळग्निस्तादस्य रादसी यजेध्य ।  
अर्यं स सूनुः सहस ऋतावा दूरात्सूया न शाचिषा  
ततान ॥ १ ॥

1. *Madhye hotā duroṇe barhiṣo rālagnistodasya rodasī yajadhyai. Ayam 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 स्वपाक यजत्र य दाजन्त्सवतातव् नु द्याः ।  
त्रिष्ठधस्थस्तत्रुषा न जंह' हृव्या मधानि मानुषा यजेध्य ॥ २ ॥

2. Ā yasmin tve svapāke yajatra yakṣad rājant-sarvatāteva nu dyauḥ. Trīṣadhaṣṭhaṣṭataruṣo na jaṅho 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 यस्यारुतिवन्नराट तादा अध्व॑ । वृथसाना अद्यात ।  
अदाधा न द्वितीया चतुर्ति त्म मत्या व॒त्र आषधीषु ॥ ३ ॥

3. Tejiṣṭhā yasyāratirvanerāt todo adhvan na vṛdhasāno adyaut. Adrogho na dravitā cetati tma-nnamartyo'vartra oṣadhiṣu.

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.

सास्माकभिरुतरी न शूषरुग्गिः षट्व दम् आ जातवदाः ।  
द्वं ग वुन्वन कत्वा नावास्तः पितव जारुयाधि युज्ञः ॥ ४ ॥

4. Sāsmākebhiretarī na śūṣairagnih ṣṭave dama ā jātavedāh. Drvanno vanvan kratvā nārvosrah 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.

अथ स्मास्य पनयन्ति भासा वृथा यत्त दनुयाति पृथ्वीम ।  
सुद्या यः स्पृन्दा विषिता धर्वीयानृणा न तायुरति धन्वा  
राट ॥ ५ ॥

5. *Adha smāsyā panayanti bhāso vṛthā yat takṣadanuyāti pṛthvīm. Sadyo yaḥ spandro viśito dhavīyānṛṇo na tāyurati dhanvā rāt.*

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 न' अवृद्याया विश्वभिरग्ने अग्निभिरिधानः ।  
वर्षि राया वि यासि दुच्छुना मदम शतहिमाः सुवीराः ॥ ६ ॥

6. *Sa tvam no arvan nidāyā viśvebhira gne agnibhiri-dhānah. Veṣi rāyo vi yāsi ducchunā madema śatahimāḥ suvīrāḥ.*

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*

त्वद्दिश्वा सुभग् साभगान्यग् वि यन्ति वनिना न वयाः ।  
श्रुष्टी रयिवाज् वृत्रतूय् दिवा वृष्टिरीड्य् रीतिरपाम् ॥ १ ॥

1. *Tvad viśvā subhaga saubhagānyagne vi yanti vanino na vayāḥ. Śruṣṭī rayirvājo vṛtratūrye divo vṛṣṭirīḍyo 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 भग् न आ हि रत्नमिष परिज्मव ायसि दुस्मवचाः ।  
अग्ने मित्रा न बृहत् ऋतस्या सि उत्ता वामस्य दव भूरः ॥ २ ॥

2. *Tvaṁ bhago na ā hi ratnamiṣe parijmeva kṣayasi dasmavarcāḥ. Agne mitro na brahata rtasyā-si kṣattā vāmasya deva bhūreh.*

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 resplendent 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 सप्ततिः शवसा हन्ति वृत्रमग्नि विपावि पूणभृति वाजम् ।  
यं त्वं पचत ऋतजात राया सुजाषा नप्त्रापां हिनाषि ॥ ३ ॥

3. *Sa saptatiḥ śavasā hanti vṛtramagne vipro vi pañerbharti vājam. Yam tvam praceta ṛtajāta rāyā sajoṣā naptrāpām hinosi.*

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.

यस्ते सूना सहसा गीभिरुकथयज्ञमता निशितिं वद्यान्त ।  
विश्वं स दद्व पति वारमग्नि धृत्त धान्यं पत्यत वसव्यः ॥ ४ ॥

4. *Yaste sūno sahaso gībhirukthairyajñairmarto niśitim vedyānat. Viśvam̄ sa deva prati vāramagne dhatte dhānyam̄ 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 नृभ्यु आ सांश्रवसा सुवीरा ग्रे सूना सहसः पृष्ठ्यसं धाः ।  
कृ पाणि यच्छवसा भूरि प्रश्वा वया वृकायारयु  
जसुरय ॥ ५ ॥

5. *Tā nr̄bhya ā sauśravasā suvīrā'gne sūno sahasah  
pusyase dhāḥ. Kr̄noṣi 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.

वृद्धा सूना सहसा ना विहाया अग्ने ताकं तनयं वाजि न'  
दाः । विश्वाभिगीभिरभि पूतिमश्यां मदम् 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*

अग्ना या मत्या दुवा धियं जुजाष धीतिभिः ।  
भस् तु ष प पूर्व्य इषं वुरीतावस ॥ १ ॥

1. *Agnā yo martyo duvo dhiyam jujoṣa dhītibhiḥ.  
Bhasannu ṣa pra pūrvya iṣam 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.

अग्निरिद्धि पचता अग्निवधस्तम् ऋषिः ।  
अग्निं ह तारमीळत यज्ञषु मनुषं विशः ॥ २ ॥

2. *Agniriddhi pracetā agnirvedhastama ṣih.  
Agnim hotāramīḍate yajñeṣu manuṣo viśah.*

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.

नाना ह्यग्ने वस स्पर्धन्त राय' अयः ।  
तूर्वन्ता दस्युमायव' व्रतः सी न्ता अव्रतम ॥ ३ ॥

3. *Nānā hyagne'vase spardhante rāyo aryah.  
Tūrvanto dasyumāyavo vrataih 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.

अ॒ग्नि॑रुप्सा॒मृतीष्वं वीरं ददाति॑ सत्पतिम् ।  
यस्य त्रसन्ति॑ शवेषः॑ संचर्चा॑ शत्रवा॑ भिया॑ ॥ ४ ॥

4. Agnirapsāmr̥tiśaham vīram dadāti satpatim.  
Yasya trasanti śavasah saṁcaksi 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 विद्यना निदा द्रवा मतमुरुष्यति ।  
सहावा यस्यावृता रथिवाजष्ववृतः ॥ 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.

अच्छा ना मित्रमहा दव दुवानग्र वाचः सुमति रादस्याः ।  
 वीहि स्वस्ति सुर्ति दिवा नृन्दिषा अंहांसि  
 दुरिता तरम् ता तरम् तवावसा तरम् ॥ ६ ॥

6. *Acchā no mitramaho deva devānagne vocah sumatiṁ rodasyoh. Vīhi svastiṁ suksitiṁ divo nṛn dviṣo aṅhāṁsi duritā tarema tā tarema tavāvasā tarema.*

Agni, leading light of life, generous and resplendent 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*

इममूष् षु वा अतिथिमुष्बुधं विश्वासां विशां पतिमृज्जस  
गिरा । वर्तीद्विवा जनुषा कच्चिदा शुचिज्याकिंचदत्ति गभा  
यदच्युतम् ॥ १ ॥

1. *Imamūṣu vo atithim-uṣarbudham viśvāsāṁ viśāṁ patim-ṛñjase gīrā. Vetiṁ 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 न यं सुधि॑तं भृगा॒वा दु॒धुवन्॒स्पता॒वीड्य॒मू॒धश 'चिष्म ।  
स त्वं सुपी॑ता वी॒तह॑व्य अद्वृत्॒ पश्चस्ति॒भिमहयस  
दि॒वदि॒व ॥ २ ॥

2. *Mitram na yam sudhitam bhrgavo dadhur-vana-spatavidyamurdhvavasocisam. Sa tvam suprito vithahavye adbhuta prasastibhirmahayase 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.

स त्वं द स्यावृका वृथा भूर॒यः पर॒स्यान्तरस्य॒ तरुषः ।  
रायः सूना सहसा॒ मत्य॒ष्वा छु॒दिय॒च्छ वी॒तह॑व्याय सु॒पथ॑  
भ॒रद्वा॒जाय सु॒पथः ॥ ३ ॥

3. *Sa tvam dakṣasyāvṛko vṛdho bhūraryaḥ para-syāntarasya taruṣaḥ. Rāyaḥ sūno sahaso martyeṣvā chardiryaccha vītahavyāya sapratho bharadvājāya saprathah.*

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.

द्युतानं वा अतिथिं स्वर्णारमग्निं हातारं मनुषः स्वध्वरम् ।  
विपं न द्यु वचसं सुवृक्तिभिहव्यवाहमरुतिं द्रवमृज्जस ॥ ४ ॥

4. *Dyutānam vo atithim svarṇaram-agnim hotāram manusah svadhvaram. Vipram na dyukṣavacasaṁ suvrktibhir-havyavāham-aratim 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.

पावकया यश्चितयन्त्या कृपा गामनुरुच उषसा न भानुना ।  
तूवा याम तशस्य नूरण आ या घृण न तत्त्वाणा  
अजरः ॥ ५ ॥

5. *Pāvakayā yaścitayantyā kṛpā kṣāman ruruca uṣaso na bhānunā. Tūrvan na yāmannetaśasya nūraṇā ā yo ghṛṇe na tatṛṣāṇo ajarah.*

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 सुमिधा दुवस्यत पि॒यंपियं वा॑ अति॒थिं  
गृणीषणि॑ । उप॑ वा गी॒भिर॒मृतं विवासत दु॒वा दु॒वषु॒ वन्त॑त्  
हि॑ वार्य॑ दु॒वा दु॒वषु॒ वन्त॑त् हि॑ ना॑ दु॒वः॑ ॥ ६ ॥**

6. *Agnimagnim vah̄ samidhā duvasyata priyam-priyam vo atithim gr̄ñiṣaṇi. Upa vo gīrbhiramṛtar̄m vivāsata devo deveṣu vanate hi vāryar̄m devo deveṣu vanate hi no duvah.*

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 सुमिधा॑ गिरा॑ गृण॑ शुचिं॑ पावकं॑ पुरा॑ अध्वर॑  
धुवम॑ । विपं॑ हातारं॑ पुरुवारमदुहं॑ कविं॑ सुम्नरीमह॑ जात-  
वदसम॑ ॥ ७ ॥**

7. *Samiddhamagnim samidhā girā gr̄ñe śucim pāvakam puro adhvare dhruvam. Vipram hotaram puruvāramadruham kavim 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 दूतमग्र अमृतं युगयुग हव्यवाहं दधिर पायुमीड्यम ।  
दुवासैश्च मतोसश्च जागृविं विभुं विश्पति नमसा नि  
ष्टिरिः ॥ ८ ॥

8. *Tvāṁ dūtamagne amṛtam yugeyuge havyavāham  
dadhire pāyumīdyam. Devāsaśca martāsaśca  
jāgrvīm vibhum viśpatim 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 ग्र उभयाँ अनु व्रता दूता दुवानां रजसी समीयस ।  
यत्त' धीतिं सुमित्रिमावृणीमह धै स्मा नस्त्रिवर्णथः शिवा  
भव ॥ ९ ॥

9. *Vibhūṣannagna ubhayān̄ anu vratā dūto devā-  
nām rajasī samīyase. Yat te dhītim sumati-  
māvṛṇīmahe'dha smā nastrivarūthah 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 omnifcent.

तं सुपतीकं सुदृशं स्वज्ज्वमविद्वांसा विदुष्टरं सपम ।  
स ये अद्विश्वर्वा व्रयुनानि विद्वान्प हृव्यमुग्गिर् मृत्षु  
वाचत ॥ १० ॥

10. *Tam supratikam sudṛśam svañcamavidvāṁso  
viduṣṭaram 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.

तमग्न पास्युत तं पिपघि यस्तु आनट कवय शूर धीतिम ।  
यज्ञस्य वा निशितिं वादितिं वा तमित्पृणि शवसात  
राया ॥ ११ ॥

11. *Tamagne pāsyuta tam piparṣi yasta ānaṭ kavaye  
sūra dhītim. yajñasya vā niśitim voditīm 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.

त्वमग्न वनुष्यता नि पाहि त्वमु नः सहसाव वद्यात । सं त्वा  
ध्वस्मन्वद्भ्यतु पाथः सं रुयिः स्पृहयाय्यः सहस्री ॥ १२ ॥

12. *Tvamagne vanuṣyato ni pāhi tvamu naḥ sahasā-vannavadyāt. Saṁ tvā dhvasmanvadabhyetu pāthah saṁ rayih sprhayāyyah 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 मत्यानं यजिष्ठः स प यजतामृतावर्त ॥ १३ ॥**

13. *Agnirhotā gṛhapatih sa rājā viśvā veda janimā jātavedāh. Devānāmuta yo martyānām yajisṭhah 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.

**अग्ने यद्द्य विशा अध्वरस्य हातः पावकशाच् वद्वं हि यज्ञा ।  
ऋता यजासि महिना वि यद्भूहृष्वा वह यविष्टु या ते  
अद्य ॥ १४ ॥**

14. *Agne yadadya viśo adhvarasya hotah pāvakaśoce  
veṣṭvam hi yajvā. Rtā 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 प्रयांसि सुधितानि हि ख्या नि त्वा दधीत् रादसी  
यजेध्य। अवा ना मधवन्वाजसातावग् विश्वानि दुरिता  
तरम् ता तरम् तवावसा तरम् ॥ १५ ॥

15. *Abhi prayā̄nsi sudhitāni hi khyo ni tvā dadhīta rodasī yajadhyai. Avā no maghavan vājasātāvagne viśvāni duritā 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.

अग् विश्वभिः स्वनीक द्रवरूणावन्तं पथ्रमः सीदु यानिम् ।  
कुलायिनं घृतवन्तं सवित्र यज्ञं नय यजमानाय साधु ॥ १६ ॥

16. *Agne viśvebhiḥ svanīka devairūrṇāvantam̄ prathamah̄ sīda yonim. Kulāyinam̄ ghṛtavantam̄ savitre yajñam̄ 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 त्यमथवावदुग्निं मन्थन्ति वधसः ।  
यमेऽकूयन्तमानय त-मूरं श्याव्याभ्यः ॥ १७ ॥

17. *Imamu tyam-atharvavad-agnim manthanti vedhasah. Yamaṅkūyantam-ānayann-amūram śyāvyābhayah.*

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 द्रववीतय सुवताता स्वस्तय । आ द्रवान्व यमृताँ  
ऋतावध॑ यज्ञं द्रवषु पिस्पृशः ॥ १८ ॥

18. *Janiṣvā devavītaye sarvatātā svastaye. Ā devān vakṣyamṛtāñ rtāvṛdho yajñāṁ deveṣu pisprśah.*

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.

**व्यमु त्वा गृहपत जनानामगृ अकंम समिधा बृहन्तम् ।  
अस्थूरि ना गाहपत्यानि सन्तु तिग्मनं नस्तजसा सं  
शिशाधि ॥ १९ ॥**

19. *Vayamu tvā gṛhapate janānāmagine 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*

**त्वमग्ने यज्ञानां हाता विश्वेषां ह्रितः । द्रवभिमानुष जन ॥ १ ॥**

1. *Tvamagine yajñānāṁ hotā viśvesāṁ hitah.  
Devebhīr-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 न' मन्दाभिरध्वर जिह्वाभियजा महः ।  
आ द्रवान्वै यति च ॥ २ ॥**

2. *Sa no mandrābhīr-adhvare jihvābhiryajā mahah.  
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.

वत्था हि वैधा अध्वनः पथश्च द्रवाज्जसा ।  
अग्ने यज्ञषु सुकर्ता ॥ ३ ॥

3. *Vetthā hi vedho adhvanaḥ pathaśca devāñjasā.  
Agne yajñeṣu sukrato.*

O resplendent 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.

त्वामीळु अधे द्विता भरुता वाजिभिः शुनम ।  
द्वज यज्ञषु यज्ञियम ॥ ४ ॥

4. *Tvāmīle adha dvitā bharato vājibhiḥ śunam.  
Ije 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 वार्या पुरु दिव दासाय सुन्वत ।  
भरद्वाजाय दाशुषे ॥ ५ ॥

5. *Tvamimā vāryā 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 अमर्त्य आ वहा दव्यं जनम ।

शृण्वन्विप्रस्य सुष्टुतिम ॥ ६ ॥

6. *Tvam dūto amartya ā vahā daivyam 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 स्वाध्यारु मतासा द्रववीतय । यज्ञेषु द्रवमीळत ॥ ७ ॥

7. *Tvāmagne svādhyo martāso devavītaye.  
Yajñeṣu devamīlāte.*

Agni, leading light of the world, learned mortals worship and adore you, resplendent giver of abundance, in corporate acts of creativity and development for the achievement of divine gifts of success and enlightenment.

तव प य र्थि । सन्दूशमुत कतुं सुदानवः ।

विश्वं जुषन्त कामिनः ॥ ८ ॥

8. *Tava pra yakṣi saṁdrśamuta kratum sudānavah.  
Viśve juṣanta kāminah.*

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 हाता मनुहिता वह्निरासा विदुष्टरः ।  
अग्रं यति दिवा विशेः ॥ ९ ॥

9. *Tvam̄ 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.

अग्र आ याहि वीतय गृणाना हव्यदातय ।  
नि हाता सत्सि बहिष्ठि ॥ १० ॥

*Agna ā yāhi vītaye grñāno havyadātaye.  
Ni hotā satsi barhisi.*

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 त्वा सुमिद्धिरङ्गिर घृतनं वधयामसि ।  
बृहच्छ चा यविष्ट्य ॥ ११ ॥

*Tam tvā samidbhiraṅgiro gṛtena vārdhayām-asi.  
Brhacchocā yavisthya.*

Angira, breath of life, light of the world,  
expansive, lustrous pure and most youthful, we honour  
and exalt you with offers of fuel and ghrta to raise the  
flames of fire to the heights.

स नः पृथु श्रवाय्यमच्छा दव विवाससि ।  
बृहदग्न सुवीर्यम् ॥ १२ ॥

12. *Sa nah prthu śravāyyamacchā 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.

त्वामग्नं पुष्करादध्यथवा निरमन्थत ।  
मूर्धना विश्वस्य वाघतः ॥ १३ ॥

13. *Tvāmagine puṣkarādadhyatharvā 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 दुध्यडङ्ग्लिः पुत्र इधु अथवणः ।  
वृत्रहणं पुरन्दरम् ॥ १४ ॥

14. *Tamu tvā dadhyaññṛsiḥ putra īdhe atharvanāḥ.  
Vṛtrahaṇāṁ puramīdaram.*

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 दस्युहन्तमम् ।  
धन्तज्जयं रणं रण ॥ १५ ॥

15. *Tamu tvā pāthyo vṛṣā samīdhe dasyuhantamam.  
Dhanamjayaṁ rañeraṇe.*

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.

एह्यू शु ब्रवाणि त ग्रं इत्थतरा गिरः ।  
एुभिव'धास इन्दुभिः ॥ १६ ॥

16. *Ehyū šu 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 कव च त मना द ा दधसु उत्तरम् ।  
तत्रा सदः कृणवस ॥ १७ ॥

17. *Yatra kva ca te mano dakṣam 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 पूतमीपद्मव आनां 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.

आग्निरगामि भारता वृत्रहा पुरुचतनः ।  
दिव दासस्य सत्पतिः ॥ १९ ॥

19. *Āgniragāmi bhārato vṛtrahā purucetanah.  
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 हि विश्वाति पाथिवा रयिं दाशन्महित्वना ।  
वृन्व तवाता अस्तृतः ॥ २० ॥

20. *Sa hi viśvāti pārthivā rayim dāśan-mhitvanā.  
Vanvannavātā 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 पत्नव तवीयसा ग्रं द्युम्नने संयता ।  
बृहत्तत्त्वं भानुना ॥ २१ ॥

21. *Sa pratnavannavīyasā'gne dyumnena samiyatā.  
Brhat 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 अग्न्ये स्तामं यज्ञं च धृष्ट्युया ।  
अच् गायं च वृधस्त् ॥ २२ ॥

22. *Pra vah sakhaayo agnaye stomam yajnam 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 सीदुद्धाता कविकर्तुः ।  
दूतश्च हव्यवाहनः ॥ २३ ॥

23. *Sa hi yo mānuṣā hugā sīdaddhotā kavikratuh.  
Dūtaśca havyavāhanah.*

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 राजाना शुचिवता दित्यान्मारुतं गणम ।  
वसा य गीह रादसी ॥ २४ ॥

24. *Tā rājānā śucivrataḥ dityān mārutam gaṇam.  
Vaso yakṣīha rodasī.*

Agni, leading light of the world, giver of peaceful and progressive settlement, bring up and honour in unison those resplendent 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.

**वस्वौ त अग्नौ सन्दृष्टिरिषयत मत्याय।  
ऊजा' नपादुमृतस्य ॥ २५ ॥**

25. *Vasvī te agne samdrṣṭir-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.

**कत्वा दा अस्तु श्रष्टा द्यत्वा वन्वन्त्सुरक्णाः।  
मत् आनाश सुवृक्तिम् ॥ २६ ॥**

26. *Kratvā dā astu śreṣṭho 'dya tvā vanvantsu-rekṇāḥ.  
Marta ānāśa suvrktim.*

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 अग्ने त्वाता इषयन्ता विश्वमायुः ।  
तरन्ता अ॒या अरातीव॒न्वन्त' अ॒या अरातीः ॥ २७ ॥

27. *Te te agne tvotā iṣayanto viśvamāyuh.  
Taranto aryo aratīr-vanvanto aryo aratīh.*

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.

अ॒ग्नि॒स्ति॒ग्मनं शा॒चिषा या॒सद्विश्वं न्य॑त्रिणम् ।  
अ॒ग्निना॑ वनत र॒यिम ॥ २८ ॥

28. *Agnistigmena śociṣā yāsad viśvam nyatrinam.  
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 र॒यिमा भर् जातवदा विच्छण ।  
जुहि र गांसि सुकता ॥ २९ ॥

29. *Suvīram rayimā bhara jātavedo vocarṣane.  
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 पा॒ह्यंहसा जातवदा अघायुतः ।  
र गा॑णा बह्यानस्कव ॥ ३० ॥

30. *Tvam nah pāhyamhaso jātavado aghāyatah.  
Rakṣā ḥo 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' अग्ने दुरव् आ मता' वृधाय दाशति ।  
तस्मा तः पाह्यंहसः ॥ ३१ ॥

31. *Yo no agne dureva ā marto vadhāya dāśati.  
Tasmānnaḥ pahyañhasah.*

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 दुप्कृतम् ।  
मता या न जिधांसति ॥ ३२ ॥

32. *Tvam tam deva jihvayā pari bādhava 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 सुपथः शम' यच्छ सहन्त्य ।  
अग्ने वरण्यं वसु ॥ ३३ ॥

33. *Bharadvājāya saprathah śarma yaccha sahantya.  
Agne vareṇyam̄ 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 दविणस्युविपन्न्यया।  
समिद्धः शुक आहृतः ॥ ३४ ॥

34. *Agnirvr̥trāṇi jaṅghanad draviṇasyurvipanyayā. Samiddhaḥ śukra āhutah.*

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.

गर्भ मातुः पितुष्पिता विदिद्युताना अर्।  
सीदृतस्य 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 Prakrti, the spirit of the universe, pervades and inspires the ruling laws of eternal truth and the world of existence.

ब्रह्म प्रजावदा भर् जातवदा विचर्षण।  
अग्ने यद्दीदयद्विवि ॥ ३६ ॥

36. *Brahma prajāvadā bhara jātavedo vicarṣane. 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.

उप॑ त्वा रुण्वसन्दृशं पर्यस्वन्तः सहस्रृत ।  
अग्न॑ ससृज्महु गिरः ॥ ३७ ॥

37. *Upa tvā ranvasaṁdrśam prayasvantaḥ 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.

उप॑ छ्यामित्र॑ घृण्वर्गन्म शम' त व्यम ।  
अग्न॑ हिरण्यसंदृशः ॥ ३८ ॥

38. *Upacchāyāmiva gṛñeraganma śarma te vayam.  
Agne hirṇyasamdrśah.*

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 उग्र॑ व शायहा तिग्मशृङ्गा न वंसगः ।  
अग्न॑ पुर॑ रुराजिथ ॥ ३९ ॥

39. *Ya ugra iva śaryahā tigmaśrīngo 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 हस्तं न खादिनं शिशुं जातं न बिभृति ।  
विशामग्निं स्वध्वरम् ॥ ४० ॥

40. *Ā yam̄ haste na khādinam̄ śiśum̄ jātam̄ na bibhrati.  
Viśāmagnim̄ 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 दुवं दुववीतये भरता वसुवित्तमम् ।  
आ स्व याना नि षीदतु ॥ ४१ ॥

41. *Pra devam̄ devavītaye bharatā vasuvittamam.  
Ā sve yonau ni ṣidatu.*

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 जातवेदसि प्रियं शिशीतातिथिम् ।  
स्यान आ गृहपतिम् ॥ ४२ ॥

42. *Ā jātam̄ jātavedasi priyam̄ śāśitātithim.  
Syona ā grhapatim.*

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.

अग्नं युक्ष्वा वा हि य तवा श्वासा दव साधवः ।  
अरुं वहन्ति मन्यवं ॥ ४३ ॥

43. *Agne yukṣvā hi ye tavā'śvāso deva sādhavah.  
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 वहा भि पर्यांसि वीतय ।  
आ द्रवान्त्सामपीतय ॥ ४४ ॥

44. *Acchā no yāhyā vahā'bhi prayāmsi 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.

उदग्न भारत द्युमदजस्नण् दविद्युतत ।  
शाचा वि भाह्यजर ॥ ४५ ॥

45. *Udagne bhārata dyumad-ajasrena 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 दुवं मता' दुवस्यद्गिर्मीक्षीताध्वर हृविष्मान ।  
हातोरं सत्ययजं रादस्यारुत्तानहस्ता नमसा विवासत ॥ ४६ ॥

46. *Vītī yo devam marto duvasyedagnimūlitādhvare haviṣmān. Hotāram satyayajam̄ 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 तं अग्ने ऋचा हृविहृदा तुष्टं भरामसि ।  
तं तं भवन्तु णं ऋषभासं वशा उत ॥ ४७ ॥

47. *Ā te agna rcā havir-hṛdā taṣṭam̄ bharāmasi.  
Te te bhavantūkṣaṇa ṛṣabhbhāso 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 दुवासं अग्रियमिन्धतं वृत्रहन्तमम ।  
यना वसुन्याभृता तृ हा रांसि वाजिना ॥ ४८ ॥

48. *Agnim̄ devāso agriyam-indhate vṛtrahantamam.  
Yenā vasūnyābhṛtā tṛlhā raksāmsi 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*

पिबा साममभि यमुग्र तद् ऊर्वं गव्यं महि गृणान इन्द । वि  
या धृष्णा वधिषा वजहस्त विश्वा वृत्रममित्रिया  
शब्दिः ॥ १ ॥

1. *Pibā somamabhi yamugra tarda ūrvam gavyam mahi gṛṇāna indra. Vi yo dhṛṣṇo vadhiṣo vajrahasta viśvā vṛtram-amitriyā śavobhīḥ.*

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 इ पाहि य ऋजीषी तरुत्रा यः शिप्वान्वृषभा या  
मतीनाम । या ग ब्रभिद्वज्भृद्या हरिष्ठाः स इन्द चित्रां अभि  
तृन्धि वाजान ॥ २ ॥

2. *Sa īm pāhi ya ṛjīṣī tarutro yaḥ śipravān vṛṣabho  
yo matīnām. Yo gotrabhid vajrabhṛd yo hariṣṭhāḥ  
sa indra citrān abhi trndhi 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.

एवा पाहि प्रत्नथा मन्दतु त्वा श्रुधि बह्यं वावृधस्वात् गीभिः ।  
आविः सूर्यै कृषुहि पीपिहीष' जुहि शत्रूरभि गा इन्द्र  
तृन्धि ॥ ३ ॥

3. *Evā pāhi pratnathā mandatu tvā śrudhi brahma vāvṛdhhasvota gīrbhīḥ. Āviḥ sūryam kṛnuhi pīpihīṣo jahi śatruñrabhi gā indra trndhi.*

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 त्वा मदा बृहदिन्द्र स्वधाव इम पीता उ यन्त द्युमन्तम् ।  
महामनूनं तवसं विभूतिं मत्सुरास' जह्वन्त प्रसाहम् ॥ ४ ॥

4. *Te tvā madā bṛhadindra svadhāva ime pītā ukṣayanta dyumantam. Mahāmanūnam tavasam vibhūtim-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 वासुया पे दृ हानि ददत् ।  
मुहामदिं परि गा इन्द्र सन्तं नुथा अच्युतं सदसुस्परि  
स्वात ॥ ५ ॥

5. *Yebhiḥ sūryam-uṣasam mandasāno'vāsayo'pa  
dr̥lhāni dardrat. Mahāmadriṁ pari gā indra  
santam nutthā acyutam 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 तद्वंसनाभिरामासु पक्वं शच्या नि दीधः ।  
आणादुर उस्त्रियाभ्या वि दृ हादूवाद्वा असृजा अङ्गिर-  
स्वान ॥ ६ ॥

6. *Tava kratvā tava tad daṁsanābhīr-āmāsu pakvam  
śacyā ni dīdhah. Aurṇordura usriyābyo vi dr̥ho-  
dūrvād gā asrjo 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.

पूपाथ् गं महि॒दंसा व्यु॑वीमु॒प द्यामृ॒ष्वा बृह॒दिन्द स्तभायः ।  
अधौरया॒ रादौसी॒ दुवपु॒त्र प॒त्न मातरा॒ यह्वी॒ ऋतस्य ॥ ७ ॥

7. *Paprātha kṣām mahi dāmso vyurvīmupa  
dyāmr̄shvo bṛhadindra stabhāyah. Adhārayo  
rodasī devaputre pratne mātarā 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 Prakrti and the divine law of nature.

अधौत्वा॒ विश्व पुर इन्द॒ दुवा॒ एकं॒ तुवसं॒ दधिर्॒ भराय ।  
अदौवा॒ यदुभ्याहि॒ष्ट दुवान्त्स्वघाता॒ वृणत्॒ इन्दुमत्र॒ ॥ ८ ॥

8. *Adhā tvā viśve pura indra devā ekam tavasam  
dadhire bharāya. Adevo yadabhyauhiṣṭa devā-  
ntsvarṣatā 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.

अधौ॒ द्याश्चित्त॒ अप॒ सा नु॒ वजाद॒ द्वितान्मद्वियसा॒ स्वस्य  
मन्या॒ः । अहिं॒ यदिन्द॑ अभ्याहसान्॒ नि॒ चिद्विश्वायुः॒ श॒यथ॒  
ज्यान॒ ॥ ९ ॥

9. *Adha dyauścit te apa sā nu vajrād dvitānamad bhiyasā svasya manyoh. Ahim yadindro abhyohasānam 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.

अथ त्वष्टा त महउग वजं सुहस्रभृष्टिं ववृतच्छताश्रिम ।  
निकाममरमणसुं यन् नवन्तुमहिं सं पिणगृजीषिन ॥ १० ॥

10. *Adha tvaṣṭā te maha ugra vajram sahasra-bhr̄ṣṭim vavṛtacchatāśrim. Nikāmamarama-ṇasam yena navantam-ahim sam piṇagṛjīṣin.*

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 विश्व मुरुतः सुजाषुः पच्छुतं महिषाँ इन्दु तुभ्यम ।  
पूषा विष्णुस्त्रीणि सरांसि धावन्वत्रहणं मदिरमंशु-  
मस्म ॥ ११ ॥

11. *Ardhān yam viśve marutah sajosāh pacacchatām mahiṣām indra tubhyam. Pūṣā viṣṇustriṇi sarāṁsi dhāvan vr̄trahaṇām 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 ।  
तासामनुप्रवत इन्द्र पन्थां पादया नीचीरुपसः समुद्रम ॥ १२ ॥

12. *Ā kṣodo mahi vṛtam nadīnām pariṣṭhitamasrja ūrmimapām. Tāsāmanu pravata indra panthām prārdayo nīcīrapasah 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 चक्रवांसमिन्दं महामुग्रमजुर्य सहृदाम ।  
सुवीरंत्वा स्वायुधं सुवज्मा ब्रह्म नव्यमवस ववृत्यात ॥ १३ ॥

3. *Evā tā viśvā cakrvāṁsam-indram mahāmugram-ajuryam sahodām. Suvīram tvā svāyudham suvajramā brahma navyam-avase vavrtyāt.*

Thus may our new homage of praise, prayer and yajnic service reach Indra, omnipotent lord of the universe, absolute doer of all actions, mighty, resplendent, 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 ना वाजाय श्रवस द्रुष च राय धृहि द्युमते इन्दु विपान।  
भरद्वाज नृवते इन्द सूरीन्दिवि च स्मधि पाये 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 द्रवहितं सनम् मदम् शतहिमाः सुवीराः ॥ १५ ॥

15. *Ayā vājam devahitam 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 षुहि या अभिभूत्याजा वन्व वातः पुरुहृत इन्दः ।  
अषा हमुं सहमानमाभिग्रीभिवैध वृषभं चैषणीनाम ॥ १ ॥

1. *Tamu ṣuhī yo abhibhūtyojā vanvannavātāḥ  
puruhūta indrah. Aṣālhamugram sahamānam-  
ābhiringīrbhir-vardha vṛṣabham carṣanīnām.*

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 resplendent, challenging yet forbearing, most generous and creative of people. With these words of celebration, exalt him, and you too would rise.

स युध्मः सत्वा खजकृत्स्मद्वा तुविम् ग नदनुमाँ त्रहजीषी ।  
बृहदेणुश्च्यवना मानुषीणामकः कृष्टीनामभवत्सुहावा ॥ २ ॥

2. *Sa yudhmaḥ satvā khajakṛt samadvā tuvimrakṣo nadanumāṁ ṛjīṣī. Bṛhadreṇuś-cyavano mānuṣī-nāmekah krṣṭinām-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 हु नु त्यददमाया दस्यूरकः कृष्टीरवनारायाय । अस्ति  
स्वि तु वीर्यै तत्त इन्द्र न स्विदस्ति तदृतुथा वि व 'चः ॥ ३ ॥

3. *Tvam̄ ha nu tyadadamāyo dasyūnrekaḥ krṣṭīra-vanorāryāya. Asti svinnu vīryam̄ tat ta indra na svidasti tadṛtuthā 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 ।  
उग्रमुग्रस्य त्रवसस्तवीया रथस्य रथतुर' बभूव ॥ ४ ॥

4. *Sadiddhi te tuvijātasya manye sahaḥ sahiṣṭha turatasturasya. Ugramugrasya tavasastavīyo'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.

त ऽप्त्वं सख्यमस्तु युष्म इत्था वदद्विवलमङ्गिराभिः ।  
हच्युतच्युहस्मषयन्तमृणाः पुरा वि दुर' अस्य विश्वाः ॥ ५ ॥

5. *Tannah pratnām sakhyamastu yuṣme itthā vadadbhir-valamaṅgirobhīḥ. 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 इशानकृन्महृति वृत्रतूय' । स  
ताकसाता तनयु स वृजी वितन्तसाय्य' अभवत्सुमत्सु ॥ ६ ॥

6. *Sa hi dhībhīr-havyo astyugra īśānakṛṇ-mahati  
vr̄tratūrye. Sa tokasātā tanaye sa vajrī vitanta-  
sāyyo abhavat samatsu.*

That is the lord worthy of homage with all our intelligence and holy actions, resplendent maker of leaders and achievers in the great human struggle against evil and deprivation. That wielder of adamantine 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 मृज्मना जनिम् मानुषाणाममत्यन् नाम्नाति प संस्त्र ।  
स द्युम्नन् स शर्वसात राया स वीयण् नृतमः सम 'का: ॥ ७ ॥

7. *Sa majmanā janima mānuṣāñām-amatryena  
nāmnāti pra sarsre. Sa dyumnena sa śavasota rāyā  
sa vīryena nṛtamah samokāh.*

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 मुह न मिथू जना भूत्सुमन्तुनामा चुमुरि धुनिंच ।  
वृणक्षिप्यु शम्बरं शुष्णामिन्दः पुरां च्यात्नाय शयथाय नू  
चित ॥ ८ ॥

8. *Sa yo na muhe na mithū janō bhūt suman-tunāmā  
cumurim dhunim ca. Vṛṇak piprum śambaram  
śuṣṇamindrah purām 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.

उदावता त्वं सा पन्यसा च वृत्रहत्याय रथमिन्द तिष्ठ।  
धिष्व वज्रं हस्तं आ दर्ढाणत्रा भि प मन्द पुरुदत्र  
मायाः ॥ ९ ॥

9. *Udāvatā tvakṣasā panyasā ca vr̥trahatyāya ratham-indra tiṣṭha. Dhīṣva vajram hasta ā dakṣinatrā'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.

अग्निं शुष्कं वनमिन्द हृती र ग्नि ध यशनिन भीमा।  
गम्भीरय त्रृष्णवया या रुराजाध्वानयद्विरुद्धा दम्भयच्च ॥ १० ॥

10. *Agnirna śuṣkam vanamindra hetī rakṣo ni dhakṣyaśanirna bhīmā. gambhīraya ṛṣvayā yo rujojādhvānayad duritā 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 सुहस्रं पथिभिरिन्द राया तुविद्युम्न तुविवाजभिर् वाक ।  
याहि सूना सहस्रा यस्य नूचिददेव इश' पुरुहृत यातः ॥ ११ ॥

11. Ā sahasram 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 घृष्णदिवा ररप्श महिमा  
पृथिव्याः । नास्य शत्रुन पर्तिमानमस्ति न पर्तिष्ठिः  
पुरुमायस्य सह्यः ॥ १२ ॥

12. Pra tuvidyumnasya sthavirasya ghṛṣverdivo  
rarapše mahīmā prthivyāḥ. Nāsyā śaturna  
pratimānamasti na pratiṣṭih purumāyasya  
sahyoh.

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 तत्त' अद्या करणं कृतं भूत्कृत्सं यदायुमतिथिगवमस्म ।  
पुरु सुहस्रा नि शिशा अभि गामुत्तूव्याणं धृष्टा  
निनथ ॥ १३ ॥

13. *Pra tat te adyā karanām kṛtam bhūt kutsam  
yadāyum-atithigvam-asmai. Purū sahasrā ni śisā  
abhi kṣāmut tūrvayāṇam dhṛsatā 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 त्वाहि॒द्यु अधे॑ दव् दुवा॒ मदु॒न्विश्वं कृ॒वितमं कवी॒नाम ।  
करा॒ यत्र॒ वरिवा॒ बाधि॒ताय॒ दिव् जनाय॒ तु॒न्वं गृणानः ॥ १४ ॥

14. *Anu tvāhighne adha deva devā madan viśve  
kavitamām kavīnām. Karo yatra varivo bādhitāya  
dive janāya tanve grñānah.*

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 द्यावा॒पृथि॒वी तत्तु॒ आजा॒ मत्या॒ जिहत॒ इन्द॒ दुवा॒ः ।  
कृष्वा॒ कृत्वा॒ अकृतं॒ यत्तु॒ अस्त्यु॒कथं॒ नवीया॒ जनयस्व॒  
युज्ञः ॥ १५ ॥

15. *Anu dyāvāprthivī 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*

महाँ इन्द्रं नृवदा चर्षणिपा उत द्विबहौ अमिनः सहभिः ।  
अस्मद्यग्वावृथं वीयायासुः पृथुः सुकृतः कृतृभिभूत ॥ १ ॥

1. *Mahān indro vṛvadā carṣṇiprā uta dvibarhā aminah sahobhiḥ. Asmadyrag-vāvṛdhe vīryāyoruh prthuh sukṛtah kartṛbhīr-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.

इन्द्रम् व धिषणा सातयं धाद बृहन्तमृष्वम् जरं युवानम् ।  
अषाळहन् शवसा शूशुवांसं सद्यश्चिद्या वावृथं असामि ॥ २ ॥

2. *Indrameva dhiṣṇā sātaye dhād bṛhantam-ṛṣvamajaram yuvānam. Aṣālhena śavasā śūśuvāṁsam sadyaścid yo 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 करस्त्रा बहुला गभस्ती अस्मद्य॑क्सं मिमीहि श्रवांसि ।  
यूथव पश्वः पशुपा दमूना अस्माँ इन्द्राभ्या वृत्स्वाजा ॥ ३ ॥

3. *Prthū karasnā bahulā gabhastī asmadyrak sām  
mimīhi śrvāmsi. Yūtheva paśvah paśupā damūnā  
asmāň indrābhya vavṛtsvājau.*

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 व इन्दं चतिनमस्य शाकरिह नुनं वाज्यन्तं हुवम ।  
यथो चित्पूव जरितार आसुरनद्या अनवद्या अरिष्टाः ॥ ४ ॥

4. *Tam va indram catinamasya śakairiha nūnam  
vājayanto huvema. Yathā cit pūrve jaritāra āsu-  
ranedyā anavadyā arisṭāḥ.*

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.

धृतवता धन्दाः सामवृद्धः स हि वामस्य वसुनः पुरु तुः ।  
सं जग्मिर पश्याऽ राय अस्मिन्तस्मुद न सिन्धवा  
याद्मानाः ॥ ५ ॥

5. *Dhṛtavrato dhanadāḥ somavṛddhah sa hi vāmasya vasunah puruṣuh. 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 treasure-hold 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 शूर् शब्द आजिष्ठमाज<sup>1</sup> अभिभूत उग्रम ।  
विश्वा द्युम्ना वृष्ण्या मानुषाणामस्मभ्यं दा हरिवा माद्-  
यध्यं ॥ ६ ॥

6. *Śaviṣṭham na ā bhara śūra śava ojiṣṭhamojo abhibhūta ugram. Viśvā dyumnā-vṛṣṇyā mānuṣāñām-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.

यस्तु मदः पृतनाधाळमृथ इन्द्र तं न आ भर शूशुवांसम ।  
यन्ताकस्य तनयस्य साता मंसीमहि जिगीवांसुस्त्वातोः ॥ ७ ॥

7. *Yaste madah pṛtanāśālamṛdhra indra tam na ā bhara śūśuvāṁsam. Yena tokasya tanayasya sātāu maṁśīmahi 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 वृष्णं शुष्ममिन्द धनस्पृतं शूशुवांसं सुद िम ।  
यन् वंसाम् पृतनासु शत्रुन्तवातिभिरुत जामीरजामीन ॥ ८ ॥

8. Ā no bhara vṛṣaṇām śuṣmamindra dhanasprtām  
śūśuvāṁsam sudakṣam. Yena vaṁsāma prtanāsu  
śatrūn tavotibhiruta jāmīnrajamīn.

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 पुरस्तात ।  
आ विश्वत' अभि समेत्वाडिन्द द्युम्नं स्ववद्धह्यस्म ॥ ९ ॥

9. Ā te śuṣmo vṛṣabha etu paścādottarādharādā  
purastāt. Ā viśvato abhi sametvarvāñindra dyu-  
mnām 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.

नृवत्ते इन्दु नृतमाभिरूती वंसीमहि वामं श्रामतभिः । इ ।  
हि वस्व उभयस्य राजन्धा रत्नं महि स्थूरं बृहन्तम् ॥ १० ॥

10. *Nrvat ta indra nrtamābhirūtī vamsimahi vāmaṁ  
śromatebhiḥ. Īkṣe hi vasva ubhayasya rājan  
dhā ratnamahi sthūram bṛhantam.*

Lord of humanity, leader of world pioneers, illustrious ruling power, resplendent 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 resplendent 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 वावृथानमकवारिं द्विव्यं शासमिन्द्रम् ।  
विश्वासाहुमवस् नूतनायागं सहादामिह तं हुवम् ॥ ११ ॥

11. *Marutvantam vṛṣabham vāvṛdhānamakavārim  
divyam śāsamindram. Viśvāsāhamavase nūtanā-  
yogram sahodāmiha tam 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 resplendent, 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 वजिन्महि चिन्मन्यमानमभ्या नृभ्य 'रन्धया यष्वस्मि ।  
अधा हि त्वा पृथिव्यां शूरसाता हवामहुतनय् गाष्वप्सु ॥ १२ ॥

12. *Janam vajrin mahi cinmanyamānam-ebhyo nr̥bhyo randhayā yeśvasmi. 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.

वृयं ते एुभिः पुरुहूत सुख्यः शत्राः शत्रारुत्तर इत्स्याम ।  
घन्त' वृत्राण्युभयानि शूर राया मदम बृहुता त्वाताः ॥ १३ ॥

13. *Vayam ta ebhiḥ puruhūta sakhyaiḥ śatrhoḥ śatroruttara it syāma. Ghnanto vṛtrāṇyubhayāni 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 शवसा पृत्सु जनान ।  
तं नः सुहस्त्रभरमुवरासां दुद्धि सूना सहसा वृत्रतुरम् ॥ १ ॥

1. *Dyaurna ya indrābhi bhūmāryastasthau rayih  
śavasā pr̄tsu janān. Tam nah sahasrabharām-  
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.

दिवा न तुभ्यमन्विन्द सूत्रा सुर्यै दुवभिधायि विश्वम् ।  
अहिंयद वृत्रमपा वविवांसु हृजीषिन्विष्टुना सचानः ॥ २ ॥

2. *Divo na tubhyamanvindra satrā'suryam deve-  
bhirdhāyi viśvam. Ahim yad vṛtramapo vavriv-  
āmsāṁ hannyaśin viṣṇunā sacānah.*

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.

तूव ाजीयान्तवसुस्तवीयान्कृतबृह्यन्द' वृद्धमहाः ।  
राजाभवन्मधुनः साम्यस्य विश्वासां यत्पुरां दुलुमावत ॥ ३ ॥

3. *Turvannojīyān tavasastavīyān kṛtabrahmendro vrddhamahāḥ. Rājābhavanmadhunāḥ somyasya viśvāsāṁ yat purāṁ dartnumāvat.*

Indra, resplendent 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.

शतरपदन्पुणय इन्द्रात्र दश'णय कृवय कसाता । वृधः  
शुष्णस्याशुष्णस्य मायाः पित्वा नारिरचीक्षिं चृन प ॥ ४ ॥

4. *Śatairapadran paṇaya indrātra daśonaye kavaye'rkaśātau. Vadhaiḥ śuṣṇasyāśuṣasya māyāḥ pitvo nārirecīt kiṁ 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.

महा दुहा अप विश्वायु धायि वजस्य यत्पत्तन् पादि शुष्णः ।  
उरु ष सरथं सारथय कुरिन्दः कुत्साय सूयस्य साता ॥ ५ ॥

5. *Maho druho apa viśvāyu dhāyi vajrasya yat patane pādi śuṣṇah. Uru ṣa saratham sārathaye karindrah kutsāya sūryasya sātau.*

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.

प श्युना न मद्विरम्शुमस्म शिर' दासस्य नमुचमथायन ।  
पाव र्मीं साप्यं सुसन्तं पृणगाया समिषा सं स्वस्ति ॥ ६ ॥

6. *Pra śyeno na madiramamśumasmai śiro dāsasya namucermathāyan. Prāvannamūṁ sāpyam sasan-tam pṛṇagrāyā samiṣā sam svasti.*

Crushing the head of the violent destroyer, churning the mind of the persistent saboteur 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 पिपुरहिमायस्य दृ ह्वः पुर' वज्रिज्जवस्म न ददः ।  
सुदामन्तदक्षण' अपमृष्यमृजिशवन दात्रं दाशुष दाः ॥ ७ ॥

7. *Vi piprorahimāyasya drlhāḥ puro vajriñchavasā na dardah. Sudāman tad rekño apramṛṣyam-ṛjiśvane dātram dāśuṣe dāh.*

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 वत्सुं दशमायं दशं पिं तूतुजिमिन्दः स्वभिष्टिसुन्धः ।  
आ तुगं शशवदिभं द्यातनाय मातुन सीमुप सृजा ड्यध्य ॥ ८ ॥

8. *Sa vetasum daśamāyam daśonim tūtujimindrah svabhiṣṭisumnah. Ā tugram śaśvadibham dyotanāya māturna sīmupa srijā 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 ईं स्पृथं वनत् अपर्तीता बिभद्वजं वृत्रहणं गभस्ता ।  
तिष्ठद्धरी अध्यस्तव गतं वचायुजा वहत् इन्दमृष्वम ॥ ९ ॥

9. *Sa īm sprdho vanate apratīto bibhrad vajram vr̄trahaṇam gabhastau. Tiṣṭhaddharī adhyasteva garte vacoyujā vahata indramṛṣvam.*

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 वसा नव्य इन्द्र प पूरवः स्तवन्त पुना यज्ञः । सुम्  
यत्पुरः शम् शारदीदद्धन्दासीः पुरुकुत्साय शि न ॥ १० ॥

10. *Sanema te'vasā navya indra pra pūravah stavanta enā yajñaih. Sapta yat purah śarma śāradīrdar-dhan 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 वृथ इन्द्र पूर्वा भूवरिवस्य तुशनं काव्याय ।  
परा नववास्त्वमनुदयं मह पित्र ददाथ स्वं नपातम ॥ ११ ॥

11. *Tvam vṛdha indra pūrvyo bhūrvarivas-yannuśane kāvyāya. Parā navavāstvaman-udeyam mahe pitre dadātha svām 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 धुनिरिन्दु धुनिमतीत्रहृणारुपः सीरा न स्ववन्तीः ।  
प यत्समुद्रमति शूरु पर्षि पारया तुवशं यदुं स्वस्ति ॥ १२ ॥

12. *Tvam dhunirindra dhunimatīrrṇorapah sīrā na sravanīḥ. Pra yat samudramati śūra parṣi pārayā 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 हु त्यदिन्दु विश्वमाजा सस्ता धुनीचुमुरी या हु  
सिष्वप ।दीदयदित्तुभ्यं सामभिः सुन्वन्दुभीतिरिध्मभृतिः  
पक्ष्यकः ॥ १३ ॥

13. *Tava ha tyadindra viśvamājau sasto dhunīcu-murī yā ha siṣvap. Dīdayadit tubhyam somebhiḥ sunvan dabhītiridhmabhr̄tiḥ 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*

इमा उ त्वा पुरुतमस्य कारोहव्यं वीरु हव्या हवन्ति ।  
धिय॑ रथेष्ठामजरुं नवीया रुचिविभूतिरीयत वचस्या ॥ १ ॥

1. *Imā u tvā purutamasya kārorhavyam 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.

तमु स्तुष इन्दुं या विदाना गिवाहसं गीभियज्ञवृद्धम । यस्य  
दिवमति महा पृथिव्या: पुरुमायस्य रिरिच महित्वम ॥ २ ॥

2. *Tamu stusa indram yo vidāno girvāhasam gīrbhiryajñavṛddham. Yasya divamati mahnā prthivyāḥ 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.

स इत्तम्' वयुनं तत्त्वत्सूर्यण वयुनवच्चकार । कुदा त  
मता अमृतस्य थामय नन्ता न मिनन्ति स्वधावः ॥ ३ ॥

3. *Sa it tamo'vayunam tatanvat sūryeṇa vayuna-vaccakāra. Kadā te martā amṛtasya dhāmeyakṣanto na minanti svadhāvah.*

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 चकारु स कुहृ स्विदिन्दुः कमा जनं चरति कासु  
वि तु। कस्त यज्ञा मनस् शं वराय का अक इन्द कतमः स  
हाती ॥ ४ ॥

4. *Yastā cakāra sa kuha svidindrah kamā janam carati kāsu vikṣu. Kaste yajño manase śam varāya ko arka indra katamah 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 हि त विषतः पुराजाः पूत्रास आसुः पुरुकृत्सखायः ।  
य मध्यमासे उत नूतनास उतावुमस्य पुरुहूत बाधि ॥ ५ ॥

5. *Idā hi te veviṣataḥ purājāḥ pratnāsa āsuḥ purukṛt sakha�ah. 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 प्रत्ना तं इन्दु श्रुत्यानु यमुः ।  
अचामसि वीर ब्रह्मवाहा याद्व विद्या तात्त्वा मुहान्तम् ॥ ६ ॥

6. *Tam prcchanto'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' र ासा वि तस्थ महि जज्ञानमभि ततसु  
तिष्ठ। तव प्रत्न युज्यन सख्या वर्णण धृष्णा अप ता  
नुदस्व ॥ ७ ॥

7. *Abhi tvā pājo rakṣaso vi tasthe mahi jajñānamabhi tat su tiṣṭha. Tava pratnena yujyena sakhyā vajrena 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 श्रुधीन्दु नूतनस्य ब्रह्मण्यता वीर कारुधायः ।  
त्वं ह्याऽपि प्रदिवि पितृणां शश्वद ब्रभूथ सुहव एष्टा ॥ ८ ॥

8. *Sa tu śrudhīndra nūtanasya brahmaṇyato vīra kārudhāyah. Tvam hyāpiḥ pradivi pitṛṇām śāśvad babbhūtha 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.

पातयु वरुणं मित्रमिन्दं मुरुतः कृष्णाक्षस ना अद्य । प पूषणं  
विष्णुमग्निं पुरन्धिं सवितारमाषधीः पवतांश्च ॥ ९ ॥

9. *Protaye varuṇam mitramindram marutah krṣvā-vase no adya. Pra pūṣanam viṣnumagnim puran-dhim savitāramoṣdhīḥ parvatāṁśca.*

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 उत्त्वा पुरुशाक पयञ्चा जरितार॑ अभ्यचन्त्यकः । श्रुधी  
हृव्मा हृवता हृवाना न त्वावाँ अन्या अमृतु त्वदस्ति ॥ १० ॥

10. *Ima u tvā puruśāka prayajyo jaritāro abhyarcantyarkaiḥ. 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.

नूम आ वाचमुप याहिविद्वान्विश्वभिः सूना सहस्रयजत्रः ।  
य अग्निजिह्वाऋत्सापं आसुय मनुंचकुरुपरं दसाय ॥ ११ ॥

11. *Nū ma ā vācamupa yāhi vidvān viśvebhiḥ sūno sahaso yajatraiḥ. Ye agnijihvā rtasāpa āsurye manum 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 न' बाधि पुरएता सुगषुत दुगषु पथिकृद्विदानः । य  
अश्रमास उरवा वहिष्ठास्तभिन इन्द्रभि वक्त्वा वाजम ॥ १२ ॥

12. *Sa no bodhi pura-etā sugeṣūta durgeṣu pathikrd vidānah. Ye aśramāsa 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 इद्व्यश्चषणीनामिन्दं तं गीभिरुभ्यच आभिः ।  
यः पत्यते वृषभा वृष्यावान्त्सत्यः सत्वा पुरुमायः  
सहस्वान ॥ १ ॥

1. *Ya eka iddhavyaścarṣāṇīnāmindram tam 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 पूर्व पितरा नवग्वाः सुस विपासा अभि वाजयन्तः ।  
न ाहाभं ततुरिं पवतुषामद घवाचं मतिभिः शविष्ठम ॥ २ ॥

2. *Tamu nah pūrve pitaro navagvāḥ sapta viprāso abhi vājayantah. Nakṣuddābhām taturim parvatesṭhāmadroghavācam 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.

तमीमहु इन्दमस्य रायः पुरुबीरस्य नृवतः पुरु ाः ।  
या अस्कृधायुरुजरः स्ववान्तमा भर हरिवा माद्यथ्य ॥ ३ ॥

3. *Tamīmaha indramasya rāyah puruvīrasya  
nrvataḥ purukṣoh. 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 ग् वि व 'चा यदि त पुरा चिज्जरितार आनशुः सुमन्मिन्द ।  
कस्त भागः किं वय॑ दुध खिद्वः पुरुहूत पुरुवसा -  
सुरघ्नः ॥ ४ ॥

4. *Tanno vi voco yadi te purā cijjaritāra ānaśuh  
sumnamindra. Kaste bhāgah kim vayo dudhra  
khidvah 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 वजहस्तं रथष्ठामिन्दुं वपी वक्त्ररी यस्य नू गीः ।  
तुविगाभं तुविकूर्मि रभादां गातुमिष न तु तुमच्छ ॥ ५ ॥

5. *Tam prcchantī vajrahastam ratheṣṭhāmindram  
vepi vakvarī yasya nū gīh. Tuvigrābhām tuvi-  
kurmim rabhodām gātumise nakṣate tumra-  
maccha.*

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.

अया हु त्यं मायया वावृधानं मनुजुवा स्वतवः पवत्तन ।  
अच्युता चिद्वीक्षिता स्व जा रुजा वि दृ हा धृष्टा  
विरप्तिन ॥ ६ ॥

6. *Ayā ha tyam māyayā vāvṛdhānam manojuvā svatavah parvatena. Acyutā cid vīlitā svojo rujo vi dṛlhā dhṛṣatā virapśin.*

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 व 'धिया नव्यस्या शविष्ठं प्रतं पत्नवत्परितंस्यथ्य ।  
स न 'व ादनिमानः सुवह्यन्दा विश्वान्यति दुग्हाणि ॥ ७ ॥

7. *Tam vo dhiyā navyasyā śaviṣṭham pratnam pratnavat paritamṣayadhyai. Sa no vakṣadani-mānah 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 जनायु दुहृण् पाथिवानि दिव्यानि दीपया न्तरि गा ।  
तपा वृषन्विश्वतः शाचिषा तान्ब्रह्मद्विष्ठ शाचयु  
गामपश्च ॥ ८ ॥

8. *Ā janāya druhvane pārthivāni divyāni dīpayo'-ntarikṣā. Tapā vṛṣan 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.

भुवा जनस्य दिव्यस्य राजा पाथिवस्य जगतस्त्वषसंदृक् ।  
धिष्व वज्रं दर्ढेण इन्द्र हस्त विश्वा अजुय दयस् वि  
मायाः ॥ ९ ॥

9. *Bhuvo janasya divyasya rājā pārthivasya jagatstvesasamāndrk. Dhiṣva vajram 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 सुंयतमिन्द णः स्वस्तिं शत्रुत्याय बृहुतीममृधाम । यया  
दासान्यायाणि वृत्रा कर' वजिन्त्सुतुका नाहुषाणि ॥ १० ॥

10. Ā samyatamindra ṇah svastim̄ 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 गृहि पयज्या ।  
न या अद्वा वरत्त न द्रव आभियाहि तूयमा मद्य-  
दिक् ॥ ११ ॥

11. *Sa no niyudbhīḥ puruhūta vedho viśvavārābhirā  
gahi prayajyo. Na yā adevo varate na deva ābhī-  
yāhi 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 निमिश्ल इन्द्र साम् स्ताम् ब्रह्मणि शस्यमान उक्थ ।  
यद्वा युक्ताभ्यां मधवन्हरिभ्यां विभद्वजं ब्राह्मरिन्द्र यासि ॥ १ ॥

1. *Suta it tvāṁ nimiśla indra some stome brahmaṇi  
śasyamāna ukthe. Yad vā yuktābhyaṁ maghavan  
haribhyaṁ bibhrad vajram 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 द्विवि पाय सुष्विमिन्द वृत्रहत्य वसि शूरसाता । यद्वा  
द स्य बिभ्युषा अबिभ्युदरन्धयः शधत इन्दु दस्यून ॥ २ ॥

2. *Yad vā divi pārye sośvimindra vrtrahatyē'vasi  
śūrasātau. Yad vā dakṣasya bibhyuṣo abibyad-  
arandhayah 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.

पातो सुतमिन्द' अस्तु सामं पण्नीरुगा जरितारमूती । कता  
वीराय सुष्वय उलाकं दाता वसु स्तुवत कीरथं चित ॥ ३ ॥

3. *Pātā sutamindro astu somam̄ pranenīrugro  
jaritāramūtī. Kartā vīrāya suṣvaya u lokam̄  
dātā vasu stuivate 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 सवना हरिभ्यां बभिवजं पृष्ठिः सामं दुदिगाः ।  
कतो वीरं नर्यं सववीरं श्राता हवं गृणतः स्तामवाहाः ॥ ४ ॥

4. *Ganteyānti savanā haribhyām babhrivajram papiḥ somam dadirgāḥ. Kartā vīram naryam sarvavīram śrotā havam grñataḥ 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 तद्विष्म इन्द्राय या नः पदिवा  
अपस्कः । सुत सामं स्तुमसि शंसदुकथन्दाय बहु वधनं  
यथासत ॥ ५ ॥

5. *Asmai vayam yad vāvāna tad viviṣma indrāya yo nah pradivo apaskah. 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 मतिभिर्विविष्मः ।  
सुत साम् सुतपाः शन्तमानि रान्द्र्या कियास्म व त्णानि  
यज्ञः ॥ ६ ॥**

6. *Brahmāṇi hi cakrṣe vardhanāni tāvat ta indra matibhir-viviṣmaḥ. Sute some sutapāḥ śanta-māni rāndryā kriyāsma 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 पुरुषाशं रराणः पिबा तु साम् गात्रहजीकमिन्द ।  
एदं ब्रह्मियज्ञमानस्य सीदारुं कृधि त्वायुत उल्कम ॥ ७ ॥**

7. *Sa no bodhi purolāśaiḥ rarāṇah pibā tu somam gorjīkamindra. Edam barhir-yajamānasya sīdorūm 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 जाषमुग्र पत्वा यज्ञासं इम अश्नुवन्तु ।  
पम हवांसः पुरुहृतमस्म आत्वयं धीरवस इन्द यम्याः ॥ ८ ॥

8. *Sa mandasvā hyanu joṣamugra pra tvā yajñāsa  
ime aśnuvantu. Preme havāsaḥ puruhūtamasme  
ā tveyam dhīravasa indra yamyāḥ.*

Indra, resplendent 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 चः सखायः सं यथा सुतषु सामभिर्भू पृणता भाजमिन्दम् ।  
कु वित्तस्मा असति ना भराय न सुष्विमिन्दा वस  
मृधाति ॥ ९ ॥

9. *Tam vah sakha�ah sam yathā suteṣu somebhirīm  
prṇatā 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 भुरद्वाजषु यदिन्मधानः ।  
असूद्यथा जरित्र उत सूरिरिन्द' राया विश्ववारस्य  
दाता ॥ १० ॥

10. *Evedindrah sute astāvi some bharadvājeṣu  
kṣayadinmaghonah. 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 इन्द् श्लाकं उक्था सचा सामषु सुतपा ऋजीषी ।  
अचूर्यं मधवा नृभ्य उकथद्यु ग राजा गिरामर्तितातिः ॥ १ ॥

1. *Vṛṣā mada indre śloka ukthā sacā someṣu sutapā  
ṛjīṣī. Arcatryo maghavā nrabhya ukthairdyukṣo  
rājā girāmakṣitotih.*

Indra, resplendent 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  
शंसं नुरां कारुधाया वाजी स्तुता विदथे दाति वाजम ॥ २ ॥

2. *Taturirvīro naryo vicetāḥ śrotā havam̄ grṇatā urvyūtiḥ. Vasuh̄ śāṁso narāṁ 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 ग्न चक्यः शूर बृहन्पते महा रिरिच् रादस्याः ।  
वृ अस्य नुते पुरुहूते वृया व्यूहृतयः रुरुहुरिन्द्र पूवीः ॥ ३ ॥

3. *Akṣo na cakryoh̄ śūra bṛhan pra te mahnā ririce rodasyoh̄. 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.

शचीवतस्त पुरुशाकु शाका गवामिव स्वृतयः सुंचरणीः ।  
वृत्सानां न तुन्तयस्त इन्द्र दामन्वन्ता अदामानः सुदामनः ॥ ४ ॥

4. *Śacīvataste puruśāka śākā gavāmiva srutayah samcaranīḥ. Vatsānāṁ na tantayasta indra dāmanvanto adāmānah sudāman.*

Indra, resplendent 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.

अन्यदुद्य कवरमन्यदु श्वा सच्च सन्मुहुराचकिरिन्दः ।  
मित्रा ना अत्र वरुणश्च पूषा या वशस्य पयुतास्ति ॥ ५ ॥

5. *Anyadadya karvaramanyadu śvo'sacca sanmuhurācakririndrah. Mitro no atra varuṇaśca pūṣā'ryo vaśasya 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 त्वदापा न पर्वतस्य पृष्ठादुकथभिरिन्दानयन्त यज्ञः । तं  
त्वाभिः सुष्टुतिभिवाजयन्त आजिं न जग्मुगिवाहा  
अश्वाः ॥ ६ ॥

6. *Vi tvadāpo na parvatasya prsthādukthebhira-indrānayanta yajñaiḥ. Tam tvabhiḥ suṣṭutibhir-vājayanta ājīm 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 शुरदा न मासा न द्याव इन्दमवकुशयन्ति ।  
वृद्धस्य चिद्रुधतामस्य तुनूः स्तामभिरुक्थशच शुस्य-  
माना ॥ ७ ॥

7. *Na yam jaranti śarado na māsā na dyāva indramavakarśayanti. Vṛddhasya cid vardhatāmasya tanūḥ stomebhīr-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 नमते न स्थिराय न शाधते दस्युजूताय स्तवान ।  
अजा इन्दस्य गिरयश्चिदृष्ट्वा गम्भीर चिद्रवति गाध-  
मस्म ॥ ८ ॥

8. *Na vīlave 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 उरुणामत्रिनपषा यन्धि सुतपावन्वाजान । स्था  
ऊषु ऊध्व ऊती अरिषण्य उक्ताव्युष्टा परितक्षयायाम ॥ ९ ॥

9. *Gambhīreṇa na uruṇāmatrin preṣo yandhi sutapāvan vājān. Stha ū ṣu ūrdhva ūtī arīṣanya-naktorvyuṣṭau 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 पाहिरिषः ।  
अमा चेन्मरण्य पाहिरिष मदम शतहिमाः सुवीराः ॥ १० ॥

10. *Sacasaṁvase abhīka ito vā tamindra pāhi  
riṣah. Amā cainamaranye 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 ते ऊतिरवमा या परमा या मध्यमन्द शुभ्मि गस्ति ।  
ताभिरुषु वृत्रहत्य वीन एभिश्च वाजमहा † उग ॥ १ ॥

1. *Yā ta ūtiravamā yā paramā yā madhyamendra  
śuṣminnasti. Tābhīrū ṣu vṛtrahatye'vīrṇa 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 resplendent.

आभिः स्पृथ॑ मिथ॒तीररि॒षण्य॑ मि॒त्रस्य॑ व्यथया॑ मुन्युमि॒न्द॑ ।  
आभि॒विश्वा॑ अभि॒युजा॑ विष॒चीराया॒य॑ विशा॑ कृ॒ तारी॒-  
दासी॑ः ॥ २ ॥

2. *Ābhiḥ spṛdho mithatīrariṣaṇyannamitrasya  
vyathayā manyumindra. Ābhīrviśvā abhiyujo  
viṣucīrāryāya viśo'va tārīrdāsīḥ.*

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.

इन्द॑ जा॒मय॑ उत॑ य॑ जा॒मया॑ वा॒ची॒नास॑ वृ॒नुष॑ युयु॒ज॑ ।  
त्वमेषां॑ विशु॒रा॑ शवां॒सि॑ ज॒हि॑ वृ॒ष्यानि॑ कृ॒णु॒ही॑ पराचः ॥ ३ ॥

3. *Indra jāmaya uta ye'jāmayo 'rvācīnāso vanuṣo  
yuyujre. Tvameṣāṁ vithurā śavāṁsi jahi vṛṣṇyāni  
kr̄ṇuhī parācaḥ.*

Indra, mighty ruler and commander of the common wealth, whether it is your own people or other distant ones or sabotagers who join upfront against you to injure the system, you destroy their forces of sabotage, eliminate their growing potential and throw them out.

शूरं वा शूरं वनत् शरीरस्तनूरुचा तरुषि यत्कृपवत् ।  
ताकं वा गाषु तनय यदप्सु विकन्दसी उवरासु ब्रवत् ॥ ४ ॥

4. *Śūro vā śūram vanate śarīrais-tanūrucā taruṣi  
yat krṇvaite. Toke vā goṣu tanaye yadapsu vi  
krandasī 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 ।  
इन्द्रं नकिष्वा पत्यस्त्वषां विश्वा जातान्यभ्यसि तानि ॥ ५ ॥

5. *Nahi tvā śūro na turo na dhṛṣṇurna tvā yodho  
manyamāno yuyodha. Indra nakiṣtvā pratya-  
styēṣāṁ 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 उभयं नृमणमयायदी वृथसः समिथ हवन्त । वृत्र  
वा महा नृवति य वा व्यचस्वन्ता यदि वितन्तसत् ॥ ६ ॥

6. *Sa patyata ubhayorñrmñamayoryadī vedhasah 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.

अथ स्मा त चषुणया यदज्ञानिन्द्रं त्रातात भवा वरूता ।  
अस्माकासा य नृत्मासा अय इन्द्रं सूरयं दधिर पुरा नः ॥ ७ ॥

7. *Adha smā te carṣāṇayo yadejānindra trātota bhavā varūtā. Asmākāśo ye nṛtamāśo arya indra sūrayo dadhire puro nah.*

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.

अनु त दायि मह इन्द्रियाय सत्रा त विश्वमनु वृत्रहत्य ।  
अनु त्रमनु सहं यज्ञत्रन्द दवभिरनु त नृषहं ॥ ८ ॥

8. *Anu re dāyi maha indriyāya satrā te viśvamanu vṛtrahatye. Anu kṣatramanu saho yajatrendra devebhiranu te nṛṣahye.*

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.

एवा नः स्पृधः समजा समत्स्वन्द रारुन्धि मिथुतीरद्वीः ।  
विद्याम् वस्तारवसा गृणन्त् भुरद्वाजा उत त इन्द्र नूनम् ॥ ९ ॥

9. *Evā nah sprdhah samajā samatsvindra rārandhi mithatīradevīḥ. Vidyāma vastoravasā grṇanto 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*

श्रुधी न इन्दु ह्यामसि त्वा महा वाजस्य साता वावृषाणाः ।  
सं यद्विशा यन्त् शूरसाता उग्ं ना वः पाय अहन्दाः ॥ १ ॥

1. *Śrudhī na indra hvayāmasi tvā maho vājasya  
sātā vāvṛṣānāḥ. Sam 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 वाजी हवत वाजिन्या महा वाजस्य गध्यस्य साता ।  
त्वां वृत्रष्विन्द्र सत्पति तरुत्रं त्वां चष्ट मुष्टिहा गाषु  
युध्यन ॥ २ ॥

2. *Tvāṁ vājī havate vājineyo maho vājasya gadhyasya sātau. Tvāṁ vṛtreshvindra satpatiṁ tarutram tvāṁ caste 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 कुविं च देया कसाता त्वं कुत्सायु शुष्णां दाशुषे वक ।  
त्वं शिर' अममणः पराह तिथिंगवाय शास्यं करिष्यन ॥ ३ ॥

3. *Tvāṁ kavim̄ codayo'rkaśātau tvāṁ kutsāya śuṣṇām̄ dāśuṣe vark. Tvāṁ śiro amarmanāḥ parāhannatithigvāya śāṁsyām̄ 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 याधमृष्टमावा युध्यन्तं वृषभं दशाद्युम ।  
त्वं तुगं वत्सव सचाहुन्त्वं तुजिं गृणन्तमिन्द तूताः ॥ ४ ॥

4. *Tvam ratham pra bharo yodhamṛṣvamāvo yudhyantam vṛṣabham daśadyum. Tvam tugram vetasave sacāhan tvam tujim gṛṇantamindra tutoh.*

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 ब्रहणा कः प यच्छता सहस्रा शूर् दर्षि ।  
अवे गिरदासुं शम्बरं हुन्पावा दिव दासं चित्राभिरुती ॥ ५ ॥

5. *Tvam tadukthamindra barhaṇā kah pra yacchatā sahasrā śūra darṣi. Ava girerdāsam śambaram han prāvo divodāsam citrābhirūti.*

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 सामद्भीतय चुमुरिमिन्द सिष्वप ।  
त्वं रजिं पिठौनस दशस्यन्धृष्टिं सुहस्त्रा शच्या सचाहन ॥ ६ ॥

6. *Tvam śraddhabhir-mandasānah somairdabhi-taye cumurim-indra siṣvap. Tvam rajim piṭhīnase daśasyan ṣaṣṭiṁ 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 च तत्सूरिभिरानश्यां तव ज्याये इन्द सुम्नमाजः । त्वया  
यत्स्तवन्त सधवीर वीरास्त्रिवर्स्तथन् नहुषा शविष्ठ ॥ ७ ॥

7. *Aham cana tat sūribhir-ānaśyām tava jyāya indra sumnamojaḥ. Tvayā yat stavante sadhavīra vīrāstrivarūthena 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.

वृयं त अस्यामिन्द द्युम्नहूता सखायः स्याम महिन् पष्ठोः ।  
पातदनिः त्रश्रीरस्तु श्रष्ट' घन वृत्राणां सनय धना-  
नाम ॥ ८ ॥

8. *Vayam te asyāmindra dyumnahūtau sakhāyah syāma mahina preṣṭhāḥ. Prātardaniḥ kṣatraśrī-rastu śreṣṭho ghane vṛtrāṇāṁ 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 किम्  
नूतनासः ॥ १ ॥

1. *Kimasya made kimvasya pītāvindrah kimasya sakhye cakāra. Rañā vā ye niṣadi kim 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 pītāvindrah sadasya sakhye cakāra. Rañā 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.

नुहि नु त महिमनः समस्य न मघवन्मधवत्त्वस्य विद्म ।  
न राधसाराधसा नूतनस्यन्दु नकिददृश इन्द्रियं त ॥ ३ ॥

3. *Nahi nu te mahimanaḥ samasya na maghavan maghavattvasya vidma. Na rādhaso rādhaso nūtanasyendra nakirdadṛśa indriyam 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.

एतत्त्वते इन्द्रियमेचति यनावधीवरशिखस्य शेषः । वजस्य  
यत्त निहतस्य शुष्मात्स्वनाच्चिदिन्द परमा दुदार ॥ ४ ॥

4. *Etat tyat ta indriyamaceti yenāvadhīrvara-śikhasya 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.

वधीदिन्दृ वरशिखस्य शष ' भ्यावतिन' चायमनाय  
शि न । वृचीवता यद्धरियुपीयायां हन्पूव अथ भियसापरा  
दत ॥ ५ ॥

5. *Vadhīdindro varaśikhasya śeṣo'bhyāvartine cāyamānāya śikṣan. Vṛcīvato yaddharyūpīyāyām 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 वृमिण इन्द साकं यव्यावत्यां पुरुहूत श्रवस्या ।  
वृचीवन्तः शरव पत्यमानाः पात्रा भिन्दाना न्यथान्यायन ॥ ६ ॥

6. *Trimśacchatam varmiṇa indra sākam yavyāvatyām 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 सूयवस्यू अन्तरु षु चरता ररिहाणा । स  
सृज्जयाय तुवशं परादाद वृचीवता दववाताय शि न ॥ ७ ॥

7. *Yasya gāvāvaruśā sūyavasyū antarū ṣu carato rerihāṇā. Sa srñjayāya turvaśam parādād vṛcīvato 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.

द्वयां अग्र रथिनं विंशतिं गा वधूमता मधवा मह्यं समाट ।  
अभ्यावती चायमाना ददाति दूणाशयं दीप्तिणा पाथवानाम ॥ ८ ॥

8. *Dvayān agne rathino viṁśatim gā vadhumato maghavā mahyam samrāṭ. Abhyāvartī cāya-māno dadāti dūṇāśeyam dakṣinā pārthavānām.*

Agni, resplendent 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' अग्म तुत भद्रमकन्त्सीदन्तु गाष्ठरणयन्त्वस्म ।  
पूजावतीः पुरुरूपा इह स्युरिन्दाय पूवीरुषसा दुहानाः ॥ १ ॥

1. *Ā gāvo agmannuta bhadram-akrantsīdantu goṣṭhe raṇayantvasme. Prajāvatīḥ 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.

इन्द्रा यज्वने पृष्ठत च शि त्युपहृदाति न स्वं मुषायति ।  
भूय'भूया रयिमिदस्य वधय अभि । खिल्य नि दधाति  
दवयुम ॥ २ ॥

2. *Indro yajvane prñate 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 नशन्ति न दभाति तस्करा नासामामित्रा व्यथिरा  
दधषति । दुवाँश्च याभियजत् ददाति च ज्यागित्ताभिः  
सच्चत् गापतिः सुह ॥ 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 अवा रुणुककाटा अशनुत् न संस्कृतत्रमुप यन्ति ता  
अभि । उरुगायमभयं तस्य ता अनु गावा मतस्य वि चरन्ति  
यज्वनः ॥ ४ ॥

4. *Na tā arvā reṇukakāṭo aśnute na saṃskṛtatra-mupa yanti tā abhi. Urugāyamabhayam 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.

गावा॑ भगा॑ गाव॒ इन्द॑ म अच्छान् गावः॒ सामस्य पथमस्य  
भ॒ तः॑ । इ॒मा॑ या॑ गावः॒ स जनासु॑ इन्द॑ इच्छामीद्धृदा॑ मनसा॑  
चिदिन्द॑म ॥५॥

5. *Gāvo bhago gāva indro me acchān gāvah somasya prathamasya bhakṣah. Imā yā gāvah 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 गावा॑ मदयथा॑ कृशं॒ चिदश्रीरं॒ चित्कृणुथा॑ सुपतीकम ।  
भदं॒ गृहं॒ कृणुथ॑ भदवाचा॑ बृहद्वा॑ वय॑ उच्यते॑ सुभासु॑ ॥६॥

6. *Yūyam gāvo medayathā kṛśam cidaśrīram cit kṛṇuthā supratikam. Bhadram grham kṛṇutha bhadravāco brhad 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.

पजावतीः सूयवसं रिशन्तीः शुद्धा अपः सुपपाण पिबन्तीः ।  
मा वः स्तुन इशत् माघशंसः परि वा हृती रुदस्य  
वृज्याः ॥ ७ ॥

7. *Prajāvatīḥ sūyavasam riśantīḥ śuddhā apah suprapāne pibantīḥ. Mā vaḥ stena īśata māghaśamsah pari vo hetī rudrasya vṛjyāḥ.*

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.)

उपदमुपपचनमासु गाषूप पृच्यताम ।  
उप ऋषभस्य रतस्युपन्द्र तव वीर्य ॥ ८ ॥

8. *Upedamupaparcanamāsu goṣūpa prcyatām.  
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*

इन्द्रं व\_ नरः सुख्याय सपुम्हा यन्तः सुमतय चकानाः ।  
म्हा हि दाता वज्रहस्ता अस्ति म्हामु रुणवमवस यज-  
ध्वम ॥ १ ॥

1. *Indram vo narah sakhyāya sepurmaho yantah sumataye cakānāḥ. Maho hi dātā vajrahasto asti mahāmu ranvamavase 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 यस्मिन्हस्त नया मिमि तुरा रथे हिरुण्यये रथेष्ठाः ।  
आ रुश्मया गभस्त्याः स्थूरयाराध्व श्वासा वृष्णा  
युजानाः ॥ २ ॥

2. *Ā yasmin haste naryā mimikṣurā rathe hiranyaye ratheṣṭhāḥ. Ā rāśmayo gabhastyoh sthūrayo 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 त् पादा दुव् आ मिमि उधृष्णुव॒जी शव॑सा  
द्वि ठिणावान् । वसाना॒ अत्कं सुर॒भिं दृश कं स्व॑ण  
नृतविष्णि॒रा ब॒भूथ ॥ ३ ॥

3. *Sriye te pādā duva ā mimikṣurdhṛṣṇurvajrī śavasā dakṣināvān. Vasāno atkam surabhim drṣe kam svarṇa nṛtaviśiro 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 आमि॒श्लतमः सुता॒ भूद्यस्मि॒न्प॒क्तिः प॒च्यत्॒ सन्ति॒  
धा॒नाः । इन्दु॒ नरः॒ स्तु॒वन्त'॒ ब्रह्मका॒रा॒ उ॒कथा॒ शंसन्ता॒  
द्ववा॒ततमाः ॥ ४ ॥

4. *Sa soma āmiślatamah suto bhūd yasmin paktih pacyate santi dhānāḥ. Indram naraḥ stuvanto brahmakārā ukthā śamsanto devavātatamāḥ.*

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 तु अन्तः शवसा धाय्यस्य वि तु बाबधु रादसी महित्वा ।  
आ ता सूरिः पृणति तूतुजाना यूथवाप्सु सुमीजमान  
ऊती ॥ ५ ॥

5. *Na te antah 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 अस्तुती अनूती हिरिशिपः सत्वा ।  
एवा हि जाता असमात्याजाः पुरु च वृत्रा हनति नि  
दस्यून ॥ ६ ॥

6. *Evedindrah suhava ṛṣvo astūtī anūtī hiriśiprah 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 इद्वावृथ वीयोयैँ एक' अजुया दयत् वसूनि । परिच  
द्विव इन्दः पृथिव्या अधमिदस्य पति रादसी उभ ॥ १ ॥

1. *Bhūya id vāvrdhe 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 बृहदसुयमस्य यानि दाधार् नकिरा मिनाति ।  
दिवदिव सूर्या दशता भृद्वि सद्यान्युविया सुकतुधात ॥ २ ॥

2. *Adhā manye brhadasuryamasya yāni dādhāra nakirā mināti. Divedive 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 त्रौ चित्तदप ' नदीनां यदाभ्या अरदा गातुमिन्द ।  
नि पवता अद्यासदा न संदुस्त्वया दृ हानि सुकता  
रजांसि ॥ ३ ॥

3. *Adyā cinnū cit tadapo nadīnāṁ yadābhyo arado gātumindra. Ni parvatā admasado na sedus-tvayā dṛlhāni sukrato rajāṁsi.*

Indra, resplendent 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.

सृत्यमित् । त्वावौं अन्या अस्तीन्द्र दुवा न मत्या ज्यायान् ।  
अहु गहिं परिशयान्मणा वासृजा अपा अच्छा समुद्रम ॥ ४ ॥

4. *Satyamit tanna tvāvāñ anyo astīndra devo na martyo jyāyān. Ahannahim pariśayānamarño '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 विषूचीरिन्द्र दृ हमरुजः पवतस्य ।  
राजाभवा जगतश्चषणीनां साकं सूर्यं जनयन्द्या-  
मुषासंम ॥ ५ ॥

5. *Tvamapo vi duro viṣūcīrindra dṛlhamarujaḥ parvatasya. Rājābhavo jagataścarṣaṇīnāṁ sākam sūryam janayan dyāmuśāsam.*

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, resplendent creator and ultimate dispenser.

### Mandala 6/Sukta 31

*Indra Devata, Suhotra Bharadvaja Rshi*

अभूरक' रयिपत रयीणामा हस्तयारधिथा इन्द कृष्टीः ।  
वि ताक अप्सु तनय च सूर व'चन्त चषणया विवाचः ॥ १ ॥

1. *Abhūreko rayipate rayīñāmā hastayoradhithā  
indra kṛṣṭīḥ. Vi toke apsu tanaye ca sūre'vocanta  
carṣāyayo 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.

त्वद्द्वियन्द पाथिवानि विश्वा च्युता चिच्यावयन्त् रजांसि ।  
द्यावा गामा पवतास् वनानि विश्वं दृ हं भयत् अन्म गा  
त ॥ २ ॥

2. *Tvad bhiyendra pārthivāni viśvā'cyutā ciccyā-vayante rajāṁsi. Dyāvākṣāmā parvatāso vanāni viśvam dṛlham 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 कुत्सेनाभि शुष्णमिन्द्रा शुषं युध्य कुर्यवं गविष्टा ।  
दश पपित्व अध् सूर्यस्य मुषायशचकमविव रपांसि ॥ ३ ॥

3. *Tvam kutsenābhi śuṣṇamindrā'śuṣam yudhya kuyavam gaviṣṭau. Daśa prapitve adha sūryasya muṣāyaścakramavive rapāṁsi.*

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': । अशि ॥  
यत्र शच्चा शचीवा दिव दासाय सुन्वत सुतक भरद्वाजाय  
गृणत वसूनि ॥ ४ ॥

4. *Tvam śatānyava śambarasya puro jaghanthā-pratīni dasyoh. Aśikṣo yatra śacyā śacīvo divodā-sāya sunvate sutakre bharadvājāya grñate 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 सत्यसत्त्वन्महृत रणाय् रथमा तिष्ठ तुविनृप्णा भीमम् ।  
याहि प्रपथि त्रसाप मुदिक्य च श्रुत श्रावय चष्टिण-  
भ्यः ॥ ५ ॥

5. *Sa satyasatvan mahate raṇāya rathamā tiṣṭha tuvinṛmna bhīmam. Yāhi prapathinnavasopa madrik pra ca śruta śrāvaya carṣaṇibhyah.*

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*

अपूर्व्या पुरुतमान्यस्म मुहवीराय तुवस तुराय । विरप्शिन  
वृजिण शन्तमानि वचांस्यासा स्थविराय त ाम ॥ १ ॥

1. *Apūrvyā purutamānyasmai mahe vīrāya tavase turāya. Virapśine vajriṇe śantamāni vacām-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 सूर्यैणा कवीनामवासयदुजददिं गृणानः ।  
स्वाधीभित्रक्षेपिवावशान उदुस्त्रियोणामसृजिदानम् ॥ २ ॥

2. *Sa mātarā sūryenā kavīnāmavāsayad rujadadrīm  
grñānah. Svādhībhīr-ṛkvabhir-vāvāśāna udu-  
sriyāñām-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 वह्निभित्रक्षेपिगाषु शश्वन्मितज्जुभिः पुरुकृत्वा जिगाय ।  
पुरः पुराहा सखिभिः सखीयन्दृ हा रुराज कविभिः कविः  
सन ॥ ३ ॥

3. *Sa vahnibhir-ṛkvabhir-goṣu śāśvan mitajñubhiḥ  
purukṛtvā jigāya. Purah purohā sakhibhiḥ  
sakhīyan dṛlḥā ruroja kavibhiḥ kaviḥ 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 नीव्याभिजरितारुमच्छा महा वाजभिमहद्दिश्च शुष्मः ।  
पुरुवीराभिवृषभं तीनामा गिवणः सुविताय प याहि ॥ ४ ॥

4. *Sa nīvyābhīr-jaritāram-acchā maho vājabhīr-mahadbhīśca śuṣmaiḥ. Puruvīrābhīr-vṛṣabha kṣītī-nāmā girvanāḥ 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 सगर्ण शवसा तक्ता अत्यरुप इन्द्रं दीणातस्तुराषाट ।  
इत्था सृजाना अनंपावृदथर्म दिवदिव विविषुरपमृष्यम ॥ ५ ॥

5. *Sa sargeṇā śavasā takto atyairapa indro dakṣiṇā-tasturāṣat̄. Itthā sr̄jānā anapāvṛdarthaṁ divedive 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 आजिष्ठइन्द्रं तं सुन 'दा मद 'वृषन्त्स्वभिष्ठिदास्वान ।  
सावश्वं या वृनवृत्स्वश्व 'वृत्रा सुमत्सु सासहदुमित्रान ॥ १ ॥

1. *Ya ojiṣṭha indra tam su no dā mado vṛṣant-svabhiṣṭir-dāsvān. Sauvaśvyam 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 हीऽन्दावसु विवाचा हवन्त चषुणयः शूरसाता ।  
त्वं विपभिवि पॣर्णीरशायुस्त्वात् इत्सन्तिर् वाजुमवा ॥ २ ॥

2. *Tvāṁ hīndrāvase vivāco havante carṣanayah  
śūrasātau. Tvāṁ viprebhīrvi pañīnraśāyastvota  
it sanitā vājamarvā.*

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 ताँ इन्द्राभयाँ अमित्रान्दासा वृत्राण्याया च शूर ।  
वधीवनवु सुधितभिरत्कुरा पृत्सु दर्षि नृणां नृतम ॥ ३ ॥

3. *Tvāṁ tāṁ indrobhayāṁ amitrān dāsā vṛtrānyāryā  
ca śūra. Vadhirvaneva sudhitebhīr-atkairā pṛtsu  
darṣi nr̄ṇām nr̄tama.*

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 इन्दाकवाभिरुती सखा विश्वायुरविता वृथ भूः ।  
स्वर्षाता यदध्वयामसि त्वा युध्यन्ता नमधिता पृत्सु  
शूर ॥ ४ ॥

4. *Sa tvam na indrākavābhirūtī sakha viśvāyuravitā vṛdhe bhūh. Svarṣatā yaddhvayāmasi tvā yudh-yanto 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 इन्दापराय च स्या भवा मृळीक उत न' अभिष्टा ।  
इत्था गृणन्त' महिनस्य शमन्दिवि ष्याम पाय' गाष-  
तमाः ॥ ५ ॥

5. *Nūnam na indrāparāya ca syā bhavā mṛīka uta no abhiṣṭau. Itthā gṛṇanto mahinasya śarman divi syāma 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 त्वं जग्मुगिर इन्द्र पूर्वीवि च त्वद्यन्ति विभ्वं मनीषाः ।  
पुरा नूनं च स्तुतये ऋषीणां पस्पृथ इन्द्र अध्युक्थाका ॥ १ ॥

1. *Sam ca tve jagmurgira indra pūrvīrvi ca tvad  
yanti vibhvo manīṣāḥ. Purā nūnam ca stutaya  
ṛṣīnām 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.

पुरुहूता यः पुरुगूत ऋभ्वाँ एकः पुरुपशस्ता अस्ति यज्ञः ।  
रथा न मह शवस युजानाऽम् स्माभिरिन्द्रं अनुमाद्यं  
भूत ॥ २ ॥

2. *Puruḥuto yaḥ purugūta ṛbhvāṁ 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 वाणीरिन्दुं न अन्तीदभि वृथयन्तीः ।  
यदि स्तातारः श्रुतं यत्सुहस्रं गृणन्ति गिवाणसं शं  
तदस्म ॥ ३ ॥

3. *Na yam himsanti dhītayo na vāñīrindram  
nakṣantīdabhi vardhayanīḥ. Yadi stotārah śatāṁ  
yat sahasram grṇanti girvanasam śam 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 एतद्विव्युचव मासा मिमि । इन्दु न्ययामि सामः ।  
जनं न धन्वभि सं यदापः सत्रा वावृधुवनानि यज्ञः ॥ ४ ॥

4. *Asmā etad divyarceva māsā mimikṣa indre  
nyayāmi somah. Janam na dhanvannabhi sam  
yadāpah satrā vāvṛdhur-havanāni yajñaih.*

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 एतन्मह्याङ्गुष्मस्मा इन्द्राय स्तात्रं मतिभिरवाचि ।  
अस्मद्यथा महति वृत्रतूय इन्द्र'विश्वायुरविता वृथश्च ॥ ५ ॥

5. *Asmā etanmahyāṅgūṣmasmā 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 भुवनथे त्याणि ब्रह्म कदा स्तात्र सहस्रपाष्ठं दाः ।  
कदा स्तामं वासया स्य राया कदा धियः करसि वाज-  
रत्नाः ॥ १ ॥

1. *Kadā bhuvan rathakṣayāṇi brahma kadā stotre sahasrapoṣyam dāḥ. Kadā stomāṁ vāsayo'sya rāyā kadā dhiyāḥ 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 स्वित्तदिन्दु य बृभिन्नवीरवीरा रीढयास् जयाजीन ।  
त्रिधातु गा अधि जयासि गाष्विन्द द्युम्नं स्ववद्धृस्म ॥ २ ॥

2. *Karhi svit tadindra yannrbhinṛn vīrairvīrān  
nīlayāse jayājīn. Tridhātu gā adhi jayāsi goṣvī-  
ndra dyumnaṁ 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 स्वित्तदिन्दु यज्जरित्र विश्वप्सु बह्य कृणवः शविष्ठ ।  
कुदा धिया न नियुतं युवास कुदा गामधा हवनानि  
गच्छः ॥ ३ ॥

3. *Karhi svit tadindra yajjaritre viśvapsu brahma  
krṇavah 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 गामधा जरित्र अश्वश्चन्दा वाजश्रवसा अधि धहि पृ तः ।  
पीपिहीषः सुदुधामिन्द धनुं भरद्वाजषु सुरुचं रुरुच्याः ॥ ४ ॥

- 
4. *Sa gomaghā jaritre aśvaścandrā vājaśravaso adhi dhehi prkṣah. Pīpihīṣah sudughāmīndra dhenūṁ 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 वृजनम्-न्यथा चिच्छूरा यच्छक् वि दुर<sup>१</sup> गृणीष ।  
मा निररं शुक्रदुघस्य धनाराङ्ग्निर् सान्बह्यणा 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*

सत्रा मदास्तव विश्वजन्याः सत्रा राया धूय पाथि॑वासः ।

सत्रा वाजानामभवा विभृक्ता यहुवषु धारयथा असुय॑म् ॥ १ ॥

1. *Satrā madāsastava viśvajanyāḥ 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.

अनु प यज्ज जन आज' अस्य सुत्रा दधिर् अनु वीर्याय ।

स्युमगृभु दुध्य वत् च कतु वृज्जन्त्यपि वृत्रहत्य ॥ २ ॥

2. *Anu pra yeje jana ojo asya satrā dadhire anu vīryāya. Syūmagrbhe dudhaye'rvate ca kratum vṛñjantyapi vṛtrahatye.*

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 सृधीचीरूतया वृष्ण्यानि पंस्यानि नियुतः सशुरिन्दम् ।

सुमुदं न सिन्धव उक्थशुष्मा उरुव्यचसं गिर् आ विशन्ति ॥ ३ ॥

3. *Tam sadhrīcīrūtayo vṛṣṇyāni paum̄syāni niyutah saścurindram. Samudram na sindhava ukthaśu-*  
*ṣmā uruvyacasam̄ 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 रायस्त्रामुप सृजा गृणानः पुरुश्चन्दस्य त्वमिन्दु वस्वः ।  
 पतिबभूथासंमा जनानामका विश्वस्य भुवनस्य राजा ॥ ४ ॥

4. *Sa rāyaskhāmupa srjā grñānah puruścandrasya*  
*tvamindra vasvah. 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 चक्ना युगयुग वयसा चकि-  
 तानः ॥ ५ ॥

5. *Sa tu śrudhi śrutyā yo duvoyurdyaurna bhūmābhi*  
*rāyo aryah. Aso yathā nah śavasā cakāno*  
*yugeyuge vayasā cekitānah.*

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 हवत् स्ववानृधीमहि सधमादस्त अद्य ॥ १ ॥

1. *Arvāgratham viśvavāram ta ugrendra yuktāso harayo vahantu. Kiriściddhi tvā havate svarvānṛdhīmahi 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 दाण् हरयः कमाग्मन्पुनानासु त्रह्यन्ता अभूवन । इन्द॑  
ना अस्य पूर्व्यः पर्पीयाद द्यु ग मदस्य साम्यस्य राजा ॥ २ ॥

2. *Pro drone harayah karmāgman punānāsa rjyanto 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.

आ॒स॒स्त्रा॑णासः॒ शवसा॒नमच्छन्दं॒ सुचक्॒ रुथ्यो॒सा॒ अश्वा॑ः ।  
अ॒भि॒ श्रव॒ ऋज्यन्ता॒ वहयु॒न् चि॒ । वा॒यार॒मृतं॒ वि॒ दस्यत ॥३॥

3. *Āśasrāñāsaḥ śavasānamacchendram sucakre rathyāśo aśvāḥ. Abhi śrava ṛjyanto vaheyurnū cinnu vāyoramṛtam 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.

वरिष्ठा॒ अस्य॒ द॒ णामि॒युती॒न्द॑ म॒घानां॒ तुवि॒कूमि॒तमः॒ । यया॒  
वजिवः॒ परिया॒स्यंह॑ म॒घा॒ च॒ धृष्ण॒ द॒यस॒ वि॒ सूरीन ॥४॥

4. *Variṣṭho asya dakṣināmiyatīndro maghonāṁ tuvikūrmitamah. Yayā vajrivaḥ pariyāsyānho 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.

इन्दा॒ वा॒जस्य॒ स्थवि॒रस्य॒ दातन्द॑ गी॒भिव॑धतां॒ वृद्धमहा॑ः ।  
इन्द॑ वृत्रं॒ हनिष्ठा॒ अस्तु॒ सत्वा॒ ता॒ सूरि॒ः पृणति॒  
तूतुजानः॒ ॥५॥

5. *Indro vājasya sthavirasya dāteindro gīrbhirvardhatāṁ vrddhamahāḥ. Indro vṛtrāṁ hanīṣṭho astu satvā' tā sūriḥ pṛṇati tūtujānah.*

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 नश्चत्रतमा मृहीं भषद द्युमतीमिन्दूतिम ।  
पन्यसीं धीति दव्यस्य यामञ्जनस्य राति वनत सुदानुः ॥ १ ॥

1. *Apādita udu naścitratamo mahīm bharṣad dyumātīm-indrahūtim. Panyasīm dhītim daivyasya 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 दुवहूतिववृत्यान्मदच्चिंगिन्दमियमृच्यमाना ॥ २ ॥

2. *Dūrāccidā vasato asya karnā ghosād-indrasya tanyati bruvāṇah. Eyamenam devahūtirvavṛtyānmadryag-indram-iyam-rcyamānā.*

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 वै धिया परमया पुराजामजरमिन्दमभ्यनूष्यकः । बह्वा  
चु गिर॑ दधिर समस्मिन्महाँश्चु स्तामा अधि वधुदिन्द ॥ ३ ॥

3. *Tam vo dhiyā paramayā purājām-ajaram-indram-abhyanūṣyarkaiḥ. 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.

वधाद्यां यज्ञ उत साम इन्द्रं वधाद बह्वा गिर॑ उकथा च मन्म ।  
वधाहनमुषसा याम् त्कावधान्मासाः शरदा द्याव॒ इन्द्रम ॥ ४ ॥

4. *Vardhād yam 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 सहस्र असामि वावृधानं राधस च श्रुताय ।  
मुहामुगमवस विप नूनमा विवासम वृत्रतूयषु ॥ ५ ॥

5. *Evā jajñānam sahase asāmi vāvṛdhānam rādhase  
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 कवदिव्यस्य वह्निपर्मना वचनस्य मध्वः ।  
अपा नस्तस्य सचनस्य द्रवष्ट युवस्व गृणत गाऽर्गाः ॥ १ ॥

1. *Mandrasya kaverdīvyasya vahnervipram-anmano vacanasya madhvah. Apā nastasya sacanasya deveśo yuvasva grñate 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 resplendent 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.

अयमुशानः पर्यद्रिमुस्ता ऋतधीतिभित्रृत्युग्युजानः ।  
रुजदरुणं वि वलस्य सानुं पर्णीवच भिरुभिय धिन्द ॥ २ ॥

2. *Ayamuśānah paryadrimusrā rtadhītibhir-rtayugujānah. Rujadarugnām vi valasya sānum pañīrvacobhirabhi 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.

अयं द्य तयद्युता व्यक्तून्दाषा वस्तः शुरु इन्दुरिन्द ।  
इमं कतुमदधुनू चिदह्नां शुचिजन्मन उषसश्चकार ॥ ३ ॥

3. *Ayam dyotayadadyuto vyaktūn doṣā vastoh śarada indurindra. Imam 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.

अयं रचयदुच्च' रुचानाऽऽयं वास्यद् व्यृद्धतनं पूर्वीः ।  
अयमीयत ऋत्युग्भिरश्वः स्वविदा नाभिना चष-  
णिपाः ॥ ४ ॥

4. *Ayam rocayad-aruco rucāno'yam vāsayad vyretena pūrvīh. Ayamīyata rtayugbhir-aśvaih svarvidā nābhinā carṣaniprāh.*

This Indra, the sun, itself resplendent, 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.

नूर्णाना गृणत पत्नि राजनीषः पिन्व वसुदयाय पूर्वीः ।  
अप आषधीरविषा वर्नानि गा अवतान् नृनृचसे रिरीहि ॥ ५ ॥

5. *Nū gr̥ṇāno gr̥nate pratna rājanniṣah pinva vasudeyāya pūrvīh. Apa oṣdhīraviṣā vanāni gā arvato nṛnṛcase 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*

इन्दू पिबु तुभ्यं सुता मदाया व स्य हरी वि मुचा सखाया ।  
उत प गाय गुण आ निषद्या था यज्ञाय गृणत वय॑  
था: ॥ १ ॥

1. *Indra piba tubhyam̄ suto madāyā'va sya harī vi mucā sakħāyā. Uta pra gāya gāna ā niṣadyā- 'thā yajñāya grñate vayo dhāḥ.*

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 पिबु यस्य जज्ञान इन्दू मदायु कत्व अपिबा विरश्चिन ।  
तमुत् गावा नर् आपा अदिरिन्दुं समह्यन्पीतयु 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 अग्ना सुत इन्द्र साम आ त्वा वहन्तु हरया वहिष्ठाः ।  
त्वायता मनसा जाहवीमीन्दा याहि सुविताय मुह नः ॥ ३ ॥

3. *Samiddhe agnau suta indra soma ā tvā vahantu harayo vahisṭhāḥ. Tvāyatā manasā johavīmīndrā 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 शश्वदुश्ता ययाथन्द महा मनसा सामपयम ।  
उप ब्रह्माणि शृणव इमा ना था त यज्ञस्तन्व इ वय'  
धात ॥ ४ ॥

4. *Ā yāhi śāśvaduśatā 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.

यदिन्द दिवि पाय यद्यथगद्वा स्व सदन् यत्र वासि । अत'  
ना यज्ञमवस नियुत्वान्त्सजाषाः पाहि गिवणा मरुद्धिः ॥ ५ ॥

5. *Yadindra divi pārye yadṛdhagyad vā sve sadane yatra vāsi. Ato no yajñamavase niyutvānt-sajoṣāḥ pāhi girvāṇo 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*

अहेलमान् उप याहि यज्ञं तुभ्यं पवन्त् इन्द्रवः सुतासः ।  
गावा न वज्रिन्त्स्वमाका अच्छन्दा गहि पथमा यज्ञि-  
यानाम् ॥ १ ॥

1. *Ahelamāna upa yāhi yajñam tubhyam pavanta indavah sutāsaḥ. Gāvo na vajrintsvamoko acchednra gahi prathamo yajñiyānām.*

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 तं काकुत्सुकृता या वरिष्ठा यया शशत्पिबसि मध्वं  
ऊमिम् । तयो पाहि पते अध्वर्युरस्थात्सं तु वज' वततामिन्द्रं  
गृव्युः ॥ २ ॥

2. *Yā te kākut sukṛtā yā variṣṭhā yayā śaśvat pibasi  
madhva ūrmim. Tayā pāhi pra te adhvaryur-  
asthāt sam te vajro vartatāmīndra 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.

एष द्रप्सा वृषभा विश्वरूपं इन्द्राय वृष्णं समकारि सामः ।  
एतं पिब हरिवः स्थातरुग्यं यस्यशिष्यं पदिवि यस्तु  
अत्म ॥ ३ ॥

3. *Eṣa drapso vṛṣabho viśvarūpa indrāya vṛṣṇe  
samakāri somah. Etam piba harivah 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 श्रयोज्जिकितुष् रणाय ।  
एतुं तितिव् उप याहि युज्ञं तन् विश्वास्तविषीर्ग पृणस्व ॥ ४ ॥

4. *Sutah somo asutādindra vasyānayam śreyāñci-kituṣe ranāya. Etam titirva upa yāhi yajñam tena viśvāstaviṣīrā prṇasva.*

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.

ह्यामसि त्वन्द याह्यवाङ्गरं त् सामस्तन्वं भवाति ।  
शतकता मादयस्वा सुतषु पास्माँ अव् पृतनासु पवि ॥ ५ ॥

5. *Hvayāmasi tvendra yāhyaryāñaram te soma-stanve bhavāti. Šatakrato 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*

पत्यस्मि पिपीषत् विश्वानि विदुषं भर ।  
अरंगमाय जग्मय पश्चाद्धवन् नर ॥ १ ॥

1. *Pratyasmai 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.

एमनं प्रत्यतन् सामभिः सामपातमम् ।  
अमत्रभित्रहजीषिणमिन्दं सुतभिरिन्दुभिः ॥ २ ॥

2. *Emenam pratyetana somebhih somapātamam.  
Amatrehbir-ṛjīṣinam-indram sutebhiringubhih.*

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.

यदौ सुतभिरिन्दुभिः सामभिः पतिभूषथ ।  
वदा विश्वस्य मधिरा धृषत्तमिदघृत ॥ ३ ॥

1. *Yadī sutebhiringubhiḥ somebhiḥ pratibhūṣatha.  
Vedā viśvasya medhiro dhṛṣṭat tam 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 सुतम् ।  
कुवित्समस्य जन्यस्य शधत्ता भिशस्तरवस्परत ॥ ४ ॥

4. *Asmā asmā idandhaso'dhvaryo pra bharā sutam.  
Kuvit samasya jenyasya śardhato'bhiś-asteravasparat.*

O high priest of the yajnic order, bear and bring an equitable 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 रुन्धयः ।  
अयं स साम इन्द त सुतः पिब ॥ १ ॥

1. *Yasya tyacchambaram made divodāsāya randhayah. 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 चुर त्स।  
अ॒यं स साम॑ इन्द॒ त सुतः॑ पि॒ब॑ ॥ २ ॥

2. *Yasya tīvrasutam madam̄ madhyamantam ca rakṣase. Ayam̄ sa soma indra te sutah 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 अ॒न्तरश्मना॑ मद॑ दृ॒ हा अ॒वासृ॒जः॑ ।  
अ॒यं स साम॑ इन्द॒ त सुतः॑ पि॒ब॑ ॥ ३ ॥

3. *Yasya gā antaraśmāno made dṛlhā avāśrjah.  
Ayam̄ sa soma indra te sutah 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 मन्दाना॑ अन्धसा॑ माघ॑ नं दधिष॑ शवः॑ ।  
अ॒यं स साम॑ इन्द॒ त सुतः॑ पि॒ब॑ ॥ ४ ॥

4. *Yasya mandāno andhaso māghonam̄ dadhise  
śavah. Ayam̄ sa soma indra te sutah 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 रुयिन्तमा या द्युम्नद्युम्नवत्तमः ।  
सामः सुतः स इन्द्र त स्ति स्वधापत् मदः ॥ १ ॥

1. *Yo rayivo rayintamo yo dyumnair-dyumnavaattamah. Somah 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 शुग्मस्तुविशाम त राया दामा मतीनाम ।  
सामः सुतः स इन्द्र त स्ति स्वधापत् मदः ॥ २ ॥

2. *Yah śagmas-tuviśagma te rāyo dāmā matīnām. Somah 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 शवसा तुरा न स्वाभिरूतिभिः ।  
सामः सुतः स इन्द्र त स्ति स्वधापत मदः ॥ ३ ॥

3. *Yena vṛddho na śavasā turo na svābhirūtibhiḥ.  
Somah sutah sa indra te'sti svadhāpate madah.*

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.

त्यमु वा अपहणं गृणीष शवसुस्पतिम् ।  
इन्द्रं विश्वासाहुं नरं मंहिष्ठं विश्वचर्षणिम् ॥ ४ ॥

4. *Tyamu vo aprahaṇam gṛṇīṣe śavasaspatim.  
Indram viśvāsāham naram māñhiṣṭham viśva-  
carṣanīm.*

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 वृथयन्तीद्विरः पतिं तुरस्य राधसः ।  
तमि वस्य रादसी द्रुबी शुष्मं सपयतः ॥ ५ ॥

5. *Yam vardhayantid girah patim turasya rādhasah.  
Taminnavasya rodasī devī śuṣmāṁ 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 ब्रह्मन्दायापस्तृणीष्णि ।  
विपा न यस्यातया वि यदाहन्ति सुर्तः ॥ ६ ॥

6. *Tad va ukthasya barhaṇendrāyopastaṇīṣāṇi.  
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.

अविद्दृ हं मित्रा नवीयान्पपाना द्ववभ्या वस्य' अचत ।  
सुस्वान्तस्तालभिधातरीभिरुष्या पायुरभवत्सखिभ्यः ॥ ७ ॥

7. *Avivad dakṣam̄ mitro navīyān papāno devebhyo  
vasyo acait. Sasavāntstaulābhirdhautarībhi-  
rurusyā pāyurabhavat sakhibhyah.*

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 वृथा अपायि श्रिय मनांसि दुवास' अकन ।  
दधाना नाम मुहा वच 'भिवपुदृशये वृन्या व्यावः' ॥ ८ ॥

8. *Rtasya pathi vedhā apāyi śriye manānsi devāso akran. Dadhāno nāma maho vacobhirvapur-drśaye 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 ा धर्ह्यस्म सधा जनानां पूर्वीररातीः । वषीया  
वयः कृणुहि शचीभिधनस्य सातावस्मां अविष्ट्वा ॥ ९ ॥

9. *Dyumattamām dakṣam dhehyasme sedhā janānām pūrvīrarātīḥ. Varṣīyo vayah kṛnuhi 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 तुभ्युमिन्मघव ऽभूम वृयं दात्र हरिवा मा वि वनः ।  
नकिरापिददृश मत्यत्रा किमङ्ग रथुचादनं त्वाहुः ॥ १० ॥

10. *Indra tubhaminmaghvannabhūma vayam dātre harivo mā vi venah. Nakirāpirdadrśe martyatrā kimaṅga radhracodanam tvāhuh.*

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 जस्वन् वृषभं ना ररीथा मा ते रवतः सुख्य रिषाम ।  
पूर्वीष्ट इन्द्र निष्ठिध जनेषु जह्यसुष्वीन्प वृहापृणतः ॥ ११ ॥

11. *Mā jasvane vṛṣabha no rariñhā mā te revataḥ sakhye riṣāma. Purviṣṭa indra niṣṣidho janeṣu jahyasyusvīn 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.

उद्भाणीव स्तनयीय तीन्द्रा राधांस्यश्वानि गव्या । त्वमसि प्रदिवः कारुधाया मा त्वादामान् आ दभन्मघानः ॥ १२ ॥

12. *Udabhrāṇīva stanayanniyartīndro rādhāṁsyasyāni gavyā. Tvamasi pradivah kārudhāyā mā tvādāmāna ā dabhan maghonah.*

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.

अध्वर्या वीरं प मुह सुतानामिन्द्राय भरं स हृस्य राजा ।  
यः पूर्वाभिरुत नूतनाभिगीभिवावृथ गृणतामृषीणाम् ॥ १३ ॥

13. *Adhvaryo vīra pra mahe sutānāmindrāya bhara sa hyasya rājā. Yah pūrvyābhiruta nūtanābhiringīrbhirvāvrdhe gṛṇatāmṛṣīṇām.*

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.

अस्य मदं पुरु वर्पांसि विद्वानिन्द' वृत्राण्यपुती जघान ।  
तमु प हृषि मधुमन्तमस्म सामं वीराय शिपिण पिबध्य ॥ १४ ॥

14. *Asya made puru varpāṁsi vidvānindro vr̄trāṇyapratī 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.

पातो सुतमिन्द' अस्तु सामं हन्तो वृत्रं वज्ञेण मन्दसानः ।  
गन्ता यज्ञं परावतश्चिदच्छा वसुधीनामविता कारु-  
धायाः ॥ १५ ॥

15. *Pātā sutamindro astu somam hantā vṛtrām  
vajreṇa mandasānah. Gantā yajñām parāvata-  
ścidacchā 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 त्यत्पात्रमिन्दपानमिन्दस्य पियममृतमपायि । मत्सद्यथा  
सामन्साय द्रुवं व्यरुस्मद द्वषं युवद व्यंहः ॥ १६ ॥

16. *Idam tyat pātramindrapānamindrasya priyama-  
mṛtamapāyi. Matsad yathā saumanasāya devam  
vyasmad dveṣo yuyavad vyamhāḥ.*

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 जुहि शूर् शत्रूञ्जामिमजामिं मघव मित्रान् ।  
अभिषणां अभ्याइददिशानान्पराच इन्द्र प मृणा जुही  
चे ॥ १७ ॥

17. *Enā mandāno jahi śūra śatrūñ-jāmimajāmim  
maghavannamitrān. Abhiṣenāñ abhyādedis-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 मघवन्निंद पृत्स्वस्यं स्पभ्यं महि वरिवः सुगं  
कः। अपां ताकस्य तनयस्य जघ इन्द सूरीन्कृणुहि स्मा ना  
अधम ॥ १८ ॥**

18. *Āsu ṣmā no maghavannindra prtsvasmabhyar  
mahi varivah sugam̄ kah. Apām̄ tokasya  
tanayasya jeṣa indra sūrīn kṛnuhi 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 वज्वाहा वृष्ण मदाय सुयुज'  
वहन्तु ॥ १९ ॥**

19. *Ā tvā harayo vṛṣaṇo yujānā vṛṣarathāso vṛṣara-  
smayo'tyāḥ. Asmatrāñco vṛṣaṇo vajravāho vṛṣne  
madāya suyujo 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 त् वृष्णवृष्णिं दाणमस्थुधृतपुषा नामया मदन्तः । इन्दु  
पतुभ्यं वृषभिः सुतानां वृष्णं भरन्ति वृषभाय सामम् ॥ २० ॥

20. *Ā te vṛṣan vṛṣano dṛṇamasthur-ghṛtapruṣo normayo madantah. Indra pra tubhyam vṛṣabhiḥ sutānāṁ vṛṣne 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  
स्तियानाम् । वृष्णं तु इन्दुवृषभ पीपाय स्वादूरसं मधुपया  
वराय ॥ २१ ॥

21. *Vṛṣāsi divo vṛṣabhaḥ prthivyā vṛṣā sindhūnāṁ vṛṣabhaḥ stiyānām. Vṛṣne ta indurvṛṣabha pīpāya svādūraso 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.

अयं द्वः सहसा जायमान् इन्दण युजा पणिमस्तभायत ।  
अयं स्वस्य पितुरायुधानीन्दुरमुष्णादशिवस्य मायाः ॥ २२ ॥

22. *Ayam devah sahasā jāyamāna indreṇa yujā paṇimastabhāyat. Ayam svasya piturāyudhānīndur-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.

अयमकृणादुषसः सुपत्नीरयं सूर्यं अदधाज्यातिरन्तः । अयं  
त्रिधातु दिवि रचनषु त्रितषु विन्ददमृतं निगृहम् ॥ २३ ॥

23. *Ayamakṛṇoduṣasah supatnīrayam sūrye adadhājjyotirantah. Ayam tridhātu divi rocanesu tritesu vindadamṛtam nigūlham.*

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.

अ॒यं द्या॑वापृथि॒की वि॒ ष्कभा॒यद्॒र्यं रथम्युनक्स॒सरश्मि॒म ।  
अ॒यं गा॒षु शच्या॑ प॒क्वम॒न्तः सा॒म' दा॒धार् दश्यन्त्र-  
मुत्स॒म ॥ २४ ॥

24. *Ayam dyāvāprthivī vi ṣkabhāyadayam rathamayunak saptaraśmim. Ayam goṣu śacyā pakvamantaḥ somo dādhāra 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 यदुम् ।  
इन्दुः स ना युवा सखा ॥ १ ॥

1. *Ya ānayat parāvataḥ sunītī turvaśam yadum.  
Indrah sa no yuvā sakha.*

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.

अविप चिद्वया दधदनाशुना चिदवता ।  
इन्द्रा जता हितं धनम् ॥ २ ॥

12. *Avipre cid vayo dadhadanāśunā 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.

महीरस्य पणीतयः पूर्वीरुत पशस्तयः ।  
नास्य रीयन्त ऊतयः ॥ ३ ॥

13. *Mahīrasya pranītayah pūrvīruta praśastayah.  
Nāsyā kṣīyanta ītayah.*

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.

सखाया बहवाहुस चतुं प च गायत ।  
स हि नः पर्मतिमही ॥ 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.

**त्वमकस्य वृत्रह ाविता द्वयं रसि । उतदृश् यथा वयम् ॥ ५ ॥**

5. *Tvamekasya vṛtrahannavitā dvayorasi.  
Utedrśe 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 कृणाष्टुक्थशंसिनः ।  
नृभिः सुवीरं उच्यस ॥ ६ ॥**

6. *Nayaśidvatī dviṣah krṇoṣyukthaśaṁsinah.  
Nr̥bhīḥ suvīra ucyase.*

You control, guide and manage even the stubborn hatfuls 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 सखायमृग्मियम् ।  
गां न दाहसं हुव ॥ ७ ॥**

7. *Brahmāṇam brahmavāhasam gīrbhiḥ sakhāy-  
amṛgmiyam. Gām 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 हस्तयारुचुवसूनि नि द्विता ।  
वीरस्य पृतनाषहः ॥ ८ ॥

8. *Yasya viśvāni hastaylorūcurvasūni ni dvitā.  
Virasya pṛtanāṣahāḥ.*

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 चिददिवा जनानां शचीपत ।  
वृह माया अनानत ॥ ९ ॥

9. *Vi dṛlhāni cidadrivo janānāṁ śacīpate.  
Vṛha māyā anānata.*

O bold and intrepid 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 vājānāṁ pate.  
Ahūmahi śravasyavah.*

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.

तमु त्वा यः पुरासिथ या वा नूनं ह्रित धनं ।  
हव्यः स श्रुधी हवम् ॥ ११ ॥

11. *Tamu tvā yaḥ purāsitha yo vā nūnam 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.

धीभिरवद्द्विरवता वाजाँ इन्द श्रवाय्यान ।  
त्वयो जष्म ह्रितं धनम् ॥ १२ ॥

12. *Dhībhir-arvadbhir-urvato vājān indra śravāyyān.  
Tvayā jeṣma hitam 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.

अभूरु वीर गिवणा महाँ इन्द धनं ह्रित ।  
भर वितन्तसाय्यः ॥ १३ ॥

13. *Abhūru vīra girvāṇo mahān indra dhane hite.  
Bhare vitantasāyyaḥ.*

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 ते ऊतिरमित्रहन्म् गूजवस्तुमासति ।  
तया ना हिनुही रथम् ॥ 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 रथन् रथीतमा स्माकनाभियुग्वना ।  
जघि जिष्णा हितं धनम् ॥ १५ ॥

15. *Sa rathena rathītamo' smākenābhīyugvanā.  
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 एक इत्तमु ष्टुहि कृष्टीनां विचर्षणिः ।  
पतिज्ञ वृषकतुः ॥ १६ ॥

16. *Ya eka it tamu stuhi kṛṣṭināṁ vicarṣanīḥ.  
Patirjajñe vṛṣakratuh.*

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 गृणतामिदासिथा पिरुती शिवः सखा ।  
स त्वं न इन्द्र मृक्ष्य ॥ १७ ॥

17. *Yo grnatāmidāsithā''pirūtī śivah sakhā.  
Sa tvam na indra mṛlaya.*

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.

धि॑ष्व वज्रं गभस्त्या र ाहत्याय वजिवः ।  
सा॒सहीष्ठा अ॒भि स्पृ॒धः ॥ १८ ॥

18. *Dhisva vajram gabhastyo rakṣohatyāya vajrivah.  
Sāsahīṣṭhā abhi sprdhah.*

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.

पूलं रचीणां युजं सखायं कीरि॒चादनम् ।  
बह्यवाहस्तमं हुव ॥ १९ ॥

19. *Pratnam rayiñām yujam sakhāyam kirico-danam.  
Brahmavāhastamam 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 पाथिवां एका वसूनि पत्यते ।  
गिवर्णस्तमा अधिगुः ॥ २० ॥

20. *Sa hi viśvāni pārthivān̄ 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 वाजभिरश्चिभिः ।  
गामद्धिर्गापत धृषत ॥ २१ ॥

21. *Sa no niyudbhīrā prṇa kāmam vājebhir-aśvibhiḥ.  
Gomadbhir-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 पुरुहृताय सत्वन ।  
शं यद्व न शाकिन ॥ २२ ॥

22. *Tad vo gāya sute sacā puruhṛtāya satvane.  
Śam yad gave na śākine.*

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 धा वसुनि यमत दानं वाजस्य गमतः ।  
यत्सीमुप श्रवद्विरः ॥ २३ ॥

23. *Na ghā vasurni yamate dānam 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 वृजं गामन्तं दस्युहा गमत ।  
शचीभिरपि ना वरत ॥ २४ ॥

24. *Kuvitsasya pra hi vrajam gomantam dasyuhā  
gamat. Śacībhiraḥ 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 ।  
इन्द्र वृत्सं न मातरः ॥ २५ ॥

25. *Imā u tvā śatakrato'bhi pra ṣonuvurgirah.  
Indra vatsam 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.

दृणाशं सुख्यं तव गारसि वीर गव्यत ।  
अश्व' अश्वायुत भव ॥ २६ ॥

26. *Dūṇāśam sakhyam 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 rādhase tanvā mahe.  
Na stotāram nide karah.*

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 उत्त्वा सुतसुत न न्त गिवणा गिरः ।  
वत्सं गावा न धनवः ॥ २८ ॥

28. *Imā u tvā sutesute nakṣante girvāno girah.  
Vatsam gāvo na dhenavah.*

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.

पुरुतमं पुरुणां स्त तृणां विवाचि ।  
वाजभिवाजयताम् ॥ २९ ॥

29. *Purūtamam purūṇām 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.

अस्माकमिन्द्र भूतु त स्तामा वाहिष्ठा अन्तमः ।  
अस्मानाय मह हिनु ॥ ३० ॥

30. *Asmākamindra bhūtu te stomo vāhiṣṭho antamah.  
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.

अधि बृबुः पणीनां वर्षिष्ठ मूथ तस्थात ।  
उरुः क ा न गाङ्ग्यः ॥ ३१ ॥

31. *Adhi bṛbuḥ paṇīnām varṣiṣṭhe mūrdhannasthāt.  
Uruḥ kakṣo na gāṅgyah.*

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 द्रवद्धदा रातिः सहस्रिणी ।  
सद्या दानाय मंहत ॥ ३२ ॥

32. *Yasya vāyoriva dravad bhadrā rātiḥ sahasriṇī.  
Sadyo dānāya mañhate.*

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 सहस्रसातमम् ॥ ३३ ॥

33. *Tat su no viṣve arya ā sadā gr̄ṇanti kāravah.  
Bṛbum sahasradātamam sūrim 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 वृत्रघ्निं नरस्त्वां काष्ठास्ववतः ॥ १ ॥

1. *Tvāmiddhi havāmahe sātā vājasya kāravah. Tvām  
vṛtresaṁvindra satpatim narastvām kāṣṭhāsva-  
vatah.*

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 रथ्यमिन्दु सं किर सत्रा वाजं न जिग्युष ॥ २ ॥

2. *Sa tvām naścitra vajrahasta dhṛṣṇuyā mahāḥ  
stavāno adrivāḥ. Gāmaśvam rathyamindra sami  
kira satrā vājam na jigyuse.*

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 विचरणिरिन्दुं तं हूमह वृयम ।  
सहस्रमुष्कु तुविनृम्णा सत्पत् भवा सुमत्सु ना वृथ ॥ ३ ॥

3. *Yah satrāhā vicarṣaṇir-indram tam hūmahe  
vayam. Sahasramuṣka tuvinrmṇa 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.

बाध्यसु जनान्वृष्टभव मन्युना घृषा मी हत्रहचीषम ।  
अस्माकं बाध्यविता महाधन तनूष्वप्सु सूर्य ॥ ४ ॥

4. *Bādhase janān vr̄ṣabheva manyunā ghṛṣau mūlha  
rcīṣama. Asmākam bodhyavitā mahā-dhane  
tanūṣvapsu 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 ज्यष्ठं न आ भरुँ आजिष्ठं पपुरि श्रवः ।  
यनुम चित्र वजहस्त रादसी आभ सुशिप्र पाः ॥ ५ ॥

*Indra jyeṣṭham na ā bharaň ojiṣṭham papuri  
śravaḥ. Yeneme citra vajrahasta rodasī obhe  
suśipra prāh.*

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 चषणीसहुं राजन्दुवषु हूमह । विश्वा सु न'  
विथुरा पिब्दना वसा मित्रान्त्सुषहान्कृधि ॥ ६ ॥

6. *Tvām-ugram-avase carṣaṇīsaḥam rājan deveṣu  
hūmahe. Viśvā su no vithurā pibdanā vaso  
'mitrāntsuṣahān 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 नाहुषीष्वाँ आज' नृमणं च कृष्टिषु ।  
यद्वा पञ्चं तीनां द्युम्नमा भर सत्रा विश्वानि पांस्या ॥ ७ ॥

7. *Yadindra nāhuṣīṣvāñ ojo nr̄mṇam ca kṛṣṭiṣu.  
Yad vā pañca kṣitīnām dyumnamā bhara satrā  
viśvāni paumṣyā.*

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 ग मधवन्दुह्यावा जन् 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  
nr̄ṣāhye'mitrān pr̄tsu turvane.*

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 śaraṇam trivarūtham svastimat. Chardir-yaccha maghavadbhyaśca mahyam ca yāvayā didyumebhyah.*

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 शत्रुमादभुरभिपद्धन्ति धृष्णुया ।  
अर्थस्मा ना मघवान्द गिवणस्तनुपा अन्तमा भव ॥ १० ॥

10. *Ye gavyatā manasā śatrum-ādabhur-abhipraghnanti dhṛṣṇuyā. Adha smā no maghavan-nindra girvanastanūpā 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.

अर्थस्मा ना वृथ भवन्द नायमवा युधि । यदन्तरि । पतयन्ति  
परिणन् दिद्यवस्तिगममूर्धानः ॥ ११ ॥

11. *Adha smā no vṛdhe bhavendra nāyamavā yudhi.  
Yadantarikṣe patayanti parṇino didyavas-tigmamūr-dhānah.*

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 शूरासस्तुन्व' वितन्वत पिया शम' पितृणाम । अधे स्मा  
यच्छ तुन्वै तन च छुदिरुचित्तं यावयु द्वषः ॥ १२ ॥

12. *Yatra śurāsastanvo vitanvate priyā śarma pitṛ-nām. Adha smā yaccha tanve tane ca chardiraci-ttām yāvaya dvesah.*

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.

यदिन्द्र सग् अवतश्चादयोस महाधन । असमन अध्वनि  
वृजिन पथि श्यनाँइव श्रवस्यतः ॥ १३ ॥

13. *Yadindra sarge arvatascodayāse mahādhane.  
Asamane advani vṛjine pathi śyenān 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.

सिन्धूरिव पवृण आशुया युता यदि क्लाशमनुष्वण्ठि ।  
आ य वया न ववृत्त्यामिषि गृभीता ब्रह्मागवि ॥ १४ ॥

14. *Sindhūñriva pravaṇā āśuyā yato yadi klośamanuṣvaṇi. Ā ye vayo na varvṛtyat�āmiṣi gṛbhītā 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 Devataḥ,  
Garga Bharadvaja Rshi*

स्वादुक्षिक्लायं मधुमाँ उतायं तीवः किलायं रसवाँ उतायम् ।  
उता न्वस्य पपिवांसुमिन्दुं न कश्चन सहत आहुवषु ॥ १ ॥

1. *Svāduṣkilāyam madhumān utāyam tīvrah kilāyam rasavān utāyam. Uto nvasya papi-vāṁsamindram na kaścana sahata āhavesu.*

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.

अयं स्वादुरिह मदिष्ठ आस यस्यन्दा वृत्रहत्य ममाद् । पुरुष्णि  
यश्च्यात्ना शम्बरस्य वि नवतिं नवं च दुह्याऽ हन ॥ २ ॥

2. *Ayam svāduriha madiṣṭha āsa yasyendro vṛtrahatye mamāda. Purūṇi yaścyautnā śambarasya vi navatim 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.

अयं म पीत उदियति वाचमयं मनीषामुशतीमजीगः ।  
अयं षष्ठ्वीरमिमीतु धीरा न याभ्या भुवनं कच्चनार ॥ ३ ॥

3. *Ayam me pīta udiyarti vācamayam manīṣām-uśatīmajīgah. Ayam ṣalurvīramimīta dhīro na yābhyo bhuvanam 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.

अयं स या वरिमाणं पृथिव्या वृष्माणं दिवा अकृणाद्यं  
सः । अयं पीयूषं तिसृषु प्रवत्सु साम' दाधारावृन्त-  
रि तम ॥ ४ ॥

4. *Ayam sa yo varimāṇam pṛthivyā varṣmāṇam divo akṛṇodayam sah. Ayam pīyūṣam tisṛṣu pravatsu somo dādhārōrvantarikṣam.*

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.

अयं विदच्चित्रदृशीकमणः शुकसद्यनामुषसामनीक । अयं  
मुहान्महुता स्कम्भनुनाद द्यामस्तभ्नाद वृषभा मुरु-  
त्वान् ॥५॥

5. *Ayam vidaccitradṛśīkamarnaḥ śukrasadmanā-  
muṣasāmanīke. Ayam mahān mahatā skambha-  
nenod dyāmastabhnād 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.

धृषत्पिब कलश साममिन्द वृत्रहा शूर समर वसूनाम । माध्य-  
न्दिन सवन् आ वृषस्व रयिस्थान' रयिमस्मासु धहि ॥ ६ ॥

6. *Dhṛṣat piba kalaśe somamindra vṛtrahā śūra  
samare vasūnām. Mādhyamidine 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.

इन्द्रं प णः पुराषुतवं पश्यं प न' नय पतुरं वस्या अच्छं।  
भवां सुपारा अतिपारया ना भवां सुनीतिरुत वामनीतिः ॥ ७ ॥

7. *Indra pra ṇah pura-eteva paśya pra no naya  
prataram 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 विद्वान्त्स्ववृज्यातिरभयं स्वस्ति ।  
ऋष्वा त इन्द्रं स्थविरस्य बाहू उपं स्थयाम शरणा  
बृहन्ता ॥ ८ ॥

8. *Urum no lokamanu neśi vidvānt-svarvaj-jyo-tir-abhayam svasti. Rṣvā ta indra sthavirasya bāhū upa stheyāma śaraṇā bṛhantā.*

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.

वरिष्ठं न इन्द्रं वन्धुरं धा वहिष्ठयाः शताव ईश्वर्यारा ।  
इष्मा वं गीषां वषिष्ठां मा नस्तारीन्मधवनाय' अयः ॥ ९ ॥

9. *Variṣṭhe na indra vandhure dhā vahiṣṭhayoh  
śatāvannaśvayorā. Iṣamā vakṣiṣām varsiṣṭhām  
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.

इन्द्र मृळ मह्यं जीवातुमिच्छ चादय धियमयसा न धाराम ।  
यत्किं चाहं त्वायुरिदं वदामि तज्जुषस्व कृधि मा द्रव-  
वन्तम ॥ १० ॥

10. *Indra mṛla mahyam jīvātumiccha codaya dhiyamayaso na dhārām. Yat kim cāham tvāyuridam 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.

त्रातारुमिन्दमवितारुमिन्दुं हवहव सुहवं शूरुमिन्दम । ह्वयामि  
शुकं पुरुहूतमिन्दं स्वस्ति न' मुघवा धात्विन्दः ॥ ११ ॥

11. *Trātāram-indram-avitāramindram havehave  
suha-vam śūramindram. Hvayāmi śakram pura-  
hūtamindram svasti no maghavā dhātvindrah.*

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 अवभिः सुमृलीका भवतु विश्ववदाः ।  
बाधतां द्वषा अभयं कृणातु सुवीर्यस्य पतयः स्याम ॥ १२ ॥

12. *Indrah sutrāmā svavāñ avobhiḥ sumṛlīko bhavatu viśvavedāḥ. Bādhataṁ dveso abhayam kṛnotu 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 वृयं सुमृता यज्ञियस्या पि भृद सामन्तस स्याम । स  
सुत्रामा स्ववाँ इन्द' अस्म आराच्छिद द्वषः सनुतयु-  
यातु ॥ १३ ॥

13. *Tasya vayam sumatau yajñiyasyā'pi bhadre saumanase syāma. Sa sutrāmā svavāñ indro asme ārāccid dvesah 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.

अवत्व इन्द पवता नामिगिरा ब्रह्माणि नियुत' धवन्त ।  
उरु न राधः सवना पुरुण्यपा गा वजिन्युवसु समि-  
न्दून ॥ १४ ॥

14. *Ava tve indra pravato normirgiro brahmāṇi niyuto dhavante. Urū na rādhah 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 ई॑ स्तव॒त्कः पृणा॒त्का यजात् यदुगमि॒न्म॒घवा॒ वि॒श्व-  
हा॒वत् । पा॒दा॒विव प॒हर्॒ उ॒न्यमन्यं॒ कृ॒णा॒ति॒ पू॒व॒मपरं॒  
शची॒भिः ॥ १५ ॥

15. *Ka īm stavat kah pṛṇāt ko yajāte yadugramin-ma-ghavā viśvahāvet. Pādāviva praharannanyam 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.

शृ॒ण्व वी॒र उ॒गमु॒गं दमा॒य उ॒न्यमन्यमति॒ननी॒यमानः ।  
ए॒धमा॒नद्विलु॒भयस्य रा॒जा चाष्टु॒यत् विश्व॒ इन्द॒ मनु॒-  
ष्ठान ॥ १६ ॥

16. *Śrṅve vīra ugramugram damāyann-anyam-anyam-atinenīyamānah. Edhamānadvilubhāyasya rājā cośkūyate viśa indro manusyān.*

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.

परा पूवं धां सुख्या वृणक्ति विततुराणा अपरभिरति ।  
अनानुभूतीरवधून्वानः पूवीरिन्दः शरदस्ततरीति ॥ १७ ॥

17. *Parā pūrveśām sakhyā vṛṇakti vitarturāno apare-bhireti. Anānubhūtiravadhūnvānah pūrvīrindrah 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.

रूपंरूपं पतिरूपा बभूव तदस्य रूपं पतिच णाय । इन्द्रं  
मायाभिः पुरुरूपं इयत युक्ता ह्यस्य हरयः शता दशे ॥ १८ ॥

18. *Rūpamrūpam pratirūpo babhūva tadasya rūpam praticakṣanāya. Indro māyābhīḥ pururūpa īyate yuktā hyasya harayah 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 रथं भूरि त्वष्टह राजति । का विश्वाहा द्विष्टतः  
प + आसत उतासीनेषु सूरिषु ॥ १९ ॥

19. *Yujāno haritā rathe bhūri tvasteha rājati. Ko viśvāhā dvिषataḥ 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 सूती भूमिरंहूरणाभूत ।  
बृहस्पतु प चिकित्सा गविष्टावित्था सूत जरित्रि इन्दु  
पन्थाम् ॥ २० ॥

20. *Agavyūti kṣetramāganma devā urvī satī bhūmi-  
rāṁhūraṇābhūt. Brhaspate pra cikitsā gavishṭā-  
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 सृदृशीरन्यमधि कृष्णा असधदप सद्गना जाः ।  
अहन्दासा वृषभा वस्त्रयन्तादवज वृचिनं शम्बरं च ॥ २१ ॥

21. *Divedive sadṛśiranyamardham kṛṣṇā asedhadapa sadmano jāḥ. Ahan dāsā vrṣabho vasnayantodavraje 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.)

प्रस्ताक इतु राधसस्त इन्दु दश काशयीदश वाजिन' दात ।  
दिव 'दासादतिथिगवस्य राधः शाम्बुरं वसु पत्यग-  
भीष्म ॥ २२ ॥

22. *Prastoka innu rádhasasta indra daśa kośayīrdaśa vājino'dāt. Divodāsādatithigvasya rādhah 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.

दशाश्वान्दशं काशान्दशं वस्त्राधिभाजना ।  
दशं हिरण्यपिण्डान्दिवं दासादसानिषम ॥ २३ ॥

23. *Daśāśvān daśa kośān daśa vastrādhibhojanā.  
Daśo hirṇyapinḍān 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.)

दशं रथान्पष्टिमतः शतं गा अथवभ्यः ।  
अश्वथः पायवं दात ॥ २४ ॥

24. *Daśa rathān praṣṭimataḥ śatam gā atharvabhyah.  
Aśvathah 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 राधं विश्वजन्युं दधीनान्भरद्वा-  
जान्त्साञ्जया अभ्ययष्ट ॥ २५ ॥

25. *Mahi rādho viśvajanyam dadhānān bharadvājāntsārñjayo 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 वीद्वद्ग्ना हि भूया अस्मत्सखा पुतरणः सुवीरः ।  
गाभिः स द्वा असि वीक्ष्यस्वा स्थाता तं जयतु  
जत्वानि ॥ २६ ॥

26. *Vanaspatे vīdvaṅgo hi bhūyā asmatsakhā praraṇah 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.

द्विवस्पृथिव्याः पयाज् उद्धृतं वनस्पतिभ्यः पयाभृतं सहः ।  
अपामाज्मानं परि गाभिरावृतमिन्दस्य वजं ह्रविषा रथं  
यज ॥ २७ ॥

27. *Divasprthivyāḥ paryoja udbhṛtam vanaspatibhyāḥ paryābhṛtam sahāḥ. Apāmājmānaṁ pari gobhirāvratm-indrasya vajram 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.

इन्दस्य वज्रं मरुतामनीकं मित्रस्य गर्भा वरुणस्य नाभिः ।  
समां च हृव्यदाति जुषाणा दवे रथं पति हृव्या गृभाय ॥ २८ ॥

28. *Indrasya vajro marutāmanīkam mitrasya garbho varunasya nābhīḥ. Semāṁ no havyadātīm juṣāṇo deva ratha prati havyā 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.

उपैश्वासय पृथिवीमुत द्यां पुरुत्रा त मनुतां विष्ठितं जगत ।  
स दुन्दुभ सूजूरिन्दण द्रुवद्वाहवीया अपैसधं शत्रून ॥ २९ ॥

29. *Upa śvāsayā pṛthivīmuta dyāṁ purutrā te manutāṁ viṣṭhitām jagat. Sa dundubhe sajūrindrena 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 कन्दय बलमाज' न आ धा निः ष्टनिहि दुरिता बाधे-  
मानः । अप॑ पाथ दुन्दुभ दुच्छुना इत इन्दस्य मुष्टिरसि  
वील्यस्व ॥ ३० ॥

30. *Ā krandaya balamojo na ā dhā nih ṣṭanīhi duritā bādhamaṇah. 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.

आमूरज पत्यावतयमाः केतुमदुन्दुभिवावदीति । समश्व-  
पणश्चरन्ति ना नरा स्माकंमिन्द रथिन' जयन्तु ॥ ३१ ॥

31. *Āmūraja pratyāvartayemāḥ ketumad dundubhir-vāvadīti. Samaśvaparnāścaranti no naro'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*

यज्ञायज्ञा वा अग्न्यं गिरागिरा च द॑ स ।

पर्व वयम् मृतं जातवेदसं प्रियं मि॒त्रं न शंसि॒षम ॥ १ ॥

1. *Yajñāyajñā vo agnaye girāgirā ca dakṣase. Pra-pra vayamamṛtam jātavedasam priyam mitram na śamśiṣam.*

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 नपा॒तं स हि॒नायमस्म॒युदाश॑म हृव्यदा॒तय ।

भुवद्वाज॑ष्वविता भुवद॑ वृथ॑ उत॑ त्राता॑ तु॒नूना॑म ॥ २ ॥

2. *Ūrjo napātam sa hināyamas mayurdāśema havyadātaye. Bhuvad vājeśvavitā 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.

वृषा॑ ह्वग्र॑ अजर॑ मुहान्वि॒भास्युचिष्ठा॑ । अजस्त्रण॑ श॒चिष्ठा॑  
शाशुच्छुच॑ सुदीति॒भिः॑ सु॑ दीदिहि॑ ॥ ३ ॥

3. *Vṛṣā hyagne ajaro mahān vibhāsyarciṣā.  
Ajasreṇa śociṣā śośucacchuce sudītibhiḥ su  
dīdihi.*

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 द्रवान्यजस्मि य यानुषक्तव् कत्वात् दुःसना।  
अवाचः सीं कृणुह्यग्र वसु रास्व वाजात् वंस्व ॥ ४ ॥**

4. *Maho devān yajasi yakṣyānuṣak tava kratvota  
daṁsanā. Arvācaḥ sīm kṛṇuhyagnē'vase rāsva  
vājota vāṁsva.*

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 पिपर्ति । सहसा या मथिता  
जायते नृभिः पृथिव्या अधि सानवि ॥ ५ ॥**

5. *Yamāpo adrayo vanā garbhamṛtasya piprati.  
Sahasā yo mathito jāyate nrbhiḥ prthivyā 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 भा॒नुना॑ रा॒दसी॑ उ॒भ धू॒मन॑ धा॒वत् दि॒वि । ति॒रस्तम्॑  
दृ॒ष्टश्॑ ऊ॒म्या॒स्वा॑ श्या॒वास्वरू॒षा॑ वृ॒षा॑ श्या॒वा॑ अ॒रु॒षा॑  
वृ॒षा॑ ॥ ६ ॥

6. *Ā yaḥ paprau bhānunā rodasī ubhe dhūmena dhāvate divi. tirastamo dadṛṣā 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.

बृ॒हद्भिरग्ने॑ अ॒चिभिः॑ शु॒कणे॑ दव॑ शा॒चिषा॑ । भरद्वा॒जे॑  
समिधा॒ना॑ यविष्ठ्या॑ र॒व॑ तः॑ शुक॑ दी॒दिहि॑ द्यु॒मत्पावक॑  
दी॒दिहि॑ ॥ ७ ॥

7. *Bṛhadbhiragne arcibhiḥ śukreṇa deva śociṣā. Bharadvāje samidhāno yaviṣṭhya revannah śukra dīdihī dyumat pāvaka dīdihī.*

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 त्वमग्न मानुषीणाम । शतं पूर्भिर्यविष्ठ पाह्याहसः समद्धारं शतं हिमाः स्तातृभ्या य च ददति ॥ ८ ॥**

8. *Viśvāśāṁ gr̥hapatir-viśāmasi tvamagne mānuṣīnām. Śatāṁ pūrbhir-yavishtha pāhyañhasah sameddhāram śatāṁ himāḥ stotrbhyo 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 रायस्त्वमग्न रथीरसि विदा गाधं तुच तु नः ॥ ९ ॥**

9. *Tvāṁ naścitra ūtyā vaso rādhāṁsi codaya. Asya rāyastvamagne Rathīrasi vidā gādham tuce tu nah.*

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.

पर्षि॑ ताकं तनयं प॒तृभि॒ष्टमद॒ब्धुरप्युत्वभिः ।  
अग्ने॒ हळांसि॒ दव्या॒ युयाधि॒ ना॒ दवानि॒ ह्वरांसि॒ च ॥ १० ॥

10. *Parṣi tokam tanayam parṭbhīṣṭvam-adabdhaira-prayutvabhiḥ. Agne helāṁsi daivyā yuyodhi no’devāni hvarāṁsi 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.

आ॒ सखायः॒ सब॒दुघां॒ ध॒नुमजध्व॒मुप॒ नव्यसा॒ वचः॒ ।  
सृजध्व॒मनपस्फुराम ॥ ११ ॥

11. *Ā sakha�ah sabardughāṁ dhenum-ajadhvam-upa navyasā vacah. Srjadhvam-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.

या॒ शधाय॒ मारुताय॒ स्वभानव॒ श्रवा॒ मृत्यु॒ धु॒ त ।  
या॒ मृलीक॒ मरुतां॒ तुराणां॒ या॒ सुम्नर॒ ब्रुयावरी॒ ॥ १२ ॥

12. *Yā śardhāya mārutāya svabhānave śravo’mṛtyu dhukṣata. Yā mṝlike marutāṁ turāṇāṁ yā sumnai-revayāvāri.*

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.

**भरद्वाजायाव धु त द्विता । धनुं च विश्वद हसुमिषं च  
विश्वभ जसम ॥ १३ ॥**

13. *Bharadvājāyāva dhukṣata dvitā. Dhenum ca viśvadohasam-iṣam 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 व इन्द्रं न सुकर्तुं वरुणमिव मायिनम् ।  
अर्यमणं न मन्दं सूपभ जसं विष्णुं न स्तुष आदिश' ॥ १४ ॥**

14. *Tam va indram na sukratum varuṇamiva māyinam. Aryamanām na mandram srprabhojasam viṣṇum 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.

त्वं शधा न मारुतं तुविष्वण्यन् वाणं पूषणं सं यथा शता ।  
सं सुहस्त्रा कारिष्वच्च ब्रह्मिभ्य आँ आविगृ हा वसू करत  
सुवदा ना वसू करत ॥ १५ ॥

15. *Tvesam śardho na mārutam tuviṣvanyanar-vāṇam pūṣanam sam yathā śatā. Sam sahasrā kāriṣa-ccarṣanibhya āñ āvīrgūlhā 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 पूषुपुर्दवशंसिषं नु त अपिकृण आघृण ।  
अघा अया अरातयः ॥ १६ ॥

16. *Ā mā pūṣannupa drava śamśiṣam nu te apikarna āghṛṇe. Aghā aryo arātayah.*

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 कौकृम्बीरमुद वृहा वनस्पतिमशस्तीवि हि नीनशः ।  
मात सूरा अहे पुवा चुन गीवा आदधत्त वः ॥ १७ ॥

17. *Mā kākambīramud vṛho vanaspatim-aśastīrvi hi nīnaśah. Mota sūro aha evā cana grīvā ādadhatē 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 वृक्मस्तु सुख्यम् ।  
अच्छिदस्य दधन्वतः सुपूर्णस्य दधन्वतः ॥ १८ ॥

18. *Drteriva 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.

पुरा हि मत्युरसि समा दुवरुत श्रिया ।  
अभि ख्यः पूषन्पृतनासु नुस्त्वमवा नूनं यथा पुरा ॥ १९ ॥

19. *Paro hi maryairasi samo devairuta śriyā. Abhi khyah pūṣan pṛtanāsu nastvamavā nūnam 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 ।  
दुवस्य वा मरुता मत्यस्य वजानस्य पयञ्ज्यवः ॥ २० ॥

20. *Vāmī vāmasya dhūtayah pranītirastu sūnṛta.  
Devasya vā maruto martyasya vejānasya prayajyavah.*

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.

**सूद्यश्चिद्यस्य चकृतिः परि द्वां दुवा नति सूर्यः । त्वं शवं  
दधिर् नाम यज्ञियं मरुत् वृत्रहं शवा ज्यष्ठं वृत्रहं शवः ॥ २१ ॥**

21. *Sadyaścid yasya carkṛtiḥ pari dyām devo naiti  
sūryah. Tveṣam śavo dadhire nāma yajñiyam  
maruto vṛtrahamī śavo jyeṣṭhamī vṛtrahamī śavah.*

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.

**सूकृद्धु द्यार्जायत सूकृद्धमिरजायत ।  
पृश्न्या दुग्धं सूकृत्पयस्तदन्या नानु जायत ॥ २२ ॥**

22. *Sakṛddha dyaurajāyata sakrd bhūmirajāyata.  
Prśnyā dugdhamī 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*

स्तुष जनं सुवतं नव्यसीभिगीभिमित्रावरुणा सुम्नयन्ता ।  
त आ गमन्तु त इह श्रुवन्तु सुत्रासा वरुणा मित्रा  
अग्निः ॥ १ ॥

1. *Stuṣe janam suvratam navyasibhirgīrbhirmitrā-varuṇā sumnayantā. Ta ā gamantu ta iha śruvantu sukṣatrāśo varuṇo mitro agnih.*

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.

विशाविश इड्यमध्वरब्वदृसकतुमरति युवत्याः ।  
दिवः शिशुं सहसः सूनुमग्निं यज्ञस्य कृतुमरुषं यजद्ध्य ॥ २ ॥

2. *Viśoviśa īdyamadhvareśvadrptakratumaratiṁ yuvatyoh. Divah śiśum sahasaḥ sūnumagnim yajñasya ketumaruṣam 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 ।  
मिथ्रस्तुरा विचरन्ति पावक मन्म श्रुतं न त ऋच्यमान ॥ ३ ॥

3. *Aruṣasya duhitarā virūpe str̄bhiranyā pipiśe sūro anyā. Mithasturā vicarantī pāvake manma śrutam nakṣata rcyamāne.*

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 कविमित्य तसि  
पयज्या ॥ ४ ॥

4. *Pra vāyumacchā bṛhatī manīṣā bṛhadrayim viśvavāram rathaprām. Dyutadyāmā niyutah patyamānah kavīḥ 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 वपुश्छदयदुश्चिवनाया रथं विरुक्मान्मनसा युजानः ।  
यनं नरा नासत्यघृयध्य व्रतियाथस्तनयाय त्वन् च ॥ ५ ॥

5. *Sa me vapuś-chadayad-aśvinoryo ratho virukmān manasā yujānah. 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 जिन्वत्मप्यानि ।  
सत्यश्रुतः कवया यस्य गीभिजगतः स्थातजगदा कृण-  
ध्वम ॥ ६ ॥

6. *Parjanyavātā vṛṣabhā pṛthivyāḥ purīṣāni jinvatamap्यानि. 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 कृन्या चित्रायुः सरस्वती वीरपत्री धियं धात ।  
ग्राभिरच्छिदं शरुणं सुजाषा दुराधर्षे गृणत शम् यंसत ॥ ७ ॥

7. *Pāvīravī kanyā citrāyuh sarasvatī vīrapatnī dhiyam dhāt. Gnābhiraçchidram śaraṇam sajoṣā durādharsam gṛṇate śarma yamsat.*

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 वचुस्या कामन कृता अभ्यानलकम ।  
स न' रासच्छुरुधश्चन्द्रागा धियं धियं सीषधाति प  
पूषा ॥ ८ ॥

8. *Pathaspataḥ paripatim vacasyā kāmena kṛto abhyānalarkam. Sa no rāsacchurudhaścandrāgrā dhiyam dhiyam 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.

पथमभाजं युशसं वयाधां सुपाणिं दुवं सुगर्भस्तिमृद्वम ।  
हातो य द्यजतं पुस्त्यानामग्रिस्त्वष्टारं सुहवं विभावा ॥ ९ ॥

9. *Prathamabhaṭṭam yaśasam vayodhaṭṭam supāṇīm devam sugabhaṭṭim-ṛbhvam. Hotā yakṣad yajataṭṭam pastyānām-agnis-tvaṣṭāraṭṭam suhavaṭṭam vibhaṭṭavā.*

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.

भुवनस्य पितरं गीभिराभी रुदं दिवा वृधयो रुदमत्का ।  
बृहन्तमृष्ट्वमजरं सुषुम्नमृधग्धुवम क्रविनष्टितासः ॥ १० ॥

10. *Bhuvanasya pitaram gīrbhirābhī rudram divā vardhayā rudramaktau. Brhantam-ṛṣvam-ajaram 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 युवानः कवया यज्ञियासा मरुता गन्त गृणता वरुस्याम ।  
अचित्रं चिद्धि जिन्वथा वृधन्त इत्था न न्ता नरा  
अज्ञिरुस्वत ॥ ११ ॥

11. Ā yuvānah kavayo yajñiyāso maruto ganta gr̄nato  
varasyām. Acitram 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 तुवसे तुराया जा यूथवे पशुर्गारस्तम । स  
पिस्पृशति तुन्वि श्रुतस्य स्तूभिन नाकं वचनस्य  
विषः ॥ १२ ॥

12. Pra vīrāya pra tavase turāyā'jā yūtheva paśura-  
kṣirastam. Sa pisprśati tanvi śrutasya strbhirna  
nākam vacanasya vipah.

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 पाथि॑वानि॒ त्रिश्चद्विष्णुमनव बाधिताय ।  
तस्य तु शम॑ पुदुद्यमान राया मदम तुन्वाऽतु तना॒ च ॥ १३ ॥

13. Yo rajāṁsi vimame pārthivāni triścid 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 ग हिबुध्न्य' अद्विरुकस्तत्पवत्सत्सविता चन' धात ।  
तदाषधीभिरुभि रातिषाचा भगः पुरन्धिजिन्वतु प  
राय ॥ १४ ॥

14. *Tanno'hirbudhnyo adbhir-arkais-tat parvatastat savitā cano dhāt. Tadoṣadhībhiraḥ 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' रुयिं रथ्यं चषणिपां पुरुवीरं मुह क्रृतस्य गापाम ।  
यं दाताजरं यन् जनान्त्स्पृधा अदवीरुभि च कमाम् विशु  
आदवीरभ्यश्चनवाम ॥ १५ ॥

15. *Nū no rayim rathyam carṣaniprām puruvīram  
maha ṛtasya gopām. Kṣayam dātājaram yena  
janā-ntspr̄dho adevīrabhi ca kramāma viśa  
adevīra-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*

हुवे व 'द्रुवीमदिति॑ं नम॑ भिमृळीकायु॒ वरुणं॑ मि॒त्रम्॒ग्निम॑ ।  
अभि॑ दाम॑यु॒मणं॑ सु॒शवं॑ त्रातृ॒न्दवा॒न्त्सवि॒तारं॑ भगं॑ च ॥ १ ॥

1. *Huve vo devīmaditīm namobhirmṝlikāya varuṇam  
mitramagnim. Abhikṣadāmar-yamaṇam śuśevam  
trātṛṇ devāntsavītāram bhagam 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 सूर्य द पितृननागस्त्व सुमहा वीहि द्रवान् ।  
द्विजन्माना य ऋत्सापः सत्याः स्ववन्ता यज्ञता अग्नि-  
जिह्वाः ॥ २ ॥

2. *Sujotiṣah sūrya dakṣapitṛnanāgāstve sumaho vīhi devān. Dvijanmāno ya ṛtasāpah 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 शारणं सुषुम्न ।  
महस्करथा वरिवा यथा ना स्म याय धिषण अन्हः ॥ ३ ॥

3. *Uta dyāvāprthivī kṣatramuru bṛhad rodasi śaraṇam suṣumne. Mahaskaratho varivo yathā no'sme kṣayāya dhiṣane anehah.*

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' रुदस्य सूनव' नमन्ताम् द्या हृतासा वसुवा धृष्टाः ।  
यदीमभ' महति वा हितास' बाध मरुता अह्वाम दुवान ॥ ४ ॥

4. Ā no rudrasya sūnavo namantāmadyā hūtāso  
vasavo'dhrṣṭāḥ. Yadīmarbhe 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.

मिष्य । यषु रादुसी नु द्रवी सिषक्ति पूषा अभ्यध्ययज्वा ।  
श्रुत्वा हवं मरुता यद्धयाथ भूमा रजन्तु अध्वनि पवित्र ॥ ५ ॥

5. Mimyakṣa yeṣu rodasī nu devī siṣakti pūṣā  
abhyardhayajvā. Śrutvā havam̄ 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 गिवं णसम् चन्द्रं बह्यणा जरित् नवन ।  
श्रवदिद्वव्युप च स्तवाना रासद्वाजाँ उप महा गृणानः ॥ ६ ॥

6. *Abhi tyam vīram girvañasamarcendram brahmañā jaritarnavena. Śravadiddhavamupa ca stavāno rāsad vājāň upa maho gṛñānah.*

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 ताकाय तनयाय शं याः ।  
यूयं हि ष्ठा भिषजं मातृतमा विश्वस्य स्थातुजगता  
जनित्रीः ॥ ७ ॥

7. *Omānamāpo mānuṣīramṛktam dhāta tokāya tanayāya śam yoh. Yūyam hi ṣṭhā bhiṣajo mātratamā viśvasya sthāturjagato janitriḥ.*

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' दुवः सविता त्रायमाण\_ हिरण्यपाणियज्ञता  
जंगम्यात । या दत्रवाँ उषसा न पतीकं व्यूणुत दाशुष  
वायाणि ॥ ८ ॥

8. Ā no devaḥ savītā trāyamāṇo hiranyapāṇir-yajato jagamyāt. Yo datravāñ uṣaso na pratīkam vyūrnute dāśuṣe vāryāṇi.

May the divine and resplendent 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 दुवाँ अस्मि ध्वर वृत्याः ।  
स्यामहं तु सदुमिदाता तवे स्यामग्र वंसा सुवीरः ॥ ९ ॥

9. Uta tvam̄ sūno sahaso no adyā devāñ asminna-dhvare vavṛtyāḥ. Syāmaḥam te sadamid rātau tava syāmagne'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 म् हवमा जग्म्यात् नासत्या धीभियुवमङ्ग विपा ।  
अत्रिं न महस्तमसा मुमुक्षं तूवतं नरा दुरितादभीकं ॥ १० ॥

10. Uta tyā me havamā jagmyātām nāsatyā dhībhīr-yuvamaṅga viprā. Atrīm na mahastamaso'-mumuktām tūrvatām narā duritādabhīke.

And may the Ashwins, 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' राया द्युमता वाजवता दातार' भूत नृवतः पुरु गा: ।  
दुशस्यन्त' दिव्याः पाथि वासा गाजीता अप्या मृक्षता च  
दवाः ॥ ११ ॥

11. *Te no rāyā dyumato vājavato dātāro bhūta  
nrvataḥ purukṣoh. Daśasyanto divyāḥ pārthivāso  
gojatā apyā mr̄latā 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' रुदः सरस्वती सुजाषा मी हुष्मन्ता विष्णुमृक्षन्तु  
वायुः । क्रृभु गा वाजा दव्य' विधुता पञ्चावाता  
पिष्पतामिषं नः ॥ १२ ॥

12. *Te no rudraḥ sarasvatī sajoṣā mīlhuṣmanto  
viṣṇurmr̄lantu vāyuḥ. Ṙbhukṣā vājo daivyo  
vidhātā parjanyāvātā pipyatāmiṣam nah.*

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 दुवः सविता भग' ना पां नपादवतु दानु पर्पिः ।  
त्वष्टा दुवभिजनिभिः सुजाषा द्यादुवभिः पृथिवी  
समुदः ॥ १३ ॥**

13. *Uta sya devah savitā bhago no 'pām napādavatu dānu paprih. Tvaṣṭā devebhir-janibhiḥ sajōṣā dyaurdevebhiḥ prthivī samudraih.*

And that resplendent 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 दुवा ऋत्वावृथं हुवानाः स्तुता मन्त्राः कविशस्ता  
अवन्तु ॥ १४ ॥**

14. *Uta no'hirbudhnyah śr̄notvaja ekapāt prthivī samudrah. Viśvedevā rtāvrdho 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 धीभिभृद्वाजा अभ्यचन्त्यकः ।  
ग्ना हुतासा वस्वा धृष्टा विश्वं स्तुतासं 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 Devataḥ, Rjishva Bharadvaja Rshi*

उदु त्यच्च उमहि मित्रयाऽँ एति पियं वरुणयारदब्धम् ।  
ऋतस्य शुचिं दशतमनीकं रुक्मा न दिव उदिता व्यद्यात ॥ १ ॥

1. *Udu tvaccakṣurmahi mitratorāň eti priyam varunayoradabdhām. Rtasya śuci darśatama-nīkam 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 विदथोन्यषां द्रवानां जन्म सनुतरा च विपः ।  
ऋजु मतषु वृजिना च पश्य अभि चष्ट सूर' अय एवान ॥ २ ॥

2. *Veda yastrīṇi vidathānyeṣāṁ devānāṁ janma sanutarā ca viprah. Ṛju marteṣu vṛjinā ca paśya-nnabhi caste 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 गपानदिति॑ मि॒त्रं वरुणं सुजातान ।  
अयमणं भगमदब्धीतीनच्छा वाच सधन्यः पावकान ॥ ३ ॥

3. *Stuṣa u vo maha ṛtasya gopānaditīm mitram varuṇām sujātān. Aryamaṇām bhagamada-bdhadhitīnacchā voce sadhanyah 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 सत्पतीं रदब्धान्महा राज्ञः सुवसुनस्य दातृन् । यूनः  
सु\_त्रान् यता दिवा नृनादित्यान्याम्यदितिं दुवायु ॥ ४ ॥

4. *Riśādasah satpatīñradabdhān maho rājñah suvasanasya dātṛn. Yūnah suksatrān kṣayato divo nṛnādityān yāmyaditim 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 resplendent suns. I approach them with prayers for blessings, they love the supplicants.

द्यु\_त्रैष्पितः पृथिवि मातृरथुग्रे भातवसवा मूळता नः । विश्व  
आदित्य अदिति सुजाषा अस्मभ्यं शम्भुलं वियन्त ॥ ५ ॥

5. *Dyauspitah prthivi mātaradhrugagne bhrātar-vasavo mṛlatā naḥ. Viśva ādityā adite sajoṣā asmabyam śarma bahulam vi yanta.*

O resplendent 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 वृक्य सप्तस्मा अघायत रीरथता यजत्राः ।  
यूयं हिष्ठा रथ्य' नस्तनूनां यूयं द स्य वचसा बभूव ॥ ६ ॥

6. *Mā no vṛkāya vṛkye samasmā aghāyate rīradhatā yajatrāḥ. Yūyam hi śṭhā rathyo nastanūnāṁ yūyam 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 वृ एन' अन्यकृतं भुजम् मा तत्कम वसवा यच्चयध्व ।  
विश्वस्य हि त्यथ विश्वदवाः स्वयं रिपुस्तन्वं रीरिषीष्ट ॥ ७ ॥

7. *Mā va eno anyakṛtam bhujema mā tat karma vasavo yaccayadhve. Viśvasya hi kṣayatha viśvadevāḥ svayam ripustanvam 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' द्रवभ्या नम इश एषां कृतं चिदना नमसा विवास ॥ ८ ॥

8. *Nama idugram nama ā vivāse namo dādhāra prthivīmuta dyām. Namo devebhyo nama īśa eṣāṁ kṛtam 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 पूतद ानृतस्य पस्त्यसदा अदब्धान् ।  
ताँ आ नमभिरुच सु नृन्विश्वान्व आ नम महा  
यजत्राः ॥ ९ ॥**

9. *Rtasya vo rathyah pūtadakṣānṛtasya 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 श्रष्टवचसुस्त उ नस्तिरा विश्वानि दुरिता नयन्ति ।  
सुत्रासु वरुणा मित्रा अग्निऋतधीतया वक्मराज-  
सत्याः ॥ १० ॥**

10. *Te hi śreṣṭhavarcasasta u nastiro viśvāni duritā nayanti. Sukṣatrāso varuṇo mitro agnir-ṛtadhītayo 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 इन्दः पृथिवी गाम वधन्पूषा भगा अदिति: पञ्च  
जना: । सुशर्माणः स्ववसः सुनीथा भवन्तु नः सुत्रात्रासः  
सुग्रापा: ॥ ११ ॥

11. *Te na indrah pṛthivī kṣāma vardhan pūṣā bhago aditiḥ pañca janāḥ. Suśarmāṇaḥ svavasah sunīthā bhavantu nah 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 सूद्धानं द्विव्यं नंशि दक्षा भारद्वाजः सुमतिं याति हाती ।  
आसानभियज्माना मियध्दद्वानां जन्म वसूयुव-  
वन्द ॥ १२ ॥

12. *Nū sadmānam divyam namśi devā bhāradvājah sumatim yāti hotā. Āśanebhiryajamāno miyedhair-devānām 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.

अप् त्यं वृजिनं रिपुं स्तुनमग्र दुराध्यम ।  
दविष्ठमस्य सत्पत कृथी सुगम ॥ १३ ॥

13. *Apa tyam vṛjinam ripum 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.

गावाणः साम ना हि कं सखित्वनाय वावशुः ।  
जही न्यपुत्रिणं पणिं वृका हि षः ॥ १४ ॥

14. *Grāvāṇah soma no hi kam sakhitvanāya vāvaśuh. Jahī nyatriṇam paṇim vṛko hi ṣah.*

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.

यूयं हि ष्ठा सुदानव इन्द्रज्यष्ठा अभिद्यवः ।  
कर्ता ना अध्व ग सुं गापा अमा ॥ १५ ॥

15. *Yūyam hi ṣṭhā sūdānava indrajyeṣṭhā abhidyavah. Kartā no adhvannā sugarṇ 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 नहसम् ।  
यन् विश्वाः परि द्विष्ठ॑ वृणक्ति विन्दत् 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 तद्विवा न पृथिव्यानु मन्यु न यज्ञन् नात शमीभिराभिः ।  
उब्जन्तु तं सुभ्वः पवतासा नि हीयतामतियाजस्य  
यष्टा ॥ १ ॥

1. *Na tad divā na pṛthivyānu manye na yajñena nota  
śamībhirābhīḥ. Ubjantu tam subvah parvatāso  
ni hiyatāmatiyājasya 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 बही वा यः क्रियमाणं  
निनित्सात् । तपूषि तस्मै वृजिनानि सन्तु बहुद्विषमभितं  
शचतु द्याः ॥ २ ॥

2. *Ati vā yo maruto manyate no brahma vā yah kriyamāṇam ninitśat. Tapūṣi tasmai vṛjināni santu brahmadvīṣamabhi tam ūocatu 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 बह्यणः साम गपां किमङ्ग त्वाहुरभिशस्तिपां  
नः । किमङ्ग नः पश्यसि निद्यमानान्बहुद्विष तपुषिं  
हृतिमस्य ॥ ३ ॥

3. *Kimaṅga tvā brahmaṇah soma gopāṁ kimaṅga  
tvāhurabhiśastipāṁ nah. Kimaṅga nah paśyasi  
nidyamānān brahmadvīṣe tapuṣim hetimasya.*

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 धुवासा वन्तु मा पितरं  
दुवहृता ॥ ४ ॥

4. *Avantu māmuṣaso jāyamānā avantu mā sindhavah̄ pīnvamānāh̄. 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 सुमनसः स्याम् पश्यम् नु सूर्यमुच्चरन्तम् ।  
तथा करद्धसुपतिवसूनां द्रवां आहाना वृसागमिष्ठः ॥ ५ ॥

5. *Viśvadānīm sumanasaḥ syāma paśyema nu sūrya-muccarantam. Tathā karad vasupatir-vasūnām devān̄ ohāno'vasāgamiṣṭhah̄.*

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 नदिष्ठमवृसागमिष्ठः सरस्वती सिन्धुभिः पिन्व-  
माना । पञ्च्यं नु आषधीभिमयाभुरुग्रिः सुशंसः सुहवः  
पितवे ॥ ६ ॥

6. *Indro nedīṣṭhamavasāgamiṣṭhah̄ sarasvatī sindhubhiḥ pīnvamānā. Parjanyo na oṣadhī-bhirma-yobhuragnih suśāmsah̄ suhavah̄ 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 दवासु आ गतं शृणुता मँ इमं हवम् ।  
एदं ब्रह्मिनि षीदत ॥ ७ ॥

7. *Viśve devāsa ā gata śrnutā ma imam̄ havam.  
Edam̄ barhirni sīdata.*

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 घृतस्तुना हृव्यन् पतिभूषति ।  
तं विश्वं उपं 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.

उपं नः सूनवा गिरः शृण्वन्त्वमृतस्य य ।  
सुमृक्षीका भवन्तु नः ॥ ९ ॥

9. *Upa nah sūnavo girah śrṇvantvamṛtasya ye.  
Sumṛlikā bhavantu nah.*

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 ऋतावृथं ऋतुभिहवनश्रुतः ।  
जुषन्तां युज्यं पयः ॥ १० ॥

10. *Viśve devā rtāvṛdha rtubhir-havanaśrutah.  
Juṣantāṁ 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.

स्तात्रमिन्द' मरुद्गणस्त्वष्टुमान्मित्रा अयमा ।  
इमा हृव्या 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' अग्न अध्वरं हातवयुनशा यज ।  
चिकित्वान्दव्यं जन्म ॥ १२ ॥

12. *Imam no agne adhvaram hotarvayunaśo yaja.  
Cikitvān daivyam 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 द्वाः शृणुतमं हवं म् य अन्तरि॑ य उप॒ द्यवि॑ष्ट। य  
अग्निजिह्वा॒ उत् वा॒ यजत्रा॒ आ॒सद्या॒स्मिन्ब॒हिषि॑ मादय-  
ध्वम ॥ १३ ॥

13. *Viśvedevāḥ śṛṇutemam havam me ye antarikṣe  
ya upa dyavi ṣṭha. Ye agnijihvā uta vā yajatrā  
āsadyāśmin 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 द्वा॒ मम॑ शृण्वन्तु यज्ञिया॑ उभ॒ राद॒सी अपां॑ नप॑च्च  
मन्मा॑। मा॒ वा॒ वचांसि॑ परि॒च याणि॑ वाचं सु॒मनष्ठिद्वा॑ अन्तमा॑  
मदम ॥ १४ ॥

14. *Viśve devā mama śṛṇvantu yajñiyā ubhe rodasī  
apām napācca manma. Mā vo vacāmsi parica-  
kṣyāṇi vocam sumneśvid 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 सुधस्थै ।  
त अस्मभ्यमिषयु विश्वमायुः प उस्त्रा वरिवस्यन्तु  
दुवाः ॥ १५ ॥

15. *Ye ke ca jmā mahino ahimāyā divo jajñire apāṁ 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 ।  
इळोमन्या जनयद्भमन्यः पजावतीरिष आ धत्त-  
मस्म ॥ १६ ॥

16. *Agnīparjanyāvavatāṁ dhiyāṁ me'smin have suhavā suṣṭutīṁ nah. Ilāmanyo janayad garbhamanyaḥ prajāvatīriṣā 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.

स्तीर्ण ब्रह्मिं समिधानं अग्ना सूक्तनं महा नमसा विवास ।  
अस्मि त अद्य विदथं यजत्रा विश्वं दवा हविषि  
मादयध्वम ॥ १७ ॥

17. *S्तीर्णे 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*

व्यमु त्वा पथस्पत् रथं न वाजसातय ।  
धिय पूष युज्महि ॥ 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.

अभि ना नर्य वसु वीरं पर्यतदि णम ।  
वामं गृहपतिं नय ॥ २ ॥

2. *Abhi no naryam vasu vīram prayatadakṣinām.  
Vāmaṁ gr̥hapatiṁ 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 चिदाघृण् पूषन्दानाय चादय ।  
पृणश्चिद्वि मदा मनः ॥ ३ ॥

3. *Aditsantam cidāghṛṇe pūṣan dānāya codaya.  
Panescid vi mradā manah.*

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 ।  
साधन्तामुग्रा ना धियः ॥ ४ ॥

4. *Vi patho vājasātaye cinuhi vi mṛdho jahi.  
Sādhantāmugra no dhiyah.*

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.

परि तृन्धि पणीनामारया हृदया कव ।  
अथेमस्मभ्यं रन्धय ॥ ५ ॥

5. *Pari tṛndhi paṇīnāmārayā hṛdayā kave.  
Athemasmabhyam 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 गार्या तुद पुणरिच्छ हृदि पियम ।  
अथेमस्मभ्यं रन्धय ॥ ६ ॥

6. *Vi pūṣannārayā tuda panericcha hr̥di priyam.  
Athemasmabhyam 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 किकिरा कृणु पणीनां हृदया कव ।  
अथेमस्मभ्यं रन्धय ॥ ७ ॥

7. *Ā rikha kikirā kr̥nu pañinām hr̥dayā kave.  
Athemasmabhyam 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 पूषन्बह्यचादनीमारां बिभर्ष्याघृण ।  
तया समस्य हृदयमा रिख किकिरा कृणु ॥ ८ ॥

8. *Yām pūṣan brahmacodanīmārām bibharsyā-  
ghr̥ne. Tayā samasya hr̥dayamā rikha kikirā kr̥nu.*

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 त् अष्टा गाऽपशाधृण पशुसाधनी ।  
तस्यास्त सुम्नमीमह ॥ ९ ॥

9. *Yā te aṣṭrā go-opaśā''ghrñe 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' ग्राषणिं धियमश्वसां वाज्ञसामुत ।  
नृवत्कृणुहि वीतये ॥ १० ॥

10. *Uta no goṣāṇīm dhiyamaśvasāṁ vājasāmuta.  
Nr̥vat 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 पूषन्विदुषा नय या अज्जसानुशासति ।  
य एवदमिति ब्रवत ॥ १ ॥

1. *Sām pūṣan 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 गैममहि या गृहाँ अभिशासति ।  
इम एवति च ब्रवत ॥ २ ॥

2. *Samu pūṣṇā gamemahi yo gr̥hāň 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.

पूष्णश्चकं न रिष्यति न काशा व॑ पद्यत ।  
ना अस्य व्यथत पुवि: ॥ ३ ॥

3. *Pūṣṇāścakram na risyati na koṣo'va padyate.  
No asya vyathate paviḥ.*

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 हुविषाविधि तं पूषापि मृष्यत ।  
पथमा विन्दत् वसु ॥ ४ ॥

4. *Yo asmai haviṣāvidhanna tam pūṣāpi mr̥syate.  
Prathamo 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 र त्ववतः ।  
पूषा वाजं सनातु नः ॥ ५ ॥

5. *Puṣā gā anvetu nah pūṣā rakṣatvarvataḥ.  
Puṣā vājam̄ sanotu nah.*

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.

पूष अनु प गा इहि यजमानस्य सुन्वतः ।  
अस्माकं स्तुवतामुत ॥ ६ ॥

6. *Puṣannanu pra gā ihi yajamānasya sunvataḥ.  
Asmākam̄ stuvatāmūta.*

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.

माकिनश्न-माकीं रिष्ण-माकीं सं शारि कवट ।  
अथारिष्टाभिरा गहि ॥ ७ ॥

7. *Mākirneśanmākīṁ riṣan-mākīṁ sam̄ śāri kevate.  
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 वृयमियुमनैषवदसम् ।  
इशानं राय इमह ॥ ८ ॥

8. *Śr̄ṇvantāṁ pūṣanāṁ vayam-iryam-anāśtav-edasam. Īśānāṁ 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 वृत वृयं न रिष्यम् कदा चून ।  
स्तातारस्त इह स्मसि ॥ ९ ॥

9. *Pūṣan tava vrate vayam 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 दीर्णम् ।  
पुनर्ना नष्टमाजतु ॥ १० ॥

10. *Pari pūṣā parastāddhastām dadhātu dakṣinam.  
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 नपादाघृण् सं सचावह।  
रथीऋतस्य ना भव ॥ १ ॥

1. *Ehi vām vimuco napādāghṛṇe sam̄ sacāvahai.  
Rathīr-rtasya 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 कपुदिनुमीशानुं राधसा मुहः ।  
रायः सखायमीमह ॥ २ ॥

2. *Rathītamam kapardinam-īśānam rādhaso mahah.  
Rāyah 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 धारास्याघृण् वस' राशिरजाश्व ।  
धीवताधीवतः 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 न्व॑जाश्वमुप स्ताषाम वा॒जिनम् ।  
स्वसुया जा॒र उच्यते ॥ ४ ॥

4. *Puṣanam 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.

मा॒तुदि॑धिषुम॒बवं स्वसु॒जारः शृ॒णातु नः ।  
भा॒तन्द॒स्य सखा॒ मम ॥ ५ ॥

5. *Mātura-didhiṣum-abravam svasurjārah śṛṇotu  
nah. Bhrātendrasya sakha 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 निशृ॒म्भास्त जा॒श्रियम् ।  
दु॒वं वहन्तु बिभतः ॥ ६ ॥

6. *Ājāsaḥ puṣanam rathe niśrmbhāste 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 एनमा॒दिद॒शति करु॒म्भादिति पूषणम् ।  
न तन दु॒व आ॒दिश' ॥ १ ॥

1. *Ya enamādideśāti karambhāditi pūṣanam.  
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.

**उत धा स रथीतमः सख्या सत्पतियुजा ।  
इन्द्र॑ वृत्राणि जिघनते ॥ २ ॥**

2. *Uta ghā sa rathītamah 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.

**उतादः परुष गवि सूरश्चकं हिरण्ययम् ।  
न्यरयदृथीतमः ॥ ३ ॥**

3. *Utādah paruṣe gavi sūraścakram hirṇyayam.  
Nyairayad rathītamah.*

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.

यद्य त्वा पुरुष्टुत् ब्रवाम दस्त्र मन्तुमः ।  
तत्सु ना मन्म साधय ॥ ४ ॥

4. *Yadadya tvā puruṣṭuta bravāma dasra mantumah.  
Tat su no manma sādhaya.*

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.

इमं च ना ग्रवषणं सातय सीषधा गणम ।  
आरात्यूष असि श्रुतः ॥ ५ ॥

5. *Imam ca no gaveṣanam sātaye siṣadho 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.

आ त स्वस्तिमीमह आरअघामुपावसुम ।  
अद्या च सुवतातय श्वश्च सुवतातय ॥ 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 पूषणां वृयं सख्याय स्वस्तये ।  
हुवम् वाजसातये ॥ १ ॥

1. *Indrā nu pūṣaṇā vayam 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 उपासदत्पातव चूम्बः सुतम् ।  
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 जिघते ॥ ३ ॥

3. *Ajā anyasya vahnayo harī anyasya sambhṛtā.  
Tābhyaṁ vr̥trāṇi 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.

यदिन्दा अनयुदितं महीरुपा वृषन्तमः ।  
तत्र पूषाभवत्सचा ॥ ४ ॥

4. *Yadindro anayad rito mahīrapo vṛṣantamah.  
Tatra pūṣābhavat sacā.*

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 वृयं वृ अस्य प वृयामिव ।  
इन्दस्य चा रभामह ॥ ५ ॥

5. *Tām pūṣṇah sumatiṁ vayam vṛkṣasya pra vayā-  
miva. 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 युवामहु भीशौरिव सारथिः ।  
मह्या इन्दं स्वस्तय ॥ ६ ॥

6. *Ut pūṣṇam yuvāmahe'bhīśūnriva sārathih.  
Mahyā indram 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*

शुकं तं अन्यद्यज्ञतं तं अन्यद्विषुरूपं अहनी द्यारिवासि ।  
विश्वा हि माया अवसि स्वधावा भद्रा तं पूषा हि  
रातिरस्तु ॥ १ ॥

1. *Śukram te anyad yajatam 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.

अजाश्वः पशुपा वाजपस्त्या धियंजिन्वा भुवन् विश्व  
अपितः । अष्टां पूषा शिथिरामुद्वरीवृजत्संच गाण् भुवना  
द्वव इयत ॥ २ ॥

2. *Ajāśvah paśupā vājapastyo dhiyamjinvo bhuvane  
viśve arpitah. Aṣṭrām pūṣā śithirām-udvarīvṛjat  
samcakṣāṇo bhuvanā deva īyate.*

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.

यास्त पूष गाव' अन्तः समुद्र हिरण्ययीरुन्तरि । चरन्ति ।  
ताभिर्यासि दूत्यां सूर्यस्य कामने कृतं श्रवेऽच्छमानः ॥ ३ ॥

3. *Yāste pūṣannāvo antaḥ samudre hiraṇyayīrantarikṣe caranti. Tābhiryāsi dūtyām sūryasya kāmena kṛta śrava icchamānah.*

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 इलस्पतिमधवा दुस्मर्चाः ।  
यं द्रवासा अददुः सूर्याय कामने कृतं तवसं स्वज्ञम् ॥ ४ ॥

4. *Pūṣā subandhurdīva ā pṛthivyā iḷaspatirmaghavā dasmavarcāḥ. Yam devāso adaduh sūryāyai kāmena kṛtam tavasam svāñcam.*

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 वीयाऽऽ यानि चकथुः ।  
हृतास'वां पितर'द्वशेत्रवृ इन्दाग्नी जीवथा युवम् ॥ १ ॥

1. *Pra nu vocā suteṣu vāṁ vīryā yāni cakrathuh.  
Hatāso vāṁ 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.

बलित्था महिमा वामिन्दाग्नी पनिष्ठ आ ।  
सुमाना वां जनिता भातरा युवं युमाविहृमातरा ॥ २ ॥

2. *Balitthā mahimā vāmindrāgnī paniṣṭha ā. Samāno  
vāṁ janitā bhrātarā yuvam̄ 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.

आकिवांसा सुत सचाँ अश्वा ससीऽवादन ।  
इन्दा न्व॑ग्नी अवसुह वजिणा क्यं द्रवा हवामह ॥ ३ ॥

3. *Okivāṁsā sute sacān aśvā sap्ती ivādane. Indrā  
nvagnī avaseha vajriṇā vayam̄ 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 इन्दाग्री सुतषु वां स्तवृत्तस्थृतावृथा ।  
जाष्वाकं वदतः पजहाषिणा न द्वा भृसथेश्चन ॥ ४ ॥

4. *Ya indrāgnī suteṣu vāṁ stavat teṣvṛtāvṛdhā. Josavākam vadataḥ pajrahoṣinā na devā bhasathascana.*

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.

इन्दाग्री का अस्य वां दवा मतश्चिकतति ।  
विषूचा अश्वान्युयुजान इयत् एकः समान आरथे ॥ ५ ॥

5. *Indrāgnī ko asya vāṁ devau martaściketati.  
Viṣūco aśvān yuyujāna īyata ekah 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?

इन्दाग्री अपादियं पूवागात्पद्धतीभ्यः । हित्वी शिर' जिह्व्या  
वावदुच्चरत्तिंशत्पदा न्यकमीत ॥ ६ ॥

6. *Indrāgnī apādiyam pūrvāgāt padvatībhyaḥ. Hitvī  
śiro jihvayā vāvadaccarat trimśat padā nya-  
kramāt.*

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 ब्रह्मः ।  
मा न' अस्मिन्महाधून परा वर्कं गविष्टिषु ॥ ७ ॥

7. *Indrāgnī ā hi tanvate naro dhanvāni bāhvoh.  
Mā no asmin mahādhane parā varktam 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 अर्या अरातयः ।  
अप् द्वषांस्या कृतं युयुतं सूर्यादधि ॥ ८ ॥

8. *Indrāgnī tapanti mā'ghā aryo arātayah.  
Apa dvesāṁsyā kṛtam yuyutam 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 पाथिवा ।  
आ न इह प यच्छतं रुयिं विश्वायुपाषसम ॥ ९ ॥

9. *Indrāgnī yuvorapi vasu divyāni pārthivā.  
Ā na iha pra yacchatam rayim viśvāyuposasam.*

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.

इन्दौग्री उकथवाहसा स्तामभिहवनश्रुता ।  
विश्वभिग्रीभिरा गतमस्य सामस्य पीतये ॥ १० ॥

10. *Indrāgnī ukthavāhasā stomebhīr-havanaśrutā.  
Viśvābhīr-gīrbhīrā 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*

शनथेद् वृत्रमुत सनाति वाजमिन्दा या अग्नी सहुरी सप्यात ।  
इरज्यन्ता वसुव्यस्य भूरः सहस्तमा सहसा वाजयन्ता ॥ १ ॥

1. *Śnathad vṛtramuta sanoti vājamindrā yo agnī sahurī saparyāt. Irajyantā vasavyasya bhūreh sahastamā 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 यैधिष्ठमभि गा इन्द्र नुनमपः स्वरुषस॑ अग्न ऊ हाः ।  
दिशः स्वरुषस॑ इन्द्र चित्रा अपा गा अग्न युवस॒ नियुत्वान् ॥ २ ॥

2. *Tā yodhiṣṭamabhi gā indra nūnamapah svaruṣaso agna ūlhāḥ. Diśah 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 वृत्रहणा वृत्रहभि॑ शुष्मरिन्द॑ यातं नम॑ भिरग्न अवाक॑ ।  
युवं राध॑ भिरकेवभिरिन्दा ग्र॑ अस्म भवतमुत्तमभि॑ः ॥ ३ ॥

3. *Ā vṛtrahaṇā vṛtrahabhiḥ śuṣmairindra yātam namobhiragine arvāk. Yuvam rādhobhir-akavebhīr-indrā'gne asme bhavatam-uttamebhīḥ.*

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 हुव॑ यय॑ रिदं प॒प्र विश्वं पुरा कृतम् ।  
इन्द्राग्नी न मधतः ॥ ४ ॥

4. *Tā huve yayoridam papne viśvam̄ 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 विघ्निना मृधे इन्दाग्नी हवामह ।  
ता न' मृळात डुदृश' ॥ ५ ॥

5. *Ugrā vighaninā mṛdha indrāgnī havāmahe.  
Tā no mṛlāta īdrše.*

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.

हृता वृत्राण्याया हृता दासानि सत्पती ।  
हृता विश्वा अप् द्विष्ठः ॥ ६ ॥

6. *Hato vṛtrānyāryā hato dāsāni satpatī.  
Hato viśvā apa dvīṣah.*

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.

इन्दाग्नी युवामिमङ् भि स्तामा अनूष्टत ।  
पिबतं शंभुवा सुतम ॥ ७ ॥

7. *Indrāgnī yuvāmīme'bhi stomā anūṣata.  
Pibatam̄ 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 पुरुस्पृहं नियुतं दाशुषं नरा ।  
इन्द्राग्नी ताभिरा गतम् ॥ ८ ॥

8. *Yā vāṁ santi puruspr̄ho niyuto dāśuṣe narā.  
Indrāgni tābhīrā 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 नुरापुदं सवनं सुतम् ।  
इन्द्राग्नी सामपीतय ॥ ९ ॥

9. *Tābhīrā gacchataṁ naropedaṁ savanam̄ 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 परिष्वज्ञत ।  
कृष्णा कृणाति जिह्वया ॥ १० ॥

10. *Tamiliṣva yo arcisā vanā viśvā pariśvajat.  
Kṛṣṇā kṛṇoti jihvayā.*

O celebrant, love and adore that power of divinity which with its resplendence pervades all rays of

the sun, moves all floods of water, and envelops all forests and makes them green with its radiations.

य इद्ध आविवासति सुमन्मिन्दस्य मत्यः ।  
द्युम्नाय सुतरा अपः ॥ ११ ॥

11. *Ya iddha āvivāsati sumnam-indrasya martyah.  
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 वाजवतीरिषि आशून्पृतमवतः ।  
इन्द्रमग्निं च वा हव ॥ १२ ॥

12. *Tā no vājavatīriṣa āśūn piprtam-arvataḥ.  
Indram-agnim 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 वामिन्दाग्नी आहुवध्या उभा राधेसः सुह मादयध्य ।  
उभा दाताराविषां रथीणामुभा वाजस्य सातयं हुव  
वाम ॥ १३ ॥

13. *Ubhā vāmindrāgnī āhuvadhyā ubhā rādhəsaḥ  
saha mādayadhyai. Ubhā dātārāviśām rayīñā-  
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 गव्यभिरश्ववस्व॒इरुपं गच्छतम् ।  
सख्याया दुवा सुख्याय 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 bonhomoy. Pray come, we invoke, invite and adore you both.

इन्दाग्नी शृणुतं हृवं यजमानस्य सुन्वतः ।  
वीतं हृव्यान्या गतं पिबतं साम्यं मधु ॥ १५ ॥

15. *Indrāgnī śṛṇutāṁ havām yajamānasya sunvataḥ.  
Vitām havyānyā gatām pibatām somyām 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*

द्वयमददादभूसमृणच्युतं दिव दासं वध्यश्वाय दाशुषं । या  
शश्वन्तमाच्चखादावसं पुणि ता त' द्रापाणि तविषा  
सरस्वति ॥ १ ॥

1. *Iyam adadād rabhasamṛṇacyutam divodāsam vadhryaśvāya dāsuṣe. Yā śaśvantamācakhādāvasam panīm tā te dātrāni 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.

द्वयं शुष्मभिबिसुखा इवारुजुत्सानु गिरीणां तविषभिरुमिभिः । पारावतद्वीमवस सुवृक्तिभिः सरस्वतीमा विवासम धीतिभिः ॥ २ ॥

2. *Iyam śuṣmehbir-bisakhā ivārujat sānu girīṇāṁ taviṣebhir-ūrmibhiḥ. Pārāvataghnīm-avase suvrktibhiḥ 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 ब्रह्म पजां विश्वस्य बृसयस्य  
मायिनः । उत तिभ्या वनीरविन्दा विषमभ्या अस्त्रवा  
वाजनीवति ॥ ३ ॥

3. *Sarasvati devanido ni barhaya prajāṁ viśvasya  
br̄sayasya māyinah. Uta kṣitibhyo'vanīravindo  
viśamebhyo 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' दुवी सरस्वती वाजभिवाजिनीवती ।  
धीनामवित्र्यवतु ॥ ४ ॥

4. *Pra ḡo devī sarasvatī vājebhir-vajinīvati.  
Dhīnāmavityavatu.*

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 सरस्वत्युपबूत धनं हित । इन्द्रं न वृत्रतूय' ॥ ५ ॥

5. *Yastvā devi sarasvatyupabrule dhane hite.  
Indram 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 suppliant.

त्वं दक्षि सरस्वत्यवा वाजेषु वाजिनि ।  
रदा पूषेव नः सुनिम ॥ ६ ॥

6. *Tvam̄ devi sarasvatavavā vājeṣu vājini.  
Radā pūṣeṣva nah̄ 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.

उत स्या नः सरस्वती धारा हिरण्यवतनिः ।  
वृत्रध्नी वृष्टि सुषुप्तिम ॥ ७ ॥

7. *Uta syā nah̄ sarasvatī ghorā hiranyaवartanī.  
Vṛtraghnī vṛṣṭi susūptim.*

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.

यस्या अनुन्ता अहृतस्त्वषश्चरिष्णुरणवः ।  
अमश्चरति रारुवत ॥ ८ ॥

8. *Yasyā ananto ahrutas-tveṣāś-cariṣnur-arṇavah.  
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 ना विश्वा अति द्विषः स्वसृरन्या ऋतावरी ।  
अतु अहवु सूर्यः ॥ ९ ॥

9. *Sā no viśvā ati dviṣah svasṛranyā ṛtāvarī.  
Atannaheva sūryah.*

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.

उत नः पिया पियासु सप्तस्वसा सुजुष्टा ।  
सरस्वती स्ताम्या भूत ॥ १० ॥

10. *Uta nah priyā priyāsu saptasvasā sujuṣṭā.  
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.

आपपुषी पाथिवान्युरु रज' अन्तरि तम ।  
सरस्वती निदस्पातु ॥ ११ ॥

11. *Āpapruṣī pārthivānyuru 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.

**त्रिष्ठृधस्था सप्तधातुः पञ्च जाता वृधयन्ती ।  
वाजवाज हव्या भूत ॥ १२ ॥**

12. *Triṣadhasthā saptadhātuḥ pañca jātā vardhayantī. Vājevāje havyā bhūt.*

Existence 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 महिमा महिनासु चकित द्युम्नभिरन्ना अपसामप-  
स्तमा । रथेऽव बृहती विभ्वन कृतापस्तुत्या चिकितुषा  
सरस्वती ॥ १३ ॥**

13. *Pra yā mahimnā mahināsu cekite dyumnebhiranyā apasāmapastamā. Rathā iva bṛhatī vibhvane 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 न् आ-  
धक । जुषस्व नः सख्या वश्या च मा त्वत् त्राण्यरणानि  
गन्म ॥ १४ ॥**

14. *Sarasvatyabhi no neśi vasyo māpa spharīḥ payasā mā na ā dhak. Juṣasva nah sakhyā vesyā 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 द्विवा अस्य प्रसन्ता\_श्विना हुवे जरमाणा अकः ।  
या सद्य उत्स्त्रा व्युषि ज्मा अन्तान्युयूषतः पयुरु वरांसि ॥ १ ॥

1. *Stuṣe narā divo asya prasantā'śvinā huve jarāmāṇo arkaiḥ. Yā sadya usrā vyuṣi jmo antānyuyuṣataḥ 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 ।  
पुरु वरांस्यमिता मिमाना पा धन्वान्यति याथा अजान ॥ २ ॥

2. *Tā yajñamā śucibhiścakramāṇā rathasya bhānum 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 हृ त्यद्वृतियदर्थमुग्रत्था धियं ऊहथुः शश्वदश्वः ।  
मन जवभिरपिरः शयध्य परि व्यथिदाशुषा मत्यस्य ॥ ३ ॥

3. *Tā ha tyad vartir-yadaradham-ugretthā dhiya  
ūhathuh śaśvad-aśvaiḥ. Manojavebhīr-iśiraiḥ  
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 मन्माप भूषता युयजानससी ।  
शुभं पृ ग्मिष्मूर्ज्ज वहन्ता हाती य अत्यता अधुग्युवाना ॥ ४ ॥

4. *Tā navyaso jaramāṇasya manmopa bhūṣato  
yuyujānasaptī. Śubham pṛkṣam-iṣam-ūrjam  
vahantā hotā yakṣat pratno adhṛugyuvānā.*

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 वृल्गु दुस्त्रा पुरुशाकंतमा प्रता नव्यसा वच्सा विवास ।  
या शंसत स्तुवत शंभविष्ठा बभूवतुगृणत चित्रराती ॥ ५ ॥

5. *Tā valgū dasrā puruśākatamā pratnā navyasā vacasā vivāse. Yā śamsate stuvate śambhaviṣṭhā babhūvatur-grṇate citrarātī.*

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 विभिरद्धन्यः समुदात्तुगस्य सूनुमूहथू रजभिः ।  
अरणुभियाजनभिभुजन्ता पतत्रिभिरणसा निरुपस्थात ॥ ६ ॥

6. *Tā bhujyum vibhiradbhyah samudrāt tugrasya sūnum-ūhathū rajobhiḥ. Areṇubhir-yojanebhish-  
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 यात्मदिश्रुतं हवं वृषणा वधिमत्याः ।  
दुशस्यन्ता शयवपिष्यथुगामिति च्यवाना सुमतिं  
भुरण्यू ॥ ७ ॥

7. *Vi jayuṣā rathyā yātamadrim śrutam havam  
vṛṣaṇā 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.

यद॑ दसी प॒दिवा अस्ति भूमा हळ॑ 'दुवानामुत मत्य॒त्रा ।  
तदा॑दित्या वसवा रुदियासा र ायुज् तपुरुं दधात ॥ ८ ॥

8. *Yad rodasi pradivo asti bhūmā heļo devānāmuta  
martyatrā. Tadādityā vasavo rudriyāso rakṣoyuje  
tapuraghām 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 ई राजानावृतुथा विदधृदजसा मि॒त्रा वरुण॑श्चिकेतत ।  
गुम्भीराय॑ र स हृतिमस्य॑ दाघाय॑ चिद्वच्चसु आनवाय ॥ ९ ॥

9. *Ya īm rājānāvṛtuthā vidadhā rajaso mitro  
varunaściketat. 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.

अन्तरश्चकस्तनयाय वृतिद्युमता यातं नृवता रथेन । सनुत्यन्  
त्यजसा मत्यस्य वनुष्यतामपि शीषा चैवृक्तम् ॥ १० ॥

10. *Antaraiś-cakrais-tanayāya vartir-dyumatā yātam  
nrvatā rathena. Sanutyena tyajasā martyasya  
vanuṣyatāmapi śīrṣā vavṛktam.*

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 मध्यमाभिनियुद्धियातमव्माभिरवाक ।  
दृ हस्य चिङ्गामता वि वृजस्य दुर' वर्त गृणत चित्र-  
राती ॥ ११ ॥

11. *Ā paramābhiruta madhyamābhir-niyudbhira-  
yātamavamābhir-arvāk. Dṛlhasya cid gomato vi  
vrajasya duro vartam grñate 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*

क्व॑ त्या व॒ल्गू पुरुहृताद्य दूता न स्ताम' विद् अस्वान् ।  
आ या अवाङ्नासत्या व॒वत् पष्ठा ह्यस्था अस्य  
मन्मन ॥ १ ॥

1. *Kva tyā valgū puruhūtādya dūto na stomo'-vidannamasvān. Ā yo arvāññāsatyā vavarta presthā 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.

अरं म गन्तं हवनायास्म गृणाना यथा पिबाथा अन्धः ।  
परि हुत्यद्वितीयाथा रिषा न यत्परा नान्तरस्तुत्यात ॥ २ ॥

2. *Aram me gantam havanāyāsmai grṇānā yathā pibātho andhah. 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.

अकारि वामन्धसा वरीम् अस्तारि ब्रह्मः सुपायुणतमम् ।  
उत्तानहस्ता युवयुववन्दा वां न न्ता अदय आज्जन ॥ ३ ॥

3. *Akāri vāmandhaso varīmannastāri barhiḥ suprāyanatamam. Uttānahasto yuvayurvavandā'’vāṁ 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.

ऊर्ध्वा वामुग्निरूर्ध्वरष्वस्थात्प रातिरति जूणिनी घृताची ।  
प हाता गूतमना उराणा युक्त् या नासत्या हवीमन ॥ ४ ॥

4. *Ūdhrvo vāmagnir-adhvareśvasthāt 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.

अधि श्रिय दुहिता सूर्यस्य रथं तस्था पुरुभुजा श्रतातिम ।  
प मायाभिमायिना भूतमत्र नरा नृतू जनिमन्यज्ञियात्नाम ॥ ५ ॥

5. *Adhi śriye duhitā sūryasya ratham tashthau purubhujā śatotim. Pra māyābhīr-māyīnā 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.

युवं श्रीभिद॑शताभिराभिः शुभ पुष्टिमूहथुः सूयायाः ।  
प वां वया वपुष नु पस् । द्वाणी सुष्टुता धिष्ण्या  
वाम ॥ ६ ॥

6. *Yuvam śribhir-darśatābhīrābhīḥ śubhe puṣṭimū-hathuh sūryāyāḥ. Pra vām vayo vapusē’nu paptan nakṣad vāñī susṭutā 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 वां वया श्वासा वहिष्ठा अभि पय' नासत्या वहन्तु ।  
प वां रथा मन'जवा असर्जीषः पृ । इषिधा अनु पूवीः ॥ ७ ॥

7. *Ā vām vayo’svāso vahīṣṭhā abhi prayo nāsatyā vahantu. Pra vām ratho manojavā asarjīṣah 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 दुष्णं धनुं न इषं पिन्वतमसकाम ।  
स्तुतश्च वां माध्वी सुष्टुतिश्च रसाश्च य वामनु राति-  
मगमन ॥ ८ ॥

8. *Puru hi vām̄ purubhujā deṣṇam̄ dhenum̄ na iṣam̄  
pinvatamasakrām. Stutaśca vām̄ 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 मे ऋजु पुरयस्य रुद्धी सुमी ह शतं परुक च पुक्वा ।  
शाण्डा दाढ्हिरुणिनः स्मद्दिष्टीन्दश वृशास' अभिषाच  
ऋष्वान ॥ ९ ॥

9. *Uta ma ṛjre purayasya raghvī sumīlhe śatam̄  
peruke ca pakvā. Śāndo dāddhiraṇinah 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 सुहस्त्रा श्वानां पुरुपन्था गिर दात ।  
भृद्वाजाय वीर नू गिर दाढ्हुता र गांसि पुरुदंससा स्युः ॥ १० ॥

10. *Sam vāṁ śatā nāsatyā sahasrā'śvānāṁ puru-panthā gire dāt. Bharadvājāya vīra nū gire dāddhatā rakṣāṁsi purudāṁsasā 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 vāṁ sumne varimant-sūribhīḥ ṣyām.*

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*

उद्दु श्रिय उषसा राचमाना अस्थुरुपां नामया रुशन्तः ।  
कृणाति विश्वा सुपथा सुगान्यभूदु वस्वी दर्ढिणा  
मधानी ॥ १ ॥

1. *Udu śriya uṣaso rocamānā asthurapāṁ normayo ruśantah. Kṛnoti viśvā supathā sugānyabhūdu vasvī dakṣinā 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.

भूदा दद्वृ । उविया वि भास्युर्त् शाचिभानवा द्यामपसन ।  
आविव तः कृणुष शुभमानाष 'दवि राचमाना महभिः ॥ २ ॥

2. *Bhadrā dadṛkṣa urviyā vi bhāsyut te śocirbhānavo dyāmapaptan. Āvirvakṣah 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 resplendent 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.

वहन्ति सीमरुणासा रुशन्ता गावः सुभगामुविया पथ्थनाम ।  
अपञ्जत् शूरा अस्तव शत्रून्बाधत् तम' अजिरा न  
वा हौ ॥ ३ ॥

3. *Vahanti sīmaruṇāśo rusanto gāvah subhagā-murviyā prathānām. Apejate śūro asteva śatrūn bādhate 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.

सुगात तं सुपथा पवत्तष्ववात् अपस्तरसि स्वभाना ।  
सा न आ वह पृथुयाम तष्व रुयिं दिवा दुहितरिष्यध्य ॥ ४ ॥

4. *Sugota te supathā parvatesvavātē apastarasi svabhāno. Sā na ā vaha pṛthuyāmannṛṣve rayim divo duhitariṣayadhyai.*

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 वह् या अभिरवाताषा वरं वहसि जाषमनु ।  
त्वं दिवा दुहितया हंद्रवी पूर्वहृता मंहना दशता भूः ॥ ५ ॥

5. *Sā vaha yokṣabhiravātośo varam vahasi joṣamanu. Tvam divo duhitaryā ha devī pūrva-hūtau mañhanā 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 वयश्चिद्द्वसुतरप्सु रश्च य पितुभाजा व्युष्टा ।  
अमा सुत वहसि भूरि वाममुष ' दवि दाशुष मत्याय ॥ ६ ॥

6. *Ut te vayaścid vasaterapaptan naraśca ye pitu-bhājo vyuṣṭau. Amā sate vahasi 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 तिरस्तमसशिचद्कून ॥ १ ॥

1. *Eṣā syā no duhitā divojāḥ kṣitīrucchantī mānuṣīrajīgah. 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 तद्युररुण्युग्मिरश्वश्चित्रं भान्त्युषसश्चन्द्रथाः । अगं  
यज्ञस्य बृहता नवन्तीवि ता बोधन्त् तम् ऊर्म्यायाः ॥ २ ॥

2. *Vi tad yayur-aruṇayugmhir-aśvaiścitram bhān-tyuṣasaś-candrarathāḥ. Agram yajñasya br̥hato nayantīvi tā bādhante 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 वाजमिष्मूर्ज वहन्तीनि दाशुष उषसा मत्याय ।  
मधानीवीरवत्पत्यमाना अव' धात विधत रत्नमद्य ॥ ३ ॥

3. *Śravo vājam-iṣamūrjam vahantīni 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' विधत रत्नमस्तीदा वीराय दाशुष उषासः । इदा विपाय जरत् यदुकथा नि ष्म मावत वहथा पुरा चित ॥ ४ ॥

4. *Idā hi vo vidhate tatnamastīdā vīrāya dāśuṣa uṣāsaḥ. Idā viprāya jarate yadukthā ni ṣma 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 हित उषा अदिसाना गात्रा गवामङ्गरसा गृणन्ति ।  
व्यक्तं कण्ठं बिभिदुब्रह्मणा च सत्या नृणामभवहृतिः ॥ ५ ॥

5. *Idā hi ta uṣo adrisāno gotrā gavām-aṅgiraso grṇanti. Vyarkena bibhidur-brahmanā 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 पलव॑ भरद्वाजुवद्विधृत मधानि ।  
सुवीरं रुयिं गृणत् सिरीह्युरुगायमधि धहि श्रव॑ नः ॥ ६ ॥

6. *Ucchā divo duhitah pratnavanno bhara-dvājavad vidhate maghoni. Suvīram rayim grṇate rirīhyu-rugāyamadhi dhehi śravo nah.*

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 Devatah, Bharadvaja Barhaspatya Rshi*

वपुनु तच्चिकितुष्ट चिदस्तु समानं नामै धुनु पत्यमानम् ।  
मत्पञ्च्यद्वाहसं पीपाय सूकृच्छुकं दुदुहु पृश्निरूधः ॥ १ ॥

1. *Vapurnu taccikituṣṭe cidastu samānam nāma dhenu patyamānam. Martesvanyad dohase pīpāya sakṛcchukram duduhe prśnirūdhah.*

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 शाशुच्चिधाना द्वियत्रिमूरते वावृधन्ते ।  
अरुणवे हिरण्ययोस एषां साकं नृमणः पांस्यभिश्च  
भूवन ॥ २ ॥

2. *Ye agnayo na śośucannidhānā dviryat trirmaruto vāvṛdhanta. Areṇavo hirṇyayāsa eṣāṁ sākam nṛmṇaiḥ paum̄syebhiśca 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 दाधृविभरेध्य ।  
विद हि माता महा मही षा सत्पृश्निः सुभ्वर्तु गभ-  
माधात ॥ ३ ॥

3. *Rudrasya ye mīlhusaḥ santi putrā yāṁśco nu dādhryvir-bharadhyai. Vide hi mātā maho mahī ḫā set pr̄ṣnih 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 इष्टन्त जुनुषा या न्व॑ न्तः सन्त' वद्यानि पुनानाः ।  
नियद्दुह शुचया नु जाषमनु श्रिया तुन्वमु अमाणाः ॥ ४ ॥

4. *Na ya iṣante januṣo'yā nva'ntaḥ santo'vadyāni  
punānāḥ. Niryad duhre śucayo'nu joṣamanu śriyā  
tanvam-ukṣamāṇāḥ.*

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.

मू न यषु दाहसं चिदुया आ नाम धृष्णु मारुतं दधानाः ।  
न य स्ताना अयास' मह्ना नू चित्सुदानुरव यासदुगान ॥ ५ ॥

5. *Makṣū na yeṣu dohase cidayā ā nāma dhrṣṇu  
mārutam dadhānāḥ. Na ye staunā ayāso mahnā  
nū cit sudānurava yāsadugrān.*

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 इदुगाः शवसा धृष्णुष्णणा उभ युजन्त रादसी सुमक्ते ।  
अधे स्मषु रादुसी स्वश चिरामवत्सु तस्था न राक्तः ॥ ६ ॥

- 
6. *Ta idugrāḥ śavasā ghṛṣṇuṣenā 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.

अनुना व' मरुता याम' अस्त्वनश्वश्चिद्यमजुत्यरथीः ।  
अनवसा अनभीशू रजस्तूवि रादसी पथ्या याति साधन ॥ ७ ॥

7. *Aneno vo maruto yāmo astvanaśvaścid yamajatyarathih. 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.

नास्य व्रता न तरुता न्वस्ति मरुता यमवश्च वाजसाता ।  
ताक वा गाषु तनय यमप्सु स वृजं दता पाय अध द्याः ॥ ८ ॥

8. *Nāsyā vartā na tarutā nvasti-maruto yamavatha vājasātau. Toke vā goṣu tanaye yamapsu sa vrajam̄ dartā pārye adha dyoh.*

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 अग्न पृथिवी मुखभ्यः ॥ ९ ॥

9. *Pra citramarkam gṛṇate turāya mārutāya svatavase bharadhvam. Ye sahāṃsi sahasā sahante rejate agne pr̥thivī 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 अध्वरस्यव दिद्युतृषुच्यवसा जुह्व ऽ नागः ।  
अचत्रया धनया न वीरा भाजज्ञमाना मुरुता अधृष्टाः ॥ १० ॥

10. *Tviṣīmanto adhvarasyeva didyut tr̥ṣucyavaso juhvo nāgneh. 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, intrepid heroes of the winds are shakers of the earth like the heroes of heaven. Such are the Maruts.

तं वृथन्तं मारुतं भाजदृष्टिं रुदस्य सूनुं हवसा विवास ।  
दिवः शधाय् शुचया मनीषा गिरया नापे उगा अस्मृ-  
धन ॥ ११ ॥

11. *Tam vrdhantam mārutam bhrājadṛṣṭim rudrasya  
sūnum havasā vivāse. Divah śardhāya śucayo  
manīṣā girayo nāpa ugrā asprdhran.*

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*

विश्वघां वः सूतां ज्यष्ठेतमा गीभिमित्रावरुणा वावृथध्य ।  
सं या रुश्मवे युमतुयतमिष्ठा द्वा जनाँ असमा बाहुभिः  
स्वः ॥ १ ॥

1. *Viśveśāṁ vah satāṁ jyeṣṭhatamā gīrbhirmi-  
trāvaruṇā vāvṛdhadhyai. Saṁ yā raśmeva  
yamaturyatamiṣṭhā dvā janāñ asamā bāhubhiḥ  
svaih.*

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.

इ॒यं मद्वां प स्तृणीत मनीषापि पि॒या नमसा बृहिरच्छ।  
य॒न्तं न॑ मि॒त्रावरुणा॒वधृष्टं छ॒दियद्वां वर॒थ्यं सुदानू॥ २ ॥

2. *Iyam mad vām pra stṛṇīte maniṣopa priyā namasā barhiraccha. Yantam no mitrāvaruṇāv-adhṛṣṭam 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 यातं मि॒त्रावरुणा सुशस्त्युपि पि॒या नमसा हृ॒यमाना । सं  
यावप्नःस्था अ॒पसव् जनोऽच्छुधीय॒तश्चिद्यतथा महित्वा॥ ३ ॥

3. *Ā yātam mitrāvaruṇā suśastyupa priyā namasā hṛuyamānā. Sam yāvapnahstho apaseva janāñchrudhīyatascid yatatho 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.

अश्वा॒ न या वा॒जिना॒ पू॒तबन्धू॒ ऋ॒ता यद्गभ॒मदिति॒भरध्य ।  
प या॒ महि॒ महान्ता॒ जायमाना॒ घा॒रा॒ मताय॒ रि॒पव् नि॒  
दी॒धः॥ ४ ॥

4. *Aśvā na yā vājinā pūtabandhū rtā yad garbham-aditirbharadhyai. Pra yā mahi mahāntā jāyamānā ghorā martāya ripave ni dīdhah.*

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 यद्धूथा रादसी चिदुवी सन्ति स्पशा अदब्धासा  
अमूरा: ॥ ५ ॥**

5. *Viśve yad vāṁ maṁhanā mandamānāḥ kṣatram  
devāśo adadhuh 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 धारयथु अनु द्यून्दृहथु सानुमुपमादिव द्याः ।  
दृ हा न त्र उत विश्वदेवा भूमिमातान्द्यां धासिनायाः ॥ ६ ॥**

6. *Tā hi kṣatram dhārayethe anu dyūn dṛñhethe  
sānumupamādiva dyoh. Dṛlho nakṣatra uta  
viśvadevo bhūmimātān dyām dhāsināyoh.*

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 resplendent lord of the universe expands and lights the world of heaven and earth in existence by the food and energy of life.

ता विगं धथ जुठरं पृणध्या आ यत्सद्गु सभृतयः पृणन्ति ।  
न मृष्णन्त युवतया वाता वि यत्पय' विश्वजिन्वा  
भरन्त ॥ ७ ॥

7. *Tā vigram dhaithe jatharam prṇadhyā ā yat  
sadma sabhṛtayah prṇanti. Na mrsyante yuva-  
tayo'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 जिह्वया सदुमदं सुमधा आ यद्वां सुत्या अरुतिकृत भूत ।  
तद्वां महित्वं धृता गावस्तु युवं दाशुष वि चयिष्टमंहः ॥ ८ ॥

8. *Tā jihvayā sadamedam sumedhā ā yad vāṁ satyo  
aratirṛte bhūt. Tad vāṁ mahitvam ghṛtānnāvastu  
yuvam dāśuṣe vi cayıştamañhaḥ.*

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 स्पूर्धन्पिया धाम् युवधिता मिनन्ति ।  
न य दुवासु आहसा न मता अयज्ञसाचा अप्या न पुत्राः ॥ ९ ॥

9. *Pra yad vām mitrāvaraṇā spūrdhan priyā dhāma yuvadhitā 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 क चिर्विदि' मनानाः ।  
आद्वां बवाम सुत्यान्युक्था नकिदुवभियतथा महि-  
त्वा ॥ १० ॥

10. *Vi yad vācarī kīstāso bharante śāṁsanti kecinni-  
vido manānāḥ. Ād vām bravāma styānyukthā  
nakir-devebhīr-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.

अवारित्था वां छुदिषं' अभिष्टा युवामि॑त्रावरुणा॒वस्कृथायु ।  
अनु॒यद्गावः स्फुरानृ॒जिप्यं धृष्णु॑ यदण्॒वृष्णं युनज्जन ॥ ११ ॥

11. *Avoritthā vām chardiṣo abhiṣṭau yuvormitrāvaraṇāvaskṛdhoyu. Anu yad gāvah sphurān-ṛjipyam dhṛṣanum yad raṇe vṛṣṇam 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*

श्रुष्टी वां यज्ञ उद्यतः सजाषा॑ मनुष्वद वृक्तबहिषा॒ यज्जध्य ।  
आ॒ य इन्दौ॒वरुणाविष अ॒द्य मृह॑ सुम्नाया॒ मृह॑ आव॒वत्तत ॥ १ ॥

1. *Śruṣṭī vām yajña udyataḥ sajoṣā manusvad vṛktabarhiṣo yajadhyai. Ā ya indrāvarunāviṣe 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 श्रष्टा द्रवताता तुजा शूराणां शविष्ठा ता हि भूतम् ।  
मधानां मंहिष्ठा तुविशुष्म ऋतनं वृत्तुरा सवसना ॥ २ ॥

2. *Tā hi śreṣṭhā devatātā tujā śūrāṇām śaviṣṭhā tā hi bhūtam. Maghonāṁ mañhiṣṭhā tuviśuṣma rtena vṛtratrurā 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 ।  
वज्रेण्याः शवसा हन्ति वृत्रं सिषक्त्यन्या वृजनषु  
विप्तः ॥ ३ ॥

3. *Tā grṇīhi namasyebhiḥ śūṣaiḥ sumnebhiriṇdrāvaruṇā cakānā. Vajrenānyah 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, over-flowing 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 वावृथन्त् विश्वं द्रवासं नरां स्वगूताः ।  
पर्भ्य इन्दावरुणा महित्वा द्याश्च पृथिवि भूतमुवी ॥ ४ ॥

4. *Gnāśca yannaraśca vāvṛdhanta viśve devāso narāṁ svagūrtāḥ. Praibhya indrāvaraṇā 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 दाशति त्मन ।  
इषा स द्विषस्तरहास्वान्वंसद्यिं रयिवतश्च जनान ॥ ५ ॥

5. *Sa it sudānuḥ svavāñ ṛtāvendrā yo vāṁ varuna dāśati tman. Iṣā sa dviṣastared dāsvān varṇasād rayim 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 दाशवध्वराय दवा रुयिं धृत्था वसुमन्तं पुरु तुम ।  
अस्म स इन्दावरुणावपि ष्यात्प या भनक्ति वनुषाम-  
शस्तीः ॥ ६ ॥

6. *Yam yuvam dāśvadhvarāya devā rayim dhattho  
vasumantam purukṣam. Asme sa indrāvaraṇāv-  
api syāt pra yo bhanakti vanuṣāmaśastīḥ.*

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 दुवग 'पा: सूरिभ्य इन्द्रावरुणा रुयिः ष्यात ।  
यषां शुष्मः पृतनासु साह्वान्प सुद्या द्युम्ना तिरत् ततुरिः ॥ ७ ॥**

7. *Uta nah sutrātro devagopāḥ sūribhya indrā-  
varaṇā rayih syāt. Yeṣāṁ śuṣmāḥ 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 इन्द्रावरुणा गृणाना पृक्षं रुयिं साश्रवसाय दवा ।  
द्रुथा गृणन्त महिनस्य शधा पा न नावा दुरिता तरम ॥ ८ ॥**

8. *Nū na indrāvaraṇā gṛṇānā pṛṇktam rayim  
sauśravasāya devā. Itthā gṛṇanto mahinasya  
śardho 'po na nāvā duritā 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.

प सुमाज बृहत मन्म नु पि॒यमच दुवा॒य वरुणाय सु॒पथः ।  
अ॒यं य उ॒वी महिं॒ना महिव॒तः कत्वा॒ वि॒भात्यजरा॒ न  
शा॒चिष्ठा॒ ॥ ९ ॥

9. *Pra samrāje bṛhate manma nu priyamarca devāya varuṇāya saprathah. Ayañ ya urvī mahinā mahivrataḥ kratvā vibhātyajaro na śociṣā.*

Offer the dearest homage and sincere adoration in full self-knowledge and awareness to the resplendent, 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 resplendence beyond the rule and order of time and age.

इन्द्रोवरुणा सुतपावि॒मं सु॒तं सा॒मं पि॒बत् मद्यं धृतवता॑ ।  
युवा॑ रथ॑ अध्वरं दुववी॑तय॑ पति॑ स्वसर॑मुप॑ याति॑  
पी॑तय॑ ॥ १० ॥

10. *Indrāvaruṇā sutapāvimā̄ sutam̄ somam̄ pibatā̄ madyam̄ dhrtavratā̄. Yuvo ratho adhvaram̄ 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.

इन्द्रावरुणा मधुमत्तमस्य वृष्णः सामस्य वृष्णा वृषथाम् ।  
इदं वामन्धः परिषिक्तमस्म आसद्यास्मिन्बहिषि मादय-  
थाम् ॥ ११ ॥

11. *Indrāvaraṇā madhumattamasya vṛṣṇah somas-ya  
vṛṣaṇā vṛṣethām. Idam vāmandhah pariṣikta-  
masme āsadyāśmin 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 कर्मणा समिषा हिनोमीन्द्रविष्णु अपसस्पार अस्य ।  
जुषथां यज्ञं दविणं च धत्तमरिष्टनः प्रथिभिः पारयन्ता ॥ १ ॥

1. *Sam vāṁ karmaṇā samiṣā hinomīndrāviṣṇū  
apasaspāre asya. Juṣethām yajñāṁ dravīṇāṁ ca  
dhattam-arīṣṭairnah pathibhīḥ 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 मती॒नामि॒न्द्रा॒विष्णू॑ कु॒लशा॑  
सा॒मधा॒ना॑ । प वा॑ं गिरः॑ श्॒स्यमा॒ना॑ अवन्तु॑ प स्ता॒मा॒सा॑  
गी॒यमा॒ना॒सा॑ अ॒कः॑ ॥ २ ॥

2. *Yā viśvāsāṁ janitārā matīnāmindrāviṣṇū kalaśā somadhānā. Pra vāṁ giraḥ śasyamānā avantu pra stomāśo gīyamānāśo arkaih.*

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.

इन्द्रा॒विष्णू॑ मदपती॑ मदाना॒मा॑ सा॒मं या॒तं॑ दवि॒णा॑ दधा॒ना॑ ।  
सं॑ वा॒मञ्जन्त्वा॒कुभि॒मती॒नां॑ सं॑ स्ता॒मा॒सः॑ श्॒स्यमा॒ना॒सा॑  
उ॒क्थः॑ ॥ ३ ॥

3. *Indrāviṣṇū madapatī madānāmā somāṁ yātāṁ draviṇo dadhānā. Sam vāmañjantvaktubhir-matīnāṁ sam stomāśah śasyamānāsa ukthaih.*

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 अभिमाति॒षाहु इन्दौ॒विष्णू सध॑माद्॑ वहन्तु ।  
जुषथां॑ विश्वा॑ हवना॑ मतीनामुप॑ ब्रह्माणि॑ शृणुतं॑ गिर॑  
म ॥४॥

4. *Ā vāmaśvāso abhimatiṣāha indrāviṣṇū sadhamādo vahantu. Juṣethāṁ viśvā havanā matīnamupā brahmāṇi śṛṇutam 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.

इन्दौ॒विष्णू तत्पन्याय्यं॑ वां॑ सामस्य॑ मद॑ उरु॑ चक्माथ॑ ।  
अकृ॒णुतमन्तरि॑ तं॑ वरीया॑ पथतं॑ जीवसं॑ ना॑ रजांसि ॥५॥

5. *Indrāviṣṇū tat panayāyyam vām somasya mada uru cakramāthe. Akṛṇutam-antarikṣam variyo-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.

इन्दौ॒विष्णू॑ हुविषा॑ वावृथा॑ना॑ गांद्वाना॑ नमसा॑ रातहव्या॑ ।  
घृतो॒सुती॑ दविणं॑ धत्तम॑स्म समुदः॑ स्थः॑ कुलशः॑ साम-॑  
धानः॑ ॥६॥

6. *Indrāviṣṇū haviṣā vāvṛdhānā'grādvānā namasā rātahavyā. Ghṛtāsutī draviṇāṁ dhattamasme samudraḥ sthāḥ kalaśāḥ somadhānāḥ.*

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.

इन्द्रविष्णु पिबतं मध्वं अस्य सामस्य दस्ता जठरं पृणथाम् ।  
आ वामन्धांसि मदिराण्यग्मु तुप् ब्रह्माणि शृणुतं हवं  
म ॥ ७ ॥

7. *Indrāviṣṇū pibatam̄ madhvo asya somasya dasrā jaṭharam̄ pṛṇethām̄. Ā vāmandhāṁsi madirāṇyagmannupa brahmāṇi śṛṇutam̄ havam̄ 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 जिग्यथुन् परा जयथ् न परा जिग्य कतुरश्चननः ।  
इन्दश्च विष्णु यदपस्पृथथां त्रुधा सुहस्तं वि तदरयथाम् ॥ ८ ॥

8. *Ubhā jigyathurna parā jayethe na parā jigye kataraścanainoḥ. Indraśca viṣṇo yadapas-pṛdhethām̄ tredhā sahasram̄ vi tadairayethām̄.*

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 मधुदुधे सुपशसा ।  
द्यावापृथिवी वरुणस्य धर्मणा विष्कभित अजर् भूरि-  
रतसा ॥ १ ॥

1. *Gṛtavatī bhuvanānāmabhiśriyovī prthvī madhudughe supeśasā. Dyāvāprthivī varuṇasya dharmaṇā 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 सुकृतं शुचिवत ।  
राजन्ती अस्य भुवनस्य रादसी अस्म रतः सिञ्चतं  
यन्मनुहितम ॥ २ ॥

2. *Asaścanti bhūridhāre payasvatī ghṛtam duhāte sukṛte śucivrate. Rājanṭī asya bhuvanasya rodasi asme retaḥ siñcatam 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 वामूजव् क्रमणाय रादसी मता' दुदाशे धिषण् स साधति ।  
प प्रजाभिजायत् धर्मं णस्परि युवाः सिन्का विषुरूपाणि  
सवता ॥ ३ ॥

3. *Yo vāmṛjave kramaṇāya rodasī marto dadāśa  
dhiṣane sa sādhati. Pra prajābhīrjāyate dhar-  
maṇaspari yuvoḥ siktā viṣurūpāni 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.

धृतन् द्यावापृथिवी अभीवृत धृतश्रियो धृतपृच्छा धृतावृथा ।  
उवी पृथ्वी हत्तुवूय पुराहित त इद्विपा इक्त सुम्नमिष्टय ॥ ४ ॥

4. *Gṛtena dyāvāprthivī abhīvrte gṛtaśriyā  
gṛtāprcā gṛtāvṛdhā. Urvī prthvī hotrvūrye  
purohite te id viprā īlate 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.

मधु ना द्यावा पृथिवी मिमि तां मधुश्चुता मधुदुघ मधुवत ।  
दधान यज्ञं दविणं च दवता महि श्रवा वाजमस्म सुवी-  
चम ॥ ५ ॥

5. *Madhū no dyāvāprthivī mimikṣatāṁ 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.

ऊर्जा ना द्याश्च पृथिवी च पिन्वतां पिता माता विश्वविदा  
सुदंससा । संराण रादसी विश्वशम्भुवा सनिं वाजं रुयि-  
मस्म समिन्वताम ॥ ६ ॥

6. *Ūrjam no dyauśca prthivī ca pinvatāṁ pitā mātā  
viśvavidā sudamsasā. Samrarāṇe rodasī viśva-  
śambhuvā sanim vājam 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*

उदु ष्य द्रवः सविता हिरण्यया बाहू अयंस्त सवनाय सुकतुः ।  
घृतन पाणी अभि पुष्टुत मखा युवा सुद ग रजसा  
विधर्मणि ॥ १ ॥

1. *Udu ṣya devah savitā hirṇyayā bāhū ayamsta  
savanāya sukratuh. Gṛtena pāṇī abhi pruṣṇute  
makho yuvā sudakṣo rajaso vidharmaṇi.*

That resplendent 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 सवीमनि श्रष्टे स्याम वसुनश्च दावने ।  
या विश्वस्य द्विपदा यश्चतुष्पदा निवशन पस्व चासि  
भूमनः ॥ २ ॥

2. *Devasya vayam savituḥ savīmani śreṣṭhe syāma  
vasunaśca dāvane. Yo viśvasya dvipado yaśca-  
tuṣpado niveśane prasave cāsi bhūmanah.*

Let us be established with dedication in the

highest generosity, prosperity and abundance of the resplendent 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.

अदृष्टभिः सवितः पायुभिष्ठं शिवभिरुद्य परि पाहि ना  
गयम् । हिरण्यजिह्वः सुवितायु नव्यसुर ा माकिना अघशंस  
इशत ॥ ३ ॥

3. *Adabdhebhiḥ savitāḥ pāyubhiṣṭvam śivebhir-  
radya pari pāhi no gayam. Hiranyajihvah  
suvitāya navyase rakṣā mākirno aghaśamsa 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.

उदु ष्य द्रवः सविता दमूना हिरण्यपाणिः पतिदाष्मस्थात ।  
अय हनुयज्ज्ञता मन्दजिह्व आ दाशुष सुवति भूरि वामम ॥ ४ ॥

4. *Udu sya devah savitā damūnā hiranyapāṇih  
pratidoṣamasthāt. Ayohanuryajato madrajihva  
ā 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 बाहू हिरण्यया सविता सुपतीका ।  
दिवा राहंस्यरुहत्पृथिव्या अरीरमत्पतयत्कच्चिदभ्वम् ॥ ५ ॥

5. *Udū ayāñ upavakteva bāhū hiranyayā savitā supratīkā. Divo rohāṁsyaruhat prthivyā arīramat patayat kaccidabhvam.*

Savita, resplendent 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 यस्य दव भूररुया धिया वामभाजः स्याम ॥ ६ ॥

6. *Vāmamadya savitar-vāmamu śvo divedive vāmamasmbhyam sāvih. Vāmasya hi kṣayasya deva bhūrerayā dhiyā vāmabhājah 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 resplendent, 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*

इन्दौसामा महि तद्वां महित्वं युवं महानि पथमानि चकथुः ।  
युवं सूर्यं विविदथुयुवं स्वश्चिश्वा तमांस्यहतं निदश्च ॥ १ ॥

1. *Indrāsomā mahi tad vāṁ mahitvam yuvam mahāni prathamāni cakrathuh. Yuvam sūryam vividathur-yuvam svarviśvā tamāṁsyahatam 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 paradisal bliss of existence, you dispel the darkness and ignorance of life, and you ward off the malice and negativities of the earthly community.

इन्दौसामा वासयथ उषासमुत्सूर्यं नयथा ज्यातिषा सुह ।  
उपद्यां स्कम्भथुः स्कम्भनापथतं पृथिवीं मातरं वि ॥ २ ॥

2. *Indrāsomā vāsayatha uṣāsamut sūryam nayatho jyotiṣā saha. Upa dyāṁ skambhathuh skambhanenāprathataṁ pṛthivīṁ mātaram 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.

इन्दौसामा वहिमपः परिष्ठां हुथा वृत्रमनु वां द्यारमन्यत ।  
पाणीस्यरयतं नुदीनामा समुदाणि पपथुः पुरुणि ॥ ३ ॥

3. *Indrāsomāvahimapah pariṣṭhām hatho vṛtram-anu vāṁ dyauramanyata. Prārṇām-syairayatāṁ nadīnāmā samudrāṇi paprathuh 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 aflood and fill the wide expanses of boundless seas in abundance.

इन्द्रासामा पुक्वमामास्वन्तनि गवामिहृथथुव णासु ।  
जगृभथुरन्पिनद्धमासु रुशच्चित्रासु जगतीष्वन्तः ॥ ४ ॥

4. *Indrāsomā pakvamā-māsvantarni gavāmid dadhathur-vakṣanāsu. Jaghrbhathur-anapinaddhamāsu 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 शुष्मं नर्यं चषणिभ्यः सं विव्यथुः पृतनाषाहमुगा ॥ ५ ॥

5. *Indrāsomā yuvamaṅga tarutramapatyasācam śrutyam rarāthe. Yuvam śuṣmam naryam carṣaṇibhyah sam vivyathuh 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 अद्विभित्यथमजा ऋतावा बृहस्पतिराङ्गिरुसा हृविष्मान् ।  
द्विबहंज्मा पाघमसत्पिता नु आ रादसी वृषभा ररवीति ॥ १ ॥

1. *Yo adribhit-prathamajā rtāvā br̄haspatir-āngiraso 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 लकं बृहस्पतिदवहूता चकार ।  
घन्वृत्राणि वि पुर ददरीति जयञ्छ्रौरुमित्रान्पृत्सु साहन ॥ २ ॥

2. *Janāya cidya īvata u lokam bṝhaspatir-devahūtau cakāra. Ghnan-vṝtrāṇi vi puro dardarīti jayañ-chatrūñramitrānpr̄tsu 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 मुहा व्रजान गामता दुव एषः ।  
अपः सिषासन्त्स्वरपतीता बृहस्पतिहन्त्यमित्रमुकः ॥ ३ ॥

3. *Bṛhaspatih samajayad-vasūni maho vrajān gomato deva eṣah. Apaḥ siṣāsant-svar-apratīto bṛhaspatir-hantyamitram-arkaih.*

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 धारयथामसुर्यै प्रवामिष्टया रमश्नुवन्तु ।  
दमदम सुस रत्ना दधाना शं न' भूतं द्विपदु शं चतुष्पद ॥ १ ॥

1. *Somārudrā dhārayethām-asuryam pra vāmiṣṭayo'ram-aśnuvantu. Damedame sapta ratnā dadhānā śam no bhūtam dvipade śam catuspade.*

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 वृहतं विषूचीममीवा या ना गयमाविवशे ।  
आर बाधथां निर्ष्रहतिं पराचरस्म भुदा साश्रवसानि  
सन्तु ॥ २ ॥

2. *Somārudrā vi vṛhatam viṣūcīm-amīvā yā no gayam-āviveśa. Āre bādhethāṁ nirṛtim 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 भेषजानि धत्तम ।  
अव स्यतं मुञ्चतं या अस्ति तनूषु बद्धं कृतमन  
अस्मत ॥ ३ ॥

3. *Somārudrā yuvametānyasme viśvā tanūṣu bheṣajāni dhattam. Ava syatam muñcatam yanno asti tanūṣu baddham 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 तिग्महेती सुशवा सामारुदाविह सु मृक्तं नः ।  
पन' मुञ्चतं वरुणस्य पाशोद्धापायतं नः सुमनस्यमाना ॥ ४ ॥

4. *Tigmāyudhau tigmahetī suṣevau somārudrāv-ihā su mṛlatam nah. Pra no muñcataṁ varuṇa-sya pāśād gopāyatam nah 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 पर्तीकं यद्गमी याति समदोमुपस्थ ।  
अनाविद्धया तन्वा जय त्वं स त्वा वर्णा महिमा  
पिपतु ॥ १ ॥

1. *Jīmūtasyeva bhavati pratīkam 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.

धन्वना गा धन्वनाजिं जयम् धन्वना तीव्राः सुमद' जयम् ।  
धनुः शत्रैरपकामं कृणाति धन्वना सवाः पृदिश' जयम् ॥ २ ॥

2. *Dhanvanā gā dhanvanājim jayema dhanvanā tīvrāḥ samado jayema. Dhanuh śatrorapakā-mam 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.

व यन्तीवदा गनीगन्ति कर्णि पियं सखायं परिषस्वजाना ।  
याषव शिङ्कवित्ताधि धन्वञ्ज्या इयं समन पारयन्ती ॥ ३ ॥

3. *Vakṣyantīvedā ganīganti karṇam priyam sakħāyam pariṣasvajānā. Yoṣeva śiṅkte vitatādhi dhanvañ-jyā iyām 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 आचरन्ति समनव् याषा मातवं पुत्रं बिभृतामुपस्थै । अप्  
शत्रून्विध्यतां संविदान आत्री' इम विष्फुरन्ती अमि-  
त्रान ॥ ४ ॥

4. *Te ācarantī samaneva yoṣā māteva putram bibhṛ-  
tāmupasthe. Apa śatrūn vidhyatāṁ samvidāne  
ārtnī ime visphurantī 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.

ब्रह्मीनां पिता ब्रहुरस्य पुत्रश्चिश्चचा कृणाति समनावगत्य ।  
इषुधिः सङ्काः पृतनाश्च सवाः पृष्ठ निनद्वा जयति  
पसूतः ॥ ५ ॥

5. *Bahvīnāṁ pitā bahurasya putraściścā kṛṇoti  
samanāvagatya. Iṣudhiḥ saṅkāḥ pr̄tanaśca sarvāḥ  
pr̄ṣṭhe ninaddho jayati prasūtah.*

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.

रथ तिष्ठ त्यति वाजिनः पुरा यत्रयत्र कामयत सुषारथिः ।  
अभीशूनां महिमानं पनायत् मनः पश्चादनु यच्छन्ति  
रुश्मयः ॥ ६ ॥

6. *Rathe tiṣṭhan nayati vājinah puro yatravat  
kāmayate suśārathih. Abhīśūnām mahimānam  
panāyata manah paścādanu yacchanti raśmayaḥ.*

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.

**तीव्रान्धाषान्कृपवत् वृषपाण्या श्वा रथभिः सुह वाज-  
यन्तः । अवकामन्तः पपदरमित्रानं त्रिणन्ति शत्रुँरनपव्य-  
यन्तः ॥ ७ ॥**

7. *Tivrān ghoṣān kṛṇvate vṛṣapāṇayo'śvā rathebhīḥ  
saha vājayantah. Avakramantaḥ prapadair-  
amitrān kṣinanti śatruñr-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 हृविरस्य नाम यत्रायुधं निहितमस्य वम् ।  
तत्रा रथमुपशग्मं सदमविश्वाहो वयं सुमनस्यमानाः ॥ ८ ॥**

8. *Rathavāhanam havirasya nāma yatrāyudham  
nihitamasya varma. Tatrā rathamupa śagmām  
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.

**स्वादुषंसदः पितरं वयोधाः कृच्छ्रश्रितः शक्तीवन्ता  
गभीराः । चित्रसेना इषुबला अमृधाः सुतावीरा उरवं  
वातसाहाः ॥ ९ ॥**

9. *Svaduṣaṁsadaḥ pitaro vayodhāḥ kṛcchreśritah  
śaktīvanto gabhīrāḥ. Citrasenā iṣubalā amṛdhrāḥ  
satovīrā uravo vrātasāhāḥ.*

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.

**बाह्यणासुः पितरः साम्यासः शिव ना द्यावापृथिवी  
अनुहसा । पूषा नः पातु दुरितादृतावृथा रा माकिना  
अघशंस इशत ॥ १० ॥**

10. *Brāhmaṇāsaḥ pitaraḥ somyāsaḥ śive no dyāvā-  
prthivī anehasā. Pūṣā nah pātu duritād-ṛtāvṛdhō  
rakṣā mākirno aghaśāmsa 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.

सुपूर्णवस्त मृगा अस्यादन्तागाभिः संनद्धा पतति पसूता।  
यत्रा नरः सं च वि च द्वन्ति तत्रास्मभ्यमिष्ठवः शम्  
यंसन ॥ ११ ॥

11. *Suparnam vaste mrgo asyā danto gobhiḥ  
sannaddhā patati prasūtā. Yatrā narah sam ca vi  
ca dravanti tatrāsmabhyam-iṣavah 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.

ऋजीतुं परि वृडधि ना शमा भवतु नस्तनूः।  
सामा अधि बवीतुं ना दितिः शम् यच्छतु ॥ १२ ॥

12. *Rjīte pari vrñdhi no'śmā bhavatu nastanūḥ.  
Somo adhi bravītu no'ditiḥ śarma yacchatu.*

O ruler, let natural honesty and rectitude protect and promote us. Let our bodies be adamantine 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 जङ्घन्ति सान्वषां जघनां उप जिघ्रत ।  
अश्वाजनि पचत्सा श्वान्त्सुमत्सु चादय ॥ १३ ॥

13. Ā jaṅghanti sānveśāṁ jaghanāñ upa jighnate.  
Āsvājani 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.

अहिंरिव भृगः पर्यति ब्राह्मणं ज्याया हृतिं परिब्राधमानः ।  
हस्तध्वा विश्वा व्रयुनानि विद्वान्पुमान्पुमान्सं परि पातु  
विश्वतः ॥ १४ ॥

14. Ahiriva bhogaiḥ paryeti bāhum jyāyā hetim  
paribādhamānah. 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.

आलोक्ता या रुरुशीष्यथा यस्या अया मुखम् ।  
इदं प्रजन्यरतस् इष्व द्रव्य बृह ामः ॥ १५ ॥

15. Ālāktā yā ruruśīṣnyatho yasyā ayo mukham.  
Idam parjanyaretasa iṣvai devyai bṛhannamah.

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 बह्यसंशित । गच्छामित्रान्प पद्यस्व  
मामीषां कं चुनाच्छिषः ॥ १६ ॥

16. *Avasṛṣṭā parā pata śaravye brahmaśamśite. Gacchāmitrān pra padyasva māmīṣāṁ kam canocchiṣah.*

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 सुंपत्तान्ति कुमारा विशिखाइव । तत्रा ना बह्यण-  
स्पतिरदितिः शम' यच्छतु विश्वाहृ शम' यच्छतु ॥ १७ ॥

17. *Yatra bāñāḥ sampatanti 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 तु वर्मणा छादयामि सामस्त्वा राजामृतनानु वस्ताम ।  
उरावरीया वरुणस्त कृणातु जयन्तं त्वानु दुवा मदन्तु ॥ १८ ॥

18. *Marmāṇi te varmaṇā chādayāmi somastvā  
rājāmṛtenānu vastām. Urorvariyo varuṇaste  
kr̥notu jayantam 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 अरण्यायश्च निष्ठ्या जिघांसति ।  
द्रवास्तं सर्वं धूवन्तु बह्य वम् ममान्तरम् ॥ १९ ॥

19. *Yo nah svo arāṇo yaśca nistyo jighāṁsati. Devāstam̄ 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)

**Exclusive Digital Distributor:**  
**AGNIVEER**

Sanskrit Text as per publication of

**Paropakarini Sabha, Ajmer**

No part of this publication may be reproduced, distributed, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, scanning, printing, emailing, online storage, link sharing, file-copying or otherwise without prior written permission of Agniveer.

This digital edition is for single individual use only. Please purchase additional licenses for use by more than one person.

Your cooperation will help us bring more gems of Indian culture to forefront and support the cause of humanity.

© Dr. Tulsi Ram

ISBN : 978-81-7077-157-4

*Publisher :*

**Vijaykumar Govindram Hasanand**

Delhi.

Edition : First, 2013

Price : Rs. 700.00

---

**RIGVEDA Vol. III** by Dr. Tulsi Ram M.A., Ph.D.

---

## **CONTENTS**

<b>S.No.</b>	<b>Particulars</b>	<b>Page</b>
1.	RIGVEDA :	
	MANDAL -7 .....	1-370
	MANDAL -8 .....	371-982

—::0::—

## DIACRITICAL MARKS OF TRANSLITERATION

### *Vowels*

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	r̥	ऋং	ṛ̥
ল	l̥	ଲ	ର̥				
়	e	়	ai	অ	o	অ	au
অনুস্বার ( . )		m̥	বিসগ ( : )		h̥		
		( ̥ )	ñ̥				

### *Consonants*

#### *Guttural*

ক	k	খ	kh	গ	g	ঘ	gh	ঢ	n̥
---	---	---	----	---	---	---	----	---	----

#### *Palatal*

চ	c	ছ	ch	জ	j	ঝ	jh	ঢ	ñ̥
---	---	---	----	---	---	---	----	---	----

#### *Lingual*

ট	t̥	ঠ	th̥	ড	d̥	ঢ	dh̥	ণ	ṇ̥
---	----	---	-----	---	----	---	-----	---	----

#### *Dental*

ত	t	থ	th	দ	d	ধ	dh	ন	n
---	---	---	----	---	---	---	----	---	---

#### *Labial*

প	p	ফ	ph	ব	b	ভ	bh	ম	m
---	---	---	----	---	---	---	----	---	---

#### *others*

য	y	ର	r	ଲ	l	ବ	v
---	---	---	---	---	---	---	---

শ	ś	ষ	ṣ	স	s	হ	h
---	---	---	---	---	---	---	---

( )'	ঁ	ঁ
------	---	---

## MANDALA 7

### Mandala 7/Sukta1

*Agni Devata, Vasishtha Maitravaruni Rshi*

अग्निं नरा दीर्घितिभिरुरण्याहस्तच्युती जनयन्त पशुस्तम ।  
दूरुदृशं गृहपतिमथ्युम ॥ १ ॥

1. *Agnim naro dīdhitibhiraranyorhastacyutī janayanta praśastam. Dūredreṣam gr̥hapatimatharyum.*

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.

तम्\_ग्निमस्त्\_वसवा\_न्यृणवन्त्सुपति\_च\_मवस्\_कुतश्चित् ।  
दु\_आच्या\_या\_दम्\_आस्\_नित्यः ॥ २ ॥

2. *Tamagnimaste vasavo nyṛṇvantsupraticakṣamavase kutaścit. Dakṣāyyo yo dama āsa nityah.*

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.

पद्ध' अग्र दीदिहि पुरा ना जस्त्रया सूर्या यविष्ठ।  
त्वां शश्वन्त् उप यन्ति वाजाः ॥ ३ ॥

3. *Predhō agne dīdihī puro no 'jasrayā sūrmyā yaviṣṭha. Tvāṁ śāsvanta 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.

पत अग्रया ग्रिभ्या वरं निः सुवीरासः शाशुचन्त द्युमन्तः ।  
यत्रा नरः सुमासत सुजाताः ॥ ४ ॥

4. *Pra te agnayo'gnibhyo varam nih suvīrāsaḥ śośu-canta dyumantah. Yatrā narah 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 रुयिं सुवीरं स्वप्त्यं सहस्य पश्चस्तम ।  
न यं यावा तरति यातुमावान ॥ ५ ॥

1. *Dā no agne dhiyā rayim suvīram svapatyam sahasya praśastam. Na yam 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.

उप\_यमति युवतिः सुदं दृष्टा वस्त हृविष्मती धृताची ।  
उप स्वन्मरमतिवसूयुः ॥ ६ ॥

6. *Upa yameti yuvatiḥ sudakṣam̄ dośāvastorhavīṣmatī ghṛtācī. 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 ghrta 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.

विश्वा अग्न पद्महारातीयभिस्तप्पभिरदहु जर्जनथम् ।  
प निस्क्वरं चातयुस्वामीवाम ॥ ७ ॥

7. *Viśvā agne'pa dahārātītryebhistapobhiradaho jarūtham. Pra nisvaram cātayavāmīvām.*

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 यस्त अग्न इधत अनीकुं वसिष्ठ शुकु दीदिवः पावक ।  
उत न एभिः स्तवथरिह स्याः ॥ ८ ॥

8. *Ā yaste agna idhate anīkam̄ vasiṣṭha sukra dīdivah 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 तं अग्ने भजिर अनीकं मता नरः पित्र्यासः पुरुत्रा ।  
उत ने पुभिः सुमना इह स्याः ॥ ९ ॥

9. *Vi ye te agne bhejire anīkam martā narah pitryā-sah 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 नरं वृत्रहत्येषु शूरा विश्वा अदैवीरभि सन्तु मायाः ।  
य मृधियं पनयन्त पशस्ताम ॥ १० ॥

10. *Ime naro vṛtrahatyēṣu śūrā viśvā adēvīrabhi santu māyāḥ. Ye me dhiyāṁ 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 शूनं अग्ने नि षदाम नृणां माश षसा वीरता परि त्वा ।  
प्रजावतीषु दुर्यासु दुर्य ॥ ११ ॥

11. *Mā śūne agne ni ṣadāma nṛṇāṁ māśeṣa-so'vīratā pari tvā. Prajāvatīśu 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 प्रजावन्तं स्वपत्यं तयं नः ।  
स्वजन्मना शष्ठा वावृथानम् ॥ १२ ॥

12. *Yamaśvī nityamupayāti yajñam prajāvantam svapatyam kṣayam nah. 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' अग्ने रासा अजुष्टात्पाहि धूतररुष अघाय : ।  
त्वा युजा पृतनायूरभि ष्याम ॥ १३ ॥

13. *Pāhi no agne rakṣaso ajuṣṭāt pāhi dhūrterara-ruṣo aghāyoh. Tvā yujā pṛtanāyūnrabhi 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.

सदग्निरुग्नीरत्यस्त्वन्यन्यत्र वाजी तनय वीलुपाणिः ।  
सुहस्रपाथा अरा सुमति ॥ १४ ॥

14. *Sedagniragniḥ ratyastvanyān yatra vājī tanayo vīlupāṇih. 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.

सदुग्निय वनुष्यत निपाति समद्वारमंहस उरुष्यात ।  
सुजातासः परि चरन्ति वीराः ॥ १५ ॥

15. *Sedagniryo vanuṣyuto nipāti sameddhāraman-hasa 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 augmenter 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 हविष्मान ।  
परि यमत्यध्वरषु हता ॥ १६ ॥

16. *Ayam so agnirāhutah purutrā yamīśānah samidindhe havismān. 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 अग्न आहवनानि भूरीशानासु आ जुहुयाम् नित्या ।  
उभा कृणवन्त' वहूतू मियथ्द ॥ १७ ॥

17. *Tve agna āhavanāni bhūrīśānāsa ā juhuyāma nityā. Ubhā kr̄nvanto 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 अग्नि वीततमानि हृव्या जस्त्र वर्णा दुवतातिमच्छ।  
पति न ई सुरभीणि व्यन्तु ॥ १८ ॥

18. *Imo agne vītataṁāni havyā'jasro vakṣi devātā-timaccha. Prati na īṁ surabhīṇi 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' अग्नि वीरत् परा दा दुवासुस मतय मा न' अस्य।  
मा नः पुथ मा रु रस ऋतावा मा ना दम मा वन् आ  
जुहूथाः ॥ १९ ॥

19. *Mā no agne'vīrate parā dā durvāsase'mataye mā no asyai. Mā nah kṣudhe mā rakṣasa ṛtāvo mā no dame mā vana ā juhūrthāḥ.*

Agni, resplendent 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 ब्रह्माण्यग्रु उच्छ्वशाधि त्वं दव मधवद्वयः सुषूदः ।  
राता स्यामाभयोस् आ त यूयं पात स्वस्तिभिः सदा  
नः ॥ २० ॥

20. *Nū me brahmāṇyagna ucchaśādhi tvam̄ deva maghavadbhyaḥ suṣūdah. Rātau syāmobha-yāsa ā te yūyam̄ pāta svastibhiḥ sadā nah.*

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.

त्वमग्नि सुहव' रुण्वसंदृक्सुदीती सूनि सहस दिदीहि। मा  
त्व सचा तनय नित्य आ धुड्न्मा वीर अस्म तया वि  
दासीत ॥ २१ ॥

21. *Tvamagne suhavo ranvatasamādrk sudītī sūno sahaso didīhi. Mā tve sacā tanaye nitya ā dhañmā 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' अग्ने दुभृतय सच्चेषु द्ववद्वच्चिग्रिषु प व'चः।  
 मा त' अस्मान्दुमतय' भृमाच्चिद्वस्य सून सहस  
 नशन्त ॥ २२ ॥

22. *Mā no agne durbhṛtaye sacaiṣu deveddhesvagniṣu pra vocah. 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' अग्ने स्वनीक रवानमत्य य आजुह ति हृव्यम ।  
 स द्रवता वसुवर्निदधाति यं सूरिथी पृच्छमान् एति ॥ २३ ॥

23. *Sa marto agne svanīka revān-amartye ya ājihoti havyam. Sa devatā vasuvanīm dadhāti yam sūrirarthī pr̄cchamāna 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' अग्ने सुवितस्य विद्वानयिं सूरिभ्य आ वहा बृहन्तम ।  
 यन्क्यं सहसाक्नमद्वमा वितासु आयुषा सुवीराः ॥ २४ ॥

24. *Maho no agne suvitasya vidvān rayim sūribhya ā vahā bṛhantam. Yena vayam sahasāvan mademā'vikṣitāsa āyusā 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 ब्रह्माण्यग्नु उच्छशाधि त्वं दव मधवद्भ्यः सुषूदः ।  
राता स्यामाभयासु आ त यूयं पात स्वस्तिभिः सदा  
नः ॥ २५ ॥

25. *Nū me brahmāṇyagna ucchaśādhi tvam deva  
maghavadbhyah sūṣūdah. Rātau syāmohayā-sa  
ā te yūyam pāta svastibhiḥ sadā nah.*

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 सुमिधमग्न अद्य श चां बृहद्यज्ञतं धूममृण्वन ।  
उपे स्पृश द्विव्यं सानु स्तूपः सं रुश्मिभिस्ततनः सूर्यस्य ॥ १ ॥

1. *Juṣasva nah samidhamagne adya śocā brhad  
yajataṁ dhūmamṛṇvan. Upa spr̄śa devyam sānu  
stūpaiḥ sam̄ 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.

नराशंसस्य महिमानेषामुप स्त षाम यज्ञतस्य यज्ञः ।  
य सुक्रतवः शुचय धियंधा: स्वदन्ति दुवा उभयानि  
हव्या ॥ २ ॥

2. *Narāśāmsasya mahimānameṣāmupa stosāma yajatasya yajñaiyah. Ye sukratavah 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.

इळन्यं वा असुरं सुद मन्त्रदूतं र दसी सत्यवाचम ।  
मनुष्वदग्निं मनुना समिद्द्वं समध्वराय सद्गिन्महम ॥ ३ ॥

3. *İlenyam vo asuram sudakşam-antardūtam rodasi satyavācam. Manuṣvad-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.)

सूप्रयवा भरमाणा अभिज्ञु प वृज्जत् नमसा ब्रह्मिरुग्मा ।  
आजुह्वाना धृतपृष्ठं पृष्ठद्वदध्वयव हविषा मजयध्वम ॥ ४ ॥

4. *Saparyavo bharamāñā abhijñu pra vṛñjate namasā barhiragnau. Ājuhvānā ghrtaprṣṭham prṣadvadadhvaryavo 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.

स्वाध्याइ वि दुर' दवयन्त शिश्रयू रथयुद्वताता ।  
पूर्वी शिशुं न मातरा रिहाण समगुवा न समनव्यज्जन ॥ ५ ॥

5. *Svādhyo vi duro devayanto 'śiśrayū rathayur-devatātā. Pūrvī śiśum na mātarā rihāne samagruvo na samaneśvañjan.*

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.

उत य षण दिव्य मृही न उषासानक्ता सुदुर्घव धनुः ।  
ब्रह्मिषदो पुरुहृत मघ नी आ यज्ञिय सुविताय श्रयताम ॥ ६ ॥

6. *Uta yoṣane divye mahī na uṣāśānaktā 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 यूज्ञु मानुषषु कास्त्र मन्यं वां जातवेदसा यज्ञध्य ।  
ऊर्ध्वं न' अध्वरं कृतं हवषु ता दुवषु वनथा वायाणि ॥ ७ ॥

7. *Viprā yajñeṣu mānuṣeṣu kārū manye vāṁ  
jātavedasā yajadhyai. Ūrdvam no adhvaram  
kṛtam 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 सुज षा इळा दुवमनुष्यभिरुग्गिः ।  
सरस्वती सारस्वतभिरुवाक्तिस्व दुवीबुहिरदं सदन्तु ॥ ८ ॥

8. *Ā bhāratī bhāratībhīḥ sajoṣā ilā devairmanu-  
ṣyebhiragnih. Sarasvatī sārasvatebhīravāk tisro  
devīrbahiredam 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.

त स्तुरीपमधं प षयितु दव त्वष्टुवि राणः स्यस्व ।  
यत् वीरः केमण्यः सुद त् युक्तगावा जायते दव-  
कामः ॥ ९ ॥

9. *Tannasturīpamadha poṣayitnu deva tvaṣṭarvira-rāṇah syasva. Yato vīraḥ karmāṇyah 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.

वनस्पत व सूज प द्रवानुग्रहिविः शमिता सूदयाति । सदु  
हतो सत्यतर यजाति यथा द्रवान् जनिमानि वद ॥ १० ॥

10. *Vanaspate'va srjopa devānagnirhaviḥ śamitā  
sūdayāti. Sedu hotā satyatara yajāti yathā  
devānāṁ 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 याह्यग्र समिधान् अवाङ्मिद्दण दुवः सुरथं तुरभिः ।  
बहिन् आस्तामदितिः सुपुत्रा स्वाहा दुवा अमृता माद-  
यन्ताम् ॥ ११ ॥

11. *Ā yāhyagne samidhāno arvāñindreṇa devaiḥ sarathāṁ 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' दवमग्निभिः सज षा यजिष्ठं दूतमध्वर कृणुध्वम ।  
य मत्यषु निधुवित्रहतावा तपुमूढा घृता तः पावकः ॥ १ ॥

1. *Agnim vo devamagnibhīḥ sajōṣā yajisṭham dūtamadhvare kṛṇudhvam. Yo martyeṣu nidhr-uvirṛtāvā tapurmūrdhā ghṛtānnah pāvakah.*

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 थृदश्वा न यवस् विष्वन्तुदा महः सुंवरणाद व्यस्थीत ।  
आदस्य वाता अनु वाति शाचिरधि स्म तु वजनं कृष्ण-  
मस्ति ॥ २ ॥

2. *Prothadaśvo na yavase'viṣyan yadā mahā samvaraṇād vyasthāt. Ādasya vāto anu vāti socradha 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.

उद्यास्य त नवजातस्य वृष्ण ग्र चरन्त्यजरा इधानाः ।  
अच्छा द्यामरुष धूम एति सं दृत अग्न इयस् हिदुवान ॥ ३ ॥

3. *Ud yasya te navajātasya vṛṣno'gne carantyajara idhānāḥ. Acchā dyāmaruṣo dhūma eti sam 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 अश्चृषु यद ग समवृक्तं जम्भः ।  
सनंव सृष्टा पसितिष्ट एति यवं न दस्म जुह्वा विवर्त ॥ ४ ॥

4. *Vi yasya te prthivyām pājo aśret trṣu yadannā samavṛkta jambhaiḥ. Seneva srṣṭā prasitiṣṭa eti yavam na dasma juhvā viveksi.*

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.

तमिहा॒षा तमु॒षसि यविष्ठम॒ग्निमत्यं न मञ्जयन्ते॑ नरः ।  
निशिशाना॑ अतिथिमस्य य ना॑ दीदाय॑ शाचिराहुतस्य॑  
वृष्णः ॥ ५ ॥

5. *Tamid doṣā tamuṣasi yaviṣṭham-agnimatyam na marjayanta narah. Niśiśānā atithimasya yonau dīdāya śocirāhutasya vṛṣṇah.*

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.

सुसंदृक्तं स्वनीकं पतीकं वि यदुकम् न रचस उपाक ।  
दिव न त तन्युतुर्ति शुष्मश्चित्रं न सूरः पति चर्ता  
भानुम् ॥ ६ ॥

6. *Susam̄dr̄k te svanīka pratīkam vi yad rukmo na rocosa upāke. Divo na te tanyatureti śuṣmaścitra na sūrah̄ 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 दाशं परीळाभिधृतवद्विश्च हृव्यः ।  
तभिन अग्ने अमित्तमहभिः शतं पूर्भिरायसीभिनि  
पाहि ॥ ७ ॥

7. *Yathā vah svāhāgnaye dāśema pariळābhira-ghṛtavadbhiśca havyaih. Tebhirno agne amit-airmahobhiḥ śatam pūrbhir-āyasibhir-ni pāhi.*

Agni, resplendent 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 त् सन्ति दाशुष अधृष्टा गिर' वा याभिनृवतीरुरुष्याः ।  
ताभिनः सून सहसा नि पाहि स्मत्सूरीज्जरि तृज्जात-  
वदः ॥ ८ ॥

8. *Yā vā te santi dāśuse adhṛṣṭā giro vā yābhira-  
nṛyatīrurusyāḥ. Tābhiraṇaḥ sūno sahaso ni pāhi  
smat sūrīñ-jaritīñ-jātavedah.*

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.

नियत्पृतव स्वधितिः शुचिगात्स्वया कृपा तन्वाँ र चमानः ।  
आ य मात्र रुश न्या जनिष्ट दवयज्याय सुकतुः पावकः ॥ ९ ॥

9. *Niryat pūteva svadhitīḥ śucirgāt svayā kṛpā tanvā  
rocamānaḥ. Ā yo mātroruṣenyo janīṣṭa devaya-  
jyāya sukraṭuḥ pāvakāḥ.*

Agni, resplendent 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' अग्ने साभगा दिदीह्यपि कतुं सुचतसं वतम ।  
विश्वा स्तातृभ्य' गृणत च सन्तु यूयं पात स्वस्तिभिः सदा  
नः ॥ १० ॥

10. *Etā no agne saubhagā didīhyapi kratum suetasam vatemā. Viśvā stotrbhyo gr̄nate ca santu yūyām pāta svastibhiḥ sadā nah.*

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 शुकाय भानव भरध्वं हृव्यं मृतिं चाग्रय सुपूतम ।  
य दव्यानि मानुषा जनूष्यन्तविश्वानि विद्वना जिगाति ॥ १ ॥

1. *Pra vah śukrāya bhānave bharadhvam havyam matim cāgnaye supūtam. Yo daivyāni mānuṣā janūṣyantarviśvāni 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, resplendent spirit of Divinity which, with its light and awareness, inspires and enlightens all human and superhuman manifestations of life within.

स गृत्स' अग्निस्तरुणश्चिदस्तु यता यविष्ठा अजनिष्टमातुः ।  
संय वना युवत् शुचिदुन्भूरि चिद ा समिदत्ति सुद्यः ॥ २ ॥

2. *Sa gr̄tso agnis-tarunāścidastu yato yavishtha ajanis̄ta mātuh. Sam yo vanā yuvate śucidan bhūri cidannā samidatti sadyah.*

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 दुवस्य संसद्यनीकं चं मतासः श्यतं जगृभ ।  
नि य गृभं पारुषयीमुव च दुर कमग्निरायवं शुश च ॥ ३ ॥

3. *Asya devasya samsadyanike yan martasah  
syetam jagrbhre. Ni yo grbham pauruseyimu-voca  
durokam-agnir-ayave shusoca.*

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 कविरकविषु पचता मत्त्वग्निरमृता नि धायि ।  
स मा ना अत्र जुहुरः सहस्रः सदा त्व सुमनसः स्याम ॥ ४ ॥

4. *Ayam kavirakaviṣu pracetā martesvagniramṛto  
ni dhāyi. Sa mā no atra juhurah sahasvah sadā  
tve sumanasah 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 दुवकृतं सुसादु कत्वा ह्यांगिरमृताँ अतारीत ।  
तम षधीश्च वनिनश्च गर्भं भूमिश्च विश्वधायसं  
बिभति ॥ ५ ॥

5. *Ā yo yonim devakṛtam sasāda kratvā hya gnir-amṛtāñ atārīt. Tamoṣadhiśca vaninaśca garbham bhūmiśca viśvadhāyasam bibharti.*

That Agni, universal spirit, which by his creative yajna resides in the cosmic home created by divine powers of Prakrti 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.

इश्वर्यांगिरमृतस्य भूररीश' रायः सुवीयस्य दातः ।  
मा त्वा वृयं सहस्राव वीरा माप्सवः परि षदाम्  
मादुवः ॥ ६ ॥

6. *Īśe hyaginiramṛtasya bhūrerīše rāyah suvīryasya dātoḥ. Mā tvā vayaṁ sahasāvannavīra māpsavah pari ṣadāma māduvah.*

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.

परिषद्यां ह्यरणस्य रक्षणा नित्यस्य रायः पतयः स्याम ।  
न शष' अग्ने अन्यजातमस्त्यचतानस्य मा पथं विदु तः ॥ ७ ॥

7. *Pariṣadyam hyaraṇasya rekṇo nityasya rāyah patayah syāma. Na śeṣo agne anyajātamastyacetānasya mā patho vi dukṣah.*

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.

नुहि गभायारणः सुश् वा न्य दया मनसा मन्तवा उ ।  
अधा चिद कः पुनरित्स एत्या न' वाञ्छीषाळ्ठु नव्यः ॥ ८ ॥

8. *Nahi grabhāyāraṇah suševo 'nyodaryo manasā mantavā u. Adhā cidokah punarit sa etyā no vājyabhīṣāletu navyah.*

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.

त्वमग्ने वनुष्यत नि पाहि त्वमु नः सहसाव त्वद्यात ।  
सं त्वा ध्वस्मन्वदभ्यतु पाथः सं रथिः स्पृहयाव्यः  
सहस्री ॥ ९ ॥

9. *Tvamgne vanuṣyato ni pāhi tvamu nah saha-sāvannavadyāt. Sam tvā dhvasmanvadabhyetu pāthah sam rayih spr̄hayāyyah 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' अग्ने साभगा दिदीह्यापि करुं सुचतसं वतम।  
विश्वा स्त्रातृभ्यः' गृणत च सन्तु यूयं पात स्वस्तिभिः सदा  
नः ॥ १० ॥

10. *Etā no agne sauhagā didīhyapi kratum  
sucetasam vatemā. Viśvā stotrathyo grñate 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*

पाग्न्ये तुवसे भरध्वं गिरं द्विव अरुतये पृथिव्याः।  
य विश्वेषाम् मृतानाम् उपस्थ वशवान् र वावृथ जागृवद्धिः ॥ १ ॥

1. *Prāgnye tavase bharadhvam giram divo arataye  
prthivyāḥ. Yo viśveṣām-amṛtānām-upasthe  
vaiśānaro vāvṛdhe jāgrvadbhiḥ.*

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.

पृष्ठ दिवि धाय्यग्निः पृथिव्यां नुता सिन्धूनां वृषभः  
स्तियानाम् । स मानुषीरभि विशा वि भृति वश्वानुर  
वावृथान् वरण ॥ २ ॥

2. *Prsto divi dhāyyagnih pṛthivyāṁ netā sindhūnāṁ vṛṣabhaḥ stiyānām. Sa mānuṣīrabhi viśo vi bhṛti vaiśvānaro vāvṛdhāno varena.*

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.

त्वद्द्विया विश आयु सिक्नीरसमना जहतीभ जनानि ।  
वश्वानर पूरव श शुचानुः पुर यदग्न द्रयु ददीदः ॥ ३ ॥

3. *Tvad bhiyā viśa āyannasiknīrasamanā jahatīr-bhojanāni. Vaiśvānara pūrave śośucānah puro yadagne darayannadideh.*

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 पृथिवीं उत द्यावश्वानरं वृतमग्नं सचन्ति । त्वं  
भासा र दस्मी आ तत्त्वं जस्त्रणं शाचिषा शं शुचानः ॥ ४ ॥

4. *Tava tridhātu pṛthivī uta dyaurvaiśvānara vratamagne sacanta. Tvam bhāsā rodasī ā tatanthā'jasreṇa śociṣā śośucānah.*

O Vaishvanara Agni, lord omnipresent and leading light of the universe, the heaven and earth and the threefold Prakrti (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.

त्वामग्नं हुरितं वावशाना गिरः सचन्तु धुनयं घृताचीः ।  
पतिं कृष्टीनां रुथ्यं रथीणां वश्वान्तरमुषसां कुतुमह्नाम् ॥ ५ ॥

5. *Tvāmagne harito vāvaśānā girah sacante dhunayo ghṛtācīḥ. Patim kṛṣṭināṁ rathyāṁ rayīṇāṁ vaiśvānaram-uṣasāṁ 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.

त्वं असुर्यं वसवा न्यृणवन्कतुं हितं मित्रमहं जुषन्ति ।  
त्वं दस्यूरं कंसं अग्नं आजं उरुं ज्यं तिजनयं गायाय ॥ ६ ॥

6. *Tve asuryāṁ vasavo nyṛnyan kratum hi te mitramaho juṣanta. Tvam dasyūñrokaso agna ājā 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 व्य भन्वायुन पाथः परि पासि सद्यः ।  
त्वं भुवना जनय अभि क पत्याय जातवद दशस्यन ॥ ७ ॥

7. *Sa jāyamānah parame vyoman vāyurna pāthah pari pāsi sadyah. 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.

तामग्र अस्म इष्मरयस्व वश्वानर द्युमतीं जातवदः । यया राधः पिन्वसि विश्ववार पृथु श्रव दाशुष मत्याय ॥ ८ ॥

8. *Tāmagne asme iṣamerayasva vaiśvānara dyumatīṁ jātavedah. Yaya rādhah pinvasi viśvavāra prthu 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' अग्ने मधवद्भ्यः पुरु तु रयिं नि वाजं श्रुत्यं युवस्व ।  
वश्वानर् महिनुः शम् यच्छ रुदभिरग्ने वसुभिः सूज षाः ॥ ९ ॥

9. *Tam no agne maghavadbhyaḥ purukṣum rayim  
ni vājam śrutyam yuvasva. Vaiśvānara mahi nah  
śarma yaccha rudrehiragne 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 सुमाजा असुरस्य पशस्ति पुंसः कृष्टीनामनुमाद्यस्य ।  
इन्द्रस्यव प तुवसस्कृतानि वन्दे दारुं वन्दमान विव-  
क्ष्म ॥ १ ॥

1. *Pra samrājo asurasya praśastim pūṁsaḥ kṛṣṭī-  
nāmanumādyasya. Indrasyeva pra tavasaskṛtāni  
vande dārum 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.

कविं कृतुं धासिं भानुमद्हिन्वन्ति शं गृज्यं र दर्स्य : ।  
पुरुन्दरस्य गीभिरा विवास् ग्रवतानि पूव्या महानि ॥ २ ॥

2. *Kavim ketum dhāsim bhanumadrerhinvanti śam rājyam 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.

न्यकृतून्गथिनं मृधवाचः पर्णीरश्रद्धां अवृथां अयज्ञानं ।  
पप तान्दस्यौरग्निविवाय पूवश्चकारापरां अयज्यून ॥ ३ ॥

3. *Nyakratūn grathino mṛdhrevācaḥ parṇiñrasraddhāḥ avṛdhāḥ ayajñān. Prapra tān dasyūnragnirvivāya pūrvaścakārāparāḥ 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 अपाचीनं तमसि मदन्तीः पाचीश्चकार् नृत्मः  
शचीभिः । तमीशानं वस्वं अग्निं गृणीष नानतं द्रुमयन्तं  
पृतन्यून ॥ ४ ॥

4. *Yo apācīne tamasi madantīḥ prāciścakāra nṛtamah śacībhiḥ. Tamīśānam vasvo agnimigrñiṣe'�ानाताम् damayantām prतanyūn.*

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 दुर्द्याः प्र अनमयद्वधस्त्रय अयपत्नीरुषसश्चकार।  
स निरुध्या नहुष यह अग्निविश्लेषचक बलिहृतः  
सहभिः ॥ ५ ॥

5. *Yo dehyo anamayad vadhasnairyo aryapatnīruṣasaścakāra. Sa nirudhyā nahuṣo yahvo agnirviśaścakre balihṛtaḥ sahobhiḥ.*

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 शमनुपविश्वजनासु एवस्तस्थुः सुमतिं भि माणाः ।  
वश्वान् वरमा रदस्याराग्निः संसाद पित्र रुपस्थाम ॥ ६ ॥

6. *Yasya śarmannupa viśve janāsa evaistasthuḥ sumatiṁ bhikṣamāṇāḥ. Vaiśvānaro varamā rodasyoragnih 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 बुध्याः प्र वसूनि वश्वान् उदिता सूर्यस्य ।  
आ समुदादवरादा परस्मादाग्निदद द्विव आ पृथिव्याः ॥ ७ ॥

7. Ā devo dade budhnyā vasūni vaiśvānara uditā suryasya. Ā samudrādavarādā parasmādāgnir-dade diva ā pṛthivyāḥ.

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' दुवं चित्सहस्रनमग्निमश्वं न वाजिनं हिष्ठ नम भिः ।  
भवान् दूत अध्वरस्य विद्वान्त्मना दुवषु विविद मितदुः ॥ १ ॥

1. *Pra vo devam cit sahasānam-agnim-aśvam na vājinam hiṣe namobhiḥ. Bhavā no dūto adhvarya 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 याह्वाग्न पथ्याऽ अनु स्वा मन्द दुवानां सुख्यं जुषाणः ।  
आ सानु शुष्मनदयन्पृथिव्या जम्भभिविश्वमुशधग्व-  
नानि ॥ २ ॥

2. Ā yāhyagne pathyā anu svā mandro devānām  
sakhyam juṣāṇah. Ā sānu śuṣmairnadayan  
pr̄thivyā jambhebhvirviśvamuśadhagvanāni.

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 सुधृतं हि ब्रह्मः पीणीत अग्निरीक्षित न हता ।  
आ मातरा विश्ववार हुवान यत् यविष्ट जज्ञिष  
सुश्वरः ॥ ३ ॥

3. Prācīno yajñah sudhitam hi barhiḥ prīṇīte  
agnirīlito na hotā. Ā mātarā 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.

सूद्य अध्वर रथिरं जनन्त मानुषासा विचतसा य एषाम ।  
विशामधायि विश्पतिदुराण इ ग्रिमन्द मधुवचा ऋतावा ॥ ४ ॥

4. Sadyo adhvare rathiram jananta mānuṣāso  
vicetaso ya eṣām. Viśāmadhāyi viśpapatirdu-  
rone'gnirmando madhuvacā rtāvā.

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 वह्निराजगन्वानुग्निब्रह्मा नृषदन् विधृता । द्याश्च  
यं पृथिवी वावृधात् आ यं हता यज्ञति विश्ववारम् ॥ ५ ॥

5. *Asādi vṛto vahnirājaganvān-agnirbrahmā nrṣadane vidhartā. Dyauśca yam prthivī vāvṛdhāte ā yam 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 द्युम्भिविश्वमातिरन्त मन्त्रं य वारं नया अते न ।  
प य विशस्तिरन्त श्रष्माणा आ य म अस्य दीर्घय-  
तस्य ॥ ६ ॥

6. *Ete dyumnebhvir-viśvamātiranta mantram ye vāram naryā atakṣan. Pra ye viśastiranta śroṣamāṇā 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 त्वामग्ने इमहु वसिष्ठा इशानं सून सहसा वसूनाम । इषं  
स्तातृभ्य' मधवद्वय आनडग्यूयं पात स्वस्तिभिः सदा  
नः ॥ ७ ॥

7. *Nū tvāmagna īmahe vasiṣṭhā īśānam sūno sahaso  
vasūnām. Iṣam stotrbhyo maghav-adbhya ānad  
yūyam pāta svastibhiḥ sadā nah.*

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 पतीकुमाहुतं घृतनं ।  
नर' हव्यभिरीळत सबाधु आग्निरग्न उघसामश चि ॥ १ ॥

1. *Indhe rājā samaryo namobhir-yasya pratīka-  
māhutam gṛtena. Naro havyebhir-īlate sabādha  
agniragra 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 ghrta, 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.

अयम् ष्व सुमहां अवदि हता मन्द मनुष युह अग्निः ।  
वि भा अकः ससृजानः पृथिव्यां कृष्णपविर षधी-  
भिवव ॥ २ ॥

2. *Ayamu sya sumahāň avedi hotā mandro manuṣo yahvo agnih. Vi bhā akah sasrjānah pṛthivyām kṛṣṇapavir-oṣadhibhir-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.

कथा न अग्ने वि वसः सुवृक्तिं कामु स्वधामृणवः  
शस्यमानः । कुदा भवेम पतयः सुदत्र राय वन्तारं दुष्टरस्य  
साधः ॥ ३ ॥

3. *Kayā no agne vi vasah suvrktim kāmu svadhā-mṛṇavah śasyamānah. Kadā bhavema patayah sudatra rāyo vantāro duṣṭarasya sādhoh.*

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?

पप्रायमग्निभरतस्य शृण्व वि यत्सूया न रचत बृहद्धाः ।  
अभि यः पूरुं पृतनासु तुस्था द्युतान दव्या अतिथिः  
शुश च ॥ ४ ॥

4. *Praprāyamagnir-bharatasya śṛṇve vi yat sūryo na rocate brhad-bhāḥ. Abhiyah pūrum prtanāsu tasthau dyutāno daivyo atithih 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.

अस्मित्व आहवनानि भूरि भुवा विश्वभिः सुमना अनीकः ।  
स्तुतश्चिदग्र शृणिष गृणानः स्वयं वधस्व तुन्वं सुजात ॥ ५ ॥

5. *Asannit tve āhavanāni bhūri bhuvo viśvebhiḥ sumanā anīkaiḥ. Stutaścidagne śṛṇviṣe gṛānāḥ svayam vārdhasva tanvam 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 शत्साः संसहस्रमुदग्रय जनिषीष्ट द्विबहाः ।  
शं यत्स्तातृभ्य आपय भवाति द्युमदमीवचातनं र ाहा ॥ ६ ॥

6. *Idam vacah śatasāḥ saṁsahasramudagnaye janīṣīṣṭa dvibarhāḥ. Śam̄ yat stotrbhya āpaye bhavāti dyumadamīvacātanam̄ 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 इमहु वसिष्ठा इशानं सून सहसा वसूनाम । इषं  
स्तातृभ्य' मधवद्वय आनडयूयं पात स्वस्तिभिः सदा  
नः ॥ ७ ॥

7. *Nū tvā magna īmahe vasiṣṭhā īśānam̄ sūno sahaso vasūnām. Iṣam̄ stotrbhyo maghava-dbhya ānad yūyam̄ pāta svastibhiḥ sadā nah.*

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*

अबैथि जार उषसामुपस्थाद्व तो मन्दः कवितमः पावकः ।  
दधाति कुतुमुभयस्य जन्त हृव्या द्रवषु दविणं सुकृत्सु ॥ १ ॥

1. *Abodhi jāra uṣasāmupasthāddhotā mandrah kavitamah pāvakah. Dadhāti ketum-ubhayasya jantorhavyā deveṣu draviṇāṁ sukrtsu.*

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 सुकतुय वि दुरः पणीनां पुनान् अर्कं पुरुभ जसं नः ।  
हत्ता मन्द विशां दमूनास्तिरस्तम्' ददृश राम्याणाम् ॥ २ ॥

2. *Sa sukraturo vi durah pañinām punāno arkam purubhojasam nah. Hotā mandro viśām damūnā-stirastamo dadṛṣe rāmyāñām.*

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 कविरदितिविवस्वान्तसुसंसन्मित्र अतिथिः शिव  
नः । चित्रभानुरुषसां भात्यग्रं पां गर्भः पुस्व॑ आ  
विवश ॥ ३ ॥

3. *Amūrah kavir-aditirvivasvānt-susamisanmitro atithih śivo nah. Citrabhānur-uṣasām bhātyagre 'pām garbhah prasva ā viveśa.*

Far-sighted wise, creative visionary, constant as mother nature, resplendent, 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.

इळन्य॑ वा मनुष् युगषु समनुगा अशुचज्ञातवदा॒ः ।  
सुसंदृशा॒ भानुना॒ य वि॒भाति॒ पति॒ गावः॒ समिधानं॒  
बुधन्त ॥४॥

4. *Īlenyo vo manuso yugesu samanagā aśucajjātavedāh. Susamdrśā bhānunā yo vibhāti prati gāvah samidhānam 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 resplendent 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.

अग्ने॑ याहि॒ दृत्यं॑ मा॒ रिषण्य॑ दुवाँ॑ अच्छा॑ बह्यकृता॑  
गृण॑ ने॑। सरस्वती॑ मरुत॑ अश्विनाप॑ यो॑ दुवानलुधयाय॑  
विश्वान॑ ॥५॥

5. *Agne yāhi dūtyam mā riṣaṇyo devāñ acchā brahmakṛtā gaṇena. Sarasvaṭīṁ maruto aśvināpo yakṣi devāñ 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.

त्वामग्नं समिधानं वसिष्ठं जरुथं हुन्या॑ राय पुरन्धिम् ।  
पुरुणीथा जातवद् जरस्व यूयं पात स्वस्तिभिः सदा॑  
नः ॥ ६ ॥

6. *Tvāmagne samidhāno vasiṣṭho jarūtham han  
yakṣi rāye purandhim. Puruṇīthā jātavedo jara-  
sva yūyam 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*

उषं न जारः पृथु पाजं॑ अश्वविद्युत् द्वीद्युच्छ शुचानः । वृषा॑  
हरिः शुचिरा भाति भूसा धियं॑ हिन्वान उशतीरजीगः ॥ १ ॥

1. *Uṣo na jārah pr̥thu pājo aśred davidyutad dīdyacchośucānāḥ. Vṛṣā harīḥ śucirā bhāti bhāsā dhiyo  
hinvāna uśtīrajīgāḥ.*

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 वस्तु रुषसामर चि यज्ञं तन्वाना उशिजा न मन्म ।  
अग्निजन्मानि द्रव आ वि विद्वान्द्रवद दृत द्रव्यावा  
वनिष्ठः ॥ २ ॥

2. *Svarṇa vastoruṣasāmaroci yajñam tanvānā usijo na mamma. Agnirjanmāni deva ā vi vidvān dravad dūto devayāvā vaniṣṭhah.*

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.

अच्छा गिर' मतय' द्रव्यन्तीरुग्नि यन्ति द्रविणं भि त्माणाः ।  
सुसुन्दृशं सुपतीकं स्वज्ञं हव्यवाहमरुतिं मानुषाणाम ॥ ३ ॥

3. *Acchā giro matayo devayantragnim yanti dravinaṁ bhikṣamāṇāḥ. Susandṛśam supratī-kam svañcam havyavāhamaratim 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.

इन्दं न अग्ने वसुभिः सूज षा रुदं रुदभिरा वहा बृहन्तम् ।  
आदित्यभिरदिति विश्वजन्यां बृहस्पतिमृक्भिविश्व-  
वारम् ॥ ४ ॥

4. *Indram no agne vasubhiḥ sajoṣā rudram rudrebhirā vahā br̥hantam. Ādityebhiraditīm viśvajan-yām br̥haspatim-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.

मन्दं ह तारमुशिजा यविष्ठमग्निं विश इळत अध्वरषु ।  
स हि पावां अभवदयीणामतन्द दूत युजथाय दुवान् ॥ ५ ॥

5. *Mandram hotāramuśijo yaviṣṭhamagnim viśa īlate adhvareṣu. 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*

महां अस्यध्वरस्य पकृत न ऋतुं त्वदुमृता मादयन्त ।  
आ विश्वभिः सुरथं याहि द्रुवन्यग्रु हतो पथमः सदुह ॥ १ ॥

1. *Mahān asyadhwarasya praketo na ṛte tvadamṛtā mādayante. Ā viśvebhīḥ 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.

त्वामीकृत अजिरं दूत्याय हृविष्वन्तुः सदुमिन्मानुषासः ।  
यस्य द्रुवरासदं ब्रह्मिरुग्रं हान्यस्म सुदिना भवन्ति ॥ २ ॥

2. *Tvāmīlate ajiram dūtyāya havismantah sadamīnmanuṣasāḥ. Yasya devairāsado barhiragine '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.

त्रिशिर्दक्तः प चकितुवसूनि त्व अन्तदाशुष मत्याय ।  
मनुष्वदग्रुहयो द्रवान्भवान दूत अभिशस्तिपावा ॥ ३ ॥

3. *Trīścidaktoḥ pra cikiturvasūni tve antardāśuṣe martyāya . Manuṣvadagna 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.

अग्निरीश् बृहुत् अध्वरस्या ग्रिविश्वस्य हृविषः कृतस्य ।  
कर्तुं हास्य वसेव जुषन्ता थो द्रुवा दंधिर हव्यवाहम् ॥ ४ ॥

4. *Agnirīše bṛhato adhvarasyā'gnirviśvasya haviṣah kṛtasya. Kratūm hyasya vasavo juṣantā'thā devā dadhire havyavāham.*

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.

आग्ने वह हविरद्याय द्रुवानिन्द्रज्यष्ठास इह मादयन्ताम् ।  
इमं यज्ञं दिवि द्रवषु धहि यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Āgne vaha haviradyāya devānindrajyeṣṭhāsa iha mādayantām. Imāṁ yajñāṁ divi deveṣu dhehi yūyāṁ 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*

अग्नंम महा नमसा यविष्ठं य दीदाय समिद्धः स्व दुरुण ।  
चित्रभानुं र दसी अन्तरुवी स्वाहुतं विश्वतः प्रत्यज्ञम् ॥१॥

1. *Aganma mahā namasā yaviṣṭham yo dīdāya samiddhaḥ sve duroṇe. Citrabhānum rodasi antarurvī svāhutam 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 महा विश्वा दुरितानि साह्वानग्निः षट्क दम आ जातवदाः ।  
स न'रि षष्ठद दुरितादव्यादस्मान्गृणत उत न'मध नः ॥२॥

2. *Sa mahnā viśvā duritāni sāhvānagnih ṣtave dama ā jātavedāḥ. Sa no rakṣiṣad duritādava-dyādaśmān grṇata uta no magonah.*

May that Agni, self resplendent 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 उत मित्र अग्ने त्वां वृधन्ति मृतिभिवसिष्ठाः ।  
त्वं वसु सुषणनानि सन्तु यूयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

3. *Tvām varuṇa uta mitro agne tvām vārdhanti  
matibhir-vasiṣṭhāḥ. Tve vasu suṣaṇanāni santu  
yūyam pāta svastibhiḥ sadā nah.*

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*

पाग्नये विश्वशुचि धियुन्धे सुरघ्न मन्मधीतिं भरध्वम ।  
भरहविन ब्रह्मिषि पीणान वश्वानराय यतय मतीनाम ॥ १ ॥

1. *Prāgnaye viśvaśuce dhiyāndhe 'suraghne manma  
dhītim bharadhvam. Bhare havirna barhiṣi  
priṇāno vaiśvānarāya yataye matīnām.*

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.

त्वमग्न शाचिषा श शुचान् आ र दंसी अपृणा जायमानः ।  
त्वं द्रवाँ अभिशस्तरमुज्ज्वा वश्वानर जातवद महित्वा ॥ २ ॥

2. *Tvamagne sociṣā śośucāna ā rodasī aprṇā jāyamānah. Tvam devān̄ 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 यदग्न भुवना व्यख्यः पशू गापा इयुः परिज्मा ।  
वश्वानर बहौप 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 nah.*

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*

सुमिधा जातवदस द्वाय द्ववहूतिभिः ।  
हुविभिः शुकश 'चिष नमस्विन' वृयं दाश माग्न्य ॥ १ ॥

1. *Samidhā jātavedase devāya devahūtibhiḥ.  
Havirbhiḥ śukraśociṣe namasvino vayam dāśemāgnaye.*

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.

वृयं तं अग्न सुमिधा विधम वृयं दाश म सुष्टुती यजत्र ।  
वृयं घृतनाध्वरस्य ह तवृयं दत्तं हुविषा भदश च ॥ २ ॥

2. *Vayam te agne samidhā vidhema vayam dāśema  
suṣṭutī yajatra. Vayam ghṛtenādhvar-asya hotar-  
vayam deva haviṣā bhadraśoce.*

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 ghrta and fragrant oblations of self-surrender to your glory of self-refulgence.

आ न' द्ववभिरुप द्ववहूतिमग्र याहि वषटकृतिं जुषाणः ।  
तुभ्यं द्ववाय दाशतः स्याम यूयं पात स्वस्तिभिः सदा  
नः ॥ ३ ॥

3. *Ā no devebhīrupa devahūtimagine yāhi vaṣatkr̄tim  
juṣāṇah. Tubhyāṁ devāya dāśataḥ syāma yūyāṁ  
pāta svastibhīḥ sadā nah.*

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 हुष्ट आस्य जुहुता हविः ।  
य ना नदिष्ठमाप्यम् ॥ १ ॥

1. *Upasadyāya mīlhuṣa āsyē juhutā haviḥ.  
Yo no nedīṣṭhamāpyam.*

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 निषसादु दमदम ।  
कविगृहपतियुवा ॥ २ ॥

2. *Yah pañca carṣaṇīrabhi niṣasāda damedame.  
Kavir-gr̄hapatir-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 ना वद' अमात्यमग्नी रे तु विश्वतः ।  
उतास्मान्पात्वंहसः ॥ 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.

नवं नु स्त ममग्रय दिवः श्यनाय जीजनम ।  
वस्वः कुविद्वनाति नः ॥ ४ ॥

4. *Navam̄ nu stoma magnaye divaḥ śyenāya jījanam.  
Vasvaḥ kuvid vanāti nah.*

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.

स्पाहा यस्य श्रिय' दृश रुद्धिवीरवत यथा ।  
अग्नं यज्ञस्य श चतः ॥ 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 वैतु वषट्कृतिम्‌ग्रिजुषत ना गिरः ।  
यजिष्ठ हव्यवाहनः ॥ ६ ॥

6. *Semāṁ vetu vasatkr̄tim-agnirjuṣata no girah.  
Yajiṣṭho havyavāhanah.*

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.

नि त्वा न य विश्पत द्युमन्तं दव धीमहि ।  
सुवीरमग्न आहुत ॥ ७ ॥

7. *Ni tvā nakṣya viśpate dyumantam 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.

अप उस्मश्च दीदिहि स्वग्रयस्त्वयो वयम् ।  
सुवीरस्त्वमस्मयुः ॥ ८ ॥

8. *Kṣapa usraśca dīdihि 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 सातय नर विपास यन्ति धीतिभिः ।  
उपा त्रा सहस्रिणी ॥ 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.

अग्नी र गांसि सधति शुकश चिरमत्यः ।  
शुचिः पावक इड्यः ॥ १० ॥

10. *Agnī rakṣāṁsi sedhati śukraśociramaryah.  
Śuciḥ pāvaka īdyah.*

Agni counters, corrects, also destroys, wickedness. Immortal, purifying, adorable, the lord blazes with dazzling refulgence of fire and the sun.

स ना राधांस्या भरशानः सहस यह ।  
भगश्च दातु वायम् ॥ ११ ॥

11. *Sa no rādhāṁsyā bhareśānah 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.

त्वमग्न वीरवद्यश दुवश्च सविता भगः ।  
दितिश्च दाति वायम् ॥ १२ ॥

12. *Tvamagne vīravad yaśo devaśca savitā bhagah.  
Ditiśca dāti vāryam.*

Agni, resplendent 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.

अग्ने रा पा णा अंहसुः पति ष्म दव् रीषतः ।  
तपिष्ठरुजरं दह ॥ १३ ॥

13. *Agne rakṣā no aṅhasah 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 ।  
पूर्ववा शतभुजिः ॥ १४ ॥

14. *Adhā mahī na āyasyanādhrṣṭo nr̄pitaye.  
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 पा ह्यंहसा द षावस्तरघायतः ।  
दिवा नक्तमदाभ्य ॥ १५ ॥

15. *Tvam̄ nah pāhyañhaso dosāvastaraghāyatah.  
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 नमस्तुज नपातमा हुवे ।  
पियं चतिष्ठमरुतिं स्वध्वरं विश्वस्य दृतमृतम् ॥ १ ॥

1. *Enā vo agnīm namasorjo napātamā huve. Priyam cetiṣṭhamaratim 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 यज्ञत अरुषा विश्वभजसा स दुद्वत्स्वाहुतः ।  
सुब्रह्मा यज्ञः सुशमी वसूनां द्रवं राधा जनानाम ॥ २ ॥

2. *Sa yojate aruṣā viśvabhojasā sa dudravat svāhutah. Subrahmā yajñah suśamī vasūnām devam 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 समग्रिमिन्धत् नरः ॥ ३ ॥**

3. *Udasya śocirasthādājuhvānasya mīlhuṣah. Ud dhūmāso aruṣāso divisprśah samagnimindhate narah.*

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 कृप्णमह युशस्तमं द्रवाँ आ वीतये वह ।**

**विश्वा सून सहस भर्तुभ जना रास्व तद्यत्त्वमह ॥ ४ ॥**

4. *Tam tvā dūtam kṛṇmahe yaśastamam 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 ता न अध्वर ।  
त्वं प ता विश्ववार् पचता यक्षि च वायम् ॥ ५ ॥

5. *Tvamagne grhapatistvam hotā no adhvare. Tvam potā viśvavāra pracetā yakṣi 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.

कृथि रत्नं यजमानाय सुकता त्वं हि रत्नधा असि ।  
आ न ऋत शिशीहि विश्वमृत्विजं सुशांसा यश्च द त ॥ ६ ॥

6. *Kṛdhi ratnam yajamānāya sukrato tvam hi ratnadhā asi. Ā na rte śiśīhi viśvamṛtvijam suśāṁso 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.

त्वं अग्ने स्वाहुत पि॒यासः सन्तु सूर्यः ।  
यन्तार् य म॒घवा॒न् जना॒नामू॒वान्दयन्त् ग ना॒म ॥ ७ ॥

7. *Tve agne svāhuta priyāsaḥ santu sūrayah.  
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.

यषामिळा धृतहस्ता दुरुण आँ अपि प्राता निषीदति ।  
ताँस्त्रायस्व सहस्य दुहु निद यच्छानुः शम्दीघश्रुत ॥ ८ ॥

8. *Yeṣāmiḍā ghṛtahastā duroṇā āñ api prātā niṣīdati.  
Tāñstrāyasva sahasya druho nido yacchā nah  
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 ghrta 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 मन्दया च जिह्वया वह्निरासा विदुष्टरः ।  
अग्ने रूयिं म॒घवद्ध्य नु आ वह हव्यदाति॑ं च सूदय ॥ ९ ॥

9. *Sa mandrayā ca jihvayā vahnirāsā viduṣṭarah.  
Agne rayim maghavadbhyo na ā vaha havyadātim  
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 ददृत्यश्वा मूघा कामन् श्रवस मूहः ।  
ताँ अंहसः पिपृहि पुरूभिष्ठं शृतं पूर्भियविष्ट्य ॥ १० ॥

10. *Ye rādhāṁsi dadatyaśvyā maghā kāmena śravaso mahāḥ. Tān añhasah pipṛhi partrbhiṣṭvam śatam pūrbhiryavaviṣṭhya.*

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.

द्रव व' दविणादाः पूर्णा विवष्ट्यासिचम ।  
उद्वा सिञ्चध्वमुप वा पूर्णध्वमादिद्व' द्रव अ'हत ॥ ११ ॥

11. *Devo vo dravīnodāḥ pūrṇām vivaṣṭyāsicam. Ud vā siñcadhvamupa vā prṇadhvamādīd 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 resplendent would lead you to the heights of prosperity and excellence.

तं ह तारमध्वरस्य पचतसं वह्निं दुवा अकृणवत् ।  
दधाति रत्नं विधुत सुवीयम् ग्रिजनाय दाशुष्ट ॥ १२ ॥

12. *Tam hotāram-adhvaresya pracetasam vahniṁ devā akṛṇvata. Dadhāti ratnam vidhate suvīrya-magnirjanāya dāsuṣe.*

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*

अग्ने भव सुषमिधा समिद्ध उत ब्रह्मरुविया वि स्तृणी-  
ताम् ॥ १ ॥

1. *Agne bhava suṣamidhā samiddha uta barhi-rurviyā vi strīṇitām.*

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.

**उत द्वारं उश्तीवि श्रेयन्तामुत दुवाँ उश्त आ वृहृह ॥ २ ॥**

2. *Uta dvāra uśatīrvi śrayantāmuta devān 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.

**अग्ने वीहि हृविषा य दुवान्त्सवध्वरा कृणुहि जातवदः ॥ ३ ॥**

3. *Agne vīhi haviṣā yakṣi devāntsvadhvarā kṛṇuhi jātavedah.*

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.

**स्वध्वरा करति जातवदा य द्वावां अमृतान्पिपयच्च ॥ ४ ॥**

4. *Svadhvarā karati jātavedā yakṣad devān 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.

**वंस्व विश्वा वायोणि पचतः सूत्या भवन्त्वाशिष' न अद्य ॥ ५ ॥**

5. *Vam̄sva viśvā vāryāṇi pracetaḥ satyā bhava-ntvāśiṣo 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 द्रवास' अग्न ऊज आ नपातम ॥ ६ ॥

6. *Tvāmu te dadhire havyavāham devāso agna ūrja 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 द्रवायु दाशतः स्याम मुह ना रत्ना वि दध इयानः ॥ ७ ॥

7. *Te te devāya dāśataḥ syāma maho no ratnā vi dadha iyānah.*

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 यत्पितरश्च । इन्दु विश्वा वामा जरितार\_ असन्वन ।

त्व गावः सुदुधास्त्व ह्यश्वास्त्वं वसु दव्युत वनिष्ठः ॥ १ ॥

1. *Tve ha yat pitaraścinna indra viśvā vāmā jaritāro  
asanvan. Tve gāvah sudughāstve hyaśvāstvam  
vasu devayate vaniṣṭhah.*

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.

राजवृ हि जनिभिः स्यवा वृ द्युभिरभि विदुष्कविः सन ।  
पिशा गिर' मधवन्ग भिरश्वस्त्वायतः शिशीहि राय  
अस्मान ॥ २ ॥

2. *Rājeva hi janibhiḥ kṣesyevā'va dyubhirabhi-  
viduṣkavīḥ 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.

इमा उत्वा पस्पृधानासा अत्र मन्दा गिर' दव्यन्तीरुपं स्थुः ।  
अवाचीत पुथ्या राय एतु स्याम॑ त सुमताविन्दु शमन ॥ ३ ॥

3. *Imā u tvā pasprdhānāso atra mandrā giro  
devayanīrupa sthuh. 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 त्वा सूयवसु दुदुं तुप ब्रह्माणि ससृज् वसिष्ठः ।  
त्वामिन्म् ग पतिं विश्वं आहा न इन्दः सुमतिं  
गन्त्वच्छ ॥ ४ ॥

4. *Dhenum na tvā sūyavase duduksannupa brahmāṇi  
sasṛje vasiṣṭhah. Tvāminme gopatiṁ viśva  
āhā’’na indrah 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.

अर्णासि चित्पपथाना सुदासु इन्द' गाधान्यकृण त्सुपारा ।  
शधन्तं शिम्युमुचथस्य नव्यः शापं सिन्धूनामकृण\_ -  
दशस्तीः ॥ ५ ॥

5. *Arṇā̄si cit paprathānā sudāsa indro gādhān-  
yakṛṇot supārā. Šardhantam śimyum-ucathasya  
navyah śāpaṇ 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.

पुरः ला इत्तुवशा य त्रासीदाय मत्स्यासा निशिता अपीव ।  
श्रुष्टिं चकुभृगव दुह्यवश्च सखा सखायमतरः द्विषूच : ॥ ६ ॥

6. *Purolā it turvaśo yakṣurāśid rāye matsyāśo niśitā apīva. Śruṣṭim cakrur-bhṛgavo druhya-vaśca sakhā sakhāyam-atarad viṣūcoh.*

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 पृथ्वसः' भलानसः' भनन्ता लिनास विषाणिनः  
शिवासः । आ य नयत्सध्मा आयस्य गव्या तृत्सुभ्य  
अजगन्युधा नृन् ॥ ७ ॥

7. *Ā pakthāśo bhalānaso bhanantā'lināśo viṣāṇinah śivāsaḥ. Ā yo'nayat sadhamā āryasya gavyā tr̄tsubhyo 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.

दुराध्यारु अदितिं स्नवयन्त चतसा वि जग्रभ परुष्णीम ।  
महाविव्यकपृथिवीं पत्यमानः पशुष्कविरशयच्चाय-  
मानः ॥ ८ ॥

8. *Durādhyo aditim srevayanto'cetaso vi jagrbhre paruṣṇīm. Mahnāvivya kṛthivīm patyamānah paśuṣ-kavir-aśayac-cāyamānah.*

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 परुष्णीमाशुश्चनदभिपित्वं जगाम । सुदासु  
इन्दः सुतुकाँ अमित्रानरन्धयन्मानुष वधिवाचः ॥ ९ ॥

9. *Iyurartham na nyartham paruṣṇīm-āśuścaneda-  
bhipitvam jagāma. Sudāsa indrah sutukān 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 ।  
पृश्निंगावः पृश्निनिपष्टितासः श्रुष्टिं चकुनियुता रन्त-  
यश्च ॥ १० ॥

10. *Īyurgāvo na yavasādagopā yathākṛtamabhi mitram citāsaḥ. Prśnigāvah prśninipreṣitāsaḥ śruṣṭim cakrurniyuto 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 वक्णयाजनानाजा न्यस्तः ।  
दुस्म न सद्वा॒ति शिशाति बृहिः शूरः सगमकृणा॒दिन्द॑  
एषाम ॥ ११ ॥

11. *Ekam ca yo viṁśatim ca śravasyā vaikarnayorjanān rājā nyastāḥ. Dasmo na sadman ni śiśāti barhiḥ śūrah 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 कवषं वृद्धमप्स्वनु दुर्हृण्ड नि वृणगवजबाहुः । वृणाना  
अत्र सुख्याये सुख्यं त्वायन्ता य अमद् नु त्वा ॥ १२ ॥

12. *Adha śrutam kavaśam 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 दृहितान्यषामिन्दः पुरः सहसा सुस ददः ।  
व्यानवस्य तृत्सव गयं भागजष्म पूरुं विदथ मृधवा-  
चम ॥ १३ ॥

13. *Vi sadyo viśvā dṛmhitānyeṣāmindraḥ puraḥ  
sahasā sapta dardah. Vyānavasya tr̄tsave 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 दुर्हृवश्च षष्ठिः शता सुषुपुः षट् सहस्रा ।  
षष्ठिवीरासा अधि षड् दुवायु विश्वदिन्दस्य वीया  
कृतानि ॥ १४ ॥

14. *Ni gavyavo'navo druhyavaśca ṣaṣṭih śatā suṣupuh  
ṣat sahasrā. Ṣaṣṭīrvīrāso adhi ṣad duvoyer  
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.

इन्द्रणृत तृत्सवा वर्विषाणा आपा न सृष्टा अंधवन्त् नीचीः ।  
दुमित्रासः पकलविन्मिमाना जहुविश्वानि भ जना  
सुदास॑ ॥ १५ ॥

15. *Indreṇaite trtsavo veviṣāñā āpo na sṛṣṭā adha-  
vanta nīcīh. 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.

अर्धं वीरस्य शृतपामन्त्रिन्दं परा शधन्तं नुनुद अभि गाम ।  
इन्द्रं मन्युं मन्युम्यं मिमाय भज पथं वर्तनिं पत्य-  
मानः ॥ १६ ॥

16. *Ardham vīrasya śrtapāmanindram parā śardha-  
ntam nunude abhi kṣām. Indro manyum manyu-  
myo mimāya bheje patho vartanīm patyamānah.*

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.

आधर्णं चित्तद्वकं चकार सिंहां चित्पत्वना जघान ।  
अवे स्त्रीवृश्यावृश्चुदिन्दः पायच्छुद्विश्वा भ जना  
सुदास ॥ १७ ॥

17. *Ādhrena cit tadvekam cakāra siñhyam cit petvenā jaghāna. Ava srakūr-veśyāvṛścad-indrah prāya-cchad 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.

शश्वन्ता हि शत्रव रारुधुष्ट भुदस्य चिच्छधत विन्दु  
रन्धिम । मताँ एनः स्तुवत यः कृण ति तिग्मं तस्मिं ।  
जह्नि वर्जमिन्द ॥ १८ ॥

18. *Śaśvanto hi śatravo rāradhuṣte bhedasya cicchar-dhato vinda randhim. Martān enah stuvato yah kṛṇoti tigmam 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.

आव॒दिन्दं यमुना॑ तृत्सवश्च॒ पात्र॑ भ॒दं स॒वताता॑ मुषायत ।  
अ॒जास॒श्च॒ शिग॒वा॑ य॑ त्वश्च॒ ब॒लि॑ शीषा॒णि॑ जभु॒र-  
श्व्याणि॑ ॥ १९ ॥

19. *Āvadindram yamunā ṛtsavaśca prātra bhedaṁ sarvatātā muṣāyat. Ajāsaśca śigravo yakṣavaśca balimī 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.

न॑ त॒ इन्द॒ सुम॒तया॑ न॒ रायः॑ सुंच॑ पूव॑ उषसा॑ न॒ नूत्नाः॑ ।  
दव॑कं चिन्मा॒न्यमानं॑ जघ॒न्था॑ व॑ त्मना॑ बृह॒तः॑ शम्बर॑  
भत ॥ २० ॥

20. *Na ta indra sumatayo na rāyah samcakṣe pūrvā usaso na nūtnāḥ. Devakam cinmānyamānam jaghanthā'va tmanā bṛhataḥ śambaram bhet.*

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 गृहादमदुस्त्वाया पराशुरः शतयोतुवसिष्ठः । न त  
भाजस्य सुख्यं मृषुन्ता धा सूरिभ्यः सुदिना व्युच्छान ॥ २१ ॥

21. *Pra ye grhād-amamadus-tvāyā parāśarah śatayā-turvasiṣṭhaḥ. Na te bhojasya sakhyam mṛṣantā-dhā sūribhyah 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 नसुद्ववतः शत ग द्वा रथा वृधूमन्ता सुदासः ।  
अहं पर्यज्वनस्य दानं हत्व सन्म पर्यमि रभन ॥ २२ ॥

22. *Dve napturdevavataḥ śate gordvā rathā vadhu-mantā sudāsaḥ. Arhannagne paījavanasya 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.

चूत्वारं मा पजवनस्य दानाः स्मद्दिष्टयः कृशुनिन् निरुक्तं ।  
ऋजासं मा पृथिविष्ठाः सुदासस्ताकं ताकाय श्रवसं  
वहन्ति ॥ २३ ॥

23. *Catvāro mā paījavanasya dānāḥ smaddiṣṭayah  
kr̥śanino nireke. Rjrāso mā pṛthiviṣṭhāḥ sudāsa-  
stokam 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 र दसी अन्तरुवी शीष्ण शीष्ण विबभाजा  
विभक्ता । सुपदिन्दुं न स्ववत् गृणन्ति नि युध्यामधिम-  
शिशाद्-भीके ॥ २४ ॥

34. *Yasya śravo rodasī antarurvī śīrṣneśīrṣne vibab-  
hājā vibhaktā. Saptedindram na sravato gṛṇanti  
ni yudhyāmadhim-aśiśād-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.

दृमं नर मरुतः सश्चतानु दिव॑ दासं न पि॒तरं सु॒दासः ।  
अवि॒ष्टना पज्वनस्य कतं दृणाशं त्र॒मजरं दुवायु ॥ २५ ॥

25. *Imam naro marutah saścatānu divodāsam na pitaram sudāsaḥ. Aviṣṭanā paījavanasya ketam dūṇāśam kṣatramajaram duvoyer.*

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*

यस्तिग्मशृङ्गं वृषभं न भीम एकः कृष्टीश्च्यावयति प  
विश्वा: । यः शश्वत् अदोशुषा गयस्य पयन्तासि  
सुष्वितराय वदः ॥ १ ॥

1. *Yastigmaśṛṅgo vṛṣabho na bhīma ekaḥ kṛṣṭī-  
ścyāvayati pra viśvāḥ. Yah 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 हू त्यदिन्दु कुत्समावः शुश्रूषमाणस्तन्वा समय । दासं  
यच्छुष्णं कुयवं न्यस्मा अरन्धय आजुनयाय शि न ॥ २ ॥

2. *Tvam̄ ha tyadindra kutsamāvah̄ śuśrūṣamā-nastanvā samarye. Dāsam̄ yacchuṣṇam̄ kuyavam̄ 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 धृष्ण धृष्टा वीतहृव्यं पावा विश्वाभिरुतिभिः सुदासम ।  
प पारुकुत्सिं त्रसदस्युमावः त्रेसाता वृत्रहत्येषु पूरुम ॥ ३ ॥

3. *Tvam̄ dhṛṣṇo dhṛṣṭatā vītahavyam̄ prāvo viśvā-bhirūtibhiḥ sudāsam. Pra paurukutsim̄ trasada-syumāvah̄ 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 नृभिन्नमण् दुवकीता भूरीणि वृत्रा हयश्व हंसि ।  
त्वं नि दस्युं चुमुरिं धुनिं चा स्वापय दुभीतय सुहन्तु ॥ ४ ॥

4. *Tvam nr bhir-nr mano devavītau bhūrīṇi vrtrā haryaśva ham̄si. Tvam ni dasyum̄ cumurim̄ dhunim̄ 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 च्यात्मानि वजहस्त तानि नव यत्पुर' नवतिं च सुद्यः ।  
निवशेन शततमाविवषीरहञ्च वृत्रं नमुचिमुताहन ॥ ५ ॥

5. *Tava cyautnāni vajrahasta tāni nava yat puro navatim̄ ca sadyah. Niveśane śatataṁāvivesīra-hañca vr̄trām̄ 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 ते इन्द्र भ जनानि रातहव्याय दाशुषं सुदासे । वृष्णं ।  
तु हरी वृषणा युनज्मि व्यन्तु ब्रह्मणि पुरुशाक् वाजम् ॥ 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 ते अस्यां सहसावन्परिष्टावघाय भूम हरिवः पराद ।  
त्रायस्व न वृकभिवर्स्थस्तव प्रियासः सुरिषु स्याम ॥ ७ ॥

7. *Mā te asyāṁ sahasāvan pariṣṭāvaghāya bhūma  
harivah parādai. Trāyasva no'vrkebhirvarūthai-  
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.

**पि॒या॒सु॒ इत्॑ मधव्॒ अभिष्टा॒ नर्॑ मदम्॒ शर॒ण॒ सखाय॑ः ।  
नि॒ तु॒वशं॒ नि॒ याद्वं॒ शिशी॒ह्यति॒थिग्वाय॑ शंस्यं॒ करि॒ष्वन॑ ॥८॥**

8. *Priyāsa it te maghavann-abhiṣṭau naro madema  
śaraṇe sakḥāyah. Ni turvaśam ni yādvam śiśhya-  
tithigvāya śamsyam 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.

**सद्यश्चिंत्॑ त मधव्॒ अभिष्टा॒ नरः॑ शंसन्त्युक्थशास्त्॒ उक्था॑ ।  
य त्॒ हर्वभिवि॒ पुणी॑र्दाश॒ उस्मान्वृणीष्व॒ युज्याय॑ तस्म॑ ॥९॥**

9. *Sadyaścinnu te maghavann-abhiṣṭau naraḥ śaṁ-  
santyukthaśāsa ukthā. Ye te havebhīr-vi pañīra-  
daśānn-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.

**एत्॒ स्त्॒ मा॒ नुरां॒ नृतम्॒ तु॒भ्यमस्मद्यञ्चा॒ ददत्॒ म॒घानि॑ ।  
तष्ठामिन्द॒ वृत्रहत्य॑ शि॒व॒ भूः॒ सखा॒ च॒ शूर॑'॒ वि॒ता॒ च॒  
नृणाम॑ ॥१०॥**

10. *Ete stomā narām nṛtama tubhyamasmadryañco dadato maghāni. Teṣāmindra vṛtrahatye śivo bhūḥ sakha 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 इन्द शूरु स्तवमान ऊती बहौजूतस्तुन्वा वावृथस्व । उप  
ना वाजान्मिमीह्युप स्तीन्यूयं पात स्वस्तिभिः सदा  
नः ॥ ११ ॥

11. *Nū indra śūra stavamāna ūtī brahmajūtastanvā 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 जङ्ग वीयाय स्वधावा॑ञ्चकिरपा॒ नया॒ यत्करिष्यन् ।  
जग्मियुवा॑ नृषदनमव॑भिस्त्राता॒ न इन्दु॒ एनस॑ मह-  
श्चित् ॥ १ ॥

1. *Ugro jajñe vīryāya svadhāvāñcakrirapo naryo yat karisyān. Jagmiryuvā nr̄ṣadanam-avobhis-trātāna indra enaso mahaścit.*

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.

हन्ता॑ वृत्रमिन्दु॑ः शूशुवान्॑ः पावी॑ तु वीर जरितारमूती॑ । कता॑  
सुदास॑ अहु॑ वा उ॑ लाकं दाता॑ वसु॑ मुहुरा॑ दाशुषे॑ भूत ॥ २ ॥

2. *Hantā vṛtramindrah śūśuvānah prāvīnnu vīro jaritāramūtī. 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 अनवा॑ खञ्जकृत्स्मद्वा॑ शूरः॑ सत्राषाड॑ जनुषमषा॑ हः॑ ।  
व्यास॑ इन्दु॑ः पृतना॑ः स्व जा॑ अधा॑ विश्वं॑ शत्रूयन्तं॑ जघान ॥ ३ ॥

3. *Yudhmo anarvā khajakṛt samadvā śūrah satrāśād januṣemaśālḥah. Vyāsa indrah pṛtanāḥ svojā adhā viśvam̄ śatrūyantam̄ 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.

उभ चिदिन्दु र दंसी महित्वा पूपाथ् तविषीभिस्तुविष्मः ।  
नि वज्रमिन्दु हरिवान्मिमि न्त्समन्धसा मदषु वा उव च ॥ ४ ॥

4. *Ubhe cidindra rodasī mahitvā” paprātha taviṣibhis-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.

वृषा जजान् वृषण् रणाय् तमु चि गारी नर्यै ससूव । प यः  
सनानीरथ् नृभ्या अस्तीनः सत्वा ग्रवषणः स धृष्णुः ॥ ५ ॥

5. *Vṛṣā jajāna vṛṣanām̄ raṇāya tamu cinnāri naryam̄ sasūva. Pra yaḥ senānīradha nr̄bhyo astīnah satvā gaveṣaṇah sa dhṛṣṇuh.*

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.

नूचित्स भषत् जना न रघुन्मना य अस्य घारमाविवासात् ।  
यज्ञय इन्द्र दधत् दुवांसि यत्स राय ऋतुपा ऋतुजाः ॥ ६ ॥

6. *Nū cit sa bhreṣate jano na reṣanmano yo asya  
ghoram-āvivāsāt. Yajñairyā indre dadhate  
duvāṁsi 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 दृष्णम् ।  
अमृत इत्पयोसीत दूरमा चित्रं चित्रं भरा रयिं नः ॥ ७ ॥

7. *Yadindra pūrvo aparāya śikṣannayajjyāyān  
kanīyasо deśnam. Amṛta it paryāśīta dūramā citra  
citryam bharā rayim nah.*

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 पि॒य जना॒ दद॑शुदसा॒रि॒क अ॒दिवः सखा॑ त ।  
व॒यं ते॑ अ॒स्यां सु॒मता॒ चनि॒ष्टा॒ः स्या॒म् वर॑थु॒ अ॒घ॒ता॒  
नृपी॒ता॒ ॥८॥

8. *Yasta indra priyo jano dadāśadasannireke adri-  
vah sakha te. Vam te asyām sumatau caniṣṭhāh  
syāma varūthe aghnato nr̄pītai.*

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.

ए॒ष स्त म' अ॒चिकदु॒द वृ॒षा॑ त उ॒त स्ता॒मु॒मधव त॒कपि॒ष्ट ।  
रा॒यस्काम' जरि॒तारं ते॑ आग॒न्त्वमङ्ग श॒क वस्व॑ आ॒ श॒क  
नः ॥९॥

9. *Eṣa stomo acikradad vṛṣā ta uta stāmurma-  
ghavannakrapiṣṭa. Rāyaskāmo jaritāram ta āgan-  
tvamaṅga śakra vasva ā śako nah.*

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 नै इन्दु त्वयताया इष धास्त्मना॑ च य मघवान् जुनन्ति ।  
वस्वी॒ षु ते जरित्र॑ अस्तु शक्तियूयं पात स्वस्तिभिः॑ सदा॑  
नः ॥ १० ॥

10. *Sa na indra tvayatāyā iṣe dhāstmanā ca ye maghavāno junanti. Vasvīṣu te jaritre astu śaktiryūyam pāta svastibhiḥ sadā nah.*

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 दुवं ग ऋजीकमन्धा॒ न्यस्मिन्द'॑ जुनुषमुव च ।  
ब धामसि त्वा हयश्च यज्ञब धा॒ नः॑ स्त ममन्धसा॒ मदषु ॥ १ ॥

1. *Asāvi devam gorjīkamandho nyasminn-indro januṣemuvōca. Bodhāmasi tvā haryaśva yajñairbodhā nah 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 ब्रह्मः स 'ममाद' विदथं दुधवाचः ।  
न्युभियन्त युशस्' 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 स्ववित्तवा अपस्कुः परिष्ठिता अहिना शूर पूवीः ।  
त्वद्वावक रथ्याइ न धना रजन्त विश्वा कृत्रिमाणि  
भीषा ॥ ३ ॥

3. *Tvamindra sravitavā apaskah pariṣṭhitā ahinā  
śūra pūrvīḥ. Tvad vāvakre rathyo na dhenā  
rejante viśvā kṛtrimāṇi 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 विद्वान् ।  
इन्दुः पुरा जहैषाणा वि दौधाद्वि वजहस्ता महिना  
जघान ॥ ४ ॥

4. *Bhīmo viveśāyudhebhīr-eśāmapāmsi viśvā naryāṇi vidvān. Indrah puro jarhṛṣāno 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 यातवे इन्द्र जूजुवुना न वन्दना शविष्ठ वृद्याभिः । स  
शेधदया विषुणस्य जन्तामा शिश्नदंवा अपि गुत्रहृतं  
नः ॥ ५ ॥

5. *Na yātava indra jūjuvurno na vandanā śaviṣṭha vedyābhiḥ. Sa śardhadaryo viṣuṇasya jantormā siśnadevā api gurṛtam nah.*

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 भूरध्य ज्म । त विव्यडमहिमानं रजांसि ।  
स्वना हि वृत्रं शवेसा जघन्थ न शत्रुरन्तं विविद्युधा त ॥ ६ ॥

6. *Abhi kratvendra bhūradha jman na te vivyañ mahimānam rajāmsi. Svenā hi vr̄tram śavasā jaghantha na śatruvantam vividad 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.

द्वाश्चित्त असुयाय पूव नु त्राय ममिर सहांसि ।  
इन्द॑ मधानि दयत विषह्यन्दुं वाजस्य जाहुवन्त साता ॥ ७ ॥

7. *Devāścit te asuryāya pūrve'nu kṣatrāya mamire sahaṁsi. Indro maghāni dayate viṣahyendram vājasya johuvanta sātā.*

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.

कीरिष्टच्छिद्धि त्वामवस जुहावशानमिन्दु साभगस्य भूरः ।  
अव' बभूथ शतमूत अस्म अभि त्तुस्त्वावता वरूता ॥ ८ ॥

8. *Kīriściddhi tvāmavase juhāvesānamidra saubhagasya bhūreh. 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 विश्वह स्याम नमावृधास' महिना तरुत्र ।  
वन्वन्तु स्मा त वसा समीक ई भीतिमया वनुषां  
शबांसि ॥ 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 दृष धास्त्मना 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 śakti-ryūyam pāta svastibhiḥ sadā nah.*

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*

पिबा साममिन्दु मन्दतु त्वा यं ते सुषाव हयश्वादिः ।  
सातुबाहुभ्यां सुर्यता नार्वा ॥ १ ॥

1. *Pibā somamindra mandtu tvā yam 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.

यस्तु मदा युज्यश्चारुरस्ति यन् वृत्राणि हयश्वं हंसि ।  
स त्वामिन्दु पभूवसा ममत्तु ॥ २ ॥

2. *Yaste mado yuuyaścārurasti yena vṛtrāṇi haryaśva hamisi. 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.

ब्राधा सु मे मघवन्वाचमां यां ते वसिष्ठा अचर्ति पशस्तिम ।  
इमा ब्रह्मा सधमाद् जुषस्व ॥ ३ ॥

3. *Bodhā su me maghavan vācamemāṁ yāṁ te vasiṣṭho arcati 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 विपिपानस्याद्बाधा विप्रस्याचता मनीषाम ।  
कृष्णा दुवांस्यन्तमा सचमा ॥ ४ ॥

4. *Śrudhī havam̄ vipipānasyādrerbodhā viprasyārcato maniṣām. Kṛṣṇā 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 ते गिरा अपि मृष्य तुरस्य न सुष्टुतिमसुयस्य विद्वान ।  
सदा ते नाम स्वयशा विवक्ष्म ॥ ५ ॥

5. *Na te giro api mṛṣye turasya na sushtutima-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 हित् सवना मानुषेषु भूरि मनीषी हवत् त्वामित ।  
मार अस्मन्मधवञ्चाककः ॥ ६ ॥

6. *Bhūri hi te savanā mānuṣeṣu bhūri manīṣī havate tvāmit. Māre asmanmaghavañyok 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.

तुभ्यदिमा सवना शूर् विश्वा तुभ्यं ब्रह्मणि वर्धना  
कृणामि । त्वं नृभिर्हव्यं विश्वधासि ॥ ७ ॥

7. *Tubhyedimā savanā śūra viśvā tubhyam brahmāṇi  
vardhanā kṛṇomi. Tvaṁ nṛbhirhavyo 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.

नूचित् मन्यमानस्य दुस्मादश्नुवन्ति महिमानमुग्र ।  
न वीर्यमिन्दत् त् न राधः ॥ ८ ॥

8. *Nū cinnū te manyamānasya dasmodaśnuvanti  
mahimānamugra. Na vīryamindra te na rādhah.*

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 पूर्व ऋषया य च नूत्रा इन्द्र बहाणि जुनयन्त् विपाः ।  
अस्म तं सन्तु सुख्या शिवानि यूयं पात स्वस्तिभिः सदा  
नः ॥ ९ ॥

9. *Ye ca pūrva ṛṣayo ye ca nūtnā indra brahmāṇi janayanta viprāḥ. Asme te santu sakhyā śivāni yūyam pāta svastibhiḥ sadā nah.*

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 बहाण्यरत श्रवस्यन्दं समय महया वसिष्ठ । आ या  
विश्वानि शवसा तुतान पश्राता म इवता वचांसि ॥ १ ॥

1. *Udu brahmāṇyairata śravasyendram samarye mahayā vasiṣṭha. Ā yo viśvāni śavasā tatānopasrotā ma īvato 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.

अयामि धार्ष इन्द दुवजामिरिरज्यन्त यच्छुरुधा विवाचि ।  
नहि स्वमायुश्चिकित जनेषु तानीदंहांस्यति पश्यस्मान ॥ २ ॥

2. *Ayāmi ghoṣa indra devajāmirirajyanta pacchurudho vivāci. Nahi svamāyuścikite janeṣu tānīdamhāṁsyati parsyasmān.*

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.

युज रथं गुवषणं हरिभ्यामुप ब्रह्मणि जुजुषाणमस्थुः । वि  
बाधिष्ट स्य रादसी महित्वन्द' वृत्राण्यपत्ती जघन्वान ॥ ३ ॥

3. *Yuje ratham gaveṣanam haribhyāmupa brahmāṇi jujuṣāṇamastuh. Vi bādhiṣṭa sya rodasī mahitvendro vṛtrāṇyapratī 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.

आपश्चित्पिष्युः स्त्रयाऽन गावा न † तृतं जरितारस्त इन्द ।  
याहि वायुन नियुत' ना अच्छ त्वं हि धीभिदयस् वि  
वाजान ॥ ४ ॥

4. Āpaścit pipyuh staryo na gāvo nakṣannṛtam  
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 शुभ्मिणं तुविराधसं जरित्र ।  
एक 'दवत्रा दयसु हि मतान्स्मिञ्छूर् सवन मादयस्व ॥५ ॥

5. Te tvā madā indra mādayantu śuṣmiṇām  
tuvirādhasam 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.

एवदिन्दुं वृष्णं वजबाहुं वसिष्ठासा अभ्यचन्त्युकः । स नः  
स्तुता वीरवद्वातु गामद्यूयं पात स्वस्तिभिः सदा नः ॥६ ॥

6. Evedindram vṛṣṇām vajrabāhum vasiṣṭhāso  
abhyarcantyarkaiḥ. Sa nah stuto vīravad dhātu  
gomad yūyām pāta svastibhiḥ sadā nah.

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 सदैन अकारि तमा नृभीः पुरुहूत प याहि।  
असा यथो ना विता वृथ च ददा वसूनि ममदश्च  
सामः ॥ १ ॥

1. *Yoniṣṭa indra sadane akāri tamā nr̥bhiḥ 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 मने इन्द्र द्विबहोः सुतः सामः परिषिक्ता मधूनि ।  
विसृष्टधना भरत सुवृक्तिरियमिन्दुं जाहुवती मनीषा ॥ २ ॥

2. *Gṛbhītāṁ te mana indra dvibarhāḥ sutah somah pariṣiktā madhūni. Visṛṣṭadhenā bharate suvrkti-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' द्विव आ पृथिव्या ऋजीषिंदं ब्रह्मः स 'मुपयाय  
याहि। वहन्तु त्वा हरया मुद्यञ्चमाड्गृषमच्छा तवसं  
मदाय ॥ ३ ॥

3. *Ā no diva ā pr̄thivyā r̄jīśinnidam barhiḥ somape-yāya yāhi. Vahantu tvā harayo madryañcam-āṅgūṣamacchā tavasam 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 ना विश्वाभिरुतिभिः सजाषा ब्रह्म जुषाणा हयश्व  
याहि। वरीवृजुत्थविरभिः सुशिपा स्म दधुद वृषणं  
शुष्मिन्द ॥ ४ ॥

4. *Ā no viśvābhir-ūtibhiḥ sajosā brahma juśāno haryaśva yāhi. Varīvṛjat sthavirebhiḥ suśiprā'-sme dadhad vṛṣaṇam śuṣmamindra.*

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' मृह उगाय वाहू धुरीऽवात्या न वाजय धायि ।  
इन्द्र त्वायम् क इहृ वसूनां दिवीवृ द्यामधि नः श्रामतं  
धाः ॥ ५ ॥

5. *Eṣa stomo maha ugrāya vāhe dhurīvātyo na  
vājayannadhāyi. Indra tvāyamarka ītte vasūnām  
divīva dyāmadhi nah 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 इन्द्र वायस्य पूर्धि प त महीं सुमतिं वविदाम । इषं  
पिन्व मघवद्द्वयः सुकीरां यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Evā na indra vāryasya pūrdhi pra te mahīm  
sumatim vevidāma. Iṣam pinva maghavad-bhyah  
suvinrām yūyam pāta svastibhiḥ sadā nah.*

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 मुह इन्द्रात्युग समन्यवा यत्सुमरन्त सनाः । पताति  
दिद्यु यस्य ब्राह्मामा तु मनं विष्वदयुभिं चारीत ॥ १ ॥

1. *Ā te maha indrotyugra samanyavo yat samaranta senāḥ. Patāti didyunnaryasya bāhvormā te mano viśvadryagvi 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 इन्द शनथिह्यमित्रानभि य ना मतासा अमन्ति । आर  
तं शांसं कृणुहि निनित्सारा नं भर संभरणं वसूनाम ॥ २ ॥

2. *Ni durga indra śnathihyamitrānabhi ye no martāso amanti. Āre tam śāmsam kṛṇuhi ninitso-  
rā no bhara sambharanām 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.

शृतं ते शिपि गूतयः सुदासे सहस्रं शंसा उत रातिरस्तु ।  
जहि वधवनुषा मत्यस्या स्म द्युम्नमधि रत्नं च धहि ॥ ३ ॥

3. *Śatam te śiprinnūtayah sudāse sahasram śamsā  
uta rātirastu. Jahi vadharvanuṣo martyasyā'sme  
dynamadhi ratnam 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.

त्वावता हीन्दु कत्व अस्मि त्वावता वितुः शूर राता ।  
विश्वदहानि तविषीव उग्नं आकः कृणुष्व हरिवा न  
मधीः ॥ ४ ॥

4. *Tvāvato hīndra kratve asmi tvāvato'vituh śūra  
rātau. Viśvedahāni taviṣīva ugrañ okah kṛṇusva  
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.

कुत्सा एतु हयश्वाय शूष्मिन्दु सह दुवज्जूतमियुनाः । सुत्रा  
कृधि सुहना शूर वृत्रा वृयं तरुत्राः सनुयाम् वाज्म ॥ ५ ॥

5. *Kutsā ete haryaśvāya śūśamindre saho devajū-tamiyānāḥ. Satrā kṛdhi suhanā śūra vṛtrā vayam 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 नै इन्द्र वायस्य पूर्धि पते महीं सुमतिं विविदाम। इषं  
पिन्व मघवद्भ्यः सुवीरां यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Evā na indra vāryasya pūrdhi pra te mahīm sumatim vevidāma. Iṣam pinva maghavadbhayah suvīrām yūyam pāta svastibhiḥ sadā nah.*

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 नाब्रह्माणा मृघवानं सुतासः ।  
तस्मा उक्थं जनय यज्जुज ष तृव वीयः शृणवद्यथा  
नः ॥ १ ॥

1. *Na soma indramasuto mamāda nābrahmāṇo maghavānāṁ sutāsaḥ. Tasmā uktham janaye yajjujoṣan-nrvannavīyah śṛṇavad yathā nah.*

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 मृघवानं सुतासः ।  
यदीं सबाधः पितरं न पुत्राः समानद ग अवस्त हवन्त ॥ २ ॥

2. *Uktha-ukthe soma indram mamāda nīthenīthe maghavānāṁ sutāsaḥ. Yadīm sabādhah pitaram 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 तूनमन्या यानि बुवन्ति वधसः सुतषु ।  
जनीरिव पतिरक्तः समाना नि मामृज पुर इन्दुः सुसवाः ॥ ३ ॥

3. *Cakāra tā kṛṇavannūnamanyā yāni bruvanti vedhasaḥ suteṣu. Janīriva patirekaḥ samāno ni māmṛje 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 इन्द्रु एकं विभक्ता तुरणिमधानाम् ।  
मिथस्तुरु ऊतया यस्य पूवीरस्म भदाणि सश्चत  
पियाणि ॥ ४ ॥

4. *Evā tamāhuruta śṛṇva indra eko vibhaktā taranīrmaghānām. Mithastura Utayo yasya pūrvīrasme bhadrāṇi saścata priyāṇi.*

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 इन्द्रमूतय नृन्कृष्टीनां वृषभं सुत गृणाति ।  
सुहस्त्रिण उप ना माहि वाजान्युयं पात स्वस्तिभिः सदा  
नः ॥ ५ ॥

5. *Evā vasiṣṭha indramūtaye nṛn kṛṣṭināṁ vrśabham  
sute grṇāti. Sahasrīna upa no māhi vājān yūyam  
pāta svastibhiḥ sadā nah.*

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 नरं नमधिता हवन्त् यत्पाया युनज्ञत् धियस्ताः । शूरा  
नृषाता शवसश्चकान् आ गामति वृज भजा त्वं नः ॥ १ ॥

1. *Indram naro nemadhitā havante yat pāryā yunajate dhiyastāḥ. Šūro nr̄ṣatā śavasaścakāna ā gomati vraje bhajā tvam nah.*

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 इन्द्रु शुष्मं मघवन्त् अस्ति शि गा सखिभ्यः पुरुहूत  
नृभ्यः । त्वं हि दृ हा मघवन्विच्छता अपा वृथि परिवृतं न  
राधेः ॥ २ ॥

2. *Ya indra śuṣmo maghavan te asti śiksā sakhibhyah puruhūta nr̥bhyah. Tam hi dṛlhā maghavan vicetā apā vṛdhī parivṛtam na rādhah.*

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 अमि विषुरूपं यदस्ति ।  
तत् ददाति दाशुष वसूनि चाददाध उपस्तुतश्चिद्-  
वाक ॥ ३ ॥

3. *Indro rājā jagataścarṣaṇīnāmadhi kṣami viṣurūpam yadasti. Tato dadāti dāsuṣe 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.

नूचि । इन्द्र॑ मघवा सहृती दाना वाज॒ नि यमत न ऊती ।  
अनूना यस्य दक्षिणा पीपाय वामं नृभ्य॑ अभिवीता  
सख्य॑भ्यः ॥ ४ ॥

4. *Nū cinna indro maghavā sahūtī dāno vājam ni yamate na ūtī. Anūnā yasya dakṣiṇā pīpāya vāmām nr̥bhyo abhivītā sakhibhyah.*

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 इन्द राय वरिवस्कृधी नु आ तु मन' ववृत्याम मुघाय।  
गामुदशवावृदथावृद व्यन्त' यूयं पात स्वस्तिभिः सदा  
नः ॥ ५ ॥

5. *Nū indra rāye varivaskṛdhī na ā te mano vavṛtyāma maghāya. Gomadaśvāvad rathavad vyanto yūyam pāta svastibhiḥ sadā nah.*

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*

ब्रह्मा ण इन्दाप याहि विद्वान् वाञ्चस्तु हरयः सन्तु युक्ताः ।  
विश्वं चिद्धि त्वा विहवन्तु मता अस्माकमिच्छृणुहि  
विश्वमिन्व ॥ १ ॥

1. *Brahmā ḡa indropa yāhi vidvān-aryāñcaste harayah 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 इन्द महिमा व्यानुद ब्रह्म यत्पासि शवसि गृषीणाम ।  
आ यद्वजं दधिष हस्त उग घारः सन्कत्वा जनिष्ठा  
अष्टा हः ॥ २ ॥

2. *Havam ta indra mahimā vyānud brahma yat pāsi  
śavasinn-ṛṣīṇām. Ā yad vajrī dadhiṣe hasta ugra  
ghorah san kratvā janīṣṭhā 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 पर्णीतीन्द जाहुवानान्तसं य १ रादसी निनथ ।  
मह त्राय शवसु हि ज्ञ तूतुजिं चित्तूजिरशिश्नत ॥ ३ ॥

3. *Tava praṇītīndra johuvānāntsam yannṛn 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.

एभिन्दुन्दाहभिदशस्य दुमित्रासा हि॑तयः पवन्ति॒  
यच्चष्ट अनृतमनुना अवे॒ द्विता वरुणा मायी॑ नः सात ॥ ४ ॥

4. *Ebhira indrāhabhir-daśasya durmitrāso hi  
kṣitayah pavante. Prati yaccasṭe anṛtamanenā  
ava dvitā varuṇo māyī nah 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.

वा॒चमदिन्दं मु॒घवा॑नमनं॒ मु॒हा॒ रा॒या॒ रा॒धसा॒ यद्वद्॑ तः॑ । या॒  
अच्चता॒ बह्म॒कृति॒मविष्टा॒ यू॒यं पात॒ स्व॒स्ति॒भिः॒ सदा॒ नः॑ ॥ ५ ॥

5. *Vocem edindram maghavānamenam maho rāyo  
rādhaso yad dadannah. Yo arcato brahma-  
kṛtima-viṣṭho yūyam pāta svastibhiḥ sadā nah.*

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*

अ॒यं सा॒म इन्द॒ तु॒भ्यं सु॒न्व आ॒ तु॒ प या॒हि॒ हरिव॒स्तद॒ का॑ः॒ ।  
पि॒बा॒ त्वा॑स्य॒ सु॒षुतस्य॒ चारा॒दद॑ मु॒घानि॒ मघवा॑या॒नः॑ ॥ १ ॥

1. *Ayam soma indra tubhyam sunva ā tu pra yāhi harivastadokāḥ. Pibā tvasya suṣutasya cārordado maghāni maghavannīyānah.*

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.

बह्यन्वीर् बह्यकृतिं जुषाणं । वाचीना हरिभियाहि तूयम् ।  
अस्मि तृषु सवन मादयस्वापु बह्याणि शृणव इमा नः ॥ २ ॥

2. *Brahman vīra brahmakṛtim juṣāṇo'rvacīno hari-bhiryāhi tūyam. Asminnū ṣu savane mādayasvopa brahmāṇi śṛṇava imā nah.*

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 अस्त्यरंकृतिः सूक्तः कदा नूनं त मघवन्दाशम ।  
विश्वा मतीरा ततन त्वाया धाम इन्द शृणवा हवमा ॥ ३ ॥

3. *Kā te astyaramkṛtiḥ sūktaiḥ kadā nūnam te maghavan dāsema. Viśvā matīrā 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.

उता धा त पुरुष्याऽु इदासुन्यषां पूर्वामशृणुत्रहीणाम् ।  
अधाहं त्वा मघवज्जाहवीमि त्वं न इन्दासि पर्मतिः  
पितव ॥ ४ ॥

4. *Uto ghā te puruṣyā idāsan yeśāṁ pūrveśām-aśnor-ṛśinām. Adhāham tvā maghavañ-johavīmi tvām 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.

वा च मदिन्दं मघवानमनं महा राया राधसा यद्दद॑ तः । या  
अचता बहूकृतिमविष्टा यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Vocem edindram maghavānam enām maho rāyo  
rādhaso yad dadannah. Yo arcato brahma-  
kṛtim aviṣṭho yūyām pāta svastibhiḥ sadā nah.*

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 suppliant 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' दवृ शवसा याहि शुष्मिन्भवा वृथ इन्द राय अस्य ।  
मह नृम्णाय नृपत सुवज महि त्राय पंस्याय शूर ॥ १ ॥

1. *Ā no deva śavasā yāhi śuṣmin bhavā vṛdha indra rāyo asya. Mahe nr̥mṇāya nr̥pate suvajra mahi kṣatrāya paumṣyāya 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 विश्वषु सन्या जनैषु त्वं वृत्राणि रन्धया सुहन्तु ॥ २ ॥

2. *Havanta u tvā havyam vivāci tanūṣu śūrāḥ sūryasya sātāu. Tvāṁ viśveṣu senyo janeṣu tvāṁ 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 व्युच्छान्दधा यत्कृतुमुपमं सुमत्सु ।  
न्यग्निः सीदुदसुरा न हाता हुवाना अत्र सुभगाय  
द्वावान् ॥ ३ ॥

3. *Ahā yadindra sudinā vyucchān dadho yat ketum-upamam samatsu. Nyagnih 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.

व्ययं त त इन्द्र य च दव स्तवन्त शूर ददता मधानि ।  
यच्छा सूरिभ्य उपमं वरुथं स्वाभुव' जरुणामशनवन्त ॥ ४ ॥

4. *Vayam te ta indra ye ca deva stavanta śūra dadato maghāni. Yacchā sūribhya upamam varūtham svābhavo 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.

**वा॒चमदि॒न्दं म॒घवा॒नमनं म॒हा रा॒या रा॒धसा॒ यह॒द् तः । या॒  
अच॑ता॒ ब्रह्मकृति॒मविष्ठा॒ यू॒यं पात॒ स्व॒स्ति॒भिः॒ सदा॒ नः ॥५॥**

5. *Vocemedindram maghavānam-enam maho rāyo  
rādhaso yad dadannah. Yo arcato brahmakṛti-  
maviṣṭho yūyam pāta svastibhiḥ sadā nah.*

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*

**प॒ व॒ इन्दा॒य॒ मा॒दा॒नु॒ ह्य॑श्वा॒य गा॒यत ।  
सखा॒यः॒ सा॒मु॒पा॒व्वे॒ ॥२॥**

1. *Pra va indrāya mādanam haryaśvāya gāyata.  
Sakhāyah 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.

**शंसदु॒क्थं॒ सु॒दाना॒व उ॒त द्यु॑ अ॒यथा॒ नरः॑ ।  
च॒कृमा॒ स॒त्परा॒धस॒ ॥२॥**

2. *Śamseduktham sudānava uta dyukṣam yathā  
narah. Cakrmā satyarādhase.*

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 नै इन्द्र वाज्युस्त्वं गव्युः शतकता ।  
त्वं हिरण्युयुवसा ॥ ३ ॥

3. *Tvam na indra vājayustvam gavyuh śatakrato.  
Tvam hiranyayurvaso.*

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.

व्यमिन्द त्वायवा भि प ण नुमा वृष्ण ।  
विद्धि त्वस्य न वसा ॥ ४ ॥

4. *Vayamindra tvāyavo'bhi pra nonumo 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 नै निद च वक्तव्या रन्धीररावा ।  
त्व अपि कतुमम् ॥ ५ ॥

5. *Mā no nide ca vaktave'ryo randhīrarāvne.  
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 वर्मासि सुपथः पुरायाधश्च वृत्रहन ।  
त्वया पति ब्रुव युजा ॥ ६ ॥

6. *Tvam varmāsi saprathah 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.

महां उतासि यस्य त नु स्वधावरी सहः ।  
ममात इन्द्र रादसी ॥ ७ ॥

7. *Mahān utāsi yasya te'nu svadhāvarī sahah.  
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 मुरुत्वती परि भुवद्वाणी सुयावरी ।  
न माणा सुह द्युभिः ॥ ८ ॥

8. *Tam tvā marutvatī pari bhuvad vāñī sayāvarī.  
Nakṣamāñā 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.

उध्वासुस्त्वान्विन्दवा भुवन्दुस्ममुप द्यवि ।  
सं त नमन्त कृष्टयः ॥ ९ ॥

9. *Ūrdhvāsastvānvindavo bhuvan dasmamupa dyavi. sam te namanta krṣṭayah.*

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 महिवृध्य भरध्वं पचतस् प सुमतिं कृणुध्वम ।  
विशः पूवीः प चरा चषणिपाः ॥ १० ॥

10. *Pra vo mahe mahivrdhe bharadhvam pracetase pra sumatiṁ kṛṇudhvam. Viśah pūrvih pra carā carṣaniprāḥ.*

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-aware 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.

उरुव्यचस महिनं सुवृक्तिमिन्दाय बह्यं जनयन्तु विपाः ।  
तस्य व्रतानि न मिनन्ति धीराः ॥ ११ ॥

11. *Uravyacase mahine suvrktim-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.

इन्दुं वाणीरनुत्तमन्युमव सूत्रा राजानं दधिर् सहध्य ।  
हयश्वाय बहया समापीन ॥ १२ ॥

12. *Indram vāñīr-anuttamanyum-eva satrā rājānam dadhire sahadhyai. Haryaśvāya barhayā samā-pīn.*

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 वाघतश्चना र अस्मि रीरमन ।  
आरात्तच्छित्सध्मादं नु आ गहीह वा सुप्त श्रुथि ॥ १ ॥

1. *Moṣu tvā vāghataścanā''re asmanni rīraman. Ārāttāccit sadhamādām na ā gahīha vā sannupa śrudhi.*

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 त ब्रह्मकृतः सुत सचा मधा न म ा आसत ।  
इन्दु कामं जरितार' वसुयवा रथ न पादमा दधुः ॥ २ ॥

2. *Ime hi te brahmakṛtaḥ sute sacā madhau na makṣa āsate. Indre kāmam jaritāro vasūyāvo rathe na pādamā 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.

रायस्कामा वज्रहस्तं सुदक्षिणं पुत्रा न पितरं हुव ॥ ३ ॥

3. *Rāyaskāmo vajrahastam sudakṣiṇam putro na pitaram 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 ।  
तां आ मदाय वज्रहस्त पीतयु हरिभ्यां याह्याक आ ॥ ४ ॥

4. *Ima indrāya sunvire somāso dadhyāśirah.  
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.

श्रवच्छुत्कण इयत् वसूनां नू चि ग मधिषुद गिरः ।  
सद्याश्चिद्यः सहस्राणि शता दद् गकिदित्सन्तमा मिनत ॥ ५ ॥

5. *Śravac-chrutkarṇa īyate vasūnām nū cinnomardhiṣad girah. Sadyaścid yah sahasrāni śatā dadan-nakir-ditsantam-ā minat.*

The lord has a keen ear to listen to the suppliant. 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 अप्रतिष्कुत् इन्द्रण शूशुव् नृभिः ।  
यस्त गभीरा सवनानि वृत्रहन्त्सुनात्या च धावति ॥ ६ ॥

6. *Sa vīro apratiṣkuta indrena śūśuve nr̥bhiḥ.  
Yaste gabhīrā savanāni vr̥trahant-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 वर्षथं मघवन्मधानां यत्सुमजासि शधतः ।  
वि त्वाहतस्य वदनं भजमह्या दृणाश' भरा गयम ॥ ७ ॥

7. *Bhavā varūtham maghavan maghonām yat samajāsi śardhataḥ. Vi tvāhatasya vedanām bhajemahyā dūṇāśo bharā 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.

सुनातो सामुपाव्न सामुमिन्द्राय वृजिण' । पचता पक्तीरवस  
कृणुध्वमित्पृणि त्पृणत मयः ॥ ८ ॥

8. *Sunotā somapāvne somam-indrāya vajriṇe.  
Pacatā pakṣīravase kṛṇudhvamit pṛṇannit pṛṇate 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 स्वधत सामिना द ता मृह कृणुध्वं राय आतुज ।  
तरणिरिज्जयति तति पुष्ट्यति न द्रवासः कवलव ॥ ९ ॥

9. *Mā sredhata somino dakṣatā mahe kṛṇudhvam  
rāya ātuje. Taranīr-ijjayati kṣeti puṣyati na  
devāsah 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.

**नकिः सुदासा रथं पर्यासु न रीरमत ।  
इन्द्रा यस्याविता यस्य मरुता गमत्स गामति व्रज ॥ १० ॥**

10. *Nakih 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 वाजयीन्द्र मत्या यस्य त्वमविता भुवः ।  
अस्माकं बाध्यविता रथानामस्माकं शूर नृणाम ॥ ११ ॥**

11. *Gamad vājam vājayann-indra martyo yasya tvam-  
avitā bhuvah. Asmākam bodhyavitā rathānām-  
asmākam śūra nrñām.*

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 ऽदभन्ति तं रिपो द अदधाति समिनि ॥ १२ ॥

12. *Udinnvasya ricyateň'śo dhanam na jigyusah. Ya indro harivān na dabhanti tam ripo dakṣam 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.

मन्त्रमखर्वं सुधितं सुपशस्तं दधात यज्ञियव्वा ।  
पूर्वीशचुन पसितयस्तरन्ति तं य इन्द्र कर्मणा भुवत ॥ १३ ॥

13. *Mantram-akharvam sudhitam supeśasam dadhāta yajñiyevā. Pūrvīscana prasitayas taranti tam 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 इत्तमघवन्पाय दिवि वाजी वाजं सिषासति ॥ १४ ॥

14. *Kastamindra tvāvasumā martyo 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.

मधानः स्म वृत्रहत्येषु चादय य ददति पिया वसु ।  
तव पर्णीती हयश्व सूरिभिविश्वा तरम दुरिता ॥ १५ ॥

15. *Maghonah sma vrtrahatyeṣu codaya ye dadati priyā vasu. Tava pranītī 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.

तवदिन्द्रावमं वसु त्वं पुष्यसि मध्यमम् । सत्रा विश्वस्य  
परमस्य राजसि नकिष्ट्वा गाषु वृण्वत ॥ १६ ॥

16. *Tavedindrāvamam̄ vasu tvam̄ puṣyasi madhyamam. Satrā viśvasya paramasya rājasī 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 धनुदा असि श्रुता य ई भवन्त्याजयः ।  
तवायं विश्वः पुरुहूत् पाथिवा वस्युनाम भि त ॥ १७ ॥

17. *Tvam viśvasya dhanadā asi śruto ya īm bhavatyājayaḥ. Tavāyam viśvah 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.

यदिन्दु यावत्स्वमुतावदहमीशीय । स्तातारुमिद्दिधिषय  
रदावसा न पापत्वाय 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 'यमिन्महयुत दिवदिव राय आ कुहचिद्विद॑ ।  
नुहि त्वदुन्यन्मघव । आप्यं वस्य अस्ति पिता चुन ॥ १९ ॥

19. *Śikṣeyaminmahayate divedive rāya ā kuhacidvide. Nahi tvadanyanmaghavan na āpyam 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.

**तरणिरित्सिषासति वाजं पुरन्ध्या युजा ।**

**आ व इन्दं पुरुहूतं नम गिरा नुमि तष्टव सुदर्वम् ॥ २० ॥**

20. *Taranirit siṣāsati vājam purandhyā yujā. Ā va indram puruhūtam name girā nemim 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' विन्दत् वसु न स्वधन्तं रुयिनशत ।**

**सुशक्तिरिन्मघवन्तुभ्यं मावत् दुष्णं यत्पाय' दिवि ॥ २१ ॥**

21. *Na duṣṭutī martyo vindate vasu na sredhantam rayirnaśat. Suśaktirinmaghavan tubhyam māvate deśnam 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.

अभि त्वा शूर नानुमा दुग्धाङ्गव धनवः । इशानमस्य जगतः  
स्वदृशमीशानमिन्द तस्थुषः ॥ २२ ॥

22. *Abhi tvā śūra nonumo'dugdhā iva dhenavah.  
Īśānam-asya jagataḥ svardṛśam-īśānam-indra  
tasthuṣah.*

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 त्वावाँ अन्या द्रिव्या न पाथिवा न जाता न जनिष्यत ।  
अश्वायन्त मधवीन्द वाजिन गव्यन्तस्त्वा हवामह ॥ २३ ॥

23. *Na tvāvāñ anyo divyo na pārthivo 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.

अभी षुतस्तदा भरन्दु ज्यायः कनीयसः ।  
पुरुवसुहि मधवन्तसुनादसि भरेभर च हव्यः ॥ २४ ॥

24. *Abhī ṣatastadā bharendra jyāyah kanīyasah.  
Purūvasurhi maghavant-sanādasi bharebhare ca  
havyah.*

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 मधव\_मित्रान्त्सुवदा ना वसू कृधि ।  
अस्माकं बाध्यविता महाधून भवा वृधः सखीनाम ॥ २५ ॥

25. *Parā nudasva maghavann-amitrānt-suvedā no vasū kṛdhī. Asmākam bodhyavitā mahādhane bhavā vrdhah sakhiṇām.*

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 awakening 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 गा णा  
अस्मिन्पुरुहूत् यामनि जीवा ज्यातिरशीमहि ॥ २६ ॥

26. *Indra kratum na ā bhara pitā putrebhyo yathā. Śikṣā ño 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 ना अज्ञाता वृजना दुराध्याऽमाशिवासा अवे कमुः ।  
त्वयो वृयं पुवतः शश्वतीरुपा ति शूर तरामसि ॥ २७ ॥

27. *Mā no ajñātā vṛjanā durādhyo māśivāso ava kramuh. Tvayā vayam pravataḥ śāsvatīrapo '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*

**शिवत्यज्ज्ञ' मा ददि प्राणतस्कपदा धियंजिन्वास'** अभि हि प्रमन्दुः। उच्चिष्ठैन्वाच् परि ब्रह्मिषा नृ । मै दूरादवित्तव् वसिष्ठाः ॥ १ ॥

1. *Śvityañco mā dakṣinatas-kapardā dhiyamjin-vāso abhi hi pramanduḥ. Uttiṣṭhan voce pari barhiṣo nṛn na me dūrādavitave 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.

**दूरादिन्दमनय् ग सुतनं तिरा वशन्तमति पान्तमुगम ।**  
**पाशद्युम्नस्य वायुतस्य सामात्सुतादिन्द् । वृणीता वसिष्ठान् ॥ २ ॥**

2. *Dūrād-indram-anayannā sutena tiro vaiśantamati pāntam-ugram. Pāśadyumnasya vāyatasya 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 तु कं सिन्धुमभिस्ततारः व तु कं भद्रमभिजघान । एव तु  
कं दाशराज्ञ सुदासं पावदिन्दा ब्रह्मणा वा वसिष्ठाः ॥ ३ ॥**

3. *Evannu kam sindhumebhistatārevennu kam bhedamebhirjaghāna. Evennu kam dāśarājñē sudāsam 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 पितृणाम् मव्ययं न किलो रिषाथ ।  
यच्छववरीषु बृहता रवणन्दु शुष्ममदधाता वसिष्ठाः ॥ ४ ॥**

4. *Juṣṭī naro brahmaṇā vah pitṛṇāmakṣam-avyayam  
na kilā riṣātha. Yacchakvarīṣu bṛhatā ravenendre  
śuṣmamadadhātā vasiṣṭhāḥ.*

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.

उद्यामिवनृष्णज' नाथितासा दीधयुदाशराज् वृतासः ।  
वसिष्ठस्य स्तुवत इन्द' अश्रादुरुं तृत्सुभ्या अकृणादु  
लाकम ॥५॥

5. *Ud dyāmivet trṣṇajo nāthitāso'dīdhayur-dāśa-  
rājñe vṛtāsah. Vasiṣthasya stuvata indro aśrodu-  
rum trtsubhyo akṛnodu 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.

दण्डाङ्गवद्वाअजनास आसन्परिच्छि ग भर्ता अभकासः ।  
अभवच्च पुरएता वसिष्ठु आदित्तसूनां विश' अपथन्त ॥६॥

6. *Danḍā ived go-ajanāsa āsan paricchinnā bharatā arbhakāsaḥ. Abhavacca pura-etā vasiṣṭha ādit ṛtsūnām 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 कृणवन्ति भुवनेषु रत्स्तिस्वः पुजा आया ज्यातिरगाः ।  
त्रयं घमासं उषसं सचन्त सवां इत्तां अनु विदुवसिष्ठाः ॥ ७ ॥**

7. *Trayah kṛṇvanti bhuvaneṣu retastisrah prajā āryā jytiagrāḥ. Trayo gharmāsa uṣasam 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 वथा ज्यातिरघां समुद्रस्यव महिमा गभीरः ।  
वातस्यव पञ्चान्नान्यन् स्तामं वसिष्ठा अन्वतव वः ॥ ८ ॥**

8. *Suryasyeva vakṣatho jyotiresāṁ samudrasyeva mahāmā gabhīraḥ. Vātasyeva prajavo nānyena stomo vasiṣṭhā anvetave vah.*

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\_प्यं हृदयस्य पकुतः सुहस्त्रवल्शम्\_भि सं चरन्ति ।  
युमनं तुतं परिधिं वर्यन्ता प्सुरसु उप सदुवसिष्ठाः ॥ ९ ॥

9. *Ta inninyam hrdayasya praketaih sahasravalśamabhi sam cananti. Yamaṇa tataṁ paridhim 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 मि\_त्रावरुणा यदपश्यतां त्वा ।  
तत् जन्मातकं वसिष्ठा गस्त्या यन्त्वा विश आजुभार ॥ १० ॥

10. *Vidyuto jyotiḥ pari saṃjihānam mitrāvaraṇā yadapaśyatām tvā. Tat te janmotaikam 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).

उतासि मत्रावरुणा वसिष्ठावश्या बह्यन्मनसा धि जातः ।  
इप्सं स्कुं बह्यणा दव्यन् विश्वे दुवाः पुष्कर त्वाद-  
दन्त ॥ ११ ॥

11. *Utāsi maitrāvaraṇo vasiṣṭhorvaśyā brahman manaso'dhi jātah. Drapsam̄ skannam̄ brahmaṇā daivyena viṣve devāḥ puṣkare tvādadanta.*

Vasishttha, 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 पकृत उभयस्य पविद्वान्त्सुहस्त्रदान उत वा सदानः ।  
यमनं तुं परिधिं वयिष्य त्पुरसः परि जन्म वसिष्ठः ॥ १२ ॥

12. *Sa praketa ubhayasya pravidvān tsahasradāna uta vā sadānah. Yamena tatam̄ paridhiṁ vayiṣya-nnapsarasah pari jajñe vasiṣṭhah.*

Vasishttha, 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.

सत्र हं जाताविषिता नम भिः कुम्भ रतः सिषिचतुः  
समानम् । तत् हु मान् उदियाय मध्यात्तत् जातमृषि-  
माहुवसिष्ठम् ॥ १३ ॥

13. *Satre ha jātāviṣitā namobhiḥ kumbhe retah siṣi-  
catuh 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 बिभति गावाणं बिभृत्य वदात्यगं ।  
उपनमाध्वं सुमनस्यमाना आ व' गच्छाति पतृदा  
वसिष्ठः ॥ १४ ॥

14. *Ukthabhr̄tam sāmabhr̄tam bibharti grāvāṇam  
bibhrat pra vadātyagre. Upainamādhvam sumanasyamānā ā vo gacchāti pratṛdo vasiṣṭhah.*

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 शुकर्तु द्रुवी मनीषा अस्मत्सुतष्टा रथा न वाजी ॥ १ ॥

1. *Pra śukraitu devī manīṣā asmat sutas̄to 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 शृणवन्त्यापो अध् रत्नीः ॥ २ ॥

2. *Viduh pṛthivyā divo janitram 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.

आपश्चिदस्मि पिन्वन्त पृथ्वीवृत्रषु शूरा मंसन्त उगाः ॥ ३ ॥

3. *Āpaścidasmai pinvanta prthvīrvṛtresaḥ śūrā mānsanta 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 धूष्वस्मि दध्याताश्वानिन्दा न वज्री हिरण्यबाहुः ॥ ४ ॥

4. *Ā dhūrṣvasmai dadhātāśvānindro na vajrī hiranyabāhuḥ.*

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 पत्मना 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 सुमत्सु हिनात यज्ञं दधात कर्तुं जनाय वीरम ॥ ६ ॥

6. *Tmanā samatsu hinota yajñam dadhāta ketum 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 शुष्माद्दानुनात् बिभति भारं पृथिवी न भूम् ॥ ७ ॥**

7. *Uadasya śuṣmād bhānurnārta bibharti bhāram  
pr̥thivī 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 दुवाँ अयातुरग्ने साध॑ तृतन् धियं दधामि ॥ ८ ॥**

8. *Hvayāmi devān ayāturgne sādhannṛtena dhiyam  
dadhami.*

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' दुवीं धियं दधिध्वं प व' दवत्रा वाचं कृणु-  
ध्वम ॥ ९ ॥**

9. *Abhi vo devīm dhiyam dadhidhvam pra vo devatrā  
vācam kṛṇudhvam.*

Acquire and maintain your intelligence and wisdom of the order of divinities and speak the language worthy of noble sages.

**आ चष्ट आसां पाथ॑ नदीनां वरुण उगः सुहस्त्रच ाः ॥ १० ॥**

10. *Ā caṣṭa āsām pātho nadīnām varuṇa ugrah saha-  
sracakṣāḥ.*

Just as the resplendent 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 rāṣṭrānāṁ peśo nadīnām-anuttam-asmai kṣatram viśvāyū.*

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 कृणात् शंसं  
निनित्साः ॥ १२ ॥

12. *Aviṣṭo asmān viśvāsu vikṣvadyum kṛṇota śaṁsam ninitsoh.*

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 द्विद्युद द्विषामश वा युयात् विष्वगपस्तुनूनाम ॥ १३ ॥

13. *Vyetu didyud dviṣāmaśevā yuyota visvagr-apastanūnām.*

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.

अवी ग अग्निहव्या तम भिः पष्ठ ' अस्मा अधायि स्तामः ॥ १४ ॥

14. *Avīnno agnir-havyā-namobhiḥ preṣṭho asmā adhāyi stomah.*

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.

**सूजूदवभिरपां नपातं सखायं कृध्वं शिवा न' अस्तु ॥ १५ ॥**

15. *Sajūr-devebhir-apāṁ napātam sakhāyam kṛdhvam 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.

**अञ्जामुकथरहि गृणीष बुध्न नुदीनां रजःसु षीदन् ॥ १६ ॥**

16. *Abjāmukthairahim gṛṇīṣe budhne nadīnāṁ rajaḥsu ṣidan.*

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 हिर्बुध्न्य' रिष धान्मा यज्ञा अस्य स्त्रिधदृतायाः ॥ १७ ॥**

17. *Mā no'hirbudhnyo riṣe dhānmā yajño asya sri-dhadṛtāyoh.*

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.

**उत न एषु नृषु श्रव' धुः पराय यन्तु शधन्ता अयः ॥ १८ ॥**

18. *Uta na eṣu nṛṣu śravo dhuh pra rāye yantu śardhanto aryah.*

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 स्वर्णं भूमा महासेनासा अमभिरषाम ॥ १९ ॥**

19. *Tapanti śatruṁ svarṇa bhūmā mahāsenāso amebhireṣām.*

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.

**आयः पत्नीगमन्त्यच्छा त्वष्टा सुपाणिदधातु वीरान् ॥ २० ॥**

20. *Āyannah patnīr-gamantyacchā tvastā supāñir-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 जुषत् स्यादस्म अरमतिवसूयुः ॥ २१ ॥**

21. *Prati nah stomam tvastā juṣeta syādasme arama-tirvasūyuh.*

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' रासनातिषाच्च वसुन्या रादसी वरुणानी शृणातु ।  
वरुत्रीभिः सुशरणा न' अस्तु त्वष्टा सुदत्रा वि दधातु  
रायः ॥ २२ ॥

22. *Tā no rāsan rātiṣāco vasūnyā rodasī varuṇānī śṛṇotu. Varuṭrībhīḥ suśarāno 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 ग रायः पवतास्त् । आपस्तदतिषाच्च आषधीरुत द्या: ।  
वनस्पतिभिः पृथिवी सुजाषा उभ रादसी परि पासता  
नः ॥ २३ ॥

23. *Tanno rāyah parvatāstanna āpastad rātiṣāca oṣadhīruta dyauh. Vanaspatibhīḥ 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 तदुक्वी रादसी जिहातामनु द्यु ग वरुण इन्दसखा । अनु  
विश्व मरुता य सुहास' रायः स्याम धरुणं धियध्य ॥ २४ ॥

21. *Anu tadurvī rodasī jihātāmanu dyukṣo varuṇa  
indrasakhā. Anu viśve maruto ye sahāso rāyah  
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 resplendent 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.

त । इन्द्रा वरुणा मित्रा अग्निराप् आषधीवृन्निन्' जुषन्त ।  
शमन्त्स्याम मरुतामुपस्थ चूयं पात स्वस्तिभिः सदा  
नः ॥ २५ ॥

25. *Tanna indro varuṇo mitro agnirāpa oṣadhīrvanino juṣanta. Śarmantsyāma marutāmupasthe  
yūyam pāta svastibhiḥ sadā nah.*

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 भवतामवभिः शं नु इन्द्रावरुणा रातहव्या ।  
शमिन्द्रसामा सुविताय शं याः शं नु इन्द्रपूषणा  
वाजसाता ॥ १ ॥

1. *Śām na indrāgnī bhavatāmavobhiḥ śām na indrā-varuṇā rātahavyā. Śamindrāsomā suvitāya śām yoh śām na indrāpūṣanā vājasātāu.*

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. *Śām no bhagah śamu nah śāmso astu śām nah  
purandhih śamu santu rāyah. Śām nah satyasya  
suyamasya śāmsah śām 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' ध्रुता शमु ध्रुता न' अस्तु शं न उरुची भवतु  
स्वधाभिः । शं रादसी बृहती शं ना अदिः शं न' द्रवानां  
सुहवानि सन्तु ॥ ३ ॥

3. *Śam no dhātā śamu dhartā no astu śam na urūci bhavatu svadhābhīḥ. Śam rodasī brhatī śam no adriḥ śam no devānam 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' अग्निज्यातिरनीका अस्तु शं न' मित्रावरुणावश्विना\_  
शम । शं नः सुकृतां सुकृतानि सन्तु शं न इषिरा अभि वातु  
वातः ॥ ४ ॥

4. *Śam no agnirjyotiranīko astu śam no mitrāvaraṇāvaśvinā śam. Śam naḥ sukṛtāṁ sukṛtāni santu śam na iṣiro abhi vātu vātah.*

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 ना द्यावापृथिकी पूर्वहूता शमन्तरि॑ं दृशय॑ ना अस्तु ।  
शं नु आषधीवन्निन्॑ भवन्तु शं ना रजसुस्पतिरस्तु  
जिष्णुः ॥ ५ ॥

5. *Śam no dyāvāprthivī pūrvahūtau śamantarikṣam  
drśaye no astu. Śam na oṣadhiryanino bhavantu  
śam no rajasaspatirastu jiṣṇuh.*

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 न इन्द्रा वसुभिदुवा अस्तु शमादित्यभिवरुणः सुशंसः ।  
शं न॑ रुद्रा रुदभिजलाषः शं नस्त्वष्टा ग्राभिरिह शृणातु ॥ ६ ॥

6. *Śam na indro vasubhirdevo astu śamāditye-  
bhirvarunāḥ suśāṁsaḥ. Śam no rudro rudre-  
bhirjalāṣaḥ 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 साम॑ भवतु बहू शं नः शं ना गाव॑णः शमु सन्तु  
यज्ञाः । शं नः स्वरूणां मि॒तय॑ भवन्तु शं नः प्रस्व॑ः शम्वस्तु  
 वदिः ॥ ७ ॥

6. *Śām na somo bhavatu brahma śām nah śām no grāvāṇah śamu santu yajñāḥ. Śām nah svarūṇāṁ mitayo bhavantu śām nah prasvah śamvastu vedih.*

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 सूर्य॑ उरुच ा उदत्तु शं नश्चतस्वः प्रदिश॑ भवन्तु ।  
 शं नः पवता धुवय॑ भवन्तु शं नः सिन्धव॑ः शमु  
 सन्त्वापः ॥ ८ ॥

8. *Śām nah sūrya urucakṣā udetu śām naścatasrah pradiśo bhavantu. Śām nah parvatā dhruvayo bhavantu śām nah sindhavaḥ śamu santvāpah.*

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 ना अदितिभवतु वतभिः शं न' भवन्तु मरुतः स्वकाः ।  
 शं ना विष्णुः शमु पूषा न' अस्तु शं न' भवित्रं शम्वस्तु  
 वायुः ॥ ९ ॥

9. *Śām no aditirbhavatu vratebhiḥ śām no bhavantu marutah svarkāḥ. Śām no viṣnuḥ śamu pūṣā no astu śām no bhavitram 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' द्रवः संविता त्रायमाणः शं न' भवन्तूषस्तु विभातीः ।  
 शं नः पञ्चन्यं भवतु पञ्जाभ्यः शं नः त्रेस्य पतिरस्तु  
 शंभुः ॥ १० ॥

10. *Śām no devaḥ savitā trāyamāṇaḥ śām no bhavantūṣaso vibhātih. Śām nah parjanyo bhavatu prajābhyaḥ śām nah kṣetrasya patirastu śambhuḥ.*

May lord creator Savita, generous saviour and resplendent 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' दुवा विश्वदत्वा भवन्तु शं सरस्वती सह धीभिरस्तु ।  
शमभिषाचृः शमु रातिषाचृः शं न' दिव्याः पाथि॑वाः 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  
हवषु ॥ १२ ॥

12. *Śam nah satyasya patayo bhavantu śam no arvantaḥ śamu santu gāvah. 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 हिबुध्य॑ः शं समुदः ।  
शं न' अपां नपात्पुरस्तु शं नुः पृश्निभवतु द्रवग'पा ॥ १३ ॥

13. *Śām no aja ekapād devo astu śām no'hirbudhn-yah śām samudraḥ. Śām no apām napāt perurastu śām nah prśnirbhavatu 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 generosities be at peace and give us peace and happiness.

आदित्या रुदा वसवा जुषन्तुदं बह्य क्रियमाणं नवीयः ।  
शृण्वन्तु ना दिव्याः पाथि वासा गाजाता उत य यज्ञी-  
यासः ॥ १४ ॥

14. *Ādityā rudrā vasavo juṣantedam brahma kriyamāṇam navīyah. Śrīvantu no divyāḥ pārthivāso gojātā uta ye yajñiyāsaḥ.*

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 ऋत्तज्ञाः ।  
त न' रासन्तामुरुगायमृद्य यूयं पात स्वस्तिभिः सदा नः ॥ १५ ॥

15. *Ye devānāṁ yajñiyā yajñiyānāṁ manoryajatrā  
amṛtā ṛtajñāḥ. Te no rāsantām-urugāyam-adya  
yūyam pāta svastibhiḥ sadā nah.*

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 Devataḥ, Vasishtha Maitravaruni Rshi*

प ब्रह्मात् सदनादृतस्य वि रुश्मिभिः ससृज् सूर्या गाः ।  
वि सानुना पृथिवी सर्वा उवी पृथु पतीकमध्यध अग्निः ॥ १ ॥

1. *Pra brahmaita sadanādṛtasya vi raśmibhiḥ sasṛje  
sūryo gāḥ. Vi sānunā prthivī sasra urvī prthu  
pratīkam-adhyedhe agnih.*

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*.

इमां वां मित्रावरुणा सुवृक्तिमिषं न कृप्व असुरा नवीयः ।  
इना वामन्यः पद्मवीरदब्धा जनं च मित्रा यतति ब्रुवाणः ॥ २ ॥

2. *Imāṁ vāṁ mitrāvaruṇā suvrktimiṣam 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 irresistible, 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 धजता रन्त इत्या अपीपयन्त धनवा न सूदाः ।  
मुहा दिवः सदन् जायमाना चिकदद वृषभः सस्मि तू-  
धन ॥ ३ ॥

3. *Ā vātasya dhrajato ranta ityā apīpayanta dhenavo na sūdāḥ. Maho devah sadane jāyamāno'-cikradad vṛṣabhah 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 इन्द्र पिया सुरथा शूर धायू ।  
प या मन्युं रिरि ता मिनात्या सुकतुमयमणं ववृत्याम ॥ ४ ॥

4. *Girā ya etā yunajaddhari 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 सुख्यं वयश्च नमस्विनः स्व ऋतस्य धामनं ।  
वि पृ १' बाबधू नृभिः स्तवान् इदं नम' रुदायु पष्ठम ॥ ५ ॥

5. *Yajante asya sakhyam vayaśca namasvinah sva  
rtasya 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 यशसा' वावशानाः सरस्वती सुसथी  
सिन्धुमाता । याः सुष्वयन्त सुदुधाः सुधारा अभि स्वन् पयसा  
पीप्यानाः ॥ ६ ॥

6. *Āyat 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' मुरुत' मन्दसाना धियं ताकं च वाजिन' वन्तु ।  
मा नः परि ख्युद त्रा चरन्त्यवीवृधन्युज्यं तरुयिं नः ॥ ७ ॥

7. *Uta tye no maruto mandasānā dhiyam tokam ca vājino'vantu. Mā nah pari khyadakṣarā carantyavīvrdhan yujyam te rayim nah.*

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' मृहीमर्मतिं कृणुध्वं प पूषणं विदुथ्यं॑ न वीरम् ।  
भगं धिय' वितारं ना अस्याः साता वाजं रातिषाचं  
पुरन्धिम् ॥ ८ ॥

8. *Pra vo mahīmaramatim kṛṇudhvam pra pūṣanam 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.

अच्छायं व' मरुतः श्लाके पुत्वच्छा विष्णुं निषिक्तपाम-  
वभिः । उत पजाय गृणत वय' धुयूयं पात स्वस्तिभिः  
सदा नः ॥ ९ ॥

9. *Acchāyam vo marutah śloka etvacchā viṣnum  
niṣiktapāmavobhiḥ. Uta prajāyai gr̄nate vayo  
dhuryūyam pāta svastibhiḥ sadā nah.*

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 Devataḥ, Vasishtha Maitravaruni Rshi*

आ वा वाहिष्ठा वहतु स्तवध्य रथं वाजा त्रृभु णा अमृक्तः ।  
अभि त्रिपृष्ठः सवन्नषु सामुमद् सुशिपा मुहभिः पृण-  
ध्वम ॥ १ ॥

1. *Ā vo vāhiṣṭho vahatu stavadhyai ratho vājā  
ṛbhukṣaṇo amṛktah. Abhi triprṣṭhaiḥ savaneṣu  
somairmade suśiprā mahabhiḥ pṛṇadhvam.*

O Rhibus, 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.

यूं ह रत्नं मधवत्सु धत्थ स्वदृशं ऋभु णा अमृक्तम् । सं  
यज्ञषु स्वधावन्तः पिबध्वं वि ना राधांसि मुतिभिद्य-  
ध्वम् ॥ २ ॥

2. *Yūyam̄ ha ratnam̄ maghavatsu dhattha svardr̄śa  
ṛbhukṣaṇo amṛktam. Śām yajñeṣu svadhāvantah  
pibadhvar̄m vi no rādhāṁsi 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.

उवाचिथ हि मधवन्दृष्णं महा अभस्य वसुना विभग् ।  
उभा तं पूणा वसुना गभस्ती न सूनता नि यमत वस-  
व्या ॥ ३ ॥

3. *Uvocitha hi maghavan deṣṇam̄ maho arbhasya  
vasuno vibhāge. Ubhā te pūrṇā vasunā gabhastī  
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.

त्वमिन्द्र स्वयंशा ऋभु ग वाजा न साधुरस्तमुष्टृक्वा । वयं  
नु त दाश्वांसः स्याम् बही कृपवन्त' हरिवा वसिष्ठाः ॥ ४ ॥

4. *Tvamindra svayaśā ṛbhukṣā vājo na sādhurā-stameṣyṛkvā. Vayam nu te dāsvāṁsaḥ 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 प्रवत् दाशुष चिद्याभिविवेषा हयश्व धीभिः ।  
वृवन्मा नु त् युज्याभिरुती कृदा न इन्द राय आ दश-  
स्यः ॥५॥

5. *Sanitāsi pravato dāśuṣe cid yābhīrviveṣo har-yaśva dhībhiḥ. vavanmā nu te yujyābhīrūtī kadā na indra rāya ā daśasyeh.*

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 वधस्सत्वं नः कृदा न इन्द वचसा बुबाधः ।  
अस्तं तात्या धिया रुयिं सुवीरं पृ ग ना अवा न्युहीत  
वाजी ॥६॥

6. *Vāsayasīva vedhasastvam nah kadā na indra vacaso bubodhaḥ. Astam tātyā dhiyā rayim suvīram pṛkṣo 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 दुवी निर्वृतिश्चिदीशु न न्तु इन्दं शरदः सुपृ तः ।  
उप त्रिबन्धुज्जरदष्टिमृत्यस्ववशं यं कृणवन्त मताः ॥ ७ ॥

7. *Abhi yam devī nirṛtiścidīśe nakṣanta indram śaradaḥ supṛkṣaḥ. Upa tribandhurjaradaṣṭime-tyasvaveśām yam 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 पवतस्य  
राता । सदा ना दिव्यः पायुः सिषक्तु यूयं पात स्वस्तिभिः  
सदा नः ॥ ८ ॥

8. *Ā no rādhāṁsi savitah stavadhyā ā rāyo yantu parvatasya rātāu. Sadā no divyah pāyuḥ siṣaktu yūyam pāta svastibhiḥ sadā nah.*

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 द्रवः संविता ययाम हिरण्ययीम् मति॑ं यामशि॒श्रत ।  
नूनं भगा॒ हव्या॒ मानुषभि॒वि या रत्ना॑ पुरुषसुदधा॒ति ॥ १ ॥

1. *Udu sya devah savitā yayāma hiranyayīm-amatim  
yāmaśiśret. Nūnam 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 श्रुध्य॑स्य हिरण्यपाणे॒ पर्वतावृतस्य॑ ।  
व्यु॑र्वी॒ पृथ्वीम् मति॑ं सृजान आ नृभ्य॑ मत् भाजनं॒  
सुवानः ॥ २ ॥

2. *Udu tiṣṭha savitah śrudhyasya hiranyapāṇe prabhṛtāvṛtasya. Vyurvīm pṛthvīm-amatim sṛjāna  
ā nṛbhyo martabhojanam suvānah.*

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.

अपि षुतः सविता दुवा अस्तु यमा चिद्विश्व वसवा गृणन्ति ।  
स नः स्तामा प्रमुख्यश्चन् धाद्विश्वभिः पातु पायुभिनि  
सूरीन ॥ ३ ॥

3. *Api ṣṭutah savitā devo astu yamā cid viśve vasavo  
grṇanti. Sa nah stomān namasyaścano dhād  
viśvebhīḥ pātu pāyubhirni sūrīn.*

May Savita, lord resplendent 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.

अभि यं द्रव्यदितिगृणाति सुवं द्रवस्य सवितुजुषाणा । अभि  
सुमाजा वरुणा गृणन्त्यभि मित्रास । अयमा सुजाषाः ॥ ४ ॥

4. *Abhi yam devyaditirgrṇāti savam devasya savi-  
turjuṣāñā. Abhi samrājo varuṇo grṇantyabhi  
mitrāso aryamā sajōṣāḥ.*

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.

अभि य मिथा वनुषः सपन्त राति दिवा रातिषाचः  
पृथिव्याः । अहिबुद्ध्य उत नः शृणातु वरुन्यकधनुभिनि  
पातु ॥ ५ ॥

5. *Abhi ye mitho vanuṣah sapante rātimi divo rātiṣā-  
caḥ pṛthivyāḥ. Ahirbudhnya uta nah śṛṇotu varū-  
tryekadhenubhirni 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.

अनु त गा जास्पतिर्मसीष्ट रत्नं द्रवस्य सवितुरियानः ।  
भगमुगा वसु जाहवीति भगमनुगा अध्ययाति रत्नम् ॥ ६ ॥

6. *Anu tanno jāspatirmamīṣṭa ratnam devasya savi-  
turiyānāḥ. Bhagamugro'vase johavīti bhagama-  
nugro 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.

शं न' भवन्तु वाजिना हवषु द्रवताता मितदवः स्वकाः ।  
जम्भयन्ता हिं वृकं रांसि सनम्यस्मद्युयव तमीवाः ॥ ७ ॥

7. *Śām no bhavantu vājino haveṣu devatātā mitadravaḥ svarkāḥ. Jambhayanto'him vṛkam 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.

वाज्वाज वत वाजिना ना धनषु विपा अमृता ऋतज्ञाः ।  
अस्य मध्वः पिबत माद्यध्वं तृप्ता यात् पथिभिर्दव्यानः ॥ ८ ॥

8. *Vājevāje'vata vājino no dhaneṣu viprā amṛtā rtajñāḥ. Asya madhvah pibata mādayadhvam trptā yāta pathibhirdevayānaiḥ.*

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 Devataḥ, Vasishtha Maitravaruni Rshi*

ऊर्ध्वा अग्निः सुमतिं वस्व 'अश्रत्यतीची जूणिद्वतातिमति ।  
भूजात् अदीर्घ्यव पन्थामृतं हाता न इषिता यजाति ॥ १ ॥

1. *Ūrdhvo agnih sumatiṁ vasvo aśret praṭīcī jūrnir-devatātimeti. Bhejāte adri rathyeva panthāmṛtaṁ 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 सुप्या ब्रह्मिरषामा विश्पतीव बीरिट इयात ।  
विशामक्तारुषसः पूर्वहृता वायुः पूषा स्वस्तय नियु-  
त्वान ॥ २ ॥

2. *Pra vāvṛje suprayā barhireśāmā viśpatīva bīriṭa iyāte. Viśāmaktorusasah 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 ।  
अवाक्षथ उरुजयः कृणुध्वं श्राता दूतस्य जग्मुष' ना  
अस्य ॥ ३ ॥

3. *Jmayā atra vasavo ranta devā urāvantarike marjayanta śubhrāḥ. Arvāk patha urūjrayaḥ kṛṇudhvam 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 fulgence 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 यज्ञषु यज्ञियासु ऊमाः सुधस्थं विश्वं अभि सन्ति  
द्वाः । ताँ अध्वर उशता च यग्न श्रुष्टी भगं नासत्या  
पुरन्धिम ॥ ४ ॥

4. *Te hi yajñeṣu yajñiyāsa ūmāḥ sadhasthami viśve  
abhi santi devāḥ. Tān adhvvara uśato yakṣyagne  
śrūṣṭī bhagam 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.

आग्ने गिर' द्विव आ पृथिव्या मित्रं वह वरुणमिन्दमग्निम ।  
आयमणमदितिं विष्णुमषां सरस्वती मरुत' माद-  
यन्ताम ॥ ५ ॥

5. *Āgne giro diva ā prthivyā mitram vaha varuṇa-  
mindramagnim. Āryamanamaditim viṣnum-eṣām  
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 मृतिभिर्यज्ञियानां न त्कामं मत्यानामसिन्वन ।  
धाता रयिमविद्यस्यं सदासामं से रीमहि युज्यभिनु दवः ॥ ६ ॥

6. *Rare havyam matibhir-yajñiyānām nakṣat kāmaṁ martyānām-asinvan. Dhātā rayim-avidasyam sadāsām sakṣīmahi 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 वसिष्ठऋतावाना वरुणा मित्रा अग्निः ।  
यच्छन्तु चन्दा उपमं न' अर्कं यूयं पात स्वस्तिभिः सदा  
नः ॥ ७ ॥

7. *Nū rodasī abhiṣṭute vasiṣthair-ṛtāvāno varuṇo mitro agnih. Yacchantu candrā upamam no arkam yūyam pāta svastibhīh sadā nah.*

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 श्रुष्टिविद्यथ्याऽ समेतु पति स्तामं दधीमहि तुराणाम् ।  
यदृद्य द्रवः सविता सुवाति स्यामास्य रुत्रिनि' विभाग ॥ १ ॥

1. *O śrūṣṭirvidathyā sametu prati stomam dadhī-mahi turāñām. Yadadya devaḥ savitā suvāti syāmāsyā 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 resplendent 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.

मि॒त्रस्त ा वरुणा राद॑सी च द्युभक्तमि॒न्द्र' अयु॒मा ददातु ।  
दि॒दृष्टु दृव्यदि॒ती रक्षण' वा॒युश्च यति॒युवत् भगा॒श्च ॥ २ ॥

2. *Mitrastanno varuno rodasi ca dyubhaktamindro aryamā dadātu. Dideṣtu devyaditī rekño 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 पूषदश्वा अवाथ।  
उत्तमग्निः सरस्वती जुनन्ति न तस्य रायः पर्युतास्ति ॥ ३ ॥

3. *Sedugro astu marutah sa śuṣmī yam martyam  
prṣadaśvā avātha. Utemagnih sarasvatī junanti  
na tasya rāyah 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 नता वरुण ऋतस्य मित्रा राजाना अयमापा धुः ।  
सुहवा दुव्यदितिरन्वा त ना अंहा अति पष तरिष्टान ॥ ४ ॥

4. *Ayam hi netā varuṇa ṛtasya mitro rājāno aryamāpo dhuḥ. Suhavā devyaditir-anarvā te no amho  
ati parṣann-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 द्वस्य मी हुष 'व्या विष्ण 'रूषस्य पभृथ हविभिः ।  
विद हि रुदा रुदियं महित्वं यासिृष्टं वतिरश्वनावि-  
रावत ॥ ५ ॥

5. Asya devasya mīlhuṣo vayā viṣṇoreṣasya prabhṛthe havirbhīḥ. Vide hi rudro rudriyam 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 scourge 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 गाधृण इरस्या वरुत्री यदतिषाचश्च रासन।  
मया भुवं न अवन्ता नि पान्तु वृष्टिं परिज्मा वातं  
ददातु ॥ ६ ॥

6. Mātra pūṣannāghṛṇa irasyo varuṭrī yad ratiṣācaśca 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 अभिष्टुत वसिष्ठऋतावान् वरुणा मित्रा अग्निः ।  
यच्छन्तु चन्दा उपमं न' अर्कं यूयं पात स्वस्तिभिः सदा  
नः ॥ ७ ॥

7. *Nū rodasī abhiṣṭute vasiṣṭhair-ṛtāvāno varuno mitro agnih. Yacchantu candraḥ upamam no arkam yūyam pāta svastibhiḥ sadā nah.*

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*

पातरःग्निं पातरिन्दं हवामह पातमित्रावरुणा पातरश्विना ।  
पातभगं पूषणं ब्रह्मणस्पतिं पातः साममृत रुदं हृवम ॥ १ ॥

1. *Prātaragnim prātarindram havāmahe prātarmitrāvaruṇā prātarāśvinā. Prātarbhagam pūṣanām brahmaṇaspatim prātah 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.

**प्रातृजितं भगमुर्गं हुवम वयं पुत्रमदित्या विधुता । आधश्चिद्यं मन्यमानस्तुरश्चिदाजो चिद्यं भगं भीत्याह ॥ २ ॥**

2. *Prātarjitaṁ bhagamugram huvema vayam putramaditeryo vidhartā. Ādhraścid yam manyamāna-sturaścid rājā cid yam bhagam bhakṣityāha.*

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 पण्ठभग सत्यराधा भगमां धियमुदवा दद॑ १ः ।  
भग पण 'जनय गाभिरश्वभग प नृभिनृवन्तः स्याम ॥ ३ ॥**

3. *Bhaga pranetar-bhaga satyarādho bhagemām dhiyamudavā dadannah. Bhaga pra no janaya gobhir-aśair-bhaga pra nrabhir-nrvantah 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 स्यामात परिपूर्व उत मध्य अह्नाम ।  
उतादिता मधवन्त्सूर्यस्य वृयं दुवानां सुमता स्याम ॥ ४ ॥

4. *Utedānīm bhagavantah syāmota prapitva uta madhye ahnām. Utoditā maghavant-suryasya vayam 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 वृयं भगवन्तः स्याम ।  
तं त्वा भग सर्व इज्ज हवीति स न' भग पुरापुता भवह ॥ ५ ॥

5. *Bhaga eva bhagavāṁ astu devāstena vayam bhagavantah syāma. Tam tvā bhaga sarva ijjhavīti 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.

समध्वरायाषसो नमन्त दधिकावेव शुचय पुदाय । अवाचीनं  
वसुविदुं भगं ना रथमिवाश्वा वाजिन् आ वहन्तु ॥ ६ ॥

6. *Samadhvarāyoṣaso namanta dadhikrāveva śucaye padāya. Arvācīnam 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.

अश्वावतीगामतीन उषास' वीरवतीः सदमुच्छन्तु भूदाः ।  
घृतं दुहना विश्वतः पपीता यूयं पात स्वस्तिभिः सदा  
नः ॥ ७ ॥

7. *Aśvāvatīr-gomatīrna uṣāso vīravatīḥ sadamu-*  
*cchantu bhadrāḥ. Ghṛtam duhānā viśvataḥ pra-*  
*pītā yūyam pāta svastibhiḥ sadā nah.*

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 Devataḥ, Vasishtha Maitravaruni Rshi*

प ब्रह्माण् अङ्गिरसा न न्त् प कन्दुनुनभ्न्यस्य वतु ।  
प धूनवृत्तुपुत्रं नवन्त युज्यातामदी अध्वरस्य पशः ॥ १ ॥

1. *Pra brahmāṇo aṅgiraso nakṣanta pra kranda-*  
*nurnabhanyasya vetu. Pra dhenava udapru-*  
*navanta yujyātāmadrī adhvaramasya peśaḥ.*

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.

सुगस्तं अग्नं सनवित्ता अध्वा यु वा सुत हुरित' राहितश्च ।  
य वा सद्य रुषा वीरवाह' हुव दुवानां जनिमानि सृतः ॥ २ ॥

2. *Sugaste agne sanavitto adhvā yukṣvā sute harito rohitaśca. Ye vā sadmannaruṣā vīravāho huve devānāṁ janimāni sattah.*

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 ाम 'भिः प हाता मन्दा रिरिच उपाक ।  
यजस्व सु पुवणीक दुवाना यज्ञियामरमतिं ववृत्याः ॥ ३ ॥

3. *Samu vo yajñām mahayan namobhiḥ pra hotā mandro ririca upāke. Yajasva su purvaṇīka devāna yajñiyām-aramatim vavṛtyāḥ.*

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 रुवत् दुरुण स्य नशीरतिथिराचिकंतत । सुपीता  
अग्निः सुधीता दम् आ स विश दाति वायुमियत्य ॥ ४ ॥

4. *Yadā vīrasya revato duroṇe syonaśīratithirāciketat. Suprīto agnih sudhito dama ā sa više 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' अग्नं अध्वरं जुषस्व मुरुत्स्विन्द्रं युशसं कृधी नः ।  
आ नक्ता ब्रह्मिः संदत्तामुषासाशन्ता मित्रावरुणा यजुह ॥ ५ ॥

5. *Imam no agne adhvaram juṣasva marutsvindre yaśasam kṛdhī nah. Ā naktā barhiḥ sadatāmuṣāsośantā mitrāvaraṇā 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 रायस्कामा विश्वप्ल्यस्य स्तात ।  
इषं रुयिं पंपथद्वाजं॒स्म यूयं पात स्वस्ति॒भिः सदा॒नः ॥ ६ ॥

6. *Evāgnim sahasyam vasiṣṭho rāyaskāmo viśvapsnyasya staut. Iṣam rayim paprathad vājamasme yūyam pāta svastibhiḥ sadā nah.*

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 Devataḥ, Vasishtha Maitravaruni Rshi*

प व' यज्ञसु दव्यन्तं अचन्द्रावा नम भिः पृथिवी इषध्य ।  
यषां ब्रह्मण्यसमानि विपा विष्वग्नियन्ति वनिना न  
शाखाः ॥ १ ॥

1. *Pra vo yajñeṣu devayanto arcan dyāvā namobhiḥ  
prthivī iṣadhyai. Yeṣām brahmāṇyas-amāni viprā  
viṣvagiyanti vanino na sākhāḥ.*

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 समिरुद्धच्छध्वं समनसा घृताचीः ।  
स्तृणीत ब्रह्मराय साधूध्वा शाचीषि दव्यन्यस्थुः ॥ २ ॥

2. *Pra yajña etu hetvo na saptir-udyacchadhvam  
samanaso ghrtācīh. Strñīta barhir-adhvarāya  
sādhūrdhvā śocīmṣi devayūnyastuh.*

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 विभूत्राः साना द्रवास 'ब्रह्मिः सदन्तु ।  
आ विश्वाची विद्युमनक्त्वग्न मा न' द्रवताता मृध-  
स्कः ॥ ३ ॥

3. *Ā putrāso na mātaram vibhṛtrāḥ sānau devāso  
barhiṣah sadantu. Ā viśvācī vidathyāmanaktva-  
gne mā no devatātā mṛdhaskah.*

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 सीषपन्त जाष्मा यजत्रा ऋतस्य धारोः सुदुधा दुहानाः ।  
ज्यष्ठं वा अद्य महु आ वसूनामा गन्तन् समनसा यति ष ॥ 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' अग्ने वि वा दशस्य त्वयो वृयं सहसाव गास्कोः ।  
राया युजा सधमाद् अरिष्टा यूयं पात स्वस्तिभिः सदा  
नः ॥ ५ ॥

5. *Evā no agne vikṣvā daśasya tvayā vayam saha-sāvannāskrāḥ. Rāyā yujā sadhamādo aristā yūyam pāta svastibhiḥ sadā naḥ.*

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*

दृधिकां वः पथमश्विनाषसमग्निं समिद्धं भगमूतय हुव ।  
इन्द्रं विष्णुं पूषणं ब्रह्मणस्पतिमादित्यान्द्यावापृथिवी अपः  
स्वः ॥ १ ॥

1. *Dadhikrām vah pratham-aśvinosasam-agnim samiddham bhagamūtaye huve. Indram viṣnum pūṣanam brahmaṇaspatim-ādityān dyāvāprthivī apah 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 बाधयन्त उदीरणा यज्ञमुपप्यन्तः । इवं  
द्वां ब्रह्मि सादयन्ता शिवना विपर्ण सुहवा हुवम् ॥ २ ॥**

2. *Dadhikrāmu namasā bodhayanta udīrānā yajñam-upaprayantah. Ilām devīm barhiṣi sādayanto'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.

**दधिकावाणं बुबुधाना अग्निमुपं ब्रुव उषसं सूर्यं गाम । ब्रजं  
मंश्चतावरुणस्य ब्रभुं त विश्वास्मद्द्विरिता यावयन्तु ॥ ३ ॥**

3. *Dadhikrāvāṇam bubudhāno agnimupa bruva uṣasam sūryam gām. Bradhnām māṁścatorvaraṇasya babhrum te viśvāsmad duritā 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.

दृधिकावा पथमा वाज्यवा ग रथानां भवति पजानन ।  
संविदान उषसा सूर्यणा दित्यभिवसुभिरङ्गिराभिः ॥ ४ ॥

4. *Dadhikrāvā prathamo vājyarvā'gre rathānāṁ bhavati prajānan. Saṁvidāna uṣasā sūryenā-''dityebhir-vasubhir-aṅgirobhīḥ.*

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 पृथ्यामनक्त्वृतस्य पन्थामन्वत्वा उ ।  
शृणातु ना दव्यं शधा' अग्निः शृणवन्तु विश्वं महिषा अमूरा: ॥ ५ ॥

5. *Ā no dadhikrāḥ pathyāmanaktvṛtasya panthā- manvetavā u. Śṛṇotu no daivyam śardho agnih 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 दुवा यातु सविता सुरत्नं न्तरि पा वहमाना अश्वः ।  
हस्त दधाना नया पुरुष्णि निवशयञ्च पसुवञ्च भूमै ॥ १ ॥

1. *Ā devo yātu savitā suratno'ntarikṣaprā vahamāno 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 अन्तां अनष्टाम ।  
नूनं सा अस्य महिमा पनिष्ठ सूरश्चिदस्मा अनु दादप-  
स्याम ॥ २ ॥

2. *Udasya bāhū śithirā br̄hantā hiraṇyayā divo antāṁ anastām. Nūnam so asya mahimā panīṣṭa 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 resplendent sun inspire us with will and passion for initiative and action.

स धा ना द्वः सविता सहावा सविषद्वसुपतिवसूनि ।  
विश्रयमाणा अमतिमुरुचीं मत्भाजनमध्य रासत नः ॥ ३ ॥

3. *Sa ghā no devah savitā sahāvā'' sāviṣad vasupati<sup>tirvasūni</sup>. Viśrayamāṇo amatim-urūcīm marta-bhojanam-adha rāsate nah.*

May that resplendent 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 सुजिहं पूणगभस्तिमीक्षत सुपाणिम ।  
चित्रं वय' बृहदुस्म दंधातु यूयं पात स्वस्तिभिः सदा  
नः ॥ ४ ॥

4. *Imā girah savitāram sujihvam pūrnagabhaṣtim-īlate supāṇim. Citram vayo bṛhadasme dadhātu yūyam pāta svastibhiḥ sadā nah.*

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 फिपष्व द्वाय स्वधाक्रं ।  
अष्टा हाय सहमानाय वधसं तिगमायुधाय भरता शृणातु  
नः ॥ १ ॥

1. *Imā rudrāya sthiradhanvane girah kṣipreṣave devāya svadhāvne. Aṣalhāya sahamānāya vedhase tigmāyudhāya bharatā śṛṇotu nah.*

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 त्येण अप्यस्य जन्मनः सामाज्यन दिव्यस्य चर्तति ।  
अव वन्तीरुपं ना दुरश्चरा नमीवा रुद् जासु ना भव ॥ २ ॥

2. *Sa hi kṣayena kṣamyasya janmanah sāmrājyena 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 दिव्यदवसृष्टा दिवस्परि मया चरति परि सा वृणकु नः । सहस्रं त स्वपिवात भषजा मा नस्ताकषु तनयषु रीरिषः ॥ ३ ॥

3. *Yā te didyudavasrṣṭā divaspari kṣmayā carati pari  
sā vṛṇaktu nah. Sahasram te svapivāta bheṣajā  
mā nastokeṣu tanayeṣu rīriṣah.*

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 रुद् मा परा दा मा तं भूम् पसिता हीळितस्य ।  
आ न' भज ब्रह्मि जीवशंस यूयं पात स्वस्तिभिः सदा  
नः ॥ ४ ॥

4. *Mā no vadhi rudra mā parā dā mā te bhūma  
prasitau hilitasya. Ā no bhaja barhiṣi jīvaśamse  
yūyam pāta svastibhiḥ sadā nah.*

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 Devataḥ, Vasishtha Maitravaruni Rshi*

आपा यं वः पथ्यमं दव्यन्ते इन्द्रपानमूमिमकृणवत्तः ।  
तं व' व्यं शुचिमरिपमद्य घृतपुष्टं मधुमन्तं वनम ॥ १ ॥

1. *Āpo yam vah prathamam devayantam indrapā-  
nam-ūrmim-akṛṇvateḥ. Tam vo vayam śucima-  
ripram-adya ghṛtapruṣam 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 ।  
यस्मिन्द्वा वसुभिमादयोत् तमश्याम दव्यन्तं वा  
अद्य ॥ २ ॥

2. *Tamūrmim-āpo madhumattamam vo' pām 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.

शतपवित्रः स्वधया मदन्तीद्वीद्वानामपि यन्ति पाथः ।  
ता इन्दस्य न मिनन्ति व्रतानि सिन्धुभ्या हृव्यं घृतवज्जु-  
हात ॥ ३ ॥

3. *Śatapavitrāḥ svadhayā madantīr-devīr-devā-nāmapi yanti pāthah. Tā indrasya na minanti vratāni sindhubhyo havyam ghṛtavaj-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.

या: सूर्या' रुश्मिभिरात्‌तान् याभ्यु इन्द्रा अरदद्वातुमूर्मिम ।  
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 yūyam pāta svastibhiḥ sadā nah.*

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 Devataḥ,  
Vasishtha Maitravaruni Rshi*

ऋभुं पणा वाजा मादयध्वमस्म नरा मघवानः सुतस्य । आ  
वा वाच्चः कतवा न यातां विभ्वा रथं नर्यं वतयन्तु ॥ १ ॥

1. *Rbhukṣaṇo vājā mādayadhvamasme naro  
maghavānah sutasya. Ā vo'rvācaḥ kratavo na  
yātāṁ vibhvo ratham naryam 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.

**ऋभुऋभुभिरभि वः स्याम् विभ्वं' विभुभिः शवसा  
शवांसि । वाजं' अस्माँ अवतु वाजसाताविन्दण युजा तरुषम  
वृत्रम् ॥ २ ॥**

2. *Rbhur-ṛbhubhir-abhi vah syāma vibhvo vibhu-bhiḥ śavasā śavāṁsi. Vājo asmān̄ avatu vājasātā-vindrena yujā taruṣema vr̄tram.*

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 पूर्वीरभि सन्ति शासा विश्वाँ' अय उपरताति  
वन्वन । इन्द्रा विभ्वाँ' ऋभु ग वाजं' अयः शत्रैमिथृत्या  
कृणवन्वि नृम्णम् ॥ ३ ॥**

3. *Te ciddhi pūrvīrabhi santi śāsā viśvāñ arya uparatāti vanvan. Indro vibhvāñ ṛbhukṣā vājō aryāḥ śatror-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 दवासा वरिवः कतना ना भूत ना विश्व वस सुजाषाः ।  
समस्म इषुं वसवा ददीरन्यूयं पात स्वस्तिभिः सदा नः ॥ ४ ॥

4. *Nū devāso varivah kartanā no bhūta no viṣve'vase sajoṣāḥ. Samasme iṣam vasavo dadīrañ yūyam pāta svastibhiḥ sadā nah.*

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*

समुद्ध्यष्टाः सलिलस्य मध्यात्पुनाना यन्त्यनिविशमानाः ।  
इन्द्रा या वज्री वृषभा रुरादु ता आप' दुवीरिह 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 उत् वा स्ववन्ति खनित्रिमा उत् वा याः  
स्वयुंजाः । समुदाथा याः शुचयः पावकास्ता आप' दुवीरिह  
मामवन्तु ॥ २ ॥

2. *Yā āpo divyā uta vā sravanti khanitrimā uta vā  
yāḥ svayamjāḥ. Samudrārthā yāḥ śucayah  
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.

यासां राजा वरुणा याति मध्य सत्यानृत अवपश्यञ्ज-  
नानाम । मधुश्चुतः शुचया याः पावकास्ता आप' दुवीरिह  
मामवन्तु ॥ ३ ॥

3. *Yāsām rājā varuṇo yāti madhye satyānṛte  
avapaśyañ-janānām. Madhuścutah 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 विश्वदुवा यासूर्ज मदन्ति ।  
वश्वान्नरा यास्वग्निः पविष्टस्ता आप' द्वीरिह माम-  
वन्तु ॥ ४ ॥

4. *Yāsu rājā varuṇo yāsu somo viśve devā yāsūrjam madanti. Vaiśvānaro yāsvagnih 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 गन् ।  
अजुकावं दुदृशीकं तिरा दधु मा मां पद्यन् रपसा विदु-  
त्त्सरुः ॥ १ ॥

1. *Ā māṁ mitrāvaruṇeha rakṣatam̄ kulāyayad viśvayanmā na ā gan. Ajakāvam̄ durdr̄śikam̄ tiro dadhe mā māṁ 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 ।  
अग्निष्ठच्छाच् तप॑ बाधतामिता मा मां पद्यन् रपसा  
विदुत्सरुः ॥ २ ॥

2. *Yad vijāman paruṣi vandanam bhuvad-aṣṭīvantau pari kulphau ca dehat. Agniṣṭacchocannapa bādhatāmito mā māṁ 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 य दीषु यदाषधीभ्यः परि जायत  
विषम । विश्वं दुवा निरितस्तत्सुवन्तु मा मां पद्यन् रपसा  
विदुत्सरुः ॥ ३ ॥

3. *Yacchalmalau bhavati yannadoṣu yadiṣadhi-bhyah pari jāyate viṣam. Viśve devā niritastat suvantu mā māṁ padyena rapasā vidat tsaruḥ.*

Whatever poison there be in the cotton plant or silktree 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 प्रवतं निवतं उद्धृतं उदन्वतीरनुदुकाशच् याः । ता  
अस्मभ्यं पर्यसा पिन्वमानाः शिवा द्वीरशिप्रदा भवन्तु  
सर्वा नद्यं अशिमिदा भवन्तु ॥ 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*

आदित्यानामवसा नूतनन स गीमहि शमणा शन्तमन ।  
अनागास्त्व अदितित्व तुरास इमं यज्ञं दधतु श्राष्टा-  
माणाः ॥ १ ॥

1. *Ādityānāmavasā nūtanena sakṣīmahi śarmanā  
śamtamena. 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 अयुमा वरुणा रजिष्ठाः ।  
अस्माकं सन्तु भुवनस्य गृपाः पिबन्तु सामुमवस ना  
अद्य ॥ २ ॥

2. *Ādityāso aditir-mādayantāṁ mitro aryamā varuno rajiṣṭhāḥ. Asmākam 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 । इन्द्रं अग्निरश्विना तुष्टुवाना यूयं पात स्वस्तिभिः  
सदा नः ॥ ३ ॥

3. *Ādityā viśve marutaśca viśve devāśca viśva ṛbhavaśca viśve. Indro agniraśvinā tuṣṭuvānā yūyam pāta svastibhiḥ sadā nah.*

All the Adityas, resplendent 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 Mitravaruni Rshi*

आ॒दि॒त्या॒स् अ॒दि॒तयः स्याम् पू॒द्वृत्रा॑ व॒सवा॒ मत्यु॒त्रा॑ । सनं॒म  
मि॒त्रा॒वरुणा॒ सनन्ता॒ भवेम् द्यावा॒पृथिवी॑ भवन्तः॒ ॥ 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.

मि॒त्रस्ता॒ ग् वरुणा॒ मा॒महन्त् शम'॑ ता॒काय॒ तनयाय॒ गा॒पा॒ः॑ ।  
मा॒व'॑ भुजमा॒न्यजा॒तमना॒ मा॒ तत्कम॒ वसवा॒ यच्चयध्व॒ ॥ २ ॥

2. *Mitrastanno varuno 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.

तुरूण्यवा द्विरसा न न्तु रत्नं द्रुवस्य सवितुरियानाः ।  
पिता च त ।' महान्यजत्रा विश्वद्रवाः समनसा जुषन्त ॥ ३ ॥

3. *Turanyavo'ṅgiraso nakṣanta ratnam 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, resplendent 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-prthivyau Devate, Vasishtha Maitravaruni Rshi*

प द्यावा यज्ञः पृथिवी नम भिः सुबाध इळ बृहती यजत्र ।  
त चिद्धि पूर्व कवय गृणन्तः पुरा मही दधिर द्रवपुत्र ॥ १ ॥

1. *Pra dyāvā yajñaiḥ prthivī namobhiḥ sabādha īle bṛhatī yajatre. Te ciddhi pūrve kavayo gṛṇantah 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 पूर्वज पितरा नव्यसीभिगीभिः कृणुध्वं सदन ऋतस्य ।  
आ न' द्यावापृथिवी दव्यन् जनन यातं महि वां वर्स-  
थम ॥ २ ॥

2. *Pra pūrvaje pitarā navyasībhīr-gīrbhiḥ kṛṇudhvam sadane ṛtasya. Ā no dyāvāpṛthivī daivyena janena yātam mahi vām 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.

उता हि वां रत्नधयानि सन्ति पुरुणि द्यावापृथिवी सुदास ।  
अस्म धत्तं यदसुदस्कृधायु यूयं पात स्वस्तिभिः सदा  
नः ॥ ३ ॥

3. *Uto hi vām ratnadheyāni santi purūṇi dyāvāpṛthivī sudāse. Asme dhattam yadasadas-krdhoyu  
yūyam pāta svastibhiḥ sadā nah.*

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 व्यत् पति जानीह्यस्मान्त्स्वावशा अनमीवा भवा नः ।  
यन्त्रमंहु पति त त जुषस्व शं न भव द्विपद् शं  
चतुष्पद ॥ १ ॥

1. *Vāstospatे prati jānīhyasmāntsvāveśo anamīvo bhavā nah. Yat tvemahe prati tanno juṣasva śām no bhava dvipade śām 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 व्यत् पुतरणा न एधि गयस्फाना गाभिरश्वभिर्न्दा ।  
अजरासस्त सुख्य स्याम पितव पुत्रान्पति ना जुषस्व ॥ २ ॥

2. *Vāstospatे prataraṇo na edhi gayasphāno gobhir-aśvebhīr-indo. Ajarāsaste sakhye syāma piteva putrān prati no jusasva.*

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 व्यत् शुग्मया सुंसदा त स रीमहि रुणवया गातुमत्या ।  
पाहि अ उत याग वरं ना यूयं पात स्वस्तिभिः सदा  
नः ॥ ३ ॥

3. *Vāstos̄pate śagmayā samsadā te sakṣīmahi  
raṇvayā gātumatyā. Pāhi kṣema uta yoge varam  
no yūyam pāta svastibhiḥ sadā nah.*

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 वास्ताष्टत् विश्वा रूपाण्याविशन ।  
सखा सुशेव एधि नः ॥ १ ॥

1. *Amīvahā vāstos̄pate viśvā rūpānyāviśan.  
Sakhā suśeva edhi nah.*

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.

यद्गुन सारमय दुतः पिशङ्गं यच्छस । वीव भाजन्त ऋष्टय  
उप स्वक्वर्षु बप्सता नि षु स्वप ॥ २ ॥

2. *Yadarjuna sārameya dataḥ piśāṅga yacchase.  
Viṣva 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.

स्तुनं राय सारमय तस्करं वा पुनःसर। स्त्रातृनिन्दस्य रायसि  
किमस्मान्दुच्छुनायसु नि षु स्वप ॥ ३ ॥

3. *Stenam rāya sārameya taskaram vā punah 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 तवं ददतु सूकरः। स्त्रातृनिन्दस्य रायसि  
किमस्मान्दुच्छुनायसु 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 सर्वे ज्ञातयः सस्त्वयमभिता जनः ॥ ५ ॥

5. *Sastu mātā sastu pītā sastu śvā sastu viśpatih.  
Sasantu sarve jñātayah 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 आस्तु यश्च चरति यश्च पश्यति ना जनः ।  
तषां सं हन्मा अ गणि यथदं हर्म्य तथा ॥ ६ ॥

6. *Ya āste yaśca carati yaśca paśyati no janah.  
Teṣāṁ saṁ hanmo akṣāṇi yathedāṁ harmyāṁ 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 समुद्रादुदाचरत ।  
तना सहस्र्यना वृयं नि जनान्त्स्वापयामसि ॥ ७ ॥

7. *Sahasraśrīngo vṛṣabho yaḥ samudrādudācarat.  
Tenā sahasyenā vayam 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.

पा॒ष्ठृश्॒या व॑ह्यश्॒या नारी॒या स्तल्प॒शीवरीः ।  
स्त्रिया॒याः पुण्यगन्धा॒स्ता॒ः सवा॒ः स्वापया॒मसि ॥ ८ ॥

8. *Proṣṭheśayā vahyeśayā nārīryāstalpaśīvarīḥ.  
Striyo yaḥ punyagandhāstāḥ 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*

क ई॒व्यक्ता॒ नरः॒ सनीळा॒ रुदस्य॒ मया॒ अधा॒ स्वश्वा॒ः ॥ ९ ॥

1. *Ka īm vyaktā narah sanīlā rudrasya maryā adhā svāsvāḥ.*

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?

नकि॒ह्य॑षां जु॒नूषि॒ वद्॒ त अङ्ग॒ विद॒ मि॒था॒ जु॒नित्र॒म ॥ २ ॥

2. *Nakirhyoṣāṁ janūṁsi 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 स्वपूर्भिमिथा वपन्त् वातस्वनसः श्युना अस्पृथन ॥ ३ ॥**

3. *Abhi svapūbhirmitho vapanta vātasvanasah syenā 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 धीरं निष्या चिकत् पृश्नियदूधं मही ज़भारं ॥ ४ ॥**

4. *Etāni dhīro ninyā ciketa prśnir-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 मरुद्धिरस्तु सुनात्सहन्ती पुष्यन्ती नृम्णम ॥ ५ ॥**

5. *Sā viṭ suvīrā marudbhirastu sanāt sahantī puṣyan- tī 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.

**याम् यष्ठौः शुभा शाभिष्ठाः श्रिया संमिश्लता आज'-भिरुगाः ॥ ६ ॥**

6. *Yāmāṁ yeṣṭhāḥ śubhā śobhiṣṭhāḥ śriyā sammiślā ojobhirugrāḥ.*

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.

**उग्नं व आजः स्थिरा शवांस्यधी मरुद्धिगणस्तुविष्मान ॥ ७ ॥**

7. *Ugram va ojah sthirā śavāṁsyadhā marudbhira-*  
*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.

**शुभा वः शुष्मः कुध्री मनांसि धुनिमुनिरिव  
शधस्य धृष्णाः ॥ ८ ॥**

8. *Śubhro vah śuṣmaḥ krudhmī manāṁsi dhunir-*  
*muniriva śardhasya dhṛṣṇoh.*

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.

**सनम्यस्मद्युयात् दिद्युं मा व' दुमतिरिह पर्णडः नः ॥ ९ ॥**

9. *Sanemyasmad yuyota didyum mā vo durmatiriha pranañ 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.

पिया वा नामं हुव तुराणामा यत्तृपन्मरुता वावशानाः ॥ १० ॥

10. *Priyā vo nāma huve turāṇāmā 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.

स्वायुधासं इष्मिणः सुनिष्का उत स्वयं तन्वः शुभ्मानाः ॥ ११ ॥

11. *Svāyudhāsa iṣmiṇah suniṣkā uta svayam tanvah 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.

शुचीं वा हृव्या मरुतः शुचीनां शुचिं हिनाम्यध्वरं  
शुचिभ्यः । ऋतनं सत्यमृतसापं आयञ्जुचिजन्मानः  
शुचयः पावकाः ॥ १२ ॥

12. *Śucī vo havyā marutah śucinām śucim hino-myadhvaram śucibhyah. Rtena satyam-rtasāpa āyañchucijanmānah śucayah 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 खादय॑ वा॒ व॑ तः सु॒ रुक्मा॒ उपशिश्रियु॒णा॒ः ।  
वि॒ विद्युता॒ न॒ वृष्टिभी॒ रुचाना॒ अनु॒ स्वधामायु॒ध्यच्छ-  
माना॒ः ॥ १३ ॥

13. *Amseśvā marutah khādayo vo vakṣahsu rukmā upaśiśriyāñāḥ. 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.

प॒ बुद्ध्या॑ व॒ इरत्॒ महांसि॒ प॒ नामानि॒ पयज्यवस्तिरध्वम॑ ।  
स॒ हस्त्रियं॒ दम्यं॒ भा॒ गमतं॒ गृहम॒धीयं॒ मरुता॒ जुषध्वम॑ ॥ १४ ॥

14. *Pra budhnyā va īrate mahāṁsi pra nāmāni prayajyavas-tiradhvam. Sahasriyam damyam bhāgametam grhamedhīyam 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 विप्रस्य वाजिना हवीमन ।  
मूरुयः सुवीयस्य दातु नूचिद्यमन्य आदभदरावा ॥ १५ ॥

15. *Yadi stutasya maruto adhīthetthā viprasya vājino havīman. Makṣū rāyah 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 स्वज्ज्वर्य दृशा न शुभयन्त् मयाः ।  
त हर्म्येष्ठाः शिश्वा न शुभा वृत्सासा न पकीळिनः  
पयाधाः ॥ १६ ॥

16. *Atyāso na ye marutaḥ svañco yakṣadṛśo na  
śubhayanta maryāḥ. Te harmyeṣṭhāḥ śiśavo na  
śubhrā vatsāso na prakṛīlināḥ 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.

दृशस्यन्तं ना मरुतं मृळन्तु वरिवस्यन्ता रादसी सुमकं ।  
आर गाहा नृहा वृधा व अस्तु सुमनभिरस्म वंसवा  
नमध्वम ॥ १७ ॥

17. *Daśasyanto no maruto mṛlantu varivasyanto rodasī sumeke. Āre gohā nr̄hā vadho vo astu sumnebhirasme 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 हाती जाहवीति सुत्तः सुत्राचीं रुतिं मरुता गृणानः ।  
य इवता वृषणा अस्ति गापाः सा अद्वयावी हवत व  
उक्थः ॥ १८ ॥

18. *Ā vo hotā johavīti sattah satrācīṁ rātim maruto gr̄nānah. Ya īvato 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 मरुतं रामयन्तीम सहः सहस्र आ नमन्ति ।  
इम शंसं वनुष्यता नि पान्ति गुरु द्वषा अररुष दधन्ति ॥ १९ ॥

19. *Ime turam maruto rāmayanīme sahah sahasa ā namanti. Ime śāṁsaṁ 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.

द्वम् रुधं चिन्मरुतं जुनन्ति भृमिंचिद्यथा वसवा जुषन्त ।  
अपे बाधध्वं वृषणस्तमांसि ध्रुत्त विश्वं तनयं ताक-  
मस्म ॥ २० ॥

20. *Ime radhram cinmaruto junanti bhṛmim cid yathā  
vasavo juṣanta. Apa bādhadhvam vṛṣaṇasta-  
māṁsi dhatta viśvarī tanayarī 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' दात्रान्मरुता निरराम मा पश्चाद्घम रथ्या विभाग ।  
आ नः स्पाह भजतना वसव्येऽ यदीं सुजातं वृषणा वा  
अस्ति ॥ २१ ॥

21. *Mā vo dātrān-maruto nirarāma mā paścād  
dadhma rathyo vibhāge. Ā nah spārhe bhaja-  
tanā vasavye yadīm sujātam 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 मन्युभिजनासः शूरा यह्वीष्वाषधीषु वि तु । अधे  
स्मा ना मरुता रुदियासस्त्रातार' भूत पृतनास्वयः ॥ २२ ॥

22. *Sam yaddhananta manyubhir-janāsaḥ śurā  
yahvīṣvoṣadhiṣu vikṣu. Adha smā no maruto  
rudriyāsaś-trātāro bhūta pr̄tanāsvaryah.*

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.

भूरि चक मरुतः पित्र्याण्युकथानि या वः शस्यन्त पुरा  
चित् । मरुद्धिरुगः पृतनासु सा हा मरुद्धिरित्पनिता वाज्-  
मवा ॥ २३ ॥

23. *Bhūri cakra marutah pitryāṇyukthāni yā vah  
śasyante purā cit. Marudbhīr-ugrah pr̄tanāsu  
sālīhā marudbhīrit 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.

अस्म वीरा मरुतः शुष्यस्तु जनानां या असुरा विधता ।  
 अपा यन् सुक्षितये तरमा ध्वं स्वमाक' अभि वः  
 स्याम ॥ २४ ॥

24. *Asme vīro marutah śuṣmyastu janānāṁ yo asuro vidhartā. Apo yena sukṣitaye taremā'dha svamoko abhi vah 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.

त इ इन्द्रा वरुणा मित्रा अग्निराप् आषधीवनिन् जुषन्त ।  
 शमन्तस्याम मरुतामुपस्थ यूयं पात स्वस्तिभिः सदा  
 नः ॥ २५ ॥

25. *Tanna indro varuno mitro agnirāpa oṣadhīrvanino juṣanta. Šarmantsyāma marutāmupasthe yūyam pāta svastibhiḥ sadā nah.*

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*

मध्वं वा नामं मारुतं यजत्राः प युज्ञषु शवसा मदन्ति ।  
य रुजयन्ति रादसी चिदुवी पिन्वन्त्युत्सं यदयासुरुगाः ॥ १ ॥

1. *Madhvo vo nāma mārutam yajatrāh pra yajñeṣu śavasā madanti. Ye rejayanti rodasī cidurvī pinvantyutsam 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 मरुतं गृणन्तं पणतारा यजमानस्य मन्म ।  
अस्माकमद्य विदथषु बहिरा वीतय सदत पिपियाणाः ॥ २ ॥

2. *Nicetāro hi maruto gr̄ṇantam̄ pranetāro yajamānasya manma. Asmākamadya vidathesu barhirā vītaye sadata pipriyāñāḥ.*

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.

नतावद्वन्य मरुता यथम् भाजन्त रुक्मरायुधस्तनूभिः । आ  
रादसी विश्वपिशः पिशानाः समानमञ्ज्यञ्जत शुभ  
कम ॥ ३ ॥

3. *Naitāvadanye maruto yatheme bhrājante rukmairāyudhais-tanūbhīḥ. Ā rodasī viśvapiśah 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.

ऋथुक्सा व' मरुता दिव्युदस्तु यद्व आगः पुरुषता कराम ।  
मा वस्तस्यामपि भूमा यजत्रा अस्म व' अस्तु सुमतिशच-  
निष्ठा ॥ ४ ॥

4. *Rdhak sā vo maruto didyudastu yad va āgah puruṣatā karāma. Mā vastasyāmapi bhūmā yajatrā asme vo astu sumatiś-canisṭhā.*

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 सुमतिभिर्यजत्राः प वाजभिस्तिरत पुष्यस  
नः ॥ ५ ॥

5. *Krte cidatra maruto raṇantā'navadyāsaḥ śucayah pāvakāḥ. Pra no'vata sumatibhir-yajatrāḥ pra vājebhis-tirata puṣyase nah.*

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.

उत स्तुतास' मरुत' व्यन्तु विश्वभिनामभिनर' हृवींषि ।  
ददात ना अमृतस्य प्रजाये जिगृत रायः सूनृता मधानि ॥ ६ ॥

6. *Uta stutāso maruto vyantu viśvebhira-nāmabhir-naro havīṁṣi. Dadāta no amṛtasya prajāyai jigṛta rāyah 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 स्तुतास' मरुत' विश्वे ऊती अच्छा सूरीन्त्सुवताता  
जिगात । य नस्त्मना शतिन्' वृथयन्ति युं पात स्वस्तिभिः  
सदा नः ॥ ७ ॥

7. *Ā stutāso maruto viśva ūtī acchā sūrīntsarvatātā  
jigāta. Ye nastmanā śatino vardhayanti yūyam  
pāta svastibhiḥ sadā nah.*

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 सौकमु 'अचता गुणाय या दव्यस्य धाम्नस्तुविष्मान ।  
उत । दन्ति रादसी महित्वा न न्त नाकं नित्रहतर-  
वंशात ॥ १ ॥

1. *Pra sākamukṣe arcatā gaṇāya yo daivyasya dhāmnas-tuviṣmān. Uta kṣodanti rodasī mahitvā nakṣnte nākām 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 मरुतस्त्वष्ट्वं भीमासस्तुविमन्यवा यासः । प  
य महभिराजसात सन्ति विश्व' वा यामन्भयत स्वदृक ॥ २ ॥

2. *Janūścid vo marutas-tveṣyena bhīmāsas-tuvima-nyavo'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.

**बृहद्वयं मधवद्वया दधात् जुजं षटिन्मरुतः सुष्टुतिं नः ।  
गता नाध्वा वि तिराति जन्तुं प णः स्पाहाभिस्तुतिभिस्तिरत ॥ ३ ॥**

3. *Bṛhad vayo maghavadbhyo dadhāta jujoṣanni-nmarutah suṣṭutim nah. Gato nādhvā vi tirāti jantum pra naḥ spārhābhīr-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 विप्रं मरुतः शतस्वी युष्माता अवा सहुरिः सहस्री ।  
युष्मातः सुमाळुत हन्ति वृत्रं प तद्वं अस्तु धूतया द्रुष्णाम ॥ ४ ॥**

4. *Yuṣmoto vipro marutah śatasvī yuṣmoto arvā sahuriḥ sahasrī. Yuṣmotaḥ samrāluta hanti vr̥tram pra tad vo astu dhūtayo deṣṇam.*

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 अंसन्त मरुतः पुननः ।  
यत्सुस्वता जिहीलिर यदाविग्रव तदन इमह तुराणाम ॥५॥

5. *Tāñ ā rudrasya mīlhuṣo vivāse kuvinnam̄sante marutah punarnah. Yat sasvartā jihilire yadāvirava tadena īmahe turāñām.*

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 courtesy, overt or covert, they feel angry we shall expiate for that displeasure of the dynamic powers of instant punishment for correction.

प सा वाचि सुष्टुतिम् धानामिदं सूक्तं मरुतः जुषन्त ।  
आराच्चिद द्वष' वृषणा युयात यूयं पात स्वस्तिभिः सदा नः ॥६॥

6. *Pra sā vāci susṭutir-maghonām-idam sūktam maruto juṣanta. Ārāccid dveṣo vṛṣaṇo yuyota yūyam pāta svastibhiḥ sadā nah.*

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 इ॒दमिदं दवा॑सा यं च् नयथ । तस्मा॑ अग्ने॒ वरुण॑  
मि॒त्राय॑ मन्मरुतः॒ शम॑ यच्छत ॥ १ ॥

1. *Yam trāyadhva idamidam devāso yam ca nayatha.  
Tasmā agne varuṇa mitrāryaman marutah 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.

युष्माकं॑ दवा॑ अवसाहनि॑ प्रिय॑ इ॑जानस्तरति॑ द्विषः॑ ।  
प स॑ त्यं॑ तिरतु॑ वि॑ महीरिषा॑ या॑ वा॑ वराय॑ दाशति॑ ॥ २ ॥

2. *Yuṣmākam̄ devā avasāhanī priyā ījānastaratī  
dviṣah̄. Pra sa kṣayam̄ tirate vi mahīriṣo yo vo  
varāyā dāśatī.*

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.

**नुहि वश्चरमं चन वसिष्ठः परिमंसते । अस्माकमद्य मरुतः  
सुत सचा विश्वं पिबत कामिनः ॥ ३ ॥**

3. *Nahi vaścaramam̄ cana vasiṣṭhaḥ parimāṁsate. Asmākamadya marutah sute sacā viśve pibata kāminah.*

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.

**नुहि व ऊति: पृतनासु मध्यति यस्मा अराध्वं नरः ।  
अभि व आवत्सुमतिनवीयसी तूयं यात पिपीषवः ॥ ४ ॥**

4. *Nahi va ṫitiḥ pṛtanāsu mardhati yasmā arādhvam̄ narah. Abhi va ḥavart-sumatir-navīyasi tūyam̄ yāta pipiṣavah.*

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 घृष्णिराधसा यातनान्धांसि पीतय । इमा व' हृव्या  
मरुता रुर हि कुं मा ष्वन्यत्र गन्तन ॥ ५ ॥**

5. *O ū gṝsvirādhaso yātanāndhāṁsi pītaye. Imā vo havyā maruto rare hi kam mo svanyatra 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 च ना ब्रह्मः सदताविता च नः स्पाहणि दातव् वसु ।  
अस्वधन्ता मरुतः साम्य मधा स्वाहुह मादयाध्व ॥ ६ ॥

6. *Ā ca no barhiḥ sadatāvitā ca nah spārhāṇi dātave  
vasu. Asredhanto marutah somye 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.

सुस्वश्चिद्दि तन्वः शुभमाना आ हुंसासा नीलपृष्ठा  
अपसन । विश्वं शथा' अभित' मा नि षट् नरा न रूपवा:  
सवन् मदन्तः ॥ ७ ॥

7. *Sasvaściddhi tanvah śumbhamānā ā hamśāso  
nīlapṛṣṭhā apartan. viśvam śardho abhito mā ni  
ṣeda naro na rāṇvāḥ savane madantah.*

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 अभि दुहणायुस्तिरश्चित्तानि वसवा  
जिधांसति । दुहः पाशान्पति स मुचीष्ट तपिष्ठन् हन्मना  
हन्तना तम ॥ ८ ॥

8. *Yo no maruto abhi durhṛṇāyustiraścittāni vasavo jighāṁsati. 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.

सान्तपना इदं हृविमरुतस्तज्जुजुष्टन ।  
युष्माकृती रिशादसः ॥ ९ ॥

9. *Sāntapanā idam havir-marutas-tajjujuṣṭana.  
Yuṣmākotī 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.

गृहमधास आ गत मरुता माप भूतन ।  
युष्माकृती सुदानवः ॥ १० ॥

10. *Gṛhamedhāsa ā gata maruto māpa bhūtana.  
Yuṣmākotī 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.

इहृहं वः स्वतवसुः कवयुः सूर्यत्वचः ।  
यज्ञं मरुत् आ वृण ॥ ११ ॥

11. *Iheha vah svatavasah kavayah sūryatvacah.  
Yajñam maruta ā vṛne.*

O Maruts, commanders of innate strength and power, creative visionaries of the highest order, illustrious as the resplendent 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.

ऋष्म्बकं यजामह सुगन्धिं पुष्टिवधनम् ।  
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*

यदृद्य सूर्य बवा नागा उद्यन्मित्राय वरुणाय सत्यम् ।  
वृयं दक्षत्रादित स्याम् तव प्रियास' अयमन्गृणन्तः ॥ १ ॥

1. *Yadadya sūrya bravo'nāgā udyan mitrāya varuṇāya satyam. Vayam devatrādite syāma tava priyāso aryaman gr̄ṇantah.*

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 गौ उभ उदत्ति सूर्या' अभि ज्मन ।  
विश्वस्य स्थातुजगतश्च गापा ऋजु मत्षु वृजिना च  
पश्यन् ॥ २ ॥

2. *Eṣa sya mitrāvaruṇā nṛcakṣā ubhe udeti sūryo abhi jman. Viśvasya sthātūjagataśca 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.

अयुक्तं सप्तं हृतिः सुधस्थाद्या ईर्व वहन्ति सूर्यं घृताचीः ।  
धामानि मित्रावरुणा युवाकुः सं या युथव जनिमानि  
चष्ट॥ ३ ॥

3. *Ayukta sapta haritah sadhasthād yā īm vahanti  
suryam ghṛtacīh. 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.

उद्धां पृ गासा मधुमन्ता अस्थुरा सूर्या अरुहच्छुकमणः ।  
यस्मा आदित्या अध्वना रदन्ति मित्रा अयमा वरुणः  
सुजाष्टः ॥ ४ ॥

4. *Ud vāṁ pṛkṣāso madhumanto asthurā sūryo  
aruhacchukramarnāh. Yasmā ādityā adhvano  
radanti mitro aryamā varuṇāh sajoṣāh.*

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 भूर्मित्रा अयमा वरुणा हि सन्ति ।  
इम ऋतस्य वावृथुदुरुण शुग्मासः पुत्रा अदित्रदब्याः ॥ ५ ॥

5. *Ime cetāro anṛtasya bhūrermitra aryamā varuno hi santi. Ima ṛtasya vāvṛdhurdurone 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 चृतसं चिच्छितयन्ति द ५ः ।  
अपि कर्तुं सुचर्तसं वर्तन्तस्तिरश्चिदंहः सुपथा नयन्ति ॥ ६ ॥

6. *Ime mitro varuno dūlabhāso 'cetasam ciccitayanti dakṣaiḥ. Api kṛtum sucetasam vatantastiraścidamhah 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 द्विवा अनिमिषा पृथिव्याश्चकित्वांस' अचृतसं नयन्ति ।  
पवाज चि द्य' गाधमस्ति पारं न' अस्य विष्णितस्य  
पषन ॥ ७ ॥

7. *Ime divo animiṣā pṛthivyāścikītvāṁso acetasaṁ nayanti. Pravrāje cinnadyo gādhamasti pāram no asya viśpitasya parṣan.*

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.

यद्गापावृददितिः शम' भुदं मित्रा यच्छन्ति वरुणः सुदासः ।  
तस्मि गा तांकं तनयं दधाना मा कंम दवृहळनं तुरासः ॥ ८ ॥

8. *Yad gopāvadaditiḥ śarma bhadram mitro  
yacchanti varuṇaḥ sudāse. Tasminnā tokam tana-  
yam dadhānā mā karma devahelanam 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.

अव् वदिं हात्राभियजत् रिपः काश्चिद्वरुणधुतः सः ।  
परि द्वष भिरयमा वृणकूरुं सुदास वृषणा उलाकम ॥ ९ ॥

9. *Ava vedim hotrābhiryajeta ripah kāścid varuna-dhrutah sah. Pari dveśobhir-aryamā vṛṇaktūrum sudāse vṛṣanā 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.

सुस्वशिच्छद्धि समृतिस्त्वञ्चामपीच्यन् सहस्रा सहन्तं ।  
युष्मद्द्विद्या वृषणा रजमाना द ईस्य चिन्महिना मृलत्ता  
नः ॥ १० ॥

10. *Sasvaściddhi samṛtis-tvesyeśām-apīcyena sahasā sahante. Yuṣmad bhiyā vṛṣaṇo rejamānā dakṣasya cinmahinā mṛlataḥ nah.*

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 बहौण सुमृतिमायजात् वाजस्य सत्ता परमस्य  
रायः । सी न्त मन्युं मधवाना अय उरु तायाय चकिर  
सुधातु ॥ ११ ॥

11. *Yo brahmaṇe sumatiṁ-āyajāte vājasya sātāu  
paramasya rāyah. Sīkṣanta manyum magha-vāno  
arya 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 देव पुराहितियुवभ्यां यज्ञस्तु मित्रावरुणावकारि ।  
विश्वानि दुगा पिपृतं तिरा न' यूयं पात स्वस्तिभिः सदा  
नः ॥ १२ ॥

12. *Iyam deva purohitiryuvabhyām yajñeṣu mitrāva-  
runāvakāri. Viśvāni durgā pipṛtam tiro no yūyam  
pāta svastibhiḥ sadā nah.*

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 त्रुवरुण सुपतीकं द्रुवय 'रति सूयस्ततन्वान । अभि  
या विश्वा भुवनानि चष्ट स मन्यु मत्युष्वा चिकत ॥ १ ॥

- 
1. *Ud vāṁ cakṣurvaruṇa supratīkam devayoreti  
sūryas-tatanvān. Abhi yo viśvā bhuvanāni caṣṭe  
sa manyum 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 ब्रह्माणि सुकर्तु अवाथ् आ यत्कत्वा न शरदः  
पृष्ठं ॥ २ ॥

2. *Pra vāṁ sa mitrāvaruṇāvṛtāvā vipro manmāni  
dīrghaśrud-iyarti. Yasya brahmāni sukratū  
avātha ā yat kratvā na śaradah 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 पृथिव्या: प दिव ऋष्वाद बृहतः सुदानू ।  
स्पश दधाथ् आषधीषु वि वृधग्यता अनिमिषं र त-  
माणा ॥ ३ ॥

3. *Prorormitrāvaruṇā pṛthivyāḥ pra diva rṣvād  
bṛhataḥ sudānū. Spaśo dadhāthe oṣadhīṣu  
vikṣvṛdhagyato animiṣam 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.

शंसा॑ मि॒त्रस्य॒ वरुणस्य॒ धाम॑ शुष्मा॑ राद॑सी॒ बद्ध॑ध॒ महि॒त्वा॑ ।  
अय॒न्मासा॑ अय॒ज्वना॑म् वीरा॒ः प॒ य॒ज्ञमन्मा॑ वृजनं॒ तिरात॑ ॥ ४ ॥

4. *Śamsā mitrasya varuṇasya dhāma śuṣmo rodasi  
badbadhe mahitvā. Ayan māsā ayajvan-āmavīrāḥ  
pra yajñamanmā vṛjanamā tirātē.*

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.

अमूरा॑ विश्वा॑ वृषणावि॑मा॒ वां॑ न॒ यासु॑ चि॒त्रं॒ ददृश॑ न॒  
य॒ ाम॑ । दुहः॑ सचन्त॑ अनृता॑ जनानां॑ न॒ वां॑ निष्यान्य॒चित॑  
अभूवन॑ ॥ ५ ॥

5. *Amūrā viśvā vṛṣaṇāvīmā vāṁ na yāsu citram  
dadṛśe na yakṣam. Druhah̄ sacante anṛtā janā-  
nāṁ na vāṁ niṣyānyacite 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.

समु वां यज्ञं महयं नम भिहृव वां मित्रावरुणा सुबाधः ।  
प वां मन्मान्यूचसु नवानि कृतानि ब्रह्म जुषामानि ॥ ६ ॥

6. *Samu vām yajñam mahayam namobhirhuve vām mitrāvaruṇā sabādhah. Pra vām manmā-nyrcase navāni kṛtāni brahma jujuṣannimāni.*

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.

द्वयं दत्व पुराहितियुवभ्यां यज्ञषु मित्रावरुणावकारि ।  
विश्वानि दुगा पिपृतं तिरा न' यूयं पात स्वस्तिभिः सदा  
नः ॥ ७ ॥

7. *Iyam deva purohitir-yuvabhyām yajñeṣu mitrā-varuṇāvakāri. Viśvāni durgā pipṛtam tiro no yūyam pāta svastibhiḥ sadā nah.*

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' बृहदुर्चीष्यश्रत्पुरु विश्वा जनिम् मानुषाणाम । सुमा  
दिवा ददृशं राच्मानः कत्वा कृतः सुकृतः कृतृभिर्भूत ॥ १ ॥

1. *Ut sūryo bṛhadarcīmasyaśret puru viśvā janima mānuṣāṇām. Samo divā dadṛśe rocamānah kratvā krītah sukṛtah kartrbhirbhūt.*

The cosmic Sun, self resplendent 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 festive creation, the supreme yajamana as well as the presiding Deity.

स सूय पति पुरा न उद्गा एुभिः स्ताम्भिरत्शभिरवः । प न'  
मित्राय वरुणाय वाचा नागसा अयम्ण अग्रये च ॥ २ ॥

2. *Sa sūrya prati puro na ud gā ebhiḥ stomebhira-etaśebhirevaiḥ. Pra no mitrāya varuṇāya voco'-nāgaso aryamñe agnaye ca.*

O Sun, self resplendent 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 सुहस्त्रं शुरुध॑ रदन्त्वृतावाना॒ वरुणा॒ मि॒त्रा॒ अ॒ग्निः॑ ।  
यच्छन्तु चुन्दा॒ उपमं॒ न॑ अ॒कमा॒ नः॒ कामं॒ पूपुरन्तु॒ स्त-  
वाना॒ः ॥ ३ ॥

3. *Vi nah sahasram śurudho radantvṛtāvāno varuno mitro agnih. Yacchantu candrā upamam no arkamā nah 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.

द्यावो॒भूमी॒ अदित्॒ त्रासीथां॒ ना॒ य॒ वां॒ जुञ्जुः॒ सुजनिमान॒  
ऋष्व॑ । मा॒ हळ॑ भूम॑ वरुणस्य॒ वायामा॒ मि॒त्रस्य॒ पि॒यतमस्य॒  
नृणाम॒ ॥ ४ ॥

4. *Dyāvābhūmī adite trāsīthām no ye vām jajñuh sujanimāna ṛṣve. Mā hele bhūma varunasya vāyormā mitrasya priyatamasya nrñām.*

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 बाहवा सिसृतं जीवसे न आ ना गव्यूतिमु ततं धृतनं ।  
आ ना जनं श्रवयतं युवाना श्रुतं मे मित्रावरुणा हवमा ॥ ५ ॥

5. *Pra bāhavā sisṛtam jīvase na ā no gavyūtim-ukṣataṁ gṛtena. Ā no jane śravayatam yuvānā śrutam me mitrāvanuñā 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 मित्रा वरुणा अयुमा नुस्त्मनं ताकाय वरिवा दधन्तु ।  
सुगा ना विश्वा सुपथानि सन्तु युयं 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 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*

उद्धृति सुभगं विश्वचर्ता गः साधारणः सूर्या मानुषाणाम् ।  
च मित्रस्य वरुणस्य द्रवश्चर्मवयः समविव्यक्तमांसि ॥ १ ॥

1. *Udveti subhago viśvacakṣāḥ sādhāraṇāḥ sūryo mānuṣāṇām. Cakṣurmitrasya varuṇasya devaścarmevo yah samavivyak tamāṁsi.*

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.)

उद्धृति पसवीता जनानां महान्कुरुरणवः सूर्यस्य ।  
समानं चक्रं पर्याविवृत्सन्यदत्तशा वहति धूषु युक्तः ॥ २ ॥

2. *Udveti prasavītā janānām mahān keturarnavah  
sūryasya. Samānām cakram paryāvivṛtsan  
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.

वि॒भा॒ज्मा॒न उ॒षसा॒मु॒पस्थ॒दु॒भरु॒दत्यनु॒मद्यमा॒नः । ए॒ष म॒॑द्वः  
स॒वि॒ता च॒च्छन्दु॒यः स॒मा॒नं न प॒मि॒नाति॒ धा॒म ॥ ३ ॥

3. *Vibhrājamāna uṣasām-upasthād rebhair-ude-tyanumadyamānah. Eṣa me devaḥ savitā caccha-nanda yaḥ samānām 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.

दि॒वा रु॒क्म उरु॒च गा॒ उद॒ति दू॒अथस्तरणि॒भा॒ज्मा॒नः ।  
नूनं जना॒ः सू॒र्यण् पसूता॒ अयु॒ था॒नि कृ॒णव् पा॒पांसि ॥ ४ ॥

4. *Divo rukma urucakṣā udeti dūrearthas-taranir-bhrājamānah. Nūnam janāḥ sūryena prasūtā ayannarthāni kṛṇavann-apāṁsi.*

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 चकुरमृतां गातुमस्मैश्यना न दीय अवृति पाथः ।  
पति वां सूर उदित विधम् नम भिमित्रावरुणं त हृव्यः ॥ ५ ॥

5. *Yatrā cakruramṛtā gātumasmai śyeno na dīyann-anveti pāthah. Prati vāṁ sūra udite vidhema namobhir-mitrāvaraṇota 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 नस्त्मन ताकाय वरिवा दधन्तु ।  
सुगा ना विश्वा सुपथानि सन्तु युं 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 त्यन्ता रजसः पृथिव्यां प्रवां घृतस्य निणिजं ददीरन् ।  
हृष्वं च मित्रा अच्युमा सुजाता राजा सुत्रा वरुणा  
जुषन्त ॥ १ ॥

1. *Divi kṣayantā rajasah pṛthivyām̄ pra vām̄ ghr-tasya nirnijo dadīran. Hayyam̄ no mitro aryamā sujāto rājā sukṣatru 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-  
मुवाक । इक्षां ना मित्रावरुणात वृष्टिमवे द्विव इन्वतं  
जीरदानू ॥ २ ॥

2. *Ā rājānā maha rtasya gopā sindupatī kṣatriyā yātamarvāk. Ilām̄ no mitrāvaruṇota vr̄ṣṭimava 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.

मित्रस्त गु वरुणा दुवा अयः प साधि॑ष्ठभिः पथिभिन्यन्तु ।  
बवद्यथा॒ न आदरि॒ः सुदास॒ इषा॒ मदम॒ सुह॒ दुवग॒ 'पा॒ः ॥ ३ ॥

1. *Mitrastanno varuṇo devo aryah pra sādhisṭhebhīḥ 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.

या॒ वा॒ं गर्त्त॒ मनसा॒ त दुतमू॒ध्वा॒ धी॒ति॒ं कृ॒णव॒द्वारयच्च॒ ।  
उ॒ तथा॒ं मित्रावरुणा॒ घृ॒तन॒ ता॒ राजाना॒ सु॒र्तीस्तपय-  
थाम॒ ॥ ४ ॥

4. *Yo vāṁ gartam̄ manasā takṣadetam-ūrdhvāṁ dhītim̄ kṛṇavad dhārayacca. Ukeṣethāṁ mitrā-varuṇā ghṛtena tā rājānā suksitīs-tarpayethāṁ.*

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 मित्रं तुभ्यं सामः शुक्ना न वायवं यामि ।  
अविष्टं धियं' जिगृतं पुरन्धीयूयं पात स्वस्तिभिः सदा  
नः ॥५॥

5. *Eṣa stomo varuṇa mitra tubhyam̄ somah̄ śukro  
na vāyave'yāmi. Aviṣṭam̄ dhiyo jigṛtam̄ pura-  
ndhīr-yūyam̄ pāta svastibhiḥ sadā nah.*

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 resplendent 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 सूर् उदितं सूक्तमित्रं हुवे वरुणं पूतदं ाम ।  
ययौसुयं मित्रं ज्यष्ठं विश्वस्य याम ाचिता जिगतु ॥ १ ॥

1. *Prati vām̄ sūra udite sūktair-mitram̄ huve varu-  
ṇam̄ pūtadakṣam. Yayor-asuryam-akṣitam̄ jye-  
ṣṭham̄ viśvasya yāmannācītā 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 दुवानामसुरा तावृया ता नः फृतीः करतमूजयन्तीः ।  
अश्याम मित्रावरुणा वृं वां द्यावा च यत्र पीपय हाँ  
च ॥ २ ॥

2. *Tā hi devānām-asurā tāvaryā tā nah kṣitīḥ kara-tam-ūrjayantīḥ. Aśyāma mitrāvaruṇā vayam vāṁ 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. Ṙtasya mitrāvaruṇā pathā vāmapo na nāvā duritā 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 हृव्यजुष्टि॒ं घृतगव्यू॒तिमु तु॒मिळऽभिः ।  
पति॒ वा॒मत्र॒ वरु॒मा जना॒य पृ॒णी॒तमुद्द॒ द्विव्यस्य॒ चारः ॥ ४ ॥

4. Ā no mitrāvaraṇā havyajuṣṭīm gṛtair-gavyū-tim-  
ukṣatam-ilābhīḥ. Prati vāmatra varamā janāya  
prṇītamudno divyasya cāroḥ.

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 मित्र॒ तु॒भ्यं॒ सामः॑ शुका॒ न॒ वा॒यव॑ यामि॑ ।  
अविष्ट॑ धिय॑ जिगृतं॑ पुरन्धीयू॒यं॑ पात॒ स्वस्ति॒भिः॑ सदा॑  
नः॑ ॥ ५ ॥

5. Eṣa stomo varuṇa mitra tubhyāṁ somah śukra-  
na vāyave'yāmi. Aviṣṭāṁ dhiyo jigṛtāṁ puran-  
dhīr-yūyāṁ pāta svastibhīḥ sadā nah.

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 Mitravaruni Rshi*

प मि॒त्र्या॒वरुण्या॑ः स्ताम' न एतु॒ शूष्यः॑ ।  
नमस्वा॒न्तुविजातयः॑ ॥ १ ॥

1. *Pra mitravayor-varunayoh stomo na etu śūsyah.  
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 दुवाः सुद ा द पितरा ।  
असुर्याय पर्महसा ॥ २ ॥

2. *Yā dhārayanta devāḥ sudakṣā daksapitarā.  
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 साधयतं धियः ॥ ३ ॥

3. *Tā nah stipā tanūpā varuṇa jaritṛṇām.*  
*Mitra sādhayatam dhiyah.*

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.

यदुद्य सूर उद्दित नागा मित्रा अर्यमा ।  
सुवाति सविता भगः ॥ ४ ॥

4. *Yadadya sūra udite' nāgā mitro aryamā.*  
*Suvāti savitā bhagah.*

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 ायः प नु यामन्त्सुदानवः ।  
य ना अंह' तिपिपति ॥ ५ ॥

5. *Suprāvīrastu sa kṣayah pra nu yāmantsudānavah.*  
*Ye no amho'tipiprati.*

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.

**उत स्वराजा अदितिरदब्धस्य व्रतस्य य ।  
महा राजान् इशत ॥ ६ ॥**

6. *Uta svarājo aditiradabdhasya vrataśya 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.

**पति वां सूर उदित मित्रं गृणीषु वरुणम् ।  
अयमणं रिशादसम ॥ ७ ॥**

7. *Prati vām sūra udite mitram gr̄ñiṣe varuṇam.  
Aryamaṇam 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.

**राया हिरण्यया मतिरियमवृकाय शवस ।  
इयं विप्रा मधसातय ॥ ८ ॥**

8. *Rāyā hiranyayā matir-iyam-avṛkāya śavase.  
Iyam 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 वरुण् त मित्र सूरिभिः सुह।  
इष्वं स्वश्च धीमहि॥ ९ ॥

9. *Te syāma deva varuṇa te mitra sūribhīḥ saha.  
Iṣāṁ 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 रसा ग्रिजिह्वा ऋत्वावृधः । त्रीणि य यमुविद-  
थानि धीतिभिविश्वानि परिभूतिभिः ॥ १० ॥

10. *Bahavaḥ sūracakṣaso'gnijihvā rtāvṛdhah. 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 दुधुः शरदं मासुमादहयज्ञमक्तुं चादूचम् ।  
अनाप्यं वरुणा मित्रा अयुमा त्रिं राजान आशत ॥ ११ ॥

11. *Vi ye dadhuḥ śaradām māsam-ād-aharyajñam-aktum cādṛcam. Anāpyam varuṇo mitro aryamā kṣatram 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 सूरु उदितं । यदाहत् 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.

ऋतावान् ऋतजाता ऋतावृथ' घारास' अनृतद्विषः ।  
तथां वः सुम्न सुच्छुदिष्टम नरः स्याम् य च सूरयः ॥ १३ ॥

13. *Rtāvāna rtajātā rtāvṛdho ghorāso anṛtadviṣah.  
Teṣāṁ vah̄ sumne succhardiṣṭame narah syāma  
ye ca sūrayah.*

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 त्यद्वशतं वपुद्विव एति पतिहृ ।  
यदीमाशुवहति द्रव एतशा विश्वस्म च सु अरम् ॥ १४ ॥

14. *Udu tyad darṣatam 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 जगतस्तस्थुष्पतिं सुमया विश्वमा रजः ।  
सुम स्वसारः सुविताय सूर्य वहन्ति हरिता रथ ॥ १५ ॥

15. *Śīrṣṇah śīrṣṇo jagatas-tasthusas-patim samaya  
viśvamā rajah. Sapta svasārah suvitāya sūryam  
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 शुकमुच्चरत ।  
पश्यम शुरदः शुतं जीवम शुरदः शुतम ॥ १६ ॥

16. *Taccakṣur-devahitam śukram-uccarat.  
Paśyema śaradaḥ śatam 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 ।  
मि॒त्रश्च सा॒मपीतय ॥ १७ ॥

17. *Kāvyebhir-adābhya' yātam 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.

द्विवा धामभिवरुण मि॒त्रश्चा यातम्‌दुहो ।  
पि॒बतं सा॒ममातु॒जी ॥ १८ ॥

18. *Devo dhāmabhir-varuṇa mitraścā yātam-adruhā.  
Pibatam somamātuji.*

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 जुषाणावाहृतिं नरा ।  
पातं साम्भूतावृधा ॥ १९ ॥

19. *Ā yātam mitrāvaruṇā juṣāñāvāhutim narā.  
Pātam somam-rtāvṛdhā.*

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*

पति वां रथं नृपती जरथ्य हृविष्मता मनसा यज्ञियन् । या  
वां दूता न धिष्ण्यावजीग्रच्छ सूनुन पितरा विवक्षिम् ॥ १ ॥

1. *Prati vām ratham nṛpatī jaradhyai haviṣmatā manasā yajñiyena. Yo vām 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.

अश्च्युग्निः समिधाना अस्म उप' अदृश्रन्तमसश्चिदन्ताः ।  
अर्चति करुषसः पुरस्ताच्छिय दिवा दुहितुजायमानः ॥ २ ॥

2. *Aśocyagnih samidhāno asme upo adṛśran tamasaścidantāḥ. Aceti keturuṣasah purastācchriye divo duhiturjāyamānah.*

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 सुहता स्तामः सिषक्ति नासत्या विवक्वान । पूर्वीभियातं पश्याभिरवाक्स्वविदा वसुमता रथन ॥ ३ ॥

3. *Abhi vāṁ nūnam-aśvinā suhotā stomaiḥ sisakti nāsatyā vivakvān. Pūrvibhir-yātāṁ pathyābhiraryāk 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.

अवार्वी नूनमश्विना युवाकुहुव यद्वां सुत माध्वी वसुयुः ।  
आ वां वहन्तु स्थविरासा अश्वाः पिबाथा अस्म सुषुता मधूनि ॥ ४ ॥

4. *Avorvāṁ nūnamaśvinā yuvākurhuve yad vāṁ sute mādhvī vasūyuh. A vāṁ 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 दवाश्विना॒ धियं॑ मृ॒धां सृतय॑ कृतं॒ वसूयुम्।  
विश्वा॒ अविष्टु॒ वाज्॒ आ॒ पुरन्धीस्ता॒ नः॒ शक्तं॒ शचीपती॒  
शचीभिः॒ ॥५॥

5. *Prācīmu devāśvinā dhiyam me 'mr̄dhrām sātaye  
kṛtam vasūyum. Viśvā aviṣṭam vāja ā purandhī-  
stā nah śaktam śacīpatī śacībhih.*

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.

अविष्टु॒ धीष्वश्विना॒ न॒ आ॒सु॒ प॒जाव॒दता॒ अह॑यं॒ ना॒ अस्तु॒।  
आ॒ वां॒ ता॒क॒ तन्य॒ तूतुजाना॒ः॒ सुरत्ना॒सा॒ दुववीति॒ गमम् ॥६॥

6. *Aviṣṭam dhīśvaśvinā na āsu prajāvad reto ahra-  
yam no astu. Ā vām toke tanaye tūtujānāḥ surat-  
nāśo devavītiṁ 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 पूर्वगत्वे सख्य निधिहिता माध्वी राता अस्य ।  
अहेलता मनुसा यातमवागशनन्ता हृव्यं मानुषीषु वि ॥ ७ ॥

7. *Eṣa sya vāṁ pūrvagatveva sakhye nidhirhito mādhvī rātā asme. Aheletā manasā yātamaryāgaśnantā havyam 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.

एकस्मिन्यागं भुरणा समानं परि वां सप्त स्ववता रथं गात ।  
न वायन्ति सुभ्वं द्रवयुक्ता य वां धूषु त्रणया वहन्ति ॥ ८ ॥

8. *Ekasmin yoge bhuranā samāne pari vāṁ sapta sravato ratho gāt. Na vāyanti subhvo devayuktā ye vāṁ dhūrṣu taraṇayo 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.

**अस्तचता मधवद्वया हि भूतं य राया मधुदयं जुनन्ति । प  
य बन्धुं सूनृताभिस्तिरन्त गव्या पृज्ञन्ता अश्वा  
मधानि ॥ ९ ॥**

9. *Asaścatā maghavadbhyo hi bhūtam ye rāyā  
maghadeyam junanti. Pra ye bandhum sūnṛtā-  
bhistirante gavyā pṛñcanto aśvā 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 म हवमा शृणुतं युवाना यासिष्ठं वृतिरश्विनविरावत ।  
धूतं रत्नानि जरतं च सूरीन्यूयं पात स्वस्तिभिः सदा  
नः ॥ १० ॥**

10. *Nū me havamā śṛṇutam yuvānā yāsiṣṭam  
vartiraśvināvirāvat. Dhattam ratnāni jaratam ca  
sūrīn yūyam pāta svastibhiḥ sadā nah.*

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' दस्त्रा जुजुषाणा  
युवाक':। हृव्यानि च पतिभृता वीतं नः ॥ १ ॥

1. *Ā śubhrā yātamaśvinā svaśvā giro dasrā jujuṣāṇā  
yuvākoh. Havyāni ca pratibhṛtā vītam nah.*

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 मद्यान्यस्थुरं गन्तं हृविष' वीतय म ।  
तिरा अर्या हवनानि श्रुतं नः ॥ २ ॥

2. *Pra vāmandhāṁsi madyānyasthuraram gantam  
haviṣo vītaye me. Tiro aryo havanāni śrutam nah.*

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 शतातिः ।  
अस्मभ्यं सूर्यावसू इयानः ॥ ३ ॥

3. *Pra vāṁ ratho manojavā iyarti tiro rajāṁs-  
yaśvinā śatotih. Asmabhyam sūryāvasū iyānah.*

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 ह॑ यद्वां दव्या उ॒ अदिरु॒ध्वा विवक्ति॑ सा॒म् सु॒द्युवभ्या॒म ।  
आ॒ व॒ल्ल॒ विप॑ ववृतीत॑ हृव्यः॒ ॥४॥

4. *Ayam ha yad vām devayā u adrirūrdhvo vivakti somasud yuvabhyām. Ā valgū vipro vavṛtīta havyaih.*

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.

चित्रं ह॑ यद्वां भाजनं॒ न्वस्ति॑ न्यत्रय॒ महिष्वन्तं॒ युयातम ।  
या॒ वामो॒मानं॒ दधते॒ पियः॑ सन ॥५॥

5. *Citram ha yad vām bhojanam nvasti nyatraye mahisvantam yuyotam. Yo vāmomānam dadhate priyah 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 त्यद्वां जुर॒त अश्विना॑ भू॒च्यवानाय॑ प॒तीत्यं॒ हवि॒द ।  
अधि॑ यद्वप॑ इ॒तऊति॑ ध॒स्थः॒ ॥६॥

6. *Uta tyad vām jurate aśvinā bhuccyavānāya pratītyam havirde. Adhi yad varpa itaūti dhatthah.*

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 त्यं भुज्युमश्विना सखाया मध्ये जहुदुरवासः समुद् ।  
निरीं पषुदरावा या युवाकुः ॥ ७ ॥

7. *Uta tyām bhujyumaśvinā sakhāyo madhye jahurdurevāsaḥ samudre. Nirīm parṣadarāvā 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 हृयमाना ।  
यावङ्घ्न्यामपि-नवतम्-पा न स्त्र्यैः चिच्छ क्त्यश्विना  
शचीभिः ॥ ८ ॥

8. *Vṛkāya cijjasamānāya śaktamuta śrutam śayave hūyamānā. Yāvaghnyām-apinvatam-apo na staryam cicchaktyaśvinā śacibhiḥ.*

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 सूक्तरग्न बुधान उषसां सुमन्मा ।  
इषा तं वृथदृच्या पय भियूयं पात स्वस्तिभिः सदानः ॥ ९ ॥

9. *Eṣa sya kārur-jarate sūktair-agre budhāna uṣasāṁ sumanmā. Iṣā tam vṛdhadaghnyā payobhir-yūyam pāta svastibhiḥ sadā nah.*

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 वृषभियात्वश्वः ।  
घृतवर्तनि: प्रविभी रुचान इषां वा हा नृपतिवाजिनी-  
वान ॥ १ ॥

1. *Ā vāṁ ratho rodasī badbadhāno hiranyayo  
vr̥ṣabhir-yātvavaiḥ. Ghṛtavartaniḥ pavibhī  
rucāna iṣāṁ voḥā 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 परथाना अभि पञ्च भूमा त्रिबन्धुरा मनसा यातु युक्तः ।  
विशा यन् गच्छथा दवयन्तीः कुत्रा चिद्याममश्विना  
दधाना ॥ २ ॥

2. *Sa paprathāno abhi pañca bhūmā tribandhuro manasā yātu yuktah. Viśo yena gacchatho devayantīḥ 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.)

स्वश्वरा युशसा यातमवागदस्त्रा निधिं मधुमन्तं पिबाथः ।  
वि वां रथ' वध्वारे यादमाना न्तान्दिवा बोधत वतुनि-  
भ्याम ॥ ३ ॥

3. *Svaśvā yaśasā yātamarvāg dasrā nidhim madhumantam pibāthah. Vi vāṁ ratho vadhvā yādamāno'ntān divo bādhate 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.

युवा: श्रियं परि याष्ठावृणीत् सूर' दुहिता परितक्म्यायाम ।  
यद्वयन्तमवथः शाचीभिः परि घंसमामनो वां वय'  
गात ॥ ४ ॥

4. *Yuvoḥ śriyam pari yoṣāvṛṇīta sūro duhitā paritakmyāyām. Yad devayantam-avathah śacībhiḥ pari ghrāṁsamomanā vāṁ 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  
वृतिः । तने नुः शं यारुषसा व्युष्टा न्यश्विना वहतं यज्ञ  
अस्मिन ॥ ५ ॥

5. *Yo ha sya vāṁ rathirā vasta usrā ratho yujānah pariyyāti vartiḥ. Tena nah śām yorusaso vyuṣṭau nyaśvinā vahatām 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.

**नरा गुरवे विद्युतं तृष्णाणा स्माकमद्य सवनाप्य यातम् । पुरुत्रा  
हि वां मुतिभिर्हवन्त् मा वामन्य नि यमन्दवयन्तः ॥ ६ ॥**

6. *Narā gaureva vidyutam trṣāṇā'smākamadya savanopa yātam. Purutrā hi vām matirbhirkhavante mā vāmanye ni yaman devayantah.*

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 भुज्युमविद्धं समुद उद्धृथुरणसा अस्त्रिधानः ।  
पत्रिभिरश्रमरव्यथिभिर्दुसनाभिरश्विना पारयन्ता ॥ ७ ॥**

7. *Yuvam bhujum-avaviddham samudra udūha-thurarnaso asridhānaih. Patatribhiraśr-amaira-vyathibhir-damisanābhiraśvinā 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 म् हवुमा श्रृणुतं युवाना यासि॒ष्टं वृतिरश्विन॑विरोवत् ।  
ध॒त्तं रत्नानि॒ जरतं च सूरीन्यूयं पात् स्वस्ति॒भिः सदा॒ नः ॥ ८ ॥

8. *Nū me havamā śṛṇutam̄ yuvānā yāsiṣṭam̄ vartira-  
śvināvirāvat. Dhattam̄ ratnāni jarataṁ ca sūrīn  
yūyam̄ pāta svastibhiḥ sadā nah.*

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 तत्स्थानंमवाचि वां  
पृथिव्याम । अश्वा॒ न वा॒जी शुनपृष्ठा॒ अस्था॒दा॒ यत्सूदथु॒धुवसू  
न यानिम ॥ १ ॥

1. *Ā viśvavārāśvinā gataṁ nah 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 सुमतिशचनिष्ठा तौपि घमा मनुषा दुराण ।  
या वां समुद्रान्त्सरितः पिपत्यतंगवा चि । सुयुजा युजानः ॥ २ ॥**

2. *Siṣakti sā vāṁ sumatiścaniṣṭhā'tāpi gharmo manuṣo duroṇe. Yo vāṁ samudrānt-saritah pipartyetagvā cinna suyujā yujānah.*

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 दुधार्थं दिवा यह्नीष्वाषधीषु वि ।  
नि पर्वतस्य मूर्धनि सदन्तष्वं जनाय दाशुषु वहन्ता ॥ ३ ॥**

3. *Yāni sthānānyaśvinā dadhātthe divo yahvīsvoṣadhīṣu vikṣu. Ni parvatasya mūrdhani sadante-ṣam 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.

**चूनिष्टं देवा आषधीष्वप्सु यद्यागया अश्नवथ् ऋषीणाम ।  
पुरुणि रत्ना दधता न्य॑स्म अनु पूर्वाणि चख्यथुयुगानि ॥ ४ ॥**

4. *Caniṣṭam devā oṣadhiṣvapsu yad yogyā aśnavaithe ṛṣinām. 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.

शुश्रुवांसा चिदश्विना पुरुण्यभि बह्याणि च ाथ  
ऋषीणाम् । पति प यातं वर्मा जनाया स्म वामस्तु सुमुति-  
श्चनिष्ठा ॥ ५ ॥

5. *Sūśruvāṁsā cidaśvinā purūṇyabhi brahmāṇi  
caksāthe ṛṣīnām. 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 हुविष्मान्कृतबह्या समयाऽ भवति ।  
उप प यातं वर्मा वसिष्ठमिमा बह्याण्यृच्यन्त युव-  
भ्याम् ॥ ६ ॥

6. *Yo vāṁ yajño nāsatyā haviṣmān kṛtabrahmā  
samaryo bhavāti. Upa pra yātaṁ varamā vasi-  
ṣṭhamimā brahmāṇyrcyante 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.

द्रुयं मनीषा द्रुयमश्विना॒ गीरि॒मां सुवृक्तिं वृषणा॒ जुषथाम् ।  
द्रुमा॒ ब्रह्माणि॒ युवयून्यग्मन्यूयं पात् स्वस्तिभिः॒ सदा॒  
नः॒ ॥७॥

7. *Iyam maniṣā iyamaśvinā gīrimāṁ suvṛktim  
vr̥ṣanā juṣethām. Imā brahmāṇi yuvayūnyag-  
manyūyām pāta svastibhiḥ sadā nah.*

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*

अप् स्वसुरुषसा॒ नग्जिहीत रिणक्ति॒ कृष्णीरुषाय॒ पन्थाम् ।  
अश्वामघा॒ गामघा॒ वां हुवम्॒ दिवा॒ नक्तं॒ शरुमस्मद्युया-  
तम्॒ ॥१॥

1. *Apā svasuruṣaso nagjihīte riṇakti kṛṣṇīraruṣāya  
panthām. Aśvāmaghā gomaghā vāṁ 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 ।  
युयुतमस्मदनिराममीवं दिवा नक्तं माध्वी त्रासीथां नः ॥ २ ॥**

2. *Upāyātām dāśuṣe martyāya rathena vāma-maśvinā vahantā. Yuyutam-asma-danirām-amīvām divā naktām mādhvī trāsīthām nah.*

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 vṛṣāṇo vartayantu. Syūmagabhaṣtim-ṛtayugbhir-aśvairāśvinā vasumantām 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 रथं नृपती अस्ति वा हा त्रिवन्धुरा वसुमाँ उस्त्रयामा ।  
आ नं एुना नौसुत्यापं यातम् भि यद्वां विश्वप्स्त्यं  
जिगाति ॥ ४ ॥

4. *Yo vāṁ ratho nṛpatī asti volhā tribandhuro  
vasumān usrayāmā. Ā na enā nāsatyopa yāta-  
mabhi yad vāṁ 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 ज्ञरसं मुमुक्षुं नि पृदवं ऊहथुराशुमश्वम ।  
निरंहसुस्तमसः स्पतमत्रिं नि जाहुषं शिथिर धौतमन्तः ॥ ५ ॥

5. *Yuvam cyavānam jaraso'mumuktam ni pedava  
ūhathurāśumaśvam. Nirāṁhasas-tamasah  
spartamatriṁ ni jāhuṣam śithire dhātamantah.*

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.

डुयं मनीषा डुयमश्विना गीरिमां सुवृक्तिं वृषणा जुषथाम ।  
डुमा बह्याणि युवयून्यग्मन्यूयं पात स्वस्तिभिः सदा  
नः ॥ ६ ॥

6. *Iyam manīṣā iyamaśvinā gīrimāṁ suvrktim  
vr̥ṣanā juṣethām. Imā brahmāṇi yuvayūnyag-man  
yūyāṁ pāta svastibhiḥ sadā nah.*

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 गामता नासत्या रथना श्वावता पुरुश्चन्दण यातम ।  
अभि वां विश्वा नियुतः सचन्त स्पाहयो श्रिया तुन्वा  
शुभाना ॥ १ ॥

1. *Ā gomatā nāsatyā rathenā'śvāvatā puruś-candreṇa yātam. Abhi vāṁ viśvā tuyutah sacante spārhayā śriyā tanvā subhānā.*

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 'द्वभिरुप यातम् वाक्सजाघसा नासत्या रथन । युवाहि  
नः सुख्या पित्र्याणि समाना बन्धुरुत तस्य वित्तम ॥ २ ॥

2. Ā no devebhīrūpa yātamarvāk sajōśasā nāśatyā  
rathena. Yuvorhi nah sakhyā pitryāni 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 अश्विनं रबुधञ्जामि ब्रह्माण्युषसंशच  
द्रवीः । आविवासनादसी धिष्यम अच्छ विपा नासत्या  
विवक्ति ॥ ३ ॥

3. Udu stomāso aśvinor-abudhrañ-jāmi brahm-  
ānyuṣasaśca devīḥ. Āvivāsan rodasī dhiṣnyeme  
acchā vipro nāśatyā 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 चदुच्छन्त्यश्विना उषासः प वां ब्रह्माणि कारवं भरन्त ।  
ऊर्ध्वं भानुं सविता द्रवा अश्रद बृहदुग्रयः सुमिथा जरन्त ॥ ४ ॥

4. Vi ceduccantyaśvinā uṣāsaḥ pra vām brahmāṇi  
kāravo bharante. Urdhvam bhānum savitā devo  
aśred bṛhadagnayah 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 पृश्चाता॑ गा॒स्त्या॑ पुरस्ता॒दाश्विना॑ यातमध॒रादुद॑क्तात् ।  
आ वि॒श्वतः॑ पा॒ञ्चजन्यन् रा॒या॑ यू॒यं पा॒त स्व॒स्तिभिः॑ सदा॑  
नः॑ ॥५॥

5. Ā paścātānnāsatyā purastādāśvinā yātama-dharā-dudaktāt. Ā viśvataḥ pāñcajanyena rāyā yūyam pāta svastibhiḥ sadā nah.

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*

अतीरिष्म तमसस्पा॒रमस्य पति॑ स्तामं दव्यन्ता॑ दधानाः॑ ।  
पुरुदंसा॑ पुरुतमा॑ पुरुजा॑ मत्या॑ हवत अश्विना॑ गीः॑ ॥१॥

1. Atāriṣma tamasas-pāramasya prati stomam devayanto dadhānāḥ. Purudamśā 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.

न्यु पि॒या मनुषः सा॒दि हा॒ता ना॒सत्या या॒ यज्ञत् वन्दत् च ।  
अ॒श्नीतं मध्व' अ॒श्विना॑ उपाक आ॒ वां वाच॒ वि॒दथ॑षु॒  
पर्यस्वान् ॥ २ ॥

2. *Nyu priyo manusah sādi hotā nāsatyā yo yajate vandate ca. Aśnītam madhvo aśvinā upāka ā vām̄ voce vidathesu 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.

अहम् यज्ञं पथामुराणा॑ इमां सुवृक्तिं वृषणा॑ जुषथाम् ।  
श्रुष्टीवव् परिषिता॑ वामबाधि॑ पति॑ स्ताम् जरमाणा॑  
वसिष्ठः ॥ ३ ॥

3. *Ahema yajñam pathāmurāṇā imāṁ suvrktim  
vṛṣaṇā juṣethām. śruṣṭiveva preśito vāmabodhi  
prati stomair-jaramāṇo vasiṣṭhah.*

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.

उप त्या वह्नी गमता विशं ना र ाहणा संभृता वीलुपाणी ।  
समन्धांस्यगमत मत्सुराणि मा न' मधिष्टमा गतं शिवन् ॥ ४ ॥

4. *Upa tyā vahnī gamato viśam no rakṣoḥanā  
saṁbhṛtā vīlupāṇī. Samandhāṁsyagmata  
matsarāṇī mā no mardhiṣṭamā gatam 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 पश्चाता ासत्या पुरस्तादाश्विना यातमधरादुदक्तात ।  
आ विश्वतः पाञ्चजन्यन राया युयं पात स्वस्तिभिः सदा  
नः ॥ ५ ॥

5. *Ā paścātānnāsatyā purastādāśvinā yātam-  
adharādudaktāt. Ā ivśvataḥ pāñcajanyena rāyā  
yūyam pāta svastibhiḥ sadā nah.*

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 Mitravaruni Rshi*

इमा उं वां दिविष्टय उस्त्रा हवन्त अश्विना ।  
अृयं वामुह्व वस शचीवसू विशंविशं हि गच्छथः ॥ १ ॥

1. *Imā u vāṁ diviṣṭaya usrā havante aśvinā. Ayam 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.

युवं चित्रं ददथुभाजनं नरा चादथां सूनृतावत ।  
अवागथं समनसा नि यच्छतं पिबतं साम्यं मधु ॥ २ ॥

2. *Yuvam citram dadathurbhojanam narā codethām sūnṛtāvate. Arvāgratham samanasā ni yacchatam pibatam somyam 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 योत्मुप भूषतं मध्वः पिबतमश्विना ।  
दुग्धं पय ' वृषणा जन्यावसू मा न ' मधिष्ठमा गतम ॥ ३ ॥

3. Ā yātamupa bhūṣatam madhvah pibata-maśvinā.  
*Dugdham payo vṛṣanā 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 दाशुषे' गृहं युवां दीर्घन्ति बिभतः ।  
 म् त्रयुभिनरा हयभिरश्विना दवा यातमस्मयू ॥ ४ ॥

4. Aśvāso ye vāmupa dāśuṣo gr̥ham yuvām dīyanti  
*bibhrataḥ. Maksūyubhirnarā 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 हु यन्ते' अश्विना पृ तः सचन्त सूरयः ।  
 ता यंसता मधवद्धया धुवं यशश्छदिरस्मभ्यं नासत्या ॥ ५ ॥

5. Adhā ha yanto aśvinā prkṣaḥ sacanta sūrayaḥ.  
*Tā yamsato maghavadbhyo dhruvam 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 युरवृकासा रथाङ्व नृपातारा जनानाम ।  
उत स्वन् शवसा शूशुवुनर् उत फैयन्ति सुक्षितम् ॥ ६ ॥

6. *Pra ye yayur-avṛkāso rathā iva nṛpātāro janānām. Uta svena śavasā śūśuvurnara uta kṣiyanti sukṣitīm.*

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 क्रृतना॑ विष्कृण्वाना॒ महि-  
मान॒मागात॑ । अप् दुहस्तम॑ आवरजुष्टमङ्गिरस्तमा॒ पृथ्या॑  
अजीगः ॥ १ ॥

1. *Vyuṣā āvo divijā ṛtenā”viṣkṛṇvānā mahimāna-māgāt. Apa druhastama āvarajuṣṭamaṅgirastamā pathyā aīgah.*

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.

महन् अद्य सुविताय बाध्युषं महसाभगाय पर्यन्धि ।  
चित्रं रयिं यशसं धृत्यस्म दवि मतं शु मानुषि श्रवस्युम् ॥ २ ॥

2. *Mahe no adya suvitāya bodhyūṣo mahe saubha-gāya pra yandhi. Citram rayim yaśasam 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.

एतत्यभानवं दशतायाश्चित्रा उषसं अमृतासु आगुः ।  
जनयन्ता दव्यानि व्रतान्यापृणान्तं अन्तरि ग्रव्यस्थुः ॥ ३ ॥

3. *Ete tye bhānavo darśatāyāścitrā uṣaso amṛtāsa āguḥ. Janayanto daivyāni vratānyāprṇanto 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.

एषा स्या युजाना पराकात्पञ्चं तीः परि सद्या जिगाति ।  
अभिपश्यन्ती वयुना जनानां दिवा दुहिता भुवनस्य  
पत्नीं ॥ ४ ॥

4. *Eṣā syā yujānā parākāt pañca kṣitīḥ pari sadyo jīgāti. Abhipaśyantī vayunā janānāṁ 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.

वाजिनीवत्ती सूर्यस्य याषां चित्रामघा राय इश् वसूनाम् ।  
ऋषिष्टुता जरयन्ती मधान्युषा उच्छति वह्निभिर्गृणाना ॥ ५ ॥

5. *Vājinīvatī sūryasya yoṣā citrāmaghā rāya iśe vasūnām. R̄ṣiṣṭutā jarayantī maghonyuṣā ucchati vahnibhirgr̄ṇānā.*

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 अदृश् तुष्टुं वहन्तः ।  
याति शुभा विश्वपिशा रथेन दधाति रत्नं विधुत जनाय ॥ ६ ॥

6. *Prati dyutānām-aruṣāso aśvāścitrā adṛśrannusasam vahantah. Yāti śubhrā viśvapiśā rathena dadhāti ratnam 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.

सृत्या सृत्यभिमहृती महद्धिदुवी दुवभियजृता यजत्रः । रुजद  
दृ हनि ददुस्त्रियाणं पति गाव उषसं वावशन्त ॥ ७ ॥

7. *Satyā satyebhir-mahatī mahadbhir-devī devebhīr-yajatā yajatraih. Rujad dṛlhāni dadadusriyāṇāṁ prati gāva uṣasam 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.

नू ना गामद्वीरवद्वहि रत्नमुषा अश्वावत्पुरुभाज' अस्म ।  
मा न' ब्रह्मः पुरुषता निद केयूयं पात स्वस्तिभिः सदा  
नः ॥ ८ ॥

8. *Nū no gomad vīravad dhehi ratnamuso aśvāvat purubhojo asme. Mā no barhiḥ puruṣatā nide karyūyam pāta svastibhiḥ sadā nah.*

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 ज्यातिरमृतं विश्वजन्यं विश्वानरः सविता द्रवा अश्रत ।  
कत्वा द्रवानामजनिष्ट च त्रुग्विरक्भुवनं विश्वमुषाः ॥ १ ॥

1. *Udu jyotiramṛtam viśvajanyam viśvānaraḥ savitā devo aśret. kratvā devānāmajaniṣṭa cakṣurāvira-karbhuvanam 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 पन्थो दव्याना अदृश्र अधन्ता वसुभिरिष्कृतासः ।  
अभूदु कतुरुषसः पुरस्तात्पतीच्यागादधि हृम्यभ्यः ॥ २ ॥

2. *Pra me panthā devayānā adrśrann-amardhanto vasubhiriṣkṛtāsaḥ. Abhūdu keturuṣasāḥ purastāt pratiçyāgādadhi harmyebhyāḥ.*

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 बहुलान्यासुन्या पाचीनमुदिता सूर्यस्य ।  
यतः परि जारङ्गवाचरन्त्युष' ददृ । न पुनर्युतीव ॥ 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 इहुवानां सधुमाद॑ आस तृतावानः कृवयः पूर्व्यासः । गृ हं  
ज्यातिः पितरा अन्वविन्दन्त्सृत्यमन्त्रा अजनय तुषा-  
सम ॥ ४ ॥

4. *Ta id devānāṁ sadhamāda āsannrtāvānah kavayah pūrvyāsaḥ. Gūlham jyotiḥ pitaro anavindant-satyamantrā ajanayann-uśasam.*

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.

सुमान् ऊव अधि संगतासः सं जानत् न यतन्त मिथस्त ।  
त दुवानां न मिनन्ति व्रतान्यमधन्ता वसुभियादमानाः ॥ ५ ॥

5. *Samāna ūrve adhi samgatāsaḥ sam jānate na yatante mithaste. Te devānāṁ 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.

पति त्वा स्तामरीक्षत् वसिष्ठा उषबुधः सुभग तुष्टुवांसः ।  
गवां नुत्री वाजपत्री न उच्छ षः सुजात पथमा जरस्व ॥ ६ ॥

6. *Prati tvā stomairīlate vasiṣṭhā uṣarbudhah subhage tuṣṭuvāṁsaḥ. Gavāṁ netrī vājapantī 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 नुत्री राधेसः 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 nah.*

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 पसुवन्ती चराय ।  
अभूदग्निः समिध मानुषाणामकञ्चातिबाधमाना  
तमांसि ॥ १ ॥

1. *Upo ruruce yuvatirna yoṣā viśvam jīvam prasuvantī carāyai. Abhūd-agnih samidhe mānuṣā-nām-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 उदस्थादुशद्वासा बिभती शुकमश्वत ।  
हिरण्यवणा सुदृशीकसंदृगगवां माता नुञ्चह्नामराचि ॥ २ ॥

2. *Viśvam pratīcī saprathā udasthād ruśad vāso bibhratī śukramaśvait. Hiranyavarṇā sudṛśikasāndṛg gavām 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.

दुवानां च तुः सुभगा वहन्ती श्वतं नयन्ती सुदृशी-  
कमश्वम् । उषा अदशि रश्मिभिव्यक्ता चित्रामधा  
विश्वमनु पर्भूता ॥ ३ ॥

3. *Devānām cakṣuh subhagā vahantī śvetam nayanī sudṛśikamaśvam. Uṣā adarśi 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 अमित्रमुच्छार्वी गव्यूतिमध्यं कृधी नः ।  
यावयु द्वषु आ भरा वसूनि चादयु राध' गृणत मधानि ॥ ४ ॥

4. *Antivāmā dure amitramucchoryūm gavyūtimabhadayām kṛdhī nah. Yāvaya dveṣa ā bharā vasūni codaya rādho gṛṇate maghoni.*

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.

**अस्म श्रष्टभिभानुभिवि भाह्युष' दवि पतिरन्ती न आयुः ।  
इषं च ना दधती विश्ववार् गामदशवावदथवच्च राधः ॥ ५ ॥**

5. *Asme śreṣṭhebhīr-bhānubhīr-vi bhāhyuṣo devi  
pratiranī na āyuh. Iṣam ca no dadhaṭī viśvavāre  
gomadaśvāvad rathavacca rādhah.*

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 त्वा दिवा दुहितवृथयन्त्युषः सुजात मृतिभिवस्तिष्ठाः ।  
सास्मासु था रयिमृष्वं बृहन्तं यूं पात स्वस्तिभिः सदा  
नः ॥ ६ ॥**

6. *Yām tvā divo duhitar-varḍhayantyuṣah sujāte  
matibhir-vasiṣṭhāḥ. Sāsamāsu dhā rayimṛṣvam  
bṛhantam yūyam pāta svastibhīḥ sadā nah.*

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 पथ्मा अदूश्रा तृध्वा अस्या अञ्जया वि श्रेयन्ते ।  
उषा' अवाचा बृहुता रथेन् ज्यातिष्मता वाममस्मभ्यं  
वर्ता ॥ १ ॥

1. *Prati ketavah prathamā adrśrann-ūrdhvā asyā añjayo vi śrayanto. Uṣo arvācā bṛhatā rathena jyotiṣmatā vāmamasabhyam 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 षीमुग्निजरत् समिद्धः पति विपासा मतिभिगृणन्तः ।  
उषा याति ज्यातिष्ठा बाधमाना विश्वा तमांसि दुरिताप  
द्रवी ॥ २ ॥

2. *Prati śīmagñir-jarate samiddhah prati viprāso matibhir-grñantah. Uṣā yāti jyotiṣā bādhamañā viśvā tamāṁsi 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 पत्यदृश्नपुरस्ताज्यातियच्छन्तीरुषस् ।  
विभातीः । अजीजनन्त्सूर्यं यज्ञमुग्निमपाचीन् तम्' अगाद-  
जुष्टम् ॥ ३ ॥

3. *Utā u tyāḥ pratyadrśan purastājjyotir-yacchan-tīruṣaso vibhātīḥ. Añjanantsūryam 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.

अर्चति द्रुवा दुहिता मृधानी विश्व पश्यन्त्युषसं विभातीम् ।  
आस्थादथं स्वधया युज्यमानुमा यमश्वासः सुयुजा वहन्ति ॥ ४ ॥

4. *Aceti divo duhitā maghonī viśve paśyan-tyuṣasam vibhātīm. Āsthād ratham svadhayā yujyamānamā yamaśvāsaḥ suyujo 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.

पति त्वाद्य सुमनसा बुधन्ता स्माकासा मृधवाना वृयं च ।  
तिल्विलायध्वमुषसा विभातीयूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Prati tvādyā sumanaso budhantā' smākāso maghavāno vayam ca. Tilvilāyadhwam-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*

व्युषा आवः पृथ्याद् जनानां पञ्चं तीमानुषीब्राधयन्ति ।  
सुसन्दृग्भिरु अभिभानुमश्रद्धि सूर्या रादसी च त्सावः ॥ १ ॥

1. *Vyuṣā āvah pathyā janānāṁ pañca kṣitīrmānu-sirbodhayantī. Susamṛḍghbir-ukṣabhirbhān-umaśred vi sūryo rodasī cakṣasāvah.*

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.

व्यज्जत दिवा अन्तष्ट्रकून्विशा न युक्ता उषस' यतन्त ।  
सं तु गावस्तम् आ वर्तयन्ति ज्यातियच्छन्ति सवितव  
ब्राहू ॥ २ ॥

2. *Vyañjate divo antevaktūn viśo na yuktā uṣaso  
yatante. Sam 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 मधान्यजीजनत्सुविताय श्रवांसि ।  
वि दिवा द्रवी दुहिता दधात्यङ्गिरस्तमा सुकृत् वसूनि ॥ ३ ॥

3. *Abhūduṣā indratamā maghonyajījanat suvītāya śravāṁsi. 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 अरदा गृणाना ।  
यां त्वा जङ्गुवृष्टभस्या रवण् वि दृ हस्य दुरा अद-  
राणाः ॥ ४ ॥

4. *Tāvaduṣo rādho asmabhyam rāsva yāvat stotrbhyo arado grñānā. Yām tvā jajñurvṛṣabhasyā ravenā vi dṛlhasya duro adreraurṇoh.*

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.

दुवंदवं राधेस चादयन्त्यस्मद्गक्सूनता ड्रयन्ती । व्युच्छन्ती  
नः सुनयु धिय' धा यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Devamdevam rādhase codayantyasmadryak sūnṛtā īrayantī. Vyucchanī nah sanaye dhiyo dhā yūyam pāta svastibhiḥ sadā nah.*

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 स्तामभिरुषसुं वसिष्ठा गीभिविपासः पथमा अबुधन ।  
विवृतयन्तीं रजसी समन्त आविष्कृण्वतीं भुवनानि  
विश्वा ॥ १ ॥

1. *Prati stomebhir-uṣasam vasiṣṭhā gīrbhirviprāsaḥ prathamā abudhran. Vivartayanīm rajasi samante āviṣṇvatīm 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 गूढ्वी तमा ज्यातिष्ठाषा अबाधि ।  
अग्ने एति युवतिरहयाणा पाचिकित्तसूर्यं यज्ञमुग्निम ॥ २ ॥

2. *Eṣā syā navyamāyurdadhānā gūḍhvī tamo jyotiṣoṣā abodhi. Agra eti yuvatirahrayāñā 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 भूदाः ।  
घृतं दुहना विश्वतः पपीता यूयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

3. *Aśvāvatīr-gomatirnā uṣāso vīravatīḥ sadamu-cchantu bhadrāḥ. Ghṛtam duhānā viśvataḥ prapītā yūyam pāta svastibhiḥ sadā nah.*

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 adarśyāyatuccantī duhitā divah. Apo mahi 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 सूजत् सूयः सचाँ उद्या । त्रमचिवत् ।  
तवदुषा व्युषि सूयस्य च सं भक्तन् गममहि ॥ २ ॥

2. *Udusriyāḥ srjate sūryah sacāñ udyannakṣatramarcivat. Taveduṣo vyuṣi sūryasya ca sam bha-ktena 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.

पति त्वा दुहितदिव् उष' जीरा अभुत्स्महि । या वहसि पुरु  
स्पार्हं वनन्वति रत्नं न दाशुष मयः ॥ ३ ॥

3. *Prati tvā duhirardiva uso jīrā abhutsmahi. Yā vahasi puru spārham vananvati ratnam na dāśuse mayaḥ.*

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 पञ्च दवि स्वतृश ।  
तस्यास्त रत्नभाज इमह वृयं स्याम मातुन सूनवः ॥ ४ ॥

4. *Ucchantī yā kṛṇoṣi māṁhanā mahi prakhyai devi svardrṣe. Tasyāste ratnabhāja īmahe vayam 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 राधु आ भुराषा यद्दीघश्रुत्तमम् ।  
यत्र' दिवा दुहितमत्भाजनं तदोस्व भुनजामह ॥ ५ ॥

5. *Taccitram rādha ā bharoṣo yad dīrghasuttamam. 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 गामतः ।  
चाद्यित्री मधानः सूनृतावत्युषा उच्छृदप स्त्रिधः ॥ ६ ॥

6. *Śravaḥ sūribhyo amṛtam vasutvanam vājāñ asma-bhyam gomataḥ. codayitri maghonah sṛṇṛtāvatyuśā ucchadapa sridhah.*

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*

इन्द्रावरुणा युवमध्वराय ना विश जनाय महि शम'  
यच्छतम। दीघप्रयज्युमति या वनुष्यति वृयं जयम पृतनासु  
दूद्ध्यः ॥ १ ॥

1. *Indrāvaruṇā yuvamadhvarāya no više janāya mahi śarma yacchatam. Dīghaprayajyumati yo vanuṣyati vayam 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.

सुमाळन्यः स्वराळन्य उच्यते वां महान्तविन्दवरुणा  
महावसू। विश्वे द्रवासः परम व्यमनि सं वामाज वृषणा  
सं बलं दधुः ॥ २ ॥

2. *Samrālanyah svarālanya ucyate vāṁ mahāntāvindrāvaruṇā mahāvasū. Viśve devāsaḥ parame vyomani sam vāmojo vṛṣaṇā sam balam 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 सूर्यमरयतं दिवि प्रभुम ।  
इन्द्रावरुण मद् अस्य मायिना पिन्वतमपितः पिन्वतं  
धियः ॥ ३ ॥

3. *Anvapām khānyatrntam-ojasā sūryam-airayatam  
divi prabhum. Indrāvaruṇā made asya māyino'-  
pinvatam-apitah pinvatam dhiyah.*

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 अस्य पसुव मितज्ञवः ।  
इशाना वस्व उभयस्य कारव इन्द्रावरुणा सुहवा हवा-  
मह ॥ ४ ॥

4. *Yuvāmid yutsu prtanāsu vahnayo yuvām kṣema-sya prasave mitajñavah. 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 kṣema, progress and preservation in balance, constant watchers and instantly responsive as you are.

इन्द्रावरुणा यदिमानि चकथुविश्वा जातानि भुवनस्य  
मज्मना । अण मित्रा वरुणं दुवस्यति मरुद्धिरुगः शुभमन्य  
इयत ॥ ५ ॥

5. *Indrāvaruṇā yadimāni cakrathurviśvā jātāni bhuvanasya majmanā. Kṣemena mitro varuṇam duvasyati marudbhīrugrah 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.

**मृह शुल्काय वरुणस्य नु त्विष आज' मिमात धुवमस्य  
यत्स्वम । अजामिमन्यः शनथयन्त्मातिरहुभभिरन्यः प  
वृणाति भूयसः ॥ ६ ॥**

6. *Mahe śulkāya varuṇasya nu tviṣa ojo mimāte dhruvam-asya yat svam. Ajāmim-anyah śnathayantam-ātirad dabhrebhir-anyah 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 तमंहा न दुरितानि मत्यमिन्दावरुणा न तपः कुतश्चन ।  
यस्य दवा गच्छथा वीथा अध्वरं न तं मतस्य नशत्  
परिहृतिः ॥ ७ ॥**

7. *Na tamāñho na duritāni martyam-idrāvaruṇā na tapah kutaścana. Yasya devā gacchatho vītho adhvaram na tam martasya naśate parihvṛtiḥ.*

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.

**अवाङ् नरा दव्यनावसा गतं शृणुतं हवं यदि म जुज षथः ।  
युवाहि सख्यमुत वा यदाप्यं मार्दिकमिन्दावरुणा नि  
यच्छतम ॥ ८ ॥**

8. *Arvān narā daivyenāvasā gataṁ śṛṇutam havam  
yadi me jujoṣathah. Yuvorhi sakhyamuta vā  
yadāpyam mārdikamindrāvarunā 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.

**अस्माकमिन्दावरुणा भरभर पुरायाधा भवतं कृष्ट्याजसा ।  
यद्वां हवन्त उभय अधि स्पृधि नरस्ताकस्य तनयस्य  
सातिषु ॥ ९ ॥**

9. *Asmākam-indrāvarunā bharebhare puroyodhā  
bhavatam kṛṣṭyojasā. Yad vām 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 इन्दा वरुणा मि॒त्रा अ॒यमा द्यु॒म्नं यच्छन्तु महि॑ शम्  
सुपथः । अ॒वधं ज्याति॒रदित॒त्रष्टा॒वृध' द॒वस्य श्लाकं  
सवि॒तुमनामह ॥ १० ॥

10. *Asme indro varuṇo mitro aryamā dyumnaṁ ya-  
cchantu mahi śarma saprathah. Avadhram jyotir-  
aditer-ṛtāvṛdho devasya ślokam̄ saviturmañ-  
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 पाचा गव्यन्तः पृथुपश्चाव-  
ययुः । दासा च वृत्रा हृतमायाणि च सुदासमिन्द्रावरुणाव-  
सावतम ॥ १ ॥

1. *Yuvāṁ narā paśyamānāsa āpyam̄ prācā gavyan-  
taḥ pṛthuparśavo yayuh. Dāsā ca vṛtrā hatamār-  
yāni ca sudāsamindrāvaruṇā-vasāvatam.*

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 गुजा भवति किं चन  
प्रियम् । यत्रा भयन्त भुवना स्वदृशस्तत्रा न इन्दावरुणाधि  
वाचतम् ॥ २ ॥

2. *Yatrā narah samaynte kṛtadhvajo yasminnājā bhavati kiṁ ca na priyam. Yatrā bhayante bhuvanā svardṛśastatrā na indrāvaraṇādhi 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 अदृतन्दावरुणा दिवि घाष  
आरुहत । अस्थुजनानामुप मामरातया वागवसा हवनश्रुता  
गतम् ॥ ३ ॥

3. *Sam bhūmyā antā dhvasirā adṛksatendr-āvaraṇā 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.

इन्द्रोवरुणा वृधनाभिरपति भृदं वृन्वन्ता प सुदासमावतम् ।  
बह्याण्यथां शृणुतं हवीमनि सृत्या तृत्सूनामभवत्पुरा-  
हितिः ॥ ४ ॥

4. *Indrāvaruṇā vadhanābhira-prati bhedaṁ van-vantā pra sudāsa-māvatam. Brahmāṇyeśāṁ śṛṇu-tam havīmani satyā tṛtsūnām-abhavat purohitih.*

Indra and Varuna, leading warrior and enemy destroyer and saviour and rebuilder, 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.

इन्द्रोवरुणावभ्या तपन्ति माघान्यया वनुषामरातयः । युवं  
हिवस्वं उभयस्य राजुथा धं स्मा ना वतं पाये द्विवि ॥ ५ ॥

5. *Indrāvaruṇāvabhyā tapanti māghānyaryo vanu-sāmarātayah. Yuvam 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 हृवन्त उभयास आजिष्विन्दं च वस्वा वरुणं च सातय ।  
यत्र राजभिदुशभिनिबोधितं प सुदासमावतं तृत्सुभिः  
सह ॥ ६ ॥

6. *Yuvām havanta ubhayāsa ājiṣvindram ca vasvo  
varuṇam ca sātaye. Yatra rājabhir-daśabhir-  
nibādhitam̄ pra sudāsamāvataṁ tr̄tsubhiḥ 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 नृणामद्युसदामुपस्तुतिदुवा एषामभवन्दुव-  
हृतिषु ॥ ७ ॥

7. *Daśa rājānah̄ samitā ayajvayah̄ 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 तत्म ।  
शिवित्यज्ञा यत्र नमसा कपुदिनं' धिया धीवन्तु असपन्तु  
तृत्सवः ॥ ८ ॥

8. *Dāśarājñe pariyattāya viśvataḥ sudāsa indrā-varuṇāvaśikṣatam. Śvityañco yatra namasā kapardino dhiyā dhīvanto asapanta ṛtsavah.*

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 समिथेषु जिघत व्रतान्यन्या अभि र त् सदा ।  
हवामह वां वृषणा सुवृक्तिभिरस्म इन्दावरुणा शम्  
यच्छत्तम ॥ ९ ॥

9. *Vṛtrāṇyanyah samitheṣu jighnate vratānyanyo abhi rakṣate sadā. Havāmahe vāṁ vṛṣṇā suvrktibhirasme indrāvaraṇā 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 अयुमा द्युम्नं यच्छन्तु महि शम्  
सपथः । अवधं ज्यातिरदितत्रहतावृथं' दुवस्य श्लाकं  
सवितुमनामह ॥ १० ॥

10. *Asme indro varuṇo mitro aryamā dyumnaṁ-yacchantu mahi śarma saprathah. Avadhrāṁ jyotir-aditer-ṛtāvṛdho devasya ślokam̄ savitru-māmahe.*

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 राजानावध्वरं वृत्यां हृव्यभिर्निदावरुणा  
नमं भिः । पवां घृताची ब्रह्मदधाना परि त्मना विषुरूपा  
जिगाति ॥ १ ॥

1. *Ā vāṁ rājānāvadhvare vavṛtyāṁ havyebhir-indrā-varuṇā namobhiḥ. Pra vāṁ ghṛtācī bāhvordadhānā 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 सूर्यभिररुजुभिः सिनीथः । परि  
ना हल्ला वरुणस्य वृज्या उरुं न इन्दः कृणवदुलाकम् ॥ २ ॥

2. *Yuvo rāṣṭram bṛhadinvati dyauryau setṛbhira-  
arajjubhīḥ śinithah. Pari no heļo varuṇasya vṛjyā  
urum na indrah 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 बह्माणि सूरिषु पशुस्ता ।  
उप' रुदिवजूता न एतु पणः स्पृहाभिरुतिभिस्ति-  
रतम् ॥ ३ ॥

3. *Kṛtam no yajñam vidatheṣu cārum kṛtam brahmāṇi sūriṣu praśastā. Upo rayirdevajūto na etu  
praṇah spārhābhīr-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 रुयिं धत्तं वसुमन्तं पुरु गुम ।  
पय आदित्या अनृता मिनात्यमिता शूर' दयत् वसूनि ॥ ४ ॥

4. *Asme indrāvaraṇā viśvavāram rayim dhattam  
vasumantam purukṣum. 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.

इयमिन्दुं वरुणमष्टम् गीः पावत्ताक तनयु तूतुजाना ।  
सुरत्नासो दुववीतिं गमम यूयं पात स्वस्तिभिः सदानः ॥ ५ ॥

5. *Iyamindram varuṇamaṣṭa me gīḥ prāvat toke  
tanaye tūtujānā. Suratnāso devavītim gamema  
yūyam pāta svastibhiḥ sadā nah.*

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 ासं मनीषां साममिन्द्राय वरुणाय जुह्वत ।  
घृतपतीकामुषसु न दुवीं ता ना याम् तुरुष्यतामभीकं ॥ १ ॥

1. *Punīṣe vām-arakṣasam manīṣām somam-idrāya  
varuṇāya juhvati. Ghṛtapratīkām-uṣasam 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.

स्पृथन्त् वा उ दवहूय अत्र यषु ध्वजषु दिद्यवः पतन्ति ।  
युवं ताँ इन्दावरुणावमित्रान्हृतं पराचः शवा विषूचः ॥ २ ॥

2. *Spardhante vā u devahūye atra yeṣu dhvajeṣu didyavah patanti. Yuvam tāñ indrāvarunāvamitrān hatam 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.

आपश्चिद्दि स्वयशसुः सदः सु दवीरिन्दुं वरुणं द्रवता धुः ।  
कृष्णीरन्या धारयति पवित्रा वृत्राण्यन्या अपतीनि हन्ति ॥ ३ ॥

3. *Āpaściddhi svayaśasah sadahsu devīrindram varuṇam devatā dhuḥ. Kṛṣṭiranyo 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 सुकृतुर्हत्तचिदस्तु हाता य आदित्य शवसा वां नमस्वान ।  
आववत्तदवस वां हृविष्मानसुदित्स सुविताय पयस्वान ॥ ४ ॥

4. *Sa sukratur-ṛtacid-astu hotā ya āditya śavasā vāṁ namasvān. Āvavartad-avase vāṁ haviṣmānasadit 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 वरुणमष्टमे गीः पावत्ताक तनयु तूतुजाना ।  
सुरत्नासा दुववीतिं गमम यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

5. *Iyamindram varuṇamaṣṭa me gīḥ prāvat toke tanaye tūtujānā. Suratnāso devavītim gamema yūyam pāta svastibhiḥ sadā nah.*

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 8

*Varuna Devata, Vasishtha Maitravaruni Rshi*

धीरा त्वस्य महिना जनूषि वि यस्तस्तम्भु रादसी चिदुवी ।  
प नाकमृष्वं नुनुद बृहन्तं द्विता न त्रं पृथेच्च भूमे ॥ १ ॥

1. *Dhīrā tvasya mahinā janūṣi vi yastastambha rodasī cidurvī. Pra nākamṛsvam̄ nunude bṛhantam̄ dvitā nakṣatram̄ 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.

उत स्वया तन्वाऽ सं वं तत्कदा न्व॑न्तवरुण भुवानि ।  
किं मे हृव्यमहृणाना जुषत कदा मृळीकं सुमना अभि  
ख्यम ॥ २ ॥

2. *Uta svayā tanvā sam̄ vade tat kadā nvantarvaruṇe bhuvāni. Kim me havyam-ahṛṇāno juṣeta kadā mr̄līkaṁ 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?

पृच्छतदन् 'वरुण द्विष्टूप' एमि चिकितुष 'विपृच्छम ।  
सुमानमिन्म कुवर्यश्चिदाहुर्यं हुतुभ्यं वरुणा हृणीत ॥ ३ ॥

3. *Prcche tadeno varuṇa didṛkṣūpo emi cikituṣo  
viprccham. Samānaminme kavayaścidāhur-  
ayam ha tubhyam varuṇo hṛṇīte.*

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.

किमागं आस वरुणं ज्यष्ठं यत्स्तातारं जिधांससि सखायम् ।  
प तन्म वाच दूलभ स्वधावा व त्वानुना नमसा तुरं  
इयाम ॥ ४ ॥

4. *Kimāga āsa varuṇa jyeṣṭham yat stotāram  
jighāṁsasi sakhaīyam. Pra tanme voce 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.

अव दुग्धानि पित्र्या सृजा ना व या वृयं चकृमा तनूभिः ।  
अव राजन्पशुतृपं न तायुं सृजा वृत्सं न दाम्ना वसिष्ठम ॥ ५ ॥

5. *Ava drugdhāni pitryā srjā no'va yā vayaṁ cakrmā  
tanūbhih. Ava rājan paśutrpam na tāyum srjā  
vatsam 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 ।' वरुण् धुतिः सा सुरा मन्युविभीदका  
अचित्तिः । अस्ति ज्यायान्कनीयस उपार स्वप्रश्चनदनृतस्य  
पयाता ॥ ६ ॥

6. *Na sa svo dakṣo varuṇa dhrutiḥ sā surā manyur-vibhīdako acittih. 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 हुष कराण्यहं द्वाय भूणय नागाः ।  
अचतयदुचित् द्वा अया गृत्सं राय कवितरा जुनाति ॥ ७ ॥

7. *Aram dāso na mīlhuṣe karānyaham devāya bhūrṇaye'nāgāḥ. Acetayad-acito devo aryo gr̥tsam rāye kavitaro jūnāti.*

Let me, an innocent person free from evil, do unreserved service and offer sincere prayers like a dedicated servant to Varuna, resplendent 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.

अयं सु तुभ्यं वरुण स्वधावा हृदि स्ताम् उपश्रितश्चिदस्तु ।  
शं नः पम् शमु याग ना अस्तु यूयं पात स्वस्तिभिः सदा  
नः ॥ ८ ॥

8. *Ayam su tubhyam varuṇa svadhāvo hṛdi stoma  
upaśritaścidastu. Śam naḥ kṣeme śamu yoge no  
astu yūyam pāta svastibhiḥ sadā nah.*

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*

रदत्पथा वरुणः सूर्याय पाणींसि समुद्रिया नदीनाम ।  
सगा न सृष्टा अवतीत्रहत्यज्ज्वकार महीरवनीरहृभ्यः ॥ १ ॥

1. *Radat patho varuṇah sūryāya prārṇāṁsi samudriyā nadīnām. Sargo na srsto arvātīr-rtāyañcakāra 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 तु वाता रज् आ नवीनात्पशुन भूणियवस  
ससवान । अन्तमहि ब्रह्मती रादसीम विश्वा तु धाम वरुण  
पियाणि ॥ २ ॥

2. *Ātmā te vāto raja ā navīnot paśurna bhūrṇirya-vase sasavān. Antarmahī bṛhatī rodasīme viśvā te dhāma varuṇa priyāṇi.*

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 कृवय' यज्ञधीरः पचतसा य इष्यन्त मन्म ॥ ३ ॥

3. *Pari spaśo varuṇasya smadiṣṭā ubhe paśyanti rodasī sumeke. Rtāvānah 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 म वरुण मधिराय त्रिः सप्त नामाद्या बिभति ।  
विद्वान्पदस्य गुह्या न व चद्युगाय विप उपराय शि न ॥ ४ ॥

4. *Uvāca me varuno 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.

**तिस्ता द्यावा निहिता अन्तरस्मिन्तिस्ता भूमीरुपराः षट्ठि-  
धानाः । गृत्सा राजा वरुणश्चक पुतं दिवि पुष्टं हिरण्ययं  
शुभ कम ॥५॥**

5. *Tisro dyāvo nihitā antarasmin tisro bhūmīru-  
parāḥ ṣadvidhānāḥ. Gr̥tso rājā varuṇaścakra  
etam divi preñkham hiranyayam 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 resplendent 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 सुता  
अस्य राजा ॥६॥**

6. *Ava sindhum varuno dyauriva sthād drapso na  
śveto mrgas-tuviṣmān. Gambhīraśāṁso rajaso  
vimānah supārakṣatrah 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 मृळ्याति चकुषं चिदागं वृयं स्याम् वरुणं अनांगाः ।  
अनुव्रतान्यदितत्रस्थन्तं यूयं पात स्वस्तिभिः सदानः ॥ ७ ॥

7. *Yo mṛlayāti cakruṣe cidāgo vayam syāma varuṇe anāgāh. Anu vratānyaditer-ṛdhanto yūyam pāta svastibhiḥ sadā nah.*

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*

पशुन्ध्युवं वरुणाय पष्ठां मतिं वसिष्ठमी हुषं भरस्व ।  
य इमुवाञ्चं करतु यजत्रं सुहस्रामधं वृषणं बृहन्तम् ॥ १ ॥

1. *Pra śundhyuvam varuṇāya preṣṭhām matim  
vasiṣṭha mīlhuṣe bharasva. Ya īmarvāñcam  
karate yajatram sahasrāmagham vṛṣanam  
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.

अधा न्वस्य सुंदृशं जगन्वान्‌ग्ररनीकं वरुणस्य मंसि ।  
स्वयदश्म अधिपा उ अन्धा भि मा वपुदृशये निनीयात ॥ २ ॥

2. *Adhā nvasya samdrśam jaganvān-agneranīkam varuṇasya mānsi. Svaryadaśmann-adhipā u andho'bhi mā vapurdṛśaye ninīyat.*

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 यत्समुद्मीरयाव मध्यम ।  
अधि यदपां स्नुभिश्चराव पुङ्ग्विङ्ग्यावह शुभ कम ॥ ३ ॥

3. *Ā yad ruhāva varuṇaśca nāvam pra yat samudramīrayāva madhyam. Adhi yadapām snubhiscarava 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 चकार् स्वपा महभिः ।  
स्तातारं विषः सुदिनत्वं अह्नां सा तु द्यावस्ततनन्यादु-  
घासः ॥ ४ ॥

4. *Vasiṣṭham ha varuṇo nāvyādhādrśim cakāra svapā mahobhiḥ. Stotāram viprah sudinatve ahnāṁ yānnu dyāvastatañan yāduṣāsaḥ.*

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 त्यानि ना सुख्या बभूः सचावहु यद्वृकं पुरा चित् ।  
बृहन्तं मानं वरुण स्वधावः सुहस्त्रद्वारं जगमा गृहं त ॥ ५ ॥

5. *Kva tyāni nau sakhyā babhūvuḥ sacāvahē yadavṛkam purā cit. Brhantam mānam varuna svadhāvah sahasradvāram jagamā gr̥ham 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 आपिनित्य' वरुण प्रियः सन्त्वामागांसि कृणवत्सखा  
त । मा तु एनस्वन्ता य अन्भुजम यन्धि ष्मा विपः स्तुवत  
वर्णथम ॥ ६ ॥

6. *Ya āpirnityo varuṇa priyah san tvāmāgāṁsi kṛṇavat sakhā te. Mā ta enasvanto yakṣin bhujema yandhi ṣmā viprah stuivate 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 कृतिषु कृत्यन्ता व्याप्त्याशं वरुणा  
मुमाचत । अव वन्वाना अदितरुपस्थाद्युयं पात स्वस्तिभिः  
सदा नः ॥ ७ ॥

7. *Dhruvāsu tvāsu kṣitiṣu kṣiyanto vyasmat pāśam  
varuṇo mumocat. Avo vanvānā aditerupasthād  
yūyam pāta svastibhiḥ sadā nah.*

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 मून्मयं गृहं राजाहं गमम ।  
मृला सु त्र मृलय ॥ १ ॥

1. *Mo ṣu varuna mr̄nmayam gr̄ham rājannaham  
gamam. Mṛlā suksatra mṛlaya.*

Varuna, resplendent 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 पस्फुर्णौव दृतिन ध्माता अदिवः ।  
मृक्षा सु त्र मृल्य ॥ २ ॥

2. *Yademi prasphuranniva drtirna dhmāto adrivah.  
Mṛlā sukṣatra mṛlaya.*

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 ।  
मृक्षा सु त्र मृल्य ॥ ३ ॥

3. *Kratvah samaha dīnatā pratīpam jagamā śuce.  
Mṛlā sukṣatra mṛlaya.*

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 ।  
मृक्षा सु त्र मृल्य ॥ ४ ॥

4. *Apāṁ madhye tasthivāṁśam tṛṣṇāvidaj-jaritāram.  
Mṛlā sukṣatra mṛlaya.*

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 चुदं वरुण दव्य जन भिदाहं मनुष्याइश्चरामसि ।  
अचित्ती यत्तव धर्मा युयापिम मा नुस्तस्मादनसा दव  
रीरिषः ॥ ५ ॥

5. *Yat kim cedam varuṇa daiyē janē'bhidroham manusyāś-carāmasi. Acittī yat tava dharmā yuyopima mā nas-tasmād-enaso deva rīriṣah.*

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 Devataḥ, Vasishtha Maitravaruni Rshi*

प वौर्या शुचया ददिर वामध्वयुभिमधुमन्तः सुतासः ।  
वहंवाया नियुतं 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 आनुट शुचिं सामं शुचिपास्तुभ्यं वाया । कृणाषि तं मत्यषु पश्चस्तं जाताजाता जायत वाज्यस्य ॥ २ ॥

2. *Īśānāya prahutim yasta ānaṭ śucim somam śucipāstubhyam vāyo. Kṛnoṣi tam martyeṣu praśastam 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.

राय नु यं ज़ज्ञतू रादसीम राय दुवी धिषणा धाति दुवम ।  
अधे वायुं नियुतः सश्चत् स्वा उत श्वतं वसुधितिं  
निरक ॥ ३ ॥

3. *Rāye nu yam jajñatū rodasīme rāye devī dhiṣanā dhāti devam. Adha vāyum niyutah saścata svā uta śvetam̄ vasudhitim̄ 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.

उच्छ्रुषसः सुदिनो अरिपा उरु ज्यातिविविदुदीध्यानाः ।  
गव्यं चिदूवमुशिजा वि ववुस्तषामनु प्रदिवः सस्तुरापः ॥ ४ ॥

4. *Ucchannuṣasah̄ sudinā ariprā uru jyotir-vivi-dur-didhyānāḥ. Gavyam̄ cidurvamuṣijo vi vavru-steshāmanu pradivah̄ sasrurāpah̄.*

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 सृत्यन् मनसा दीध्यानाः स्वन् युक्तासः कर्तुना वहन्ति ।  
इन्द्रवायू वीरवाहुं रथं वामीशानय रुभिपृतः सचन्त ॥ ५ ॥

5. *Te satyena manasā dīdhyānāḥ svena yuktāsaḥ  
kratunā vahanti. Indravāyū vīrvāham ratham vā-  
mīśānayorabhi prksaḥ 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 दधते स्वर्ण गाभिरश्वभिवसुभिहिरण्यः ।  
इन्द्रवायू सूरया विश्वमायुरवद्धिवीरः पृतनासु सह्युः ॥ ६ ॥

6. *Īśānāso ye dadhate svarno gobhir-aśvebhīr-vasu-  
bhīrhiranyaih. Indravāyū sūrayao viśvam-āyur-  
arva-dbhīrvīraiḥ 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.

अव॑न्ता न श्रवसा भि॒ माणा इन्दवायू सुष्टुतिभि॒वसिष्ठाः ।  
वा॒जयन्तः स्ववस् हुवम यूयं पात॒ स्वस्ति॒भिः सदा नः ॥ ७ ॥

7. *Arvanto na śravaso bhikṣamāṇā indravāyū suṣṭutibhirvasiṣṭhāḥ. Vājayantah svavase huvema yūyām pāta svastibhiḥ sadā nah.*

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 वृथासः पुरा दुवा अनवद्यास् आसन ।  
त वायव मनव बाधिताया वासय तुषसं सूयण ॥ १ ॥

1. *Kuvidaṅga namasā ye vṛdhāsaḥ purā devā anavadyāsa āsan. Te vāyave manave bādhitāyā-’vāsayann-uṣasamī 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.

उशन्ता दूता न दभाय गपा मासश्च पाथः शरदश्च पूवीः ।  
इन्द्रवायू सुष्टुतिवामियाना मार्डिकमीट्टु सुवितं च नव्यम् ॥ २ ॥

2. *Uśantā dūtā na dabhāya gopā māsaśca pāthah  
śaradaśca pūrvīḥ. Indravāyū suṣṭutir-vāmiyānā  
mārdikamītte 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.

पीव'अ गाँ रयिवृधः सुमधाः श्वतः सिषक्ति नियुतामभिश्रीः ।  
त वायव समनसा वि तस्थुविश्व रः स्वपत्यानि चकुः ॥ ३ ॥

3. *Pīvo-annāñ rayivṛdhah sumedhāḥ śvetaḥ sisakti  
niyutāmabhiśrīḥ. Te vāyave samanaso vi tashur-  
viśvennaraḥ 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.

यावृत्तरस्तन्वाऽ यावदाजा याव रुश्च त्सा दीध्यानाः ।  
शुचिं सामं शुचिपा पातमस्म इन्द्रवायू सदतं ब्रहिरदम् ॥ ४ ॥

4. *Yāvat tarastanvo yāvadojo yāvannaraścakṣasā  
dīdhyānāḥ. Śucim̄ somam̄ śucipā pātamasme  
indravāyū sadatam̄ 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.

नियुवाना नियुतः स्पाहवीरा इन्द्रवायू सरथं यातमवाक ।  
इदं हि वां पर्भृतं मध्वा अगमध पीणाना वि मुमुक्ष-  
मस्म ॥ ५ ॥

5. *Niyuvānā niyutah spārhavīrā indravāyū saratham  
yātamarvāk. Idam hi vām̄ prabhṛtam̄ 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  
सचन्ति । आभियातं सुविद्राभिरवाक्पातं नरा पति-  
भृतस्य मध्वः ॥ ६ ॥

6. *Yā vām śatam niyuto yāḥ sahasram-indravāyū  
viśvavārāḥ sacante. Ābhiryātām suvidatrā-  
bhirarvāk pātām 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 त्माणा इन्दवायू सुष्टुतिभिवसिष्ठाः ।  
वाजयन्तः स्ववस हुवम यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

7. *Arvanto na śravaso bhikṣamāṇā indravāyū  
suṣṭutibhir-vasiṣṭhāḥ. Vājayantāḥ svavase  
huvema yūyām pāta svastibhi sadā nah.*

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 सुहस्रं त नियुतं विश्ववार ।  
 उप त अन्धा मद्यमयामि यस्य दव दधिष पूर्वपयम ॥ १ ॥  
 Ā vāyo bhūṣa śucipā upa nah sahasram 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 अध्वरष्वस्थात्सामिन्द्राय वायव पिबध्य ।  
 प यद्वां मध्वं अगियं भरन्त्यध्वयवं दवयन्तः  
 शचीभिः ॥ २ ॥

*Pra sotā jīro adhvareśvasthāt somamidrāya  
 vāyave pibadhyai. Pra yad vāṁ madhvo agriyāṁ  
 bharantyadhvaryavo devayantah śacībhih.*

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 याभियासि दाश्वांसमच्छा नियुद्धिवायविष्टय दुराण ।  
नि न' रयिं सुभाजसं युवस्व नि वीरं गव्यमश्वं च  
राधः ॥ ३ ॥

3. *Pra yābhiryāsi dāśvāṁsamacchā niyudbhirvā-yaviṣṭaye durone. Ni no rayim subhojasam yuav-sva ni vīram gavyamaśvyaṁ ca rādhah.*

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 इन्द्रमादनासु आदवासा निताशनासा अयः । घन्त्  
वृत्राणि सूरिभिः ष्याम सासुह्नांसं युधा नृभिर्मित्रान ॥ ४ ॥

4. *Ye vāyava indramādanāsa ādevāso nitośanāśo aryah. Ghnanto vṛtrāni sūribhiḥ syāma sāsa-hvāṁso 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 शतिनीभिरध्वरं सहस्रिणीभिरुप याहि  
यज्ञम । वाय' अस्मिन्त्सवन मादयस्व यूयं पात स्वस्तिभिः  
सदा नः ॥ ५ ॥

5. Ā no niyudbhīḥ śatinībhīradhvaram sahasriṇī-  
bhīrupa yāhi yajñam. Vāyo asmintsavane māda-  
yasva yūyam pāta svastibhīḥ 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 स्ताम् नवजातमृद्यन्दाग्नी वृत्रहणा जुषथाम् ।  
उभा हि वां सुहवा जाहवीमि ता वाजं सृद्य उश्त धष्टा ॥ १ ॥

1. Śucim̄ nu stomaṁ navajātamadyendrāgnī vṛtra-  
hanā juṣethām. Ubhā hi vām̄ suhavā johavīmi tā  
vājam̄ sadya uśate 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 सानुसी शेवसाना हि भूतं साकुवृधा शवसा शूशुवांसा ।  
यन्ता राया यवसस्य भूरः पृङ्गं वाजस्य स्थविरस्य  
घृष्णः ॥ २ ॥

2. *Tā sānasī śavasānā hi bhūtam sākam vṛdhā  
śavasā śūśuvāṁśā. Kṣayantau rāyo yavasasya  
bhūreh prīktam vājasya sthavirasya ghr̄ṣveḥ.*

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.

उप' हृ यद्विदथं वाजिना गुधीभिविपः पर्मतिमिच्छमानाः ।  
अवन्ता न काष्ठं न माणा इन्द्राग्नी जाहूवता नरस्त ॥ ३ ॥

3. *Upo ha yad vidatham vājino gur-dhībhir-viprāḥ  
pramatim-icchamānāḥ. Arvanto na kāṣṭhāṁ  
nakṣamāṇā 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.

गीभिविपः पर्मतिमिच्छमान् इट्टे रुयिं यशसं पूवभाजम ।  
इन्द्राग्नी वृत्रहणा सुवजा प ना नव्यभिस्तिरतं दृष्णः ॥ ४ ॥

4. *Gīrbhir-viprāḥ pramatim-icchamāna ītē rayim  
yaśasam pūrvabhājam. Indrāgnī vṛtrahaṇā  
suvajrā pra no navyebhis-tiratam desñaiḥ.*

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 मिथृती स्पर्धमान तनुरुचा शूरसाता यतत ।  
अदवयुं विदथ दवयुभिः सूत्रा हतं सामसुता जनन ॥ ५ ॥

5. *Sam yanmahī mithatī spardhamāne tanūrucā śūrasatā 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 नु एन्द्राग्नी सामनसाय यातम । नू  
चिद्धि परिमम्नाथ अस्माना वां शश्वद्दिववृत्तीय वाजः ॥ ६ ॥

6. *Imāmu ṣu somasutimupa na endrāgnī saumanasāya yātam. Nū ciddhi parimamnāthe asmānā vām śāsvadbhir-vavṛtīya vājaih.*

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 अग्ने एना नमसा समिद्वा छ्णि मित्रं वरुणमिन्दं वाचः ।  
यत्सीमागश्चकृमा तत्सु मृल् तदयुमादितिः शिश्रथन्तु ॥ ७ ॥

7. *So agna enā namasā samiddho 'cchā mitram  
varuṇam-indram voceh. Yat sīm-āgaś-cakrmā tat  
su mṛla tadaryamāditih śiśrathantu.*

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 अग्ने आशुषाणासे इष्टीयुवाः सचाभ्यश्याम् वाजानं ।  
मन्दं ना विष्णुमरुतः परि ख्यन्यूयं पात स्वस्तिभिः सदा  
नः ॥ ८ ॥

8. *Etā agna āśuṣāñāsa iṣṭīryuvoh sacābhyaśyāma  
vājān. Mendro no viṣṇurmarutah pari khyan  
yūyam pāta svastibhih sadā nah .*

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*

इद्यं वामस्य मन्मन् इन्द्राश्च पूव्यस्तुतिः ।  
अभाद वृष्टिरिवाजनि ॥ ९ ॥

1. *Iyam vāmasya manmana indrāgnī pūrvyastutih.  
Abhrād vrṣṭirivājani.*

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 वनतुं गिरः ।  
इशाना पिष्यतं धियः ॥ २ ॥

2. *Śrṇutam jaritur-havam-indrāgnī vanatam girah.  
Īśānā pipyatam dhiyah.*

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 माभिशस्तय ।  
मा न' रीरधतं निद ॥ ३ ॥

3. *Mā pāpatvāya no narendrāgnī mābhīśastaye.  
Mā no rīradhatam 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.

इन्द्र अग्ना नम' बृहत्सुवृक्तिमरयामह ।  
धिया धना अवस्थवः ॥ ४ ॥

4. *Indre agnā namo bṛhat suvrktim-erayāmahe.  
Dhiyā dhenā avasyavah.*

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 शश्वन्त् इळत इृथा विपास ऊतये ।  
सुब्राधा वाजसातय ॥ ५ ॥

5. *Tā hi śaśvanta īlata itthā viprāsa ūtaye.  
Sabādho 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 गीभिविपून्यवः पर्यस्वन्ता हवामह ।  
मधसाता सनिष्ववः ॥ ६ ॥

6. *Tā vāṁ gīrbhir-vipanyavah prayasvanto havāmahe. Medhasātā sanīsyavah.*

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 अवसागतमस्मभ्यं चषणीसहा ।  
मा न' दुःशंसे इशत ॥ ७ ॥

*Indrāgnī avasāgatam-asmabhyam carṣaṇīsahā.  
Mā no duḥśamṣa 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 कस्य न् अरुषा धूतिः पण्डमत्यस्य ।  
इन्द्राग्नी शर्म यच्छतम ॥ ८ ॥

8. *Mā kasya no araruṣo dhūrtih pranaṁmartyasya.  
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 मुद्धिरण्यवद्वसु यद्वामश्वावदीमह ।  
इन्द्राग्नी तद्वनमहि ॥ ९ ॥

9. *Gomaddhiranyavat 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.

यत्साम आ सुत नर इन्द्राग्नी अज हवुः ।  
सप्तीवन्ता सपयवः ॥ १० ॥

10. *Yat soma ā sute nara indrāgnī ajohavuh.  
Sapīvantā 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.

उक्थभिर्वृहन्तमा या मन्दाना चिदा गिरा ।  
आङ्गूषराविवासतः ॥ ११ ॥

11. *Ukthebhīr-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 दुविद्वासं रस्विनम् ।  
आभागं हन्मना हतमुदृधिं हन्मना हतम् ॥ १२ ॥

12. *Tāvid duḥśaṁsaṁ martyam 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 ादसा धायसा सस्त्र पुषा सरस्वती धरुणमायसी पूः ।  
पुबाबधाना रुथ्यव याति विश्वा अपा महिना सिन्धु-  
रुन्याः ॥ १ ॥

1. *Pra kṣodasā dhāyasā sasra eṣā sarasvatī dharunāmāyasi 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.

एकाचत्तसरस्वती नुदीनां शुचियती गिरिभ्यु आ समुदात ।  
रायश्चतन्ती भुवनस्य भूरधृतं पयोऽदुहु नाहुषाय ॥ २ ॥

2. *Ekācetat sarasvatī nadīnāṁ śuciryatī giribhya ā samudrāt. Rāyaścetantī bhuvanasya bhūrerghṛtam 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 वावृथ नया याषणासु वृषा शिशुवृषभा यज्ञियासु । स  
वाजिनं मघवद्द्या दधाति वि सातये तुन्वं मामृजीत ॥ ३ ॥

3. *Sa vāvṛdhe naryo yoṣanāsu vṛṣā śisurvṛṣabho yajñiyāsu. Sa vājinam maghavadbhyo dadhāti vi sātaye tanvam māmrjīta.*

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.

**उत स्या नः सरस्वती जुषाणाप श्रवत्सुभगा यज्ञ अस्मिन् ।  
मितज्ञुभिन्मस्यरियाना राया युजा चिदुत्तरा सखिभ्यः ॥ ४ ॥**

4. *Uta syā nah 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 yajnics of discipline with reverence and homage, she showers her favours full of wealth higher and ever more on her devoted friends.

**इमा जुह्वाना युष्मदा नम भिः पति स्तामं सरस्वति जुषस्व ।  
तव शमन्पियतेम दधाना उप स्थयाम शरुणं न वृ ाम ॥ ५ ॥**

5. *Imā juhvānāyuṣmadā namobhiḥ prati stomam sarasvati juṣasva. Tava śarman priyatame dadhānā upa stheyāma śaraṇam na vṛkṣam.*

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 vyāvah. Vardha śubhre stuvate rāsi vājān yūyam pāta svastibhiḥ sadā nah.*

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.

### Mandala 7/Sukta 96

*Sarasvati, Sarasvan Devata, Vasishtha Maitravaruni Rshi*

बृहदु गायिषे वच' सुयो नुदीनाम । सरस्वतीमिन्महया  
सुवृक्तिभिः स्तामवसिष्ठ रादसी ॥ १ ॥

1. *Bṛhadu gāyiṣe vaco 'suryā nadīnām. Sarasvatī-minmahayā suvrktibhiḥ stomair-vasiṣṭha rodasi.*

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.

उभ यत् महिना शुभं अन्धसी अधियन्ति पूरवः ।  
सा न<sup>१</sup> बाध्यवित्री मुरुत्सखा चादु राध<sup>२</sup> मधानाम् ॥ २ ॥

2. *Ubhe yat te mahinā śubhre andhasī adhikṣiyanti pūravah. Sā no bodhyavitri 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.

भद्रमिद्वदा कृणवुत्परस्वत्यकवारी चतति वाजिनीवती ।  
गृणाना जमदग्निवत्सुवाना च वसिष्ठवत ॥ ३ ॥

3. *Bhadramid bhadrā kṛṇavat sarasvatyakavārī cetati vājinīvatī. 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.

जनीयन्ता न्वगवः पुत्रीयन्तः सुदानवः ।  
सरस्वन्तं हवामह ॥ ४ ॥

4. *Janīyanto nvagravah putrīyantah sudānavah.  
Sarasvantam 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 ghṛtaścutah.  
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 विश्वदेशतः ।  
भ ग्रीमहि पूजामिष्म ॥६॥

6. *Pipivāṁsam sarasvataḥ stanam yo viśvadarśataḥ.  
Bhakṣimahi 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 Devataḥ, Vasishtha Maitravaruni Rshi*

यज्ञ दिवा नृषदन पृथिव्या नरा यत्र दवयवा मदन्ति ।  
इन्द्राय यत्र सवनानि सुन्व गमन्मदाय पथमं वयश्च ॥ १ ॥

1. *Yajñe divo nr̄ṣadane pr̄thivyā naro 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 महु आ सखायः ।  
यथा भवेम मी हुषु अनागा या न' दाता परावतः  
पितवे ॥ २ ॥

2. *Ā daivyā vṛṇīmahe'vāṁsi br̄haspatirno maha ā sakhayah. Yathā bhavema mīlhuṣe 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 ज्यष्ठं नमसा हृविभिः सुशवं ब्रह्मणस्पतिं गृणीष । इन्दुं  
श्लाका महि दव्यः सिषक्तु या ब्रह्मणा द्रवकृतस्य  
राजा ॥ ३ ॥

3. *Tamu jyeṣṭham namasā havirbhīḥ suśevam  
brahmaṇaspatiṁ gr̥ṇīṣe. Indram śloko mahi  
daivyah 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 यानि॑ सदतु पष्ठ बृहस्पतिविश्ववार् य अस्ति ।  
काम॑ रायः सुवीय॑स्य तं दात्पष्ठ॑ गा अति॒ सुश्चता॒  
अरिष्टान् ॥ ४ ॥

4. *Sa ā no yonim sadatu preṣṭho bṛhaspatirviśvavāro  
yo asti . Kāmo rāyāḥ suvīryasya tam dāt parṣanno  
ati saścato arīṣṭān.*

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.

तमा न॑ अ॒कम॒मृता॒य जुष्ट॑मि॒म धौसुर॒मृता॒सः पुरा॒जा॒ः ।  
शुचिकन्दं यज्ञतं प॒स्त्यानां बृहस्पति॒मन॒वाणं हुवम ॥ ५ ॥

5. *Tamā no arkamamṛtāya juṣṭamime dhāsura-mṛtāsaḥ purājāḥ. Śucikrandam yajatām pastyā-nām brahaspatim-anarvāṇām 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' अरुषासा अश्वा बृहस्पतिं सहृवाह' वहन्ति ।  
सहश्चिद्यस्य नीलवत्सुधस्थं 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 शृतपत्रः स शुन्ध्युहिरण्यवाशीरिषिरः स्वघाः ।  
बृहस्पतिः स स्वावृश ऋष्वः पुरु सखिभ्य आसुति  
करिष्ठः ॥ ७ ॥

7. *Sa hi śuciḥ śatapatrah sa śundhyur-hiranyavā-siriṣirah svarsāḥ. Brhaspatih sa svāveśa ṛsvah purū sakhibhya āsutim kariṣṭhah.*

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.

द्रवी द्रवस्य रादसी जनित्री बृहस्पतिं वावृथतुमहित्वा ।  
दु गच्छाय द ता सखायः करुद ब्रह्मण सुतरा सुगाधा ॥ ८ ॥

8. *Devī devasya rodasī janitri bṛhaspatim vāvṛdhatu-mahitvā. Dakṣāyyāya dakṣatā sakhyāyah 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 ब्रह्मणस्पत सुवृक्तिब्रह्मन्दीय वृजिण' अकारि ।  
अविष्टुंधिय' जिगृतं पुरन्धीजज्ञस्तमया वनुषामरातीः ॥ ९ ॥

9. *Iyam vām brahmanaspate suvrktir-brahmendrāya vajriñe akāri. Aviṣṭam dhiyo jigṛtam purandhīr-jajastamaryo vanuṣāmarātīh.*

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 युवमिन्दश्च वस्व' दिव्यस्यशाथ उत पाथि'वस्य ।  
धृतं रयिं स्तुवत कीरय चिद्यूयं पात स्वस्तिभिः सदा  
नः ॥ १० ॥

10. *Bṛhaspate yuvamindraśca vasvo divyasyeśāthe  
uta pārthivasya. 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.

### Mandala 7/Sukta 98

*Indra, Indra-Brhaspati Devate, Vasishtha  
Maitravaruni Rshi*

अध्वर्यवा रुणं दुग्धमंशुं जुहतनं वृषभायै तीनाम् ।  
गाराद्वदीयाँ अवपानुमिन्द॑ विश्वाहद्याति सुतस॑ म-  
मिच्छन ॥ १ ॥

1. *Adhvaryavo'ruṇam dugdhamamśum juhotana  
vṛṣabhbāya kṣitīnām. Gaurād vedīyān 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.

यद्धिष प्रदिवि चाव ि दिवदिव पीतिमिदस्य वर्ता। उत्त  
हृदात मनसा जुषाण उशीन्दु पस्थेतान्पाहि सामान् ॥ २ ॥

2. *Yad dadhiṣe pradivi cārvannam divedive pītimi-dasya 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.

ज्ञानः सामं सहस पपाथु प त माता महिमानमुवाच ।  
एन्द पपाथुवृन्तरि ि युधा दुवभ्या वरिवश्चकथ ॥ ३ ॥

3. *Jajñānah somān sahase papātha pra te mātā mahimānam-uvāca. Endra paprathor-vantrikṣaṇ yudhā devebhyo varivaścakartha.*

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.

यद्याध्या महता मन्यमानान्तसा गीम् तान्बाहुभिः शाश-  
दानान् । यद्वा नृभिवृत इन्दाभियुध्यास्तं त्वयाजिं साश्रवसं  
जयम् ॥ ४ ॥

4. *Yad yodhayā mahato manyamānānt-sākṣāma tān bāhubhiḥ śāśadānān. Yad vā nṛbhīrvṛta indrābhiyudhyāstam tvayājīm sauśravasam 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 पथ्मा कृतानि प नूतना मघवा या चकारे ।  
युदददवीरसहिष्टमाया अर्थाभवत्कवलः साम' अस्य ॥ ५ ॥

5. *Prendrasya vocam prathamā kṛtāni pra nūtanā maghavā ya cakāra. Yadedadevīrasahisṭa māyā athābhavat kevalah 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 पश्वर्व्यं॑ यत्पश्यसि च सा सूर्यस्य ।  
गवोमसि गापत्तिरके इन्द भ रीमहि॒त् पर्यतस्य वस्वः ॥ ६ ॥

6. *Tavedam viśvamabhitah paśavyam yat paśyasi  
cakṣasā sūryasya. Gavāmasi gopatireka indra  
bhakṣīmahi te prayatasya vasvah.*

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 युवमिन्दश्च वस्व' दिव्यस्यशाथ उत पाथि'वस्य ।  
धूत्तं रथ्य स्तुवत कीरय चिद्यूयं पात स्वस्तिभिः सदा  
नः ॥ ७ ॥

7. *Bṛhaspate yuvamindraśca vasvo divyasyeśathe  
uta pārthivasya. Dhattam rayim stuvate kīraye  
cid yūyam pāta svastibhiḥ sadā nah.*

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.

### Mandala 7/Sukta 99

*Vishnu, Indra-Vishnu Devate, Vasishtha  
Maitravaruni Rshi*

परा मात्रया तन्वा वृथान् न त महित्वमन्वशनुवन्ति । उभ त  
विद्या रजसी पृथिव्या विष्ण ' दव त्वं परमस्य वित्स ॥ १ ॥

1. *Paro mātrayā tanvā vṛdhāna na te mahitvam-anvaśnuvanti. Ubhe te vidma rajasī prthivyā viṣṇo deva tvam 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 त विष्णा॒ जायमाना॒ न जाता॒ दव॑ महिमः॒ परु॒ मन्त्रमाप ।  
उदस्तभ्ना॒ नाकं॒ मृच्चं॒ बृहन्तं॒ दाधथ॒ पाची॑ कुकुभं॒  
पृथिव्या॒ः ॥ २ ॥

2. *Na te viṣṇo jāyamāno na jāto deva mahimnah paramantamāpa. Udastabhnā nākamṛṣvam bṛhantam dādhartha prācīm kakubham prthivyāḥ.*

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.

इरावती॒ धनु॒ मती॒ हि॒ भूतं॒ सूयव॒ सिनी॒ मनुषे॒ दशस्या॒ ।  
व्यस्तभ्ना॒ रादसी॒ विष्णव॒ त दाधथ॑ पृथिवी॒ मृभित॑  
मयूखः॒ ॥ ३ ॥

3. *Irāvatī dhenumatī hi bhūtam sūyavasini manuse daśasyā. Vyastabhnā rodasi viṣṇavete dādhartha prthivīm abhito 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 लाकं जनयन्ता सूर्यमुषासमग्रिम ।  
दासस्य चिद वृषशिपस्य माया जग्नथुनरा पृतनाज्येषु ॥ ४ ॥

4. *Urum yajñāya cakrathuru lokam janayantā  
suryam-uṣasam-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.

इन्द्रविष्णु दृंहिताः शम्बरस्य नवु पुर' नवतिं च शनथिष्टम ।  
शतं वचिनः सुहस्तं च साकं हुथा अपत्यसुरस्य वीरान ॥ ५ ॥

5. *Indraviṣṇū dṛamhitāḥ śambarasya nava puro  
navatim ca śnathiṣṭam. Śatam varcinah sahasram  
ca sākam hatho apratyasurasasya 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.

द्युयं मनीषा बृहत्ति बृहन्त् रुक्मा तुवसा वधयन्ती ।  
ररवां स्तामं विदथेषु विष्णा पिन्वत्मिष' वृजनभ्विन्द ॥ ६ ॥

6. *Iyam manīṣā bṛhatī bṛhantorukramā tavasā vardhayantī. Rare vām stomam vidatheṣu viṣṇo pinvatamiṣo vṛjaneśvindra.*

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 विष्णवास आ कृणामि तन्म जुषस्व शिपिविष्ट  
हव्यम । वधन्तु त्वा सुष्टुतया गिर' म यूयं पात स्वस्तिभिः  
सदा नः ॥ ७ ॥

7. *Vaṣat te viṣṇavāsa ā kṛṇomi tanme juṣasva śipiviṣṭa havyam. Vardhantu tvā suṣṭutayo giro me yūyam 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.

## Mandala 7/Sukta 100

*Vishnu Devata, Vasishtha Maitravaruni Rshi*

नू मता' दयत सनिष्ठन्या विष्णव उरुगायाय दाशत । प  
यः सुत्राचा मनसा यजात एतावन्तं नयमाविवासात ॥ १ ॥

1. *Nū marto dayate sanisyan 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 विश्वजन्यामप्युतामवयावा मतिं दाः ।  
पचा यथा नः सुवितस्य भूरश्वावतः पुरुश्चन्दस्य  
रायः ॥ २ ॥

2. *Tvam viṣno sumatiṁ viśvajanyām-aprayu-tām-evayāvo matiṁ dāḥ. Parco yathā nah suvitasya bhūrer-aśvāvataḥ puruścandrasya rāyah.*

Vishnu, lord omnipresent and omnificent, 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 शतचासं महित्वा ।  
पविष्णुरस्तु तुवस्सतवीयान्त्वं ह्यस्य स्थविरस्य नाम ॥ ३ ॥

3. *Trirdevalaḥ pṛthivīmeṣa etāṁ vi cakrame śatācasāṁ mahitvā. Pra viṣṇurastu tavasastavīyān tveṣāṁ hyasya sthavirasya 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 चक्म पृथिवीमष एतां त्रायु विष्णुमनुष दशस्यन ।  
धुवास' अस्य कीरया जनास उरुं तिं सुजनिमा चकार ॥ ४ ॥

4. *Vi cakrame pṛthivīmeṣa etāṁ kṣetrāya viṣṇurmanuṣe 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 वृयुनानि  
विद्वान । तं त्वा गृणामि तुवसुमतव्यान त्यन्तमस्य रजसः  
पराक ॥ ५ ॥

5. *Pra tat te adya śipiviṣṭa nāmā'ryaḥ śaṁsāmi vayunāni vidvān. Tam tvā gr̥ṇāmi tavasamatavyān 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.

**किमित्' विष्णा परिचं यं भूत्य यद्वाऽ । शिपिविष्टा अस्मि ।  
मा वर्पा' अस्मदपं गृहं पुतद्यदन्यरूपः समिथ ब्रभूथ ॥ ६ ॥**

6. *Kimit te viṣṇo paricaksyam 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 - resplendent. 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.

**वषट त विष्णवास आ कृणामि तन्म जुषस्व शिपिविष्ट  
हव्यम । वधन्तु त्वा सुष्टुतया गिर' म यूं पात स्वस्तिभिः  
सदा नः ॥ ७ ॥**

7. *Vaṣṭ te viṣṇavāsa ā kr̄nomi tanme juṣasva  
śipiviṣṭa havyam. Vardhantu tvā suṣṭutayo giro  
me yūyam pāta svastibhiḥ sadā nah.*

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 वद् ज्यातिरगा या एतहुह मधुदाघमूधः ।  
स वृत्सं कृष्णवन्गभूमाषधीनां सृद्या जाता वृषभा  
रर्वीति ॥ १ ॥

1. *Tisro vācaḥ pra vada vyotiragrā yā etad duhre madhudogham-ūdhah. Sa vatsam kṛṇvan garbhamoṣadhīnāṁ sadyo jāto vṛśabho 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 (herein 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 आषधीनं या अपां या विश्वस्य जगता द्व  
इश'। स त्रिधातु शरणं शम्यंसत्रिवतु ज्यातिः स्वभिष्ठ्यै-  
स्म ॥ २ ॥

2. *Yo vardhana oṣadhīnāṁ yo apāṁ yo viśvasya jagato deva īṣe. Sa tridhātu śaraṇāṁ śarma yamsat-trivartu jyotiḥ svabhistiṣyasme.*

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.

स्तुरीरु त्वद्ववति सूतं उत्त्वद्यथावशं तन्वं चक एषः। पितुः पयः पति गृभ्णाति माता तन्ति पिता वधते तन्ति पुत्रः॥ ३ ॥

3. *Starīru tvad bhavati sūta u tvad yathāvaśāṁ tanvāṁ cakra eṣah. Pituh payah prati grbhñāti mātā tena pitā vardhate tena putrah.*

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 सस्तुरापः ।  
त्रयः काशोस उपसच्चनासा मध्वः श्चातन्त्यभित' विर-  
प्षाम ॥ ४ ॥

4. *Yasmin viśvāni bhuvanāni tasthustisro dyāva-stredhā sasrurāpah. Trayah kośāsa upa-secanāso madhvah 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.

हृदं वचः पुजन्याय स्वराज हृदा अस्त्वन्तरं तज्जाषत ।  
मयाभुव' वृष्टयः सन्त्वस्म सुपिप्ला आषधीदुवग' पाः ॥ ५ ॥

5. *Idam vacah parjanyāya svarāje hrdo astvantaram tajjujoṣat. Mayobhuvo vrṣtyah santvasme supippalā oṣadhīr-devagopāḥ.*

This song of adoration, spontaneous flow of love from the heart, in honour of the self - resplendent 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 रत्नाधा वृषभः शशवतीनां तस्मि ग्रात्मा जगतस्तुस्थुषेष्वच ।  
तन्मे कृष्टं पातु शतशारदाय यूयं पात स्वस्तिभिः सदा  
नः ॥ ६ ॥

6. *Sa retodhā vṛṣabhaḥ śaśvatīnāṁ tasminnātmā jagatas-tasthuṣaśca. Tamā ṛtam pātu śataśāradāya yūyam pāta svastibhiḥ sadā nah.*

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.

### Mandala 7/Sukta 102

*Parjanya Devata, Vasishtha or Kumara Agneya  
Maitravaruni Rshi*

पञ्जन्याय प गायत दिवस्पृत्राय मी हृष ।  
स ना यवसमिच्छतु ॥ १ ॥

1. *Parjanyāya pra gāyata divasputrāya mīlhuṣe.  
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 गभूमाषधीनं गवां कृणात्यवताम ।  
पञ्चः पुरुषीणाम ॥ २ ॥

2. *Yo garbham-oṣadhīnāṁ gavāṁ kṛṇotyarvatām.  
Parjanyah puruṣīnām.*

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.

तस्मा इदास्य हृविजुहता मधुमत्तमम ।  
इल्लं नः संयतं करत ॥ ३ ॥

3. *Tasmā idāsye havirjuhotā madhumattamam.  
Ilām nah samyatam 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.

## Mandala 7/Sukta 103

*Mandukah (Parjanya) Devata, Vasishtha  
Maitravaruni Rshi*

संवृत्सरं शशयाना ब्रह्मणा वृतचारिणः ।  
वाचं पूजन्यजिन्वितां प मण्डूकां अवादिषुः ॥ १ ॥

1. *Sāmvatsaram śāsayānā brāhmaṇā vratacār-iṇah.  
Vācam parjanyajinviṭām pra maṇḍūkā avādiṣuh.*

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 यदन्मायन्दृतिं न शुष्कं सरसी शयानम् ।  
गवामहं न मायुवत्सिनीनां मण्डूकानां वग्नुरत्रा समति ॥ २ ॥

2. *Divyā āpo abhi yadenamāyan dṛtim na śuṣkarā  
sarasi 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 उश्रता अभ्यवषीत्तृष्णावतः प्रवृष्णागतायाम् ।  
अख्खलीकृत्या पितरं न पुत्रा अन्या अन्यमुप वदन्त-  
मति ॥ ३ ॥

3. *Yadīmenāň uśato abhyavarśit tṛṣyāvataḥ prāvṛṣyāgatāyām. Akhkhaličkṛtyā pitaram 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.

अन्या अन्यमनु गृभ्णात्यनारुपां पसुग यदमन्दिषाताम ।  
मण्डूका यदुभिवृष्टः कनिष्ठन्पृश्निः संपृङ्ग हरितन्  
वाचम ॥ ४ ॥

4. *Anyo anyamanu grbhñātyenorapāṁ prasarge yadamandiśatām. Maṇḍuko yadabhivṛṣṭah kaniṣkan pṛśniḥ samprṇikte 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.

यदैषामन्या अन्यस्य वाचं शक्तस्यव वदति शि माणः ।  
सर्वं तदेषां समृधव पव यत्सुवाचा वदथनाध्यप्सु ॥ ५ ॥

5. *Yadeśāmanyo anyasya vācam śaktasyeva vadati śikṣamāṇah. Sarvam tadeśām samṛdheva parva yat suvāco vadathanādhypsū.*

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.

गामायुरकं अजमायुरकः पृश्निरका हरितं एकं एषाम् ।  
समानं नामं बिभत्ता विस्तृपाः पुरुत्रा वाचं पिपिशुवदन्तः ॥ ६ ॥

6. *Gomāyureko ajamāyurekaḥ pṛśnireko harita eka eṣām. Samānaṁ nāma bibhrato virūpāḥ purū-trā vācam pipiśur vadantah.*

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.

ब्राह्मणासं अतिरात्रे न सामु सरा न पूर्णमभित्ता वदन्तः ।  
संवत्सरस्य तदहुः परिष्ठयन्मण्डूकाः पावृषीणं ब्रभूव ॥ ७ ॥

7. *Brāhmaṇāso atirātre na some saro na pūrṇamabhito vadantah. Samivatsarasya tadahah pariṣṭha yanmanḍukāḥ prāvṛṣīṇam 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 समिना वाचमकत् बह्यं कृष्णवन्तः परिवत्स-  
रीणम् । अध्वयवं घमिणः सिष्विदाना आविभवन्ति गुह्या  
न क चित् ॥ ८ ॥

8. *Brāhmaṇāsaḥ somino vācamakrata brahma kṛṣṇvantah parivatsarīṇam. Adhvaryavo ghar-  
miṇah 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.

दुवहितिं जुगुपुद्वादशस्य ऋतुं नरा न प मिनन्त्यत ।  
संवत्सर पावृष्णागतायां तु सा धमा अश्नुवत विसुगम ॥ ९ ॥

9. *Devahitīm jugupurdvādaśasya rtum naro na praminyete. Samvatsare prāvṛṣyāgatāyām taptā gharmā 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.

गामायुरदादुजमायुरद्वृश्निरदाद्वरिता ना वसूनि । गवां  
मण्डूका ददतः शतानि सहस्रसाव प तिरन्त आयुः ॥ १० ॥

10. *Gomāyuradādajamāyuradāt prśniradāddharito no vasūni. Gavāṁ maṇḍukā 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.)

### Mandala 7/Sukta 104

*Indra-Somau, Indra, Soma, Agni, Devah, Gravana,  
Marutah, Vasishtha, Prthirvi-Antarikshe, Devatah,  
Vasishtha Maitravaruni Rshi.*

इन्द्रासामा तपतं र + उब्जतं न्यपयतं वृषणा तमावृथः ।  
परा शृणीतमचिता न्यघतं हुतं नुदथां नि शिशीतम-  
त्रिणः ॥ १ ॥

1. *Indrāsomā tapatam rakṣa ubjataṁ nyarp-ayataṁ  
vṛṣanā tamovṛdhah. Parā śrṇītam-acito nyoṣatarām  
hatām nudethām ni śiśītam-atrināh.*

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.

इन्द्रौसामा समघशंसमभ्युधं तपुययस्तु चरुरग्निवाँडव ।  
ब्रह्मद्विषे कव्याद् घारचे त्सु द्वषे' धत्तमनवायं किमी-  
दिने ॥ २ ॥

2. *Indrāsomā samaghaśāmsam-abhygham tapur-yayastu carur-agnivāñ iva. Brahmadvise kavyāde ghoracaksase dveṣo dhattam-anavāyam 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.

इन्द्रौसामा दुष्कृते'वव अन्तरनारभ्युण तमसि प विध्यतम ।  
यथा नातः पुनरकेश्चनादयत्तद्वोमस्तु सहसे मन्युम-  
च्छवः ॥ ३ ॥

3. *Indrāsomā duskṛto vavre antar-anārambhane tamasi pra vidhyatam. Yathā nātah punarekaścanodayat tad vāmasti sahase manyum-acchavah.*

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 वृतयतं दिवा वृधं सं पृथिव्या अघशंसाय  
तहणम् । उत्ते तं स्वर्यै पवतभ्या यन् रा वृद्धानं  
निजूवथः ॥४॥

4. *Indrāsomā vartayataṁ divo vadham sam prthivyā  
aghaśamsāya tarhanam. Ut takṣatam svaryam  
parvatebhyo yena rakṣo vāvṛdhānam nijurvathah.*

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 adamantine evil so that you nip and burn off rising crime and evil in the bud.

इन्द्रासामा वृतयतं दिवस्पर्यग्नितसभियुवमशमहन्मभिः ।  
तपुवधभिरुजरभिरुत्रिणा नि पशान विध्यतं यन्तु निस्व-  
रम् ॥५॥

5. *Indrāsomā vartayataṁ divas-paryagnit-apte-  
bhīr-ryuvam-aśmahanmabhiḥ. Tapurvadhebhīr-  
ajare-bhiratriṇo ni parśāne vidhyatam 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.

इन्द्रासामा परि वां भूतु विश्वते इयं मृतिः कृ याश्वव  
वाजिना । यां वां हात्रां परिहिनामि मध्यमा ब्रह्माणि नृपतीव  
जिन्वतम् ॥ ६ ॥

6. *Indrāsomā pari vām bhūtu viśvata iyam matih kakṣyāśveva vājinā. Yām vām hotrām parihin-omi medhayemā brahmāṇi nṛpaṭīva 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 तुजयद्धिरवहुतं दुहा रुस' भड़गुरावतः ।  
इन्द्रासामा दुष्कृत मा सुगं भूद्या नः कृदा चिदभिदासति  
दुहा ॥ ७ ॥

7. *Prati smarethām tujayabdhir-evairhatam druho rakṣaso bhaṅgurāvataḥ. Indrāsomā duṣkrte mā sugam bhūd yo nah kadā cidabhidāsatि 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 पाकेनु मनसा चरन्तमभिचष्ट अनृतभिवच 'भिः ।  
आपड्व कशिना संगृभीता अस्तस्वासत इन्द्र वक्ता ॥ ८ ॥

8. *Yo mā pākena manasā carantam-abhicasṭe  
anṛtebhīr-vacobhīḥ. Āpa iva kāśinā samgrbhītā  
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 एवय वा भुदं दूषयन्ति स्वधाभिः ।  
अहय वा तान्पददातु साम् आ वा दधातु नित्रहतरुपस्थ ॥ ९ ॥

9. *Ye pākaśāṁsam viharanta evairyē vā bhadram  
dūṣayanti svadhābhīḥ. 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 अग्ने या अश्वानां या गवां  
यस्तुनूनाम् । रिपुः स्तुनः स्तयकृद्भर्मतु नि ष हीयतां तुन्वाऽ  
तना च ॥ १० ॥

10. *Yo no rasam dipsati pitvo agne yo aśvānām yo gavām yastanūnām. Ripuh stenah steyakrd 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 तुन्वाऽ तना च त्रिस्तः पृथिवीरुधा अस्तु  
विश्वाः । पति शुष्यतु यशः' अस्य दवा या ना दिवा दिप्सति  
यश्च नक्तम् ॥ ११ ॥

11. *Parah so astu tanvā tanā ca tisrah prthivīradho astu viśvāḥ. Prati śusyatu 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 चिकितुष् जनाय सच्चासच्च वचसी पस्पृधात ।  
तयायत्सुत्यं यत्तरदृजीयस्तदित्साम' वति हन्त्यासत ॥ १२ ॥

12. *Suvijñānam cikituse janāya saccāsacca vacasī pasprdhāte. Tayoryat satyam yataradrjīyastadit somo'vati hantyāsat.*

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 अत्रियं मिथुया धारयन्तम ।  
हन्ति र ा हन्त्यासद्वदन्तमुभाविन्दस्य पसिता शयात ॥ १३ ॥

13. *Na vā u somo vṛjinam hinoti na kṣatriyam mithuya dhārayantam. Hanti rakṣo hantyāsad 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 आस माघं वा दुवाँ अप्यूह अग्न ।  
किमस्मभ्यं जातवदा हृणीष द घुवाचस्त नित्रहथं सच-  
न्ताम ॥ १४ ॥

14. *Yadi vāhamanṛtadeva āsa mogham vā devān  
apyūhe agne. Kimasmabhyām jātavedo hrñiṣe  
droghavācaste nirṛtham 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 वायुस्तप पूरुषस्य ।  
अधा स कीरदुशभिवि यूया या मा माघं यातुधान-  
त्याह ॥ १५ ॥

15. *Adyā muriya yadi yātudhāno asmi yadi vāyustata-  
tapa pūruṣasya. Adhā sa vīrairdaśabhirvi yūyā  
yo mā mogham 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 मायातुं यातुधानत्याहु या वा रु गः शुचिरुस्मीत्याह ।  
इन्दस्तं हन्तु महता वृधन् विश्वस्य जन्तारधमस्पदीष ॥ १६ ॥

16. *Yo māyātum yātudhānetyāha yo vā rakṣāḥ śucirasmītyāha. Indrastam hantu mahatā vadhenā viśvasya jantor-adhamas-padiṣṭa.*

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 जिगाति खुगलव् नक्तमप दुहा तन्वं॑ गूहमाना ।  
वृवाँ अनुन्ताँ अव् सा पदीष्ट गावाणा घन्तु र ास  
उपब्दः ॥ १७ ॥

17. *Pra yā jigāti khargaleva naktamapa druhā tanvam gūhamānā. Vavrāñ anantāñ ava sā padiṣṭa grāvāñō ghnantu rakṣasa upabdaih.*

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 विविच्छते गृभायते र ासः सं  
पिनष्टन । वया य भूत्वा प्रतयन्ति नक्तभिय वा रिप' दधिर  
द्व अध्वर ॥ १८ ॥

18. *Vi tiṣṭhadhvam̄ maruto vikṣvicchata grbhāyata rakṣasāḥ sam pinastana. Vayo ye bhūtvī patayanti naktabhiryē 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 वर्तय द्विवा अश्मानमिन्दु सामशितं मधवृन्त्सं शिशाधि ।  
पाक्तादपाक्तादधुरादुदक्तादुभि जहिर् ासः पवत्तन ॥ १९ ॥

19. *Pra vartaya divo aśmānamindra somaśitam  
maghavantsam śiśādhi. Prāktād-apāktādadha-  
rādudaktād-abhi jahi rakṣasāḥ 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 त्य पतयन्ति श्वयातव इन्दं दिप्मन्ति द्विप्मवा -  
दाभ्यम । शिशीत शकः पिशुनभ्या वृथं नूनं सृजदशनिं  
यातुमद्व्यः ॥ २० ॥

20. *Eta u tye patayanti śvayātava indram dipsanti  
dipsavo'dābhyam. Śiśite śakrah piśunebhyo  
vadham nūnam srajadaśanīm yātumadbhyah.*

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.

इन्द॑ यातूनामभवत्पराशुरा हवि॒मथी॒नामभ्या॑उविवा॒सताम् ।  
अभीदु॒ शकः पर॒शुयथा॒ वनं पात्र॑व भिन्दन्त्स॒त एति॒  
र् ासः ॥ २१ ॥

21. *Indro yātūnām-abhavat paraśaro havirmathī-nām-abhyāvivāsatām. Abhīdu śakrah paraśurya-thā vanam pātreva bhindantsata eti rakṣasah.*

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.

उलू॒क्यातुं शुशुलू॒क्यातुं ज्ञहि॑ श्वयो॒तुमुत काक्यातुम् ।  
सुप॒णयो॒तुमुत गृथ्यातुं दृषद॑व प मृण् र इन्द॑ ॥ २२ ॥

22. *Ulūkayātum śuśulūkayātum jahi śvayātumuta kokayātum. Suparnayātumuta grdhrayātum drṣadeva pra mṛṇa rakṣa indra.*

Indra, resplendent 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 ना रा' अभि नड्यातु मावतामप 'च्छतु मिथुना या  
कि मीदिना। पृथिवी नः पाथि'वात्पात्वंहसा न्तरि'ं  
दिव्यात्पात्वस्मान् ॥ २३ ॥

23. *Mā no rakṣo abhi na dyātumāvatāmapocchatu mithunā yā ki mīdīnā. Pṛthivī nah pārthivāt pātvārihaso'ntarikṣam̄ 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.

इन्द्रं जुहि पुमांसं यातुधानमुत स्त्रियं मायया शाश्वदानाम् ।  
विगीवासा मूरदवा ऋदन्तु मा त दृशन्त्सूयमुच्च-  
रन्तम् ॥ २४ ॥

24. *Indra jahi pumāṁsam̄ yātudhānamuta striyam̄ 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.

पति च वि वि च वन्दश्च साम जागृतम् ।  
रा'भ्या वृधमस्यतमुशनिं यातुमद्ध्यः ॥ २५ ॥

25. *Prati cakṣva vi cakṣvendraśca soma jagṛtam. Rakṣobhyo vadhamasyatamaśanīm yātumad-bhyah.*

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 awakening. 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  
Kanya, Medhatithi Medhyatithi Kanvas, Asanga Playogi,  
Shashvati Angirasi Rshis*

मा चिदुन्यद्वि शंसत् सखाया मा रिषण्यत ।  
इन्दुमित्सताता वृष्णं सचो सुत मुहुरुकथा च शंसत ॥ १ ॥

1. *Mā cidanyad vi śamsata sakhāyo mā riṣanyata. Indramit stotā vṛṣanām 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.

अवक्रिणं वृषभं यथाजुरं गां न चषणीसहम ।  
विद्वृष्णं संवन्नाभयंकरं मंहिष्ठमुभयाविनम ॥ २ ॥

2. *Avakrakṣṇām vṛṣabham yathājurām gām na carṣaṇīsaham. Vidveṣanām saṁvananobha-yam-karam māniṣṭham-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 दुम नाना हवन्त ऊतय ।  
अस्माकं ब्रह्मदमिन्द भूतु त हा विश्वा च वर्धनम् ॥ ३ ॥

3. *Yacciddhi tvā janā ime nānā havanta ūtaye.  
Asmākam brahmedam-indra bhūtu te'ha viśavā  
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 मधवन्विपश्चित् या विपा जनानाम् ।  
उप कमस्व पुरुरूपमा भर् वाजं नदिष्ठमूतय ॥ ४ ॥

4. *Vi tartūryante maghavan vipaścito'ryo viro janā-nām. Upa kramasva pururūpamā bhara vājam  
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 चन त्वामदिवः परा शुल्काय दयाम ।  
न सहस्राय नायुताय वजिवा न शताय शतामघ ॥५॥

5. *Mahe cana tvām-adrivah 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.

वस्यां इन्दासि म पितुरुत भातुरभुञ्जतः ।  
माता च म छदयथः समा वसा वसुत्वनाय राधस ॥६॥

6. *Vasyāñ indrāsi me pituruta bhrātū-abhuñjataḥ.  
Mātā ca me chadayathāḥ samā vaso vasutva-nāya  
rādhase.*

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).

क्षयथ कर्दसि पुरुत्रा चिद्धि त मनः ।  
अलर्षि युध्म खजकृत्पुरन्दर् प गायत्रा अगासिषुः ॥७॥

7. *Kveyatha kvedasi purutrā ciddhi te manah. Alarsi yudhma khajakṛt purandara pra gāyatrā agā-siṣuh.*

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.

पास्मै गायत्रमचत् वावातुयः पुरन्दरः ।  
याभिः काण्वस्याप ब्रह्मिन्द्रासदुं यासद्वजी भिनत्पुरः ॥ ८ ॥

8. *Prāsmai gāyatram-arcata vāvāturyah puran-darah. Yābhiḥ kāṇvasyopa barhirāsadarām yāsad vajrī bhinat purah.*

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 तु सन्ति दशग्विनः शतिना य सहस्रिणः ।  
अश्वासा य तु वृषणा रघुदुवस्तभिनस्तूयमा गहि ॥ ९ ॥

9. *Ye te santi daśagvinah śatino ye sahasriṇah.  
Aśvāso ye te vrṣāno raghudruvas-tebhira-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 सबुधां हुव गाय॒त्रव॑पसम ।  
इन्दं धनुं सुदुधा॒मन्या॒मिष्मुरुधा॒रामर॑कृतम ॥ १० ॥

10. Ā tvadya sabardughām huve gāyatravepasam.  
*Indram dhenum sudughām-anyām-iṣamur-udhārām-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.

यत्तुदत्सूर् एतशं वृङ्कू वातस्य प॒णिना॑ ।  
वहुत्कुत्समाजुन्यं शृतकृतुः त्सरद्वन्ध॒वमस्तृतम ॥ ११ ॥

11. Yat tudat sūra etaśām vanķū vātasya parṇinā.  
*Vahat kutsam-ārjuneyam śatakratuh tsarad gandharvam-astrītam.*

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 ऋृत चिदभिश्रिष्टः पुरा ज्ञत्रुभ्य आतृदः ।  
सन्धीता सन्धिं मधवा पुरुवसुरिष्कता विहृतं पुनः ॥ १२ ॥

12. *Ya ṛte cidabhiśriṣah̄ purā jatrubhya ātṛdah̄. Saṁdhātā saṁdhiṁ maghavā̄ purūvasur-iṣkartā vihrutam̄ punah̄.*

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 भूम् निष्टयाङ्गवन्दु त्वदरणाइव ।  
वनानि न पञ्जहितान्यदिवा दुराषोसा 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.

अमन्महीदनाशवा॑ नुगासश्च वृत्रहन ।  
सूकृत्सु तं महता शूर् राधुसा नु॒ स्तामं मुदीमहि ॥ १४ ॥

14. *Amanmahīdanāśavo'nugrāsaśca vṛtrahan. Sakṛt su te mahatā śūra rādhasā 'nu stomam̄ 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 श्रवदस्माकुमिन्दुमिन्दवः ।  
तिरः पवित्रं ससृवांस आशवा मन्दन्तु तुग्र्यावृधः ॥ १५ ॥

15. *Yadi stomam mama śravad-asmākam-indramindavah. Tirah pavitram sasrvāṁsa 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 त्वांद्य सुधस्तुतिं वावातुः सख्युरा गौहि।  
उपस्तुतिमधानां प त्वावत्वधात वश्मि सुष्टुतिम ॥ १६ ॥

16. *Ā tvadya sadhastutim vāvātuh sakhyurā gahi. Upastutir-maghonām pra tvāvatvadhā te vaśmi susṭutim.*

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 सामुमदिभिरमनमुप्सु धावत ।  
गृव्या वस्त्रेव वासयन्त इ त्रा निधुः अन्व णाभ्यः ॥ १७ ॥

17. *Sotā hi somam-adribhir-emenam-apsu dhāvata. Gavyā vastreva vāsayanta innaro nirdhuksan vakṣaṇābhyaḥ.*

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.

अध् ज्मा अस्व तुन्वा गिरा ममा जाता सुकता पृण ॥ १८ ॥

18. *Adha jmo adha vā divo bṛhato rocanādadhi. Ayā vardhasva tanvā girā mama'' jātā sukrato prṇa.*

O lord resplendent 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.

इन्द्राय सु मदिन्तमं सामं साता वरेण्यम् ।  
शक एणं पीपयुद्विश्वव्या धिया हिन्वानं न वाज्युम् ॥ १९ ॥

19. *Indrāya su madintamam̄ somam̄ sotā varenyam.  
Śakra eṇam̄ pīpayad viśvayā dhiyā hinvānam̄ 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 याचे हं गिरा ।  
भूर्णि मृगं न सवनेषु चुकुधं क इशानं न याचिषत ॥ २० ॥

20. *Mā tvā somasya galdayā sadā yācannaham girā.  
Bhūrnīm mṛgam na savaneṣu cukrudham ka  
īśānam na yaciṣat.*

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 मदमुगमुगणं शवसा ।  
विश्वघां तरुतारं मदच्युतं मद् हि ष्मा ददाति नः ॥ २१ ॥

21. *Madeneṣitam madam-ugram-ugrena śavasā.  
Viśveṣām tarutāram madacyutam made hi smā  
dadāti nah.*

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.

शवार् वायो पुरु द्वा मतीय दाशुष ।  
स सुन्वत च स्तुवत च रासत विश्वगृता अरिष्टुतः ॥ २२ ॥

22. *Śevāre vāryā puru devo martāya dāśuṣe. Sa sun-  
vate ca stuvate ca rāsate viśvagūrto arīṣṭutah.*

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.

एन्द्र याहि मत्स्वं चित्रणं दव् राधसा ।  
सरा न पास्युदरं सपीतिभिरा सामभिरुरु स्फिरम् ॥ २३ ॥

23. *Endra yāhi matsva citrena deva rādhasā. Saro  
na prāsyudaram sapītibhirā somebhiruru sphī-  
ram.*

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.

आ त्वा सुहस्त्रमा शतं युक्ता रथे हिर्ण्यये ।  
ब्रह्मयुजा हरये इन्द्र कश्चिना वहन्तु सामपीतय ॥ २४ ॥

24. *Ā tvā sahasramā śatam yuktā rathe hirṇyaye.  
Brahmayujo haraya indra keśino vahantu soma-  
pītaye.*

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 रथे हिरण्यये हरी मयूरशाप्या ।

शितिपृष्ठा वहतां मध्वा अन्धसा विव णस्य पीतय ॥ २५ ॥

25. *Ā tvā rathe hiranyaye harī mayūraśepyā. Śiti-pṛṣṭhā vahatāṁ madhvo andhaso vivakṣanasya 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 त्वंस्य गिर्वणः सुतस्य पूवपाइव ।

परिष्कृतस्य रसिन द्रुयमासुतिशचारुमदाय पत्यत ॥ २६ ॥

26. *Pibā tvasya girvanāḥ sutasya pūrvapā iva. Pariskṛtasya 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 दुःसना महाँ उगा अभि वृतः ।

गमत्स शिपी न स याषदा गमद्व्वं न परि वजति ॥ २७ ॥

27. *Ya eko asti daṁsanā mahān ugro abhi vṛtaiḥ. Gamat sa śiprī na sa hoṣadā gamaddhavāṁ na pari varjati.*

He is one, unique and incomparable, great by his omnipotence and action, resplendent and supreme by his laws and observance. May the lord, like the light of grace, descend on us, may he never be away, may be ever respond to our call and come to our yajna and never forsake us.

त्वं पुरं चरिष्णवं वृथः शुष्णस्य सं पिणक ।  
त्वं भा अनु चरा अधे द्विता यदिन्द्र हव्या भुवः ॥ २८ ॥

28. *Tvam̄ puram̄ cariṣṇvam̄ vadhaiḥ śuṣṇasya sāṁ piṇak. Tvam̄ bhā anu caro adha dvitā yadindra havyo bhuvah.*

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 उदित् मम मध्यन्दिन दिवः ।  
मम पपित्व अपिशवर वसुवा स्तामासा अवृत्सत ॥ २९ ॥

29. *Mama tvā sūra udite mama madhyandine divah.  
Mama prapitve apiśarvare vasavā stomāso avṛtsata.*

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 त् मंहिष्ठासा मधानाम ।  
निन्दिताश्वः पपथी परमज्या मधस्य मध्यातिथ ॥ ३० ॥

30. *Stuhi stuhidete ghā te maṁhiṣṭhāso maghonām. ninditāśvah̄ prapathī paramajyā maghasya medhyātithē.*

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 यदश्वान्वन्वतः श्रद्धयाहं रथं रुहम ।  
उत वामस्य वसुनश्चिकतति या अस्ति याद्वः पशुः ॥ ३१ ॥

31. *Ā yadaśvān vanavataḥ śraddhayāham rathe ruham. Uta vāmasya vasunaściketati yo asti yādvah̄ paśuh.*

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 महां मामह सुह त्वचा हिरण्यया ।  
एष विश्वान्यभ्यस्तु साभगा सुङ्गस्य स्वनदथः ॥ ३२ ॥

32. *Ya rjṛā mahyam māmahe saha tvacā hiraṇyayā. Eṣa viśvānyabhyastu saubhagā' samgasya svanadrathah.*

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.

अधा प्लायागिरति दासदन्यानासङ्गा अग्ने दुशभिः सहस्रः ।  
अधा पाणा दश महूं रुशन्ता नवाइव सरसा निरतिष्ठन ॥ ३३ ॥

33. *Adha plāyogirati dāsadanyānāśamgo agne daśabhiḥ sahasraiḥ. Adhokṣaṇo daśa mahyam ruśanto nalā 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 ऊरुरवरम्बमाणः ।  
शशवती नायभिच याहु सुभदमय भाजनं बिभषि ॥ ३४ ॥

34. *Anvasya sthūram dadṛśe purastād-anastha ūruravarambamāṇah. Śaśvatī 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  
Kanya and Priyamedha Angirasa (1-40), Medhatithi  
Kanya (41-42) Rshis*

इदं वसा सुतमन्धः पिबा सुपूर्णमुदरम् ।  
अनाभयनरिमा ते ॥ १ ॥

1. *Idam vaso sutam-andhah 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.

नृभिधृतः सुता अश्नरव्या वारः परिपूतः ।  
अश्वा न निक्ता नदीषु ॥ २ ॥

2. *Nrbhirdhūtah suto aśnairavyo vāraiḥ paripūtah.  
Āśvo na nikto 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 ।  
इन्द्र त्वास्मिन्त्सधमाद् ॥ ३ ॥

3. *Tam te yavam yathā gobhiḥ svādumakarma  
śrīṇantah. Indra tvāsmint-sadhamāde.*

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.

इन्दु इत्सामृपा एक् इन्दः सुतपा विश्वायुः ।  
अन्तद्वान्मर्त्यीश्च ॥ 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 ।  
अपस्पृण्वत सुहादम ॥ ५ ॥

5. *Na yam śukro na durāśīna tprā 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 मृगयन्ते ।  
अभित्परन्ति धनुभिः ॥ ६ ॥

6. *Gobhir-yadīmanye asmanmrgam na vrā mrgayante. Abhītsaranti dhenubhih.*

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).

त्रय इन्दस्य सामा॑ः सुतासा॑ः सन्तु दुवस्य ।  
स्व त्य सुतपाव्नः ॥ ७ ॥

7. *Traya indrasya somāḥ sutāsaḥ santu devasya.  
Sve kṣaye sutapāvnah.*

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.

त्रयः काशासः इचातन्ति तिस्वश्चम्बृः सुपूणा॑ः ।  
सुमान अधि॒ भामन॑ ॥ ८ ॥

8. *Trayah kośāsaḥ ścotanti tisraścamvah supūrnāḥ.  
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.

शुचिरसि पुरुनि॑ष्ठाः पीरमध्यत आशीतः ।  
दुध्ना मन्दिष्ठः शूरस्य ॥ ९ ॥

9. *Śucirasi purunihṣṭhāḥ kṣīrair-madhyata áśīrtah.  
Daghnā mandiṣṭhāḥ 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.

इम त इन्द् सामास्तीवा अस्म सुतासः ।  
शुका आशिरं याचन्त ॥ १० ॥

10. *Ime ta indra somāstīvrā asme sutāsaḥ.  
Śukrā āśirām 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।  
रवन्तं हि त्वा शृणामि ॥ ११ ॥

11. *Tāñ āśirām purolāśam-indremām somām śrīṇīhi.  
Revantam hi tvā śrṇomi.*

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।  
ऊधन नुग्रा 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 मधानः।  
पदु हरिवः श्रुतस्य ॥ १३ ॥

13. *Revāñ id revataḥ stotā syāt tvāvato maghonāḥ.  
Predu harivāḥ 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 चून शस्यमानमगाररिरा चिकत ।  
न गायत्रं गीयमानम ॥ १४ ॥

14. *Uktham̄ cana śasyamānam-agorarirā ciketa.  
Na gāyatram̄ 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 न इन्द पीयत्रव मा शधत् परा दा : ।  
शि ग शचीवः शचीभिः ॥ १५ ॥

15. *Mā na indra pīyatnave mā śardhate parā dāḥ.  
Śikṣā śacīvah śacībhiḥ.*

Indra, lord of resplendent 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.

वयमु त्वा तुदिदथा इन्द त्वायन्तः सखायः ।  
कण्वा उक्थभिजरन्त ॥ १६ ॥

16. *Vayamu tvā radidarthā indra tvāyantah sakhāyah.  
Kanyā ukthebhīr-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 ध॒म्न्यदा प॑पन् वजि॒पसा॒ नविष्टा॑ ।  
तवदु॒ स्तामं चिकत ॥ १७ ॥

17. *Na ghemanyadā papana vajrinnapaso naviṣṭau.  
Tavedu stomam 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 दुवाः सुन्वन्तुं न स्वप्राय स्पृहयन्ति ।  
यन्ति पुमादुमतन्दाः ॥ १८ ॥

18. *Icchanti devāḥ sunvantam na svapnāya spr̄hayanti. 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 वाजभिमा हृणीथा अ॒भ्य॑स्मान ।  
महाँइव युवजानिः ॥ १९ ॥

19. *O ṣu pra yāhi vājebhirmā hr̄ṇīthā abhyasmān.  
Mahān iva yuvajānih.*

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 ष्व॑द्य दुहणावान्त्सायं करदार अस्मत् ।  
अश्रीरड्बु जामाता ॥ २० ॥

20. *Mo svadya durhañāvāntsāyam 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 हृस्य वीरस्य भूरिदावरीं सुमतिम् ।  
त्रिषु जातस्य मनांसि ॥ २१ ॥

21. *Vidmā hyasya vīrasya bhūridāvarīm sumatim. Triṣu jātasya manāṃsi.*

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 कपवमन्तं न घा विद्व शवसानात् ।  
युशस्तरं शतमूतः ॥ २२ ॥

22. *Ā tū ṣiñca kanyamantam na ghā vidma śavasānāt. Yaśastaram 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.

ज्यष्ठन सातरिन्दाय सामं वीराय शकाय ।  
भरा पिब्रायाय ॥ 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 अव्युथिष्वश्वावन्तं जरितृभ्यः ।  
वाजं स्तातृभ्या गामन्तम् ॥ २४ ॥

24. *Yo vediṣṭho avyathisvaśvāvantam jaritr̄bhyaḥ.  
Vājam stotrbhyo 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.

पन्धंपन्युमित्सातार् आ धोवत् 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 घा गम् ार अस्मत ।  
नि यमत शृतमूतिः ॥ 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 ब्रह्मयुजा शग्मा वै तः सखायम् ।  
गीभिः श्रुतं गिर्वाणसम् ॥ २७ ॥

27. *Eha harī brahmayujā śagmā vakṣataḥ sakhāyam.  
Gīrbhiḥ śrutam girvāṇasam.*

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 ।  
शिपि गृषीवः शचीवा नायमच्छत् सधमादम् ॥ २८ ॥

28. *Svādavah somā ā yāhi śrītāh somā ā yāhi.  
Śiprinnṛṣīvah 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 ।  
इन्द्र कारिणं वृधन्तः ॥ २९ ॥

29. *Stutaśca yāstvā vardhanti mahe rādhase nr-mnāya. Indra kāriṇam vṛdhantah.*

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 यास्त गिवाह उक्था च तुभ्यं तानि ।  
सत्रा दधिर शवांसि ॥ ३० ॥

30. *Giraśca yāste girvāha ukthā ca tubhyam tāni.  
Satrā dadhire śavāṃsi.*

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.

एवदुष तुविकृमिवाजाँ एका वजहस्तः ।  
सनादमृक्ता दयत ॥ ३१ ॥

31. *Evedeṣa tuvikūrmir-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 दर्ढिणनन्दः पुरु पुरुहृतः ।  
महान्महीभिः शचीभिः ॥ ३२ ॥

32. *Hantā vṛtram dakṣiṇenendrah purū puruhūtah.  
Mahān mahībhīḥ śacībhīḥ.*

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.

यस्मिन्विश्वाशचषणर्य उत च्याता जयांसि च ।  
अनु घन्मन्दी मृधान्तः ॥ ३३ ॥

33. *Yasmin viśvāś-carṣanaya uta cyautnā jrayāṁsi ca. Anu ghenmandī maghonah.*

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.

पुष प्रुतानि चकारन्दा विश्वा या ति शृण्व ।  
वाजदावा मृधानाम् ॥ ३४ ॥

34. *Esa etāni cakārendro viśvā yo'ti śrṇve.  
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.

पभृता रथं गृव्यन्तमपाकाच्छिद्यमर्वति ।  
इना वसु स हि वा हौ ॥ 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 विषा अवद्विहन्ता वृत्रं नृभिः शूरः ।  
सृत्या विता विधन्तम् ॥ ३६ ॥

36. *Sanitā vipro arvadbhir-hantā vr̄tram nrbhiḥ  
śurah. 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.

यजैध्वनं पियमधा इन्दं सुत्राचा मनसा ।  
या भूत्सामः सत्यमद्वा ॥ ३७ ॥

37. *Yajadhvainam priyamedhā indram satrācā  
manasā. Yo bhūt somaih 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.

गाथश्रेवसं सत्पतिं श्रवस्कामं पुरुत्मानम् ।  
कण्वासा गात वाजिनम् ॥ ३८ ॥

38. *Gāthaśravasam satpatim śravaskāmam 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 ऋतु चिद्रास्पदभ्या दात्सखा नृभ्यः शचीवान् ।  
य अस्मिन्कामुमश्रियन् ॥ ३९ ॥

39. *Ya rte cid gāspadebhyo dāt sakhā nr̄bhyaḥ 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 काणवं मध्यातिथिम् ।  
मषा भूतारे भि य त्यः ॥ ४० ॥

40. *Itthā dhīvantam-adrivah kāṇvam medhyātithim. Meṣo bhūto'bhiyannayah.*

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 त्रि विभिन्दा अस्म चत्वायुयुता ददत् ।  
अष्टा प्रः सुहस्रा ॥ ४१ ॥

41. *Śikṣā vibhindo asmai catvāryayutā dadat. Aṣṭā parah 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 पर्यावृथा माकी रणस्य नप्त्या ।  
जनित्वनाय मामह ॥ ४२ ॥

42. *Uta su tye payovṛdhā mākī rāṇasya napt्यā. janitvanāya māmahe.*

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  
Kanya Rshi*

पिबा सुतस्य रसिना मत्स्वा न इन्दु गामतः ।  
आपिना॑ बाधि सधमाद्या॒ वृथृ॒ स्माँ॒ अवन्तु॒ ते॒ धियः ॥ १ ॥

1. *Pibā sutasya rasino matsvā na indra gomataḥ.  
Āpirno bodhi sadhamādyo vṛdhe'smāñ avantu te  
dhiyah.*

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 वाजिना॑ वयं मा नः स्तरभिमातय ।  
अस्माज्जित्राभिरवतादभिष्ठिभिरा॑ नः सुम्नषु॒ यामय ॥ २ ॥

2. *Bhūyāma te sumatau vājino vayam mā nah  
starabhimātaye. Asmāñ-citrābhīr-avatād-  
abhiṣṭibhirā nah 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.

इमा उ त्वा पुरुवसा गिरा॑ वधन्तु या मम् ।  
पावकवणा॒ः शुचया विपश्चिता॑ भि स्तामरनूषत ॥ ३ ॥

3. *Imā u tvā purūvaso giro vardhantu ya mama.  
Pāvakavarṇāḥ śucayo vipaścito'bhi stomaira-nuṣata.*

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 सुहस्त्र॒मृषि॒भिः सहस्कृतः समुद्र॒इव पपथ ।  
सृत्यः सा अस्य महिमा गृण् शबा॑ यज्ञघु॑ विप्राज्य ॥ ४ ॥

4. *Ayam sahasram-ṛṣibhiḥ sahaskṛtaḥ samudra iva  
paprathe. Satyah so asya mahimā gr̥ne 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.

इन्द्र॒मिद्वतात्य इन्दं पय॒त्यध्वर ।  
इन्दं समीक् वृनिना॑ हवामहु इन्दं धनस्य सृतय ॥ ५ ॥

5. *Indramid devatātaya indram prayatyadhvare.  
Indram samīke vanino havāmaha indram dhana-sya 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.

इन्द्रं मङ्गा रादसी पपथृच्छव इन्दुः सूर्यमराचयत ।  
 इन्द्रं हृविश्वा भुवनानि यमिर् इन्द्रं सुवानास इन्दवः ॥ ६ ॥  
*Indro mahnā rodasī paprathac-chava indrah  
 sūryam-arocayat. Indre ha viśvā bhuvanāni  
 yemira indre suvānāsa indavah.*

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.

अभि त्वा पूर्वपीतय इन्दु स्तामभिरायवः ।  
 समीचीनासं ऋभवः समस्वरनुदा गृणन्त् पूर्व्यम ॥ ७ ॥  
*Abhi tvā pūrvapitaya indra stomebhīr-āyavah.  
 Samīcīnāsa ṛbhavah samasvaran rudrā gṛṇanta  
 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 वावृथं वृष्णयं शवा मर्द सुतस्य विष्णवि ।  
अद्या तमस्य महिमानमायवा नु ष्टुवन्ति पूर्वथा ॥ 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 बह्यं पूर्वचित्तय ।  
यन् यतिभ्या भृगव् धनं ह्रित यन् पस्केणवमाविथ ॥ ९ ॥

9. *Tat tvā yāmi suvīryam tad brahama pūrvacittaye. Yenā yatibhyo bhṛgave dhane hite yena praskan-vamāvitha.*

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.

यनो समुदमसृजा महीरुपस्तदिन्दु वृष्णि तु शवः ।  
सद्यः सा अस्य महिमा न सुनश यं गुणीरनुचक्रद ॥ १० ॥

10. *Yenā samudram-asrjo mahīrapas-tadindra vṛṣṇi te śavah. Sadyah so asya mahimā na saṁnaśe yam kṣoñīranucakrade.*

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 इन्दु यत्त्वा रुद्यं यामि सुवीर्यम् ।  
शुग्धि वाजाय पथम् सिषासत शुग्धि स्तामाय पूर्व्य ॥ 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 यद्दृ पारमाविथृ धिय इन्दु सिषासतः ।  
शुग्धि यथा रुशम् श्यावकं कृपमिन्दु पावः स्वर्णरम् ॥ १२ ॥

12. *Śagdhī no asya yaddha pauramāvitha dhiya indra siṣāsataḥ. Śagdhī yathā ruśamam śyāvakam kṛpamindra prāvah 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 अव्या॑ अत्‌सीनां॒ तुरा॒ गृणीत्॒ मत्यः॑ ।  
नही॒ न्वस्य॒ महिमानमिन्दियं॒ स्वगृणन्ते॒ आनुशुः॑ ॥ १३ ॥

13. *Kannavyo atasināṁ turo gr̄ṇīta martyah. Nahī nvasya mahimānam-indriyam svargr̄ṇanta ānaśuh.*

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.

कदु॒ स्तुवन्ते॒ ऋष्टयन्ते॒ द्रुवत्॒ ऋषिः॒ का॒ विप॒ आहत ।  
कुदा॒ हवं॒ मघवा॒ न्द॒ सुन्वुतः॒ कदु॒ स्तुवुते॒ आ॒ गमः॒ ॥ १४ ॥

14. *Kadu stuvanta ṛtayanta devata ṛsiḥ ko vipra ohate. Kadā havam̄ 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 fulgence, 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?

उदु॒ त्य॒ मधुमत्तमा॒ गिरः॒ स्तामास॒ इरत ।  
सृत्राजिता॒ धन॒ सा॒ अ॒ तातया॒ वाज्यन्ता॒ रथाङ्व ॥ १५ ॥

15. *Udu tye madhumattamā girah stomāsa īrate. Satrājito 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 भृगावः सूर्याइव विश्वमिद्धीतमानशुः ।  
इन्द्रं स्तामभिपुहयन्त आयवः पियमधासा अस्वरन ॥ १६ ॥

16. *Kaṇvā iva bhṛgavah sūryā iva viśvamid dhītam-ānaśuh. Indram stomebhir-mahayanta āyavah 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 वृत्रहन्तम् हरी इन्द परावतः ।  
अवाचीना मधवन्त्सामपीतय उग्र ऋष्वभिरा गृहि ॥ १७ ॥

17. *Yuksvā hi vṛtrahantama harī indra parāvataḥ.  
Arvācīno maghavant-somapītaya ugra ṛṣvebhīrā 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 त कारवा वावशुधिया विपासा मधसातय ।  
स त्वं ना मधवान्द गिवणा वना न शृणुधी हवम ॥ १८ ॥

18. *Ime hi te kāravo vāvaśurdhiyā viprāso medha-sātaye. Sa tvam no maghavannindra ghirvano 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 ।  
निरबुद्स्य मृगयस्य मायिना निः पवतस्य गा आजः ॥ १९ ॥

19. *Nirindra bṛhatibhyo vṛtram dhanubhyo asphurah. Nirarbudasya mrgayasya 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.

निरग्नयो रुरुचुनिरु सूर्यो निः साम इन्दिया रसः ।  
निरन्तरि गादधमा महामहिं कृष तदिन्दु पस्यम् ॥ २० ॥

20. *Niragnayo rurucurniru sūryo niḥ soma indriyo rasah. Nirantarikṣādadhamo mahāmahim kṛṣe tadindra paumṣyam.*

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 म दुरिन्दो मरुतः पाकस्थामा कारयाणः ।  
विश्वेषां तमना शाभिष्ठमुपव दिवि धावमानम् ॥ २१ ॥

21. *Yam me durindro marutah pākasthāmā kaurayānah. Viśveṣām 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.

राहितं म पाकस्थामा सुधुरं क युपाम ।  
अदादाया विबाधनम् ॥ २२ ॥

22. *Rohitam me pākasthāmā sudhuram 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 अन्य दश पति धुरं वहन्ति वह्नयः ।  
अस्तुं वया न तुग्र्यम् ॥ २३ ॥

23. *Yasmā anye daśa prati dhuram vahanti vahnayah.  
Astam 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.

आत्मा पितुस्तनूवास आजादा अभ्यज्जनम ।  
तुरीयमिदाहितस्य पाकस्थामानं भाजं दातारमबवम् ॥ २४ ॥

24. *Ātmā pitustanūrvāsa ojodā abhyañjanam. Turīyamid rohitasya pākasthāmānam bhojam 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*

यदिन्द पागपागुदुड न्यग्वा हृयस् नृभिः ।  
सिमा पुरु नृषूता अस्यानव सि पशाध तुवश् ॥ १ ॥

1. *Yadindra prāgapāgudaṇ nyagvā hūyase nr̄bhiḥ.  
Simā purū nr̄ṣuto 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 रुम् रुशम् श्यावक् कृप् इन्द्र मादयस् सचा ।  
कण्वासस्त्वा ब्रह्मभिः स्तामवाहस् इन्दा यच्छुन्त्या  
गहि ॥ २ ॥

2. *Yad vā rume ruśame śyāvake krpa indra māda-yase sacā. Kanvāsastvā brahmabhiḥ stomavā-hasa indrā yacchantlyā 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.

यथो गुरा अपा कृतं तृष्णु त्यवरिणम् ।  
आपित्व नः पपित्व तूयमा गहि कण्वेषु सु सचा पिब ॥ ३ ॥

3. *Yathā gauro apā kṛtam tṛṣṇyannetyaverinam.  
Āpitve nah prapitve tūyamā gahi kaṇvesu 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.

मन्दन्तु त्वा मधवि\_न्दन्दवा राधा\_दयाय सुन्वत ।  
आ\_मुष्या सामैपिबश्चमू सुतं ज्यष्ठं तद दृधिष\_सहः ॥ ४ ॥

4. *Mandantu tvā maghavann-indrendavo rādhadeyāya sunvate. Āmuṣyā somamapibaścamū sutam jyeṣṭham tad dadhiṣe sahah.*

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 चक्र सहसा सहा ब्रभज्जे मन्युमाजसा ।  
विश्वं त इन्द पृतनायवा यहा नि वृ गाङ्गव यमिर ॥ 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.

सुहस्रणव सचत यवीयुधा यस्त आनलुपस्तुतिम ।  
पुत्रं प्रावर्ग कृणुत सुवीय दाशनाति नमउक्तिभिः ॥ ६ ॥

6. *Sahasreṇeva sacate yavīyudhā yasta ānalupastutim. Putram prāvargam kṛṇute suvīrye dāśnoti 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 भेम मा श्रीमिष्मागस्य सुख्य तव ।  
महत्त वृष्णा॑ अभिच चं कृतं पश्यम तुवशं यदुम् ॥ ७ ॥

7. *Mā bhema mā śramiṣmograsya sakhye tava.  
Mahat te vṛṣṇo abhicakṣyam kṛtam paśyema  
turvaśam 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.

सुव्यामनु स्फिग्यं वावसु वृषा न दाना अस्य राष्टि ।  
मध्वा संपृक्ताः सारुघणं धूनवस्तूयमहि दवा॒ पिब ॥ ८ ॥

8. *Savyāmanu sphigyam vāvase vṛṣā na dāno asya  
roṣati. Madhvā samprktāḥ sāragheṇa dhenava-  
stūyamehi 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 resplendent 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 इद्गामाँ इदिन्द त सखा ।  
श्वात्रभाजा वयसा सचत् सदा चन्दा याति सभामुप ॥ ९ ॥

9. *Aśvī rathī surūpa id gomān̄ 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 तृष्ण वृपानमा गहि पिबा सामं वशाँ अनु ।  
निमधेमाना मघवन्दिवदिव आजिष्ठं दधिषु सहः ॥ १० ॥

10. *Rśyo na trṣyannavapānamā gahi pibā somam  
vaśān̄ anu. Nimeghamāno maghavan divediva  
ojisṭham dadhiṣe sahah.*

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.

अध्वर्या द्रावया त्वं साममिन्दः पिपासति ।  
उप नूनं युयुज वृषणा हरी आ च जगाम वृत्रहा ॥ ११ ॥

11. *Adhvaryo drāvayā tvam̄ somamindrah pipāsati.  
Upa nūnam̄ yuyute vṛṣanā 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 मन्यत् दाशुरिजना यत्रा सामस्य तृप्पसि ।  
इदं तु अं युज्यं समुत्तं तस्यहि प द्वा पिब ॥ १२ ॥

12. *Svayam cit sa manyate dāsurirjano yatrā somasya tṛmpasi. 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.

रथष्ठायोध्वयवः सामुमिन्द्राय सातन ।  
अधि ब्रूधनस्यादया वि च त सुन्वन्ता दाशवध्वरम ॥ १३ ॥

13. *Ratheshṭhāyādhvaryavah 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 ब्रूधं वावाता वृषणा हरी इन्द्रमपसु व तः ।  
अवाज्ञं त्वा सप्तया ध्वरश्रिया वहन्तु सवनदुप ॥ १४ ॥

14. *Upa bradhnam vāvātā vr̄ṣanā 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 वृणीमहु युज्याय पुरुवसुम् ।  
स शक्त शि ॥ पुरुहृत ना धिया तुजे राय विमाचन ॥ १५ ॥

15. *Pra pūṣanam 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 तुरं रास्व राया विमाचन ।  
त्व त तः सुवदं मुस्त्रियं वसु यं त्वं हिनाषि मत्यम् ॥ १६ ॥

16. *Sam nah śiśih bhurijoriva kṣuram rāsva rāyo vimocana. Tve tannah suvedamusriyam vasu yam 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.

वमि त्वा पूष तृज्जसु वमि स्तात्व आधृण ।  
न तस्य वृम्यरणं हि तद्वसा स्तुष पञ्जायु साम्न ॥ १७ ॥

17. *Vemi tvā pūṣannṛñjase vemi stotava āghrṇe. Na tasya vemyaraṇam 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.

परा गावा यवसुं कच्चिदाधृणु नित्यं रक्षणा अमत्य ।  
अस्माकं पूष विता शिवा भव मंहिष्ठा वाजसातय ॥ १८ ॥

18. *Parā gāvo yavasam kaccidāghrṇe nityam rekño amartya. Asmākam 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.

स्थूरं राधः शताश्वं कुरुङ्गस्य दिविष्टिषु ।  
राज्ञस्त्वष्ट्वस्य सुभगस्य रातिषु तुवशष्ट्वमन्महि ॥ १९ ॥

19. *Sthūram rādhah śatāśvam kuruṅgasya diviṣṭisu. 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 resplendent 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 सूतानि काण्वस्य वाजिनः प्रियमधर्भिद्युभिः ।  
षष्ठिं सुहस्त्रानु निर्मजामज् नियूथानि गवामृषिः ॥ २० ॥

20. *Dhībhīḥ sātāni kāṇvasya vājinah priyamedhai-rabhidyubhīḥ. Saṣṭim sahasrānu nirmajāmaje niryūthāni gavāmṛṣih.*

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. *Vṛksāścinme abhipitve arāraṇuh.  
Gām bhajanta mehanā'śvam bhajanta mehanā.*

On my attainment of the streams of knowledge, the selective, the indifferent, even the critics, burst into applause. Abundant 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 Kanya Rshi*

दूरादिहव यत्सत्यरुणप्मुरशिश्वितत ।  
वि भानुं विश्वधातनत ॥ १ ॥

1. *Dūrādiheva yat satyaruṇapsur-aśiśvitat.  
Vi bhānum 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.

नृवद्वस्ता मनायुजा रथेन पृथुपाजसा ।  
सच्चथ अश्विनाषसम ॥ २ ॥

2. *Nrvad dasrā manoyujā rathena pr̄thupājasā.  
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.

युवाभ्यां वाजिनीवसू पति स्तामा अदृ ात ।  
वाचं दृता यथाहिष ॥ ३ ॥

3. *Yuvābhyaṁ vājinīvasū prati stomā adṛkṣata.  
Vācam 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.

पुरुषिया ण ऊतये पुरुमन्दा पुरुवसू।  
स्तुष कण्वासा अश्विना ॥ 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.

मंहिष्ठा वाजसातमषयन्ता शुभस्पती।  
गन्तारा दाशुषा गृहम ॥ ५ ॥

5. *Mamhiṣṭhā vājasātameṣayantā śubhaspatī.  
gantārā dāśuṣo gr̥ham.*

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 सुद्रवाय दाशुष सुमधामवितारिणीम।  
घृतगव्यूतिमु ततम ॥ 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 नः स्तामुप 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.

यभिस्तिस्त्रः परावता दिवा विश्वानि राचना ।  
त्रीरुक्तून्परिदीयथः ॥ ८ ॥

8. Yebhistisrah parāvato divo viśvāni rocanā.  
Trīnraktūn paridīyathah.

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 गामतीरिषि उत सातीरहविदा ।  
वि पथः सातय सितम ॥ ९ ॥

9. Uta no gomatīrīsa uta sātīraharvidā.  
Vi pathah 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 हमश्वावतीरिषः ॥ १० ॥

10. Ā no gomantam-aśvinā suvīram suratham rayim.  
Volham-aśvāvatīr-iṣah.

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.

वावृधाना शुभस्पती दस्ता हिरण्यवतनी ।  
पिबतं साम्यं मधु ॥ ११ ॥

11. *Vāvṛdhāna śubhaspatī dasrā hiranya vartanī.  
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.

अस्मै वाजिनीवसू मघवद्ध्यश्च सुपथः ।  
छुदियन्तुमदाभ्यम् ॥ १२ ॥

12. *Asmabhyam vājinīvasū maghavadbhyaśa sapra-thah. 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 षु ब्रह्म जनानां याविष्टं तूयमा गतम ।  
मा ष्वन्न्यां उपारतम् ॥ १३ ॥

13. *Ni ṣu brahma janānāṁ yāviṣṭam tūyamā gatam.  
Mo ṣvanyāṁ 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 धिष्या ॥ १४ ॥

14. *Asya pibatam-aśvanā yuvam madasya cāruṇah.  
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 रुयिं श्रातवन्तं सहस्रिणम् ।  
पुरु तु विश्वधायसम ॥ १५ ॥

15. *Asme ā vahatam rayim śatavantam sahasriṇam.  
Purukṣum viśvadadhāyasam.*

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 ।  
वाघद्धिरश्विना गतम ॥ १६ ॥

16. *Purutrā ciddhi vām narā vihvayante manīṣināh.  
Vāghadbhiraśvinā 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 हृविष्मन्ता अरंकृतः ।  
युवां हवन्त अश्विना ॥ १७ ॥

17. *Janāso vṛktabarhiṣo haviṣmanto aramkṛtaḥ.  
Yuvāṁ 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.

अस्माकमृद्य वामयं स्तामा वाहिष्ठा अन्तमः ।  
युवाभ्यां भूत्वश्विना ॥ १८ ॥

18. *Asmākamadya vāmayam stomo vāhiṣṭho antamah.  
Yuvābhyaṁ 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 रथचषण ।  
ततः पिबतमश्विना ॥ १९ ॥

19. *Yo ha vāṁ madhuno dṛtirāhito rathacarṣane.  
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 वाजिनीवसु पश्व ताकाय शं गव ।  
वहतं पीवरीरिषः ॥ २० ॥

20. *Tena no vājinīvasū paśve tokāya śām gave.  
Vahatam pīvarīriṣāḥ.*

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.

**उत ना दिव्या इषे उत सिन्धूरहविदा ।  
अप द्वारंव वर्षथः ॥ २१ ॥**

21. *Uta no divyā iṣa uta sindhūnraharvidā.  
Apa dvāreva varṣathah.*

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.

**कुदा वां ताग्रा विधत्समुद जहिता नरा ।  
यद्वां रथा विभिष्पतात ॥ २२ ॥**

22. *Kadā vāṁ taugryo 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.

**युवं कण्वाय नासृत्या पिरिसाय हृम्य ।  
शश्वदूतीदशस्यथः ॥ २३ ॥**

23. *Yuvāṁ kanyāya nāsatyā'piriptāya harmye.  
Śaśvad-ūtīr-daśasyathah.*

Ashvins, observers and protectors of truth without fail, you always provide protection for the oppressed man of knowledge and wisdom in his home.

**ताभिरा यात्मूतिभिनव्यसीभिः सुशस्तिभिः ।  
यद्वां वृषण्वसू हुव ॥ २४ ॥**

24. *Tābhīrā yātam-ūtibhir-navyasībhīḥ suśastibhīḥ.  
Yad vāṁ 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 प्रियमधमुपस्तुतम् ।  
अत्रिं शिङ्गारमश्विना ॥ २५ ॥

25. *Yathā cit kañvam-āvatam priyamedham-upastutam. Atriṁ śiñjāram-aśvinā.*

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 कृत्प्य धनं शु गाष्ठगस्त्यम् ।  
यथा वाजंषु साभरिम् ॥ २६ ॥

26. *Yathota kṛtvye 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 वृषण्वसु अता वा भूया अश्विना ।  
गृणन्तः सुम्नमीमह ॥ २७ ॥

17. *Etāvad vāṁ vṛṣaṇvasū ato vā bhuyo aśvinā.  
Gṛnantah 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 दिविस्पृशम् ॥ २८ ॥

28. *Ratham hiraṇyavandhuram hiraṇyābhīśumaśvinā. Ā hi sthātho divisprśam.*

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 रभीरीषा अ गं हिरण्ययः ।  
उभा चक्रा हिरण्यया ॥ २९ ॥

29. *Hiraṇyayī vām 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 परावतश्चिदा गतम् ।  
उपमां सुष्टुतिं मम् ॥ ३० ॥

30. *Tena no vājinīvasū paravataścidā gatam.  
Upemāṁ suṣṭutim 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 वहथ पराकात्पूर्वीरुशनन्तावश्विना ।  
इषा दासीरमत्या ॥ ३१ ॥

31. Ā *vahethe parākāt pūrvīraśnāntāvaśvinā.*  
*Iṣo dāśīramartyā.*

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 ना॑ द्युम्नरा श्रवांभिरा राया यात्मश्विना॑ ।  
पुरुश्चन्द्रा नासत्या॒ ॥ 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 पुष्टिप्सवा॑ वयो॑ वहन्तु पृणिनः॑ ।  
अच्छा॑ स्वध्वरं जन्म ॥ ३३ ॥

33. *Eha vāṁ pruśitapsavo vayo vahantu parṇinah.*  
*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 वामनुगायसु॑ य इषा॑ वत्तत् सुह ।  
न चक्रमुभि॑ बाधत ॥ ३४ ॥

34. *Ratham vāmanugāyasam ya iṣā vartate saha.*  
*Na cakramabhih bādhate.*

Your chariot which moves on fuel and energy and the wheel of your progress thereby, no one can

obstruct on course.

हिरण्ययन् रथेन द्रवत्पाणिभिरश्वः ।  
धीजवना नासत्या ॥ ३५ ॥

35. *Hiranyayena rathena dravat-pāñibhir-aśvaiḥ.  
Dhījavana 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 स्वदेशा वा वृषणवसू ।  
ता नः पृङ्गमिषा रुयिम ॥ ३६ ॥

36. *Yuvam mṛgam jāgrvāṁsam svadatho vā vr̥ṣan-  
vasū. Tā nah pṛṇktamiṣā 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 चिच्छृङ्खः  
कुशः शतमुष्टानां ददत्सुहस्रा दश गानाम ॥ ३७ ॥

37. *Tā me aśvinā sanīnāṁ vidyātām navānām. Yathā  
ciccaidyah kaśuh 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 दश् राजा अमंहत ।  
अधस्पदा इच्यद्यस्य कृष्टयश्चमम्ना अभिता जनाः ॥ ३८ ॥

38. *Yo me hiranyasamdrśo daśa rājño amamhata.  
Adhaspadā iccaidyasya kṛṣṭayaścarmamnā  
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.

माकिरना पुथा गाद्यनुम यन्ति च्रदयः ।  
अन्या नत्सूरिराहत भूरिदावत्तरा जनः ॥ ३९ ॥

39. *Mākirenā pathā gād yeneme yanti cedayah.  
Anyo net sūrīrohate bhūridāvattaro janāḥ.*

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 Kanya Rshi*

महाँ इन्द्रा य आजसा पुजन्या वृष्टिमाँडव ।  
स्तामवत्सस्य वावृथ ॥ १ ॥

1. *Mahān indro ya ojasā parjanyo vr̥ṣṭimān 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.

पजामृतस्य पिपतः प यद्दरन्त् वह्नयः ।  
विपा ऋतस्य वाहसा ॥ २ ॥

2. *Prajāmrtyasya piprataḥ pra yad bharanta vahnayah. Viprā rtasya 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 यदकतु स्तामयज्ञस्य साधनम जामि बुवत्  
आयुधम ॥ ३ ॥

3. *Kaṇvā indram yadakrata stomairyajñasya sādhanaṁ. 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 ।  
समुद्रायव सिन्धवः ॥ ४ ॥

4. *Samasya manyave viśo viśvā namanta krṣṭayah.  
Samudrāyeva sindhavah.*

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 यत्सुमवतयत ॥  
इन्द्रश्चमाव रादसी ॥ ५ ॥

5. *Ojastadasya titviṣa ubhe yat samavartayat.  
Indraścarmeva rodasi.*

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 चिद् वृत्रस्यु दाधता वजण शतपवणा ।  
शिरो बिभद् वृष्णिना ॥ ६ ॥

6. *Vi cid vṛtrasya dodhato vajreṇa śataparvanā.  
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.

द्रुमा अभि प णानुमा विपामगेषु धीतयः ।  
अग्नः शाचिन द्विद्युतः ॥ ७ ॥

7. *Imā abhi pra ḡonumo vipāmagreṣu dhītayah.  
Agneḥ śocirna didyutah.*

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.

गुहा सतीरुपु त्मना प यच्छाचन्त धीतयः ।  
कण्वा क्रृतस्यु धारया ॥ ८ ॥

8. *Guhā satīrupa tmanā pra yacchocanta dhītayah.  
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 तमिन्दु नशीमहि रुयिं गामन्तमश्विनम् ।

प ब्रह्म पूर्वचित्तय ॥ ९ ॥

9. *Pra tamindra naśīmahi rayim 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 जगभे ।

अहं सूर्यावाजनि ॥ १० ॥

10. *Ahamiddhi pituṣpari medhāmr̥tasya 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 resplendent sun.

अहं प्रत्नन् मन्मना गिरः शुभामि कण्ववत ।

यनन्दुः शुष्ममिद्धथ ॥ ११ ॥

11. *Aham pratnena manmanā girah śumbhāmi kan-vavat. Yenendrah 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 तुष्टुवुत्रश्वया 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.

यदरस्य मन्युराध्वनीद्वि वृत्रं पवशा रुजन ।  
अपः समुद्भरयत ॥ १३ ॥

13. *Yadasya manyur-adhvani d vi vṛtram 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 शुष्णि इन्द्र धर्णसिं वजं जघन्थ दस्यवि ।  
वृषा ह्युग शृणिवष ॥ १४ ॥

14. *Ni śuṣṇa indra dharṇasim vajram jaghantha dasyavi. Vṛṣā hyugra śrīnviṣe.*

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 गाणि वजिणीम ।  
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 मुहीरूपः स्तभूयमान् आशयत ।

नि तं पद्यासु शिशनथः ॥ १६ ॥

16. *Yasta indra mahīrapaḥ stabhūyamāna āśayat.  
Ni tam 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 डुम रादसी मुही समीची सुमजगभीत ।

तमाभिरिन्द्र तं गुहः ॥ १७ ॥

17. *Ya ime rodasī mahī samīcī samajagrabhīt.  
Tamobhir-indra tam guhah.*

That nature, Prakrti, 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 ।

ममदुग्र श्रुधी हवम ॥ १८ ॥

18. *Ya indra yatayastvā bhrgavo ye ca tuṣṭuvuh.  
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 इन्दु पृश्नया घृतं दुहत आशिरम ।  
एनामृतस्य पिप्युषीः ॥ १९ ॥

19. *Imāsta indra prśnayo ghṛtam duhata āśiram.  
Enāmrtyasya 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 इन्दु प्रस्वस्त्वा सा गभमचकिरन ।  
परि धर्मव् सूर्यम ॥ 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.

त्वामिच्छवसस्पत् कण्वा उक्थनं वावृथुः ।  
त्वां सुतास इन्दवः ॥ २१ ॥

21. *Tvāmic-chavasaspate kaṇvā ukthena vāvrdhuḥ.  
Tvāṁ sutāsa indavah.*

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.

तवदिन्दु पर्णीतिषूत पशस्तिरदिवः ।  
यज्ञा वितन्तुसाय्यः ॥ २२ ॥

22. *Tavedindra pranītiṣūta praśastiradrivah.  
Yajño vitantasāyyah.*

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 इन्द महीमिषं पुरं न दर्षि गामतीम ।  
उत पूजां सुवीर्यम् ॥ २३ ॥

23. *Ā na indra mahīmiṣam puram na darṣi gomatīm.  
Uta prajām 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 त्यदाश्वशब्दं यदिन्दु नाहुषीष्वा ।  
अगे वि तु प्रदीदयत ॥ २४ ॥

24. *Uta tyadāśvaśvyam yadindra nāhuṣīṣvā.  
Agne vikṣu pradīdayat.*

Indra, lord omniscient and omnipotent, give us that dynamic energy and resplendent 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 वृजं न तत्त्विष सूरु उपाकच ासम ।  
यदिन्द्र मृलयासि नः ॥ २५ ॥

25. *Abhi vrajam 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.

यदुज्ज तविषीयस् इन्द्र प्रारजसि फृतीः ।  
महाँ अपार आजसा ॥ २६ ॥

26. *Yadaṅga taviṣīyasa indra prarājasi kṣitīḥ.  
Mahān 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 हृविष्मतीविश् उप ब्रुवत ऊतये ।  
उरुजयस् मिन्दुभिः ॥ २७ ॥

27. *Tam tvā haviṣmaṭīrvīśa 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.

उपहृर् गिरीणां संगथ च नदीनाम् ।  
धिा विपा॑ अजायत ॥ २८ ॥

28. *Upahvare girīṇām 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 समुद्रमुद्वतश्चकित्वा॑ अव पश्यति ।  
यता॑ विपान एजति ॥ २९ ॥

29. *Ataḥ samudram-udvataścikitvāḥ 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.

आदित्यलस्य रत्सा॒ ज्यातिष्पश्यन्ति वासुरम् ।  
परा॒ यदिध्यते दिवा॑ ॥ ३० ॥

30. *Ādit pratnasya retaso jyotiṣ-paśyanti vāsaram.  
Paro 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 मृतिं विश्वं वधन्ति पंस्यम् ।  
उता॒ शविष्टु॒ वृष्ण्यम् ॥ ३१ ॥

31. *Kaṇvāsa indra te matim viśve vārdhanti paum-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.

इमां म इन्द सुष्टुतिं जुषस्व प सु मामव ।  
उत प वैधया मृतिम ॥ ३२ ॥

32. *Imām ma indra suṣṭutim juṣasva pra su māmava. Uta pra vārdhayā 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.

उत ब्रह्मण्या वृयं तुभ्यं पवृद्ध वज्जिवः ।  
विष्णु अत म जीवस ॥ ३३ ॥

33. *Uta brahmaṇyā vayam tubhyam pravṛddha vajrīvah. 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.

अभि कण्वा अनूष्टता पा न पवता युतीः ।  
इन्द वनन्वती मृतिः ॥ ३४ ॥

34. *Abhi kaṇvā anūṣatā' po na pravatā yatiḥ.  
Indram vananvatī matih.*

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 ।  
अनुत्तमन्युमजरम् ॥ ३५ ॥

35. *Indramukthāni vāvṛdhuh 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 हयताभ्याम् ।  
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 vrktabarhiṣah. 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 उभं चक्रं न वृत्यतशम ।  
अनु सुवानासु इन्द्रवः ॥ ३८ ॥

38. *Anu tvā rodasī ubhe cakram na vartyetaśam.  
Anu suvānāsa indavah.*

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 शयुणावति ।  
मत्स्वा विवस्वता मृती ॥ ३९ ॥

39. *Mandasvā su svarṇara utendra śaryanāvati.  
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 वृज्यरारवीत ।  
वृत्रहा सामपातमः ॥ ४० ॥

40. *Vāvṛdhāna upa dyavi vṛṣā vajryaroravīt.  
Vṛtrahā somapātamah.*

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.

ऋषिहि पूर्वजा अस्यक इशान् आजसा ।  
इन्द्र चाष्कुयस् वसु ॥ ४१ ॥

41. *R̄ṣirhi 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.

अस्माकं त्वा सुताँ उप वीतपृष्ठा अभि पर्यः ।  
शतं वहन्तु हरयः ॥ ४२ ॥

42. *Asmākam tvā sutāñ upa vītapr̄ṣṭhā abhi prayah.  
Śatam 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.

इमां सु पूर्व्यं धियं मधाघृतस्य पिप्युषीम् ।  
कण्वा उकथनं वावृथुः ॥ ४३ ॥

43. *Imām su pūrvyām dhiyam madhorghṛtasya  
pipyuṣīm. Kaṇvā ukthena vāvṛdhuh.*

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.

इन्द्रमिद्विमहीनं मध वृणीत् मत्यः ।  
इन्द्रं सनिष्पुरुतय ॥ ४४ ॥

44. *Indramid vimahīnāṁ medhe vṛṇīta martyah.  
Indram saniṣyurūtaye.*

Mortals of the highest order of humanity choose Indra for honour in yajna, and the seeker of wealth and power too invokes Indra for protection and advancement.

अवाज्चं त्वा पुरुष्टुत प्रियमधस्तुता हरी ।  
सामपयाय व ततः ॥ ४५ ॥

45. *Arvāñcam tvā puruṣṭuta priyamedhastutā harī.  
Somapeyāya vakṣataḥ.*

O lord of universal adoration and worship, natural vibrations of divine energy loved and honoured by the devotees of social yajna transport you hither to the heart to accept the sweets of our love and homage.

शतमहं तिरिन्दिर सुहस्त्रं पश्चावा ददे ।  
राधांसि याद्वानाम् ॥ ४६ ॥

46. *Śatamahāṁ tirindire sahasram parśāvā dade.  
Rādhāṁsi yādvānām.*

Thousands of gifts of intellectual value and means of practical success I have received from Indra to give away to help others and for the destruction of darkness from humanity.

त्रीणि शतान्यवतां सुहस्त्रा दश गानाम् ।  
दुदुष्प्रजाय साम्ने ॥ ४७ ॥

47. *Trīṇi śatānyarvatāṁ sahasrā daśa gonām.  
Daduṣpajrāya sāmne.*

Three hundred horses and ten thousand cows

the lord has given to the celebrant of Sama Veda. (Horses and cows are symbols of achievement and generosity.)

**उदानट ककुहा दिवमुष्ट्राज्चतुयुजा ददत ।  
श्रवसा याद्वं जनम ॥४८॥**

48. *Udānaṭ kakuho divam-uṣṭrāñ-caturyujō dadat.  
Śravasā yādvam 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 Kanya Rshi*

**प यद्वस्त्रिष्टुभूमिषुं मरुता विपा अ रत ।  
वि पवतेषु राजथ ॥ १ ॥**

1. *Pra yad vastriṣṭubham-iṣam 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.

**यदुङ्ग तविषीयवा यामं शुभा अचिध्वम ।  
नि पवता अहासत ॥ २ ॥**

2. *Yadaṅga taviṣīyavo yāmam 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 न्ति पिप्युषीमिषम् ॥ ३ ॥

3. *Udīrayanta vāyubhir-vāśrāsaḥ prśnimātarah.  
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.

वर्णन्ति मरुता मिहुं प वर्पयन्ति पवतान् ।  
यद्याम् यान्ति वायुभिः ॥ ४ ॥

4. *Vapanti maruto miham pra vepayanti parvatān.  
Yad yāmām 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 vidharmane.  
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.

युष्मां उ नक्तमूतय युष्मान्दिवा हवामह ।  
युष्मान्प्रयत्यध्वर ॥ ६ ॥

6. *Yuṣmān u naktamūtaye yuṣmān divā havāmahe.  
Yuṣmān prayatyadhware.*

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 यामभिरीरत ।  
वाश्रा अधि ष्णुना दिवः ॥ ७ ॥

7. *Udu tye aruṇapsavaścitrā yāmebhīrīrate.  
Vāśrā adhi ṣṇunā divah.*

And those ardent red wonderful stormy troops of heroes fly by their chariots roaring over mountain tops and over and across the skies.

सृजन्ति रुश्मिमाजसा पन्थां सूर्याय यातव ।  
त भानुभिवि तस्थिर ॥ ८ ॥

8. *Sṛjanti raśmimojasā panthāṁ sūryāya yātave.  
Te bhānubhirvi tasthire.*

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 मे मरुता गिरमिमं स्तामृभु ाणः ।  
इमं मे वनता हवम ॥ ९ ॥

9. *Imāṁ me maruto giram-imāṁ stomamṛbhukṣanāḥ. Imāṁ 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 वृजिणि मधु ।  
उत्सं कवन्धमुदिण्म ॥ १० ॥

10. *Trīṇi sarāṁsi prśnayo duduḥre 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 यद्धं वा दिवः सुम्नायन्ता हवामह।  
आ तू न् 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 मद्द ॥ १२ ॥

12. *Yūyām 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 रुयिं मद्दच्युतं पुरु तु विश्वधायसम।  
इयता मरुता दिवः ॥ १३ ॥

13. Ā no rayīm madacyutām purukṣūm viśvadhāyasam. Iyartā maruto divah.

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.

अधीव यद्ग्निरीणां यामं शुभा अचिध्वम ।  
सुवानमन्दध्व इन्दुभिः ॥ १४ ॥

14. Adhīva yad girīnām yāmām 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.

एतावतश्चिदषां सुमनं भि त् मत्यः ।  
अदाभ्यस्य मन्मधिः ॥ १५ ॥

15. Etāvataścid-eśām sumnam bhikṣeta martyaḥ. Adābhyaśya mammabhiḥ.

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.

य द्रप्साइव रादसी धमन्त्यनु वृष्टिभिः ।  
उत्सं दुहन्ता अतितम ॥ १६ ॥

16. Ye drapsā iva rodasī dhamantyanu vṛṣṭibhiḥ. Utsam̄ duhanto akṣitam.

Milking the imperishable cloud of space oceans like the cow, they sprinkle heaven and earth with rain

like showers of elixir.

उदुं स्वानभिरीरत् उदथ्रुदुं वायुभिः ।  
उत्स्तामः पृश्निमातरः ॥ १७ ॥

17. *Udu svānebhīr-īrata ud rathairudu vāyubhiḥ.  
Ut stomaiḥ prśnimātarah.*

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.

यनाव तुवशं यदुं यन् कणवं धनस्पृतम् ।  
राय सु तस्य थीमहि ॥ १८ ॥

18. *Yenāva turvaśam yadum yena kaṇvam dhanaspṛtam. 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.

इमा उ वः सुदानवा घृतं न पिप्युषीरिषः ।  
वधान्काणवस्य मन्मभिः ॥ १९ ॥

19. *Imā u vah sudānavo ghṛtam na pipyusīriṣah.  
Vardhān kāṇvasya manmabhīḥ.*

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 nūnam sudānavo madathā vrktabarhiṣah.  
Brahmā ko vah 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?

नुहि ष्म यद्व वः पुरा स्ताम्भिवृक्तबहिषः ।  
शधाँ' ऋतस्य जिन्वथ ॥ २१ ॥

21. *Nahi ṣma yaddha vah purā stomebhīr-vṛktabarhiṣah. Śardhāñ rtasya 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 महतीरुपः सं गाणी समु सूर्यम् ।  
सं वजं पवशा दधुः ॥ २२ ॥

22. *Samu tye mahatīrapaḥ sam kṣonī samu sūryam.  
Sam vajram 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 ।  
चकाणा वृष्णि पंस्यम् ॥ २३ ॥

23. *Vi vr̥tram parvaśo yayurvi parvatāñ arājinah.  
Cakrāñā vṛṣṇi paum̥syam.*

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 शुष्माव तुत कर्तुम् ।  
अन्विन्दं वृत्रतूर्ये ॥ २४ ॥

24. *Anu tritasya yudhyataḥ śuṣmam-āvannuta  
kratum. Anvindram vrtratūrye.*

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 शीषन्हिरुण्ययीः ।  
शुभा व्यञ्जत श्रिये ॥ २५ ॥

25. *Vidyuddhastā abhidiyavah śiprāḥ śīrṣan hiran-  
yayīḥ. Śubhrā vyāñjata śriye.*

Thunder in hand, all round resplendent, wearing golden helmets on the head, they shine bright and pure for the beauty and glory of life.

उशना यत्परावत उ पा रन्ध्रमयातन ।  
द्यान चकदद्विया ॥ २६ ॥

26. *Uśanā yat parāvata uksṇo 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 ना॑ मुखस्य॑ दावन॑ श्व॒हिर॑ण्यपाणि॒भिः॑ ।  
दवा॒स्॑ उप॑ गन्तन॑ ॥ २७ ॥

27. *Ā no makhasya dāvane'śvair-hiranyapāñibhiḥ.  
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.

यद॑षां पृष्ठती॑ रथ॑ पष्टि॒वहंति॑ राहितः॑ ।  
यान्ति॑ शुभा॑ रिण॑ उपः॑ ॥ २८ ॥

28. *Yadeṣām pr̄ṣatī 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.

सुषाम॑ शय॑णावत्याजीक॑ पुस्त्योवति॑ ।  
य॒युनिचक्या॑ नरः॑ ॥ २९ ॥

29. *Suṣome śaryanāvatyārjīke 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.

कृदा॑ गच्छाथ॑ मरुत॑ इ॒त्था॑ विपु॑ हृवमानम॑ ।  
मा॒डीक॒भिना॑धमानम॑ ॥ ३० ॥

30. *Kadā gacchātha maruta itthā vipram havamānam. Mārdīkebhīr-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 suppliant?

कद्ध नूनं कथपिया यदिन्दुमजहातन ।  
का वः सखित्व आहत ॥ ३१ ॥

31. *Kaddha nūnam kadhapiyo yadindramajahātana. Ko vah sakhitva ohate.*

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.)

सुहा षु णा वजहस्तः कणवासा अग्नि मरुद्धिः ।  
स्तुष हिरण्यवाशीभिः ॥ ३२ ॥

32. *Saho ṣu no vajrahastaiḥ kanvāso agnim marudbhiḥ. Stuse hiranyavāśibhiḥ.*

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 वृष्णः पर्यन्तुना नव्यस सुविताय ।  
वृवृत्यां चित्रवाजान ॥ ३३ ॥

33. *O ṣu vṛṣṇaḥ prayajyūnā navyase suvitāya.  
Vavṛtyāṁ 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.

**गिरयश्चिन्ति जिहत् पशानासा मन्यमानाः ।  
पवताश्चिन्ति 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 ण्यावाना वहन्त्यन्तरि ण् पततः ।  
धातारः स्तुवुत वयः ॥ ३५ ॥**

35. *Āksṇayāvāno vahantyantarikṣena patataḥ.  
Dhātarah 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 पूर्व्यश्छन्दा न सूरा अचिष्ठा ।  
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 Kanya Rshi*

आ ना विश्वाभिरुतिभिरश्विना गच्छतं युवम ।  
दस्त्रा हिरण्यवतनी पिबतं साम्यं मधु ॥ १ ॥

1. Ā no viśvābhir-ūtibhir-aśvinā gacchataṁ yuvam.  
*Dasrā hiraṇyavartanī pibataṁ somyam madhu.*

Ashwins, 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 रथेन् सूर्यत्वचा ।  
भुजी हिरण्यपशसा कवी गम्भीरचतसा ॥ २ ॥

2. Ā nūnam yātamaśvinā rathena sūryatvacā.  
*Bhuī hiraṇyapeśasā kavī gambhīracetasa.*

Ashwins, 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 गात्सुवृक्तिभिः ।  
पिबाथा अश्विना मधु कण्वानां सवन सुतम ॥ ३ ॥

3. Ā yātam nahuṣasparyā''ntarikṣāt suvrktibhiḥ.  
*Pibātho aśvinā madhu kaṇvānāṁ savane sutam.*

Ashwins, 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 ना॑ यातं दि॒वस्पर्या॑ न्तरि॑ गा॒दधपि॑या॑ ।  
पुत्रः॒ कण्वस्य॒ वा॒मि॒ह सु॒षाव॑ सा॒म्यं॑ मधु॑ ॥४॥

4. Ā no yātamā divasparyā'ntarikṣādadadhapriyā.  
Putraḥ kanvasya vāmiha suṣāva somyāṁ 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 ना॑ यात्‌मुप॑श्रुत्यश्विना॑ सामपीतय॑ ।  
स्वाहा॑ स्तामस्य॑ वधना॑ प॒ कवी॑ धी॒तिभिन्नरा॑ ॥५॥

5. Ā no yātamupaśrutyāśvinā somapītaye.  
Svāhā stomaśya vardhanā pra kavī dhītibhirnara.

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.

यच्चिद्धि॑ वां॑ पुर॑ ऋषया॑ जुहूर॑ वस॑ नरा॑ ।  
आ॑ यात्मश्विना॑ गत्‌मुपमां॑ सुष्टुतिं॑ मम॑ ॥६॥

6. Yacciddhi vām pura ṛṣayo juhūre'vase nara.  
Ā yātamāśvinā gatamupemāṁ suṣṭutim 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.

दि॒वश्चिदाच्ना॒दध्या ना॑ गन्तं स्वविदा॑ ।  
धी॒भिव॑त्सपचतसा॑ स्ता॒मभिहवनश्रुता॑ ॥ ७ ॥

7. *Divaścid rocanādadhyā no gantam svarvidā.  
Dhībhīr-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 fulgence, knowledge, expertise and action.

कि॒मन्य पर्यासत् स्मृत्स्तामभिर॑श्विना॑ ।  
पुत्रः कण्वस्य वामृषिगी॑भिवृत्सा अवीवृथत ॥ ८ ॥

8. *Kimanye paryāsate'smat somebhir-aśvinā.  
Putrah kanyasya vāmṛṣir-gīrbhirvatso 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 विप्र इहावुस हृत्स्तामभिरश्विना॑ ।  
अरिपा॑ वृत्रहन्तमा॑ ता ना॑ भूतं मया॑भुवा॑ ॥ ९ ॥

9. *Ā vām vipra ihāvase'hvat stomebhir-aśvinā.  
Ariprā vrtrahantamā tā no bhūtam mayobhuva.*

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 यार्षणा रथमतिष्ठद्वाजिनीवसू ।  
विश्वान्यश्विना युवं प धीतान्यगच्छतम ॥ १० ॥

10. Ā yad vām yoṣaṇā rathamatiṣṭhad vājinīvasū.  
*Viśvānyaśvinā yuvām 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 मधुमद्वचा शंसीत्काव्यः कविः ॥ ११ ॥

11. Atah sahasranirṇijā rathenā yātamaśvinā. Vatso vām madhumad vaco'śāṁśit kāvyah kavih.

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 मनोतरा रयीणाम ।  
स्तामं म अश्विनाविमभि वह्नी अनूषाताम ॥ १२ ॥

12. Purumandrā purūvasū manotarā rayīṇām.  
*Stomam me aśvināvimamabhi vahnī anūṣatām.*

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 धृतं राधांस्यहृया ।  
कृतं ने ऋत्वियावता मा ना रीरधतं निद ॥ १३ ॥

13. *Ā no viśvānyaśvinā dhattam rādhāṁsyahrayā.  
Kṛtam na ṛtviyāvato mā no rīradhatam nide.*

Ashwins, 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 नासत्या परावति यद्वा स्था अध्यम्बर ।  
अतः सुहस्त्रनिणिजा रथना यातमश्विना ॥ १४ ॥

14. *Yannāsatyā parāvati yad vā stho adhyambare.  
Atah sahasranirṇijā rathenā yātamaśvinā.*

Ashwins, 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 नासत्यावृष्टिगीभिकृत्सा अवीवृथत ।  
तस्मि सुहस्त्रनिणिजमिषं धत्तं घृतश्चुतम ॥ १५ ॥

15. *Yo vām nāsatyāvṛṣir-gīrbhirvatso 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.

पास्मा॑ ऊर्जा॒ धृतश्चुतमश्विना॑ यच्छतं युवम् ।  
या॒ वां॑ सुम्नाय॑ तुष्टवद्वसूयाद्वानुन्स्पती॑ ॥ १६ ॥

16. *Prāsmā ūrjam gṛtaścutam-aśvinā yacchataṁ yuvam. Yo vāṁ 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.

आ॑ ना॒ गन्तं॑ रिशादस्मं॑ स्तामं॑ पुरुभुजा॑ ।  
कृतं॑ नः॑ सुश्रिया॑ नरमा॑ दातमुभिष्ठय॑ ॥ १७ ॥

17. *Ā no gantam riśādasemam stomaṁ purubhujā. Kṛtam nah suśriyo narema dātamabhiṣṭaye.*

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.

आ॑ वां॑ विश्वाभिरूतिभिः॑ प्रियमधा॑ अहूषत ।  
राजन्तावध्वराणा॑ मश्विना॑ यामहूतिषु॑ ॥ १८ ॥

18. *Ā vāṁ viśvābhīrūtibhiḥ priyamedhā ahūṣata. Rājantāvadhvarāṇām-aśvinā yāmahūtiṣu.*

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 ना॑ गन्तं मया॒भुवा॑ श्विना॒ शं॒भुवा॑ यु॒वम् ।  
या॑ वां॒ विपन्नू॑ धी॒तिभिंगी॒ भिव॒त्सा॑ अवी॒वृथत् ॥ १९ ॥

19. *Ā no gantam mayobhuvā'śvinā śambhuvā yuvam.  
Yo vāṁ vipanyū dhītibhir-gīrbhir-vatso avīvrddhat.*

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.

याभि॑ः कण्वं॒ मधी॒तिथि॑ याभि॒वशं॒ दश॒वजम् ।  
याभि॒गाश॒यु॒मावतं॒ ताभि॒ना॑ वतं॒ नरा॑ ॥ २० ॥

20. *Yābhīḥ kaṇvam medhātithim yābhīrvāśam  
daśavrajam. Yābhīr-gośaryam-āvatam tābhīr-  
no'vatam 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.

याभिनरा त्रसदस्युमावतं कृत्व्य धन् ।  
ताभिः ष्व॑स्माँ अश्विना पावतं वाजसातय ॥ २१ ॥

21. *Yābhīrnarā trasadasayum-āvataṁ kṛtvye dhane.*  
*Tābhiḥ śvasmān 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.

पवां स्तामाः सुवृक्तया गिरो वधन्त्वश्विना ।  
पुरुत्रा वृत्रहन्तमा ता ना भूतं पुरुस्पृहा ॥ २२ ॥

22. *Pra vām stomāḥ suvrktayo giro vardhantya-śvinā.*  
*Purutrā vrtrahantamā tā no bhūtam purusprhā.*

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 पदान्यश्विनाराविः सान्ति गुहा परः ।  
कवी ऋतस्य पत्मभिरवागजीवभ्यस्परि ॥ २३ ॥

23. *Trīṇi padānyaśvinorāvih sānti guhā parah.*  
*Kavī rtasya 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 Kanya Rshi*

आ नूनमश्विना युवं वृत्सस्य गन्तमवस ।  
पास्म यच्छतमवृकं पृथु च्छदियुयुतं या अरातयः ॥ १ ॥

1. *Ā nūnamaśvinā yuvam vatsasya gantamavase. Prāsmai yacchatam-avṛkam pr̥thucchardiryuyutam 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 १ यद्विव यत्पञ्च मानुषाँ अनु ।  
नृमणं तद्वत्तमश्विना ॥ २ ॥

2. *Yadantarikṣe yad divi yat pañca mānuṣāḥ anu. Nṛmṇām 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 परिमामृशः ।  
एवत्काणवस्य बाधतम ॥ ३ ॥

3. *Ye vāṁ dāṁsāṁsyāśvinā viprāsaḥ parimāṁśuh.  
Evet kāṇvaya bodhatam.*

Ashvins, whatever your actions and achievements which the scholars have known and thought over, reveal the same to the modern scholar too.

अयं वां घमा अश्विना स्तामन् परि षिद्यत ।  
अयं सामा मधुमान्वाजिनीवसू यन् वृत्रं चिकतथः ॥ ४ ॥

4. *Ayam vāṁ gharmo aśvinā stomena pari ṣicyate.  
Ayam somo madhumān vājinīvasū yena vṛtram  
ciketathah.*

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.

यदप्सु यद्वन्स्पता यदाषधीषु पुरुदंससा कृतम ।  
तन् माविष्टमश्विना ॥ ५ ॥

5. *Yadapsu yad vanaspatau yadoṣadhīṣu purudāṁ-  
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 गासत्या भुरुण्यथा यद्वा दव भिषज्यथः ।  
अयं वां वृत्सा मृतिभिन विन्धत हुविष्टन्तं हि गच्छथः ॥ ६ ॥

6. *Yannāsatyā bhurānyatho yad vā deva bhiṣayathah. Ayam vāṁ vatso matibhirna vindhate havīṣmantam hi gacchathah.*

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 नूनमश्विनात्रक्षिः स्तामं चिकत वामया ।  
आ सामं मधुमत्तमं धर्मं सिञ्चादथवणि ॥ ७ ॥

7. *Ā nūnamaśvinor-ṛṣih somam ciketa vāmayā.  
Ā somam madhumattamam gharmam siñcādatha-rvani.*

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 रघुवतनि रथं तिष्ठाथा अश्विना ।  
आ वां स्तामा इम मम नभा न चुच्यवीरत ॥ ८ ॥

8. *Ā nūnam raghuvartanī Ratham tiṣṭhātho aśvinā.  
Ā vāṁ 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.

यदृद्य वां नासत्याकथराचुच्युवीमहि ।  
 यद्वा वाणीभिरश्विन्वत्काण्वस्य बाधतम ॥ ९ ॥  
*Yadadya vām nāsatyokthair-ācucyuvī mahi.  
 Yad vā vāñibhir-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 क् रीवाँउत यद्वृश्वऋषियद्वां दीघतमा जुहाव ।  
 पृथी यद्वां वन्यः सादेनष्ववदता अश्विना चतयथाम ॥ १० ॥  
*Yad vām kakṣīvān̄ uta yad vyāsva ṛṣiryad vām  
 dīrghatamā juhāva. prthī yad vām vainyah  
 sādaneśvedato 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 छदिष्पा उत नः परस्पा भूतं जगत्पा उत नस्तनूपा ।  
 वतिस्तकाय तन्याय यातम ॥ ११ ॥  
*Yātam chardiṣpā uta nah paraspā bhūtam jagatpā  
 uta nastanūpā. 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.

यदिन्दृण सरथं याथा अश्विना यद्वा वायुना भवथः  
समाकसा । यदादित्यभिर्भुभिः सुजाषसा यद्वा विष्णा-  
विकर्मणषु तिष्ठथः ॥ १२ ॥

12. *Yadindrena saratham yātho aśvinā yad vā vāyunā bhavathah samokasā. Yadādityebhir-rbhubhiḥ sajosasā yad vā virṣnor-vikramaneṣu tiṣṭhathah.*

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.

यद्व्याश्विनावहं हुवय वाजसातय ।  
यत्पृत्सु तुवण सहस्तच्छष्टमाश्विनारवः ॥ १३ ॥

13. *Yadadyāśvināvaham huveya vājasātaye. Yat prtsū turvanē sahas-tacchrestham-aśvinoravah.*

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 योत्मश्विनमा हृव्यानि वां ह्रिता ।  
इम सामासा अधि तुवश् यदाविम कणवषु वामथ ॥ १४ ॥

14. Ā nūnam yātamaśvinemā havyāni vām 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 गासत्या पराक अवाक अस्ति भषजम ।  
तनै नूनं विमदाय पचतसा छुदिवत्साय यच्छत्तम ॥ 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 पदुव्या साकं वाचाहमश्विनाः ।  
व्यावदुव्या मृतिं वि रातिं मत्यभ्यः ॥ १६ ॥

16. Abhutsyu pra devyā sākam vācāham-aśvinoh.  
Vyāvardevyā matīm vi rātīm martyebhyah.

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 बाध्याषा आश्विना प दक्षि सूनृत महि ।  
प यज्ञहातरानुषक्ष्य मदायु श्रवा बृहत ॥ १७ ॥

17. *Pra bodhayoṣo aśvinā pra devi sūnṛte mahi.  
Pra yajñahotarānuṣak pra madāya sravo bṛhat.*

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.

यदुष्टा यासि भानुना सं सूर्यण राचस ।  
आ हायमश्विना रथो व्रतियाति नृपाञ्चम ॥ १८ ॥

18. *Yaduṣo yāsi bhānunā samī sūryeṇa rocase.  
Ā hāyamaśvino ratho vartir-yāti nṛpāyyam.*

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 दुहु ऊधभिः ।  
यद्वा वाणीरनूषत् प दव्यन्ता अश्विना ॥ १९ ॥

19. *Yadāpītāso amīśavo gāvo na duhra ūdhabhiḥ.  
Yad vā vāñiranūṣata 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 शवस् प नृषाह्याय शमण ।  
प द गाय पचतसा ॥ २० ॥

20. *Pra dyumnāya pra śavase pra nr̄ṣāhyāya 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.

य तूनं धीभिरश्विना पितुयाना निषीदथः ।  
यद्वा सुम्भिरुक्थ्या ॥ २१ ॥

21. *Yannūnam dhībhir-aśvinā pituryonā niśidathah.  
Yad vā sumnebhīr-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 Kanya Rshi*

यत्स्था दीघपसद्गनि यद्वादा रात्र्चन द्विवः ।  
यद्वा समुद्र अध्याकृत गृह तु आ यातमश्विना ॥ १ ॥

1. *Yat stho dīrghaprasadmani yad vādo rocane divah. Yad vā samudre adhyākrte grhe '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 थुर् वत्काणवस्य बाधतम ।  
बृहस्पतिं विश्वान्दवाँ अहं हुव इन्द्राविष्णू अश्विना-  
वाशुहषसा ॥ २ ॥

2. *Yad vā yajñam manave sammimikṣathurevet kāṇvasya bodhatam. Brhaspatim viśvān devān aham huva indrāviṣṇū aśvinā-vāśuheśasā.*

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 न्व॑श्विना हुव सुदंससा गृभ कृता ।  
ययारस्ति प णः सुख्यं दुवष्वध्याप्यम ॥ ३ ॥

1. *Tyā nvaśvinā huve sudam̄sasā grbhe kṛtā.  
Yayorasti pra ṇah sakhyam deveśvadhyāpyam.*

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 sūrayah. 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.

यदृद्याश्विनावपाग्यत्पाकस्था वौजिनीवसू ।

यदुद्याव्यनवि तुवश्य यदा हुव वामथ्य मा गतम ॥ ५ ॥

5. *Yadadyāśvināvapāg yat prāk stho vājinīvasū. Yad druhyavyanavi turvaše 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.

यदुन्तरि । पतथः पुरुभुजा यद्वम रादसी अनु ।

यद्वा स्वधाभिरधितिष्ठथा रथमत् आ चातमश्विना ॥ ६ ॥

6. *Yadantarikṣe patathah purubhujā yad veme rodasī anu. Yad vā svadhābhīr-adhitīṣṭhatho 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 Kanya Rshi*

त्वमग्न वत्पा असि द्रुव आ मत्यष्वा ।

त्वं यज्ञष्वीङ्ग्यः ॥ 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 पुशस्या विदथषु सहन्त्य ।  
अग्ने रथीराध्वराणाम् ॥ २ ॥**

2. *Tvamasi praśasyo vidatheṣu sahantya.  
Agne rathīradhvvarāñām.*

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 त्वमस्मदप् द्विषा युयुधि जातवदः ।  
अद्वीरग्ने अरातीः ॥ ३ ॥**

3. *Sa tvamasmadapa dviṣo yuyodhi jātavedah.  
Adevīragne arātīḥ.*

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 चित्सन्तुमह यज्ञं मतस्य रिपाः ।  
नाप वषि जातवदः ॥ ४ ॥**

4. *Anti cit santamaha yajñam martasya ripoh.  
Nopa veṣi jātavedah.*

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.

**मता अमृत्यस्य तु भूरि नामे मनामह।  
विप्रासा जातवदसः ॥ ५ ॥**

5. *Martā amartyasya te bhūri nāma manāmahe.  
Viprāso jātavedasah.*

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).

**विष्णुं विप्रासा वस द्वं मतास ऊतय ।  
अग्निं गीर्भिर्वामह ॥ ६ ॥**

6. *Vipram viprāso'vase devam martāsa ūtaye.  
Agnim 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 त वृत्सा मनो यमत्पर माच्चित्सुधस्थीत ।  
अग्ने त्वांकामया गिरा ॥ ७ ॥**

7. *Ā te vatso mano yamat paramāccit sadhasthāt.  
Agne tvām 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 सदृडङ्गसि विशा विश्वा अनु प्रभुः ।  
समत्सु त्वा हवामह ॥ ८ ॥

8. *Purutrā hi sadṛññasi 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.

समत्स्वग्रिमवस वाज्यन्ता 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 कमीड्यो अध्वरषु सुनाच्च हाता नव्यश्च सत्सि ।  
स्वां चाग्रं तन्वं पिप्रयस्वा स्मभ्यं च साभगमा यजस्व ॥ १० ॥

10. *Pratno hi kamīdyo adhvareṣu sanācca hotā  
navyaśca satsi. Svāmī cāgne tanvām 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 Kanya Rshi*

य इन्द सामपातमा मदः शविष्टु चतति ।  
यना हंसि न्य॑त्रिणं तमीमह ॥ १ ॥

1. *Ya indra somapātamo madah śaviṣṭha cetati.  
Yenā haṁsi nyatrinām 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 वृपयन्तुं स्वर्णरम ।  
यना समुद्रमाविथा तमीमह ॥ २ ॥

2. *Yenā daśagvam-adhrigum vepayantam 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 महीरुपा रथां इव पचादयः ।  
पन्थां मृतस्य यात्रव तमीमह ॥ ३ ॥

3. *Yena sindhum mahīrapo rathān iva pracodayah.  
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.

द्रुमं स्ताम॑भिष्टय घृतं न पूतमदिवः ।  
यना नु सद्य आजसा वृवर्फ॑ तथ ॥ ४ ॥

4. *Imam̄ stomam-abhiṣṭaye ghṛtam̄ na pūtama-drivah. 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.

द्रुमं जुषस्व गिवणः समुदृव पिन्वत ।  
इन्दु विश्वाभिरूतिभिरृवर्फ॑ तथ ॥ ५ ॥

5. *Imam̄ jusasva girvāṇah samudra iva pinvate.  
Indra viśvābhīr-ūtibhīr-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 द्रुवः परावतः सखित्वनाय माम॒ह ।  
दि॒वा न वृष्टिं पृथयन्वृवर्फ॑ तथ ॥ ६ ॥

6. *Yo no devaḥ parāvataḥ sakhitvanāya māmahe.  
Divo na vr̄ṣṭim̄ 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.

वृक्षु गुरस्य कृतवृत्त वजा गभस्त्याः ।  
यत्सूर्या न रादसी अवधयत ॥ ७ ॥

7. *Vavakṣurasya ketava uta vajro gabhastyoh.  
Yat sūryo na rodasi avardhayat.*

The banners of his manifestation and the thunderbolt in his hands exalt his glory as the sun illuminates and glorifies heaven and earth.

यदि पवृद्ध सत्पत सुहस्रं महिषां अधः ।  
आदित्त इन्द्रियं महि प वावृथ ॥ ८ ॥

8. *Yadi pravṛddha satpate sahasram mahiṣāñ  
aghah. Adit ta indriyam 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.

इन्दुः सूर्यस्य रश्मिभिन्यशसानमाषति ।  
अग्निवन्तव सासुहिः प वावृथ ॥ ९ ॥

9. *Indrah sūryasya raśmibhir-nyarśasānamoṣati.  
Agnirvaneva sāsahiḥ 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.

इयं ते ऋत्वियावती धीतिरत्ति नवीयसी ।  
सुप्रयन्ती पुरुषिया मिमीत् इत ॥ १० ॥

10. *Iyam ta ṛtvīyāvatī dhītireti navīyasi.  
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.

गर्भा॑ यज्ञस्य दव्युः कतुं पुनीत आनुषक ।  
स्ताम्\_रिन्द॒स्य वावृथ॒ मिमी॑त् 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.

सुनिमि॑त्रस्य पपथ॒ इन्द॑ः सामस्य पी॒तय ।  
पाची॑ वाशी॑व सुन्व॒त मिमी॑त् 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 पिष्य आसन्यृतस्य यत ॥ १३ ॥

13. *Yam viprā ukthavāhaso'bhipramandurāyavah.  
Gṛtam na pipya āsanyrtasya 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 स्तामिन्द्राय जीजनत ।  
पुरुपशस्तमूतये ऋतस्य यत ॥ १४ ॥

14. *Uta svarāje aditiḥ stomam-indrāya jījanat.  
Purupraśastam-ūtaya rtasya 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 वह्नये ऊतये नूषत् पशस्तये ।  
न दंव् विवर्ता हरी ऋतस्य यत ॥ १५ ॥

15. *Abhi vahnaya ūtaye 'nūṣata praśastaye.  
Na deva vivratā harī rtasya 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.

यत्सामैमिन्दु विष्णवि यद्वा घ त्रित आप्त्य ।  
यद्वा मुरुत्सु 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 ranā 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 वृथा यजमानस्य सत्पत ।  
उक्थ वा यस्य रण्यसि समिन्दुभिः ॥ १८ ॥

18. *Yad vāsi sunvato vṛdho yajamānasya satpate.  
Ukthe vā yasya ranyasi 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.

दुवंदवं वा वसु इन्दमिन्दं गृणीषणि ।  
अधा यज्ञाय तुवण् व्यानशुः ॥ १९ ॥

19. *Devamdevam vo'vasa indramindram gr̄ṇīṣani.  
Adhā yajñāya turvaṇe vyānaśuh.*

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.

यज्ञभियज्ञवाहसं सामधिः सामपातमम् ।  
हत्राभिरिन्दं वावृथुव्यानशुः ॥ २० ॥

20. *Yajnebhir-yajñavāhasam̄ somebhiḥ somapātamam. Hotrābhir-indram̄ vāvṛdhur-vyānaśuh.*

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.

महीरस्य पणीतयः पूर्वीरुत पशस्तयः ।  
विश्वा वसूनि दाशुषु व्यानशुः ॥ २१ ॥

21. *Mahīrasya pranītayah pūrvīruta praśastayah. Viśvā vasūni dāśuse vyānaśuh.*

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.

इन्दं वृत्राय हन्तव द्वासा दधिर पुरः ।  
इन्दुं वाणीरनूषता समाजस ॥ २२ ॥

22. *Indram̄ vṛtrāya hantave devāso dadhire purah. Indram̄ 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 स्तामभिहवनश्रुतम् ।  
अकरभि प णानुमः समाजसः ॥ २३ ॥

23. *Mahāntam mahinā vayam stomebhir-havana-śrutam. Arkair-abhi pra ḡonumah 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 गाणि वजिणम् ।  
अमादिदस्य तित्विष समाजसः ॥ २४ ॥

24. *Na yam vivikto rodasi nāntarikṣāni vajrinam.  
Amādidasya titviṣe samojasah.*

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.

यदिन्द्र पृतनाज्ये द्रवास्त्वा दधिर पुरः ।  
आदित्त हयता हरी वव ततुः ॥ २५ ॥

25. *Yadindra pṛtanājye devāstvā dadhire puraḥ.  
Ādit te haryatā harī vavakṣatuh.*

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 शवसा वजि त्वधीः ।  
आदित्तं हयुता हरी वव त्तुः ॥ २६ ॥

26. *Yadā vṛtram nadīvṛtam 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 पूदा विचक्म ।  
आदित्तं हयुता हरी वव त्तुः ॥ 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 त हयुता हरी वावृथात द्विवदिव ।  
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 त मारुतीविशस्तुभ्यमिन्द नियमिर ।  
आदित्त विश्वा भुवनानि यमिर ॥ 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 सूर्यमुं दिवि शुक्रं ज्यातिरधारयः ।  
आदित्त विश्वा भुवनानि यमिर ॥ ३० ॥

30. *Yadā sūryam-amum divi śukram jyotiradhārayah.*  
*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 विप्र इयति धीतिभिः ।  
जामिं पदव पिपर्तीं पाध्वर ॥ ३१ ॥

31. *Imām ta indra suṣṭutim vipra iyarti dhītibhiḥ.*  
*Jāmīm padeva pipratīm 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 धार्मनि 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 स्वश्वं सुगव्यमिन्द दद्धि नः ।  
हत्तव पूवचित्तयु पाध्वर ॥ ३३ ॥

33. *Suvīryam svaśyam sugavyam-indra daddhi nah.  
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 Kanya Rshi*

इन्दः सुतषु सामषु कतुं पुनीत उक्थ्यम ।  
विद् वृथस्य द त्सा मुहान्हि षः ॥ १ ॥

1. *Indrah suteṣu someṣu kratum punīta ukthyam.  
Vide vṛdhasya dakṣaso mahān hi sah.*

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 पथ्यम व्यामनि द्वानां सदन वृथः ।  
सुपारः सुश्रवस्तमः समप्सुजित ॥ २ ॥

2. *Sa prathame vyomani devānāṁ sadane vṛdhah.  
Supārah suśravastamah 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.

तमहू वाजसातयु इन्दुं भराय शुभ्मिणम् ।  
भवा नः सुम्न अन्तमः सखा वृथ ॥ ३ ॥

3. *Tamahve vājasātaya indram bharāya śuśminam.  
Bhavā nah sumne antamah 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 ते इन्द गिवणा रातिः रति सुन्वतः ।  
मन्दाना अस्य ब्रह्मिषा वि राजसि ॥ ४ ॥

4. *Iyam ta indra girvāṇo 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 resplendent and rule over the yajnic vedi of nature in evolution.

नूनं तदिन्द दद्धि ना यत्त्वा सुन्वन्त इमह ।  
रयं नश्चित्रमा भरा स्वविदम् ॥ ५ ॥

5. *Nūnam tadindra daddhi no yat tvā sunvanta īmahe. Rayim 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.

स्तुता यत्तु विचरणिरतिपशुध्युद्दिरः ।  
वृथाङ्गानु राहत जुषन्त् यत ॥ ६ ॥

6. *Stotā yat te vicarṣanīr-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.

पत्रवज्जनया गिरः शृणुधी जरितुहवम् ।  
मदमद ववर्तथा सुकृत्वन्                    ॥ ७ ॥

7. *Pratnavajjanayā girah śṛṇudhī jarituhavam.  
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 सूरूता आपो न प्रवती युतीः ।  
अया धिया य उच्यते पर्तिदिवः ॥ ८ ॥

8. *Krīlantyasya sūnṛtā āpo na pravatā yatiḥ.  
Ayā dhiyā ya ucyate patirdivāḥ.*

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 उच्चर्त कृष्टीनामकु इद्वशी ।  
नमावृधरवस्युभिः सुत रण ॥ ९ ॥**

9. *Uto patirya ucyate krṣṭīnāmeka idvaśī.  
Namovṛdhair-avasyubhiḥ sute rāṇa.*

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 पसु णा ।  
गन्तारा दाशुषा गृहं नमस्विनः ॥ १० ॥**

10. *Stuhi srutam vipaścitam harī yasya prasakṣiṇā.  
Gantārā dāśuṣo gr̥ham namasvinah.*

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.

**तूतुजाना महमत श्वभिः पुष्टिपूभिः ।  
आ याहि यज्ञमाशुभिः शमिद्धि ते ॥ 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.

इन्दू शविष्ठ सत्पते रुयिं गृणत्सु धारय ।  
श्रवः सूरिभ्या॑ अमृतं वसुत्वनम् ॥ १२ ॥

12. *Indra śaviṣṭha satpate rayim̄ grṇatsu dhāraya.  
Śravaḥ sūribhyo amṛtam̄ 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 उदित् हव मध्यन्दिन दिवः ।  
जुषाण इन्दू सप्तिभिन् आ गहि ॥ १३ ॥

13. *Have tvā sūra udite have madhyandine divah.  
Juṣāṇa indra saptibhirna ā gahi.*

Indra, lord of fulgence, 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 दव मत्स्वा सुतस्य गामतः ।  
तन्तुं तनुष्व पूर्व्य यथा विद ॥ १४ ॥

14. *Ā tū gahi pra tu drava matsvā sutasya gomataḥ.  
Tantum tanusva pūrvyam̄ 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 vrtrahan.  
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 गिर् इन्दं सुतासु इन्दवः ।  
इन्दं हृविष्मतीविशा' अराणिषुः ॥ १६ ॥

16. *Indram vardhantu no gira indram sutāsa indavah.  
Indre haviṣmatīrviśo arāṇiṣuh.*

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.

तमिद्विपां अवस्यवः प्रवत्ततीभिरुतिभिः ।  
इन्दं गाणीरवधयन्वयाइव ॥ १७ ॥

17. *Tamid viprā avasyavaḥ pravatvatibhir-ūtibhiḥ.  
Indram 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.

त्रिकद्रुक्षु चतनं द्रवासा यज्ञमत्तत ।  
तमिद्वधन्तु ना गिरः सदावृधम ॥ १८ ॥

18. *Trikadrukeṣu cetanam devāso yajñamatnata.  
Tamid vardhantu no girah 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.

स्त्राता यत्तु अनुवत्त उकथान्यृतुथा द्रुध ।  
शुचिः पावक उच्यते सा अद्भुतः ॥ १९ ॥

19. *Stotā yat te anuvrata uktthānyṛtuthā dadhe.  
Śucih pāvaka ucyate so adbhuṭah.*

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 यह्वं प्रत्नषु धामसु ।  
मना यत्रा वि तद्धुविचतसः ॥ २० ॥

20. *Tadid rudrasya cetati yahvam̄ 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.

यदि॑ म सुख्यमा॒वर इ॒मस्य पा॒ह्यन्धसः ।  
यन् विश्वा॑ अति॒ द्विष् अतारिम ॥ २१ ॥

21. *Yadi me sakhyamāvara 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.

कृदा॑ त इन्द॒ गिवणः स्त॒ ता॒ भवाति॒ शन्तमः ।  
कृदा॑ ना॒ गव्य॒ अशव्य॒ वसा॑ दधः ॥ २२ ॥

22. *Kadā ta indra girvanah stotā bhavāti śantamah.  
Kadā no gavye aśvye vasau dadhah.*

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?

उत॑ तु॒ सुषुट्टा॒ हरी॒ वृषणा॒ वहता॒ रथम् ।  
अ॒जुयस्य॒ म॒दिन्तम्॒ यमीमाह ॥ २३ ॥

23. *Uta te suṣṭutā harī vṛṣaṇā vahato ratham.  
Ajuryasya madintamam 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 यह्वं प्रत्नाभिरूतिभिः ।  
नि ब्रह्मिषि प्रिय सद्गदधि द्विता ॥ २४ ॥

24. *Tamīmahe puruṣṭutam yahvam pratnābhīr-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.

वर्धस्वा सु पुरुष्टुत ऋषिष्टुताभिरूतिभिः ।  
धु तस्वि प्रिप्युषीमिष्मवा च नः ॥ २५ ॥

25. *Vardhasvā su puruṣṭuta ṛṣiṣṭutābhīrūtibhiḥ.  
Dhukṣasva pipyuṣīm-iṣam-avā ca nah.*

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.

इन्द्र त्वमवितदसीत्था स्तुवता अदिवः ।  
ऋतादियमि तु धियं मनयुजम् ॥ २६ ॥

26. *Indra tvamavitedasītthā stuvato adrivah.  
Ṛtādiyarmi te dhiyam 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 सधमाद्या युजानः सामपीतय ।  
हरी इन्द्र प्रतद्वसू अभि स्वर ॥ २७ ॥

27. *Iha tyā sadhamādyā yujānāḥ 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 त् श्रियम ।  
उत मुरुत्वतीविश' अभि पर्यः ॥ २८ ॥

28. *Abhi svarantu ye tava rudrāsaḥ sakṣata śriyam.  
Uto marutvatīrviśo abhi prayah.*

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 पुदं जुषन्त यद्विवि ।  
नाभो यज्ञस्य सं दधुयथा विद ॥ २९ ॥

29. *Imā asya pratūrtayah padam juṣanta yad divi.  
Nābhā yajñasya sam 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.

अयं दीघायु च स पाचि पयत्यध्वर ।  
मिमीत् यज्ञमानुषग्विच य ॥ ३० ॥

30. *Ayam dīrghāya cakṣase prāci prayatyadhware.  
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.

वृषायमिन्द त रथे उता त वृषणा हरी ।  
वृषा त्वं शतकता वृषा हवः ॥ ३१ ॥

31. *Vṛṣayamindra te ratha uto te vṛṣanā harī.  
Vṛṣā tvam̄ śatakrato vṛṣā havah.*

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.

वृषा गावा वृषा मदा वृषा सामा अयं सुतः ।  
वृषा यज्ञा यमिन्वसि वृषा हवः ॥ ३२ ॥

32. *Vṛṣā grāvā vṛṣā mado vṛṣā somo ayam sutah.  
Vṛṣā yajñō yaminvasi vṛṣā havah.*

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.

वृषां त्वा वृषणं हुव वजिज्ज्वत्राभिरुतिभिः ।  
वावन्थं हि परिष्टुतिं वृषा हवः ॥ ३३ ॥

33. *Vṛṣā tvā vṛṣaṇam huve vajriñ-cirābhīr-ūtibhiḥ.  
Vāvantha hi pratiṣṭutim vṛṣā havah.*

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*

यदिन्द्राहं यथा त्वमीशीय वस्व एक इत ।  
स्ताता मु गाषखा स्यात ॥ १ ॥

1. *Yadindrāham yathā tvamīśīya vasva eka it.  
Stotā me goṣakha 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 यमस्मृ दित्स्यं शाचीपत मनीषिण।  
यदुहं गापतिः स्याम ॥ २ ॥

2. *Śikṣeyamasmai ditseyam śavīpate manīṣine.  
Yadahām 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.

धनुष्ट इन्द्र सूनृता यजमानाय सुन्वत ।  
गामश्वं पिपुषी दुह ॥ ३ ॥

3. *Dhenuṣṭa indra sūnṛtā yajamānāya sunvate.  
Gāmaśvam 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 त वृतास्ति राधस्मृ इन्द्र द्रवा न मत्यः ।  
यद्वित्ससि स्तुता मघम ॥ ४ ॥

4. *Na te vartāsti rādhasa indra devo na martyah.  
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.

यूज्ञ इन्द्रमवधयद्यद्धूमिं व्यवत्तयत ।  
चक्राण आपुशं द्विवि ॥ ५ ॥

5. *Yajña indram-avardhayad yad bhūmim vyavartayat. Cakrāṇa opaśam 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.

वावृथानस्य त वृयं विश्वा धनानि जिग्युषः ।  
ऊतिमिन्दा वृणीमह ॥ ६ ॥

6. *Vāvṛdhānasya te vayam viśvā dhanāni jigyuṣah.  
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.

व्यान्तरि अमतिरन्मदु सामस्य राचुना ।  
इन्दा यदभिनद्वलम ॥ 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.

उद्धा आजुदङ्गिराभ्य आविष्कृणवन्गुहा सृतीः ।  
अवाञ्चं नुनुद वृलम ॥ ८ ॥

*Ud gā ājad-aṅgirobhya āviṣkṛṇavan guhā satīḥ.  
Arvāñcam̄ 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.

इन्द्रण राचना दिवा दृ हनि दृहितानि च ।  
स्थिराणि न पराणुद ॥ ९ ॥

9. *Indreṇa rocanā divo dṛlhāni dṛmhitāni ca.  
Sthirāṇi na parānude.*

The bright and beautiful, blessed and blissful stars and planets of resplendent space, expansive, firm and constant by virtue of the omnipotence of Indra, no one can shake or dislodge from their position of stability.

अपामूर्मिमदीवि स्ताम इन्दाजिरायत ।  
वि तु मदा अराजिषुः ॥ १० ॥

10. *Apām-ūrmir-madanniva stoma indrājirāyate.  
Vi te madā arājisuh.*

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 इन्दास्युकथवधनः ।  
स्तातृणामुत भद्रकृत ॥ ११ ॥

11. *Tvam hi stomavardhana indrāsyukthavar-dhanah. Stotṛṇāmūta 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 हरी सामपयाय व तः ।  
उप यज्ञं सुराधसम ॥ १२ ॥

12. *Indramit keśinā harī somapeyāya vakṣataḥ.  
Upa yajñām 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 फनन् नमुचः शिरं इन्दादवतयः ।  
विश्वा यदजयः स्पृधः ॥ १३ ॥

13. *Apāṁ phenena namuceh śira indrodavartayah.  
Viśvā yadajayah sprḍhah.*

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.

मायाभिरुत्सिसृप्तम् इन्द्र द्यामारुरु तः ।  
अव दस्यूरधूनुथाः ॥ १४ ॥

14. *Māyābhīr-utsisṛpsata indra dyām-ārurukṣataḥ.  
Ava dasyūnradhūnuthāḥ.*

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 संसदुं विषूचीं व्यनाशयः ।  
सामपा उत्तरा भवन ॥ १५ ॥

15. *Asunvāmindra samsadām viṣūcīm vyanāśayah.  
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*

तम्वभि प गायत पुरुहृतं पुरुष्टुतं ।  
इन्दं गीभिस्तविषमा विवासत ॥ १ ॥

1. *Tamvabhi pra gāyata puruhūtam puruṣutam.  
Indram 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 दाधार् रादसी ।  
गिरीर्जां अपः स्ववृषत्वना ॥ २ ॥

2. *Yasya dvibarhaso bṛhat saho dādhāra rodasī.  
Grirīñrajrāñ apah 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 राजसि पुरुष्टुतं एका॑ वृत्राणि॒ जिघ्नस ।  
इन्दू॒ जत्रा॑ श्रवस्या॒ च॒ यन्तव॑ ॥ ३ ॥

3. *Sa rājasi puruṣṭutaň eko vṛtrāni jighnase.  
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 तु मदं गृणीमसि॒ वृष्टिं पृत्सु सासुहिम ।  
उ॒ लोककृत्तुमदिवा॒ हरिश्चिरयम ॥ ४ ॥

4. *Tam te madam gṛṇīmasi vṛṣanām pr̄tsu sāsahim.  
U lokakṛtnum-adrivo hariśriyam.*

Indra, lord of adamantine 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 ज्यातींष्यायव॑ मनव॑ च विवेदिथ ।  
मन्दाना॒ अस्य॑ ब्रह्मिषा॒ वि॒ राजसि॑ ॥ ५ ॥

5. *Yena jyotīṁṣyāyave 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.

तदुद्या चित्त उक्थिना नु षुवन्ति पूवथा ।  
वृषपत्नीरुपा जया द्विवदिव ॥ ६ ॥

6. *Tadadyā cit ta ukthino'nu ṣṭuvanti pūrvathā.  
Vṛṣapatiṇirapo jayā divedive.*

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 कतुम् ।  
वजं शिशाति धिषणा वरण्यम् ॥ ७ ॥

7. *Tava tyadindriyam brahat tava śuṣmamuta  
kratum. Vajram śisāti dhiṣanā vareṇyam.*

That grandeur and majesty of yours, that power and potential, that continuous act of divine generosity, that adamantine 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 द्यारिन्द्र पस्यं पृथिवी वधति श्रवः ।  
त्वामापः पवतासश्च हिन्विर ॥ ८ ॥

8. *Tava dyaurindra paumṣyam prthivī vardhati  
śravah. Tvāmāpah 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 याया मित्रा गृणाति वरुणः ।  
त्वां शधा' मदुत्यन्ु मारुतम् ॥ ९ ॥

9. *Tvāṁ viṣṇur-br̥han kṣayo mitro gṛṇāti varuṇaḥ.  
Tvāṁ 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 वृषाा जनानांं मंहिष्ठ इन्द जज्ञिष ।  
सुत्रा विश्वा' स्वपुत्यानि दधिष ॥ १० ॥

10. *Tvam vṛṣā janānām mānihiṣtha 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.

सुत्रा त्वं पुरुष्टुतं एका॒ वृत्राणि ताशस ।  
नान्य इन्दात्करणं भूय इन्वति ॥ ११ ॥

11. *Satrā tvam puruṣṭutaň eko vr̥trāni tośase.  
Nānya indrāt karaṇām 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 ऊतये ।  
अस्माकभिनृभिरत्रा स्वजय ॥ १२ ॥

12. *Yadindra manmaśastvā nānā havanta ūtaye.  
Asmākebhīr-nṛbhīr-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 त्याय ना मुह विश्वा रूपाण्याविशन ।  
इन्दुं जत्राय हषया शचीपतिम ॥ १३ ॥

13. *Aram kṣayāya no mahe viśvā rūpāṇyāviśan.  
Indram 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 Kanya Rshi*

प समाजं चषणीनामिन्दं स्ताता नव्यं गीभिः ।  
नरं नृषाहुं मंहिष्ठम ॥ १ ॥

1. *Pra samrājam carṣaṇīnām-indram stotā navyam  
gīrbhiḥ. Naram nṛṣāham mamhiṣṭham.*

With songs of celebration glorify Indra,  
refulgent ruler of humanity, worthy of adoration, leader,  
destroyer of evil people, the greatest and most  
munificent.

यस्मि तुकथानि रण्यन्ति विश्वानि च श्रवस्या ।  
अपामवा न समुद्र ॥ २ ॥

*Yasminn-ukthāni rānyanti 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 भर कृत्वम् ।  
महा वाजिनं सुनिभ्यः ॥ ३ ॥

3. *Tam sushtutyā vivāse jyeṣṭharājam bhare krtnum.  
Maho vājinam̄ sanibhyah.*

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 मदा उरवस्तरुत्राः ।  
हृषुमन्तः शूरसाता ॥ ४ ॥

4. *Yasyānūnā gabhīrā madā uravastarutrāḥ.  
Harṣumantah śūrasātāu.*

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.

तमिद्धनेषु हितष्वधिवाकाय हवन्त ।  
यषामिन्दस्त जयन्ति ॥ ५ ॥

5. *Tamid dhaneṣu hiteṣvadhiṇākāya 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.

तमिच्यात्वरायन्ति तं कृतभिश्चषण्यः ।  
एष इन्द्र वरिवस्कृत ॥ ६ ॥

6. *Tamic-cyautnair-āryanti tam krtebhīś-carṣaṇayah.  
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.

इन्द्र ब्रह्मन्द्र ऋषिरिन्दः पुरु पुरुहृतः ।  
महान्महीभिः शचीभिः ॥ ७ ॥

7. *Indro brahmendra ṛṣirindraḥ purū puruhūtaḥ.  
Mahān mahībhīḥ śacībhīḥ.*

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 स्ताप्यः स हव्यः सत्यः सत्वा तुविकूप्मिः ।  
एकश्चित्स अभिभूतिः ॥ ८ ॥

8. *Sah stomyah sa havyah satyah 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.

तमुकभिस्तं सामभिस्तं गायुत्रश्चषुणयः ।  
इन्दं वधन्ति त्यः ॥ ९ ॥

9. *Tamarkebhis-tam sāmabhis-tam gāyatraiś-  
carṣanayah. Indram vardhanti kṣitayah.*

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.

पूणतारं वस्या अच्छा कतारं ज्यातिः सुमत्सु ।  
सासहांसं युधामित्रान् ॥ १० ॥

10. *Pranetāram vasyo acchā kartāram jyotih sama-  
tsu. Sāsahvāṁsaṁ 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 नः पर्पिः पारयाति स्वस्ति नावा पुरुहृतः ।  
इन्दा विश्वा अति द्विषः ॥ ११ ॥

11. *Sa nah papriḥ pārayāti svasti nāvā puruhūtaḥ.  
Indro viśvā ati dviṣah.*

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 इन्दु वाजभिदशस्या च गातुया च ।  
अच्छा च नः सुम्नं नैषि ॥ १२ ॥

*Sa tvam na indra vājebhir-daśasyā ca gātuyā ca.  
Acchā ca nah̄ sumnam̄ 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 Kanya Rshi*

आ याहि सुषुमा हि त इन्दु सामं पिबा इमम् ।  
एदं ब्रह्मः सदा मम् ॥ १ ॥

1. *Ā yāhi suṣumā hi ta indra somam̄ pibā imam.  
Edam̄ barhīḥ 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 वहतामिन्द कृशिना ।  
उप ब्रह्माणि नः शृणु ॥ २ ॥

2. *Ā tvā brahmayujā harī vahatāmindra keśinā.  
Upa brahmāṇi nah̄ 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 वृयं युजा सोमपामिन्द्र सामिनः ।  
सुतावन्ता हवामह ॥ ३ ॥**

3. *Brahmāṇastvā vayam yujā somapāmindra sominah. 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 ना याहि सुतावत् स्माकं सुषुतीरुपं ।  
पिबा सु शिपि अन्धसः ॥ ४ ॥**

4. *Ā no yāhi sutāvato’smākam suṣṭutīrupa.  
Pibā su śiprinn-andhasah.*

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 ते सिञ्चामि कु यारन् गात्रा वि धावतु ।  
गृभाय जिह्वया मधु ॥ ५ ॥**

5. *Ā te siñcāmi kuksyoranu 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.

स्वादुष्ट अस्तु संसुद मधुमान्तन्वः तव ।

सामः शमस्तु त हृद ॥ ६ ॥

6. *Svāduṣṭe astu samsude madhumān tanve tava.  
Somah 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.

अयम् त्वा विचषणं जनीरिवाभि संवृतः ।

प साम इन्द सपतु ॥ ७ ॥

7. *Ayamu tvā vicarṣane janīrivābhi samvṛtah.  
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.

तुविगीवा वृपादरः सुबाहुरन्धसा मद् ।

इन्दा वृत्राणि जिघत ॥ ८ ॥

8. *Tuvigrīvo vapodaraḥ subāhur-andhaso made.  
Indro vrtrāṇi 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.

इन्द्रं पर्हि पुरस्त्वं विश्वस्यशान् आजसा ।  
वृत्राणि वृत्रहञ्जहि ॥ ९ ॥

9. *Indra prehi purastvam viśvasyeśāna 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.

दीघस्त अस्त्वङ्कुशा यना वसु प्रयच्छसि ।  
यजमानाय सुन्वत ॥ 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.

अयं त इन्द्रं सामा निपूता अधि ब्रह्मि ।  
एहैमस्य दवा पिब ॥ ११ ॥

11. *Ayam 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.

शाचिंगा शाचिंपूजना यं रणाय त सुतः ।  
आखण्डल् प हृयस ॥ १२ ॥

12. *Śācigo śacipūjanā'yaṁ raṇāya te sutah.  
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.

**यस्त शृङ्गवृषा नपात्पणपात्कुण्डपाय्यः ।  
न्यस्मिन्दध् आ मनः ॥ १३ ॥**

13. *Yaste śṛṅgavṛṣo napāt pranapāt kuṇḍapāyyah.  
Nyasmin dadhra ā manah.*

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.

**वास्तोष्पत धुवा स्थूणां सत्रं साम्यानाम् ।  
दप्सा भृत्ता पुरां शश्वतीनामिन्द्रा मुनीनां सखा ॥ १४ ॥**

14. *Vāstospathē dhruvā sthūnām'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.

पृदाकुसानुयज्जता गवर्षण एकः सभि भूयसः ।  
भूणिमश्वं नयत्तुजा पुरा गृभन्दं सामस्य पीतये ॥ १५ ॥

*Prdākusānur-yajato gaveṣaṇa ekah sannabhi  
bhūyasaḥ. Bhūrṇim-aśvam nayat tujā puro  
grbhendram 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 resplendent 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 Kanya Rshi*

इदं ह नूनमषां सुम्नं भि त् मत्यः ।  
आदित्यानामपूर्व्यं सवीमनि ॥ १ ॥

1. *Idam ha nūnam-eṣām sumnam 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.

अनवाणा ह्यषां पन्था आदित्यानाम ।  
अदेव्याः सन्ति पायवः सुग्रवृथः ॥ २ ॥

2. *Anarvāṇo hyeśāṁ panthā ādityānām.  
Adabdhāḥ santi pāyavaḥ sugevṛdhah.*

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 अर्यमा ।  
शम् यच्छन्तु सुपथा यदीमहे ॥ ३ ॥

3. *Tat su nah savitā bhago varuṇo mitro aryamā.  
Śarma yacchantu sapratho yadīmahe.*

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.

द्ववभिदव्यदित रिष्टभम् ग गहि ।  
स्मत्सूरिभिः पुरुषिय सुशम्भिः ॥ ४ ॥

4. *Devebhīr-devyadite'riṣṭabharmanā 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 अदितविदुद्वधांसि यातव ।  
अंहाश्चिदुरुचकया नुहसः ॥ ५ ॥

5. *Te hi putrāso aditer-vidur-dvesāṁsi yotave.  
Aṁhościd-urucakrayo'nehasah.*

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 सुदावृथा ॥ ६ ॥

6. *Aditirno divā paśum-aditir-naktamadvayāḥ.  
Aditiḥ pātvamhasah 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 ना दिवा मतिरदितिरस्त्वा गमत ।  
सा शन्ताति मयस्करदप स्त्रिधः ॥ ७ ॥

7. *Uta syā no divā matir-aditir-ūtyā gamat.  
Sā śamtāti mayaskaradapa sridhah.*

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 अश्विना॑ ।**

**युयुतामि॒ता रपा अप् स्त्रिधः ॥ ८ ॥**

8. *Uta tyā daivyā bhiṣajā śam nah karato aśvinā.  
Yuyuyātāmito rapo apa sridhah.*

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.

**शमग्निरुग्भिः करच्छंनस्तपतु सूर्यः ।**

**शं वाता॑ वात्वरुपा अप् स्त्रिधः ॥ ९ ॥**

9. *Śamagniragnibhiḥ karaccham nastapatu sūryah.  
Śam vāto vātvarapā apa sridhah.*

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.

**अपामीवामप् स्त्रिधमप्सधत दुमतिम ।**

**आदित्यासा युयतना ना अंहसः ॥ १० ॥**

10. *Apāmīvāmapa sridhamapa sedhata durmatim.  
Ādityāso yuyotanā no amhasah.*

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.

युयाता शरुमस्मदाँ आदित्यास उतामतिम ।  
ऋथगद्वेषः कृणुत विश्ववदसः : ॥ ११ ॥

11. *Yuyotā śarumasmadāñ adityāsa utāmatim.  
Rdhagdveṣah kṛṇuta viśvavedasah.*

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.

तत्सुनुः शमच्छुता दित्यायन्मुमोचति ।  
एनस्वन्तं चिदनसः सुदानवः : ॥ १२ ॥

12. *Tat su nah śarma yacchatā''dityā yanmumocati.  
Enasvantam cidenasah sudānavah.*

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.

या नः कश्चिदिरि तिरस्त्वन् मत्यः ।  
स्वः ष एव रिरिषीष्ट युजनः : ॥ १३ ॥

13. *Yo nah kaścid ririkṣati rakṣastvena martyah.  
Svaiḥ ṣa evai ririṣīṣṭa yurjanah.*

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.

समित्तम् धर्मशनवदुःशंसं मत्यै रिपुम् ।  
या अस्मत्रा दुहणावाँ उप द्वयुः ॥ १४ ॥

14. *Samit tama-ghamaśnavad duḥśāṁsaṁ martyam 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 जानीथ मत्यम् ।  
उप द्वयुं चाद्वयुं च वसवः ॥ १५ ॥

15. *Pākatrā sthana devā hrtsu jānītha martyam.  
Upa dvayum cādvayum ca vasavah.*

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 ।  
द्यावा ामार अस्मदपस्कृतम् ॥ १६ ॥

16. *Ā śarma parvatānāmotāpām 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 ना॑ भुदण॒ शम॑णा यु॒ष्माकं॑ ना॒वा व॒सवः॑ ।  
अति॑ विश्वा॒नि दुरिता॑ पि॒पतन॑ ॥ १७ ॥

17. *Te no bhadreṇa śarmanā yuṣmākam nāvā vasavah. 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.

तुच॑ तनाय॒ तत्सु॒ ना॒ दाधीय॒ आयुजी॒वस॑ ।  
आदित्यासः॑ सुमहसः॑ कृणातन॑ ॥ १८ ॥

18. *Tuce tanāya tat su no drāghīya āyurjīvase.  
Ādityāsaḥ sumahasāḥ kṛnotana.*

O Adityas, resplendent 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.

यज्ञा॑ हीळा॒ वा॒ अन्तर्॑ आदित्या॑ अस्ति॑ मृळत॑ ।  
युष्म॑ इद्वा॒ अपि॑ ष्मसि॑ सजात्य॑ ॥ १९ ॥

19. *Yajño hīlo vo antara ādityā asti mṛlata.  
Yuṣme id vo api ṣmasi sajātye.*

O Adityas, mighty masters of resplendence 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.

बृहद्वर्षथं मरुतां दुवं त्रातारमश्विना ।  
मित्रमीमहु वरुणं स्वस्तय ॥ २० ॥

20. *Bṛhad varūtham̄ marutām̄ devam̄ trātāram-  
aśvinā. Mitram-īmahe varuṇām̄ 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.

अन्हा मित्रायम् दृवद्वरुण् शंस्यम् ।  
त्रिवर्षथं मरुता यन्त नश्छदिः ॥ २१ ॥

21. *Aneho mitrāryaman nravad varuṇa śamsyam.  
Trivarūtham̄ 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 आयुजीवसे तिरतन ॥ २२ ॥

22. *Ye ciddhi mṛtyubandhava ādityā manavah smasi.  
Pra sū na āyurjīvase tiretana.*

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 Kanya Rshi*

तं गूर्धया स्वर्णरं द्रुवासा॑ द्रुवमरुतिं दधन्विर ।  
द्रुवत्रा हृव्यमाहिर ॥ १ ॥

1. *Tam gūrdhayā svarnaram devāso devamaratim  
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.

विभूतरातिं विप चित्रशाचिष्मग्निमीलिष्व यन्तुरम ।  
अस्य मधस्य साम्यस्य साभरु पमध्वरायु पूव्यम ॥ २ ॥

2. *Vibhūtarātīm vipra citraśociṣam-agnimīliṣva  
yanturam. Asya medhasya somyasya sobhare  
premadhvareṇa 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 द्रुवं दत्वत्रा हातारुममत्यम ।  
अस्य यज्ञस्य सुकरुम ॥ ३ ॥

3. *Yajisṭham tvā vavṛmahe devam 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 सुदीर्दितिम् ग्रिं श्रष्टशाचिषम ।  
स ना मित्रस्य वरुणस्य सा अपामा सुमनं य त दिवि ॥ ४ ॥

4. *Ūrjo napātam subhagam sudīditimagnim  
śreṣṭhaśociṣam. Sa no mitrasya varuṇasya so apā-  
mā sumnam 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 सुमिधा य आहृती या वदन् दुदाश मता' अग्रय ।  
या नमसा स्वध्वरः ॥ ५ ॥

5. *Yah samidhā ya āhṛtī yo vedena dadāśa marto agnaye. 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 द्युम्नितम् यशः ।  
न तमंहा दवकृतं कुतश्चन न मत्यकृतं नशत ॥ ६ ॥

6. *Tasyedarvanto ramhayanta āśavastasya dyumnitamāṁ yaśah. Na tamāṁho 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.

प्रशंसमाना अतिथिन मित्रिया ग्री रथा न वद्यः ।  
त्व अमासा अपि सन्ति साधवस्त्वं राजा रयीणाम् ॥८॥

8. *Praśamsamāno atithirna mitriyo'gnī ratho na vedyah. Tve kṣemāso api santi sādhavas-tvam rājā rayīnām.*

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 अद्वा दाश्वध्वरा ग्रु मतः सुभग स प्रशंस्यः ।  
स धीभिरस्तु सनिता ॥९॥

9. *So addhā dāśvadhabaro'gne martaḥ subhaga sa praśamsyah. Sa dhībhiraśtu sanitā.*

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 यद्वीरः स साधत ।  
सा अवद्धिः सनिता स विपन्न्युभिः स शूरः सनिता  
कृतम ॥ १० ॥

10. *Yasya tvamūrdhvo adhvarāya tiṣṭhasi kṣayad-vīraḥ sa sādhate. So arvadbhiḥ sanitā sa vipan-yubhiḥ 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.

यस्याग्निवपुगृह स्तामं चना दधीत विश्ववायः ।  
हव्या वा वविषुद्धिषः ॥ ११ ॥

11. *Yasyāgnir-vapurgṛhe stomam cano dadhīta viśvavāryah. Havyā vā veviṣad viṣah.*

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 मूर्त्तमस्य रातिषु ।  
अवादवमुपरिमर्त्य कृथि वसा विविदुषा वचः ॥ १२ ॥

12. *Viprasya vā stuvataḥ sahaso yaho makṣūt-amasya rātiṣu. Avo-devam-uparimartyam kṛdhi vaso vividuṣo vacah.*

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 हृव्यदातिभिनमाभिवा सुद त्माविवासति ।  
गिरा वाजिरशाचिषम ॥ १३ ॥

13. *Yo agnim havyadātibhir-namobhir-vā sudakṣam-āvivāsati. 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.

सुमिधा या निशिती दाशददितिं धामभिरस्य मत्यः । विश्वत्स  
धीभिः सुभगा जनाँ अति द्युम्नरुद्ग्राव तारिषत ॥ १४ ॥

14. *Samidhā yo niśitī dāśadaditīm dhāmabhirasya martyah. Viśvet sa dhībhiḥ subhago janān 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.

तदग्ने द्युम्नमा भर् यत्सासहत्सदन् कं चिद्विणम ।  
मन्युं जनस्य दूद्यः ॥ १५ ॥

15. *Tadagne dyumnamā bhara yat sāhasat sadane kam cidatrīṇam. Manyum janasya dūdhyah.*

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 चष्टु वरुणा मित्रा अ॒यमा यन् नासत्या भगः ।  
व॒यं तत् शवसा गातुवित्तमा इन्द॒त्वाता विधमहि ॥ १६ ॥

16. *Yena caste varuṇo mitro aryamā yena nāsatyā bhagah. Vyāṁ 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 घदग्न स्वाध्या॑ य त्वा विप निदधि॒र नृच त्सम ।  
विपासा दव सुकतु॒म ॥ १७ ॥

17. *Te ghedagne svādhyo ye tvā vipra nidadhire nr̄cakṣasam. 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 सुभग् त आहुतिं त सातुं चिकिर दिवि ।  
त इद्वाजभिजिग्युमहद्वन्तं य त्व कामं न्यरि ॥ 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 रातिः सुभग भदा अध्वरः ।  
भदा उत प्रशस्तयः ॥ 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.

भदं मनः कृणुष्व वृत्रतूय यना सुमत्सु सासहः ।  
अवस्थिरा तनुहि भूरि शधतां वनमा त अभिष्ठिभिः ॥ २० ॥

20. *Bhadram manah kṛṇuṣva vṛtratūrye yenā samatsu sāsahah. Ava sthirā tanuhi bhūri śardhatāṁ 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.

इळे गिरा मनुहितं यं द्रवा दूतमरुतं न्यरिर ।  
यजिष्ठं हव्यवाहनम ॥ २१ ॥

21. *Īle girā manurhitam yam devā dūtam-aratiṁ 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.

तिग्मजम्भाय तरुणाय राजत् पयो गायस्यग्रय ।  
यः पिंशत् सूनृताभिः सुवीयप्यग्निघृतभिराहुतः ॥ २२ ॥

22. *Tigmajambhāya taruṇāya rājate prayo gāya-syagnaye. Yah piṁśate sūnṛtābhīḥ suvīryam-agnir-ghrtebhīr-āhutah.*

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 वाशीम्‌ग्निभरत् उच्चावे च ।  
असुरइव निणिजम् ॥ २३ ॥

23. *Yadī gṛtebhīr-āhuto vāśīm-agnir-bharata  
uccāva ca . Asura iva nirṇijam.*

When the fire of yajna fed on ghrta 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 हृव्यान्यरयता मनुहिता द्रव आसा सुगुन्धिना ।  
विवासत् वायाणि स्वध्वरा हातो द्रवा अमत्यः ॥ २४ ॥

24. *Yo havyānyairayatā manurhito deva āśā  
sugandhinā. Vivāsate vāryāṇi svadhvaro hotā  
devo amartyah.*

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.

यदग्न मत्यस्त्वं स्यामहं मित्रमहा अमत्यः ।  
सहसः सूनवाहुत ॥ २५ ॥

*Yadagne martyastvam syāmaham mitramaho  
amartyah. Sahasah 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 रासीयाभिशस्तय वसा न पापत्वाय सन्त्य ।  
न मे स्तातामतीवा न दुहितः स्यादग्ने न पापया ॥ २६ ॥

26. *Na tvā rāsiyābhiśastaye vaso na pāpatvāya santya. Na me stotāmatīvā na durhitaḥ 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 दुवाँ एतु प णा हृविः ॥ २७ ॥

27. *Piturna putraḥ subhṛto durona ā devāñ etu praṇo 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.

तवाहमग्न उतिभिनदिष्ठाभिः सचय जाषमा वसा ।  
सदा द्रवस्य मत्यः ॥ २८ ॥

28. *Tavāhamagna ūtibhir-nediṣṭhābhīḥ 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.

तव॑ कत्वा॒ सनयं॒ तव॑ राति॒भिरगृ॒ तव॑ पश्चिस्तिभिः॑ ।  
त्वामिदाहुः॑ प्रमतिं॑ वसा॒ ममा॒ गृ॒ हष्टस्व॑ दातव॑ ॥ २९ ॥

29. *Tava kratvā saneyam tava rātibhir-agne tava  
praśastibhih. 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.

प॑ सा॒ अंग॑ तवा॒तिभिः॑ सुवीरो॒भिस्तिरत्॑ वाज॑भमभिः॑ ।  
यस्य॑ त्वं॑ सुख्यमा॒वरः॑ ॥ ३० ॥

30. *Pra so agne tavotibhiḥ suvīrābhīs-tirate vāja-  
bharmabhiḥ. 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.

तव॑ दृप्सा॑ नीलवान्वाश॑ ऋत्विय॑ इन्धानः॑ सिष्णवा॑ दद॑ ।  
त्वं॑ महीनामुषसामसि॑ पियः॑ रुपा॑ वस्तुषु॑ राजसि॑ ॥ ३१ ॥

31. *Tava drapso nīlavān vāśa ṛtviya indhānah siṣṇavā  
dade. Tvaṁ mahīnām-uṣasām-asi priyah 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 volatile, 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.

तमागन्म् साभरयः सुहस्रमुष्कं स्वभिष्ठिमवस् ।  
सुमाजं त्रासदस्यवम् ॥ ३२ ॥

32. *Tamāganma sobharayah sahasramuṣkam svabhiṣṭim-avase. Samrājam trāsadasavyavam.*

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 अग्न अन्य अग्नय उपक्षिता व्याइव ।  
विपा न द्युम्ना नि युवे जनानां तव त्राणि वृथयन् ॥ ३३ ॥

33. *Yasya te agne anye agnaya upakṣito vayā iva.  
Vipo na dyumnā ni yuve janānām tava kṣatrāṇi  
vardhayān.*

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.

यमादित्यासा अदुहः पारं नवथ मत्यम् ।  
मधानां विश्वेषां सुदानवः ॥ ३४ ॥

33. *Yamādityaso adruhah pāram nayatha martyam.  
Maghonāṁ viśvesāṁ 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.

यूं रोजानः कं चिच्वषणीसहः यन्तं मानुषाँ अनु ।  
व्यं त वा वरुण मित्रायमन्तस्यामदृतस्य रथ्यः ॥ ३५ ॥

35. *Yuyam rājānah kam ciccarṣaṇīsahah kṣayantam  
mānuṣāñ anu. Vayam 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 पारुकृत्स्यः पञ्चाशतं त्रसदस्युवधूनाम ।  
मंहिष्ठा अ॒यः सत्पतिः ॥ ३६ ॥

36. *Adānme paurukutsyah pañcāśatam trasadasury-  
vadhūnām. Maṁhiṣṭho aryah saptih.*

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 मै पयियावयियाः सुवास्त्वा अधि तुग्वनि । तिसृणां  
संसतीनां श्यावः पण्ता भुवद्वसुदियोनां पतिः ॥ ३७ ॥**

37. *Uta me prayiyor-vayiyoḥ suvāstvā adhi tugvani.  
Tisṛṇāṁ saptatīnāṁ śyāvah̄ pranetā bhuvad  
vasur-diyānāṁ patiḥ.*

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 Devataḥ, Sobhari Kanya Rshi*

**आ गन्ता मा रिषण्यत् पर्स्थावाना माप स्थाता समन्यवः ।  
स्थिरा चिं अमिष्णवः ॥ १ ॥**

1. *Ā gantā mā riṣanyata prasthāvāno māpa sthātā samanyavah. Sthirā cinnamayiṣṇavah.*

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.

**वीळुपविभिमरुत ऋभु ण आ रुदासः सुदीतिभिः ।  
इषा ना अद्या गता पुरुस्पृहा यज्ञमा साभरीयवः ॥ २ ॥**

2. *Vīlupavibhir-maruta ṛbhukṣaṇā ā rudrāsaḥ  
sudītibhiḥ. Iṣā no adyā gatā puruspr̄ho yajñamā  
sobharīyavah.*

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 रुद्रियाणां शुष्ममुगं मरुतां शिमीवताम् ।  
विष्णारूषस्य मी हुषाम् ॥ ३ ॥

3. *Vidmā hi rudriyāñāṁ śuṣmamugram̄ marutāṁ  
śimīvatām. Viṣnoresāsyā 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 पापत्तन्तिष्ठुच्छुनाभ युजन्त रादसी ।  
प धन्वान्यरत शुभ्रखादया यदज्ञथ 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 चिद्वा अज्म ा नानदति पवतासा वनस्पतिः ।  
भूमियामषु रजत ॥ ५ ॥

5. *Acyutā cid vo ajmannā nānadati parvatāso vana-  
spatih. 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 यातव् द्याजिहीत् उत्तरा बृहत् ।  
यत्रा नरा ददिशत तनूष्वा त्वं गांसि बाह्वाजसः ॥ ६ ॥

6. *Amāya vo maruto yātave dyaurjihīta uttarā br̄hat.  
Yatrā naro dediśate tanūṣvā tvakṣāṁsi 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 ।  
वहन्त् अहृतप्सवः ॥ ७ ॥

7. *Svadhāmanu śriyam naro mahi tvesā amavanto vṛṣapsavah. Vahante ahrutapsavah.*

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.

गाभिर्वाणा अञ्यत् साभरीणां रथं काशं हिरण्यय ।  
गाबन्धवः सुजातासं इष भुज महान्ता नुः स्परसु नु ॥ ८ ॥

8. *Gobhirvāṇo ajyate sobharīṇāṁ rathe kośe hiran̄yaye. Gobandhavaḥ sujātāsa iṣe bhuje mahānto nah 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.

पति वा वृषदज्जया वृष्णु शधाय मारुताय भरध्वम ।  
हृव्या वृषप्रयाव्य ॥ ९ ॥

9. *Prati vo vṛṣadañjayo vṛṣṇe śardhāya mārutāya bharadvam. Havyā vṛṣaprayāvne.*

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.

वृषणश्वन्मरुता वृषप्सुना रथन् वृषनाभिना । आ श्युनासा  
न पूर्णा वृथा नरा हृव्या ना वीतय गत ॥ १० ॥

10. *Vṛṣaṇaśvena maruto vṛṣapsunā rathena vṛṣanābhīnā. Ā śyenāso na pakṣiṇo vṛthā naro havyā 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.

सुमानमञ्चषां वि भौजन्त रुक्मासा अधि ब्राह्मु ।  
दविद्युतत्यृष्टयः ॥ ११ ॥

11. *Samānamāñjyeśām vi bhrājante rukmāso adhi bāhuṣu. Davidyutatyṛṣṭayah.*

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 उगबोहवा नकिष्टनूषु यतिर ।  
स्थिरा धन्वान्यायुधा रथेषु वा नीक्ष्वधि श्रियः ॥ १२ ॥

12. *Ta ugrāso vṛṣaṇa ugrabāhavo nakiṣṭanūṣu yetire. Sthirā dhanvānyāyudhā ratheṣu vo'nikeśvadhi 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 सुपथा नाम त्वं शश्वतामकमिद्गुज ।  
वया न पित्र्यं सहः ॥ १३ ॥

13. *Yeśāmarṇo na sapratho nāma tveśāṁ śaśvatāmekamid bhuje. Vayao na pitryāṁ sahāḥ.*

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 मरुतस्ताँ उप स्तुहि तषां हि धुनीनाम ।  
अराणां न चर्मस्तदृषां दाना मुह्ना तदृषाम ॥ १४ ॥

14. *Tān vandasva marutastāṁ upa stuhi teṣāṁ hi dhunīnām. Arāṇāṁ na caramastadeṣāṁ dānā mahnā tadeṣāṁ.*

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 वै ऊतिष्वासु पूर्वासु मरुता व्युष्टिषु ।  
या वा नूनमुतासति ॥ १५ ॥

15. *Subhagah sa va ūtiṣvāsa 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 यूं पति वाजिना नर आ हव्या वीतये गथ ।  
अभि ष द्युम्नरुत वाजसातिभिः सुम्ना वा धूतया  
नशत ॥ १६ ॥

16. *Yasya vā yūyam̄ 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 ।  
युवानुस्तथदसत ॥ १७ ॥

17. *Yathā rudrasya sūnavo divo vaśantyasurasya vedhasah. 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 चाहैन्ति मरुतः सुदानवः स्मन्मी हुषश्चरन्ति य ।  
अतश्चिदा न उपवस्यसा हृदा युवानु आववृध्वम ॥ १८ ॥

18. *Ye cārhanti marutah sudānavah smanmīlhu-  
ṣaścaranti ye. Ataścidā na upa vasyasā hṛdā  
yuvāna āvavṛdhvam.*

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.

यूनं ऊषु नविष्ठया वृष्णः पावकां अभि साभर गिरा ।  
गाय गाइव चकृषत ॥ १९ ॥

19. *Yūna ū ḫu naviṣṭhayā vṛṣṇah pāvakāñ abhi  
sobhare girā. Gāya 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 मुष्टिहव् हव्या विश्वासु पृत्सु हातृषु ।  
वृष्णश्चन्द्रा । सुश्रवस्तमान गिरा वन्दस्व मरुता अहं ॥ २० ॥

20. *Sāhā ye santi muṣṭiheva havyo viśvāsu pṛtsu hotrṣu. Vṛṣṇaścandrānna 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.

गावश्चिद्वा समन्यवः सजात्यन मरुतः सबन्धवः ।  
रिहत कुकुभा॑ मिथः ॥ २१ ॥

21. *Gāvaścid ghā samanyavah sajātyena marutah sabandhavah. Rihate kakubho mithah.*

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.

मतश्चिद्वा नृतवा रुक्मव ास उप भातृत्वमायति । अधि॒  
ना गात मरुतः सदा॒ हि व आपि॒त्वमस्ति॒ निधुवि॒ ॥ २२ ॥

22. *Martaścid vo nṛtavo rukmavakṣasa upa bhrātry-  
vamāyati. Adhi no gāta marutah 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. Yūyam sakha�ah saptayah.*

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 सिन्धुमवथ् याभिस्तूवथ् याभिदशस्यथा क्रिविम ।  
मया ना भूतातिभिर्मयाभुवः शिवाभिरसचद्विषः ॥ २४ ॥

24. *Yābhiḥ sindhumavatha yābhīstūrvatha yābhīrdaśasyathā krivim. Mayo no bhūtotibhirmayo-bhuvaḥ śivābhiraśacadviṣāḥ.*

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 यदसिक्न्यां यत्समुदषु मरुतः सुबहिषः ।  
यत्पवत्तषु भेषजम ॥ २५ ॥

25. *Yat sindhau yadasiknyāṁ yat samudreṣu marutah subarhiṣāḥ. 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 बिभूथा तु नूष्वा तना ना अधि वाचत ।  
\_पा रपा मरुत् आतुरस्य नु इष्कता विहृतं पुनः ॥ २६ ॥**

26. *Viśvam paśyanto bibhṛthā tanūṣvā tenā no adhi vocata. Kṣamā rapo maruta āturasya na iṣkartā vihrutam punah.*

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 Kanya Rshi*

**वयमु त्वामपूर्व्य स्थूरं न कच्छिद्धरन्ता वस्यवः ।  
वाजे चित्रं हवामह ॥ १ ॥**

1. *Vayamu tvāmapūrvya sthūram na kaccid bharanto'vasyavah. Vāje citram 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.

उप त्वा कम' तृतय स ना युवागश्चकाम् या धृषत ।  
त्वामिद्ध्यवितारं ववृमहु सखाय इन्द्र सानुसिम ॥ २ ॥

2. *Upa tvā karmannūtaye sa no yuvograścakrāma yo dhrṣat. Tvāmiddhyavitāraṁ vavṛmahe sakhäya 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 याहीम इन्द्रवा श्वपत् गापत् उवरापत ।  
सामं सामपत पिब ॥ ३ ॥

3. *Ā yāhīma indavo'śvapate gopata urvarāpate.  
Somam̄ 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.

वृयं हि त्वा बन्धुमन्तमबन्धवा विपास इन्द्र यमिम । या त्  
धामानि वृषभु तभिरा गंहि विश्वभिः सामपीतय ॥ ४ ॥

4. *Vayam hi tvā bandhumantam-abandhavo viprāsa  
indra yemima. Yā te dhāmāni vṛśabha tebhīrā  
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 गाश्रीतु मधा मदिर विव ५ ।  
अभि त्वामिन्द नानुमः ॥ ५ ॥

5. *Sidantaste vayo yathā gośrīte madhau madire vivakṣaṇe. Abhi tvāmindra nonumah.*

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 मुहुश्चिद्व दीधयः ।  
सन्ति कामासा हरिवा दुदिष्ट्वं स्मा वृयं सन्ति ना धियः ॥ ६ ॥

6. *Acchā ca tvainā namasā vadāmasi kim muhuścid vi dīdhayah. Santi kāmāso harivo dadiṣṭvam smo vayam 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.

नूत्वा इदिन्द त वृयमृती अभूम नुहि नू त अदिवः ।  
विद्वा पुरा परीणसः ॥ ७ ॥

7. *Nūtnā idindra te vayamūtī abhūma nahi nū te adrivah. Vidmā purā parīṇasah.*

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 भाज्यमा तु ता वंजि गीमह।  
उता समस्मि ना शिशीहि ना वसा वाज सुशिष्प गामति ॥ ८ ॥

8. *Vidmā sakhitvamuta śūra bhojyamā te tā vajrinnīmahe. Uto samasminnā śisīhi 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 प्रवस्य आनिनाय तमु वः स्तुषे।  
सखाय इन्द्रमूतय ॥ ९ ॥

9. *Yo na idamidam purā pra vasya ānināya tamu vah stuse. 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 सत्पतिं चषणीसहुं स हि ष्मा या अमन्दत । आ तु नः स वंयति गव्यमश्वं स्तातृभ्या मुघवा शतम ॥ १० ॥

10. *Haryaśvam satpatim carṣaṇīsaḥam sa hi śmā yo amandata. Ā tu naḥ sa vayati gavyamaśvyam stotrbhyo 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 वृयं पति श्वसन्तं वृषभ बुवीमहि।  
संस्थ जनस्य गामतः ॥ ११ ॥**

11. *Tvayā ha svidyujā vayaṁ prati śvasantam vṛṣabha bruvīmahī. 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 कारे पुरुहूत कारिणा भि तिष्ठम दूढचः।  
नृभिकृत्रं हन्याम शूश्रयाम चा वरिन्द्र पणा धियः ॥ १२ ॥**

12. *Jayema kāre puruhūta kāriṇo'bhi tiṣṭhemā dūḍhyah. Nṛbhīrvrtrām hanyāma śūśuyāma cā'verindra pra ḥo dhiyah.*

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.

अभातृव्या अना त्वमनापिरिन्द जनुषा सनादसि ।  
युधदापित्वमिच्छस ॥ १३ ॥

13. *Abhrātṛvyo anā tvamanāpirindra januṣā sanādasi. 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.

नकीं रवन्तं सख्याय विन्दस् पीयन्ति त सुराश्वः ।  
युदा कृणाषि नदुनुं समूहस्यादित्यितव हूयस ॥ १४ ॥

14. *Nakī revantam sakhyāya vindase pīyanti te surāśvah. Yadā krṇoṣi nadanum samūhasyādit 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 त अमाजुरा यथा मूरास इन्द सख्य त्वावतः ।  
नि षदाम सचा सुत ॥ 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 तं गादत्र निरराम् राधसु इन्दु मा तं गृहामहि।  
दृ हा चिदयः प मृशाभ्या भर् न तं दामानं आदभे ॥ १६ ॥

16. *Mā te godatra nirarāma rādhasa indra mā te  
ṛghāmahi. Dṛlhā cidaryah pra mrśābhya 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 घदियन्मधं सरस्वती वा सुभगा दुदिवसु ।  
त्वं वा चित्र दाशुष ॥ १७ ॥

17. *Indro vā ghediyamagham sarasvatī vā subhagā  
dadirvasu. Tvaṁ 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 युक सरस्वतीमनु ।  
पञ्चन्यइव तुतनुच्छि वृष्ट्या सुहस्त्रमयुता ददत ॥ १८ ॥

18. *Citra id rājā rājakā idanyake yake sarasvatīmanu.  
Parjanya iva tatanaddhi vr̄ṣṭyā 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 Kanya Rshi*

आ त्यमंहृ आ रथमद्या दंसिष्ठमूतये ।  
यमश्विना सुहवा रुद्रवतनी आ सूर्याय तुस्थथुः ॥ १ ॥

1. *O tyamahva ā rathamadyā daṁsiṣṭhamūtaye.  
Yamaśvinā suhavā rudravartanī ā sūryayai  
tasthathuh.*

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.

पूर्वापुषं सुहवं पुरुस्पृहं भुज्युं वाजेषु पूर्व्यम् ।  
सुचनावन्तं सुमतिभिः साभरं विद्विषसमन्हस्यम् ॥ २ ॥

2. *Pūrvāpuṣam sahavam purusprham bhujyum  
vājeṣu pūrvyam. Sacanāvantam 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 द्रवा नमाभिरश्विना ।  
अवाचीना स्ववस करामहृ गन्तारा दाशुषा गृहम् ॥ ३ ॥

3. *Iha tyā purubhūtamā devā namobhir-aśvinā.  
Arvācīnā svavase karāmahe gantārā dāśuṣo  
gr̥ham.*

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 परि चकमीयत इमान्यद्वामिषण्यति ।  
अस्माँ अच्छा सुमतिवीं शुभस्पती आ धनुरिव धावतु ॥ ४ ॥

4. *Yuvo rathasya pari cakramāyata īrmānyad vāmi-  
ṣanyati. 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 नासुत्या गतम ॥ ५ ॥

5. *Ratho yo vāṁ tribandhuro hiranyaṁbhīśur-aśvinā.  
Pari dyāvāprthivī 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.

दुशस्यन्ता मनव पूर्व्य दिवि यवं वृक्णं कषथः ।  
ता वामद्य सुमतिभिः शुभस्पती अश्विना प स्तुवीमहि ॥ ६ ॥

6. *Daśasyantā manave pūrvyam divi yavam vṛkenā  
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.

उपं ना वाजिनीवसू यातमृतस्य पथिभिः ।  
यभिस्तृं वृषणा त्रासदस्युवं मुह त्राय जिन्वथः ॥ ७ ॥

7. *Upa no vājinīvasū yātamṛtasya pathibhīḥ. Yebhis-trkṣim vr̥ṣaṇā trāsadasasyavam̄ mahe kṣatrāya jinvathah.*

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.

अयं वामदिभिः सुतः सामा नरा वृषणवसू ।  
आ यातुं सामपीतयु पिबतं दाशुषा गृह ॥ ८ ॥

8. *Ayam vāmadribhīḥ suta somo narā vr̥ṣaṇyasū.  
Ā yātam̄ somapītaye pibatam̄ daśuso gr̥he.*

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 हि रुहतमश्विना रथे काशे हिरण्यये वृषणवसू ।  
युज्जाथां पीवरीरिषः ॥ ९ ॥

9. *Ā hi ruhatamaśvinā rathe kośe hiraṇyaye vr̥ṣaṇyasū. Yuñjāthām pīvarīriṣah.*

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 पूर्वमवथा याभिरधिगुं याभिक्तभुं विजाषसम ।  
ताभिन् मृत्युपश्चिना गतं धिष्वन्यतं यदातुरम ॥ १० ॥

10. *Yābhīḥ pakthamavatho yābhira dhrigum yābhira bhruṁ vijoṣasam. Tābhirno makṣū tūyamaśvinā gataṁ bhiṣajyatām 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 अधिगूडुदा चिदह्नो अश्विना हवामह ।  
वृयं गीभिविपून्यवः ॥ ११ ॥

11. *Yadadhri gāvo adhri gū idā cidahno aśvinā havāmahe. Vayam gīrbhirvipanyavah.*

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 वृष्णाप मृ हवं विश्वप्सुं विश्ववायम । डुषा  
मंहिषा पुरुभूतमा नगा याभिः किविं वावृधुस्ताभिरा  
गतम ॥ १२ ॥

12. *Tābhīrā yātāṁ vr̄ṣāṇopā me havāṁ viśvapsūṁ  
viśvavāryam. Iṣā māṁhiṣṭhā purubhūtamā nārā  
Yābhiḥ krivīṁ vāvṛdhus-tābhīrā 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 वन्दमान् उप ब्रुव ।  
ता ऊ नमाभीरीमह ॥ १३ ॥

13. *Tāvidā cidahānāṁ 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 यामनुद्वतनी । मा ना  
मताय रिपव वाजिनीवसू पुरा रुदावति ख्यतम ॥ १४ ॥

14. *Tāvid dosā 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 सुगम्यायु सुगम्यं पाता रथेनाश्विना वा सु ाणी ।  
हुव पितव साभरी ॥ १५ ॥

15. *Ā sugmyāya sugmyam̄ prātā rathenāśvinā vā sakṣāṇī. Huve piteva sobhari.*

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 उंगमाभिरूतिभिः ।  
आरात्ताच्चिद्गूतम् स्म अवस पूर्वीभिः पुरुभाजसा ॥ १६ ॥

16. *Manojavasā vr̄ṣaṇā madacyutā makṣuṅgamābhirūtibhiḥ. Ārāttāccid bhūtamasmae 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 अश्वावदश्विना वृतियासिष्टं मधुपातमा नरा ।  
गामदस्त्रा हिरण्यवत ॥ १७ ॥

17. *Ā no aśvāvadaśvinā vartiryāsiṣṭam̄ madhupātamā narā. Gomad dasrā hiranyavat.*

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.

सुपावर्गं सुवीर्यं सुष्ठु वायमनाधृष्टं रस्त्विना । अस्मि पा  
वामायाने वाजिनीवसू विश्वा वामानि धीमहि ॥ १८ ॥

18. *Suprāvargam suvīryam suṣṭhu vāryamanā-dhṛṣṭam 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 pratīvyam 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 विश्वचर्षणं ग्रिं विश्वमना गिरा ।  
उत स्तुष विष्पर्धसा रथानाम् ॥ २ ॥

2. *Dāmānam viśvacarṣaṇe'gnim 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 पृ श्च निग्रभ ।  
उपविदा वह्निविन्दत् वसु ॥ ३ ॥

3. *Yeṣāmābādha ṛgmiya iṣah prkṣaśca 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 शाचिरस्थाहीदियुषा व्युजरम ।  
तपुजम्भस्य सुद्युता गणश्रियः ॥ ४ ॥

4. *Udasya śocir-asthād dīdiyuṣo vyajaram.  
Tapurjambhasya sudyuto ganaśriyah.*

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.

उदु तिष्ठ स्वध्वर स्तवाना दुव्या कृपा ।  
अभिख्या भासा बृहता शुशुक्वनिः ॥ 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.)

अग्ने याहि सुशस्तिभिर्हव्या जुह्वान आनुषक ।  
 यथो दूता ब्रूभूथं हव्यवाहनः ॥ 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.

अग्निं वः पूर्व्यं हुवे हातारं चषणीनाम ।  
 तमया वाचा गृण तमु वः स्तुष ॥ ७ ॥

7. *Agnim vah pūrvyam huve hotāram carṣanīnam.  
 Tamayā vācā gṛṇe tamu vah stuse.*

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.

यूज्जभिरद्वृतकतुं यं कृपा सूदयन्त् इत ।  
मित्रं न जन् सुधितमृतावनि ॥ ८ ॥

8. *Yajñebhir-adbhutakratum yam kṛpā sūdayanta it.  
Mitram 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 यूज्जस्य साधनं गिरा ।  
उपाएनं जुजुषुनमस्प्यद ॥ ९ ॥

9. *Rtāvānam-ṛtāyavo yajñasya sādhanam girā.  
Upo enam 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 यूज्जासा यन्तु संयतः ।  
हाता या अस्ति वि वा यूशस्तमः ॥ १० ॥

10. *Acchā no aṅgirastamam yajñāso yantu samyataḥ.  
Hotā yo asti vikṣvā yaśastamah.*

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.

अग्ने तव त्य अञ्जरन्धानासा बृहद्वाः ।  
अश्वाइव वृष्णस्तविषीयवः ॥ ११ ॥

11. *Agne tava tye ajarendhānāso bṛhad bhāh.  
Āsvā iva vṛṣaṇas-taviṣṭyavah.*

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 नै ऊर्जा पत रुद्धिं रास्व सुवीयम् ।  
पावै नस्ताक तनय समत्वा ॥ 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 विश्पतिः शितः सुपीता मनुषा विशि ।  
विश्वदृग्भिः पति रांसि सधति ॥ १३ ॥

13. *Yad vā u viśpatih śitah suprīto manuṣo viśi.  
Viśvedagnih prati rakṣāmsi 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.

श्रुष्ट्यग्न नवस्य मृ स्तामस्य वीर विश्पत ।  
नि मायिनस्तपुषा रासा दह ॥ १४ ॥

14. *Śruṣtyagne 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 चन् रिपुरीशीत् मत्यः ।

या अग्रय दुदाश हव्यदातिभिः ॥ १५ ॥

15. *Na tasya māyayā cana ripurīśīta martyah.  
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 वसुविदमुण्युरपीणदूषिः ।

महा राय तमुत्वा समिधीमहि ॥ १६ ॥

16. *Vyaśvas-tvā vasuvidam-ukṣanyur-aprīṇād-ṛṣih.  
Maho rāye tamu tvā samidhīmahi.*

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.

उशना काव्यस्त्वा नि हातारमसादयत ।

आयजिं त्वा मनव जातवदसम ॥ १७ ॥

17. *Uśanā kāvyastvā ni hotāram-asādayat.  
Āyajīm 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 त्वा सुजाषसा द्रुवासा॑ दूतमक्ते॒ ।  
श्रुष्टी॑ दंव पथमा॒ यज्ञिया॑ भुवः॒ ॥ १८ ॥

18. *Viśve hi tvā sajoṣaso devāso dūtamakrata.  
Śruṣṭī deva prathamo yajñiyō 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 घा॑ वीरा॑ अमृतं॒ दूतं॒ कृप्णवीत्॒ मत्यः॑ ।  
पावकं॒ कृष्णवर्तनिं॒ विहायसम ॥ १९ ॥

19. *Imam ghā vīro amṛtam dūtam kṛṇvīta martyah.  
Pāvakam kṛṣṇavartanīm 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 हृवम् युतस्तुचः॑ सुभासं॒ शुकशाच्चिषम ।  
विश्वामग्निम् जरं॒ प्रलमीड्यम ॥ २० ॥

20. *Tam huvema yatasrucaḥ subhāsam śukraśo-  
ciṣam. Viśām-agnim-ajaram pratnam-īdyam.*

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 विधत् ।  
भूरि पाषं स धत्त वीरवद्यशः ॥ २१ ॥

21. *Yo asmai hayyadātibhir-āhutim marto'vidhat.  
Bhūri poṣam sa dhatte vīravad yaśah.*

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 जातवदसमग्रिं युज्ञषु पूव्यम् ।  
पति स्तुर्गति नमसा हृविष्मती ॥ २२ ॥

22. *Prathamam jātavedasam-agnim yajñeṣu pūrvyam. Prati srugeti namasā haviṣmati.*

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.

आभिविधमाग्रय ज्यष्ठभिव्यश्ववत् ।  
मंहिष्ठाभिमतिभिः शुकशाचिष ॥ २३ ॥

23. *Ābhir-vidhemāgnaye jyeṣṭhābhir-vyaśvavat.  
Maṁhiṣṭhābhir-matibhiḥ śukraśocise.*

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.

नूनमच विहायसु स्तामभिः स्थूरयूपवत् ।  
ऋष वयश्व दम्यायाग्रय ॥ 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 ।  
विष्णु अग्निमवस प्रत्नमीक्षत ॥ २५ ॥**

25. *Atithim mānuṣāñāṁ sūnum 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 विश्वां अभि षतारै भि हृव्यानि मानुषा ।  
अग्नि नि षत्सि नमसाधि ब्रह्मिषि ॥ २६ ॥**

26. *Maho viśvāḥ 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 ।  
सुवीयस्य प्रजावता यशस्वतः ॥ २७ ॥**

27. *Vāṁsvā no vāryā puru vāṁsva rāyah purusprīhah.  
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. *Tvam varo susāmne'gne janāya codaya.  
Sadā vaso rātīm yaviṣṭha śāśvate.*

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 सुपत्रूरसि त्वं ना गामतीरिषः ।  
महा रायः सातिमग्न अपा वृधि ॥ २९ ॥

29. *Tvam hi supratūrasi tvam no gomatīriṣah.  
Maho rāyah sātimagine apā vṛdhī.*

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.

अग्ने त्वं यशा अस्या मित्रावरुणा वह ।  
ऋतावाना समाजा पूतद ासा ॥ ३० ॥

30. *Agne tvam yaśā asyā mitrāvaraṇā vaha.  
Rtāvānā samrājā pūtadakṣasā.*

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*

सखायु आ शिषामहि ब्रह्मन्दाय वृजिणं ।  
स्तुष ऊ षु वा नृतमाय धृष्णवे ॥ १ ॥

1. *Sakhāya ā sisāmahi brahmendrāya vajriñe.  
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.

शवसा ह्यसि श्रुता वृत्रहत्यन् वृत्रहा ।  
मघमघाना अति शूर 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 चित्रश्रवस्तमम् ।  
निरुक चिद्या हरिवा वसुददिः ॥ ३ ॥

3. *Sa nah stavāna ā bhra rayim citraśrvastamam.  
Nireke cid yo harivo vasurdadih.*

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 निरुकमुत प्रियमिन्द्र दषि जनानाम् ।  
धृष्टा धृष्णा स्तवमान् आ भर ॥ ४ ॥

4. *Ā nirekamuta priyamindra darṣi janānām.  
Dhṛṣṭā dhṛṣṇo 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 स्वं न दृष्टं हस्तं वरन्त आमुरः ।  
न परिबाधो हरिवा गविष्टिषु ॥ ५ ॥

5. *Na te savyam na dakṣinam hastam varanta  
āmurah. Na paribādho harivo gaviṣṭisu.*

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 गीभिरहृणाम्यदिवः ।  
आ स्मा कामं जरितुरा मनः पृण ॥ ६ ॥

6. *Ā tvā gobhiriva vrajam gīrbhir-ṛṇomyadrivah.  
Ā smā kāmam jariturā manah prṇa.*

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 ।  
उग्रं प्रणतरधि षू वसा गहि ॥ ७ ॥

7. *Viśvāni viśvamanaso dhiyā no vṛtrahantama.  
Ugra pranetaradhi ṣū vaso 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.

वृयं ते अस्य वृत्रहन्विद्याम शूर नव्यसः ।  
वसाः स्पाहस्य पुरुहूत राधसः ॥ ८ ॥

8. *Vayam te asya vṛtrahan vidyāma śūra navyasah.  
Vasoh spārhasya puruhūta rādhasah.*

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 दाशुषे ॥ ९ ॥

98. *Indra yathā hyasti te'parītam nrto śavah.  
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 मुह नृतम् राधस ।  
दृ हश्चिद दृह्य मघवन्मघत्तय ॥ १० ॥

10. *Ā vṛṣasva mahāmaha mahe nr̥tama rādhase.  
Dr̥haścid 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 चिददिवस्त्वा ग जग्मुराशसः ।  
मघवञ्छग्धि तव त ऊतिभिः ॥ ११ ॥

11. *Nū anyatrā cidadrivas-tvanno jagmuraśasah.  
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.

नह्यांगं नृता त्वदुन्यं विन्दामि राधसं ।  
राय द्युम्नाय शवसं च गिवणः ॥ १२ ॥

12. *Nahyaṅga nr̥to tvadanyam vindāmi rādhase.  
Rāye dyumnāya śavase ca girvanāḥ.*

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.

एन्दुमिन्द्राय सिञ्चत् पिबाति साम्यं मधु ।  
प राधसा चादयात महित्वना ॥ १३ ॥

13. *Endumindrāya siñcata pibāti somyam 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 हरीणं पतिं द ऽ पृञ्चन्तमबवम ।  
नूनं श्रुधि स्तुवता अश्व्यस्य ॥ १४ ॥

14. *Upo harīṇām patim dakṣam pr̥ñcantam-abravam.  
Nūnam 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.

नह्यङ्ग पुरा चून जुञ्ज वीरतरस्त्वत ।  
नकीं राया नवथा न भन्दना ॥ 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.

एदु मध्वा मुदिन्तरं सिञ्च वाध्वया अन्धसः ।  
एवा हि वीरः स्तवत सुदावृथः ॥ १६ ॥

16. *Edu madhvo madintaram siñca vādhvaryo  
andhasah. Evā hi vīrah stavate sadāvṛdhah.*

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.

इन्द्र स्थातहरीणं नकिष्ट पूर्वस्तुतिम ।  
उदानंश शवसा न भन्दना ॥ १७ ॥

17. *Indra sthātarharīṇām nakiṣṭe pūrvyastutim.  
Udānamśa 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 पतिमहूमहि श्रवस्यवः ।  
अपायुभियुज्जभिवावृथन्यम् ॥ १८ ॥

*Tam vo vājānām patim-ahūmahi śravasyavah.  
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 नरम् ।  
कृष्टीया विश्वा अभ्यस्त्यक् इत ॥ १९ ॥

19. *Eto nvidram stavāma sakhāyah stomyam 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 गविषे द्यु गाय दस्म्यं वचः ।  
घृतात्स्वादीया मधुनश्च वाचत ॥ २० ॥

20. *Agorudhāya gaviṣe dyukṣāya dasmyam vacah.  
Gṛhtāt 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 राधः पर्यतव ।  
ज्यातिन विश्वम्॒भ्यस्ति दृ॑णा ॥ २१ ॥

21. *Yasyāmitāni vīryā na rādhah paryetave.  
Jyotirna viśvamabhyasti dakṣinā.*

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.

स्तुहीन्दं व्यश्ववदनूर्मि वाजिनं यमम् ।  
अ॒या गयुं मंहमानं वि दा॒शुषे ॥ २२ ॥

22. *Stuhīndram vyāśva-danūrmim vājinam yamam.  
Aryo gayam māñhamānam 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.

एवा नूनमुप स्तुहि वयश्व दशमं नवम ।  
सुविद्वांसं चकृत्यं चरणीनाम ॥ २३ ॥

23. *Evā nūnamupa stuhi vaiyaśva daśamam navam.  
Suvidvāṁsam carkṛtyam caranīnām.*

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 नित्रहतीनां वज्रहस्त परिवृजम् ।  
अहरहः शुन्ध्युः परिपदामिव ॥ २४ ॥

24. *Vetthā hi nirṛtinām vajrahasta parivṛjam.  
Aharahah śundhyuh pari padāmiva.*

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.

तदिन्द्राव आ भर् यना दंसिष्ठ कृत्वन् ।  
द्विता कुत्साय शिश्नथा नि चादय ॥ २५ ॥

25. *Tadindrāva ā bhara yenā dāmsiṣṭha 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 नूनमीमहु नव्यं दंसिष्ठ सन्यस ।  
स त्वं ना विश्वा अभिमातीः स ाणिः ॥ २६ ॥

26. *Tamu tvā nūnamīmahe navyam dāmsiṣṭha  
sanyase. Sa tvam no viśvā abhimātīḥ sakṣaṇīḥ.*

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 गुदंहसा मुच्या वायोत्सुप्ति सिन्धुषु ।  
वधदासस्य तुविनृप्ण नीनमः ॥ २७ ॥

27. *Ya ṛksādāmhaso mucad yo vāryāt sapta sindhuṣu.  
Vadhar-dāsasya tuvinrmṇa 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 सुषाम्ण सनिभ्य आवहा रयिम ।  
व्यश्वभ्यः सुभग वाजिनीवति ॥ २८ ॥

28. *Yatha varo suṣāmṇe sanibhya āvaho rayim.  
Vyaśvebhyaḥ subhage vājinīvati.*

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 दर्शिणा व्यश्वां एतु समिनः ।  
स्थूरं च राधः शतवत्सहस्रवत ॥ २९ ॥

29. *Ā nāryasya dakṣinā vyaśvāñ etu sominah.  
Sthūram ca rādhah 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 वृला गामतीमवं तिष्ठति ॥ ३० ॥

30. *Yat tvā prcchādījānah 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 Devataḥ,  
Vishvamana Vaiyashva Rshi*

ता वां विश्वस्य गोपा दुवा दुवषु यज्ञिया ।  
ऋतावाना यजस पृतदं त्सा ॥ १ ॥

1. *Tā vāṁ viśvasya gopā devā deveṣu yajñiyā.  
Rtāvānā yajase pūtadakṣasā.*

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 तना॒ न रु॒थ्या॒ वरु॒णा॒ यश्च सु॒कृतः॑ ।  
सु॒नात्सु॒जाता॑ तनया॒ धृतवृता॑ ॥ २ ॥

2. *Mitrā tanā na rathyā varuno yaśca sukṛatuh.  
Sanāt sujātā tanayā dhṛtavrataḥ.*

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.

ता॒ मा॒ता॒ वि॒श्वव॒दसा॒ सु॒योग्य॒ पर्महसा॑ ।  
म॒ही॒ जंजा॒नादि॒तित्रु॒तावरी॑ ॥ ३ ॥

3. *Tā mātā viśvavedasā' suryāya pramahasā.  
Mahī jajānāditir-rtāvarī.*

Great mother Aditi, inviolable Nature, concrete embodiment of infinite divinity and divine law operative in existence, brought forth these two mighty resplendent pioneers of life, knowing and commanding the world for the realisation of their innate vision and power.

महान्ता॑ मि॒त्रावरु॒णा॑ सु॒माजा॑ दु॒वावसुरा॑ ।  
त्रु॒तावा॒नावृ॒तमा॑ घोषता॑ बृ॒हत ॥ ४ ॥

4. *Mahāntā mitrāvaruṇā samrājā devāvasurā.  
Rtāvānāvṛtamā ghoṣato bṛhat.*

The great Mitra and Varuna, mighty resplendent 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 शवसा महः सूनु द स्य सुकर्तू।  
सृपदानू इषा वास्त्वधि फितः ॥ ५ ॥

5. *Napātā śavaso mahāḥ sūnū dakṣasya sukratū.  
Srpradānū 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 पाथि वीरिषः ।  
नभस्वतीरा वां चरन्तु वृष्टयः ॥ ६ ॥

6. *Sam yā dānūni yemathurdivyāḥ pārthivīriṣah.  
Nabhasvatīrā vāṁ canantu vrṣṭayah.*

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 ब्रह्मता दिवाऽऽभि यूथव पश्यतः ।  
ऋतावाना सुमाजा नमस हिता ॥ ७ ॥

7. *Adhi yā br̥hato divo'bhi yūtheva paśyataḥ.  
R̥tāvānā 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.

**ऋतावाना नि षदतुः सामराज्याय सुकृतौ।  
धृतव्रता ग्रन्तिया ग्रन्तमाशतुः ॥ ८ ॥**

8. *Rtāvānā ni ṣedatuh sāmrājyāya sukṛatū.  
Dhṛtavrata kṣatriyā kṣatramāśatuh.*

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 णश्चिद्दातुवित्तरा नुल्बणन् च त्सा।  
नि चिन्मिषन्ता निचिरा नि चिक्यतुः ॥ ९ ॥**

9. *Aksnaścid gātuvittarā' nulvanena cakṣasā.  
Ni cinmişantā nicirā ni cikyatuh.*

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 ना द्व्यदितिरुष्यतां नासत्या।  
उरुष्यन्तु मरुता वृद्धशवसः ॥ १० ॥**

10. *Uta no devyaditir-uruṣyatāṁ nāsatyā.  
Uruṣyantu maruto vṛddhaśavasah.*

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 ना नावमुरुष्यत् दिवा नक्तं सुदानवः ।  
अरिष्यन्ता नि पायुभिः सचमहि॥ ११ ॥

11. *Te no nāvamuruṣyata divā naktam sudānavah.  
Arisyanto 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.

अश्वत् विष्णव वृयमरिष्यन्तः सुदानव ।  
श्रुधि स्वयावन्तिसन्धा पूवचित्तय ॥ १२ ॥

12. *Aghnate viṣṇave vayam-ariṣyantah sudānave.  
Śrudhi svayāvant-sindho pūrvacittaye.*

Let us all, unhurt and unviolated, work for the unassailible 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.

तद्वार्यं कृणीमह वरिष्ठं गाप्यत्यम ।  
मित्रा यत्पान्ति वरुणा यदयुमा ॥ १३ ॥

13. *Tad vāryam vṛṇīmahe variṣṭham 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 तन्मरुतस्तदुश्विना ।  
इन्द्रा विष्णुमीद्वांसः सुजाषसः ॥ १४ ॥

14. *Uta nah sindhur-apāṁ tanmarutas-tadaśvinā.  
Indro viṣṇur-mīdhvāṁsaḥ sajōṣasah.*

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 ष्ठा वृनुषा नरा भिमातिं कयस्य चित् ।  
तिगमं न गादः पतिघ्नन्ति भूणायः ॥ १५ ॥

15. *Te hi ṣmā vanuṣo naro'bhīmātiṁ kayasya cit.  
Tigmati na kṣodah pratighnanti bhūrnayah.*

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 वृतान्यनु वशचरामसि ॥ १६ ॥

16. *Ayameka itthā purūru caste vi viśpatih.  
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 pūrvāṇyokyā sāmrājyasya saścima.  
Mitrasya vratā varuṇasya dīrghaśruti.*

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.

**उद्गुष्य शरुण दिवा ज्यातिरयंस्त् सूर्यः ।  
अग्निं शुकः समिधान आहृतः ॥ १९ ॥**

19. *Udu ṣya śarane divo jyotirayamsta sūryah.  
Agnirna śukrah samidhāna āhutah.*

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.

वचा॑ दीघपसद्गुनीश् वाजस्य गमतः ।  
इश् हि पित्वा॑ विषस्य दावने ॥ २० ॥

20. *Vaco dīrghaprasadmanīśe vājasya gomataḥ.  
Īśe 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 दाषा वस्तारुपं ब्रुव ।  
भाजष्वस्माँ अभ्युच्चरा सदा ॥ २१ ॥

21. *Tat sūryam rodasī ubhe doṣā vastorupa bruve.  
Bhojeṣvasmān 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.

ऋग्मु॑ उप्यायने रजतं हरयाण ।  
रथं युक्तमसनाम सुषामणि ॥ २२ ॥

22. *R̥jramukṣanyāyane rajataṁ harayāne.  
Ratham yuktamasanāma suṣāmani.*

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 म अश्व्यानां हरीणां निताशना ।

उता नु कृत्व्यानां नृवाहसा ॥ २३ ॥

23. *Tā me aśvyanāṁ harīnāṁ nitośanā.  
Uto nu kṛtvyānāṁ 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.

स्मदभीशु कशावन्ता विप्रा नविष्ठया मृती ।

मृहा वाजिनाववन्ता सचासनम् ॥ २४ ॥

24. *Smadabhiśū 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 सुधस्तुत्याय सूरिषु ।

अतूतद ग वृषणा वृषण्वसू ॥ १ ॥

- 
1. *Yuvoru śū rathāṁ huve sadhastutyaśā 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 सुषाम्ण मुह तन नासत्या ।  
अवाभियाथा वृषणा वृषण्वसू ॥ २ ॥

2. *Yuvam varo susāmne mahe tane nāsatyā.  
Avobhīryātho 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 ।  
पूर्वीरिष इषयन्तावति अपः ॥ ३ ॥

3. *Tā vāmadya havāmahe havyebhir-vājinīvasū.  
Pūrvīriṣa iṣayantāvati kṣapah.*

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 रथो यातु श्रुता नरा ।  
उप स्तामान्तुरस्य दशथः श्रिय ॥ ४ ॥

4. Ā vām vāhiṣṭho aśvinā ratho yātu śruto narā.  
*Upa stomān turasya darśathah 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 वृषणवसू ।  
युवं हि रुद्रा पष्ठा अति द्विषः ॥ ५ ॥

5. Juhurāṇā cidaśvinā''manyethāṁ vṛṣanvasū.  
*Yuvam hi rudrā parṣatho ati dviṣah.*

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.

द्रस्ता हि विश्वमानुषडः मूर्भिः परिदीयथः ।  
धियंजिन्वा मधुवणा शुभस्पती ॥ ६ ॥

6. Dasrā hi viśvamānuṣaṇ makṣubhiḥ pariḍīya-thah.  
*Dhiyamjinvā 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.

उपं ना यातमश्विना राया विश्वपुषा सह ।  
मधवाना सुवीरावनपच्युता ॥ 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 म अस्य पतीव्य॑ मिन्दनासत्या गतम ।  
द्रुवा द्रुवभिरद्य सुचनस्तमा ॥ 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.

वयं हि वां हवामह उ प्यन्ता व्यश्ववत ।  
सुमतिभिरुप विप्राविहा गतम ॥ ९ ॥

9. *Vayam hi vām havāmaha ukṣanyanto vyāsvavat.  
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 स्वृष्टि स्तुहि कुवित् श्रवता हवम् ।  
नदीयसः कूलयातः पूर्णीरुत ॥ १० ॥

10. *Aśvinā svṛṣe stuhi kuvit te śravato havam.  
Nedīyasah kūlayātāḥ pañīnṛuta.*

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.

वृश्वस्य श्रुतं नराता म अस्य वदथः ।  
सुजाषसा वरुणा मित्रा अयुमा ॥ ११ ॥

11. *Vaiyaśvasya śrutam naroto me asya vedathah.  
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 धिष्या युवानीतस्य सूरिभिः ।  
अहरहवृषणा मह्यं शि तत्म ॥ १२ ॥

12. *Yuvādattasya dhiṣyā 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 वधूरिव ।  
सप्तयन्ता शुभं चकात् अश्विना ॥ १३ ॥

13. *Yo vāṁ yajñebhirāvṛto'dhivastrā vadhuṇtā.  
Saparyantā śubhe cakrāte aśvinā.*

Ashwins, 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 चिकंतति नृपाव्यम् ।  
वृतिरश्विना परि यातमस्मयू ॥ १४ ॥

14. *Yo vām-uruvyacastamāṁ ciketati nṛpāyyam.  
Vartiraśvinā pari yātamasmayū.*

Ashwins, 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 वृतिनृपाव्यम् ।  
विषुदुहव यज्ञमूहथुगिरा ॥ १५ ॥

15. *Asmabhyam su vṛṣaṇvasū yātam vartirnṛpāyyam.  
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.

वाहिष्ठा वां हवानं स्तामा दूता हुव रा ।  
युवाभ्यां भूत्वश्विना ॥ १६ ॥

16. *Vāhiṣṭho vām havānāṁ stomo dūto huvannarā.  
Yuvābhyaṁ bhūtvashvinaṁ.*

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.

यदुदा दिवा अणुव इषा वा मदथा गृह ।  
श्रुतमिन्म अमत्या ॥ १७ ॥

17. *Yadado divo arṇava iśo vā madatho grhe.  
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.

उत स्या श्वत्यावरी वाहिष्ठा वां नदीनाम ।  
सिन्धुहिरण्यवतनिः ॥ १८ ॥

18. *Uta syā śvetayāvarī vāhiṣṭhā vām nadīnām.  
Sindhurhiranyavartanih.*

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.

स्मदुतया सुकीत्या श्विना श्वतया धिया ।  
वहथ शुभयावाना ॥ १९ ॥

19. *Smadetayā sukīrtyā'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 रथासहो युवस्व पाष्ठा वसा ।  
आ ग वाया मधु पिबा स्माकं सवना गहि ॥ २० ॥

20. *Yuksvā hi tvam rathāsahā yuvasva posyā vaso.  
Anno vāyo madhu pibā' smākam 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.)

तवं वायवृत्तस्पत् त्वष्टुजामातरद्धुत ।  
अवांस्या वृणीमह ॥ २१ ॥

21. *Tava vāyavṛtaspane tvaṣṭur-jāmātar-adbhuta.  
Avāṁsyā 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.

त्वष्टुजामौतरं वृयमीशानं राय इमह ।  
सुतावन्ता वायुं द्युम्ना जनासः ॥ २२ ॥

22. *Tvaṣṭur-jāmātaram vayam-īśānam rāya īmahe.  
Sutāvanto vāyum 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.

वाया याहि शिवा दिवा वहस्वा सु स्वश्व्यम ।  
वहस्व महः पृथुप त्सा रथ ॥ २३ ॥

23. *Vāyo yāhi śivā divo vahasvā su svaśvyam.  
Vahasva mahāḥ pṛthupakṣasā 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 supsarastamam nr̄ṣadaneṣu hūmahe.  
Grāvāṇam nāśvapṛṣṭham māṁhanā.*

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 वायो मन्दाना अग्रियः ।  
कृधि वाजां अपा धियः ॥ २५ ॥

25. *Sa tvam no deva manasā vāyo mandāno agriyah.  
Kṛdhi vājāñ apo dhiyah.*

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 ब्रह्मिरध्वर ।  
ऋचा यामि मरुता ब्रह्मणस्पतिं दुवाँ अवा वरण्यम ॥ १ ॥

1. *Agnirukthe purohito grāvāño barhiradhware.  
Rcā yāmi maruto brahmaṇaspatim 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 पुशुं गासि पृथिवीं वनस्पतीनुषासा नक्तमाषधीः ।  
विश्वं च ना वसवा विश्ववदसा धीनां भूतं पावितारः ॥ २ ॥

2. *Ā paśum gāsi pr̄thivīm 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 ने एत्वध्वराऽऽि ग्रा दुवषु पूर्व्यः ।  
आदित्येषु प वरुण धृतवत मरुत्सु विश्वभानुषु ॥ ३ ॥

3. *Pra sū na etvadhvaro'gnā deveṣu pūrvyah.  
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 भुवन्वृथ रिशादसः ।  
अरिष्टभिः पायुभिविश्ववदसा यन्ता ना वृकं छुदिः ॥ ४ ॥

4. *Viśve hi ṣmā manave viśvavedaso bhuvan vṛdhe riśādasah. Ariṣṭebhiḥ pāyubhir-viśvavedaso yantā no'vrkam 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 सुजाषसः ।  
ऋचा गिरा मरुता दव्यदितु सदन् पस्त्य महि ॥ ५ ॥

5. Ā no adya samanso gantā viśve sajōsasah.  
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 पिया मरुता या वा अश्वा हृव्या मित्र पयाथनं ।  
आ ब्रह्मिरिन्द्रा वरुणस्तुरा नर आदित्यासः सदन्तु नः ॥ ६ ॥

6. Abhi priyā maruto yā vo aśvyā havyā mitra prayāthana. Ā barhirindro varuṇasturā nara ādityāsah sadantu nah.

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.

व्रयं वा वृक्तबहिषा हितपूर्यस आनुषक ।  
सुतसामासा वरुण हवामह मनुष्वदिक्षाग्रायः ॥ ७ ॥

7. Vayam vo vṛktabarhiṣo hataprayasa ānuṣak.  
Sutasomāso varuṇa havāmahe manuṣvadiddhāgnayah.

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 यात् मरुता विष्णा अश्विना पूषन्माकीनया धि॒या ।  
इन्द्र आ यातु पथमः सनि॒ष्युभिवृषा या वृत्रहा गृण ॥ ८ ॥

8. Ā pra yāta maruto viṣṇo aśvinā pūṣan mākīnayā dhiyā. Indra ā yātu prathamah saniṣyubhir-vṛṣā yo vṛtrahā gr̥ne.

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 अदु॒हा॒ च्छिदु॒ं शम'॑ यच्छत ।  
न यद्वाद्वसवा॒ नू॒ चिदन्तिता॒ वर्स्तथमादु॒धर्षति॑ ॥ ९ ॥

9. Vi no devāso adruho'cchidram 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 सज्जात्यं॒ रिशादसा॒ दवासा॒ अस्त्याप्यम ।  
प णः॒ पूव॑स्म सुविताय॑ वाचत म॒ तू॒ सुम्नाय॒ नव्य॑स ॥ १० ॥

10. *Asti hi vah sajātyam riśādaso devāso astyāpyam.  
Pra nāḥ 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.

द्वादा हि व उपस्तुतिमिदा वामस्य भक्तये ।  
उप वा विश्ववदसा नमस्युरां असृ यन्यामिव ॥ ११ ॥

11. *Idā hi va upastutimidā vāmasya bhaktaye.  
Upa vo viśvavedaso nasasyurāñ asṛksyanyāmiva.*

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.

उद्दुष्य वः सविता सुपणीत्या स्थादूध्वा वरण्यः ।  
नि द्विपादश्चतुष्पादा अथिना विश्रन्पतयिष्णावः ॥ १२ ॥

12. *Udu ṣya vah savitā supraṇītayo 'sthādūrdhvo  
vareṇyah. Ni dvipādaścatuspādo arthino  
'viśran patayiṣṇavah.*

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.

दुवंद्वं वा वस दुवंद्वमभिष्टय ।  
दुवंद्वं हुवम् वाजसातय गृणन्ता दुव्या धिया ॥ १३ ॥

13. *Devamdevam vo'vase devamdevamabhiṣṭaye.  
Devamdevam 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.

द्वासा हि प्या मनव समन्यवा विश्व साकं सरातयः ।  
त ना अद्य त अपरं तुच तु ना भवन्तु वरिवाविदः ॥ १४ ॥

14. *Devāso hi śmā manave samanyavo viśve sākam sarātayah. Te no adya te aparam 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 सुंस्थ उपस्तुतीनाम ।  
न तं धूतिवरुण मित्र मर्त्य या वा धामभ्या विधत ॥ १५ ॥

15. *Pra vah śāṁśāmyadruhāḥ sāṁsthā upastutī-nām.  
Na tāṁ dhūrtir-varuṇā mitra martyāṁ 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 यं तिरत् वि महीरिषा या वा वरायु दाशति ।  
प प्रजाभिजायत् धर्मणस्पयरिष्टः सव' एधत ॥ १६ ॥

16. *Pra sa kṣayāṁ tirate vi mahīriṣo yo vo varāya dāśati. Pra prajābhīrjāyate dharmaṇasparaya-riṣṭāḥ 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 सुजाषसः ॥ १७ ॥

17. *Rte sa vindate yudhāḥ sugebhīr-yātyadhvanaḥ.  
Aryamā mitro varunāḥ sarātayo yāṁ trāyante  
sajosasah.*

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.

अजे चिदस्म कृणुथा न्यज्ज्वनं दुग्धि चिदा सुसराणम् ।  
एषा चिदस्मादुशनिः परा नु सास्त्रधन्ती वि नश्यतु ॥ १८ ॥

18. *Ajre cidasmai kṛṇuthā nyañcanam durge cidā susaraṇam. Eṣā cidasmādaśanīḥ paro nu śasredhantī 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.

यदूद्य सूर्य' उद्युति पियं त्रा ऋतं दूधं ।  
यान्निमुचि प्रबुधि विश्ववदसा यद्वा मध्यन्दिन द्विवः ॥ १९ ॥

19. *Yadadya sūrya udyati priyakṣatrā ṛtam dadha. Yannimruci prabudhi viśvavedaso yad vā madhyandine divah.*

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 युत छुदियम वि द्राशुष ।  
वृयं तद्वा वसवा विश्ववदस् उप स्थयाम् मध्य आ ॥ २० ॥

20. *Yad vābhīpitve asurā ṛtam yate chardiryema vi daśuse. Vayam 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.

यदुद्य सूर उदित् यन्मध्यन्दिन आतुचि ।

वामं ध्रथ मनव विश्ववदसा जुह्वानाय पचतस ॥ २१ ॥

21. *Yadadya sūra udite yanmadhyam dina ātuci. Vāmam 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.

वृयं तद्वः समाज् आ वृणीमह पुत्रा न बहुपाच्यम ।

अश्याम् तदादित्या जुह्वता हुवियन् वस्या नशामह ॥ २२ ॥

22. *Vayaṁ tad vah samrāja ā vrñīmahe putro na bahupāyyam. Aśyāma tadādityā juhvato havyena 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 त्रयस्परा दुवासा बृहिरासदन ।  
विद ाहं द्वितासनन ॥ १ ॥

1. *Ye trimśati trayasparo devāso barhirāsadan.  
Vidannaha dvitāsanan.*

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 स्मद्दीतिषाचा अग्नयः ।  
पत्नीवन्ता वषट्कृताः ॥ २ ॥

- 
2. *Varuṇo mitro aryamā smadrātiṣāco agnayah.  
Patnīvanto vaṣatkṛtāḥ.*

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 गुपा अपाच्यास्त उदृक्त द्रुथा न्यक ।  
पुरस्तात्सवया विशा ॥ 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.

यथा वशन्ति द्रुवास्तथदसुत्तदषां नकिरा मिनत ।  
अरावा चन मत्यः ॥ ४ ॥

4. *Yathā vaśanti devāstathedasat tadesāṁ nakirā minat. Arāvā cana martyah.*

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.

सप्तानां सप्त ऋषयः सप्त द्युम्नान्यषाम ।  
सप्ता अधि श्रिया धिर ॥ 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*

**बृभुरका विषुणः सूनरा युवाऽच्युङ्ग हिरण्ययम् ॥ १ ॥**

1. *Babhrureko viṣṇuḥ sūnaro-yuvāñjyaṅkte hiran-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 द्यातना न्तद्वषु मधिरः ॥ २ ॥**

2. *Yonimeka ā sasāda dyotano'ntardeveṣu medhirah.*

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 बिभति हस्त आयसीमन्तद्वषु निधुविः ॥ ३ ॥**

3. *Vāśīmeko bibharti hasta-āyasīm-antardeveṣu nidhruvih.*

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.)

**वज्रमका॑ बिभति॒ हस्त॒ आहितं॒ तन॑ वृत्राणि॒ जिघत॒ ॥ 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.)

**तिग्ममका॑ बिभति॒ हस्त॒ आयुधं॒ शुचिरुगा॒  
जलाष-भषजः ॥ ५ ॥**

5. *Tigmameko bibharti hasta āyudham śucirugro jalāṣa-bheṣajah.*

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.)

**पृथ॑ एकः॒ पीपाय॒ तस्करा॒ यथाँ॑ पुष॒ वद॒ निधीनाम॒ ॥ ६ ॥**

6. *Patha ekaḥ pīpāya taskaro yathāñ esa 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.)

**त्रीण्यकं उरुगाया वि चक्रम् यत्र द्वासा मदन्ति ॥ ७ ॥**

7. *Trīnyeka 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.)

**विभिन्ना चरत् एकया सह प पवासव वसतः ॥ ८ ॥**

8. *Vibhirdvā carata ekayā saha pra pravāseva vasatah.*

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 समाजो सुपिरासुती ॥ ९ ॥**

9. *Sado dvā cakrāte upamā divi samrājā 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.)

**अचन्त् एक महि साम मन्वत् तन् सूर्यमराचयन् ॥ 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*

नृहि वा अस्त्यभुका दवासा न कुमारकः ।  
विश्वं सृतामहान्तं इत ॥ १ ॥

1. *Nahi vo astyarbhako 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.

इति स्तुतासा असथा रिशादसा य स्थ त्रयश्च त्रिंशच्च ।  
मनोदवा यज्ञियासः ॥ २ ॥

2. *Iti stutāso vasathā riśādaso ye stha trayasca trimśacca. Manordevā yajñiyāsah.*

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 नस्त्राध्वं ते वत् त उ ना अधि वाचत ।  
मा नः पथः पित्र्यान्मानवादधि दूरं नष्ट परावतः ॥ ३ ॥

3. *Te nastrādhvam te'vatata u no adhi vocata. Mā naḥ pathaḥ pitryān-mānavādadhi dūram 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 देवास इह स्थन् विश्वं वशवानुरा उत ।  
अस्मभ्यं शम्प सुपथा गव श्वाय यच्छत ॥ ४ ॥

4. *Ye devāsa iha sthana viśve vaiśvānarā uta. Asma-bhyam̄ 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 यजातु 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.

पुराणां या अस्म साम् रर्त आशिर्म ।  
पादित्तं शका अंहसः ॥ २ ॥

2. *Purolāśam yo asmai somam rarata āśiram.  
Pādit tam śakro amhasah.*

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 असुदथा द्रवजूतः स शूशुवत् ।  
विश्वा वन्व मित्रिया ॥ ३ ॥

3. *Tasya dyumān asad ratho devajūtah 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 पञ्जावती गृहं सशचन्ती द्विवदिव ।  
इळा धनुमती दुह ॥ ४ ॥

4. *Asya prajāvati gṛhe'śaścāntī divedive.  
Ilā dhenumañī 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 dampatī samanasā 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.

**पति पाशव्यौ इतः सम्यज्चा बुहिराशात् ।**

**न ता वाजेषु वायतः ॥ ६ ॥**

6. *Prati prāśavyāḥ itaḥ samyañcā barhirāśāt.*  
*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 द्वानामपि ह्रुतः सुमतिं न जुगु तः ।**

**श्रवा बृहद्विवासतः ॥ ७ ॥**

7. *Na devānāmapi hnutaḥ sumatiṁ na jugukṣataḥ.*  
*Śravo bṛhad 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 कुमारिणा विश्वमायुव्यश्नुतः ।**

**उभा हिरण्यपशसा ॥ ८ ॥**

8. *Putriṇā tā kumāriṇā viśvamāyur-vyaśnutaḥ.*  
*Ubhā hiranyapeśasā.*

They live a full happy life blest with sons and daughters and golden means of living in prosperity and decency.

वीतिहात्रा कृतद्वसू दशस्यन्तामृताय कम ।  
समूधा॑ रामशं हता दुवषु कृणुता दुवः ॥ ९ ॥

9. *Vītihotrā kṛtadvasū daśasyantāmṛtāya kam.  
Smūdho romaśam hato deveṣu krṇuto duvah.*

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 शम् पवतानां वृणीमहं नदीनाम ।

आ विष्णाः सचाभुवः ॥ १० ॥

10. *Ā śarma parvatānāṁ vṛṇīmahe nadīnām.  
Ā viṣṇoh 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 सवधातमः ।

उरुरध्वा स्वस्तय ॥ ११ ॥

11. *Aitu pūṣā rayirbhagah svasti sarvadhātamah.  
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.

अरमतिरनवणा विश्वा दुवस्य मनसा ।  
आदित्यानामनह इत ॥ १२ ॥

12. *Aramatir-anarvāṇo 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.

यथा ना मि॒त्रा अ॒यमा वरुणः सन्ति गा॒पाः ।  
सुगा॑ ऋ॒तस्य पन्था॑ः ॥ १३ ॥

13. *Yathā no mitro aryamā varunāḥ 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.

अग्निं वः पूर्व्ये गिरा दुवमीळ वसूनाम ।  
सुप्यन्तः पुरुषियं मि॒त्रं न त्र॒साधसम ॥ १४ ॥

14. *Agnim vah pūrvyam girā devamīle vasūnām.  
Saparyantah purupriyam mitram 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.

मू दुववत्ता रथः शूरा वा पृत्सु कासु चित । द्रवानां य  
इन्मना यजमान् इयं त्यभीदयज्वना भुवत ॥ १५ ॥

15. *Makṣū devavato rathah śūro vā prtsu 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 यजमान रिष्यसि न सुन्वान् न दक्षया । द्रवानां य इन्मना  
यजमान् इयं त्यभीदयज्वना 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.

नकिष्टं कमणा नश । प याष । याषति । द्रवानां य इन्मना  
यजमान् इयं त्यभीदयज्वना भुवत ॥ १७ ॥

17. *Nakiṣṭam̄ karmanā naśanna pra yoṣanna yoṣati. Devānām̄ ya inmano yajamāna iyakṣatyabhīdayajvano 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.

असुदत्रं सुवीयमुत त्यदाश्वश्व्यम् । दुवानां य इन्मना  
यज्ञमान् इव त्यभीदयज्ञना भुवत ॥ १८ ॥

18. *Asadatra suvīryamuta tyadāśvaśvyam. Devānām̄ 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 इन्दस्य गाथया ।  
मद् सामस्य वाचत ॥ १ ॥

1. *Pra kṛtānyṛjīṣiṇah kanvā 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 सृबिन्दमनशानिं पिपुं दासमहीशुवम् ।  
वधीदुगा रिणपः ॥ २ ॥

2. *Yah srbindam-anarśanīm piprum dāsam-ahīśuvam. Vadhīdugro riṇannapah.*

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.

न्यबुद्धस्य विष्टपं ब्रष्माणं बृहतस्तिर ।  
कृष तदिन्दु पंस्यम ॥ ३ ॥

3. *Nyarbudasya viṣṭapam varṣmāṇam bṛhatastira. Kṛṣe tadindra paum̄syam.*

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.

पति श्रुताय वा धृषत्तूणाशं न गिररधि ।  
हुव सुशिप्रमूतये ॥ ४ ॥

4. *Prati śrutāya vo dhr̄sat tūrṇāśam 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 वृजं मन्दानः सम्येभ्यः ।  
पुरं न शूर दर्षसि ॥ ५ ॥

5. *Sa goraśvasya vi vṛajam mandānāḥ somyebhyah.  
puram 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 रारणः सुत उक्थ वा दधसु चनः ।  
आरादुप स्वधा गहि ॥ ६ ॥

6. *Yadi me rāraṇāḥ suta ukthe vā dadhase canah.  
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.

वृयं धा तु अपि ष्मसि स्तातार इन्द गिवणः ।  
त्वं ना जिन्व सामपाः ॥ ७ ॥

7. *Vayam ghā te api ṣmasi stotāra indra girvanāḥ.  
Tvam 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 अविंश्चितम् ।  
मधवन्भूरि तु वसु ॥८॥**

8. *Uta nah 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 ना गामतस्कृधि हिरण्यवता अश्विनः ।  
इळभिः सं रभमहि॥९॥**

9. *Uta no gomataskṛdhi hiranyaavato aśvinah.  
Ilābhīḥ 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.

**बृद्दुकथं हवामह सृपकरस्नमूतय ।  
साधु कृष्णवन्तमवस ॥१०॥**

10. *Bṛbaduktham havāmahe sṛprakarasnam-ūtaye.  
Sādhu kṛṣṇvantam-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 चिच्छतकृतुरादीं कृणाति वृत्रहा ।  
जरित्रभ्यः पुरुवसुः ॥ ११ ॥

11. *Yah samsthe cicchatakratur-ādīm kr̄noti vr̄trahā.  
Jaritrbhyah purūvasuh.*

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 शकुद्वानवाँ अन्तराभरः ।  
इन्द्रा विश्वाभिरुतिभिः ॥ १२ ॥

12. *Sa nah śakraścidā śakad-dānavāñ antarā-bharah.  
Indro viśvābhir-ūtibhih.*

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 रायाऽ॑ वनिमहान्त्सुपारः सुन्वतः सखा ।  
तमिन्द्रम् भिगायत ॥ १३ ॥

13. *Yo rāyo'vanirmahānt-supārah sunvataḥ sakhaḥ.  
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 श्रवाजितम् ।  
भूर् रीशान्तमाजसा ॥ १४ ॥

- 
14. *Āyantāram mahi sthiram pṛtanāsu śravo jitam.  
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 नियुन्ता सूनृतानाम् ।  
नकिवक्ता न दादिति ॥ १५ ॥

15. *Nakirasya śacīnām 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 सुन्वताम् ।  
न सामा अपृता पर्प ॥ १६ ॥

16. *Na nūnam brahmaṇāmṛṇam 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 इदुप गायत् पन्य उकथानि 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.

पन्य आ ददिरच्छुता सहस्रा वाज्यवृतः ।  
इन्द्रा या यज्वना वृधः ॥ १८ ॥

18. *Panya ā dardiracchatā sahasrā vājyavṛtah.  
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 षु चर स्वधा अनु कृष्टीनामन्वाहुवः ।  
इन्द्रु पिब सुतानाम ॥ १९ ॥

19. *Vi śū cara svadhā anu krṣṭīnāmanvāhuvah.  
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.

पिब स्वधनवानामुत यस्तुग्र्य सचा ।  
उतायमिन्द्र यस्तवे ॥ 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.

अतींहि मन्युषाविणं सुषुवांसमुपारणं ।  
इमं रातं सुतं पिब ॥ २१ ॥

21. *Atīhi manyuṣāviṇam suṣuvāṁsam-upāraṇe. Imam rātam 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 tisrah parāvata ihi pañca janāň ati.  
Dhenā indrāvacākaśat.*

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.

सूर्यो राश्मिं यथा सृजा त्वा यच्छन्तु मे गिरः ।  
निम्नमापा न सुध्यक ॥ २३ ॥

23. *Sūryo raśmim 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 śipriñe.  
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 युक्तिसन्धूरवासृजत ।

या गाषु पक्वं धारयते ॥ २५ ॥

25. *Ya udnah phaligam bhinannyak sindhuñra-vāśrajat. Yo goṣu pakvam 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.

अहन्वृत्रमृचीषम आणवाभमहीशुवम ।

हिमनाविध्यदबुदम ॥ २६ ॥

26. *Ahan vṛtramarciṣama aurnavābhām-ahīśuvam.  
Himenāvidhyad-arbudam.*

The resplendent sun breaks the heavy cloud of vapours moving around like a crooked snake, in the middle regions of space.

प व उगाय निष्टुर षा हाय पस्ति ण ।

दुवत्तुं बह्वा गायत ॥ २७ ॥

27. *Pra va ugrāya niṣture'śālhāya prasakṣiṇe.  
Devattam brahma gāyata.*

O celebrants and yajakas, sing the most heavenly

song of praise worthy of divinity in honour of resplendent, 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 ।  
इन्दा दुवषु चर्तति ॥ २८ ॥

28. *Yo viśvānyabhi vratā somasya made andhasah.  
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 पयो ह्रितम ॥ २९ ॥

29. *Iha tyā sadhamādyā harī hiranyakeśyā.  
Volhāmabhi prayo hitam.*

Here in life on earth, those two golden and resplendent 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 ।  
सामपयाय व तः ॥ 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*

वृद्धं घं त्वा सुतावन्तु आपा न वृक्तबहिषः ।  
पवित्रस्य प्रस्रवणेषु वृत्रहृन्परि स्तातारे आसत ॥ १ ॥

1. *Vayam gha tvā sutāvanta āpo na vrktabarhiṣah. Pavitrasya prasravaṇeṣu 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 नरो वसा निरुक्तुविथनः ।  
कुदा सुतं तृष्णाण आकु आ गम इन्द्र स्वब्दीव वंसगः ॥ २ ॥

2. *Svaranti tvā sute naro vaso nireka ukthinah. Kada sutam trṣāṇa oka ā gama indra svabdiva vāṁsagah.*

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.

कण्वभिधृष्णुवा धृषद्वाजं दर्षि सहस्रिणम् ।  
पिशङ्गरूपं मघवन्विचर्षण मृगमन्तमीमह ॥ ३ ॥

3. *Kanvebhir-dhṛṣṇavā dhṛṣad vājam darṣi saha-sriṇam. Piśāṅgarūpam maghavan vicarṣane 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 मद् इन्द्राय मध्यातिथ ।  
यः सम्मिश्ला हयायः सुत सचा वज्री रथो हिरण्ययः ॥ ४ ॥

4. *Pāhi gāyāndhaso mada indrāya medhyātithē. Yah sammiślo haryoryah sute sacā vajrī ratho hiranyayah.*

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 सुषव्यः सुदर्शण इना यः सुकर्तुगृण ।  
य आकरः सहस्रा यः शतामध इन्द्रा यः पूर्भिदारितः ॥ ५ ॥

5. *Yah suṣavyah sudakṣīṇa ino yaḥ sukraturgrñe. Ya ākarah sahasrā yaḥ śatāmagha indro yaḥ pūrbhidāritah.*

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 शमश्रुषु श्रितः ।  
विभूतद्युम्नश्च्यवनः पुरुष्टुतः कत्वा गारिव शाकिनः ॥ ६ ॥

6. *Yo dhr̥sito yo'vṛto yo asti śmaśruṣu śritah.  
Vibhūtadyumnaścyavanaḥ puruṣṭutah krtvā gauriva śākinah.*

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 कद्या दध ।  
अयं यः पुरा विभिन्न्याजसा मन्दानः शि यन्धसः ॥ ७ ॥

7. *Ka īṁ veda sute sacā pibantam̄ kad vayo dadhe.  
Ayam̄ yaḥ puro bibhinattyojasā mandānah  
śipryandhasah.*

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 चुरथं दध ।  
नकिष्वा नि यमदा सुत गमा महांश्चरस्याजसा ॥ ८ ॥

8. *Dānā mrgo na vāraṇah purutrā caratham̄ dadhe.  
Nakiṣtvā ni yamadā sute gamo mahāñscara-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 उगः स अनिष्टतः स्थिरा रणाय संस्कृतः ।  
यदि स्तातु मघवा शृणवद्धवं नन्दा याषुत्या गमत ॥ ९ ॥

9. *Ya ugrah sann-anisṛtah sthiro raṇaya saṁskṛtaḥ.  
Yadi stotur-maghavā śṛṇavaddha-vam nendro yoṣat�ā 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.

सृत्यमित्था वृषदसि वृषजूतिना वृतः ।  
वृषा ह्युग शृण्विष परावति वृषा अवावति श्रुतः ॥ १० ॥

10. *Satyamitthā vṛṣedasi vṛṣajūtir-no'vṛtaḥ. Vṛṣā hyugra śrṇviṣe 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.

वृषणस्त अभीशेवा वृषा कशा हिरुण्ययी ।  
वृषा रथा मधवन्वृषणा हरी वृषा त्वं शतकता ॥ ११ ॥

11. *Vṛṣaṇaste abhiśavo vṛṣā kaśā hiranayayī. 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 वृष्टि जीषि ग भर ।  
वृषा दधन्व वृषणं नदीष्वा तुभ्यं स्थातहरीणाम ॥ १२ ॥

12. *Vṛṣā sotā sunotu te vṛṣann-rjīśinnā bhara. Vṛṣā dadhanve vṛṣaṇāṁ nadīṣvā tubhyāṁ sthātarharīṇām.*

O lord of omnipotence and omnifcence, 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.

एन्द्र याहि पीतय मधु शविष्ठ सम्यम ।  
नायमच्छ मघवा शृणवद्विरा बह्याकथा च सुकर्तुः ॥ १३ ॥

13. *Endra yāhi pītaye madhu śaviṣṭha somyam. Nāyamacchā maghavā śṛṇavad giro brahmokthā ca sukratuh.*

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 रथष्ठामा हरया रथयुजः ।  
तिरश्चिद्वर्य सवनानि वृत्रहन्यषां या शतकता ॥ १४ ॥

14. *Vahantu tvā ratheṣṭhāmā harayo rathayujah. Tiraścidaryam savanāni vṛtrahann-anyeṣām 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.

अस्माकंमद्यान्तम् स्तामं धिष्व महामह ।

अस्माकं तु सवना सन्तु शन्तमा मदाय द्यु । सामपा ॥ १५ ॥

15. *Asmākamadyāntamāṁ stomam̄ dhiṣva mahā-maha. Asmākam̄ 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.

नुहि षस्तव् ना मम शास्त्र अन्यस्य रण्यति ।

या अस्मान्वीर आनयत ॥ १६ ॥

16. *Nahi ṣastava no mama śāstre anyasya ranyati. 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.)

इन्दश्चिद्द्वा तदबवीत्त्वया अशास्यं मनः ।

उता अहु कतुं रघुम ॥ १७ ॥

17. *Indraścid ghā tadabravīt striyā aśāsyam manah.  
Uto aha kratūm 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).

सप्ती चिद्धा मदुच्युता मिथुना वहता रथम् ।  
एवद्वृक्ष्या उत्तरा ॥ १८ ॥

18. *Saptī cidgha madacyutā mithunā vahato ratham.  
Eved dhūrvṛṣṇa 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 पादुका हर ।  
मा ते कशप्लुका दृशन्त्स्त्री हि ब्रह्मा ब्रभूविथ ॥ १९ ॥

19. *Adhah paśyasva mopari samtarāṁ pādakau hara.  
Mā te kaśaplakau dṛṣantstrī hi brahmā babhūvitha.*

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 Kanya (1-15) and Sahasram  
Vasurochisha Angirasa (16-18) Rshis*

एन्द्र याहि हरिभिरुप कण्वस्य सुष्टुतिम् ।  
दिवा अमुष्य शासता दिवं युय दिवावसा ॥ १ ॥

1. *Endra yāhi haribhirupa kaṇvasya suṣṭutim. Divo amuṣya śāsato divam 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 त्वा गावा वर्द्धि ह समी घाषण यच्छतु ।  
दिवा अमुष्य शासता दिवं युय दिवावसा ॥ २ ॥

2. *Ā tvā grāvā vadanniha somī ghoṣeṇa yacchatu.  
Divo amuṣya śāsato divam 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.

अत्रा वि नमिरषामुरां न धूनुत् वृक्तः ।  
दिवा अमुष्य शासता दिवं युय दिवावसा ॥ ३ ॥

3. *Atrā vi nemir-eśām-urām na dhūnute vṛkah.  
Divo amuṣya śāsato divam 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 हवन्तु वाजसातय ।  
दिवा अमुष्य शासता दिवं युय दिवावसा ॥ ४ ॥

4. *Ā tva kaṇvā iḥāvase havante vājasātaye.  
Divo amuṣya śāsato divam 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 युय दिवावसा ॥ ५ ॥

5. *Dadhāmi te sutānām vṛṣṇe na pūrvapāyyam.  
Divo amuṣya śāsato divam 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 ऊतयै ।  
दिवा अमुष्य शासता दिवं युय दिवावसा ॥ ६ ॥

6. *Smatpurandirna ā gahi viśvato dhīrna ūtaye.  
Divo amuṣya śāsato divam 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 महमत् सहस्रात् शतामघ ।  
दिवा अमुष्य शासता दिवं युय दिवावसा ॥ ७ ॥

7. *Ā no yāhi mahemate sahasrote śatāmagha.  
Divo amuṣya śāsato divam 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 वक्षदीड्यः ।  
दिवा अमुष्य शासता दिवं युय दिवावसा ॥ ८ ॥

8. *Ā tvā hotā manurhito devatrā vakṣadīdyah.  
Divo amuṣya śāsato divam 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 मदुच्युता हरी श्यनं प ाव व ातः ।  
दिवा अमुष्य शासता दिवं युय दिवावसा ॥ ९ ॥

9. *Ā tvā madacyutā harī śyenam pakṣeva vakṣataḥ.  
Divo amusya sāsato divam 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 युय दिवावसा ॥ १० ॥

10. *Ā yāhyarya ā pari svāhā somasya pītaye.  
Divo amusya sāsato divam 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 याह्यपश्रुत्युकथषु रणया इह ।  
दिवा अमुष्य शासता दिवं युय दिवावसा ॥ ११ ॥

11. *Ā no yāhyupaśrutyuktheṣu ranayā iha.  
Divo amusya sāsato divam 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.

सरूपुरा सु ना गहि संभृतः संभृताश्वः ।  
दिवा अमुष्य शासता दिवं युय दिवावसा ॥ १२ ॥

12. *Sarūpairā su no gahi saṁbhṛtaiḥ saṁbh-rtāśvah.  
Divo amuṣya śāsato divam 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 पवतेभ्यः समुद्रस्याधि विष्टपः ।  
दिवा अमुष्य शासता दिवं युय दिवावसा ॥ १३ ॥

13. *Ā yāhi parvatebhyaḥ samudrasyādhi viṣṭapah.  
Divo amuṣya śāsato divam 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 गव्यान्यश्वा सुहस्त्रा शूर ददृहि ।  
दिवा अमुष्य शासता दिवं युय दिवावसा ॥ १४ ॥

14. *Ā no gavyānyaśvyaḥ sahasrā śūra dardṛhi.  
Divo amuṣya śāsato divam 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 nah sahasraśo bharā' yutāni śatāni ca.  
Divo amuṣya śāsato divam 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 यदिन्दश्च दद्वह सहस्रं वसुराचिषः ।  
आजिष्ठमश्वं पशुम ॥ १६ ॥

16. *Ā yadindraśca dadvahe sahasram vasurociṣah.  
Ojiṣṭham-aśvyaṁ 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 ।  
भाजन्त् सूर्याइव ॥ १७ ॥

17. *Ya ṛjra vātarāmhaso 'ruṣāso raghusyadah.  
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.  
Tiṣṭham 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*

अग्निनन्दण् वरुणन् विष्णुना द्वित्य रुद्रवसुभिः सचा-  
भुवा । सजाषसा उषसा सूर्यण च सामं पिबतमश्विना ॥ १ ॥

1. *Agninendrena varuṇena viṣṇunā”dityai rudrair-  
vasubhiḥ sacābhuvā. Sajoṣasā uṣasā sūryeṇa ca  
somam 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। सुजाषसा उषसा सूर्यण च सामं पिबत-  
मश्विना ॥ २ ॥**

2. *Viśvābhir-dhībhir-bhuvanena vājinā divā  
prthivyā-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.

**विश्वदवस्त्रिभिरकादशरिहा द्विमुरद्विभृगुभिः सचाभुवा।  
सुजाषसा उषसा सूर्यण च सामं पिबतमश्विना ॥ ३ ॥**

3. *Viśvair-devais-tribhir-ekādaśair-ihā'bhirmarudbhir-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 बाध्तं हवस्य म विश्वहदवा सवनाव गच्छतम्।  
सुजाषसा उषसा सूर्यण चं ना वा हमश्विना ॥ ४ ॥**

4. *Juṣethāṁ yajñām bodhatāṁ havasya me viśveha devau savanāva gacchatam. Sajoṣasā uṣasā sūryeṇa ceṣāṁ no voḷham-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 युवश्वरं कृन्यनां विश्वहं दत्वा सवनावं  
गच्छतम् । सुजाषसा उषसा सूर्यण् चषं ना वा हम-  
श्विना ॥ ५ ॥

5. *Stomāṁ juṣethāṁ yuvaśeva kanyanāṁ viśveha devau savanāva gacchatam. Sajoṣasā uṣasā sūryeṇa ceṣāṁ no voḷham-aśvinā.*

Divine Ashvins, twin complementarities of nature and humanity, generous brilliances, 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 विश्वहं दत्वा सवनावं गच्छतम् ।  
सुजाषसा उषसा सूर्यण् चषं ना वा हमश्विना ॥ ६ ॥

6. *Giro juṣethāṁ-adhvaram juṣethāṁ viśveha devau savanāva gacchatam. Sajoṣasā uṣasā sūryeṇa ceṣāṁ no voḷham-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.

हारिद्रवं पतथा वनदुपं सामं सुतं महिषवावं गच्छथः ।  
सजाषसा उषसा सूर्यणं च त्रिवृतियोत्तमश्विना ॥ ७ ॥

7. *Hāridraveva patatho vanedupa somam sutam mahiṣevāva gacchathah. Sajoṣasā uṣasā sūryena 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.

हंसाविवं पतथा अध्वगाविवं सामं सुतं महिषवावं गच्छथः ।  
सजाषसा उषसा सूर्यणं च त्रिवृतियोत्तमश्विना ॥ ८ ॥

8. *Hamśāviva patatho adhvagāviva somam sutam mahiṣevāva gacchathah. Sajoṣasā uṣasā sūryena 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.

श्युनाविव पतथा हृव्यदातय सामं सुतं महिषवाव गच्छथः ।  
सुजाषसा उषसा सूर्यण च त्रिवृतियोतमश्विना ॥ ९ ॥

9. *Syenāviva patatho havyadātaye somam sutam mahiṣevāva gacchathah. Sajoṣasā uṣasā sūryena 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.

पिबतं च तृप्णुतं चा च गच्छतं पुजां च धृतं दविणं च  
धत्तम् । सुजाषसा उषसा सूर्यण चार्जं ना धत्तमश्विना ॥ १० ॥

10. *Pibatam ca trpṇutam cā ca gacchataṁ prajām ca dhattam dravinaṁ ca dhattam. Sajoṣasā uṣasā sūryena 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.

जयतं च प स्तुतं च प चावतं पुजां च धृतं दविणं च  
धत्तम् । सुजाषसा उषसा सूर्यण चार्जं ना धत्तमश्विना ॥ ११ ॥

11. *Jayataṁ ca pra stutam ca pra cāvataṁ prajām ca dhattam dravinaṁ ca dhattam. Sajoṣasā uṣasā sūryena 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 शत्रुन्यतं च मित्रिणः पूजां च धृतं दक्षिणं च  
धत्तम् । सुजाषसा उषसा सूर्यण् चार्ज ना धत्तमश्विना ॥ १२ ॥

12. *Hatam ca śatrūn yatatam ca mitriṇah prajām ca dhattam draviṇām ca dhattam. Sajoṣasā uṣasā sūryeṇa corjām 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 धर्मवन्ता मरुत्वन्ता जरितुगच्छथा  
हवम् । सुजाषसा उषसा सूर्यण् चा दित्ययत्तम-  
श्विना ॥ १३ ॥

13. *Mitrāvaraṇavantā 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 zodias, and in unison with the sun and the dawn of every new day.

अङ्गिरस्वन्ता उत् विष्णुवन्ता मरुत्वन्ता जरितुगच्छथा  
हवम् । सुजाषसा उषसा सूर्यण् चा दित्ययोत्तम-  
श्विना ॥ १४ ॥

14. *Āngirasvantā uta viṣṇuvantā marutvantā jariturgacchatho havam. Sajoṣasā uṣasā sūryena 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 जरितुगच्छथा  
हवम् । सुजषसा उषसा सूर्यण् चा दित्ययोत्तम-  
श्विना ॥ १५ ॥

15. *R̥bhumantā vṛṣaṇā vājavantā marutvantā jariturgacchatho havam. Sajoṣasā uṣasā sūryena cā''dityair-yātam-aśvinā.*

Ashvins, generous divinities of humanity, blest with the Rbus, 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.

**ब्रह्म जिन्वतमुत जिन्वतं धिया हृतं र ांसि सधतममीवाः ।  
सुजाषसा उषसा सूर्यण च सामं सुन्वता अश्विना ॥ १६ ॥**

16. *Brahma jinvatamuta jinvatam dhiyo hatam rakṣāṁsi 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.

**ऋं जिन्वतमुत जिन्वतं नृन्हृतं र ांसि सधतममीवाः ।  
सुजाषसा उषसा सूर्यण च सामं सुन्वता अश्विना ॥ १७ ॥**

17. *Kṣatram jinvatamuta jinvatam nṛn hatam rakṣāṁsi 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.

**धनूजिन्वतमुत जिन्वतं विशा हृतं र ांसि सधतममीवाः ।  
सुजाषसा उषसा सूर्यण च सामं सुन्वता अश्विना ॥ १८ ॥**

18. *Dhenūrjinvatamuta jianatam viśo hatam rakṣāṁsi 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 पूर्वस्तुतिं श्यावाश्वस्य सुन्वता मदच्युता ।  
सुजाषसा उषसा सूयष्ण चा श्विना त्रिग्राह्ण्यम् ॥ १९ ॥

19. *Atreriva śṛṇutam pūrvyastutim śyāvāśvasya  
suvnato madacyutā. Sajoṣasā uṣasā sūryeṇa cā  
'svinā 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.

सगां इव सृजतं सुष्टुतीरुपं श्यावाश्वस्य सुन्वता मदच्युता ।  
सुजाषसा उषसा सूयष्ण चा श्विना त्रिग्राह्ण्यम् ॥ २० ॥

20. *Sargāñ iva srjataṁ suṣṭutīrupa śyāvāśvasya  
suvnato madacyutā. Sajoṣasā uṣasā sūryeṇa cā  
'svinā 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.

रुश्मीरिव यच्छतमध्वराँ उप॑ श्यावाश्वस्य सुन्वता मंद-  
च्युता । सुजाषसा उषसा सूय'ण् चा शिवना तिराअ-  
ह्न्यम् ॥ २१ ॥

21. *Rāśmīnriva yacchatamadhvarāñ upa śyāvā-  
śvasya sunvato madacyutā. Sajosasā usasā  
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.

अवागथं नि यच्छतुं पिबतं साम्यं मधु । आ यातमश्विना  
गतमवस्युवामुहं हुव ध्रुत्तं रत्नानि दाशुषे ॥ २२ ॥

22. *Arvāg rathāṁ ni yacchatāṁ pibatāṁ somyāṁ  
madhu. Ā yātam-aśvinā gatam-avasyur-vāmahāṁ  
huve dhattāṁ 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.

नमावाक पस्थित अध्वर नरा विव णस्य पीतय । आ  
यातमश्विना गतमवस्युवामुहं हुव ध्रुत्तं रत्नानि दाशुषे ॥ २३ ॥

23. *Namovāke prasthite adhvare narā vivakṣaṇasya pītaye. Ā yātamaśvinā gatam-avasyur-vāmaham huve dhattam ratnāni dāśuṣe.*

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.

**स्वाहोकृतस्य तृप्तं सुतस्य दवावन्धसः । आ यातमश्विना  
गतमवस्युवामहं हुव धूत्तं रत्नानि दाशुष ॥ २४ ॥**

24. *Svāhākṛtasya tṛmpatam sutasya-devāvan-dhasah.  
Ā yātam-aśvinā gatam-avasyur-vāmaham huve  
dhattam ratnāni dāśuṣe.*

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 वृक्तबृहिषः पिबा सामं मदीय कं  
शतकता । यं ते भागमधारयन्विश्वा: सहृनः पृतना उरु  
जयः समप्सुजिन्मरुत्वाँ इन्द सत्पत ॥ १ ॥**

1. *Avitāsi sunvato vṛktabarhiṣah pibā somam  
madāya kam śatakrato. Yam te bhāgam-adhā-  
rayan viśvāḥ sehānah 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.

पाव स्तुतारं मधव अव त्वां पिबा सामं मदोयु कं शतकता ।  
यं ते भागमधारयन्विश्वाः सहानः पृतना उरु जयः समप्सु-  
जिन्मरुत्वाँ इन्द सत्पत ॥ २ ॥

2. *Prāva stotārāṁ maghavannava tvāṁ pibā somāṁ  
madāya kāṁ śatakrato. Yam te bhāgam-adhāra-  
yan viśvāḥ sehānāḥ pṛtanā uru jrayāḥ samap-  
sujin-marutvāñ 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.

उजा द्रुत्वाँ अवस्थाजसा त्वां पिबा सामं मदोयु कं शतकता ।  
यं ते भागमधारयन्विश्वाः सहानः पृतना उरु जयः समप्सु-  
जिन्मरुत्वाँ इन्द सत्पत ॥ ३ ॥

3. *Ūrjā devāṁ avasyojasā tvāṁ pibā somāṁ madāya  
kam̄ śatakrato. Yam te bhāgam-adhārayan viśvāḥ  
sehānah 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.

**जनिता दिव जनिता पृथिव्याः पिबा स मं मदायु कं  
शतकत । यं त भागमधारयन्विश्वाः सहानः पृतना उरु  
जयः समप्सुजिन्मरुत्वाँ इन्द सत्प्तत ॥ ४ ॥**

4. *Janitā divo janitā pṛthivyāḥ pibā somāṁ madāya  
kam̄ śatakrato. Yam te bhāgam-adhārayan viśvāḥ  
sehānah 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.

**जनिताश्वानं जनिता गवामसि पिबा सामं मदायु कं  
शतकता । यं ते भागमधौरयुन्विश्वा: सहृनः पृतना उरु  
जयः समप्सुजिन्मरुत्वाँ इन्द सत्पत ॥ ५ ॥**

5. *Janitāśvānāṁ janitā gavāmasi pibā somam  
madāya kam śatakrato. Yam te bhāgamadhārayan  
viśvāḥ sehānah pṛtanā urujrayah 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.

**अत्रीणां स्ताममदिवा मुहस्कृधि पिबा सामं मदायु कं  
शतकता । यं ते भागमधौरयुन्विश्वा: सहृनः पृतना उरु  
जयः समप्सुजिन्मरुत्वाँ इन्द सत्पत ॥ ६ ॥**

6. *Atriṇāṁ stomamadrivo mahaskṛdhi pibā somam  
madāya kam śatakrato. Yam te bhāgamadhārayan  
viśvāḥ sehānah pṛtanā urujrayah 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.

श्यावाश्वस्य सुन्वतस्तथा शृणु यथाशृणारत्रः कर्माणि  
कृप्नवतः । पत्रसदस्युमाविथ त्वमक इृषाह्य इन्दु ब्रह्माणि  
वधयन ॥ ७ ॥

7. *Syāvāśvasya sunvatastathā śṛṇu yathāśrnor-atreh  
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 बह्वा वृत्रतूय॑च्चाविथ् प सुन्वतः शचीपत् इन्द्  
विश्वाभिरूतिभिः । माध्यन्दिनस्य सवनस्य वृत्रह नद्य  
पिबा सामस्य वजिवः ॥ १ ॥

1. *Predam brahma vṛtratūryeṣvāvitha pra sunvataḥ  
śacīpata indra viśvābhīrūtibhiḥ. 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.

सुहान उग्र पृतना अभि दुहः शचीपत् इन्द् विश्वाभि-  
रूतिभिः । माध्यन्दिनस्य सवनस्य वृत्रह नद्य पिबा सामस्य  
वजिवः ॥ २ ॥

2. *Sehāna ugra pr̄tanā abhi druhah śacīpata indra  
viśvābhīrūtibhiḥ. 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.

**एकराळस्य भुवनस्य राजसि शचीपत् इन्द् विश्वाभि-  
स्तुतिभिः । माध्यन्दिनस्य सवनस्य वृत्रह नद्य पिबा सामस्य  
वजिवः ॥ ३ ॥**

3. *Ekarālaḥasya bhuvanasya rājasi śacīpata indra  
viśvābhīrūtibhiḥ. Mādhyandinasya savanasya  
vr̥trahannanedyā 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.

**स्स्थावाना यवयसि त्वमक् इच्छचीपत् इन्द् विश्वाभि-  
स्तुतिभिः । माध्यन्दिनस्य सवनस्य वृत्रह नद्य पिबा सामस्य  
वजिवः ॥ ४ ॥**

4. *Sasthāvānā yavayasi tvameka icchacīpata indra  
viśvābhīrūtibhiḥ. Mādhyandinasya savanasya  
vr̥trahannanedyā 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 adamantine 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.

अमस्य च प्रयुजश्च त्वमीशिष शचीपत् इन्दु विश्वाभि-  
रुतिभिः । माध्यन्दिनस्य सवनस्य वृत्रह नद्यु पिबा सामस्य  
वजिवः ॥ ५ ॥

5. *Kṣemasya ca prayujaśca tvamīśe śacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedyā pibā somasya vajrivah.*

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.

क्षत्राय त्वमवसि न त्वमाविथ शचीपत् इन्दु विश्वाभि-  
रुतिभिः । माध्यन्दिनस्य सवनस्य वृत्रह नद्यु पिबा स मस्य  
वजिवः ॥ ६ ॥

6. *Kṣatrāya tvamavasi na tvamāvitha śacīpata indra viśvābhirūtibhiḥ. Mādhyandinasya savanasya vṛtrahannanedyā pibā somasya vajrivah.*

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  
कृप्नवृतः । पत्रसदस्युमाविथ् त्वमक् इत्प्राह्य इन्द्रं त्राणि  
वृथयन् ॥ ७ ॥**

7. *Syāvāśvasya rebhatastathā śṛṇu yathāś-rnoratreh  
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 कर्मसु ।  
इन्द्राग्नी तस्य बाधतम् ॥ 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 रथ्यावाना वृत्रहणापराजिता ।  
इन्द्राग्नी तस्य बाधतम् ॥ २ ॥

2. *Toṣāśā rathayāvānā vṛtrahaṇāparājītā.  
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 मद्विरं मध्वधुं गदिभिन्नरः ।  
इन्द्राग्नी तस्य बाधतम् ॥ 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 यज्ञमिष्टय सुतं सामं सधस्तुती ।  
इन्द्राग्नी आ गतं नरा ॥ ४ ॥

4. *Juṣethāṁ yajñamīṣṭaye sutāṁ somāṁ sadhastutī.  
Indrāgnī ā gatāṁ 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 सवना यभिहृव्यान्यूहथुः ।  
इन्द्राग्नी आ गतं नरा ॥ ५ ॥

5. *Imā juṣethāṁ savanā yebhirhavyānyūhathuh.  
Indrāgnī ā gatāṁ 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 गायत्रवतनिं जुषथां सुषृतिं मम ।  
इन्द्राग्नी आ गतं नरा ॥ ६ ॥

6. *Imāṁ gāyatra-vartanīṁ juṣethāṁ susṭutim mama.  
Indrāgnī ā gatāṁ narā.*

Indra and Agni, leaders of the world order, come, listen and accept this exhilarating gayatri homage of mine in your honour.

पात्रयावभिरा गतं द्वधिजन्यावसू ।  
इन्द्राग्नी सामपीतय ॥ ७ ॥

7. *Prātaryāvabhirā gatāṁ devebhijenyāvasū.  
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 हवम् ।  
इन्द्राग्नी सामपीतय ॥ ८ ॥

8. *Śyāvāśvasya sunvato'trīṇāṁ śṛṇutam 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 वामहू ऊतयु यथाहुवन्तु 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 गायत्रमृच्यते ॥ १० ॥

10. *Āham sarasvatīvator-indrāgnyor-avo vṛṇe.  
Yābhyām gāyatram-rcyate.*

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 Kanya Rshi*

अग्निमस्ताष्टृग्निमयम्‌ग्निमीळा यजद्य। अग्निदुवाँ अनक्तु न  
उभ हि विदथं कविरन्तश्चरति दूत्यं॑ नभन्तामन्युक  
संम ॥ १ ॥

1. *Agnim-astoṣyrgmiyam-agnimīlā yajadhyai.  
Agnirdevān anaktu na ubhe hi vidathe kavir-  
antaścarati dūtyam 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 वचस्तनूषु शंसमघाम। न्यराती रराण्यां विश्वा  
अया अरातीरिता युच्छन्त्वामुरा नभन्तामन्युक संम ॥ २ ॥

2. *Nyagne navyasā vacastanūṣu śamsameśām.  
Nyaratīr-arāvṇām 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.

अग्ने मन्मानि तुभ्यं कं घृतं न जुह्व आसनि । स द्रवषु प  
चिकिद्धि त्वं ह्यसि पूर्व्यः शिवा दृता विवस्वता नभन्ताम-  
न्युक सम ॥ ३ ॥

3. *Agne manmāni tubhyam̄ kam̄ ghṛtam̄ na juhva  
āsani. Sa deveṣu pra cikiddhi tvam̄ hyasi pūrvyah  
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.

तत्तदग्निवयो दध्य यथोयथा कृपण्यति । उजाहुतिवसूनां  
शं च याशच् मयो दध्य विश्वस्य द्रवहृत्य नभन्तामन्युक  
सम ॥ ४ ॥

4. *Tattadagnirvayo dadhe yathāyathā kṛpaṇyati.  
Urjāhutir-vasūnām śām 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 चिकत् सहीयसा गिश्चित्रण कमणा । स हाता  
शश्वतीनां दृणाभिरभीवृत् इनाति च पतीव्यं॑  
नभन्तामन्युक संम ॥५॥

5. *Sa ciketa sahīyasā'gniścitreṇa karmanā. Sa hotā  
śaśvatīnāṁ dakṣiṇābhir-abhīvṛta inoti ca prati-  
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 दुवानामग्निवद् मतानामपीच्यम । अग्निः स  
द्विणादा अग्निद्वारा व्यूणुत् स्वाहुतानवीयसा नभन्तामन्युक  
संम ॥६॥

6. *Agnirjātā devānām-agnirveda martānāmapī-  
cyam. Agnih sa dravīṇodā 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.

**अग्निद्वषु संवसुः स वि तु यज्ञियास्वा । स मुदा काव्या  
पुरु विश्वं भूमत्र पुष्यति द्रवा द्रवषु यज्ञिया नभन्तामन्युक  
संम ॥ ७ ॥**

7. *Agnirdeveṣu saṁvasuḥ sa vikṣu yajñiyāsvā. Sa mudā kāvyaḥ puruviśvam bhūmeva puṣyati devo deveṣu yajñiyō 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 विश्वषु सिन्धुषु । तमागन्म  
त्रिपस्त्यं मन्धातुदस्युहन्तममग्निं यज्ञषु पूर्व्यं नभन्तामन्युक  
संम ॥ ८ ॥**

8. *Yo agnih saptamānuṣah śrito viśveṣu sindhuṣu.  
Tamāganma tripastyam mandhāturi-dasyuhantamam-agnim 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 तति विदथा कविः । स त्रीँ रकादुशाँ  
इहय च्च पिप्रयच्च ना विपा दूतः परिष्कृता नभन्तामन्युक  
सम ॥ ९ ॥

9. *Agnistrīni tridhātūnyā kṣeti vidathā kavih. Sa triñrekādaśān iha yakṣacca piprayacca no vipro dūtah pariṣkrto nabhantām-anyake same.*

Omnipresent and omniscient Agni pervades three regions of the universe wherein reside three realities worth knowing, i.e., Prakrti (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 vitaslises thirty three divinities of nature and sustains us with all that we need and desire. May all negativities and adversities all vanish.

त्वं ना अग्न आयुषु त्वं द्ववषु पूर्व्य वस्व एक इरज्यसि ।  
त्वामापः परिस्त्रुतः परि यन्ति स्वसंतवा नभन्तामन्युक  
सम ॥ १० ॥

10. *Tvam no agna āyuṣu tvam deveṣu pūrvya 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 kanya Rshi*

इन्द्राग्नी युवं सु नः सहन्ता दासथा रूयिम । यन् दृ हा  
समत्स्वा वीलु चित्साहिषीमह्युग्रिवनव् वात् इ अभन्तामन्युक  
संम ॥ १ ॥

1. *Indrāgnī yuvam su nah sahantā dāsatho rayim. Yena dṛlhā samatsvā vīlu cit sāhiṣīmahiagnirvana-eva 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 वृवयोम् ह थन्दु मिद्यजामहु शविष्ठं नृणां नरम । स  
नः कदा चिदवत्ता गमदा वाजसातय गमदा मधसातय  
नभन्तामन्युक संम ॥ २ ॥

2. *Nahi vām vavrayāmahe'thendramid yajāmahe-saviṣṭham nṛṇām naram. Sa nah 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 भराणामिन्दृग्नी अधिकातः । ता उ कवित्वना  
कुवी पृच्छ्यमाना सखीयुत सं धीतमश्नुतं नरा नभन्ताम-  
न्युक सम ॥ ३ ॥

3. *Tā hi madhyam bharāṇām-indrāgnī adhikṣitah.  
Tā u kavitvanā kavī prcchyamānā sakhiyate saṁ  
dhītam-aśnutam 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.

अभ्यच नभाकुवदिन्दृग्नी युजसा गिरा । ययाविश्वमिदं  
जगदियं द्याः पृथिवी मह्युपस्थि बिभृता वसु नभन्तामन्युक  
सम ॥ ४ ॥

4. *Abhyarca nabhākavad-indrāgni yajasā girā.  
Yayor-viśvamidam jagad-iyam dyauḥ pṛthivī  
mahyupasthe bibhr̥to 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 नभाकृवदिन्दूग्रिभ्यामिरज्यत । या सप्तबुधन-  
मण्वं जिह्वारमपाणुत इन्दू इशान् आजसा नभन्तामन्युक  
संम ॥५॥

5. *Pra brahmāṇi nabhākavad-indrāgnibhyām-irajyata. Yā saptabudhnamarṇavāṁ jihmavā-ram-apornuta 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 वृततरिव गुष्मितमाजा' दासस्य  
दम्भय । वृयं तदस्य संभृतं वस्विन्दॄण वि भजमहि  
नभन्तामन्युक संम ॥६॥

6. *Api vṛśca purāṇavad-vratateriva guṣpitamojo dāsasya dambhaya. Vayam tadasya sāmbhṛtam̄ vasvindrena 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 विह्वयन्तु तना गिरा । अस्माकेभिनृ-  
भिक्वयं सासुह्याम पृतन्युता वनुयाम वनुष्युता नभन्तामन्युक  
संम ॥ ७ ॥**

7. *Yadindrāgnī janā ime vihvayante tanā girā. Asmākebhīr-nṛbhīrvayām sāsahyāma 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 उच्चरात् उप द्युभिः । इन्द्रागन्यारनु  
वत्मुहोना यन्ति सिन्धवा यान्त्सीं ब्रन्धादमुञ्चतां  
नभन्तामन्युक संम ॥ ८ ॥**

8. *Yā nu śvetāvavo diva uccarāta upa dyubhiḥ.  
Indrāgnyor-anu vratam-uhānā yanti sindhavo  
yāntsūṁ bandhād-amuñcatāṁ 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.

पूर्वीष्टं इन्द्रापमातयः पूर्वीरुतं पशस्तयः सूना हिन्वस्य  
हरिवः । वस्वा वीरस्यापृच्चा या नु साधन्त ना धिया नभन्ता-  
मन्युक सम् ॥ ९ ॥

9. *Pūrvīṣṭa indropamātayah pūrvīruta praśastayah  
sūno hinvasya harivah. Vasvo vīrasyāprco yā nu  
sādhanta 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 सुवृक्तिभिस्त्वं सत्वानमृग्मियम् । उता नु चिद्य  
आजसा शुष्णस्यापडानि भदति जघुत्स्ववतीरुपा नभन्ताम-  
न्युक संम ॥ १० ॥

10. *Tam sisitā suvṛktibhistvesam satvānam-rgmiyam.  
Uto nu cid ya ojasā śuṣṇasyāñdāni 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 सुत्यं सत्वानमृत्वियम् । उता नु चिद्य  
आहत आपडा शुष्णस्य भद्रत्यजः स्ववतीरुपा नभन्ताम-  
न्युक संम ॥ ११ ॥

11. *Tam sisitā svadhvaraṁ styam satvānam-rtviyam.  
Uto nu cid ya ohata āñdā śuṣṇasya bhedatyā-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.

एवन्दृग्रिभ्यां पितृव वीया मन्धातृवदङ्गि रुस्वदवाचि ।  
त्रिधातुना शमणा पातमस्मान्वयं स्याम् पतया रथी-  
णाम् ॥ १२ ॥

12. *Evendrāgnibhyāṁ pitrvannavīyo mandhātrvad-aṅgirasvad-avāci. Tridhātunā śarmanā pātam-asmān vayam̄ syāma patayo rayīñām.*

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 Kanya Rshi*

अस्मा ऊ षु पर्भूतय वरुणाय मरुद्ध्या चाविदुष्ट्रभ्यः ।  
या धीता मानुषाणां पुश्वा गाइव रत्ति नभन्तामन्युक  
संम् ॥ १ ॥

1. *Asmā ū ṣu prabhūtaye varuṇāya marudbhyo 'rcā viduṣṭrebhyah. Yo dhītā mānuṣāṇāṁ 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  
पश्चस्तिभियः सिन्धूनामुपादय सप्तस्वसा स मध्यमा  
नभन्तामन्यक सम ॥ २ ॥

2. *Tamū ṣu samanā girā pitṛṇāṁ ca manmabhiḥ.  
Nābhākasya praśastibhiryah 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 Prakrti 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 घस्वज्ञ न्युःस्त्रा मायया दध् स विश्वं परि  
दश्तः । तस्य वनीरनु व्रतमुषस्तिस्त्रा अवधय नभन्तामन्यक  
सम ॥ ३ ॥

3. *Sa kṣapah pari ṣasvaje nyusro māyayā dadhe sa  
viṣvam pari darśataḥ. Tasya venīranu vratamu-  
ṣastisro avardhayā 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 कुकुभा निधारयः पृथिव्यामधि दशतः । स माता पूर्व्यं  
पुदं तद्वरुणस्य सप्त्यं स हि गापाङ्गवया नभन्तामन्युक  
सम् ॥ ४ ॥

4. *Yah kakubho nidhārah prthivyāmadhi darśataḥ.  
Sa mātā pūrvyam padam tad varuṇasya saptyam  
sa hi gopā iveryo 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 ध्रता भुवनानां य उस्त्राणामपीच्याऽवद् नामानि गुह्या ।  
स कुविः काव्या पुरु रूपं द्यारिव पुष्ट्यति नभन्तामन्युक  
सम् ॥ ५ ॥

5. *Yo dhartā bhuvanānām ya usrāñāmapīcyā veda  
nāmāni guhyā. Sa kavih kāvyā puru rūpam  
dyauriva puṣyatि 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 चक नाभिरिव श्रिता । त्रितं जृती  
सपयत वृज गावा न संयुज युज अश्वां अयु त नभन्ताम-  
न्यक सम ॥ ६ ॥

6. *Yasmin viśvāni kāvyā cakre nābhiriva śritā.  
Tritam jūtī saparyata vraje gāvo na samyuje yuje  
aśvān 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 जातान्यषाम । परि धामानि  
ममृशद्वरुणस्य पुर गय विश्व दुवा अनु वृतं नभन्तामन्यक  
सम ॥ ७ ॥

7. *Ya āsvatka āśaye viśvā jātānyeṣām. Pari dhāmāni  
marmṛśad varuṇasya puro gaye viśve devā anu  
vrataṁ 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 समुद्रा अपीच्यस्तुरा द्यामिव राहति नि यदासु यजुदुध ।  
स माया अचिना पदा स्तृणा गकमारुह नभन्तामन्यक  
संम ॥ 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 fulgence. May all darkness, evil and enmity be eliminated from life.

यस्य श्वता विच णा तिस्त्रा भूमीरधि तः । त्रिरुत्तराणि  
पुपतुवरुणस्य धुवं सदः स सप्तानामिरज्यति नभन्तामन्यक  
संम ॥ ९ ॥

9. *Yasya śvetā vicakṣanā tisro bhūmīradhikṣitah.  
Triruttarāṇi papraturvaruṇasya dhruvam 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 श्वतां अधिनिणिजश्चक कृष्णां अनु वता । स धाम पूर्व्यं मम् यः स्कुम्भन् वि रादसी अजा न द्यामधारय त-भन्तामन्यक सम ॥ १० ॥

10. *Yah śvetān adhinirṇijaścakre kṛṣṇān anuvratā. Sa dhāma pūrvyam mame yah 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 Devataḥ, Nabhaṅka Kanya or  
Archanaṇa Atreya Rshi*

अस्तभ्नाद द्यामसुरा विश्ववदा अमिमीत वरिमाणं  
पृथिव्याः । आसीद्ब्रह्मवा भुवनानि सुमाड विश्वत्तानि  
वरुणस्य वतानि ॥ १ ॥

1. *Astabhnād dyāmasuro viśvavedā amimīta varimāṇam pṛthivyāḥ. Āśīda viśvā bhuvanāni samrāḍ 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.

एवा वन्दस्व वरुणं बृहन्तं नमस्या धीरमूर्तस्य गापाम ।  
स नः शम् त्रिवर्णथं वि यंसत्पातं ना द्यावापृथिवी  
उपस्थि ॥ २ ॥

2. *Evā vandasva varuṇam brhantam namasyā dhīram-amṛtasya gopām. Sa nah śarma trivārūtham vi yamsat pātam no dyāvāprthivī 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.

इमां धियं शि त्माणस्य दव कतुं द अं वरुण सं शिशाधि ।  
ययाति विश्वा दुरिता तरम सुतमाणमधि नावं रुहम ॥ ३ ॥

3. *Imām dhiyam śikṣamāṇasya deva kratum dakṣam  
varuṇa samiśādhi. Yayāti viśvā duritā tarema  
sutarmāṇamadhi nāvam 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 गावाणा अश्विना धीभिविपा अचुच्यवुः ।  
नासत्या सामपीतय नभन्तामन्युक सम ॥ ४ ॥

4. Ā vāṁ grāvāṇo aśvinā dhībhīrviprā acucyavuh.  
Nāsatyā somapītaye nabhabitām-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 गीभिविपा अजाहवीत ।  
नासत्या सामपीतय नभन्तामन्युक सम ॥ ५ ॥

5. Yathā vāmatriraśvinā gīrbhīrvipro ajohavīt.  
Nāsatyā somapītaye nabhabitām-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 वामह ऊतय यथाहुवन्त मधिराः ।  
नासत्या सामपीतय नभन्तामन्युक सम ॥ ६ ॥

6. Evā vāmahva ūtaye yathāhuvanta medhirāḥ.  
Nāsatyā somapītaye nabhabitām-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 वृधसा ग्ररस्तृतयज्वनः ।  
गिरः स्तामास इरत ॥ १ ॥

1. *Ime viprasya vedhaso'gnerasṛtayajvanah.  
Girah stomāsa īrate.*

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.

अस्मै त पतिहयतु जातवदा विचषण ।  
अग्ने जनामि सुष्टुतिम ॥ २ ॥

2. *Asmai te pratiharyate jātavedo vicarsane.  
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.

आरोकाइव घदहै तिग्मा अग्ने तव् त्विषः ।  
दुद्धिवनानि बप्सति ॥ ३ ॥

3. *Ārokā iva ghedaha tigmā agne tava tvिषः.  
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 धूमकेतवा वातजूता उप द्यवि ।  
यतन्त्र वृथगग्रयः ॥ ४ ॥

4. *Harayo dhūmaketavo vātajūtā upa dyavi.  
Yatante vr̥thagagnayah.*

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 इद्वासुः समदृ त ।  
उषसामिव कृतवः ॥ ५ ॥

5. *Ete tye vr̥thagagnaya iddhāsaḥ samadrkṣata.  
Uṣasāmiva ketavah.*

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 ।  
अग्नियदाधीति अमि ॥ ६ ॥

6. *Kṛṣṇā rajāṁsi patsutah prayāne jātavedasah.  
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.

धासिं कृण्वान् आषधीबप्सद्ग्रिन् वायति ।  
पुन्यन्तरुणीरपि ॥ 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.)

जिह्वाभिरहु न मदुचिषा जञ्जणाभवन ।  
अग्निवनषु राचत ॥ ८ ॥

8. *Jihvābhiraha nannamadarcisā jañjanābhavan.  
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.

अप्स्वग्ने सधिष्टव साषधीरनु रुध्यस ।  
गभ सञ्जायस पुनः ॥ ९ ॥

9. *Apsvagne sadhiṣṭava sauṣadhīranu rudhyase.  
Garbhe sañjāyase punah.*

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.

उद्ग्रु तव तद घृतादुची राचत आहुतम ।  
निंसानं जुह्वाइ मुख ॥ १० ॥

10. *Udagne tava tad ghṛtādarcī rocata āhutam.  
Niṁśānam 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 गांय वृशा गाय सामपृष्ठाय वृथसे ।  
स्तामविधमुग्र्ये ॥ ११ ॥**

11. *Ukṣānnāya vaśānnāya somapṛṣṭhāya 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 वृं हातुवरण्यकता ।  
अग्नि सुमिद्धिरीमह ॥ १२ ॥**

12. *Uta tvā namasā vayam̄ hotarvarenyakrato.  
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 मनुष्वदग्नि आहुत ।  
अङ्गिरस्वद्वामह ॥ १३ ॥**

13. *Uta tvā bhrguvacchuce manusvadagna 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 अग्निना॑ विपा॒ विपण॑ सन्त्सुता॑ ।  
सखा॑ सख्या॑ समिध्यसे॑ ॥ १४ ॥

14. *Tvam hyagne agnina॑ 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 रुयि॑ दहि॑ सहस्रिणम॑ ।  
अग्ने॑ वीरवती॑ मिषम॑ ॥ १५ ॥

15. *Sa tvam viprāya dāśuṣe rayim dehi sahasrinam.  
Agne vīravatūmiṣam.*

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.

अग्ने॑ भातः॑ सहस्रृतु॑ राहिदश्व॑ शुचिवत॑ ।  
इमं॑ स्तामं॑ जुषस्व॑ म ॥ १६ ॥

16. *Agne bhrātah sahaskṛta rohidaśva śucivrata.  
Imam stomam 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 त्वाग्न मम स्तुता वाश्राय पतिहयत ।  
गाष्ठं गावैवाशत ॥ 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 अङ्गिरस्तम् विश्वा: सुतियः पृथक ।  
अग्न कामाय यमिर ॥ १८ ॥**

18. *Tubhyam tā aṅgirastama viśvāḥ suksitayah  
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 धीभिमनीषिणा मधिरासा विपश्चितः ।  
अद्युसद्याय हिन्विर ॥ १९ ॥**

19. *Agnim dhībhimanīśino medhirāso vipaścitah.  
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 त्वामन्मषु वाजिनं तन्वाना अग्ने अध्वरम् ।  
वह्निं हातारमीळत ॥ २० ॥

20. *Tam tvāmajmeṣu vājinam tanvānā agne adhvaram. 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 सुदृडङ्गसि विश्वा विश्वा अनु प्रभुः ।  
समत्सु त्वा हवामह ॥ २१ ॥

21. *Purutrā hi sadṛiññasi 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 ग्निविभाजत घृतः ।  
इमं नः शृणवद्वद्वम ॥ २२ ॥

22. *Tamīliṣva ya āhuto'gnirvibhrājate ghrtaih.  
Imam nah śr̄ṇavaddhavam.*

Worship him who, lord of light and omniscience, invoked and served with ghrta 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 वृयं हवामह शृण्वन्तं जातवदसम ।  
अग्ने घन्तमप् द्विषः ॥ २३ ॥

23. *Tam tvā vayam havāmahe śrṇvantam jātavedasam. Agne ghnantamapa dviṣah.*

You, Agni, we adore who are listening, omnipresent and omniscient, destroyer of the jealous and violent adversaries.

विशां राजानुमद्दृतमध्ये उं धर्मणामिमम ।  
अग्निमीळ स उं श्रवत ॥ २४ ॥

24. *Viśām rājānam-adbhutam-adhyakṣam dharma-nāmimam. Agnimīle 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.

अग्नि विश्वायुवपसुं मर्य न वाजिनं हितम ।  
सम्मि न वाजयामसि ॥ २५ ॥

25. *Agnim viśvāyuvepasam maryam 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.

घन्मृधाण्यप् द्विषा दहुन गांसि विश्वहा ।  
अग्ने तिग्मन दीदिहि ॥ २६ ॥

26. *Ghnan mṛdhrānyapa dviṣo dahān rakṣāṁsi viśvahā. Agne tigmena dīdihi.*

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 ।  
अग्ने स बाधि म् वचः ॥ २७ ॥

27. *Yam tvā janāsa indhate manusvadaṅgirastama.  
Agne sa bodhi me vacah.*

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 सहस्रृत ।  
तं त्वा गीभिहवामह ॥ २८ ॥

28. *Yadagne divijā asyapsujā vā sahaskṛta.  
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 सुर्तियः पृथक ।  
धासिं हिन्वन्त्यत्तव ॥ २९ ॥

29. *Tubhyam ghet te janā ime viśvāḥ suksitayah  
prthak. Dhāsim hinvantyattave.*

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 घदंग्र स्वाध्या हा॒ विश्वा॑ नृच॑ सः॑ ।  
तरन्तः॑ स्याम॑ दुगहा॑ ॥ ३० ॥

30. *Te ghedagne svādhyo 'hā viśvā nrcakṣasah.  
Tarantah 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.

अग्नि॑ मन्दं पुरुपि॑यं शीरं पावकशाचिषम ।  
हृद्धि॑मन्दभिरीमह ॥ ३१ ॥

31. *Agnim mandram purupriyam śīram pāvakaśo-  
ciṣam. Hṛdbhir-mandrebhir-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 resplendent sanctifier of life.

स त्वमंग्र वि॑भावसुः सृजन्त्सूया॑ न रश्मिभिः॑ ।  
शधन्त्मांसि॑ जिघ्नस ॥ ३२ ॥

32. *Sa tvamagine vibhāvasuh̄ srjantsūryo na raśmi-  
bhiḥ. Śardhan tamāṁsi jiighnase.*

Agni, self resplendent 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.

तत्त्वं सहस्र इमह॑ दात्रं य गापुदस्यति॑ ।  
त्वदंग्र॑ वार्य॑ वसु॑ ॥ ३३ ॥

33. *Tat te sahasva īmahe dātram yannopadasayati.  
Tvadagne vāryam̄ 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*

सुमिधाग्निं दुवस्यत घृतबा॑ध्यतातिथिम् ।  
आस्मिन्हव्या जुहतन ॥ १ ॥

1. *Samidhāgnim̄ duvasyata ghrtairbodhayatātithim.  
Āśmin havyā juhotana.*

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.

अग्ने स्तामं जुषस्व म् वर्धस्वानन् मन्मना ।  
पति सूक्तानि हय नः ॥ २ ॥

2. *Agne stomam̄ juṣasva me vardhasvānena manmanā. 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 दैध हव्यवाहुमुप बुव ।  
दुवाँ आ सौदयादिह ॥ ३ ॥

3. *Agim dūtam puro dadhe havyavāhamupa bruve.  
Devām ā sādayādiha.*

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.

उत्तं बृहन्तं अचयः समिधानस्य दीदिवः ।  
अग्ने शुक्रासं इरत ॥ ४ ॥

4. *Ut te bṛhanto arcayah samidhānasya dīdivah.  
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.

उपं त्वा जुह्वात् मम घृताचीयन्तु हयत ।  
अग्ने हृव्या जुषस्व नः ॥ ५ ॥

5. *Upa tvā juhvo mama ghṛtācīr-yantu haryata.  
Aghe havyā juṣasva nah.*

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 हातारमूत्त्विजं चित्रभानुं विभावसुम ।  
अग्निमीळं स उ श्रवत ॥ ६ ॥

6. *Mandram hotāramṛtvijam citrabhānum vibhā-  
vasum. Agnimīle 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 हातारं मीडयं जुष्टमग्निं कविकर्तुम् ।  
अध्वराणामभिश्रियम् ॥ ७ ॥**

7. *Pratnam hotāramīdyam justam-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 अङ्गिरस्तमप्मा हव्यान्यानुषक ।  
अग्ने युज्ञं नय ऋतुथा ॥ ८ ॥**

8. *Jusāṇo aṅgirastamemā havyānyānusak.  
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 शुकशाच इहा वह ।  
चिकित्वान्दव्यं जनम् ॥ ९ ॥**

9. *Samidhāna u santya śukraśoca iha vaha.  
Cikitvān daivyam 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.

विपं हातारमदुहं धूमकतुं विभावसुम् ।  
यज्ञानां कृतुमीमह॥ १० ॥

10. *Vipram hotāram-adruham dhūmaketum vibhāvasum. Yajñānām 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.

अग्नि नि पाहि नस्त्वं पति ष्म दव रीषतः ।  
भिन्धि द्वेषः सहस्कृतः ॥ ११ ॥

11. *Agne ni pāhi nastvam̄ prati ṣma deva rīṣataḥ.  
Bhindhi dveṣah sahaskṛta.*

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 मन्मना शुम्भानस्तन्वं॑ स्वाम् ।  
कविविपण वावृथ ॥ १२ ॥

12. *Agnih pratnena manmanā śumbhānas-tanvam̄ svām. Kavirvipreṇa vāvṛdhe.*

Agni, omniscient visionary of existence, gracious and resplendent by virtue of ancient and eternal light of knowledge and age-old songs of the poet, is exalted along with the celebrant.

ऊजा नपातुमा हुव ग्नि पावकशाचिषम ।  
अस्मिन्यज्ञ स्वध्वर ॥ १३ ॥

13. *Ūrjo napātamā huve'gnim 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 ना॑ मित्रमहस्त्वमग्न॒ शुकण॑ शाचिषा॑।  
द्रवरा॒ सत्सि॑ ब्रह्मि॑ ॥ 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.)

या॑ अ॒ग्निं तन्वा॑इ॒ दम॑ द्रवं॑ मतः॑ सप्यति॑।  
तस्मा॑ इद्वीदयुद्धसु॑ ॥ १५ ॥

15. *Yo agnim tanvo dame devam 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.

अ॒ग्निमृधा॑ दिवः॑ कुकुत्पतिः॑ पृथिव्या॑ अ॒यम्।  
अ॒पां॑ रतांसि॑ जिन्वति॑ ॥ १६ ॥

16. *Agnirmūrdhā divah kakut patih pr̄thivyā ayam.  
Apām retāmsi jinvati.*

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.

उदग्नु शुचयस्तवं शुका भाजन्त इरत ।  
तवं ज्यातींष्वचयः ॥ १७ ॥

17. *Udagne śucayastava śukrā bhrājanta īrate.  
Tava jyotūṁśyarcayah.*

Agni, light and life of the world, your fires and flames, lights and lightnings, pure, white and undefiled, shine and radiate all over spaces.

इशिष्वं वायस्य हि दात्रस्याग्नु स्वपतिः ।  
स्ताता स्यां तवं शमणि ॥ १८ ॥

18. *Īśise vāryasya hi dātrasyāgne svarpatih.  
Stotā syām tava śarmaṇi.*

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.

त्वामग्न मनीषिणस्त्वां हिन्वन्ति चित्तिभिः ।  
त्वां वर्धन्तु ना गिरः ॥ १९ ॥

19. *Tvāmagine manīṣinastvām hinvanti cittibhīḥ.  
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 ।  
अग्नः 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 शुचिवत्तमः शुचिविपः शुचिः कविः ।  
शुचीं राचत् आहृतः ॥ २१ ॥**

21. *Agnih śucivrata tamah śucirviprah śuciḥ kavih.  
Śucirocata āhutah.*

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 ।  
अग्ने सख्यस्य बाधि नः ॥ २२ ॥**

22. *Uta tvā dhītayo mama giro vardhantu viśvahā.  
Agne sakhyasya bodhi nah.*

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.

**यदग्नौ स्यामहं त्वं त्वं वा धा स्या अहम् ।  
स्युष्टुं सत्या इहाशिषः ॥ २३ ॥**

23. *Yadagne syāmahaṁ tvam tvam vā ghā syā aham.  
Syuṣṭe satyā ihāśiṣah.*

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 कमस्यग्न विभावसुः ।  
स्यामं त सुमतावपि ॥ २४ ॥

24. *Vasurvasupatirhi kamasyagne vibhāvasuh.  
Syāma te sumatāvapi.*

Agni, you are the shelter home of all, lord protector and ruler of the world's wealth, blissful, resplendent lord of kindness and love. We pray let us be under the protection of your goodwill.

अग्न धृतवताय त समुद्रायव सिन्धवः ।  
गिरा वाश्रास इरत ॥ २५ ॥

25. *Agne dhṛtavratāya te samudrāyeva sindhavah.  
Giro vāśrāsa īrate.*

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 विशपतिं कविं विश्वादं पुरुवपसम ।  
अग्निं शुभामि मन्मधिः ॥ २६ ॥

26. *Yuvānam viśpatim kavim viśvādam puruvepasam.  
Agnim śumbhāmi manmabhiḥ.*

With my words, thoughts and reflections in meditation, I adore, adorn and exalt Agni, self-resplendent lord and leader of life, youthful creator who joins the soul and prakrti 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 रथ्यं वृयं तिग्मजम्भाय वीळव ।  
स्तामरिषमाग्नय ॥ २७ ॥

27. *Yajñānāṁ rathye vayam tigmajambhāya vilave.  
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.

अयमग्नु त्व अपि जरिता भूतु सन्त्य ।  
तस्म पावक मृल्य ॥ २८ ॥

28. *Ayamagne tve api jaritā bhūtu santya.  
Tasmai pāvaka mr̥laya.*

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 ह्यस्यद्वासद्विपा न जागृविः सदा ।  
अग्ने दीदयसि द्यवि ॥ २९ ॥

29. *Dhīro hyasyadmasad vipro na jāgrvih 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 resplendent on the highest heaven in the celebrant's meditation.

पुराग्ने दुरितभ्यः पुरा मृधभ्यः कव ।  
प ण आयुवसा तिर ॥ ३० ॥

30. *Purāgne duritebhyaḥ purā mṛdhrebhyah kave.  
Pra na 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 Kanya Rshi*

आ घा य अग्निमिन्धत स्तूणन्ति ब्रह्मिरानुषक ।  
यषामिन्द्रा युवा सखा ॥ १ ॥

1. *Ā ghā agnimindhate str̄ṇanti 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.

ब्रह्मिदिध्म एषां भूरि शुस्तं पृथुः स्वरुः ।  
यषामिन्द्रा युवा सखा ॥ २ ॥

2. *Bṛhannididhma esām bhūri śastam pr̄thuh svaruh.  
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 वृतं शूर् आजति सत्त्वभिः ।  
यषामिन्द्रा युवा सखा ॥ ३ ॥

3. *Ayuddha id yudhā vṛtam śūra ājati sattvabhiḥ.  
Yeśāmindro yuvā sakha.*

Unequalled 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 मातरम् ।  
क उगाः क है शृण्विर ॥ ४ ॥

4. *Ā bundam vṛtrahā dade jātah prcchad vi mātar-ram.  
Ka ugrāḥ ke ha śrṇvire.*

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 वंदद्विरावप्सा न योधिषत ।  
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 मधवज्जृणु यस्त् वष्टि ववर्णा तत ।  
यद्वीलयासि वीलु तत ॥ ६ ॥

6. *Uta tvar̄m maghavañchṛnu 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 वज्ञिन्विष्वग्यथा वृह ।  
भवा नः सुश्रवस्तमः ॥ ८ ॥

8. *Vi ṣu viśvā abhiyujo vajrin viśvagyathā vr̄ha.  
Bhavā nah suśravastamah.*

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 सातये ।  
न यं धूर्वन्ति धूतयः ॥ ९ ॥

9. *Asmākam su ratham pura indraḥ kṛnotu sātaye.  
Na yaṁ dhūrvanti dhūrtayah.*

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 त परि द्विषा रं त शक दावने ।  
गममदिन्दु गामतः ॥ १० ॥

10. *Vṛjyāma te pari dviṣo'ram 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 श्रीवन्तः शतग्विनः ।  
विव णा अनुहसः ॥ ११ ॥

11. *Śanaiścid yanto adrivo'śvāvantah śatagvinah.  
Vivakṣanā anehasah.*

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.

ऊध्वा हि त द्विवदिव सुहस्ता सूनृता श्रता ।  
जरितृभ्या विमंहत ॥ १२ ॥

12. *Ūrdhvā hi te divedive sahasrā sūnṛtā śatā.  
Jaritṛbhyo vimamihate.*

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 धनंजयमिन्दृ हा चिदारुजम ।  
आदारिणं यथा गयम ॥ १३ ॥

13. *Vidmā hi tvā dhanamjayam-indra dr̥lhā cidārujam. 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.

कुकुहं चित्त्वा कव मन्दन्तु धृष्णविन्दवः ।  
आ त्वा पुणिं यदीमह ॥ १४ ॥

14. *Kakuham cit tvā kave mandantu dhr̥ṣṇav-indavah.  
Ā tvā paṇīm 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 रुवां अदाशुरिः पममष' मुघत्तय ।  
तस्य ना वद आ भर ॥ १५ ॥

15. *Yaste revāñ adāśurih 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.

इम उ त्वा वि च त् सखाय इन्द्र सामिनः ।  
पुष्टावन्ता यथा पशुम ॥ १६ ॥

16. *Ima u tvā vi cakṣate sakḥāya indra sominah.  
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.

उत त्वाबधिरं वयं श्रुत्कर्णं सन्तमूतय ।  
दूरादिह हवामह ॥ १७ ॥

17. *Uta tvābadhiram vayaṁ śrutkarnam santam-  
ūtaye. 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.

यच्छुश्रूया इमं हवं दुमर्षीं चकिया उत ।  
भवेरापिना अन्तमः ॥ १८ ॥

18. *Yacchuśrūyā imam havam durmarsam cakriyā  
uta. Bhaverāpirno antamah.*

As you hear this call of ours, take it as unforgettable and be our closest and ultimate friend and brother.

यच्चिद्दि त् अपि व्यथिरजगन्वांसा अमन्महि ।  
गादा इदिन्द्र बाधि नः ॥ १९ ॥

19. *Yacciddhi te api vyathirjaganvāṁso amanmahi.  
Godā idindra bodhi nah.*

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 रम्भं न जिवया ररभ्मा शवसस्पत ।

उश्मसि त्वा सुधस्थु आ ॥ २० ॥

20. Ā tvā rambhaṁ 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 पुरुनृप्णाय सत्वन ।

नकिर्य वृण्वत युधि ॥ २१ ॥

21. Stotram-indrāya gāyata purunrmñāya 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 ।

तृप्णा व्यश्नुही मदम ॥ २२ ॥

22. Abhi tvā vṛṣabha sute sutam srjāmi pītaye.  
Trmpā vyāsnuhī 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 मापुहस्वान् आ दंभन ।  
माकीं ब्रह्मद्विषा॑ वनः ॥ २३ ॥

23. *Mā tvā mūrā avisyavo mopahasvana ā dabhan.  
Mākīm brahmadviṣo vanah.*

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 मुह मन्दन्तु राधस ।  
सरा॒ गुरा॒ यथा॑ पिब ॥ २४ ॥

24. *Iha tvā goparīṇasā mahe mandantu rādhase.  
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.

या॑ वृत्रहा॒ परावति॒ सना॒ नवा॑ च चुच्युव ।  
ता॒ सुंसत्सु॒ प वाचत ॥ २५ ॥

25. *Yā vṛtrahā parāvati sanā navā ca cucyuve.  
Tā samsatsu 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.

अपि॒बत्कुदुवः॑ सुतमिन्दः॑ सुहस्त्रबाह्व ।  
अत्राददिष्ट॑ पंस्यम ॥ २६ ॥

26. *Apibat kadruvah sutamindrah sahasrabāhvē.  
Atrādedita paum̄syam.*

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.

सृत्यं तत्तुवशं यदा विदाना अह्नवाय्यम् ।  
व्यानट तुवण् शमि ॥ २७ ॥

27. *Satyam tat turvaše yadau vidāno ahnavāyyam.  
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.

त्ररणिं वा जनानां त्रदं वाजस्य गामतः ।  
सुमानम् प शंसिषम ॥ २८ ॥

28. *Taraṇim vo janānām tradam vājasya gomataḥ.  
Samānamu pra śamśiṣam.*

I constantly praise the lord saviour of you, people, and the protector of your earthly wealth, power, progress and freedom.

ऋभु णं न वर्तव उकथषु तुग्रावृधम् ।  
इन्दुं साम् सचा सुत ॥ २९ ॥

29. *Rbhukṣaṇam na vartava ukthesu tugryāvrdham.  
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 पृथुम् ।  
गाभ्या॑ गातुं निरतव ॥ ३० ॥

30. *Yah krntadid vi yonyam̄ triśokāya girim̄ prthum.  
Gobhyo gātum̄ 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.

यद्धधिष मनस्यसि मन्दानः पदिय ासि ।  
मा तत्करिन्द मृल्य ॥ ३१ ॥

31. *Yad dadhiṣe manasyasi mandānah prediya-kṣasi.  
Mā tat karindra mṛlaya.*

Indra, whatever you hold, whatever you think and desire, whatever you give, why not for me? O lord, pray be kind and gracious.

दुभं चिद्धि त्वावतः कृतं शृण्व अधि ामि ।  
जिगात्विन्द तु मनः ॥ ३२ ॥

32. *Dabhrām ciddhi tvāvataḥ kṛtam̄ śṛṇve adhi kṣami.  
Jigātvindra te manah.*

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 सतुत पशस्तयः ।  
यदिन्द मृल्यासि नः ॥ ३३ ॥

33. *Tavedu tāḥ sukīrtayo 'sannuta praśastayah.  
Yadindra mṛlayāsi nah.*

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 गागसि मा द्वयारुत त्रिषु ।  
वधीमा शूर् 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 उग्रादभिपभङ्गिणः ।  
दस्मादुहमृतीषहः ॥ ३५ ॥

35. *Bibhayā hi tvāvata ugrād-abhiprabhaṅginah.  
Dasmād-aham-ṛtīṣahah.*

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 शून्मा विद् मा पुत्रस्य पभूवसा ।  
आवृत्वद्दूतु त मनः ॥ ३६ ॥

36. *Mā sakhyuh śūnamā vide mā putrasya prabhū-  
vaso. Ārvtvad bhūtu te manah.*

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 amithitah 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?

एवार वृषभा सुत सिन्वन्भूयावयः ।  
श्वघीवं निवता चरन ॥ ३८ ॥

38. *Evāre vṛṣabha sute'sinvan bhūryāvayah.  
Śvaghnīva 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 वच्चायुजा हरी गृभ्ण सुमदथा ।  
यदीं ब्रह्मभ्य इहदः ॥ ३९ ॥

39. *Ā ta etā vacoyujā harī gṛbhne sumadrathā.  
Yadīm brahmabhyā 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 ।  
वसु स्पार्ह तदा भर ॥ ४० ॥

40. *Bhindhi viśvā apa dviṣah pari bādhō jahī mṛdhah.  
Vasu 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.

यद्वीलाविन्दु यत्स्थिर यत्पशान् पराभृतम् ।  
वसु स्पार्हं तदा भर ॥ ४१ ॥

41. *Yadvīlāvindra yat sthire yat parśāne parābhṛtam.  
Vasu spārham tada 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 भूरद्रुतस्य वदति ।  
वसु स्पार्हं तदा भर ॥ ४२ ॥

42. *Yasya te viśvamānuṣo bhūrerdattasya vedati.  
Vasu spārham tada 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 वृयमिन्द पणतः ।  
स्मसि स्थातहरीणाम ॥ १ ॥

1. *Tvāvataḥ purūvaso vayamindra pranetaḥ.  
Smasi sthātar-hariṇām.*

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 सृत्यमदिवा विद्मा दातारमिषाम ।  
विद्मा दातारं रयीणाम ॥ २ ॥

2. *Tvāṁ hi satyamadrivo vidma dātāramiṣām.  
Vidma dātāram 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 शतमूत् शतकता ।  
गीभिगृणन्ति कारवः ॥ ३ ॥

3. *Ā yasya te mahimānam śatamūte śatakrato.  
Gīrbhirgrnanti kāravah.*

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 यम्युमा ।  
मित्रः पान्त्यदुहः ॥ ४ ॥

4. *Sunītho ghā sa martyo yam maruto yamaryamā.  
Mitrah pāntyadruhah.*

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.

दधाना गामुदशववत्सुवीयमादित्यजूत एधत ।  
सदा राया पुरुस्पृहा ॥ ५ ॥

5. *Dadhāno gomad-aśvavat suvīryam-ādityajūta edhate. Sadā rāyā puruspr̄hā.*

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.

तमिन्दं दानमीमह शवसानमभीवम ।  
इशानं राय इमह ॥ ६ ॥

6. *Tamindram dānamīmahe śavasānamabhīrvam.  
Īśānam rāya īmahe.*

We pray to Indra, omnipotent and fearless lord ruler of the world, for the gift of wealth, honour and excellence.

तस्मिन्हि सन्त्यूतया विश्वा अभीरवः सचा ।  
तमा वहन्तु सप्तयः पुरुवसुं मदाय हरयः सुतम ॥ ७ ॥

7. *Tasmin hi santyūtayo viśvā abhīravah sacā. Tamā vahantu saptayah purūvasum madāya harayah 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 स्वानृभियः पृतनासु दुष्टरः ॥ ८ ॥

8. *Yaste mado varenyo ya indra vrtrahantamah.  
Ya ādadiḥ svar-nṛbhīr-yah prtanāsu 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 दुष्टरा विश्ववार श्रवाण्या वाजुष्वस्ति तरुता ।  
स नः शविष्ठ सवना वसा गहि गमम् गामति वज ॥ ९ ॥

9. *Yo duṣṭaro viśvavāra śravāyyo vājeṣvasti tarutā.  
Sa nah 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.

गव्या षु पुणा यथो पुरा शव्यात रथ्या ।  
वरिवस्य महामह ॥ १० ॥

10. *Gavyo ṣu no 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.

नृहि तं शूरु राधसा न्तं विन्दामि सुत्रा ।  
दुश्या ना मघव् चिददिवा धिया वाजभिराविथ ॥ ११ ॥

11. *Nahi te śūra rādhaso'ntam vindāmi satrā.  
Daśasyā no maghavannū cidadrivo dhiyo vāje-  
bhīrāvitha.*

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 ऋष्वः श्राव्यत्सखा विश्वत्स वद् जनिमा पुरुष्टुतः ।  
तं विश्व मानुषा युगन्दं हवन्त तविषं युतस्तुचः ॥ १२ ॥

12. *Ya ṛṣvah śrāvayatsakhā viśvet sa veda janimā  
puruṣṭutah. Tam viśve mānuṣā yugendram  
havante taviṣam yatasrucah.*

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 resplendent, Indra, the entire people

of the world with ladlefuls of ghrta in hand always invoke, adore and worship.

स ना वाज्ञविता पुरुवसुः पुरःस्थाता मधवा वृत्रहा  
भुवत ॥ १३ ॥

13. *Sa no vājeśvavitā 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 मदषु गाय गिरा महा विचतसम ।  
इन्द्रं नाम श्रुत्यं शाकिनं वचा यथा ॥ १४ ॥

14. *Abhi vo vīramandhaso madeṣu gāya girā mahā vicetasam. Indram nāma śrutyam 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 रक्णस्तन्व ददिवसु ददिवाजषु पुरुहूत वजिनम ।  
नूनमथ ॥ १५ ॥

15. *Dadī rekñastanve dadirvasu dadirvājeṣu puruhūta vājinam. 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.

विश्वघामिरुज्यन्तं वसूनां सासुहांसं चिदुस्य वर्पसः ।  
कृपयता नूनमत्यथ ॥ १६ ॥

16. *Viśveṣām-irajyantāṁ vasūnāṁ sāsaḥvāṁsam  
cidasya varpasah. 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 vanisher of the enemies.

महः सु वा अरमिष स्तवामह मी हुष अरंगमाय जगमय ।  
यज्ञभिगीभिविश्वमनुषां मरुतामिय त्सि गाय त्वा नमसा  
गिरा ॥ १७ ॥

17. *Mahaḥ su vo aramiṣe stavāmahe mīlhuṣe aram-  
gamāya jagmaye. Yajñebhir-gīrbhir-viśvam-  
anuṣāṁ marutāmiyakṣasi 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 स्तुभिरघाम ।  
यज्ञं महिष्वणीनं सुमं तुविष्वणीनं पाध्वर ॥ १८ ॥

18. *Ye pātayante ajmabhir-girīṇāṁ snubhireṣām.  
Yajñāṁ mahiṣvaṇīnāṁ sumnāṁ tuviṣvaṇīnāṁ  
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.

पूर्भङ्गं दुमतीनामिन्दृ शविष्ठा भर ।

रुयिमस्मभ्यं युज्यं चादयन्मत् ज्यष्टं चादयन्मत ॥ १९ ॥

19. *Prabhaṅgam durmaṭinām-indra śaviṣṭhā bhara.  
Rayim-asmabhyam yujyam codayanmate jye-  
ṣṭham 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.

सनितः सुसनितरुग्र चित्र चतिष्ठ सूनृत ।

प्रासहो सम्राट सहुरिं सहन्तं भुज्युं वाजेषु पूर्व्यम ॥ २० ॥

20. *Sanitah susanitarugra citra cetiṣṭha sūnṛta.  
Prāsaḥā samrāṭ sahurim sahantam bhujyum  
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 अदवः पूतमादुद । यथा चिद्रशा अश्वः  
पृथुश्रवसि कानीतरे स्या व्युष्यादुद ॥ २१ ॥

21. Ā sa etu ivadān adevah pūrtamādade. Yathā cidvaśo aśvyah pr̥thuśravasi 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.

षष्ठिं सुहस्त्राश्वस्यायुतासनमुष्टानां विंशतिं शता ।  
दश श्यावीनां शता दश ऋषीणां दश गवां सुहस्त्रा ॥ २२ ॥

22. Saṣṭim̄ sahasrāśvyasyāyutāsanamuṣṭrānām  
vimsatim̄ śatā. Daśa śyāvīnām̄ śatā daśa  
tryaruṣīnām̄ daśa gavām̄ 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 ऋधर्दया वीतवारास आशवः ।  
मुथा नुमिं नि वावृतुः ॥ २३ ॥

23. Daśa śyāvā ṛdhadrayo vītavārāsa āśavah.  
Mathrā nemim̄ 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 सुराधसः ।  
रथं हिरण्ययं ददुन्मंहिषः सूरिभूद्विष्ठमकृत् श्रवः ॥ २४ ॥

24. *Dānāsaḥ pṛthuśr-vasaḥ kānītasya surādhasaḥ.  
Ratham hiranayayaṁ dadan-māṁhiṣṭhaḥ sūri-rabhuḍ-varṣiṣṭham-akṛta śravah.*

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 ना॑ वाया मु॒ह तन॑ या॒हि मु॒ख्यायु॑ पाजस॑ ।  
व्यं हि॒त चकृ॒मा भूरि॑ दा॒वन॑ स॒द्यश्चिन्महि॑ दा॒वन॑ ॥ २५ ॥

25. *Ā no vāyo mahe tane yāhi makhāya pājase. Vayaṁ hi te cakrmā bhūri dāvane sadyaścinmahi 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.

या॑ अश्वभिवहत् वस्तु॑ उस्त्रास्त्रिः॑ स॒स स॒स्तीनाम॑ । ए॒भिः॑  
सा॒मभिः॑ सा॒मसुद्धिः॑ सा॒मपा॑ दा॒नाय॑ शुकपू॒तपा॑ः ॥ २६ ॥

26. *Yo aśvebhīr-vahate vasta usrāstriḥ sapta sapta-tīnām. Ebhiḥ somebhiḥ somasudbhiḥ somapā dānāya śukrapūtapaḥ.*

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.

या॑ मे॒ इ॒मं चिदु॑ तमा॑ मन्दच्चित्रं॑ दा॒वन॑ ।  
अ॒रुद्व अ॑ नहुष॑ सु॒कृत्वनि॑ सु॒कृत्तराय॑ सु॒कृतुः॑ ॥ २७ ॥

27. *Yo ma imām cidu tmanā mandaccitram 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.

उच्चश्वरुं वपुषि यः स्वराक्षुत वाया घृतस्त्राः ।  
अश्वघितं रजघितं शुनघितं पाज्म तदिदं नु तत ॥ २८ ॥

28. *Ucathye vapuṣi yaḥ svarāluta vāyo ghṛtasnāḥ.  
Āśveśitam rajeśitam śuneśitam prājma tadiḍam  
nu tat.*

Vayu, resplendent 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.

अधे प्रियमिषिराय षष्ठिं सुहस्रासनम् ।  
अश्वानामि १ वृष्णाम् ॥ २९ ॥

29. *Adha priyamiṣirāya ṣaṣṭim sahasrāsanam.  
Āsvānāminna 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.

गावा न यूथमुप यन्ति वधय उप मा यन्ति वधयः ॥ ३० ॥

30. *Gāvo na yūthamupa yanti vadhraya upa mā yanti vadhrayah.*

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.

अध्य यच्चारथं गुणं शतमुष्टाँ अचिकदत् ।  
अध्य शिवलघुं विंशतिं शता ॥ ३१ ॥

31. *Adha yaccārathe gane śatamuṣṭrāñ acikradat.  
Adha śvitneṣu viṁśatim 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 ददे । त त वायविम  
जना मदन्तीन्दगापा मदन्ति दुवगापाः ॥ ३२ ॥

32. *Śatam dāse balbūthe vīprastarukṣa 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.

अध्य स्या याषणा मुही पतीची वशमश्व्यम् ।  
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*

महि वा महतामवा वरुण मित्र दाशषे । यमादित्या अभि  
दुहा रथू नमधं नशदनहसा व ऊतयः सुऊतया व  
ऊतयः ॥ १ ॥

1. *Mahi vo mahatāmavo varuṇa mitra dāśaše. Yamādityā abhi druho rakṣathā nemagham naśadanehaso va ūtayah su-ūtayo va ūtayah.*

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).

विदा दवा अघानामादित्यासा अपाकृतिम् । पा वया  
यथापरि व्यस्मै स्म शर्म यच्छतानहसा व ऊतयः सुऊतया व  
ऊतयः ॥ २ ॥

2. *Vidā devā aghānāmādityāso apākṛtim. Pakṣā vayo yathopari vyasme śarma yacchatānehaso va ūtayah su-ūtayo va ūtayah.*

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 शम्॒ तत्प्॒ गा॒ वया॒ न॒ यन्तन।॒ विश्वानि॒  
विश्ववदसा॒ वरु॒थ्या॒ मनामह॒ नुहसा॒ व॒ ऊतयः॒ सुऊतया॒  
व॒ ऊतयः॒ ॥ ३ ॥

3. *Vyasme adhi śarma tat pakṣā vayo na yantana.  
Viśvāni viśvavedaso varūthyā manāmahe 'nehaso  
va ūtayah su-ūtayo va ūtayah.*

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.

यस्मा॒ अरासत्॒ तयं॒ जीवातुं॒ च॒ पचतसः॒ ।॒ मना॒ विश्वस्य॒  
घदिम॒ आदित्या॒ राय॒ इशत्॒ नुहसा॒ व॒ ऊतयः॒ सुऊतया॒ व॒  
ऊतयः॒ ॥ ४ ॥

4. *Yasmā arāsata kṣayam jīvātum ca pracetasah.  
Manorviśvasya ghedima ādityā rāya iṣate'nehaso  
va ūtayah su-ūtayo va ūtayah.*

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.

परि॒ णा॒ वृणज॒ र्घा॒ दुगाणि॒ रु॒थ्या॒ यथा॒ ।॒ स्यामदिन्दस्य॒  
शम॑ण्यादित्यतानोमुतावस्यनुहसा॒ व॒ ऊतयः॒ सुऊतया॒ व॒  
ऊतयः॒ ॥ ५ ॥

5. *Pari no vṛṇajannaghā durgāṇi rathyo yathā.  
Syāmedindrasya śarmanyādityānāmutāva-  
syanehaso va ḫutayah su-᳚tayo va ḫutayah.*

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.

**परिहृतदुना जना॑ युष्माद॒त्तस्य वायति । दवा॑ अद॑भमाश  
वा॑ यमा॑दित्या॑ अह॒तनान॒हसा॑ व ऊ॒तयः॑ सुऊ॒तया॑ व  
ऊ॒तयः॑ ॥ ६ ॥**

6. *Parihvṛtedanā janō yuṣmādattasya vāyati. Devā adabhramāśa vo yamādityā ahētanānehaso va ḫutayah su-᳚tayo va ḫutayah.*

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 च॒न त्यजा॑ न द॑सदुभि॒ तं गुरु॑ । यस्मा॑ उ॑ शम्  
सु॒पथ॑ आदि॒त्यासा॑ अराध्वम॒न्हसा॑ व ऊ॒तयः॑ सुऊ॒तया॑ व  
ऊ॒तयः॑ ॥ ७ ॥**

7. *Na tam tigmāṁ cana tyajo na drāsadabhi tam gurū. Yasmā u śarma sapratha ādityāśo arādhvamanehaso va ḫutayah su-᳚tayo va ḫutayah.*

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 देवा अपि ष्मसि युध्यन्त इव वर्मसु । यूयं महा न  
एनसा युयमभादुरुष्यतानुहसा' व ऊतयः सुऊतया' व  
ऊतयः ॥ ८ ॥

8. *Yuṣme devā api ṣmasi yudhyanta iva varmasu. Yūyam maho na enaso yūyamarbhāduruṣyatā-nehaso va ūtayah su-ūtayo va ūtayah.*

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 safeguards.

अदितिन उरुष्यत्वदितिः शम' यच्छतु । माता मित्रस्य  
रुवता' युम्णा वरुणस्य चानुहसा' व ऊतयः सुऊतया' व  
ऊतयः ॥ ९ ॥

9. *Aditirna uruṣyatvaditiḥ śarma yacchatu. mātā mitrasya revato'ryamno varuṇasya cānehaso va ūtayah su-ūtayo va ūtayah.*

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.

यद्वेवा: शम' शरुणं यद्गुदं यदनातुरम् । त्रिधातु यद्वरुष्यं ।  
तदुस्मासु वि यन्तनानुहसा' व ऊतयः सुऊतया' व  
ऊतयः ॥ १० ॥

10. *Yaddevāḥ śarma śaraṇāṁ yadbhadram yada-nātūram. Tridhātu yadvarūthyam tadaśmāsu vi yantaṇānehaso va ḫutayah su-᳚utayo va ḫutayah.*

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 अवृहि ख्यताधि कूलादिवृ स्पशः । सुतीथमवत्ता  
युथानु ना नषथा सुगमनुहसा' व ऊतयः सुऊतया' व  
ऊतयः ॥ ११ ॥**

11. *Ādityā ava hi khyatādhi kūlādiva spaśah. Suśīrtha-marvato yathānu no neṣathā sugamane-haso va ḫutayah su-᳚utayo va ḫutayah.*

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 भुदं रुस्विन् नावृय नापया उत । गवच्च भुदं धूनव  
वीराय च श्रवस्यत् नुहसा' व ऊतयः सुऊतया' व  
ऊतयः ॥ १२ ॥**

12. *Neha bhadram rakṣasvine nāvayai nopayā uta.  
Gave ca bhadram dhenave vīrāya ca śravasyate-  
'nehaso va ḫutayah su-᳚utayo va ḫutayah.*

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.

यदा॑वियदपीच्यं॑ दवासा॒ अस्ति दृष्टुतम् । त्रित॑ तद्विश्व-  
माप्त्य आर॑ अ॒स्मद्धातनानुहसा॑ व ऊतयः॑ सुऊतया॑ व  
ऊतयः॑ ॥ १३ ॥

13. *Yadāvir-yadapīcyam devāso asti duṣkṛtam. Trite tadviśvamāptya āre asmad dadhātanānehaso va ūtayah su-ūtayo va ūtayah.*

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 दुष्वप्न्युं॑ यच्चास्म॑ दु॑हितदिवः । त्रिताय॑  
तद्विभावयाप्त्याय॑ परा॑ वहानुहसा॑ व ऊतयः॑ सुऊतया॑ व  
ऊतयः॑ ॥ १४ ॥

14. *Yacca goṣu duṣvapnyam yaccāsme duhitardivah.  
Tritāya tadvibhāvaryāptyāya parā vahānehaso va  
ūtayah su-ūtayo va ūtayah.*

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 धा कृणवत् स्रजं वा दुहितदिवः । त्रित दुष्वप्न्यं  
सर्वमाप्त्य परि दद्मस्यनुहसा व ऊतयः सुऊतया व  
ऊतयः ॥ १५ ॥**

15. *Niṣkam vā ghā kṛṇavate srajam vā duhitardivah.  
Trite duṣvapnyam sarvamāptye pari dadmas-  
yanehaso va ḫutayah su-ḥutayo va ḫutayah.*

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 गाय तदपस् तं भागमुपसदुष । त्रिताय च द्विताय चाषा  
दुष्वप्न्यं वहानुहसा व ऊतयः सुऊतया व ऊतयः ॥ १६ ॥**

16. *Tadannāya tadapase tam bhāgamupaseduṣe.  
Tritāya ca dvitāya coṣo duṣvapnyam vahā-  
nehaso va ḫutayah su-ḥutayo va ḫutayah.*

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 कुलां यथा शुफं यथा ऋणं संनयामसि । एवा दुष्वप्न्यं  
सव॑माप्त्य सं नयामस्यन्‌हस' व ऊतयः सुऊतया' व  
ऊतयः ॥ १७ ॥

17. *Yathā kalām yathā śapham yatha ṛṇam samnayāmasi. Evā duṣvapnyam sarvamāptye samnayāmasya-nehaso va ūtayah su-ūtayo va ūtayah.*

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.

अजीष्मा॒द्यासंनाम् चाभूमानोगसा व॒यम । उषा॑ यस्मा॒दुष्व-  
प्न्यादभृष्माप् तदुच्छत्वन्‌हस' व ऊतयः सुऊतया' व  
ऊतयः ॥ १८ ॥

18. *Ajaismādyāsanāma cābhūmānāgaso vayam. Uṣo yasmād duṣvapnyādabhaiṣmāpa taducchatvanehaso va ūtayah su-ūtayo va ūtayah.*

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 Kanya Rshi*

स्वा॒दारभि॑ वयसः सुमधा॑ः स्वा॒ध्या॑ वरिवा॒वित्तरस्य ।  
विश्व॑ यं द्रवा॒ उत मत्यासा॑ मधु॒ बुवन्ता॑ अ॒भि॑ सुंचरन्ति ॥ १ ॥

1. *Svādorabhakṣi vayasah sumedhāḥ svādhyo varivovittarasya. Viśve yam 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.

अन्तश्च पागा अदितिभवास्यवयाता हरसा दव्यस्य ।  
इन्द्रविन्दस्य सुख्यं जुषाणः श्राष्टीव धुरमनुराय ऋद्ध्याः ॥ २ ॥

2. *Antaśca prāgā aditirbhavāsyavayātā haraso daivyasya. Indavindrasya sakhyam juṣāṇah 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.

अपाम साममृता अभूमागन्म ज्यातिरविदाम दुवान ।  
किं नूनमस्मान्कृणवदरातिः किमु धूतिरमृत मत्यस्य ॥ ३ ॥

3. *Apāma somamamṛtā abhūmāganma jyotiravidāma devān. Kim nūnamasmān kr̄navadar-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 उरुशंस् धीरः प ण आयुजीवसे साम  
तारीः ॥ ४ ॥

4. *Śam no bhava hrda ā pīta indo piteva soma sūnave suśevah. Sakheva sakhya uruśamṣa dhīrah prāṇa āyurjīvase soma tārīḥ.*

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 उरुष्ववा रथं न गावः समनाहु पवसु ।  
त मा र न्तु विस्रसश्चरित्रादुत मा स्वामाद्यवयन्त्व-  
न्दवः ॥ ५ ॥

5. *Ime mā pītā yaśasa uruṣyavo ratham na gāvah  
samanāha parvasu. Te mā rakṣantu visrasaśca-  
ritrāduta mā srāmādyavayantvindavah.*

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.

अग्नि न मा मथितं सं दिदीपः प च ाय कृणुहि वस्यसा  
नः । अथा हि त मद आ साम मन्य रवाँडव प चरा  
पुष्टिमच्छ ॥ ६ ॥

6. *Agnim na mā mathitam sam̄ didīpaḥ pra cakṣaya kṛṇuhi vasyaso nah. 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.

**इ॒षि॒रण्ण त् मन॑सा सु॒तस्य भि॒महि॒ पित्र्यस्यव् रायः । साम॑ रा॒जन्प ण् आ॒यूषि॒ ता॒रीरहा॒नीव् सू॒या॒ वा॒सुरा॒णि॒ ॥७॥**

7. *Iṣireṇa te manasā sutasya bhakṣīmahi pitryasyeva rāyah. Soma rājan pra na 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.

**साम॑ रा॒जन्मू॒ळया॑ नः॒ स्व॒स्ति॒ तव॑ स्मसि॒ वृत्या॑ इ॒स्तस्य॒ विद्धि॒ ।  
अल॑ति॒ द॑ उ॒त् म॒न्युरि॒न्दा॒ मा॒ ना॒ अ॒या॒ अ॒नुका॒मं॒ परा॒ दा॒ः॒ ॥८॥**

8. *Soma rājan mṛlayā nah svasti tava smasi vratyāstasya viddhi. Alarti dakṣa uta manyu-rindo mā no aryo anukāmām 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 गौपा गात्रगात्र निषसत्था नृच गाः ।  
यत्र वृयं पर्मिनाम् व्रतानि स ना मृल सुषुखा दंव  
वस्यः ॥ ९ ॥

9. *Tvam hi nastanvah soma gopā gātregātre niṣasatthā nṛcakṣāḥ. Yat te vayam pramināma vratāni sa no mṛla suṣakhā deva vasyah.*

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.

ऋदूदरण् सख्या सचय या मा न रिष्यद्धयश्व पीतः । अयं  
यः सामा न्यधाय्युस्म तस्मा इन्द्रं प्रतिरम्भ्यायुः ॥ १० ॥

10. *Rdūdareṇa sakhyā saceya yo mā na riṣyeddharyaśva pītah. Ayam yah somo nyadhyayyasme tasmā indram 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.

अप् त्या अस्थुरनिरा अमीवा निरत्रसन्तमिषीचीरभेषः । आ  
सामा अस्माँ अरुहृद्विहाया अगन्म् यत्र पतिरन्तु आयुः ॥ ११ ॥

11. *Apa tyā asthuranirā amīvā niratrasan-tamiṣīcīra-bhaiṣuh. Ā somo asmān̄ aruhad vihāyā 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 नु इन्दुः पितरा हृत्सु पीता मत्या मत्यां आविवशे ।  
तस्म् सामाय हृविषा विधम मृलीक अस्य सुमता  
स्याम ॥ १२ ॥

12. *Yo na induḥ pitaro hṛtsu pīto'martyo martyāñ ā viveśa. Tasmai somāya haviṣā vidhema mṝlike 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 साम पितृभिः संविदाना नु द्यावोपृथिवी आ ततन्थ ।  
तस्मि त इन्दा हृविषा विधम वृयं स्याम् पतया रयी-  
णाम ॥ १३ ॥

13. *Tvam̄ soma pitrbhiḥ samvidāno'nu dyāvāprthivī ā tatantha. Tasmai ta indo haviṣā vidhema vayam̄ syāma patayo rayinām.*

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.

**त्रातोरा दवा अधि वाचता ना मा ना निदा इशत् मात  
जल्पिः । वयं सामस्य विश्वहं प्रियासः सुवीरासा विदथमा  
वदम् ॥ १४ ॥**

14. *Trātāro devā adhi vocatā no mā no nīdrā īśata  
mota jalpih. Vayam somasya viśvaha priyāsaḥ  
suvinrāso 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 सुजाषाः पाहि पुश्चातादुत वा  
पुरस्तात ॥ १५ ॥**

15. *Tvam naḥ soma viśvato vayodhāstvam svarvidā  
viśā nṛcakṣāḥ. Tvam na inda ūtibhiḥ sajōṣāḥ  
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 Kanya Rshi*

अभि प वः सुराधसमिन्दमच् यथा विद् ।  
या जरित्रभ्यो मधवा पुरुवसुः सुहस्त्रणव शि ति ॥ १ ॥

1. *Abhi pra vah surādhasam-indram-arca yathā vide. Yo jaritrbhyo maghavā purūvasuh saha-sreṇeva 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.

शतानीकव प जिगाति धृष्णुया हन्ति वृत्राणि दाशुष ।  
गिरिरिव प रसा अस्य पिन्विर दत्राणि पुरुभाजसः ॥ २ ॥

2. *Satānīkeva pra jīgāti dhṛṣṇuyā hanti vr̄trāni dāśuse. Gireriva pra rasā asya pinvire datrāni 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 इन्दवा मदा य इन्द गिवणः ।

आपा न वर्जि अन्वाक्यं॑ सरः पृणान्ति शूर् राधस ॥ ३ ॥

3. Ā tvā sutāsa indavo madā ya indra girvāṇah. Āpo na vajrinnanvokyam sarah pṛṇanti śūra rādhase.

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.

अन्हसं प्रतरणं विव णं मध्वः स्वादिष्ठमीं पिब ।

आ यथो मन्दसानः किरासि नः प तुदव त्मना धृषत ॥ ४ ॥

4. Anehasam̄ prataraṇam vivakṣaṇam̄ madhvah svādiṣṭhamīm̄ piba. Ā yathā mandasānah kirāsi nah pra kṣudreva tmanā dhṛṣat.

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 स्तामुप द्रवद्धियाना अश्वा न सातृभिः ।

यं त स्वधावन्त्स्वदयन्ति धनव इन्दु कणवषु रातयः ॥ ५ ॥

5. Ā nah stomamupa dravaddhiyāno aśvo na sotrbhiḥ. Yam te svadhāvantsvadayanti dhenava indra kaṇveṣu rātayah.

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.

उगं न वीरं नमसाप सदिम् विभूतिमि तावसुम् ।  
उदीव वजि व्रता न सिञ्चत रन्तीन्द धीतयः ॥ ६ ॥

6. *Ugram na vīram namasopa sedima vibhūtimakṣitāvasum. Udrīva vajrinnavato na siñcate kṣarantīndra 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.

यद्व नूनं यद्वा यद्वा पृथिव्यामधि ।  
अता ना यज्ञमाशुभिमहमत उग उगभिरा गहि ॥ ७ ॥

7. *Yaddha nūnam yadvā yajñe yadvā prthivyāmadhi.  
Ato no yajñam-āśubhir-mahemata ugra ugrebhīrā 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.

अजिरासा हरया य त आशवा वातोइव पसि णः ।  
यभिरपत्यं मनुषः परीयस् यभिविश्वं स्वदृश ॥ ८ ॥

8. *Ajirāso harayo ye ta āśavo vātā iva prasakṣināḥ.  
Yebhir-apatyam manusah parīyase yebhirviśvam  
svardrṣe.*

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 इमहु इन्द्रं सुम्नस्यु गामतः ।  
यथा पावा मधवन्मध्यातिथिं यथा नीपातिथिं धनं ॥ ९ ॥

9. *Etāvatasta īmaha indra sumnāsyā gomataḥ.  
Yathā prāvo maghavan medhyātithim yathā  
nīpātithim 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 कण्वं मधवन्त्रसदस्यवि यथा पक्थ दशवज ।  
यथा गाशय असनाञ्जिश्वनीन्दु गामद्विरण्यवत ॥ १० ॥

10. *Yathā kaṇye maghavan trasadasyavi yathā pakthe  
daśavraje. Yathā gośaryo asanorrjis-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 Kanya Rshi*

प सु श्रुतं सुराधसमचा शुकमभिष्टय ।  
यः सुन्वत् स्तुवत् काम्यं वसु सुहस्त्रणव् मंहते ॥ १ ॥

1. *Pra su śrutam surādhasam-arcā śakramabhiṣṭaye. Yah sunvate stuvate kāmyam vasu sahasreneva mānhate.*

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 हृतया अस्य दुष्टरा इन्द्रस्य सुमिषा महीः ।  
गिरिन् भुज्मा मघवत्सु पिन्वत् यदीं सुता अमन्दिषुः ॥ २ ॥

2. *Śatānīkā hetayo asya duṣṭarā indrasya samiṣo mahīḥ. Girirna bhujmā maghavatsu pinvate yadīṁ sutā amandisuḥ.*

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 प्रियममन्दिषुः ।  
आपा न धायि सवनं मु आ वसा दुधाइवाप दाशुषे ॥ ३ ॥

3. *Yadīm sutāsa indavo'bhi priyam-amandisuh. Āpo na dhāyi savanam ma ā vaso dughā ivopa-dāśuse.*

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 हवमानमूतय मध्वः रन्ति धीतयः ।  
आ त्वा वसा हवमानासु इन्दव उप स्तात्रषु दधिर ॥ ४ ॥

4. *Anehasam vo havamāna-mūtaye madhvah  
kṣaranti 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 गृतयः पार छन्दयसु हवम ॥ ५ ॥

5. *Ā nah some svadhvara iyāno atyo na tośate. Yam te svadāvant-svadanti gūrtayah paure chanda-yase 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 मुहः ।  
उदीव वजि वता वसुत्वना सदा पीपथ दाशुष ॥ ६ ॥

6. *Pra vīram-ugram vivicīm dhanasprtam vibhūtiṁ  
rādhaso mahāḥ. 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.

यद्व नूनं परावति यद्व पृथिव्यां दिवि ।  
युजान इन्दु हरिभिमहमत ऋष्व ऋष्वभिरा गहि ॥ ७ ॥

7. *Yaddha nūnam parāvati yad vā pṛthivyāṁ divi.  
Yujāna indra haribhir-mahemata ṛṣva ṛṣvebhira  
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 परीयस ॥ ८ ॥

8. *Rathirāso harayo ye te asridha ojo vātasya  
piprati. Yebhirni dasyum manuso nighosayo  
yebhiḥ svah 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 विद्याम् शूर् नव्यसः ।  
यथा पाव एतशं कृत्य धन् यथा वशं दशवज ॥ ९ ॥

9. *Etāvataste vaso vidyāma śūra navyasah. Yathā  
prāva etaśam kṛtye dhane yathā vaśam 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 मधवन्मध अध्वर दीघनीश दमूनसि ।  
यथा गाश्य असिषासा अदिवा मयि गुत्रं हरिश्रियम् ॥ १० ॥

10. *Yathā kaṇve maghavan medhe adhvare dīrgha-  
nīthe damūnasi. Yathā gośarye asiśāso adrivo  
mayi gotram 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 सुतम् ।  
नीपातिथा मघवन्मध्यातिथा पुष्टिगा श्रुष्टिगा सचा ॥ १ ॥

1. *Yathā manau sāmvaraṇau somam-indrāpibah 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.

पाषद्वाणः पर्स्कण्वं समसादयच्छयानं जिविमुद्दितम् ।  
सहस्राण्यसिषासुद्वामृषिस्त्वाता दस्यवृक्तः ॥ २ ॥

2. *Pāṛṣadvāṇah praskaṇvam samasādayacchayānam jivrim-uddhitam. Sahasrāṇyasiṣāsaṅgavāṁ-ṛṣistvoto dasyave vṛkāḥ.*

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 उक्थभिन् विन्धत् चिकिद्य ऋषिचादनः ।  
इन्दुं तमच्छा वद् नव्यस्या मृत्यरिष्वन्तं न भाजेस ॥ ३ ॥

3. *Ya ukthebhira vindhate cikidya ṛṣicodanah.  
Indram tamacchā vada navyasya matyariṣyan-  
tam na bhojase.*

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 सप्तशीषाणमानूचुस्त्रिधातुमुत्तम पद । स त्विमा  
विश्वा भुवनानि चिकदुदादिज्जनिष्ट पंस्यम ॥ ४ ॥

4. *Yasmā arkam saptaśīṣāṇam-ānṛcas-tridhātum-  
uttame pade. Sa tvimā viśvā bhuvanāni cikrada-  
dādijjaniṣṭa paumiṣyam.*

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 वसूनामिन्दुं तं हूमह वयम ।  
विद्वा ह्यस्य सुमृतिं नवीयसीं गमम् गामति वज ॥ ५ ॥

5. *Yo no dātā vasūnāmindram tam hūmahe vayam.  
Vidmā hyasya sumatiṁ navīyasīṁ 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 र्सि स रायस्पाष्मशनुत ।  
तं त्वा वृयं मधवान्द गिवणः सुतावन्ता हवामह ॥ ६ ॥

6. *Yasmai tvam vaso dānāya śikṣasi sa rāyaspo-  
ṣamaśnute. Tam tvā vayam maghavannindra  
girvanāḥ 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 नन्दि सश्चसि दाशुष ।  
उपापु मधवन्भूय इन्नु त दानं द्रवस्य पृच्यत ॥ ७ ॥

7. *Kadā cana starīrasi nendra saścasi daśuṣe.  
Upopennu maghavan bhūya innu te dānam 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 नन् । अभ्याजसा किविंवृधः शुष्णं निधुष्यन ।  
यददस्तम्भीत्यथय तम् दिवमादिज्जनिष्ट पाथिवः ॥ ८ ॥

8. *Pra yo nanakṣe abyojasā krivīṁ vadhaiḥ śuṣṇāṁ nighoṣayan. Yaded-astambhīt prathayann-amūṁ divam-ādij-janiṣṭa pārthivah.*

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 विश्वं आया दासः शवधिपा अ॒रिः ।  
तिरश्चिदुय रुशम् पवीरवि तुभ्यत्सा अ॒ञ्जत रु॒यिः ॥ ९ ॥

9. *Yasyāyam viśva āryo dāsaḥ śevadhipā ariḥ. Tiraścidarye ruśame pavīravi tubhet so ajyate rayih.*

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.

तुरुण्यवा मधुमन्तं घृतश्चुतं विपासा अ॒कमानृचुः । अ॒स्म  
रु॒यिः प॒पथ वृष्ण्यं शवा स्म सुवानासु इन्दवः ॥ १० ॥

10. *Turanyavo madhumantam ghṛtaścutam vīprāso arkamānrcuh. Asme rayih paprathe vṛṣṇyam  
śavo'sme suvānāsa indavah.*

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 Kanya Rshi*

यथा मना विवस्वति सामं शकापिबः सुतम् ।  
यथा त्रित छन्द इन्द्र जुजाषस्याया मादयस् सचा ॥ १ ॥

1. *Yathā manau vivasvati somam śakrāpibah 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.

पृष्ठद्यु मध्य मातरिश्वनीन्द्र सुवान अमन्दथाः ।  
यथा सामं दशशिप दशाण्य स्यूमरश्मावृजूनसि ॥ २ ॥

2. *Pr̄ṣadhere medhye mātariśvanīndra suvāne aman-dathāḥ. Yathā somam daśaśipre daśonye 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 कवला दुध यः सामं धृष्टिपिबत ।  
यस्म विष्णुस्त्रीणि पदा विचकुम 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 त्वमिन्दु स्तामषु चाकना वाजं वाजिञ्छतकता ।  
तं त्वा वर्यं सुदुधामिव गादुहा जुहूमसि श्रवस्यवः ॥ ४ ॥

4. *Yasya tvamindra stomeṣu cākano vāje vājiñchatrakato. Tam tvā vayam sudughāmiva goduho juhūmasi śravasyah.*

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 महाँ उग इशानकृत ।  
अयाम तुगा मधवा पुरुवसुगारश्वस्य पदातु नः ॥ ५ ॥

5. *Yo no dātā sa nah pitā mahān ugra īśānakṛt.  
Ayāmann-ugro maghavā purūvasur-goraśvasya  
pra dātu nah.*

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.

यस्म त्वं वैसा दानाय मंहसु स रायस्पाषमिन्वति ।  
वसूयवा वसुपतिं शतकर्तुं स्तामरिन्द्रं हवामह ॥ ६ ॥

6. *Yasmai tvam dānāya maṁhase sa rāyaspoṣa-minvati. Vasūyavo vasupatiṁ śatakratūṁ stomai-rindram 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.

कदा चन प युच्छस्युभ नि पासि जन्मनी ।  
तुरीयादित्यं हवनं त इन्द्रियमा तस्थावृमृतं दिवि ॥ ७ ॥

7. *Kadā cana pra yucchasyubhe ni pāsi janmanī. Turiyāditya havanam ta indriyamā tастhāva-mṛtam 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.

यस्म त्वं मधवान्द गिवणः शि ा शि िसि दाशुष ।  
अस्माकं गिर उत सुष्टुतिं वैसा कण्ववच्छृणुधी हवम ॥ ८ ॥

8. *Yasmai tvam̄ maghavannindra girvanah̄ śikṣo  
śikṣasi dāśuṣe. Asmākam̄ gira uta suṣṭutim̄ vaso  
kaṇvavac-chṛṇudhī 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 मन्म पूर्व्यं ब्रह्मन्दाय वाचत ।  
पूर्वीकृतस्य बृहुतीरनूषत स्तातुमधा असृ त ॥ ९ ॥

9. *Astāvi manma pūrvyam̄ brahmendrāya vocata.  
Pūrvīr-ṛtasya bṛhatīranūṣata stoturmedhā asrksata.*

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.

समिन्द्रा राया॑ बृहुतीरधूनुत् सं ाणी समु सूर्यम॑ । सं  
शुक्रासः शुचय॑ः सं गवाशिरः सामा॒ इन्द्रममन्दिषुः ॥ १० ॥

10. *Samindro rāyo bṛhatīradhūnuta sam kṣonī samu  
sūryam. Sam śukrāsaḥ śucayah̄ sam gavāśirah̄  
somā indram-amandisuh̄.*

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 omnifcent.

## Mandala 8/Sukta 53

*Indra Devata, Medhya Kanya Rshi*

उपमं त्वा मधानां ज्यष्ठं च वृशभाणाम् ।  
पूर्भित्तमं मघवान्द गुविद्मीशानं राय इमह ॥ १ ॥

1. *Upamam tvā maghonām jyeṣṭham ca vṛśabha-ñām. Pūrbhittamām maghavannindra govida-mīśānām 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 कुत्समतिथिगवमद्या वावृधाना द्विवदिव ।  
तं त्वा वृयं हयश्वं शतकतुं वाज्यन्ता हवामह ॥ २ ॥

2. *Ya āyum kutsam-atithigvam-ardayo vāvṛdhāno divedive. Tam tvā vayam haryaśvam śatakratum 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 विश्वषां रसं मध्वः सिञ्चन्त्वदयः ।  
य परावति सुन्विर जनुष्वा य अवावतीन्दवः ॥ ३ ॥

3. *Ā no viśveṣāṁ rasam̄ madhvah̄ siñcantva-drayah̄.  
Ye parāvati sunvire janēsvā ye arvāva-tīndavah̄.*

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.

विश्वा द्वघांसि जुहि चावु चा कृधि विश्व सन्वन्त्वा वसु ।  
शीष्टषु चित्त मदिरासा अंशवा यत्रा सामस्य तृप्पसि ॥ ४ ॥

4. *Viśvā dveṣāṁsi jahi cāva cā kṛdhi viśve sanvantvā  
vasu. Śiṣṭeṣu citte madirāso amśavo yatrā soma-  
sya trmpasi.*

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.

इन्द्र नदीय एदिहि मितमधाभिरुतिभिः ।  
आ शन्तम् शन्तमाभिरुभिष्ठिभिरा स्वाप स्वापिभिः ॥ ५ ॥

5. *Indra nedīya edihi mitamedhābhīr-ūtibhiḥ.  
Ā śamītama śamītamābhīr-abhiṣṭibhīrā 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.

आजितुरं सत्पत्ति विश्वचषणि कृधि पुजास्वाभगम ।  
प सूतिरा शचीभिय त उक्तिथः कतुं पुनृत आनुषक ॥ ६ ॥

6. *Ājiturāṁ satpatim viśvacarṣanīm kṛdhi prajāsvā-bhagam. Pra sū tirā śacībhirye ta ukthinah kratūn 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.

यस्त् साधिष्ठा वसुं त स्याम् भरेषु त।  
वृयं हात्राभिरुत दुवहूतिभिः ससुवांसा मनामह ॥ ७ ॥

7. *Yaste sādhiṣṭho' vase te syāma bhareṣu te. Vayam hotrābhiruta devahūtibhīḥ sasavāṁso 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 हितं हरिवा ब्रह्म वाज्युराजिं यामि सदातिभिः ।  
त्वामिद्व तमम् समश्वर्युग्व्युरग्नि नाम ॥ ८ ॥

8. *Aham hi te harivo brahma vājayurājīm yāmi sadotibhīḥ. Tvamidēva 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 Kanya Rshi*

एतत्ते इन्द वीर्यं गीभिगृणन्ति कारवः ।  
त स्ताभन्तु ऊजमावन्धृतश्चुतं पारासान अन्धोतिभिः ॥ १ ॥

1. *Etat ta indra vīryam gīrbhir-gṛṇanti kāravah. Te stobhanta ūrjamāvan ghṛtaścutam 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 न्तु इन्द्रमवस सुकृत्यया यथां सुतषु मन्दस ।  
यथा संवृत अमदा यथा कृश एवास्म इन्द्र मत्स्व ॥ २ ॥

2. *Nakṣanta indramavase sukṛtyayā yeśāṁ suteṣu mandase. Yathā samvarte 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 सुजाषसा दवासा गन्तुनाप नः ।  
वसवा रुदा अवस नु आ गमञ्छृणवन्तु मरुता हवम् ॥ ३ ॥

3. Ā no viśve sajoṣaso devāso gantanopa nah.  
Vasavo rudrā avase na ā gamañchṛṇvantu 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 सुस सिन्धवः ।  
आपा वातः पवतासा वनस्पतिः शृणातु पृथिवी हवम् ॥ ४ ॥

4. Pūṣā viṣṇur-havanam me sarasvatyavantu sapta sindhavah. Āpo vātah parvatāso vanaspatiḥ śr̄ṇotu 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.

यदिन्द्रं राथो अस्ति त माघानं मघवत्तम् ।  
तने ना बाधि सधुमाद्या वृथ भगा दानाय वृत्रहन् ॥ ५ ॥

5. Yadindra rātho asti te māghonam maghavat-tama. 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 नृपत् त्वमिद्धि ना वाजु आ वर्फि सुकता ।

वीती हात्राभिरुत द्ववीतिभिः सस्वांसा वि शृण्विर ॥ ६ ॥

6. *Ājipate nr̥pate tvamiddhi no vāja ā vakṣi sukrato. Vītī hotrābhiruta devavītibhiḥ sasavāṁso 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 ह्याशि आशिषु इन्दु आयुजनानाम ।

अस्मा त स्व मधवुपावस धु स्व पिप्युषीमिषम ॥ ७ ॥

7. *Santi hyarya āśiṣa indra āyurjanānām. Asmānakṣasva maghavannupāvase dhukṣasva pipiyusīmiṣam.*

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.

व्यं त इन्दु स्तामभिविधम् त्वमस्माकं शतकता ।  
महि स्थूरं शशयं राधा अहयं पस्कण्वाय नि ताशय ॥ ८ ॥

8. *Vayam ta indra stomebhir-vidhema tvamasma-kam śatakrato. Mahi sthūram śāsayam 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 Kanya Rshi*

भूरीदिन्दस्य वीर्यै व्यख्यमभ्यायति ।  
राधस्त दस्यव वृक ॥ १ ॥

1. *Bhūrīdindrasya vīryam vyakhyamabhyāyati. Rādhaste dasyave vrka.*

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.

शतं श्वतास उ णा दिवि तारा न राचन्त ।  
मुह्ना दिवं न तस्तभुः ॥ २ ॥

2. *Śatam śvetāsa ukṣaṇo divi tāro na rocante. Mahnā divam 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.

शृतं वृणूज्ज्ञतं शुनः शृतं चमाणि म्लातानि ।  
शृतं म बल्बजस्तुका अरुषीणां चतुःशतम् ॥ ३ ॥

3. *Śatam venūñchataṁ śunah śatam carmāni  
mlātāni. Śatam me balbajastukā aruṣīñāṁ catuh-  
śatam.*

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.

सुद्वाः स्थ काण्वायना वयावया विचरन्तः ।  
अश्वासा न चड़कमत ॥ ४ ॥

4. *Sudevāḥ stha kāñvāyanā vayovayo vicarantah.  
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.

आदित्सामस्य चकिर् ानूनस्य महि श्रवः ।  
श्यावीरतिध्वसन्पथश्च तुषा चन संनश ॥ ५ ॥

5. *Ādit sāptasya carkirann-ānūnasya mahi śravah.  
Śyāvīratidhvasan pathaścakṣuṣā cana saṁnaše.*

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*

पति त दस्यव वृक् राधा॑ अदृश्यह॑यम ।  
द्यान पथिना शवः ॥ १ ॥

1. *Prati te dasyave vṛka rādho adarśyahrayam.  
Dyaurna prathinā śavah.*

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 सुहस्रा दस्यवु वृक्तः ।  
नित्याद्राया अमंहत ॥ २ ॥

2. *Daśa mahyam pautakrataḥ sahasrā dasyave  
vṛkah. 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 म गद्भानां शतमूणावतीनाम ।  
शतं दासाँ अति स्रजः ॥ ३ ॥

3. *Śatam me gardabhānām śatamūrṇāvatīnām.  
Śatam dāśān ati srajah.*

He gives me a hundred mules, a hundred woolly sheep, and grants me a hundred permanent assistants and garlands of honour.

तत्रा अपि पाणीयत पूतकंताय व्यक्ता ।  
अश्वानामि १ युथ्याम् ॥ 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.

अचत्यग्निश्चिकितुहव्यवाट स सुमदथः । अग्निः शुकण  
शाचिषा बृहत्सूरा अराचत दिवि सूर्या' अराचत ॥ ५ ॥

5. *Acetyagniś-cikitur-havyavāṭ sa sumadrathah.  
Agnih śukreṇa śociṣā bṛhat 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 Kanya Rshi*

युवं दक्षा कतुना पूर्व्यण युक्ता रथेन तविषं यजत्रा ।  
आगच्छतं नासत्या शचीभिरिदं तृतीयं सवनं पिबाथः ॥ १ ॥

1. *Yuvam devā kratunā pūrvyena yuktā rathena  
taviṣam yajatrā. Āgacchatam nāsatyā śacibhi-  
ridam trīyam savanam pibāthah.*

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 दुवास्त्रय एकादृशासः सृत्याः सृत्यस्य ददृश पुरस्तात् ।  
अस्माकं युज्ञं सवनं जुषाणा पातं सामैश्विना दीद्यग्नी ॥ २ ॥

2. *Yuvām devāstraya ekādaśāsaḥ satyāḥ satyasya  
dadṛṣe purastāt. Asmākam yajñam savanam  
jusānā 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.

पुनाद्यं तदश्विना कृतं वां वृषभा दिवा रजसः पृथिव्याः ।  
सहस्रं शंसा उत य गविष्टा सवां इत्ताँ उपयाता पिबध्य ॥ ३ ॥

3. *Panāyyam tadaśvinā kṛtam vāṁ vrśabho divo  
rajasah prthivyāḥ . Sahasram śamsā uta ye gavi-  
ṣṭau sarvān 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 भागा निहिता यजत्रमा गिरा नासुत्याप्य यातम ।  
पिबतं सामं मधुमन्तमस्म पदाश्वांसमवतं शचीभिः ॥ ४ ॥

4. *Ayam vām bhāgo nihito yajatremā giro nāsatyopayātam. Pibatam somam madhuman-tamasme pradāśvāṁsam-avatam śacībhiḥ.*

Ashwins, 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 Kanya Rshi*

यमृत्विजा बहुधा कल्पयन्तः सचतसा यज्ञमिमं वहन्ति ।  
या अनूचाना ब्राह्मणा युक्त औसीत्का स्वितत्र यजमानस्य  
संवित ॥ १ ॥

1. *Yamṛtvijo bahudhā kalpayantah sacetaso yajñam-imam vahanti. Yo anūcāno brāhmaṇo yukta āśit kā svit tatra yajamānasya samvit.*

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?

एकं पुवाग्निबहुधा समिद्धु एकः सूर्या विश्वमनु पभूतः ।  
एकवाषाः सर्वमिदं वि भात्यकं वा इदं वि बभूत्  
सर्वम् ॥ २ ॥

2. *Eka evāgnir-bahudhā samiddha ekah sūryo viśvamanu prabhūtaḥ. Ekaivoṣāḥ sarvamidaṁ vi bhātyekam vā idam 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 भूरिवारम् ।  
चित्रामघा यस्य यागं धिजज्ञं तं वां हुव अति रिक्तं  
पिबध्य ॥ ३ ॥

3. *Jyotiṣmantam ketumantam tricakram sukham ratham suṣadam bhūrivāram. Citrāmaghā yasya yoge'dhijajñe tam vāṁ 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 Kanya Rshi*

इमानि वां भागधयानि सिस्रत् इन्द्रावरुणा प मह सुतषु  
वाम । यज्ञयज्ञ हु सवना भुरुण्यथा यत्सुन्वत यजमानाय  
शि त्थः ॥ १ ॥

1. *Imāni vām bhāgaheyāni sisrata indrāvaruṇā pra mahe suteṣu vām. Yajñeyajñe ha savanā bhuranyatho 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.

निष्पिधवरीराषधीराप आस्तामिन्द्रावरुणा महिमानमाशत ।  
या सिस्रत् रजसः पार अध्वना यया: शत्रुनकिरादव्  
आहृत ॥ २ ॥

2. *Niṣṭadhvarīroṣadhiḥrāpa āstām-indrāvaruṇā mahimānam-āśata. Yā sisratū rajasah pāre adhvano yayoh śatru-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.

सृत्यं तदिन्दावरुणा कृशस्य वां मध्वे ऊर्मि दुहत सुस  
वाणीः । ताभिदाश्वांसमवतं शुभस्पती या वामदब्धा अभि  
पाति चिर्तिभिः ॥ ३ ॥

3. *Satyam tadindrāvaruṇā kṛśasya vāṁ madhva  
ūrmim duhate sapta vāñih. Tābhira-dāśvāṁsam-  
avatāṁ śaubhaspatī yo vāmadabdhō 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.

घृतपुषः साम्या जीरदानवः सुस स्वसारः सदनं त्रहतस्य ।  
या हं वामिन्दावरुणा घृतश्चुतस्ताभिर्धन्तं यजमानाय  
शि तम ॥ ४ ॥

4. *Gṛhtapruṣah saumyā jīradānavah sapta svasārah  
sadana ṛtasya. Yā ha vāmindrāvaruṇā gṛtaścu-  
tas-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 महृत साभगाय सत्यं त्वषाभ्यां महिमानमिन्दियम ।  
अस्मान्तिस्वन्दावरुणा घृतश्चुतस्त्रिभिः सप्तभिरवतं  
शुभस्पती ॥ ५ ॥

5. *Avocāma mahate saubhagāya satyam tvesā-bhyāṁ mahimānam-indriyam. Asmāntsvin-drāvaruṇā ghrtaścutastribhīḥ sāptebhiravataṁ 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 श्रुतमदत्तमग ।  
यानि स्थानान्यसृजन्त धीरा यज्ञं तन्वानास्तपसाभ्य-  
पश्यम ॥ ६ ॥

6. *Indrāvaruṇā yadrśibhyo manīṣāṁ vāco matiṁ śrutam-adattam-agre. Yāni sthānānyasṛjanta dhīrā yajñamitvanvānās-tapasābhya-paśyam.*

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 सामनसमदृसं रायस्पाषं यजमानषु धत्तम । पञ्जां  
पुष्टिं भूतिमस्मासु धत्तं दीघायुत्वाय प तिरतं न आयुः ॥ ७ ॥

7. *Indrāvaruṇā saumanasamadrptam rāyaspoṣam  
yajamāneṣu dhattam. Prajāṁ puṣṭim bhūtim-  
asmāsu dhattam dīrghāyuvāya pra tiratam 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*

अग्ने आ याह्याग्निभिर्हतारं त्वा वृणीमह ।

आ त्वामनक्तु पर्यता हृविष्मती यजिष्ठं ब्रह्मसद ॥ १ ॥

1. *Agna ā yāhyagnibhir-hotāram tvā vṛṇīmahe. Ā  
tvām-anaktu prayatā haviṣmatī yajiṣṭham 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.

अच्छा हि त्वा सहसः सूना अङ्गिरः सुचुश्चरन्त्यध्वर ।  
ऊजा नपातं घृतकं शमीमहु ग्रिं यज्ञषु पूर्व्यम ॥ २ ॥

2. *Acchā hi tvā sahasah sūno aṅgirah srucaś-caranthyadhvare. Urjo napātam ghṛtakēśamīmahe-gnīm 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.

अग्ने कविवधा असि हाता पावक् य चः ।  
मन्दा यजिष्ठा अध्वरघ्वीड्या विपर्भिः शुक् मन्मधिः ॥ ३ ॥

3. *Agne kavirvedhā asi hotā pāvaka yakṣyah. mandro yajiṣṭho adhvareśvīḍyo 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.

अद्रोघमा वहाशुता यविष्ठ्य द्रुवाँ अजस्त्र वीतये । अभि  
पयांसि सुधिता वसा गहि मन्दस्व धीतिभिरहितः ॥ ४ ॥

4. *Adroghamā vahośato yaviṣṭhya devān ajasra vītaye. Abhi prayāṁsi sudhitā vaso gahi mandsva dhītibhir-hitah.*

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 अस्यग्रं त्रातऋतस्कविः । त्वां विपासः  
समिधान दीदिव् आ विवासन्ति वृधसः ॥ ५ ॥**

5. *Tvamit saprathā asyagne trātar-ṛtaskavīḥ. Tvāṁ  
viprāsaḥ 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.

**शाचो शाचिष्ठ दीदिहि विश मया रास्व स्तात्र मुहौं असि ।  
द्वावानां शमन्मम सन्तु सूर्यः शत्रूषाहः स्वग्रयः ॥ ६ ॥**

6. *Śocā śociṣṭha dīdihī viśe mayo rāsva stotre mahān  
asi. Devānām śarman mama santu sūrayah  
śatruṣāhah svagnayah.*

Lord most pure and resplendent, 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 भिः ।  
एवा दह मित्रमहा या अस्मधुगदुमन्मा कश्च वर्णति ॥ ७ ॥**

7. *Yathā cid vṛddham-atasm-agne samjūrvasi ksami.  
Evā daha mitramaho yo asmadhrug 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 ना मताय रिपव र अस्विन् माघशंसाय रीरधः ।  
अस्त्रधद्दिस्तरणिभियविष्ट्य शिवभिः पाहि पायुभिः ॥ ८ ॥

8. *Mā no martāya ripave rakṣasvine māghaśam-sāya riradhah. Asredhadbhīs-taranibhir-yavishṭhya śivebhih pāhi pāyubhih.*

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 अग्ने एकया पाह्युत द्वितीयया ।  
पाहि गीभिस्तिसृभिर्कर्जा पत पाहि चतुसृभिवसा ॥ ९ ॥

9. *Pāhi no agna ekayā pāhyuta dvityayā. Pāhi gīrbhīs-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)

पा॒हि वि॒श्वस्मा॒द् अ॒रा॒व्यः प॒ स्म॑ वा॒जषु ना॑ वा॑ ।  
त्वा॒मिद्धि॑ न॒दिष्ठं॑ द्व॒वतात्य॑ आ॒पि॑ न॑ ा॒मह॑ वृ॒थ ॥ १० ॥

10. *Pāhi viśvasmād-rakṣaso arāvṇah pra sma vājeṣu no'va. Tvāmiddhi nedīṣṭham 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.

आ॑ ना॑ अग्न॑ वयो॒वृ॒धं र॒यिं पा॒वक॑ शंस्यम॑ ।  
रा॒स्वा॑ च॑ न॑ उपमात॑ पुरु॒स्पृ॒हं सुनी॒ती॑ स्वयशस्त्रम॑ ॥ ११ ॥

11. *Ā no agne vayovyṛdham rayim pāvaka śamṣyam. Rāsvā ca na upamātē puruspr̄ham sunītī 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.

य॒न् वंसा॒म् पृ॒त्नासु॑ शध॑त्स्तरन्ता॑ अ॒य॑ आ॒दिशः॑ । स॑ त्वं॑  
ना॑ वध॑ पय॑सा॑ शचीवसा॑ जिन्वा॑ धिया॑ वसु॒विदः॑ ॥ १२ ॥

12. *Yena vāṁśāma pr̄tanāsu śardhatas-taranto arya ādiṣah. 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 शृङ्ग दविधत ।  
तिग्मा अस्य हनवा न पतिधृष्ट सुजम्भः सहसा युहुः ॥ १३ ॥

13. *Śiśāno vṛṣabho yathāgnih śrīnge davidhvat. Tigmā asya hanavo na pratidhṛṣe sujambhaḥ sahaso yahuḥ.*

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.

नुहि त अग्र वृषभ पतिधृष्ट जम्भासा यद्वितिष्ठस ।  
सत्वं ना हातः सुहृतं हविष्कृधि वंस्वा ना वाया पुरु ॥ १४ ॥

14. *Nahi te agne vṛṣabha pratidhṛṣe jambhāso yadvitiṣṭhase. Sa tvaṁ no hotaḥ suhutam havis̄kṛdhi vāṁsvā 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.

शषे वनेषु मात्राः सं त्वा मतास इन्धत ।

अतन्दा हृव्या वहसि हविष्कृत आदिहृवषु राजसि ॥ १५ ॥

15. *Sese vanesu mātropṛ sam tvā martāsa indhate. Atandro havyā vahasi haviṣkṛta ādīd deveṣu rājasī.*

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.

सुस हातारस्तमिदीक्षत त्वा ग्रं सुत्यजमहयम ।

भिनत्स्यदिं तपसा वि शाचिषा पाग्नि तिष्ठ जनाँ अति ॥ १६ ॥

16. *Sapta hotāras-tamidīlate tvā'gne sutyajamahrayam. Bhinatsyadrim 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.

अग्निमग्निं वा अधिगुं हुवम् वृक्तबहिषः ।

अग्निं हितप्रयसः शश्वतीष्वा हातारं चषणीनाम ॥ १७ ॥

17. *Agnimagnim vo adhrigum huvema vṛktabarhiṣah. Agnīm hitaprayasah śāsvatīṣvā' hotāram 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.

कतन् शमन्त्सचत सुषामण्यग्रु तुभ्यं चिकित्वना ।  
इषण्ययो नः पुरुरूपमा भर् वाज् नदिष्ठमृतये ॥ १८ ॥

18. *Ketena śarmant-sacate suṣāmaṇyagne tubhyam cikitvanā. Iṣaṇyayā nah pururūpamā bhara vājam nedīṣṭham-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.

अग्ने जरितविश्पतिस्तपाना दव र ासः ।  
अपाषिवान्गृहपतिमहाँ असि दिवस्पायुदुराणयुः ॥ १९ ॥

19. *Agne jaritar-viśpatis-tepāno deva rakṣasah.  
Aproṣivān grhapatir-mahān asi divaspāyur-duronayuh.*

Agni, universally adored, master ruler and protector of the people, scourge of the selfish and wicked, resplendent 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.

मा ना र ा आ वशीदाघृणीवसा मा यातुयातुमावताम ।  
परागव्यूत्यनिरामपु गुधमग्रु सधे र ास्विनः ॥ २० ॥

20. *Mā no rakṣa ā veśīdāghṛṇīvaso mā yāturyātum-āvatām. Parogavyūtyanirāmapa kṣudhamagne sedha rakṣasvināḥ.*

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 इन्दा अवागिदं वचः ।  
सत्राच्या मघवा सामपीतय धिया शविष्टु आ गमत ॥ १ ॥

1. *Ubhayaṁ śrṇavacca na indro arvāgidam vacah.  
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 तमाजसं धिषणं निष्टुत तुः ।  
उतापुमानां पथमा नि षीदसि सामकामं हि तु मनः ॥ २ ॥

2. *Tam hi svarājam vṛṣabham tamojase dhiṣaṇe niṣṭatakṣatuh. Utopamānām prathamo ni śidasi somakāmām hi te manah.*

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 पुरुवसा सुतस्यन्दान्धसः ।

विद्मा हि त्वा हरिवः पृत्सु सासुहिमधृष्टं चिदधृष्ट्वणिम ॥ ३ ॥

3. *Ā vṛṣasva purūvaso sutasyendrāndhasah. Vidmā hi tvā harivah prtsu sāsahimadhrṣṭam cid dadhrṣvāṇim.*

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 मघवन्तथदसुदिन्द्र कत्वा यथा वशः ।

सुनम् वाजं तव शिपि तवसा मूर्च्छिद्यन्ता अदिवः ॥ ४ ॥

4. *Aprāmisatya maghavan tathedasadindra kratvā yathā vaśah. Sanema vājam tava śiprinnavasā makṣū cidyanto adrivah.*

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 vizor, under your protection without delay while we move on, O lord of clouds and mountains.

शुग्ध्यूऽषु शचीपत् इन्द् विश्वाभिरुतिभिः ।  
भगं न हि त्वा यशसं वसुविदमनु शूर् चरामसि ॥ ५ ॥

5. *Sagdhyūṣu śacīpata indra viśvābhīrūtibhīḥ.  
Bhagam na hi tvā yaśasam 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.

पारा अश्वस्य पुरुकद्रवामस्युत्सा॑ दव हिरण्ययः ।  
नकिहि दानं परिमधि॑ष्ट्व यद्यद्यामि॒ तदा भर ॥ ६ ॥

6. *Pauro aśvasya purukṛd gavāmasyutso deva  
hiranyayah. Nakirhi dānam 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 resplendent 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 ह्यहि चरव विदा भगं वसुत्तय ।  
उद्धावृषस्व मघवन्गविष्टय उदिन्दाशवमिष्टय ॥ ७ ॥

7. *Tvam̄ hyehi cerave vidā bhagam̄ vasuttaye. Ud  
vāvṛṣasva maghavan̄ gavistaya udindrāśvamisṭaye.*

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 पुरु शुहस्राणि शतानि च यूथा दानाय मंहस ।  
आ पुरन्दरं चक्रम् विप्रवचस् इन्दं गायन्ता वस ॥ ८ ॥

8. *Tvam purū sahasrāni śatāni ca yūthā dānāya  
mamhase. Ā purandaram cakrma 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.

अविपा वा यदविधुद्विपा वन्द त वचः ।  
स प ममन्दत्त्वाया शतकता पाचामन्या अहंसन ॥ ९ ॥

9. *Avipro vā yad-avidhad-vipro vendra te vacah. Sa  
pra mamandat tvāyā śatakrato prācāmanyo  
ahamsana.*

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”.

उग्रबाहुम् कृत्वा पुरन्दरा यदि म् शृणवद्धवम् ।  
वसुयवा वसुपतिं शतकतुं स्तामरिन्दं हवामह ॥ १० ॥

10. *Ugrabāhur-mrakṣakṛtvā purandaro yadi me śṛṇavaddhavam. Vasūyavo vasupatim̄ śatakratūm̄ stomair-indram̄ 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 पापासो मनामहु नारायासा न जल्हवः ।  
यदिविन्दं वृष्णं सचा सुत सखायं कृणवामह ॥ ११ ॥

11. *Na pāpāso manāmahe nārāyāso na jahavah.  
Yadinnvindram̄ vṛṣaṇam̄ sacā sute sakhāyam̄ 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.

उग्रं युयुज्म् पृतनासु सासहिमृणकातिमदीभ्यम् ।  
वदा भूमं चित्सन्तिता रथीतमा वाजिनं यमिदू नशत ॥ १२ ॥

12. *Ugram̄ yuyujma prtanāsu sāsahim-ṛṇakātima-  
dābhyaṁ. Vedā bhṛmam̄ cit sanitā rathītamō  
vājinam̄ 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.

यत इन्द्र भयामहु तता ना अभयं कृधि ।  
मघवज्ञुग्धि तव त ऊतिभिवि द्विषा वि मृधा जहि ॥ १३ ॥

13. *Yata indra bhayāmahe tato no abhayam 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 राधस्पते राधसा मुहः यस्यासि विधुतः ।  
तं त्वा वयं मघवान्द गिवणः सुतावन्ता हवामह ॥ १४ ॥

14. *Tvam hi rādhaspate rādhaso mahah kṣayasyāsi  
vidhataḥ. Tam tvā vayam maghavann-indra  
girvanāḥ 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.

इन्दुः स्पलुत वृत्रहा परस्पा ना वरण्यः ।  
स ना रा षच्चरमं स मध्यमं स पश्चात्पातु नः पुरः ॥ १५ ॥

15. *Indrah spaluta vṛtrahā paraspā no varenyah. Sa no rakṣiṣac-caramam̄ sa madhyamam̄ sa paścāt pātu nah purah.*

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 इन्दु नि पाहि विश्वतः ।  
आर अस्मक्तृषुहि दव्यं भयमार हुतीरदवीः ॥ १६ ॥

16. *Tvam̄ nah paścād-adharād-uttarāt pura indra ni pāhi viśvataḥ. Āre asmat kṛnuhi daivyam̄ 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 इन्दु त्रास्व पुर च नः । विश्वा च ना जरितृन्त्सत्पत् अहा दिवा नक्ते च रा षः ॥ १७ ॥

17. *Adyādyā śvah śva indra trāsva pare ca nah. Viśvā ca no jaritṛnt-satpate ahā divā naktaṁ ca rakṣiṣah.*

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.

पभङ्गी शूरा मघवा तुवीमधः संमिश्ला वीयाय कम ।  
उभा त बाहू वृषणा शतकता नि या वजं मिमि तुः ॥ १८ ॥

18. *Prabhaṅgī śūro maghavā tuvīmaghah sammiślo  
vīryāya kam. Ubhā te bāhū vṛṣaṇā śatakrato  
ni yā vajram mimikṣatuh.*

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 Kanya Rshi*

पा अस्मा उपस्तुतिं भरता यज्जुजाषति । उक्थरिन्दस्य माहिनं  
वया वधन्ति सामिना भदा इन्दस्य रातयः ॥ १ ॥

1. *Pro asmā upastutim bharatā yajjujoṣati. Ukthair-  
indrasya māhinam vayo vardhanti somino bhadrā  
indrasya rātayah.*

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.

अयुजा असमा नृभिरकः कृष्टीर्यास्यः । पूर्वीरति प वावृथ  
विश्वा जातान्याजसा भदा इन्दस्य रातयः ॥ २ ॥

2. *Ayujo asamo nr̄bhir-ekah krṣṭīr-ayāsyah.  
Pūrvīrati pra vāvṛdhē viśvā jātānyojasā bhadrā  
indrasya rātayah.*

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 चिदवर्ता जीरदानुः सिषासति । प्रवाच्यमिन्दू तत्त्वं  
वीर्याणि करिष्यता भूदा 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 इन्दू ब्रह्माणि वर्धना । यभिः शविष्ठ  
चाकना भूदमिह श्रवस्यत भूदा इन्दस्य रातयः ॥ ४ ॥

4. *Ā yāhi kr̄ṇavāma 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.

धूषतश्चिद धूषन्मनः कृणाषीन्दू यत्त्वम् । तीवः सामः  
सप्यता नमाभिः पतिभूषता भूदा इन्दस्य रातयः ॥ ५ ॥

5. *Dhrṣataścid dhrṣanmanah kṛṇośīndra yat tvam.  
Tīrvaiḥ somaiḥ saparyato namobhiḥ pratibhū-  
ṣato bhadrā indrasya rātayah.*

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.

अवं चष्टु ऋचीषमा वृताँ इव मानुषः । जुद्धी द स्य सामिनः  
सखायं कृणुत युजं भूदा इन्द्रस्य रातयः ॥ ६ ॥

6. *Ava caṣṭa ṛcīṣamo'vatāñ iva mānuṣah. Juṣṭvī  
dakṣasya sominah sakha�am kṛṇute yujam  
bhadrā indrasya rātayah.*

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 इन्द्र वीर्यं दुवा अनु कतुं ददुः । भुवा विश्वस्य  
गाप्ति: पुरुष्टुत भूदा इन्द्रस्य रातयः ॥ ७ ॥

7. *Viśve ta indra vīryam devā anu kratum daduh.  
Bhuvo viśvasya gopatiḥ puruṣṭuta bhadrā indra-  
syā rātayah.*

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 तदिन्द्र त शब्द उपमं दुवतातय । यद्बंसि वृत्रमाजसा  
शचीपत भूदा इन्द्रस्य रातयः ॥ ८ ॥

8. *Gṛṇe tadindra te śava upamam̄ devatātaye.  
Yaddhaṁsi vṛtramojasā śacīpate bhadrā indrasya  
rātayah.*

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.

समन्व वपुष्यतः कृणवृन्मानुषा युगा ।  
विद तदिन्दूशचतनुमधं श्रुता भूदा इन्दस्य ग्रातयः ॥ ९ ॥

9. *Samaneva vapuṣyataḥ kṛṇavan-mānuṣā yugā.  
Vide tadindraś-cetanam-adha śruto bhadrā  
indrasya rātayah.*

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.

उज्जातभिन्द त शव उत्त्वामुत्तव कर्तुम । भूरिगा भूरि  
वावृथुमधवृन्तव शमणि भूदा इन्दस्य ग्रातयः ॥ १० ॥

10. *Ujjātam-indra te śava ut tvāmut tava kratum.  
Bhūrigo bhūri vāvṛdhur-maghavan tava śarmani  
bhadrā indrasya rātayah.*

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 वृत्रहन्त्यं युज्याव सनिभ्य आ । अरातीवा  
चिददिवा नु ना शूर मंसत भदा इन्दस्य रातयः ॥ ११ ॥

11. *Aham ca tvam ca vṛtrahant-sam yujyāva sanibhya  
ā. Aratīvā cidadrivo'nu nau śūra maṁsate bhadrā  
indrasya rātayah.*

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.

सत्यमिद्वा उ तं वयमिन्दं स्तवाम् नानृतम् । महाँ असुन्वता  
वधा भूरि ज्यातीषि सुन्वता भदा इन्दस्य रातयः ॥ १२ ॥

12. *Satyamid vā u tam vayam-indram stavāma  
nānṛtam. Mahān̄ asunvato vadho bhūri jyotīṁṣi  
sunvato bhadrā indrasya rātayah.*

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 पूर्व्या महानां वनः कतुभिरानज ।  
यस्य द्वारा मनुष्पिता दवेषु धिय आनुज ॥ १ ॥

1. *Sa pūrvyo mahānām venah kratubhirānaje.  
Yasya dvārā manuspitā 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.

दिवा मानं नात्सदुन्त्सामपृष्ठासा अदयः ।  
उक्था ब्रह्म च शंस्या ॥ २ ॥

2. *Divo mānam notsadant-somaprṣṭhāso adrayah.  
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 विद्वाँ अङ्गिराभ्यु इन्दा गा अवृणादप ।  
स्तुष तदस्यु पञ्स्यम ॥ ३ ॥

3. *Sa vidvāñ aṅgirobhya indro gā avṛṇodapa.  
Stuṣe tadasya paum̄syam.*

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 प्रत्नथो कविवृथ इन्दा वाकस्य वृ णिः ।  
शिवा अकस्य हामन्यस्मृत्रा गुन्त्ववंस ॥ ४ ॥

4. *Sa pratnathā kavivrdha indro vākasya vakṣanīh.  
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 त् अनु कतुं स्वाहा वरस्य यज्यवः ।  
श्वात्रमुका अनूषतन्द ग्रात्रस्य दावन् ॥ ५ ॥

5. *Ādū nu te anu kratum svāhā varasya yajyavah.  
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 वीर्या कृतानि कत्वानि च ।  
यमुका अध्वरं विदुः ॥ ६ ॥

6. *Indre viśvāni vīryā kṛtāni kartvāni ca.  
Yamarkā adhvaram viduh.*

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 विश्वन्द घाषा असृ तत ।  
अस्तृणाद्वहणा विपारु या मानस्य स तयः ॥ ७ ॥

7. *Yat pāñcajanyayā viśendre ghoṣā asṛkṣata.  
Aṣṭrṇād barhaṇā vipo 'ryo 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.

इयमु तु अनुष्टुतिश्चकृष्ट तानि पंस्या ।  
पावश्चकस्य वत्निम ॥ ८ ॥

8. *Iyamu te anuṣṭutiś-cakrṣe tāni paum̄syā.  
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 प्रश्व आ दद ॥ ९ ॥

9. *Asya vṛṣṇo vyodana uru kramiṣṭa jīvase.  
Yavam 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.

तदधाना अवस्थवा युष्माभिद त्पितरः ।  
स्याम मरुत्वता वृथ ॥ १० ॥

10. *Taddadhānā avasyavo yuṣmābhirdaksapitarah.  
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 ऋकवभिः शूर नानुमः ।  
जषामन्दु त्वया युजा ॥ ११ ॥

11. *Balrtviyāya dhāmna ṛkvabhiḥ śūra nonumah.  
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 मुहना पवतासा वृत्रहत्य भरहूता सुजाषाः । यः  
शंसत स्तुवत धायि पूज इन्द्रज्यष्ठा अस्माँ अवन्तु  
द्रवाः ॥ १२ ॥

12. *Asme rudro mehanā parvatāso vṛtrahatye  
bharahūtau sajoṣāḥ. Yah śāṁsate 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 Kanya Rshi*

उत्त्वा मन्दन्तु स्तामाः कृणुष्व राधा अदिवः ।  
अव ब्रह्मद्विषो जहि ॥ १ ॥

1. *Ut tvā mandantu stomāḥ krṇuṣva rādho adrivah.  
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 पर्णीँराधसा नि बाधस्व महाँ असि ।  
नुहि त्वा कश्चन पति ॥ २ ॥

2. *Padā pañīmrarādhaso ni bādhasva mahān 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 सुतानामिन्दु 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 त्या॒ दिव्या॑ रु॒ धाषु॒ ज्ञषणी॒ नाम ।  
आभ॒ पृ॒ णा॒ सि॒ रादसी॒ ॥ ४ ॥

4. *Ehi prehi kṣayo divyā-ghoṣāñcarṣanīnām .  
Obhe prṇāsi rādasī.*

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 सहस्रिणम् ।  
वि स्तातृभ्या॑ रुराजिथ ॥ ५ ॥

5. *Tyam cit parvataṁ girim śatavantaṁ sahasrinam.  
Vi stotrbhyo 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.

वृयमु॒ त्वा॒ दिवा॑ सु॒ त वृयं॒ नक्तं॒ हवामह ।  
अस्माकं॒ काममा॒ पृ॒ ण ॥ ६ ॥

6. *Vayamu tvā divā sute vayam naktam havāmahe.  
Asmākam 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.

क्वै स्य वृषभा युवा तुविगीवा अनानतः ।

ब्रह्मा कस्तं संपर्यति ॥ ७ ॥

7. *Kva sya vṛṣabho yuvā tuvigrīvo anānataḥ.  
Brahmā kastam 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?

कस्य स्वित्सवन् वृषा जुजुष्वाँ अव गच्छति ।

इन्द्रं क उ स्विदा चक ॥ ८ ॥

8. *Kasya svit savanam vṛṣā jujuṣvāñ ava gacchati.  
Indram 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 त दाना अस त वृत्रहृन्कं सुवीया ।

उक्थ क उ स्विदन्तमः ॥ ९ ॥

9. *Kam te dānā asakṣata vṛtrahan kam suvīryā.  
Ukthe ka u svidantamah.*

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?

अयं त मानुष जन सामः पूरुषु सूयत ।

तस्यहि प द्रवा पिब ॥ १० ॥

10. *Ayam te mānuṣe jane somah 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.

अथं तं शयुणावति सुषामायामधि पियः ।  
आजीकीय मदिन्तमः ॥ ११ ॥

11. *Ayam te śaryanāvati suṣomāyāmadhi priyah. Ārjīkīye madintamah.*

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.

तम्द्य राधस मह चारुं मदाय घृष्णय ।  
एहीमिन्दु दवा पिब ॥ १२ ॥

12. *Tamadya rādhase mahe cārum madāya ghṛṣvaye. 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 Kanya Rshi*

यदिन्दु पागपागुदुडः न्यग्वा हूयस् नृभिः ।  
आ याहि तूयमाशुभिः ॥ १ ॥

1. *Yadindra prāg-apāg-udaṅ nyagvā hūyase nrbhiḥ.  
Ā yāhi tūyam-āśubhiḥ.*

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 पुस्त्रवण दिवा मादयोस् स्वर्णर ।  
यद्वा समुद अन्धसः ॥ २ ॥

2. *Yadvā prasravane divo mādayāse svarṇare.*  
*Yadvā samudre andhasah.*

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 गीभिमहामुरं हुव गामिव भाजस ।  
इन्दु सामस्य पीतर्य ॥ 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 इन्द महिमानं हरया दव त महः ।  
रथ वहन्तु बिभतः ॥ ४ ॥

4. *Ā ta indra mahimānam harayo deva te mahah.*  
*Rathe vahantu bibhratah.*

Indra, resplendent 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.

इन्द गृणीष उ स्तुष मुहाँ उग इशानकृत ।  
एहि नः सुतं पिबे ॥ ५ ॥

5. *Indra gṛṇīṣa u stuṣe mahān ugra ṫśānakṛt.  
Ehi nah sutam 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 वृयं पर्यस्वन्ता हवामह ।  
इदं ना ब्रह्मिरासदं ॥ ६ ॥

6. *Sutāvantastvā vayam prayasvanto havāmahe.  
Idam 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 शश्वतामसीन्दु साधारणस्त्वम ।  
तं त्वा वृयं हवामह ॥ ७ ॥

7. *Yacciddhi śāśvatāmasīndra sādhāraṇas-tvam.  
Tam tvā vayam 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 इदिभिन्नः ।  
जुषाण इन्दु तत्पिक ॥ ८ ॥

8. *Idam te somyam madhvadhuksann-adribhir-narah. 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.

**विश्वां अ॒या वि॒पश्चिता ति॑ ख्य॒स्तू॒यमा गहि॑।  
अ॒स्म ध॒हि॑ श्रवा॑ बृ॒हत् ॥ ९ ॥**

9. *Viśvāñ aryo vipaścito'ti khyas-tūyamā gahi.  
Asme dhehi śravo brhat.*

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.

**दा॒ता म॒ पृष्ठतीनां॑ राजा॑ हिरण्यवीनाम॑ ।  
मा॑ दंवा॑ म॒घवा॑ रिषत् ॥ १० ॥**

10. *Dātā me prṣatīnām rājā hiranyavīnām.  
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.

**स॒हस्र॒ पृष्ठतीना॒मधि॑ शच्चन्दं॑ बृ॒हत्पृथु॑ ।  
शुक्रं॑ हिरण्य॒यमा॑ दद॑ ॥ ११ ॥**

11. *Sahasre prṣatīnām-adhiścandraṁ bṛhat pṛthu.  
Śukram hiranyamā 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 दुग्हस्य म सुहस्त्रण सुराधसः ।  
श्रवा॑ दुवष्वकत ॥ १२ ॥

12. *Napātā durgahasya me sahasreṇa surādhasaḥ.  
Śravo deveśvavrata.*

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 विद्व्वसुमिन्दं सुबाध ऊतय ।  
बृहद्गायन्तः सुतसाम अध्वर हुव भरं न कारिणम् ॥ १ ॥

1. *Tarobhirvo vidadvasum-indram sabadha ūtaye.  
Brhad-gāyantah sutasome adhvare huve bharam  
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 मद् सुशिप्रमन्धसः ।  
य आदृत्या शशमानाय सुन्वत दाता जरित्र उक्थ्यम् ॥ २ ॥

2. *Na yam dudhrā varante na sthirā muro made  
suśipram-andhasah. Ya ādrtyā 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 शका मृ ग अश्वा या वा कीजा हिरण्ययः ।  
स ऊवस्य रजयत्यपावृत्तिमिन्दा गव्यस्य वृत्रहा ॥ ३ ॥

3. *Yah śakro mrkṣo 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.

निखातं चिद्यः पुरुसंभृतं वसूदिद्वपति दाशुष ।  
वजी सुशिपा हयश्व इत्करुदिन्दः कत्वा यथा वशत ॥ ४ ॥

4. *Nikhātam cidyah purusambhṛtam vasūdidvapati  
dāśuṣe. Vajrī suśipro haryaśva it karadindrah  
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.

यद्वावन्थं पुरुष्टुतं पुरा चिच्छूर नृणाम ।  
व्यं तत्ते इन्दु सं भरामसि यज्ञमुक्थं तुरं वचः ॥ ५ ॥

5. *Yadvāvantha puruṣṭuta purā cicchūra nṛṇām.  
Vayam tat ta indra sam bharāmasi yajñam-  
uktham turam vacah.*

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 सामषु पुरुहूत वजिवा मदाय द्यु । सामपाः ।  
त्वमिद्धि ब्रह्मकृत् काम्यं वसु दष्टः सुन्वत् भुवः ॥ ६ ॥

6. *Sacā someṣu puruhūta vajrivo madāya dyukṣa  
somapāh. Tvamiddhi brahmakṛte kāmyam vasu  
deṣṭhah 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.

वृयमनमिदा ह्या पीपमह वृजिणम् ।  
तस्मा उ अद्य समना सुतं भरा नूनं भूषत श्रुत ॥ ७ ॥

7. *Vayamenamidā hyo'pi pemeha vajriṇam. Tasmā  
u adya samanā sutam bhara'' nūnam 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.

वृक्षिचदस्य वारुण उरामथिरा वयुनषु भूषति ।  
समं नः स्तामं जुजुषाण आ गहीन्द प चित्रयो धिया ॥ ८ ॥

8. *Vṛkaścidasya vāraṇa urāmathirā vayuneṣu bhūṣati. Semam naḥ stomam jujuṣāṇā 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 न्व॑स्याकृतमिन्दस्यास्ति पंस्यम् ।  
कना नु कं श्रामतन् न शुश्रुव जनुषः परि वृत्रहा ॥ ९ ॥

9. *Kadū nvasyākṛtamindrasyāsti paumisyam. Keno nu kam śromatena na śuśruve januṣah pari vr̥trahā.*

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 कदू वृत्रघ्न अस्तृतम् । इन्द्रा विश्वान्बक्नाटौ अहृदृश उत कत्वा पृणीरभि ॥ १० ॥

10. *Kadū mahīradhṛṣṭā asya taviṣīḥ kadu vṛtraghno astrtam. Indro viśvān bekanātān ahadrśa uta kratvā pañīrabhi.*

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 अपूर्वन्दु ब्रह्माणि वृत्रहन ।  
पुरुतमासः पुरुहूत वजिवा भृतिं न प भरामसि ॥ ११ ॥

11. *Vayam ghā te apūrvyendra brahmāṇi vrtrahan. Purūtamāsaḥ puruhūta vajrivo bhṛtim 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.

पूर्वीश्चद्धि त्व तुविकूमि ाशसा हवन्त इन्द्रातयः ।  
तिरश्चिद्रयः सवृना वसा गहि शविष्ठ श्रुधि म् हवम ॥ १२ ॥

12. *Pūrvīściddhi tve tuvikūrminnāśaso havanta indrotayah. Tiraścidaryah 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 इद्धिन्दु विपा अपि ष्मसि ।  
नुहि त्वदन्यः पुरुहूत कश्चन मध्व ास्ति मडिता ॥ १३ ॥

13. *Vayam ghā te tve idvindra viprā api śmasi.  
Nahi tvadanyah puruhūta kaścanamagha-vannasti 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 ना अस्या अमर्तरुत् तुधाऽभिश्स्तुरवै स्पृथि । त्वं न  
ऊती तवै चित्रया धिया शि न शचिष्ठ गातुवित ॥ १४ ॥

14. *Tvam no asyā amateruta kṣudho'bhiśasterava sprdhi. Tvam na uthī 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 इद्वः सुता अस्तु कलया मा बिभीतन ।  
अपदृष्ट ध्वस्मायति स्वयं घृषा अपायति ॥ १५ ॥

15. *Soma idvah suto astu kalayo mā bibhītana.  
Apedeṣa dhvasmāyati svayam 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 तु क्षत्रियां अव आदित्यान्याचिषामह।  
सुमृद्धीकाँ अभिष्टय ॥ १ ॥

1. *Tyān nu kṣatriyāñ ava ādityāñ yāciṣāmahe.  
Sumṛḍikāñ 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.

मि॒त्रा ना अत्यंहृति॑ं वरुणः पर्षद्युमा ।  
आदि॒त्यासा॒ यथा॑ वि॒दुः ॥ २ ॥

2. *Mitro no atyamhatim varunah parṣadaryamā.  
Ādityāso yathā viduh.*

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 चित्रमुक्थ्यं॑ वरुणमस्ति॒ दाशुष ।  
आदि॒त्यानामरं॒ कृते ॥ ३ ॥

3. *Tesām hi citramukthyam varūthamasti dāśuse.  
Ādityānām-aramkṛte.*

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.

महि वा महतामवा वरुण मित्रायमन ।  
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 ग अभि धत्ना दित्यासः पुरा हथात ।  
कद्भ स्थ हवनश्रुतः ॥ ५ ॥

5. *Jīvāno abhi dhetanā''dityāsaḥ purā hathāt.  
Kaddha stha havanaśrutah.*

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 यच्छुदिः ।  
तना ना अधि वाचत ॥ ६ ॥

6. *Yadvah śrāntāya sunvate varūthamasti yacchardiḥ. 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 रत्नमनांगसः ।  
आदित्या अद्भुतनसः ॥ ७ ॥

7. *Asti devā amhorurvasti 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 सिषद्यं मह वृणकु नस्परि ।  
इन्द्र इद्धि श्रुता वृशी ॥ ८ ॥

8. *Mā nah setuh siṣedayaṁ 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 वृजिनानामविष्ववः ।  
दवा अभि प मृ त ॥ ९ ॥

9. *Mā no mṛcā ripūnām vṛjinānām-aviṣyavaḥ.  
Devā abhi pra mrksata.*

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 मह्यां हृव्युप बुव ।  
सुमृळीकामभिष्टय ॥ १० ॥

10. *Uta tvām-adite mahyaham devyupa bruve.  
Sumṝlīkām-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.

पर्षि दीन गंभीर आँ उग्रपुत्र जिघांसतः ।  
माकिस्ताकस्य ना रिषत ॥ ११ ॥

11. *Parṣi dīne gabhīra āñ ugraputre jighāṁsataḥ.  
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.

अनुहा न उरुवज्ञ उरुचि 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 मूर्धानः फितीनामदब्धासः स्वयशसः ।  
व्रता र न्त अदुहः ॥ १३ ॥

13. *Ye mūrdhānah kṣitīnām-adabdhāsaḥ svayaśa-saḥ. Vratā rakṣante adruhah.*

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 आस्त्रा वृक्ताणामादित्यासा मुमाचत ।  
स्तुनं बुद्धमिवादित ॥ १४ ॥

14. *Te na āsno vṛkāñām-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 ण इयं शरुरादित्या अप दुमतिः ।  
अस्मद्दत्वजञ्जुषी ॥ १५ ॥

15. *Apoṣu na iyam 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.

शश्वद्वि वः सुदानव आदित्या ऊतिभिवयम ।  
पुरा नूनं बुभुज्महे ॥ १६ ॥

16. *Śāśvaddhi vah sudānava ādityā ūtibhir-vayam.  
Purā nūnam 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. *Śāśvantam hi pracetasah pratiyantam cidenasah.  
Devāḥ kṛnutha jīvase.*

O wise brilliances, 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 सन्यसु आदित्या यन्मुमाचति ।  
ब्रन्धाद्बद्धमिवादित ॥ 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.

नास्माकंमस्ति तत्तर् आदित्यासा अतिष्कद ।  
यूयमस्मभ्यं मृळत ॥ १९ ॥

19. *Nāsmākam-asti tat tara ādityāso atiṣkade.  
Yūyam-asmabhyam mṛlata.*

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 हृतिविवस्वत् आदित्याः कृत्रिमा शरुः ।  
पुरा नु जरसा वधीत ॥ २० ॥

20. *Mā no hetir-vivasvata ādityāḥ kr̥trīmā śaruḥ.  
Purā nu jaraso vadhiत.*

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 षु द्वषा व्यंहृतिमादित्यासा वि संहितम ।  
विष्वग्वि वृहता रपः ॥ २१ ॥

21. *Vi ṣu dveṣo vyamhatim-ādityāso vi samhitam.  
Viṣvagvi bṛhatā 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), Devataḥ,  
Priyamedha Angirasa Rshi*

आ त्वा रथं यथ तये सुम्नाय वतयामसि ।  
तुविकूमिमृतीषहुमिन्दु शविष्टु सत्पत्ते ॥ १ ॥

1. *Ā tvā ratham yathotaye sumnāya vartayāmasi.  
Tuvikurmim-ṛtiṣaham-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 तुविकता शचीवा विश्वया मत ।  
आ पंपाथ 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 मृहः परि ज्मायन्तमीयतुः ।  
हस्ता वजं हिरण्ययम ॥ ३ ॥**

3. *Yasya te mahinā mahah pari jmāyantam-īyatuh.  
Hastā vajram hiranyayam.*

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 वृस्पतिमनानतस्य शब्दः ।  
एवश्च चषणीनामृती हुवे रथानाम ॥ ४ ॥**

4. *Viśvānarasya vaspatim-anānatasya śavasah.  
Evaiśca carṣanīnāmūti 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 सुदावृथं स्वमी हषु यं नरः ।  
नाना हवन्त ऊतय ॥ ५ ॥

5. *Abhiṣṭaye sadāvṛdham svarmīlheṣu yam narah.  
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.

परामात्रमृचीषममिन्दमुगं सुराधसम ।  
इशानं चिद्वसूनाम ॥ ६ ॥

6. *Paromātramirīcīṣamam-indramugram 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.

तन्तुमिदाधस मह इन्दं चादामि पीतय ।  
यः पूर्व्यामनुष्टुतिमीश कृष्णीनां नृतुः ॥ ७ ॥

7. *Tantamid-rādhase maha indram codāmi pītaye.  
Yah pūrvyām-anuṣṭutim-īśe krṣṭinām nr̄tuḥ.*

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 सुख्यमानंश मत्यः ।  
नकिः शवांसि त नशत ॥ ८ ॥

8. *Na yasya te śavasāna sakhyam-ānamśa martyah.  
Nakih 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?

त्वात्सुस्त्वा युजा प्सु सूर्य महद्धनम् ।  
जयम पृत्सु वंजिवः ॥ ९ ॥

9. *Tvotāsastvā yujā'psu sūrye mahaddhanam.  
Jayema prtsu vajrivah.*

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 यज्ञभिरीमहु तं गीभिगिवणस्तम् ।  
इन्द्र यथा चिदाविथ वाजेषु पुरुमाच्यम् ॥ १० ॥

10. *Tam tvā yajñebhir-īmahe tam gīrbhir-girvanastama. Indra yathā cidāvitha vājeṣu purumāyyam.*

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 पर्णीतिरदिवः ।  
यज्ञा वितन्त्साय्यः ॥ ११ ॥

11. *Yasya te svādu sakhyam svādvī pranītir-adriyah.  
Yajño vitantasāyyah.*

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 णस्तन्वङ् तन उरु याय नस्कृथि ।  
उरु णा यन्धि जीवसे ॥ १२ ॥

12. *Uru nastanve tana uru kṣayāya naskrdhi.  
Uru no 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.

उरु नृभ्य उरु गव उरु रथाय पन्थाम ।  
दुवर्वीति मनामह ॥ १३ ॥

13. *Urum nr̄bhya urum gava urum rathāya panthām.  
Devavītim 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 हष्या ।  
तिष्ठन्ति स्वादुरात्यः ॥ १४ ॥

14. *Upa mā ṣad dvādvā narah 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.

**ऋजाविन्द्रात् आ दद् हरी ऋस्य सूनवि ।  
आश्वमधस्य राहिता ॥ १५ ॥**

15. *Rjṛāvindrota 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.

**सुरथौं आतिथिग्व स्वभीशूरा ८ ।  
आश्वमध सुपश्चसः ॥ १६ ॥**

16. *Surathāñ ātithigve svabhīśūnrārkṣe.  
Āśvamedhe supeśasah.*

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.

**षलश्वौं आतिथिग्व इन्द्रात् व्रथूमतः ।  
सचो पूतकंता सनम ॥ १७ ॥**

17. *Ṣalaśvāñ ātithigva indrote vadhuṁataḥ.  
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 चतुर्द वृषणवत्यन्तत्रृजस्वरूषी ।  
स्वभीशः कशावती ॥ १८ ॥

18. *Aiṣu cetad-vṛṣaṇvatyantar-ṛjresvaruṣī.  
Svabhīśuh kaśāvatī.*

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 martyah.  
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*

पर्प वस्त्रिष्टुभमिषं मन्दद्वीरायन्दव ।  
धिया वा मधसातयु पुरन्ध्या विवासति ॥ १ ॥

1. *Prapra vas-triṣṭubham-iṣam mandadvīrāyen-dave. 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.

नुदं वा आदतीनां नुदं यायुवतीनाम् ।  
पतिं वा अघ्न्यानां धनूनामिषुध्यसि ॥ २ ॥

2. *Nadām va odatīnām nadām yoyuvatīnām.  
Patīm 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 राचून दिवः ॥ ३ ॥

3. *Tā asya sūdadohasah somam śrīṇanti prśnayah.  
Janman devānām viśastriṣvā rocane divah.*

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.

अभि प गापतिं गिरन्दमच् यथा विद ।  
सूनुं सत्यस्य सत्पतिम ॥ 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.

आ हरयः ससूजिर रुषीरधि ब्रह्मिषि ।  
यत्राभि सुनवामह ॥ ५ ॥

5. *Ā harayah sasṛjrire'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.

इन्द्राय गाव आशिरं दुदुह वज्रिण मधु ।  
यत्सीमुपह्वर विदत ॥ ६ ॥

6. *Indrāya gāva āśiram duduḥre vajrine 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.

उद्यद ब्रूधनस्य विष्टपं गृहमिन्दश्च गन्वहि।  
मध्वः पीत्वा सचवहि त्रिः सप्त सख्युः पद ॥ ७ ॥

7. *Udyad bradhnasya viṣṭapam gr̥ham-indraśca ganvahi. Madhvah pītvā sacevāhi triḥ sapta sakhyuh 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.)

अचर्तुं पाचर्तुं पियमधासा अचर्तुं  
अचर्न्तुं पुत्रका उत पुरुं न धृष्णवचत ॥ ८ ॥

8. *Arcata prārcata priyamedhāso arcata.*  
*Arcantu putrakā uta puram na dhṛṣṇvarcata.*

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.

अव स्वराति गगरा गाधा परि सनिष्वणत ।  
पिङ्गा परि चनिष्कदुदिन्दायु ब्रह्माद्यतम ॥ ९ ॥

9. *Ava svarāti gargarō godhā pari saniṣvanat.*  
*Piṅgā pari caniṣkada-dindrāya 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 यत्पतन्त्यन्यः सुदुघा अनपस्फुरः ।  
अपस्फुरं गृभायत् साममिन्दायु पातव ॥ १० ॥

10. *Ā yat patantyenyah sudughā anapaspurah.*  
*Apaspuram 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.

अपादिन्दा अपादुग्निविश्वं दुवा अमत्सत । वरुणं इदिह  
त्यन्तमापा अभ्यनूषत वत्सं सुंशिश्वरीरिव ॥ ११ ॥

11. *Apādindro apādagnir-viśve devā amatsata.  
Varuṇa idiha kṣayat tamāpo abhyanūṣata vatsaṁ  
saṁśisvarīriva.*

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.

सुदुवा असि वरुणं यस्य त सुप्त सिन्धवः ।  
अनु रन्ति काकुदं सूर्यं सुषिरामिव ॥ १२ ॥

12. *Sudevo asi varuṇa yasya te sapta sindhavah.  
Anukṣaranti kākudam sūrmyam suśirāmiva.*

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 व्यतीरफाणयत्सुयुक्तां उप दाशुष ।  
तक्वा नता तदिद्वपुरुपमा या अमुच्यत ॥ १३ ॥

13. *Yo vyatiṛaphāṇayat suyuktān upa daśāse.  
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 इन्दा विश्वा अति द्विषः ।  
भिनत्कुनीन आदुनं पृच्यमानं पुरा गिरा ॥ १४ ॥

14. *Atīdu śakra ohata indro viśvā ati dviṣah.  
Bhinat kanīna odanam pacyamānam 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.

अभका न कुमारका धि तिष्ठ त्वं रथम् ।  
स पं न्महिषं मृगं पित्र मात्र विभुक्तुम् ॥ १५ ॥

15. *Arbhako na kumārako’ dhi tiṣṭhan navam ratham.  
Sa pakṣan-mahiṣam mṛgam pitre mātre vibhukratum.*

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 हिरुण्ययम् । अधे द्युं तं  
संचवहि सुहस्त्रपादमरुषं स्वस्तिगामं नहसम् ॥ १६ ॥

16. Ā tū suśipra dampate rathām tiṣṭhā hiranya-yam.  
Adha dyukṣam̄ sacevahi sahasrapādam-  
aruṣam̄svastigām-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 धैमित्था नैमस्विन् उपे स्वराजमासत ।  
अर्थे चिदस्यु सुधितं यदत्व आवृतयन्ति दावने ॥ १७ ॥

17. Tam ghemitthā namasvina upa svarājam-āsate.  
Arthām cidasya sudhitām 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 prtnasyaukasah priyamedhāsa eṣām.  
Pūrvāmanu prayatim vṛktabarhiṣo hitaprayasa  
āśata.

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 ज्यष्ठा या वृत्रहा गृण ॥ १ ॥

1. *Yo rājā carṣaṇīnāṁ yātā rathebhira dhṛiguḥ.  
Viśvāsāṁ tarutā pṛtanānāṁ jyeṣṭha yo vṛtrahā  
grne.*

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 शुभ्म पुरुहन्म वसु यस्य द्विता विधुतरि ।  
हस्ताय वजः पति धायि दशता महा दिव न सूर्यः ॥ २ ॥

2. *Indram tam śumbha puruhanmannavase yasya  
dvitā vidhartari. Hastāya vajra prati dhāyi darsa-  
to maho dive na sūryah.*

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 कमणा नशद्यश्चकार सुदावृथम् ।  
इन्द्रं न यज्ञविश्वगृतमृभ्वसुमधृष्टं धृष्पवाजसम ॥ ३ ॥

3. *Nakiṣṭam̄ karmaṇā naśadyaścakāra sadāvṛ-dham. Indram̄ na yajñair-viśvagūrtamṛbhva-sam-adhrṣṭam̄ dhṛṣṇvojasam.*

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 हमुंगं पृतनासु सासुहिं यस्मिन्महीरुजयः ।  
सं धुनवा जायमान अनानवुद्यावः गामा अनानवुः ॥ ४ ॥

4. *Asālham-ugram pṛtanāsu sāsahim̄ yasmin mahī-rurujrayah. Sam̄ dhenavo jāyamāne anonavurdyāvah ksāmo anonavuh.*

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.

यद द्यावे इन्द त शुतं शुतं भूमीरुत स्युः । न त्वा वजिन्त्सुहस्रं  
सूर्या अनु न जातमष्टु रादसी ॥ ५ ॥

5. *Yaddyāva indra te śatam̄ śatam̄ bhūmīruta syuḥ.  
Na tvā vajrint-sahasram̄ sūryā anu na jātamaṣṭa  
rodasi.*

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 पूर्णाथ महिना वृष्ण्या वृष्णि॒श्वा॑ शविष्ट॑ शवसा॑ ।  
अस्माँ अ॒व मधव॑न्नामति॑ व॒ज वर्जि॒च्चत्राभिर॒तिभिः॑ ॥ ६ ॥

6. *Ā paprātha mahinā vṛṣṇyā vṛṣan viśvā śaviṣṭha  
śavasā. Asmān ava maghavan gomati vraje  
vajriñ-citrābhīr-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 सी॒मद॒व आप॒दिषं दीघाया॑ मत्यः॑ ।  
एतग्वा॑ चिद्य॑ एतशा॑ युयाज्ञतु॑ हरी॑ इन्दा॑ युयाज्ञत ॥ ७ ॥

7. *Na sīmadeva āpadiṣam dīrghāyo martyah. 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 वा॑ महा॑ महाव्य॑मिन्दं दानाया॑ स॒ तण्ठ॑म ।  
या॑ गाधेषु॑ य आरणेषु॑ हव्या॑ वाजुष्वस्ति॑ हव्यः॑ ॥ ८ ॥

8. *Tam vo maho mahāyyam-indram dānāya sakṣa-  
ṇim. Yo gādhesu ya āraṇeṣu havyo vājeṣvasti  
havyah.*

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 मृह मृशस्व शूर राधस ।  
उदू षु मह्य मधवन्मधत्तय उदिन्दु श्रवसे मृह ॥ ९ ॥

9. *Udū ṣu no vaso mahe mṛśasva sūra rādhase. 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 इन्द्र ऋत्युस्त्वानिदा नि तृम्पसि ।  
मध्ये वसिष्व तुविनृप्णावानि दासं शिश्नथा हथः ॥ १० ॥

10. *Tvam na indra ṛtayustvānido ni trmpasi. Madhye vasisva tuvinṛmñorvorni dāsam śiśnatho hathaih.*

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.

अन्यवत्तममानुषुमयज्वानमदवयुम ।  
अव स्वः सखा दुधुवीत पवतः सुग्राय दस्युं पवतः ॥ ११ ॥

11. Anyavratam-amānuṣam-ayaḥvānam-adhvayum.  
Ava svāḥ sakhā dudhuvīta parvataḥ sughnāya  
dasyum parvataḥ.

Friendly, generous but adamantine 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 दावनं ।  
धानानां न सं गृभायास्मयुद्धिः सं गृभायास्मयः ॥ १२ ॥

12. *Tvam na indrāśām haste śaviṣṭha dāvane.*  
*Dhānānām na sami grbhayāsmayur-dviḥ sami grbhayāsamayuh.*

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 राधाम शुरस्य ।  
उपस्तुतिं भाजः सूरिया अहयः ॥ १३ ॥

13. *Sakhāyah kratum-icchata kathā rādhāma śarasya. Upastutim bhojah sūriryo ahrayah.*

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 समहु त्रष्णिभिबुहिष्मद्दिः स्तविष्यस ।  
यदित्थमकमकुमिच्छरं वृत्सान्पराददः ॥ १४ ॥**

14. *Bhūribhīḥ samaha ṛṣibhir-barhiṣmadbhīḥ stavi-syase. 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.

**कण्गृह्णा मधवा शारदव्या वृत्सं नस्त्रिभ्य आनयत ।  
अजां सूरिन धातव ॥ १५ ॥**

15. *Karnagṛhyā maghavā śauradevyo vatsam nastrībhya ānayat. Ajām sūrirna 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, taylor va  
anyatara Rshi*

त्वं ना॑ अग्न॒ महाभिः पा॑हि विश्वस्या॑ अरातः॑ ।  
उ॒त् द्विषा॑ मत्यस्य॑ ॥ १ ॥

1. *Tvam 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.

नुहि मुन्युः पारुष्य इश् हि वः पियजात ।  
त्वमिदसि॑ तपावान॑ ॥ २ ॥

2. *Nahi manyuḥ pauruṣeya īśe hi vah 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 ना॑ विश्वभिद्वभिस्क्षजा॑ नपाद्वदशाच ।  
रूयिं दृहि विश्ववारम॑ ॥ ३ ॥

3. *Sa no viśvebhīr-devebhīr-ūrjo napād-bhadraśoce.  
Rayim 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 तमग्नु अरातया मतीं युवन्त रायः ।  
यं त्रायस दाश्वांसम् ॥ ४ ॥

4. *Na tamagne arātayo martam yuvanta rāyah.  
Yam trāyase dāśvāṁsam.*

No adversities, no enemies, can deprive that generous man of his wealth, honour and excellence whom you protect and promote.

यं त्वं विप्र मधसातावग्नि हिनाषि धनाय ।  
स तवाती गाषु गन्ता ॥ 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 रुयिं पुरुवीरमग्नि दाशुषु मताय ।  
पणा नय वस्या अच्छ ॥ ६ ॥

6. *Tvam rayim puruvīram-agne dāśuṣe martāya.  
Pra no naya vasyo accha.*

Agni, lead us to wealth, brave happy progeny and the perfect joy of life for men of charity and unbounded generosity.

उरुष्या पणा मा परा दा अघायत जातवदः ।  
दुरुध्युम् मताय ॥ ७ ॥

7. *Urusyā no mā parā dā aghāyate jātavedah.  
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.

अग्नि माकिष्ट दुवस्य रातिमदवा युयात ।  
त्वमीशिष्ट वसूनाम ॥ ८ ॥

8. *Agne mākiṣṭe devasya rātim-adevo yuyota.  
Tvamīsiṣṭe 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.

स ना वस्व उप मास्यूजा' नपान्माहिनस्य ।  
सखे वसा जरित्रभ्यः ॥ ९ ॥

9. *Sa no vasva upa māsyūrjonapān-māhinasya.  
Sakhe vaso jaritrbhyah.*

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.

अच्छा नः शीरशाच्चिष्टं गिरा यन्तु दशतम ।  
अच्छा यज्ञासा नमसा पुरुवसुं पुरुपशस्तमूतय ॥ १० ॥

10. *Acchā naḥ śīraśociṣam giro yantu darśatam.  
Acchā yajñāso namasā purūvasum purupraśastamūtaye.*

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 वायोणाम ।  
द्विता या भूदमृता मत्युष्वा हाता मन्दत्पा विशि ॥ ११ ॥

11. *Agnim sūnum sahaso jātavedasam dānāya vāryāñām. 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 दवयुज्यया ग्निं पयुत्यध्वर ।  
अग्निं धीषु पथममग्निमवत्यग्निं त्राय साधस ॥ १२ ॥

12. *Agnim vo devayajyayā'gnim prayatyadhvare. Agnim dhīṣu prathamam-agnimarvatyagnim kṣaitrāya sādhase.*

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 इश या वायोणाम ।  
अग्निं ताक तनय शशवदीमहु वसुं सन्तं तनुपाम ॥ १३ ॥

13. *Agniriśāṁ sakhye dadātu na īśe yo vāryāñām.  
Agnīṁ toke tanaye śāsvadīmahe vasum̄ santam̄  
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.

**अग्निमीळिष्वावसु गाथोभिः शीरशाचिषम ।  
अग्निं राय पुरुमी ह श्रुतं नरा ग्निं सुदीतय छुदिः ॥ १४ ॥**

14. *Agnimīlīṣvāvase gāthābhīḥ śīraśociṣam. Agnīṁ rāye purumīlha śrutam̄ naro'gnim̄ sudītaye chardhīḥ.*

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 द्वषा यातव ना गृणीमस्यग्निं शं याशच् दातव ।  
विश्वासु वि वितव् हव्या भुवद्वस्तुत्रष्णाम ॥ १५ ॥**

15. *Agnīṁ dveṣo yotavai no grṇīmasyaagnīṁ śām  
yośca dātave. Viśvāsu vikṣavaviteva havyo bhuva-  
dvastur-ṛṣūñām.*

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*

हुविष्कृणुध्वमा गमदध्वयुवन्तु पुनः ।  
विद्वाँ अस्य प्रशासनम् ॥ १ ॥

1. *Haviṣkrṇudhvamā gamad-adhvaryur-vanate punah. Vidvāñ asya praśāsanam.*

Come, devotees of yajna, celebrants of Agni:  
Prepare the havi for oblation, let the high priest come,  
he knows the ministration of this yajna, let him serve  
Agni again.

नि तिगममभ्यंशु सीढुद्वातो मनावधि ।  
जुषाणा अस्य सख्यम् ॥ २ ॥

2. *Ni tigmamabhyamśum 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 जने रुदं परा मनीषया ।  
गृभ्णन्ति जिह्वया सुसम् ॥ ३ ॥

3. *Antaricchanti tam Jane rudram paro manisaya.  
Gṛbhṇanti 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.

जाम्यतीतप् धनुवयाधा अरुहृद्वनम् ।  
दृषदं जिह्वयावधीत ॥ ४ ॥

4. *Jāmyatītpe 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.

चरन्वत्सा रुशीहि निदातारं न विन्दत ।  
वति स्तातव अम्ब्यम् ॥ ५ ॥

5. *Caran vatso ruśanniha nidātāram 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.

उता न्वस्य यन्महदश्वावृद्याजनं बृहत ।  
दामा रथस्य ददृश ॥ ६ ॥

6. *Uto nvasya yanmahadaśvāvadyojanam 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.

दुहन्ति समकामुप द्वा पञ्च सूजतः ।  
तीथ सिन्धारधि स्वर ॥ 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 दुशभिविवस्वत् इन्दः 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 जूणिर्ति नवीयसी ।  
मध्वा हतोरा अज्जत ॥ ९ ॥

9. Pari tridhāturdhvaram jūṇireti navīyasī.  
*Madhvā hotōrā 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 नमसावृतमुच्चाचकं परिज्मानम् ।  
नीचीनबारुमा तम् ॥ १० ॥**

10. *Siñcanti namasāvatamuccācakram parijmānam.  
Niçinavāramakṣitam.*

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.

**अभ्यारुमिददया निषिक्तं पुष्कर मधु ।  
अवृतस्य विसज्जन ॥ ११ ॥**

11. *Abhyāram-idadrayo niṣiktam 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.

**गावु उपावतावृतं मही यज्ञस्य रुप्सुदा ।  
उभा कणा हिरण्यया ॥ १२ ॥**

12. *Gāva upāvatāvataṁ mahī yajñasya rapsudā.  
Ubhā karṇā hiranyayā.*

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 रादस्यारभिश्रियम् ।  
रुसा दधीत वृषभम् ॥ १३ ॥

13. Ā sute siñcata sriyam 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 स्वमाक्यं॑ सं वृत्सासा न मातृभिः ।  
मि॒था न॒सन्त जा॒मिभिः ॥ १४ ॥

14. Te jānata svamokyam sam vatsāso na mātrbhīḥ.  
*Mitho nasanta jāmibhīḥ.*

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).

उप॑ स्रक्षेषु॒ बप्सतः॑ कृण्वत्॒ धुरुणं॒ दिवि॑ ।  
इन्द॑ अग्ना॒ नमः॑ स्वः॑ ॥ १५ ॥

15. Upa srakeṣu bapsataḥ kṛṇvate dharuṇam̄ divi.  
*Indre agnā namah svah.*

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 गत्यिष्वामि षमूर्जं सप्तपदीमुरिः ।  
सूर्यस्य सप्त रश्मिभिः ॥ १६ ॥

16. *Adhukṣat pipyuṣīmiṣamūrjam saptapadīmariḥ. Suryasya 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 mitrāvaraṇoditā 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 यत्पुरं हयुतस्य निधान्यम ।  
परि द्यां जिह्वयातनत ॥ १८ ॥

18. *Uto nvasya yat padam 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*

उदीराथामृतायत युज्जाथामश्विना रथम् ।

अन्ति षद्धूतु वामवः ॥ १ ॥

1. *Udīrāthāmṛtāyate yuñjāthām-aśvinā ratham.*  
*Anti ṣadbhūtu vāmavah.*

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 योतमश्विना ।

अन्ति षद्धूतु वामवः ॥ २ ॥

2. *Nimiṣaścijjavīyasā rathenā yātam-aśvinā.*  
*Anti ṣadbhūtu vāmavah.*

Within a wink of the eye, come by the chariot of instant speed. Let your protections be with us at the closest.

उप स्तृणीतमत्रय हिमन् घममश्विना ।

अन्ति षद्धूतु वामवः ॥ ३ ॥

3. *Upa strṇītamatraye himena gharmam-aśvina.*  
*Anti ṣadbhūtu vāmavah.*

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 जग्मथः कुह श्यनव पतथः ।

अन्ति षद्धूतु वामवः ॥ ४ ॥

4. *Kuha sthah kuha jagmathuh kuha syeneva peta-thuh. Anti sadbhūtu vāmavah.*

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.

यदृद्य कहि कहि चिच्छु श्रूयात्मिमं हवम् ।

अन्ति षद्धूतु वामवः ॥ ५ ॥

5. *Yadadya karhi karhi cicchuśrūyatamimam havam. Anti sadbhūtu vāmavah.*

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 षद्धूतु वामवः ॥ ६ ॥

6. *Aśvinā yāmahūtamā nedīṣṭham yāmyāpyam. Anti sadbhūtu vāmavah.*

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.

अवन्त्मत्रय गृहं कृणुतं युवमश्विना ।

अन्ति षद्धूतु वामवः ॥ ७ ॥

7. *Avantamatraye grham kṛṇutam yuvamaśvinā. Anti sadbhūtu vāmavah.*

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 अग्निमातपा वदत वलवत्रय ।  
अन्ति षद्धूतु वामवः ॥ ८ ॥**

8. *Varethe agnimātapo vadate valgvatraye.  
Anti ṣadbhūtu vāmavah.*

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 समवधिराशसा धारामग्रशायत ।  
अन्ति षद्धूतु वामवः ॥ ९ ॥**

9. *Pra saptavadhrirāśasā dhārāmagneraśāyata.  
Anti ṣadbhūtu vāmavah.*

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 षद्धूतु वामवः ॥ १० ॥**

10. *Ihā gatāṁ vṛṣaṇvasū śṛṇutāṁ ma imāṁ havam.  
Anti ṣadbhūtu vāmavah.*

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 षद्भूतु वामवः ॥ ११ ॥

11. *Kimidam vām purāṇavajjaratoriva śasyate.  
Anti ṣadbhūtu vāmavah.*

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 षद्भूतु वामवः ॥ १२ ॥

12. *Samānam vām sajātyam samāno bandhura-śvinā.  
Anti ṣadbhūtu vāmavah.*

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 षद्भूतु वामवः ॥ १३ ॥

13. *Yo vām rajāṁsyāśvinā ratho viyāti rodasī.  
Anti ṣadbhūtu vāmavah.*

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 गव्यभिरश्वः सुहस्ररूपं गच्छतम् ।

अन्ति षद्धूतु वामवः ॥ १४ ॥

14. *Ā no gavyebhiraśvyaiḥ sahasrairupa gacchatam.  
Anti ṣadbhūtu vāmavah.*

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 गव्यभिरश्वः सुहस्रभिरति ख्यतम् ।

अन्ति षद्धूतु वामवः ॥ १५ ॥

15. *Mā no gavyebhiraśvyaiḥ sahasrebhirati khyatam.  
Anti ṣadbhūtu vāmavah.*

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 षद्धूतु वामवः ॥ १६ ॥

16. *Arunapsuruṣā abhūdakar-jyotir-ṛtāvarī.  
Anti ṣadbhūtu vāmavah.*

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 वृं परशुमाँ इव ।

अन्ति षद्धूतु वामवः ॥ १७ ॥

17. *Aśvinā su vicākaśad vṛkṣam paraśumān̄ iva.  
Anti ṣadbhūtu vāmavah.*

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 धृष्णवा रुज कृष्णया बाधिता विशा ।  
अन्ति षद्भूतु वामवः ॥ १८ ॥

18. *Puram na dhṛṣṇavā ruja kṛṣṇayā bādhito viśā.  
Anti ṣadbhūtu vāmavah.*

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 वाज्यन्तः पुरुपियम ।  
अग्निं वा दुर्यो वचः स्तुष शूषस्य मन्मभिः ॥ १ ॥

1. *Viśoviśo vo atithim vājayantah purupriyam.  
Agnim vo duryam vacah stuṣe śūṣasya manmabhiḥ.*

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 हृविष्मन्ता मित्रं न सपिरासुतिम् ।  
पशंसन्ति पशंस्तिभिः ॥ २ ॥

2. *Yam janāso haviṣmanto mitram 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 द्रुवतात्युद्यता ।  
हृव्यान्यरयद्विवि ॥ ३ ॥

3. *Panyāṁsam jātavedasam 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 वृत्रहन्तम् ज्यष्ठम् ग्रिमानवम् ।  
यस्य श्रुतवा बृह गा अनीक् एधत ॥ ४ ॥

4. *Āganma vṛtrahantam jyeṣṭham-agnimānavam.  
Yasya śrutarvā bṛhannārkṣo 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 दशतम् ।  
घृताहवनमीड्यम् ॥ ५ ॥

5. *Amṛtam jātavedasam tirastamāṁsi darsatam.  
Gṛtāhavanamīdyam.*

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 इमङ् ग्निं हव्यभिरीक्षत ।  
जुह्वानासा युतस्रुचः ॥ ६ ॥

6. *Sabādho yaṁ janā ime'gnim havyebhirīlate.  
Juhvānāso yatasrucaḥ.*

Let us adore Agni whom all the yajnic people, in spite of limitations, eagerly invoke and serve with ladlefuls of havi.

इयं तु नव्यसी मतिरग्नि अधाय्यस्मदा ।  
मन्दु सुजातु सुकृता मूरु दस्मातिथ ॥ ७ ॥

7. *Iyam te navyasi 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 ते अग्ने शान्तमा चनिष्ठा भवतु प्रिया ।  
तया वर्धस्व सुषुप्ततः ॥ 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 बृहदुपाप् श्रवसि श्रवः ।  
दधीत वृत्रतूय' ॥ ९ ॥

9. *Sā dyumnair-dyumninī bṛhadupopa śravasi  
śravah. 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.

अश्वमिद्गां रथपां त्वष्मिन्दं न सत्पतिम ।  
यस्य श्रवांसि तूर्वश्च पन्यंपन्यं च कृष्टयः ॥ १० ॥

10. *Aśvamidgāṁ rathaprāṁ tveṣamindram na  
satpatim. Yasya śravāṁsi tūrvatha panyampā-  
nyam ca krṣṭayah.*

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 गपवना गिरा चनिष्ठदग्न अङ्गिरः ।  
स पावक श्रथी हवम ॥ 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 इळत् सुबाधा वाजसातय ।  
स बाधि वृत्रतूय' ॥ १२ ॥

12. *Yam tvā janāsa īlate sabādho vājasātaye.  
Sa bodhi vṛtratātūye.*

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 । श्रुतवर्णि मदच्युति ।  
शर्थीसीव स्तुकाविनां मृ ग शीषा चतुणाम ॥ १३ ॥

13. *Aham huvāna ārkṣe śrutarvanī madacyuti.  
Śardhāṁśīva stukāvināṁ mṛkṣā śīrṣā caturnā 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 दविलवः ।  
सुरथासा अभि पयो व न्वयो न तुग्र्यम ॥ १४ ॥

14. *Māṁ catvāra āśavah 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.

सृत्यमित्त्वा महनदि परुष्यव ददिशम ।  
नमोपा अश्वदातरः शविष्ठादस्ति मत्यः ॥ १५ ॥

15. *Satyamit tvā mahenadi paruṣṇyava 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 देवहृतमां अश्वां अग्ने रथीरिव ।  
नि ह्रातो पूर्व्यः 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 दुवाँ अच्छा वाचा विदुष्टरः ।  
श्रद्विश्वा वाया कृधि ॥ २ ॥

2. *Uta no deva devāñ acchā voco viduṣtarah.  
Śradviśvā vāryā kṛdhī.*

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 हु यद्यविष्ट्य सहसः सूनवाहुत ।  
ऋतावा यज्ञिया भुवः ॥ ३ ॥

3. *Tvam ha yadyavishtha sahasah sūnavāhuta.  
Rtavā 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.

अयम् ग्रिः सहस्रिणा वाजस्य शतिनस्पतिः ।  
मूर्धा कवी रयीणाम ॥ ४ ॥

4. *Ayamagnih sahasriño vājasya śatinaspatiḥ.  
Mūrdhā kavī rayīṇām.*

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 सहृतिभिः ।  
नदीया यज्ञमञ्जिरः ॥ ५ ॥

5. *Tam nemimṛbhavo yathā ''namasva sahūtibhiḥ.  
Nedīye yajñamaṅgirah.*

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 नूनम् भिद्यवे वाचा विरूपं नित्यया ।  
वृष्णो चादस्व सुषुट्टिम ॥ ६ ॥

6. *Tasmai nūnamabhidyave 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 छ्विदस्य सनयाग्रं रपाकच ासः ।  
पर्णि गाषु स्तरामह ॥ ७ ॥

7. *Kamu śvidasya senayā'gnērapākacakṣasah.  
Pañim 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 ना दुवानां विशः पस्तातीरिवास्त्राः ।  
कृशं न हासुरघ्न्याः ॥ ८ ॥

8. *Mā no devānāṁ viśah prasnātīrivosrāḥ.  
Krśam 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 दूद्युः परिद्वषसा अंहतिः ।  
ऊमिन नावमा वधीत ॥ ९ ॥

9. *Mā nah samasya dūdhyuḥ paridveṣaso amhatiḥ.  
Urmirna nāvamā vadhiṭ.*

Let not the malevolent tyranny of the jealous smite us like billows of the sea striking the ship.

नमस्त अग्न आजस गृणान्ति दव कृष्टयः ।  
अमरुमित्रमदय ॥ १० ॥

10. *Namaste agna ojase gṛṇanti deva krṣṭayah.  
Amair-amitram-ardaya.*

Salutations to you, Agni, resplendent 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 ग्रु सुंवर्षिषा रुयिम ।  
उरुकृदुरु णस्कृधि ॥ ११ ॥

11. *Kuvit su no gaviṣṭaye'gne saṁveśiṣo rayim.  
Urukṛduru ṇaskṛdhī.*

Agni, resplendent 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 वर्गभारुभृद्यथा ।  
सुंवर्ग सं रुयिं जय ॥ १२ ॥

12. *Mā no asmin mahādhane parā vargbhārabhr-dyathā. Saṁvargam saṁ rayim 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*.

अन्यमस्मद्दिया इयमग्नि सिषकु दुच्छुना ।  
वर्धा ना अमवच्छवः ॥ १३ ॥

13. *Anyamasmad-bhiyā iyamagne siṣaktu daucchunā.*  
*Vardhā no amavac-chavah.*

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 अस्त्रिवनः शमीमदुमखस्य वा ।  
तं घदुग्निवृधावति ॥ १४ ॥

14. *Yasyājuṣan-namasvinah śamīm-adurmakhasya vā. Tam ghedagnirvṛdhāvati.*

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 वरां अभ्या तर ।  
यत्राहमस्मि तां अव ॥ 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.

वि॒द्वा हि तं पुरा व॒यमग्ने पि॒तुयथाव॑सः ।  
अधा॒ त सु॒म्नमी॒मह ॥ १६ ॥

16. *Vidmā hi te purā vayamagne pituryathāvasah.  
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 Kanya Rshi*

इ॒मं नु मा॒यिनं हुव इन्द्रोशा॒न्‌मा॒जसा ।  
मरु॒त्वन्तं न वृ॒ञ्जसे ॥ १ ॥

1. *Imam̄ nu māyinam̄ huva indram-īśānam-ojasā.  
Marutvantam̄ 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.

अ॒यमि॒न्दा॒ मरु॒त्सखा॒ वि॒ वृ॒त्रस्याभि॒नच्छिरः ।  
वज्ञेण॒ श॒तपर्वणा॒ ॥ २ ॥

2. *Ayamindro marutsakhā vi vr̄trasyābhinac-chirah.  
Vajrena śataparvanā.*

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.

वा॒वृधा॑ना म॒रुत्स॒खन्दा॒ वि॒ वृत्रमरयत् ।  
सृ॒जन्त्समु॒दियो॒ अ॒पः ॥ ३ ॥

3. *Vāvṛdhāno marutsakhendro vi vṛtramairayat.  
Srjantsamudriyā 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.

अ॒यं ह॒ यन् वा॒ इ॒दं स्व॒मूरुत्वता॒ जि॒तम् ।  
इ॒न्द॒ण साम॒पीतय ॥ 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.

म॒रुत्वन्तमृजीषिण॒माजस्वन्तं वि॒रप्शिनं ।  
इ॒न्दं गी॒भिह॑वामह ॥ ५ ॥

5. *Marutvantam-ṛṣiṇam-ojasvantam virapśinam.  
Indram gīrbhirhavāmahe.*

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.

इन्दं प्रत्नन् मन्मना मरुत्वन्तं हवामह।  
अस्य सामस्य पीतये ॥ ६ ॥

6. *Indram 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.

मरुत्वां इन्द मीढ़ुः पिबा सामं शतकता ।  
अस्मिन्युज्ज पुरुष्टुत ॥ ७ ॥

7. *Marutvāñ indra mīdhvah 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.

तुभ्यदिन्द मरुत्वत सुताः सामासा अदिवः ।  
हृदा हूयन्त उक्थिनः ॥ ८ ॥

8. *Tubhyedindra marutvate sutāḥ somāso adrivah. Hṛdā hūyanta ukthināḥ.*

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.

पिबदिन्द मरुत्सखा सुतं सामं दिविष्टिषु ।  
वजं शिशान् आजसा ॥ ९ ॥

9. *Pibedindra marutsakhā sutam̄ somam̄ diviṣṭiṣu.  
vajram̄ śisāna 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 गाजसा सुह पीत्वी शिपं अवपयः ।  
सामैमिन्द चमू सुतम् ॥ १० ॥**

10. *Uttiṣṭhan-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 माणमकृपताम् ।  
इन्द यद्यस्युहाभवः ॥ ११ ॥**

11. *Anu tvā rodasī ubhe krakṣamāṇamakṛpetām.  
Indra yaddasyuhā bhavah.*

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 नवस्त्रक्तिमृतस्पृशम् ।  
इन्दात्परि तुन्वं मम ॥ १२ ॥**

12. *Vācam-aṣṭāpadīm-aham navasraktim-ṛtasp-ṛśam. Indrāt pari tanvam 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 Kanya Rshi*

ज्ञाना नु शतकतुवि पृच्छदिति मातरम् ।  
क उगाः क है शृण्वर ॥ १ ॥

1. *Jajñāno nu śatakraturvi prcchaditi mātaram.  
Ka ugrāḥ ke ha śrṇvire.*

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 śavasyabrvād-aurnavābhām-ahīśuvam.  
Te putra santu niṣṭurāḥ.*

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.

समित्तान्वृत्रहाखिदुत्ख अराँड़िव खदया ।  
पवृद्धा दस्युहाभवत ॥ ३ ॥

3. *Samit tān vr̥trahākhidat 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 पत्रिधापिबत्साकं सरांसि त्रिंशतम् ।  
इन्दुः सामस्य काणुका ॥ ४ ॥

4. *Ekyā pratidhāpibat sākam̄ sarāṁsi trimśatam.  
Indrah 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 गन्धवमतृणदबुध्नषु रजःस्वा ।  
इन्दा ब्रह्म्य इद वृथ ॥ ५ ॥

5. *Abhi gandharvam-atrṇad-abudhnesu rajahsvā.  
Indro brahmabhyā 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.

निराविध्यद्विरिभ्यु आ धारयत्पक्वम् दृनम् ।  
इन्द्रो बुन्दं स्वाततम् ॥ ६ ॥

6. *Nirāvidhyad-giribhya ā dhārayat pakvamod-anam. Indro bundam svātatam.*

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 सुहस्रपण एक इत ।  
यमिन्द चकृष युज्म ॥ ७ ॥

7. *Śatabradhma iṣustava sahasraparna eka it.  
Yamindra cakrṣe 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 स्तातभ्यु आ भर नृभ्या नारिभ्या अत्तव ।  
सुद्या जात ऋभुष्ठिर ॥ ८ ॥

8. *Tena stotṛbya ā bhara nr̥bhyo nāribhyo attave.  
Sadyo jāta ṛbhuṣṭhira.*

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 वर्षिष्ठानि परीणसा ।  
हृदा वीद्वधारयः ॥ ९ ॥

9. *Etā cyautnāni te kṛtā varṣiṣṭhāni parīṇasā.  
Hṛdā vīdvadhārayah.*

All these deeds and enterprises most generous and creative, planned and executed, you hold firmly in your mind with a liberal heart.

विश्वता विष्णुराभरदुरुक्मस्त्वविष्टः ।  
शतं महिषान् गौरपाकम द्रुनं वराहमिन्द एमुषम ॥ १० ॥

10. *Viśvet tā viṣṇurābharad-urukramas-tveśitah.  
Śatam mahiṣān kṣīrapākam-odanam 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 चिदृदूवृधा ॥ ११ ॥

11. *Tuvikṣam te sukṛtam sūmayam dhanuh sādhurbundo hiranyayah. Ubhā te bāhū ranyā susam-skṛta ḥdūpe 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 Kanya Rshi*

पुराळाशं ना अन्धस् इन्द सहस्रमा भर ।  
शता च शूर गानाम ॥ १ ॥

1. *Purolaśam no andhasa indra sahasramā bhara. Šatā 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.

आ ना भर व्यज्जनं गामश्वमभ्यज्जनम ।  
सचा मना हिरण्यया ॥ २ ॥

2. *Ā no bhara vyajanam-gāmaśvam-abhyajanam. Sacā manā hiranyayā.*

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.

उत नः कर्णशाभना पुरुषि धृष्टवा भर ।  
त्वं हि शृणिवेष वसा ॥ ३ ॥

3. *Uta nah karnaśobhanā puruṇi dhṛṣṇavā bhara. Tvaṁ hi śr̄ṇvise 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 śakrah pariśaktave.  
Viśvam śrṇoti 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 manyum martyānām-adabdhō 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 विधुतः ।  
वृत्रघः सामपादः ॥ 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.

त्वं वसूनि संगता विश्वा च साम् साभगा ।  
सुदात्वपरिहृता ॥ ८ ॥

8. *Tve vasūni saṃgatā viśvā ca soma saubhagā.  
Sudātvaparihvṛtā.*

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.

त्वामिद्यव्युमम् कामा गव्युहिरण्ययुः ।  
त्वामश्वयुरघ्नते ॥ ९ ॥

9. *Tvāmid-yavayur-mama kāmo gavyurhiraṇya-yuh.  
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 हस्ता दात्रं चुना दद । द्विनस्य वा  
मघवन्त्संभृतस्य वा पूर्धि यवस्य काशिना ॥ १० ॥

10. *Tavedindrāham-āśasā haste dātram 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, Krtnu Bhargava Rshi*

अयं कृत्वा गृभीता विश्वजिदुद्धिदित्सामः ।  
ऋषिविपः काव्यन् ॥ १ ॥

1. *Ayam krtnur-agrbhito viśvajid-udbhedit somah.  
Rṣir-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.

अभ्यूणाति य ग्रं भिषक्ति विश्वं यन्तुरम् ।  
पमन्थः ख्यातिः श्राणा भूत ॥ २ ॥

2. *Abhyūrnoti yannagnam bhisakti viśvam yat turam.  
Premandhah 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 साम तनूकद्या द्वषाभ्या न्यकृतभ्यः ।  
उरु यन्तासि वर्सथम् ॥ ३ ॥

3. *Tvam̄ soma tanūkṛdbhyo 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 चित्ती तव द दिव आ पृथिव्या ऋजीषिन ।  
यावीरघस्य चिद द्वषः ॥ ४ ॥

4. *Tvam̄ cittī tava dakṣairdiva ā prthivyā rjīśin. Yāvīraghasya cid dveṣah.*

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.

अथिना यन्ति चदर्थं गच्छानिहृषां रातिम ।  
ववृज्युस्तृष्ट्यतः कामम ॥ ५ ॥

5. *Arthino yanti cedarthaṁ 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.

विदद्यत्पूर्व्यं नष्टमुदीमृतायुमीरयत ।  
पमायुस्तारीदतीणम ॥ ६ ॥

6. *Vidadyat pūryaṁ naṣṭam-udīm-ṛtāyum-īrayat. Premāyus-tārīd-atīrṇam.*

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.

सुशावा ना मृल्याकुरहू॑सकतुरवातः ।  
भवा नः साम् शं हृद ॥ ७ ॥

7. *Suśevo no mr̄layākur-adṛptakratur-avātah.  
Bhavā nah soma śam hr̄de.*

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 नः साम् सं वीविजा मा वि बीभिषथा राजन ।  
मा ना हादि॑ त्विषा वधीः ॥ ८ ॥

8. *Mā nah soma sam vīvijo mā vi bībhīṣathā rājan.  
Mā no hārdi tviṣā vadhiḥ.*

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.

अव् यत्स्व सुधस्थ॑ द्रुवानां दुमतीरी ।  
राज् अ॒ द्विषः सध॑ मीद्व॑ अप॒ स्त्रिधः सध॑ ॥ ९ ॥

9. *Ava yat sve sadhasthe devānāṁ durmatīrīkṣe.  
Rājannapa dviṣah sedha mīdhvo apa sridhah 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) Devataḥ, Ekadyu Naudhasa Rshi*

नह्य॑न्यं ब्र॒ळाकरं मडि॒तारं शतकता॑ ।  
त्वं न॑ इन्द॒ मृळय॑ ॥ १ ॥

1. *Nahyanyam balakaram maruditaram̄ śatakrato.  
Tvam̄ na indra mṛlaya.*

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 नः शश्वत्पुराविथा मृधा॑ वाजसातय॑ ।  
स त्वं न॑ इन्द॒ मृळय॑ ॥ २ ॥

2. *Yo nah̄ śāśvat purāvithā' mṛdhro vājasātaye.  
Sa tvam̄ na indra mṛlaya.*

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.

कि॒मङ्ग रथ॒चादनः सुन्वा॒नस्यावितद॑सि ।  
कुवित्स्विन्द॒णः शक्तेः॑ ॥ ३ ॥

3. *Kimaṅga radhracodanah̄ sunvānasyāvitedasi.  
Kuvit svindra nah̄ śakah̄.*

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 santamadrivah. Purastādenam 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 वाज्यु श्रवेः ॥ ५ ॥

5. *Hanto nu kimāsase prathamam no ratham kṛdhi.  
Upamam vājayu śravah.*

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 वाज्युं रथं सुकरं तु किमित्परि ।  
अस्मान्त्सु जिग्युषस्कृधि ॥ ६ ॥

6. *Avā no vājayum ratham sukaram te kimit pari.  
Asmāntsu jīgyuṣaskṛdhi.*

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 दृह्यस्व पूरसि भुदा ते एति निष्कृतम् ।  
द्रुयं धीत्रृत्वियावती ॥ ७ ॥

7. *Indra drhyasva pūrasi bhadrā ta eti niṣkṛtam.  
Iyam dhīr-ṛtvīyāvatī.*

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 सीमवृद्य आ भागुवी काष्ठा हितं धनम् ।  
अपावृक्ता अरत्नयः ॥ ८ ॥

8. *Mā sīmavadya ā bhāgurvī kāṣṭhā hitam 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 नामं यज्ञियं युदा करस्तदुश्मसि ।  
आदित्यतिन आहस ॥ ९ ॥

9. *Turyam nāma yajñiyam yadā karastaduśmasi.  
Ādit patirna ohase.*

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.

अवीवृथद्वा अमृता अमन्दीदक्षद्वा उत याश्च दवीः ।  
तस्मा उ राथः कृष्णुत पश्चस्तं पातम् ३ धियावसुज-  
गम्यात ॥ १० ॥

10. *Avīvṛdhadvo amṛtā amandīd-ekadyūr-devā uta  
yāśca devīḥ. Tasmā u rādhah 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 Kanya Rshi*

आ तू न इन्द्र उमन्तं चित्रं ग्राभं सं गृभाय ।  
महाहस्ती दक्षिण ॥ १ ॥

1. *Ā tū na indra kṣumantam citram grābhām sam  
grībhāya. Mahāhastī 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.

विद्वा हि त्वा तुविकूर्मि तुविदष्णं तुवीमघम ।  
तुविमात्रमवाभिः ॥ २ ॥

2. *Vidmā hi tvā tuvikūrmim tuvides̄nam 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.

नृहि त्वा शूर दुवा न मतासा दित्सन्तम ।  
भीमं न गां वारयन्त ॥ ३ ॥

3. *Nahi tvā śūra devā na martāso ditsantam.  
Bhīmam na gām 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.

एता न्विन्दुं स्तवामशानं वस्वः स्वराजम ।  
न राधसा मधिष तः ॥ ४ ॥

4. *Eto nvindram stavāmeśānam vasvah svarājam.  
Na rādhasā mardhiṣannah.*

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.

प स्ताषुदुप गासिषुच्छवत्साम गीयमानम ।  
अभि राधसा जुगुरत ॥ ५ ॥

5. *Pra stōṣadupa 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 ना भर दीणना भि सव्यन प मृश ।  
इन्द्र मा ना वसुनिभाक ॥ 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.

उपं कमस्वा भर धृष्टा धृष्णा जनानाम ।  
अदाशृष्टरस्य वदः ॥ 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.

इन्द्र य उ नु त अस्ति वाजा विपर्भिः सनित्वः ।  
अस्माभिः सु तं सनुहि ॥ ८ ॥

8. Indra ya u nu te asti vājō viprebhiḥ sanitvah.  
Asmābhiḥ su tam 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.

सद्याजुवस्तु वाजा अस्मभ्यं विश्वशचन्द्राः ।  
वशश्च मू जरन्त ॥ ९ ॥

9. Sadyojuvaste vājā asmabhyam 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 Kanya Rshi*

आ प द्व परावता॑ वावतश्च वृत्रहन ।

मध्वः पति पर्भमणि ॥ १ ॥

1. *Ā pra drava parāvato'rvāvataśca vrtrahan.  
Madhvah prati prabharmāṇi.*

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.)

तीवा॒ः सामा॒सु आ गहि॒ सुतासा॑ मादयिष्णवः ।

पिबा॒ दुधृग्यथाच्चिष ॥ २ ॥

2. *Tivrāḥ somasya ā gahi sutāso mādayiṣṇavah.  
Pibā dadhṛgyathocīṣe.*

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.

इषा॒ मन्द॒स्वादु॒ त रं॒ वराय॒ मन्यव॑ ।

भुवत्त इन्द॒ शं॒ हृद ॥ ३ ॥

3. *Iṣā mandasvadu te'ram varāya manyave.  
Bhuvat ta indra śam 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 न्युक्थानि च हूयस ।

उपम राचन दिवः ॥ ४ ॥

4. *Ā tvaśatravā gahi nyukthāni ca hūyase.  
Upame rocane divah.*

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 हूयत ॥ 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 हवमुस्म सुतस्य गमतः ।

वि पीतिं तृसिमश्नुहि ॥ ६ ॥

6. *Indra śrudhi su me havamasme sutasya gomataḥ.  
Vi pītiṁ tryptimaśnuhi.*

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 इन्द्रं चमस्त्वा सामश्चमूषु त सुतः ।  
पिबद्यस्य त्वमीशिष ॥ ७ ॥

7. *Ya indra camasesvā somaścamūṣu te sutah.  
Pibedasya tvamīśise.*

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 अप्सु चन्द्रमाइव स मश्चमूषु ददृश ।  
पिबद्यस्य त्वमीशिष ॥ ८ ॥

8. *Yo apsu candramā iva somaścamūṣu dadṛṣe.  
Pibedasya tvamīśise.*

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 तं श्यनः पदाभरत्तिरा रजांस्यस्पृतम ।  
पिबद्यस्य त्वमीशिष ॥ ९ ॥

9. *Yam te śyenah padābharat tiro rajāṁsyasprītam.  
Pibedasya tvamīśise.*

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 Kanya Rshi*

द्वावानामिदवा॑ महत्तदा॒ वृणीमह॒ वयम् ।  
वृष्णा॑मस्मभ्य॑मूतय॑ ॥ १ ॥

1. *Devānāmidavo mahat tada 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 युजः सदा॒ वरुणा॑ मि॒त्रा॑ अ॒यु॒मा॑ ।  
वृधा॑स॒श्च प॒चत्सः ॥ २ ॥

2. *Te nah santu yujah sadā varuno 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.

अति॑ ना॒ विष्पि॒ता॑ पुरु॒ ना॒ भिर॒पा॑ न॒ प॒षथ॑ ।  
यू॒यमू॒तस्य॑ रथ्यः ॥ ३ ॥

3. *Ati no viśpitā puru naubhirapo na parṣatha.  
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 चरुणं शंस्यम् ।  
वामं ह्यावृणीमहं॥ ४ ॥

4. *Vāmam no astvaryaman vāmam varuna śamsyam.  
Vāmam 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 पचतस् इशानासा रिशादसः ।  
नमादित्या अघस्य यत ॥ ५ ॥

5. *Vāmasya hi pracetasa īśānāso 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.

व्यमिद्वः सुदानवः फ्रियन्ता यान्ता अध्वा ।  
दवा वृथाय हूमहं॥ ६ ॥

6. *Ayamidvah sudānavah 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.

अधि न इन्दृष्टां विष्णा॑ सजात्यानाम् ।  
इता॒ मरुता॒ अश्विना॑ ॥ ७ ॥

7. *Adhi na indraiṣāṁ viṣṇo sajātyānām.  
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.

प भौतृत्वं सुदानुवा॑ धृता॒ समान्या॑ ।  
मातुरगभ॑ भरामह॒ ॥ ८ ॥

8. *Pra bhrātṛtvam sudānavo 'dha dvitā samānyā.  
Māturgarbhe bharāmahe.*

Brotherliness and similarity as well as duality and dissimilarity, O generous Vishvedevas, we acquire in mother Prakrti's womb and bear from there.

यूयं हि ष्ठा॒ सुदानव॒ इन्दज्यष्ठा॑ अभिद्यवः॑ ।  
अधि॒ चिद्व॒ उत् बुव॒ ॥ ९ ॥

9. *Yuyam hi ṣṭhā sudānava indrajyeṣṭhā abhidyavah.  
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*

पष्ठं वा अतिथिं स्तुष मित्रमिव पियम ।  
अग्निं रथं न वद्यम ॥ 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.

कविमिव पचतसं यं द्रवासा अधे द्विता ।  
नि मत्येष्वादुधुः ॥ २ ॥

2. *Kavimiva pracetasam yam devāso adha dvitā.*  
*Ni martyesvādadhuḥ.*

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 यविष्ठ दाशुषा नृः पाहि शृणुधी गिरः ।  
र ग ताकमुत त्मना ॥ ३ ॥

3. *Tvam yaviṣṭha dāśuṣo nṛñh pāhi śrṇudhī giraḥ.*  
*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.

कथा त अग्न अङ्गिरु ऊजा' नपादुपस्तुतिम ।  
वराय दव मन्यवे ॥ ४ ॥

4. *Kayā te agne aṅgira ūrjo napādūpastutim.  
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 resplendent and great.

दाशम् कस्य मनसा यज्ञस्य सहसा यहा ।  
कदु वाच इदं नमः ॥ ५ ॥

5. *Dāśema kasya manasā yajñasya sahaso yaho.  
Kadu voca idam namah.*

Agni, to which mighty, potent, adorable power other than you, shall we offer our sincere homage, when and where present these words of prayer?

अधा त्वं हि नस्करा विश्वा अस्मभ्यं सुर्तीः ।  
वाजदविणसा गिरः ॥ ६ ॥

6. *Adhā tvam hi naskaro viśvā asmabhyam suksitih.  
Vājadravinaso 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 परीणासा धियो जिन्वसि दंपत ।  
गाषाता यस्य तु गिरः ॥ ७ ॥

7. *Kasya nūnam parīnāso 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 त्यषु वाजिनम ॥ ८ ॥

8. *Tam marjayanta sukratum puroyāvānamājiṣu.  
Svesu kṣayesu 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.

अति अभिः साधुभिनकिर्य घन्ति हन्ति यः ।  
अग्ने सुवीरं एथत ॥ 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 मु हवं नासत्या शिवना गच्छतं युवम् ।  
मध्वः सामस्य पीतये ॥ १ ॥

1. *Ā me havam nāsatyā'śvinā gacchataṁ yuvam.  
Madhvah 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.

इमं मु स्ताममश्विनं म शृणुतं हवम् ।  
मध्वः सामस्य पीतये ॥ २ ॥

2. *Imam me stomam-aśvinemam me śṛṇutam havam.  
Madhvah 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.

अयं वां कृष्णा अश्विना हवत वाजिनीवसू ।  
मध्वः सामस्य पीतये ॥ ३ ॥

3. *Ayam vāṁ kṛṣṇo aśvinā havate vājinīvasū.  
Madhvah 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.

शृणुतं जरितुहवं कृष्णस्य स्तुवता नरा ।  
मध्वः सामस्य पीतये ॥ ४ ॥

4. *Śrṇutāṁ jariturbhavāṁ kṛṣṇasya stuvato naraḥ.  
Madhvah 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 पीतये ॥ ५ ॥**

5. *Chardir-yantam-adābhyaṁ viprāya stuvate naraḥ.  
Madhvah 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 पीतये ॥ ६ ॥**

6. *Gacchatāṁ dāśuṣo grhamithā stuvato aśvinā.  
Madhvah 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.

**युज्जाथां रासभं रथं वीड्वङ्गं वृषणवसू ।  
मध्वः सामस्य पीतये ॥ ७ ॥**

7. *Yuñjāthām rāsabham rathe vīdvaṅge vr̄ṣanvāsū.  
Madhvah 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 रथुना यातमश्विना ।  
मध्वः सामस्य पीतयै ॥ ८ ॥

8. *Tribandhureṇa trivṛtā rathenā yātamaśvinā.  
Madhvah 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 मु गिरा नासुत्या श्विना पावतं युवम् ।  
मध्वः सामस्य पीतयै ॥ ९ ॥

9. *Nū me giro nāsatyāśvinā prāvataṁ yuvam.  
Madhvah 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*

उभा हि दस्त्रा भिषजा मया भुवा भा द स्य वर्चसा बभूवथुः ।  
ता वां विश्वका हवत तनूकृथ मा ना वि याष्टं सुख्या  
मुमाच्तम ॥ १ ॥

1. *Ubhā hi dasrā bhiṣajā mayobhuvobhā dakṣasya vacaso babhūvathuh. Tā vāṁ 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.

कथा नूनं वां विमना उप स्तवद्युवं धियं ददथुवस्यङ्गष्य ।  
ता वां विश्वका हवत तनूकृथ मा ना वि याष्टं सुख्या  
मुमाच्तम ॥ २ ॥

2. *Kathā nūnam vā vimanā upa stavadyuvam dhiyam dadathurvasya iṣṭaye. Tā vāṁ 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 पुरुभुजमधृतुं विष्णाप्व दुदथ्रुवस्यइष्टय । ता  
वां विश्वका हवत तनूकृथ मा ना वि याष्ठं सुख्या  
मुमाच्तम ॥ ३ ॥

3. *Yuvam hi ṣmā purubhujemamedhatum viṣṇāpve  
dadathur-vasya iṣṭaye. Tā vām viśvako havate  
tanūkṛthe mā no vi yausṭam 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 धन्सामृजीषिणं दूर चित्सन्तमवस हवामह ।  
यस्य स्वादिष्ठा सुमतिः पितुयथा मा ना वि याष्ठं सुख्या  
मुमाच्तम ॥ ४ ॥

4. *Uta tyam vīram dhanasāmṛjīṣinam dūre cit  
santamavase havāmahe. Yasya svādiṣṭhā sumatiḥ  
pituryathā mā no vi yausṭam 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.

ऋतनं द्रवः सविता शमायत ऋतस्य शृङ्गमुविया वि पूपथ ।  
ऋतं सासाह महि चित्पृतन्युता मा ना वि याष्टं सुख्या  
मुमाच्चतम् ॥ ५ ॥

5. *Rtena devah savitā śamāyata ṛtasya śringamu-rviyā vi paprathe. Rtam sāsāha mahi cit prtanyato mā no vi yausṭam 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*

द्युम्नी वां स्तामा॑ अश्विना॒ किविन सक् आ गतम् ।  
मध्वः सुतस्य स दिवि पिया नरा पातं गाराविवरिण ॥ १ ॥

1. *Dyumnī vām stomo aśvinā krivirna seka ā gatam.  
Madhvah sutasya sa divi priyo narā pātam gaurā-viverine.*

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 घर्म मधुमन्तमश्विना ब्रह्मः सीदतं नरा ।  
ता मन्दसाना मनुषा दुराण आ नि पातं वदसा वयः ॥ २ ॥

2. *Pibatam gharmam madhumantam-aśvinā'' barhiḥ sīdataṁ narā. Tā mandasānā manuṣo duroṇā ā ni pātam vedasā vayah.*

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 विश्वाभिरुतिभिः पियमधा अहूषत ।  
ता वृतियात्मुप वृक्तब्रह्मिषा जुष्टं यज्ञं दिविष्टिषु ॥ ३ ॥

3. *Ā vām viśvābhir-ūtibhiḥ priyamedhā ahūṣata. Tā vartiryātamupa vrktabarhiṣo juṣṭam yajñam 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 ब्रह्मः सीदतं सुमत ।  
ता वावृधाना उप सुषुतिं दिवा गन्तं गाराविवरिणम ॥ ४ ॥

4. *Pibatam somam madhumantam-aśvinā ''barhiḥ sīdataṁ sumat. Tā vāvṛdhānā upa suṣutim divo gantam 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 यात्मश्विना श्वभिः पुष्टिप्सुभिः ।  
दस्त्रा हिरण्यवतनी शुभस्पती पातं सामपृतावृथा ॥ ५ ॥

5. *Ā nūnam yātamaśvinā śvebhiḥ pruṣitapsubhiḥ.  
Dasrā hiraṇyavartanī śubhaspatī pātam somam-  
ṛtāvṛdhā.*

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.

वृयं हि वां हवामह विपन्यवा विपासा वाजसातय ।  
ता वृल्लू दस्त्रा पुरुदंससा धिया श्विना श्रुष्ट्या गतम ॥ ६ ॥

6. *Vayam hi vām havāmahe vipanyavo viprāso  
vājasātaye. Tā valgū dasrā purudāṁsasā dhiyā  
'śvinā śruṣtyā 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 दुस्ममृतीषहुं वसामन्दानमन्धेसः ।  
अभि वृत्सं न स्वसरेषु धनव् इन्दं गीभिनवामह ॥ १ ॥

1. *Tam vo dasmam-ṛtiṣaham-vasor-mandānam-andha-sah. Abhi vatsam na svasareṣu dhenava indram girbhir-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.

द्युं तु सुदानुं तविषीभिरावृतं गिरिं न पुरुभाजसम ।  
तुमन्तुं वाजं शृतिनं सहस्रिणं मूर्तुं गामन्तमीमह ॥ २ ॥

2. *Dyukṣam sudānum taviṣibhir-āvṛtam girim na purubhojasam. Kṣumantam vājam 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 अदया वरन्त इन्द वीक्ष्वः ।  
यद्वित्ससि स्तुवत मावत् वसु नक्षिष्टदा मिनाति त ॥ ३ ॥

3. *Na tvā bṛhanto adrayo varanta indra vīlavah.  
Yadditsasi stuvate māvate vasu nakiṣṭadā 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.

याद्वासि कत्वा शवसात् दुःसना विश्वा जाताभि मुज्मना ।  
आ त्वायमक ऊतय ववतति यं गातमा अजीजनन ॥ ४ ॥

4. *Yoddhāsi kratvā śavasota daṁsanā viśvā jātābhi majmanā. Ā tvāyamarka ūtaye vavartati yam 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 हि रिरि । आजसा दिवा अन्तभ्यस्परि ।  
न त्वा विव्याच् रज्ज इन्द्र पथिक्मनु स्वधां वर्वा थ ॥ 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.

नकि॑ः परिष्ठि॒मघवन्म॒घस्य त् यद्वाशुष्ट॑ दश॒स्यसि॑ ।  
अ॒स्माकं॑ बा॒ध्युचथ॒स्य चा॒दिता॑ मंहि॒ष्ठा॑ वा॒जसातय॑ ॥ ६ ॥

6. *Nakih pariṣṭirmaghavan maghasya te yaddāśuṣe daśasyasi. Asmākam bodhyucathasya coditā marhiṣṭho 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*

बृहदिन्दौय गायत्॑ मरुता॑ वृत्रहन्तमम् ।  
यन्॑ ज्याति॒रज्जनय॑ रृतावृथा॑ द्रुवं॑ द्रुवाय॑ जागृ॒वि ॥ १ ॥

1. *Bṛhadindrāya gāyata maruto vṛtrahantamam.  
Yena jyotiṣ-ajanayann-ṛtāvṛdho devam 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.

अपाधमदभिशस्तीरशस्तिहा थन्दा॑ द्युम्न्याभवत् ।  
द्वास्त इन्द सुख्याय यमिर् बृहद्गाना॒ मरुद्गण ॥ २ ॥

2. *Apādhama॒d-abhiśasṭīraśastiḥā' thendro dyumnyābhavat. Devāsta indra sakhyāya yemire bṛha-dbhāno marudgana.*

Indra burns and blows away all curses and calumnies and shines in power and glory beyond scandalous criticism. O resplendent 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 वृ इन्द्राय बृहत् मरुता॒ बह्मीचत् ।  
वृत्रं हनति वृत्रहा॒ शतकतुवज्ञण शतपवणा ॥ ३ ॥

3. *Pra va indrāya bṛhate Maruto brahmārcata. Vṛtrāṁ hanati vṛtrahā śatakratur-vajreṇa śatapar-vanā.*

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 धृष्टा॒ धृष्णन्मनः॒ श्रवश्चित्त असद बृहत् ।  
अष्टन्त्वापा॒ जवसा॒ वि मातरा॒ हना॑ वृत्रं जया॒ स्वः ॥ ४ ॥

4. *Abhi pra bhara dhṛṣatā dhṛṣṇanmanah śravaścit te asadbṛhat. Arṣantvāpo javasā vi mātarō hano vṛtrāṁ jayā svah.*

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 अपूर्व्य मधवन्वृत्रहत्याय ।  
तत्पृथिवीमपथयस्तदस्तभ्ना उत द्याम ॥ ५ ॥

5. *Yajjāyathā apūrvya maghavan vṛtrahatyāya.  
Tat prthivīm-aprathayas-tadastabhnā 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.

तत्त्युज्ञा अजायत तदकु उत हस्कृतिः ।  
तद्विश्वमभिभूरसि यज्जातं यच्च जन्त्वम् ॥ ६ ॥

6. *Tat te yajño ajāyata tadarka uta haskṛtih.  
Tadviśvamabhibhūrasi yajjātam 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 पक्वमरयु आ सूर्यं राहया द्विवि ।  
घर्म न सामन्तपता सुवृक्तिभिजुष्टं गिवण्स बृहत ॥ ७ ॥

7. *Āmāsu pakvam-airaya ā sūryam rohayo divi.  
Gharmam na sāman tapatā suvrktibhir-juṣṭam  
girvanase 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 इन्दः सुमत्सु भूषतु ।  
उप ब्रह्मणि सवनानि वृत्रहा परमज्या ऋचीषमः ॥ १ ॥

1. *Ā no viśvāsu havya indrah samatsu bhūṣatu. Upa brahmāni savanāni vr̄trahā parāmajyā rcīṣamah.*

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 पथमा राधसामस्यसि सत्य इशानकृत ।  
तुविद्युम्नस्य युज्या वृणीमह पुत्रस्य शवसा मुहः ॥ २ ॥

2. *Tvam dātā prathamo rādhasām-asyasi satya īśānakṛt. Tuvidyumnasya yujyā vṛṇīmahe putrasya śavaso mahāḥ.*

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.

**ब्रह्मा त इन्द गिवणः क्रियन्तु अनतिद्धुता ।  
इमा जुषस्व हयश्व याजुनन्द या तु अमन्महि॥ ३ ॥**

3. *Brahmā ta indra girvaṇah kriyante anatidbhutā.  
Imā juṣasva haryaśva yojanendra yā te aman-mahi.*

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 सूत्या मधव् अनानता वृत्रा भूरि न्यृञ्जस्त ।  
स त्वं शविष्ठ वजहस्त दाशुषु वाञ्चं रुयिमा कृधि ॥ ४ ॥**

4. *Tvam hi satyo maghavann-anānato vṛtrā bhūri nyṛñjase. Sa tvam 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.

**त्वमिन्द युशा अस्यृजीषी शवसस्प्तत ।  
त्वं वृत्राणि हंस्यपतीन्यक् इदनुत्ता चषणीधृता ॥ ५ ॥**

5. *Tvamindra yaśā asyṛjīṣī śavasaspate. Tvam  
vṛtrāṇi hamṣyapraṭīnyeka 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.

तमु त्वा नूनमसुरु पचतसुं राधा॑ भुग्मिवमह ।  
मृहीव॒ कृत्तिः शरुणा॑ ते इन्दु॒ पते सुम्ना॑ ना॑ अश्नवन ॥ ६ ॥

6. *Tamu tvā nūnam-asura pracetasam rādho bhāga-mivemahe. Mahīva kṛttih śaraṇā ta indra pra te sumnā 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*

कृन्याऽ॒ वारवायुती सामृमपि स्तुताविदत ।  
अस्तुं भरन्त्यबवीदिन्द्राय सुनवत्वा शकाय॑ सुनवत्वा ॥ १ ॥

1. *Kanyā vāravāyatī somamapi srutāvidat. Astam bharantyabravīd-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 वीरका गृहंगृहं विचाकेशत । इमं जम्भसुतं  
पिब धानावन्तं करम्भिणमपूपवन्तमुविथनम् ॥ २ ॥

2. *Asau ya eṣi vīrako gr̥haṅgr̥ham vicākaśat. Imam jambhasutam piba dhānāvantam karam-bhiṇam-apūpavantam-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 चून त्वा चिकित्सामा धि चून 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 ग वस्यसुस्करत ।  
कुवित्पतिद्विषा युतीरिन्दण सुंगमामह ॥ ४ ॥

4. *Kuvicchakat kuvit karat kuvinno vasyasaskarat.  
Kuvit patidviṣo yatiṛindrena saṃgamāmahai.*

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.

इमानि त्रीणि विष्टपा तानीन्दु वि राहय ।  
शिरस्ततस्यावरामादिदं म उपादर ॥ 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.

असा च या न उवरादिमां तन्वं मम ।  
अथा ततस्य यच्छिरः सवा ता रामशा कृधि ॥ ६ ॥

6. *Asau ca yā na urvarādimāṁ navam mama.  
Atho tatasya yacchirah sarvā tā romasā krdhi.*

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 रथस्य ख नसः ख युगस्य शतकता ।  
अपालामिन्दु त्रिष्पृत्यकृणाः सूयत्वचम ॥ ७ ॥

7. *Khe rathasya khe'nasah khe yugasya śatakrato.  
Apālāmindra triṣpūtvyakṛṇoh 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, Shratakaksha or Sukaksha Angirasa Rshi*

पान्तमा वा अन्धसु इन्द्रमभि प गौयत ।  
विश्वासाहं शतकंतुं मंहिष्ठं चषणीनाम् ॥ १ ॥

1. *Pāntamā vo andhasa indramabhi pra gāyata. Viśvāsāham śatakratūm maṁhiṣṭham carsaṇī-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.

पुरुहृतं पुरुषुतं गाथान्यं॑ सन्श्रुतम् ।  
इन्द्र इति ब्रवीतन ॥ २ ॥

2. *Puruḥūtam puruṣutam 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.

इन्दु इ गा महानां दाता वाजानां नृतुः ।  
महाँ अभिज्ञवा यमत ॥ ३ ॥

3. *Indra inno mahānām dātā vājānām nṛtuḥ.  
Mahān 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 सुदु स्य पहाषिणः ।  
इन्दारिन्द्रा यवाशिरः ॥ ४ ॥

4. *Apādu śipryandhasah sudakṣasya prahoṣīnah.  
Indorindro yavāśirah.*

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.)

तम्वभि पाचतन्दुं सामस्य पीतये ।  
तदिद्वद्यस्य 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 मदानां दुवा दुवस्याजसा ।  
विश्वाभि भुवना भुवत ॥ ६ ॥

6. *Asya pītvā 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 गीष्वायतम् ।  
आ च्यावयस्यूतये ॥ ७ ॥

7. *Tyamu vah satrāsāham viśvāsu gīrṣvāyatam.  
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.

युधमं सन्तमनवाणं सामपामनपच्युतम् ।  
नरमवायकंतुम् ॥ ८ ॥

8. *Yudhmaṁ santam-anarvāṇam-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 रा ण इन्द राय आ पुरु विद्वाँ ऋचीषम् ।  
अवा नः पाय धनै ॥ ९ ॥

9. *Śikṣā na indra rāya ā puru vidvāñ ṛcīṣama.  
Avā nah 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 पु उपा याहि शतवाजया ।  
दुषा सहस्रवाजया ॥ १० ॥

10. *Ataścidindra na 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 वद्धिः शक गादर ।  
जयम पृत्सु वज्जिवः ॥ ११ ॥

11. *Ayāma dhīvato dhiyo 'rvadbhiḥ śakra godare.  
Jayema pr̄tsu vajrivah.*

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.

वयम् त्वा शतकता गावा न यवसुष्वा ।  
उकथषु रणयामसि ॥ १२ ॥

12. *Vayamu tvā śatakrato gāvo na yavasesvā.  
Ukthesu 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 मत्यत्वना नुकामा शतकता ।  
अगन्म वजि ाशसः ॥ १३ ॥

13. *Viśvā hi martyatvanā'nukāmā śatakrato.  
Aganma vajrinnāśasah.*

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 kāmakātayah.  
Na tvāindrāti 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 घरया दवित्वा ।  
धियाविद्धि पुरन्ध्या ॥ १५ ॥

15. *Sa no vṛṣantsaniṣṭhayā sam ghorayā dravitnvā.  
Dhiyā viḍḍhi 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 शतकतविन्द द्युम्नितमा मदः ।  
तन नूनं मद् मदः ॥ १६ ॥

16. *Yaste nūnam śatakratavindra dyumnitamo madah. Tena nūnam made madeh.*

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 चित्रशेवस्तमा य इन्द वृत्रहन्तमः ।  
य आजादातमा मदः ॥ १७ ॥

17. *Yaste citraśravastamo ya indra vṛtrahantamah.  
Ya ojodātamo madah.*

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, prey, inspire us and let us share that ecstasy.

विद्मा हि यस्त अदिवस्त्वादत्तः सत्य सामपाः ।  
विश्वासु दस्म कृष्टिषु ॥ १८ ॥

18. *Vidmā hi yaste adrivastvādattah satya somapāḥ.  
Viśvāsu dasma krṣṭiṣu.*

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.

इन्द्राय मद्वने सुतं परि ष्टाभन्तु ना गिरः ।  
अकमचन्तु कारवः ॥ १९ ॥

19. *Indrāya madvane sutam pari ṣṭobhantu no girah.  
Arkam-arcantu kāravah.*

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.

यस्मिन्विश्वा अधि श्रिया रणन्ति सुप्त संसदः ।  
इन्दं सुत हवामह ॥ २० ॥

20. *Yasmin viśvā adhi śriyo raṇanti sapta samsadah.  
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.

त्रिकद्रुकषु चतनं द्रुवासा यज्ञमत्तत ।  
तमिद्वधन्तु ना गिरः ॥ 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 विशुन्त्विन्दवः समुद्रमित्र सिन्धवः ।  
न त्वामिन्द्राति रिच्यते ॥ २२ ॥

22. *Ā tvā viśantvindavaḥ samudramiva sindhavaḥ.  
Na tvāindrāti 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.

विव्यक्थ महिना वृषभं न सामस्य जागृत ।  
य इन्द जठरेषु त ॥ २३ ॥

23. *Vivyaktha mahinā vṛṣan bhakṣam̄ somasya  
jāgrve. Ya indra jaṭhareṣu 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 इन्द कु य सामा भवतु वृत्रहन ।  
अरं धामभ्य इन्दवः ॥ २४ ॥

24. *Aram ta indra kukṣaye somo bhavatu vṛtrahan.  
Aram dhāmabhyā 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.

अरुमश्वाय गायति श्रुतके गा अरुं गवै।  
अरुमिन्दस्य धाम्नै॥ 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 resplendent forms of wealth, beauty and excellence.

अरुं हि ष्मा सुतषु णः सामच्चिन्द भूषसि।  
अरं त शक दावनै॥ २६॥

26. *Aram hi ṣmā suteṣu ḡah someśvindra 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.

पराकात्तच्छिददिवस्त्वां न तन्त ना गिरः।  
अरं गमाम त वयम्॥ 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 वीर्युरुवा शूर् उत स्थिरः ।  
एवा त् राध्यं मनः ॥ २८ ॥

28. *Evā hyasi vīrayurevā śūra uta sthirah.  
Evā te rādhyam manah.*

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 रातिस्तुवीमघ् विश्वभिधायि धातृभिः ।  
अधा चिदिन्द म् सचा ॥ २९ ॥

29. *Evā rātis-tuvīmagha viśvebhī-dhāyi dhātrbhiḥ.  
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 गमतः ॥ ३० ॥

30. *Mo ṣu brahmeva tandrayurbhuvo vājānāṁ 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 इन्द्राभ्याऽऽु दिशः सूरो अकुष्वा यमन ।  
त्वा युजा वनम् तत ॥ ३१ ॥

31. *Mā na indrābhyaḥ diśah sūro aktuṣvā yaman.  
Tvā yujā vanemā 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.

त्वयदिन्द युजा वृयं पति बुवीमहि स्पृधः ।  
त्वमस्माकं तवै स्मसि ॥ ३२ ॥

32. *Tvayedinra yajā vayam̄ prati bruvīmahi sprdhah.  
Tvamasmākam̄ 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.

त्वामिद्धि त्वायवो नुनानुवत्श्चरान ।  
सखाय इन्द कारवः ॥ 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*

उद्धेदभि श्रुतामधं वृषभं नयीपसमा ।  
अस्तारमषि सूर्य ॥ १ ॥

1. *Uddhedabhi śrutāmagham vṛṣabham naryāpasam. Astāramesi 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.)

नव् या नवतिं पुरा बिभद् बाह्वोजसा ।  
अहिंच वृत्रहावधीत ॥ २ ॥

2. *Nava yo navatim puro bibheda bāhvojasā.  
Ahim ca vṛtrahāvadhīt.*

Indra who breaks off the nine and ninety 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 न् इन्दः शिवः सखा श्वावद्वामद्यवमत ।  
उरुधारव दाहत ॥ ३ ॥

3. *Sa na indrah śivah 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.

यदुद्य कच्च वृत्रहुदगा अभि सूय ।  
सर्वं तदिन्द तु वशे ॥ ४ ॥

4. *Yadadya kacca vṛtrahannudagā abhi sūrya.  
Sarvam tadindra te vaše.*

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 सत्पत् 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 ।  
सवांस्ताँ इन्द गच्छसि ॥ ६ ॥

6. *Ye somāsaḥ parāvati ye arvāvati sunvire.  
Sarvānstāñ 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.

तमिन्दं वाजयामसि मुह वृत्राय हन्तव ।  
स वृषा वृषभा भुवत ॥ ७ ॥

7. *Tamindram vājayāmasi mahe vrtrāya 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.

इन्दः स दामन कृत आजिष्ठः स मद् ह्रितः ।  
द्युम्नी श्लोकी स साम्यः ॥ ८ ॥

8. *Indrah sa dāmane kṛta ojīṣṭhah sa made hitah.  
Dyumni ślokī sa somyah.*

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 वजा न संभृतः सबला अनपच्युतः ।  
ववा त्रह्ष्वा अस्तृतः ॥ ९ ॥

9. *Girā vajro na sambhṛtah sabalo anapacyutah.  
Vavakṣa ṛsvo 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.

दुग्चि तः सुगं कृधि गृणान इन्द गिवणः ।  
त्वं च मघवन्वशः ॥ १० ॥

10. *Durge cinnah sugam kṛdhi grṇāna indra  
girvanah. Tvam 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 तु नू चिदादिशं न मिनन्ति स्वराज्यम् ।  
न दुवा नाधिगुजनः ॥ ११ ॥

11. *Yasya te nū cidādiśam na minanti svarājyam.  
Na devo nādhrigurjanah.*

No power can violate your sphere of self-rule and sovereignty nor what you ordain, neither human

nor super human howsoever irresistible it be.

अधा त् अपतिष्कुतं द्रवी शुष्मं सपयतः ।  
उभ सुशिप् रादसी ॥ १२ ॥

12. *Adhā te apratiṣkutam devī śuṣmam saparyataḥ.  
Ubhe susipra rodasi.*

And then, O lord of glorious countenance, both the divine earth and heaven honour and serve your irresistible might.

त्वमतदधारयः कृष्णासु राहिणीषु च ।  
परुष्णीषु रुशत्पयः ॥ १३ ॥

13. *Tvam-etad-adhārayah kṛṣṇāsu rohiṇīṣu ca.  
Paruṣṇīṣu ruśat payah.*

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 यदहरथ त्विषा विश्व द्रवासा अकमुः ।  
विदन्मृगस्य तां अमः ॥ १४ ॥

14. *Vi yadaheradha tviṣo viśve devāso akramuḥ.  
Vidan-mṛgasasya tāñ amah.*

When all the divine perceptive senses and concepitive 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-vṛtrahādistā paum̄syam.  
Ajātaśatrur-astrtah.*

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 वृत्रहन्तम् प शार्थं चषणीनाम् ।  
आ शुष्टि राधेस मह ॥ १६ ॥

16. *Śrutam vo vṛtrahantamām pra śardham carṣanīnām. Ā śuṣe rādhase 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 गव्या पुरुणामन्पुरुष्टुत ।  
यत्सामसाम् आभवः ॥ १७ ॥

17. *Ayā dhiyā ca gavyayā puruṇāman puruṣṭuta.  
Yat some soma ābhavah.*

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 ।  
शृणातु शक आशिष्म ॥ १८ ॥

18. *Bodhinmanā idastu no vṛtrahā bhūryāsutih.  
Śr̄ṇotu 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 ने ऊत्या भि प मन्दस वृषन ।  
कया स्तातृभ्य आ भर ॥ १९ ॥

19. *Kayā tvam na ūtyā'bhi pra mandase vṛṣan.  
Kayā stotrbhya 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 सहस्रिणम ।  
प्रयन्ता बाधि दाशुष ॥ २१ ॥

21. *Abhī ṣu nastvām rayim mandasānah sahasrinam.  
Prayantā bodhi dāśuse.*

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 वीतये ।  
अपां जग्मिनिचुम्पुणः ॥ २२ ॥

22. *Patnīvantah sutā ima uśanto yanti vītaye.  
Apāṁ 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 वृथासा अध्वर ।  
अच्छावभृथमाजसा ॥ २३ ॥

23. *Isṭā hotrā asṛkṣatendram 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 सधुमाद्या हरी हिरण्यकश्या ।  
वा हामभि पया हितम ॥ २४ ॥

24. *Iha tyā sadhamādyā harī hiranyakesyā.  
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 ब्रहिविभावसा ।  
स्तातृभ्य इन्द्रमा वह ॥ २५ ॥

25. *Tubhyam somāḥ sutā ime stīrṇam barhirvibhā-  
vaso. Stotrbhya 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 िं वि रोचना दधदत्ता वि दाशष ।  
स्तातृभ्य इन्द्रमचत ॥ २६ ॥

26. *Ā te dakṣam vi rocanā dadhadratnā vi dāśuse.  
Stotrbhya indramarcata.*

O lord of light, resplendent 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 मृलय ॥ २७ ॥

27. *Ā te dadhāmīndriyam-ukthā viśvā śatakrato.  
Stotrbhya indra mṛlaya.*

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.

भद्रं भद्रं नु आ भरषमूर्जं शतकता ।  
यदिन्द्रं मृळयासि नः ॥ २८ ॥

28. *Bhadram bhadram na ā bhareṣamūrjam śatakrato. Yadindra mṛlayāsi 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 ना विश्वान्या भर सुवितानि शतकता ।  
यदिन्द्रं मृळयासि नः ॥ २९ ॥

29. *Sa no viśvānyā bhara suvitāni śatakrato. Yadindra mṛlayāsi 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.

त्वामिद वृत्रहन्तम सुतावन्ता हवामह ।  
यदिन्द्रं मृळयासि नः ॥ ३० ॥

30. *Tvāmid vrtrahantama sutāvanto havāmahe. Yadindra mṛlayāsi 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.

उप ना हरिभिः सुतं याहि मंदानां पत ।  
उप ना हरिभिः सुतम ॥ 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.

द्विता या वृत्रहन्तमा विद इन्दः शतकतुः ।  
 उपं ना हरिभिः सुतम् ॥ ३२ ॥

32. *Dvitā yo vṛtrahantamo vida indrah śatakratuh.*  
*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 वृत्रह षां पाता सामानामसि ।  
 उपं ना हरिभिः सुतम् ॥ ३३ ॥

33. *Tvam 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.

इन्द इष ददातु न ऋभु ण्मृभुं रयिम ।  
 वाजी ददातु वाजिनम् ॥ ३४ ॥

34. *Indra iṣe dadātu na ṛbhukṣaṇam-ṛbhūm 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*

गाध्यति मरुतां श्रवस्युमाता मधानाम् ।  
युक्ता वह्नी रथानाम् ॥ १ ॥

1. *Gaur-dhayati marutāṁ śravasyur-mātā maghonām. Yukta 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 दुवा उपस्थ व्रता विश्व धारयन्त ।  
सूर्यामासा दृश कम् ॥ २ ॥

2. *Yasyā devā upasthe vratā viśve dhārayante.  
Sūryāmāsā dr̥ṣe 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 fulgence so that we may see and appreciate the glory of divine existence:

तत्सु ना विश्वं अयं आ सदा गृणन्ति कारवः ।  
मरुतः सामपीतय ॥ ३ ॥

3. *Tat su no viśve arya ā sadā grṇanti kāravah.  
Marutah 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 somo ayam sutah pibantyasya marutah.  
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 aryamā tanā pūtasya varunāḥ.  
Triṣadhaṣṭhasya 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.

उता न्वस्य जाषमाँ इन्दः सुतस्य गमतः  
पातहातव मत्सति ॥ 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.

कदत्विषन्त सूरयस्तिर आप॒इव स्त्रिधः ।  
अष्टन्ति पूतद॑ ासः ॥ ७ ॥

7. *Kadatviṣanta sūrayastira āpa iva sridhah.  
Arṣanti pūtadakṣasah.*

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!

कद्वा॑ अद्य महानां द्वानामवा॑ वृण ।  
त्मना॑ च दृस्मवच्चसाम ॥ ८ ॥

8. *Kadvo adya mahānām devānāmavo vr̥ne.  
Tmanā ca dasmavarcasām.*

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 पाथिवानि पपथनाच्ना दिवः ।  
मरुतः सामपीतय ॥ ९ ॥

9. *Ā ye viśvā pārthivāni paprathan rocanā divah.  
Marutah 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 तु पूतद ासा दिवा वा मरुता हुव ।  
अस्य सामस्य पीतय ॥ 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 तु य वि रादसी तस्तभुमरुता हुव ।  
अस्य सामस्य पीतय ॥ ११ ॥

11. *Tyān nu ye vi rodasī tastabhu maruto 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 गणं गिरिष्ठां वृषणं हुव ।  
अस्य सामस्य पीतये ॥ १२ ॥

12. *Tyam nu mārutam gaṇam giriṣṭhām vṛṣanam 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 त्वा गिरा रथीरिवा स्थुः सुतषु गिवणः ।  
अभि त्वा समनूषतन्द वत्सं न मातरः ॥ १ ॥

1. *Ā tvā giro rathīrivā'sthuh suteṣu girvanah.  
Abhi tvā samanūṣatendra vatsam na mātarah.*

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 त्वा शुका अचुच्यवुः सुतास इन्द गिवणः ।  
पिबा त्वा स्यान्धसु इन्द विश्वासु त ह्रितम ॥ २ ॥

2. *Ā tvā śukrā acucyavuḥ sutāsa indra girvanah.  
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.)

पिबा सामं मदायु कमिन्द्र श्युनाभृतं सुतम् ।  
त्वं हि शश्वतीनां पती राजा विशामसि ॥ 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.

श्रुधी हवं तिरश्च्या इन्द्र यस्त्वा सपयति ।  
सुवीयस्य गामता रायस्पूर्धि महां असि ॥ ४ ॥

4. *Śrudhī havam tiraścyā indra yastvā saparyati. Suvīryasya gomato rāyaspūrdhi mahān 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.

इन्द्र यस्तु नवीयसीं गिरं मन्दामजीजनत ।  
चिकित्विन्मनसं धियं पुत्रामृतस्य पिष्युषीम ॥ ५ ॥

5. *Indra yaste navīyasīm girām mandrām-ajījanat.  
Cikitvin-manasam dhiyam pratnām-ṛtasya  
pipyuśīm.*

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.

तमु॑ष्टवाम् यं गिर् इन्द॒मु॒कथा॒नि॒ वा॒द्धुः॑ ।  
पु॒रु॒ण्यस्य॑ पं॒स्या॑ सिषा॒सन्ता॑ वना॒मह॑ ॥ ६ ॥

6. *Tamu ṣṭavāma yam gira indramukthāni vāvṛdhuh.  
Purūnyasya paumṣyā sisāsanto 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.

एता॑ न्विन्दु॑ं स्तवो॑म शु॒द्धं शु॒द्धन् साम्ना॑ ।  
शु॒द्धरु॒कथवा॒द्वांसं शु॒द्ध आशीवा॑न्ममत्तु॑ ॥ ७ ॥

7. *Eto nvindram stavāma śuddham śuddhena sāmnā.  
Śuddhair-ukthair-vāvṛdhvāṁsam 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.

इन्द॒ शु॒द्धा॒ न् आ॒ गहि॒ शु॒द्धः॒ शु॒द्धाभिर॒तिभिः॒ ।  
शु॒द्धा॒ रु॒यिं॒ नि॒ धारय॒ शु॒द्धा॒ ममद्धि॒ साम्यः॒ ॥ ८ ॥

8. *Indra śuddho na ā gahi śuddhah śuddhābhīrūtibhiḥ. Śuddho rayim ni dhāraya śuddho mama-dhī somyah.*

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.

इन्द शुद्धा हि ना रयिं शुद्धा रत्नानि दाशुषे ।  
शुद्धा वृत्राणि जिघस शुद्धा वाजं सिषाससि ॥ ९ ॥

9. *Indra śuddho hi no rayim śuddho ratnāni dāśuse. Śuddho vṛtrāṇi jighnase śuddho vājam 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 उषासु आतिरन्तं याममिन्द्राय नक्तमूर्म्याः सुवाचः ।  
अस्मा आपो मातरः सुप्तस्थुनृभ्यस्तराय सिन्धवः  
सुपाराः ॥ १ ॥

1. *Asmā uṣāsa ātiranta yāmam-indrāya naktam-ūryāḥ suvācaḥ. Asmā āpo mātarāḥ sapta tashur-nṛbhyas-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 विथुरणा चिदस्त्रा त्रिः सुस सानु संहिता  
गिरीणाम् । न तद्वा न मत्यस्तुतुयाद्यानि पवृद्धा वृषभ-  
श्चकार ॥ २ ॥

2. *Atividhā vithurenā cidastrā triḥ sapta sānu samhitā 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 वज्रं आयसा निमिश्लङ् इन्द्रस्य ब्राह्मभूयिष्ठमाजः ।  
शीष्टिन्द्रस्य कत्वा निरुक्त आस अष्टन्त श्रुत्या उपाक ॥ ३ ॥

3. *Indrasya vajra āyaso nimiśla indrasya bāhvorbhūyiṣṭhamojah. Śīrṣannindrasya kratavo nireka āsanneṣanta śrutyā 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 Prakrti into seven stages of mahan, ahankara and the five elements, i.e., akasha, vayu, agni, apah and prthivi 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.)

मन्य त्वा यज्ञियं यज्ञियानां मन्य त्वा च्यवनमच्युतानाम ।  
मन्य त्वा सत्वनामिन्द्र कुरुं मन्य त्वा वृषभं चैषणी-  
नाम ॥ ४ ॥

4. *Manye tvā yajñiyam yajñiyānām manye tvā cyavanamacyutānām. Manye tvā satvanāmindra ketumanyे tvā vṛṣabham carṣanīnām.*

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 यद्वं ब्रह्मरिन्द्र धत्स मद्च्युतमहय हन्तवा उ ।  
प पवत्ता अनवन्त् प गावः प ब्रह्माणा अभिन त्त इन्द्रम ॥ ५ ॥

5. Ā yadvajram vāhvoriṇdra dhatse madacyuta-mahaye hantavā u. Pra parvatā anavanta pra gāvah 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.

तमु ष्टवाम् य डुमा जुजान् विश्वा जातान्यवराण्यस्मात् ।  
इन्दैण मि॒त्रं दि॒धिषम् गी॒भिरुपा॒ नमा॒भिवृष्भं॒ विश्म ॥ ६ ॥

6. *Tamu ṣṭavāma ya imā jajāna viśvā jātānyavarānyasmāt. Indrena mitram didhiṣema gīrbhirupo namobhirvṛṣabham 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 श्वसथादीषमाणा॒ विश्व द्वा अजहुय सखायः ।  
मुरुद्धिरिन्द सुख्यं त अस्त्वथुमा॒ विश्वा॒ः पृतना॒ जयासि॒ ॥ ७ ॥

7. *Vṛtrasya tvā śvasathādīṣamāṇā viśve devā aja-hurye sakhyāyah. Marudbhiringra 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 षष्ठिस्त्वा मुरुता वावृधाना उस्त्राइव राशया यज्ञियासः ।  
उप त्वमः कृधि ना' भागधयं शुष्मं त पुना हुविषा  
विधम् ॥ ८ ॥

8. *Triḥ ṣaṣṭistvā maruto vāvṛdhānā usrā iva ráśayo yajñiyāsaḥ. Upa tvemah kṛdhi no bhāgadheyam śuṣmam 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 मुरुतामनीकं कस्त इन्दु पति वजं दधष ।  
अनायुधासा असुरा अद्रवाशचकणं तां अप वप ऋजी-  
षिन ॥ ९ ॥

9. *Tigmam-āyudham marutāmanīkam kasta indra  
prati vajram dadharṣa. Anāyudhāso asurā  
adevāś-cakreṇa tāṁ 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 तुवसं सुवृक्तिं परय शिवतमाय पुश्वः ।  
गिवाहसु गिर इन्दोय पूवीध्रहि तन्वं कुविदुङ्ग वदत ॥ १० ॥

10. *Maha ugrāya tavase suvṛktim̄ preraya śivatamāya paśvah. 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 विभ्व मनीषां दुणा न पारमीरया नदीनाम । नि  
स्पृश धिया तन्वि श्रुतस्य जुष्टतरस्य कुविदङ्ग वदत ॥ ११ ॥**

11. *Ukthavāhase vibhve manīṣāṁ druṇā na pāra-mīrayā nadīnām. Ni spr̄ṣā dhiyā tanvi śrutasya justatarasya 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 यत्त इन्दा जुजाषत्स्तुहि सुषुतिं नमसा विवास ।  
उप भूष जरितमा रुवण्यः श्रावया वाचं कुविदङ्ग वदत ॥ १२ ॥**

12. *Tad-vividḍhi yat ta indro jujoṣat stuhi suṣutim̄ namasā vivāsa. Upa bhūṣa jaritarmā ruvanyah śrāvayā vācam̄ 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 दुप्सा अंशुमतीमतिष्ठदियानः कृष्णा दुशभिः सुहस्रः ।  
आवृत्तमिन्दः शच्या धमन्तमप स्नहितीनृमणा अधत्त ॥ १३ ॥

13. *Ava drapso amśumatīm-atiṣṭhad-iyānah kṛṣṇo  
daśabhiḥ sahasraih. Āvat tamindrah śacyā  
dhamantam-apa snehitīr-nṛmanā 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.

दुप्समपश्यं विषुण चरन्तमुपहर नद्या अंशुमत्याः । नभा न  
कृष्णमवतस्थिवांसुमिष्यामि वा वृषणा युध्यताजा ॥ १४ ॥

14. *Drapsam-apaśyam viṣuṇe carantam-upahvare  
nadyo amśumatyāḥ. Nabho na kṛṣṇam-avata-  
sthivāṁsam-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.

अर्ध दप्ता अंशुमत्या उपस्थ धारयत्तन्वं तित्विषाणः । विशा  
अदैवीरभ्याऽ॒ चरन्तीबृहस्पतिना युजन्दः ससाह ॥ १५ ॥

15. *Adha drapso amśumatyā upasthe 'dhārayat tanvam titviṣāṇah. Viśo adevīrabhyācarantīr-bṛhaspatinā 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 ह त्यत्सुमभ्या जायमाना शत्रुभ्योऽभवः शत्रुरिन्द ।  
गृ ह द्यावापृथिवी अन्विन्दा विभुमद्या भुवनभ्या  
रणं धाः ॥ १६ ॥

16. *Tvam ha tyat saptabhyo jāyamāno'śatrubhyo abhavaḥ śatrurindra. Gūlhe dyāvāprthivī anavavindo vibhumadbhyo bhuvanebhyo raṇam 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 ह त्यदपतिमानमाजा वज्रेण वजिन्धृषिता जघन्थ । त्वं  
शुष्णास्यावातिरा वधत्रस्त्वं गा इन्दु शच्यदविन्दः ॥ १७ ॥

17. *Tvam ha tyad-apratimānamojo vajrena vajrin dhṛṣito jaghantha. Tvam śuṣṇasyāvātiro vadhatraistvam 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 हु त्यद् वृषभ चषणीनां धुना वृत्राणां तविषा बैभूथ ।  
त्वं सिध्दौरसृजस्तस्तभानान्त्वम् पा अजया दासपत्नीः ॥ १८ ॥

18. *Tvam̄ ha tyad-vṛṣabha carṣaṇīnāṁ ghano  
vṛtrānāṁ taviṣo babhūtha. Tvam̄ sindhūnra-srjas-  
tastabhānān tvamapo 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 सुकृत् रणिता यः सुतष्वनुत्तमन्युया अहव रवान ।  
य एक इ यपांसि कता स वृत्रहा पतीद्वन्यमाहुः ॥ १९ ॥

19. *Sa sukṛatū ranitāyah sutesvanuttamanyuryo  
aheva revān. Ya eka innaryapāmsi kartā sa vṛ-  
trahā pratidanyamāhuh.*

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 वृत्रहन्दश्चषणीधृतं सुषुप्त्या हव्यं हुवम् । स पाविता  
मघवा ना धिवक्ता स वार्जस्य श्रवस्यस्य दाता ॥ २० ॥

20. *Sa vṛtrahendraścarṣaṇīdhṛt tam 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 क्रष्टु गः सुद्या जज्ञाना हव्या बभूव । कृष्ण तपांसि  
नया पुरुषणि सामा न पीता हव्यः सखिभ्यः ॥ २१ ॥

21. *Sa vṛtrahendra ṛbhukṣāḥ sadyo jajñāno havyo babhūva. Kṛṣṇannapāṁsi naryā puruṇi somo na pīto havyaḥ sakhibhyah.*

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 इन्द्रु भुजु आभरः स्ववाँ असुरभ्यः ।

स्तातारमिन्मधव ास्य वधयु य चु त्व वृक्तबहिषः ॥ १ ॥

1. *Yā indra bhuja ābharaḥ svarvāñ asurebhyah.  
Stotāram-inmaghavann-asya vardhaya ye ca tve  
vṛktabarhiṣah.*

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.

यमिन्द दधि॒ष त्वमश्वं गां भा॒गमव्ययम ।

यज्मान सुन्वति दृ॒णावति तस्मिन्तं धृहि॒ मा प॒णा ॥ २ ॥

2. *Yamindra dadhiṣe tvamaśvam gāṁ bhagam-  
avyayam. Yajamāne sunvati dakṣināvati tasmin-  
tam 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 इन्द्रु सस्त्यवृता॒ नुष्वापुमदवयुः ।

स्वः ष एवमुमुरुत्याष्यं रुयिं सनुतधर्हि॒ तं ततः ॥ ३ ॥

3. *Ya indra sastyavrato'nuṣvāpamadevayuh. Svaih  
śa evairmumurat posyam rayim sanutardhehi tam  
tatah.*

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.

यच्छुकासि परावति यदवावति वृत्रहन । अतस्त्वा गीभिद्युग-  
दिन्द कशिभिः सुतावां 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.

यद्वासि राचन द्विवः समुदस्याधि विष्टपि ।  
यत्पाथिक्व सदन वृत्रहन्तम् यदुन्तरि । आ गहि ॥ ५ ॥

5. *Yadvāsi rocane divah samudrasyādhi vistapi. 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 सामृषु सामपाः सुतषु शवसस्पत ।  
मादयस्व राधसा सूनृतावतन्द राय परीणसा ॥ ६ ॥

6. *Sa nah someṣu somapāḥ suteṣu śavasaspate. Mādayasva rādhasā sūnṛtāvatendra rāyā parīnasā.*

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 परा वृणगभवा नः सधमाद्यः ।  
त्वं न ऊति त्वमि । आप्य मा न इन्द्र परा वृणक ॥ ७ ॥

7. *Mā na indra parā vṛṇagbhavā nah sadhamādyah. Tvaṁ 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 मघव वाऽमहदस्म इन्द्र सचा सुत ॥ ८ ॥

8. *Asme indra sacā sute ni ṣadā 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 दुवासं आशत् न मत्यासा अदिवः ।  
विश्वा जातानि शवसाभिभूरसि न त्वा दुवासं आशत् ॥ ९ ॥

9. *Na tvā devāsa āśata na martyāso adrivah. Viśvā jātāni śavasābhībhūrasi 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.

विश्वा: पृतना अभिभूतरं नरं सूजूस्तत तुरिन्दं जज्ञनुश्च  
राजसं । कत्वा वरिष्ठं वरं आमुरिमुत गम जिष्ठं तुवसं  
तरस्विनम् ॥ १० ॥

10. *Viśvāḥ pṛtanā abhibhūtarāṁ naram sajūs-tata-  
kṣur-indram jajanuśca rājase. Kratvā variṣṭham  
vara āmurim-utogram-ojiṣṭham tavasam taras-  
vinam.*

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 frustrating opposition, illustrious, most vigorous and emphatic in expression, courageous and passionate in action.

समीं रुभासा॑ अस्वर्णिन्दुं सामस्य पीतये ।  
स्वपति॒ं यदी॑ वृथ धृतवत्ता ह्याजसा॒ समूतिभिः ॥ ११ ॥

11. *Samīm̄ rebhāso asvarann-indram̄ somasya pītaye.  
Svarpatim̄ yadīm̄ 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.

नमि॑ नमन्ति॒ च सा॒ मृषं विपा॑ अभिस्वरा॑ ।  
सुदीतया॑ वा अदुहा॑ पि॑ कण॑ तरस्विनः॒ समृक्वभिः ॥ १२ ॥

12. *Nemīm̄ namanti cakṣasā meṣam̄ viprā abhisvarā.  
Sudītayo vo adruho 'pi karne tarasvinah 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 मृघवान्मुगं सूत्रा दधान्‌मपतिष्कुं  
शावांसि । मंहिष्ठा गीभिरा च यज्ञियो वृवत्‌दाय ना विश्वा  
सुपथा कृणातु वृजी ॥ १३ ॥

13. *Tamindram johavīmi maghavānm-ugram satrā  
dadhānam-apratiṣkutam śavāmsi. Maṁhiṣṭho  
gīrbhirā ca yajñiyō vavartadrāye no viśvā supathā  
kr̄notu 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 वज्ञिन्द्यावा रजत पृथिवी च  
भीषा ॥ १४ ॥

14. *Tvam̄ pura indra cikidenā vyojasā śaviṣṭha śakra  
nāśayadhyai. Tvadviśvāni bhuvanāni vajrin dyāvā  
rejete pṛthivī ca bhiṣā.*

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 पष्टि  
भूरि । कुदा ने इन्द राय आ देशस्यविश्वप्स्यस्य स्पृह-  
याव्यस्य राजन ॥ १५ ॥

15. *Tanma rtamindra śūra citra pātvapo na vajrin  
duritāti parṣi bhūri. Kadā na indra rāya ā daśa-  
syerviśvapsnyasya spr̄hayāyyasya 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, resplendent 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*

इन्द्राय साम॑ गायत्॒ विपाय॑ बृहत्॒ बृहत्॒ ।  
धूम॒कृत॒ विपुश्चित॒ पन॒स्यव॑                  ॥ 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.

त्वमि॒न्दा॒भि॒भूर॒सि॒ त्वं॒ सूर्य॑मराचयः॑ ।  
वि॒श्वकर्मा॒ वि॒श्वदेवा॒ मुहौ॑ अ॒सि॒ ॥ २ ॥

2. *Tvamindrābhībhūrasi tvam̄ sūryamarocayah.  
Viśvakarmā viśvadevo mahān̄ 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.

वि॒भा॒ज्ज्या॒तिषा॒ स्व॑रगच्छा॒ राच॒नं॒ दि॒वः॑ ।  
दु॒वास्त॑ इन्द॑ सुख्याय॑ यमि॒र ॥ ३ ॥

3. *Vibhrājanjyotiṣā svaragaccho rocanam̄ divah.  
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.

एन्द॑ ना॒ गधि॑ पि॒यः॑ सत्रा॒जिदगा॒ह्यः॑ ।  
गि॒रिनि॑ वि॒श्वतस्पृथु॑ पति॒दि॒वः॑ ॥ ४ ॥

4. *Endra no gadhi priyah satrājidakohyah.  
Girirna viśvatasprthuh patirdivah.*

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.

अभि॑ हि॑ सत्य॑ सामपा॑ उभ॑ ब॑ भूथु॑ रादसी॑ ।  
इन्दासि॑ सुन्वता॑ वृथः॑ पति॒दि॒वः॑ ॥ ५ ॥

5. *Abhi hi satya somapā ubhe babhūtha rodasi.  
Indrāsi sunvato vṛdhah patirdivah.*

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 द्रुता पुरामसि ।  
हन्ता दस्यामपनावृथः पतिर्दिवः ॥ ६ ॥

6. *Tvam hi śaśvatīnāmindra dartā purāmasi.  
Hantā dasyor-manorvṛdhah patirdivah.*

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.

अधा हीन्द गिवण् उप त्वा कामान्महः ससृज्मह ।  
उदव् यन्त उदभिः ॥ ७ ॥

7. *Adhā hīndra girvana upa tvā kāmān mahah  
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 ।  
वावृध्वांसं चिददिवा दिवदिव ॥ ८ ॥

8. *Vārṇa tvā yavyābhirvadhanti śūra brahmāṇi.  
Vāvṛdhvāṁsam 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.

युज्जन्ति हरी इषिरस्य गाथयारा रथे उरुयुग ।  
इन्द्रवाहो 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 इन्दा भरें आजा नृमणं शतकता विचषण ।  
आ वीरं पृतनाषहम् ॥ १० ॥

10. *Tvam na indra bharaň ojo nr̄mṇam śatakrato  
vicarṣane. Ā vīram 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 ब्रभूविथ ।  
अधा त सुन्नमीमह ॥ ११ ॥

11. *Tvam hi nah pitā vaso tvam mātā śatakrato  
babhūvitha. Adhā te sunnamīmahe.*

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 शुभ्मिन्पुरुहूतं वाज्यन्तमुपं ब्रुव शतकता ।  
स ना रास्व सुवीयम् ॥ १२ ॥

12. *Tvām śuṣmin puruhūta vājayantamupa bruve śatakrato. 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 पीप्यन्वज्ञिन्भूण्यः ।  
स इन्द्र स्तामवाहसामिह श्रुध्युप स्वसरमा गहि ॥ १ ॥

1. *Tvāmidā hyo naro'piyan vajrin bhūrṇayah.  
Sa indra stomavāhasāmiha śrudhyupa svasaramā gahi.*

Indra, lord of mind and soul, wielder of adamantine 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 हरिवस्तदीमहत्व आ भूषन्ति वृथसः ।  
तव श्रवांस्युपमान्युक्थ्या सुतष्विन्द गिवणः ॥ २ ॥

2. *Matsvā suśipra harivastadīmahe tve ā bhūṣanti vedhasah. Tava śravāṁsyupamānyukthyā sute-ṣvindra girvanah.*

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 ात ।  
वसूनि जाते जनमान् आजसा पति भागं न दीधिम ॥ ३ ॥

3. *Śrāyanta iva sūryam viśvedindrasya bhakṣata.  
Vasūni jāte janamāna ojasā prati bhāgam 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 वसुदामुप स्तुहि भुदा इन्दस्य रातयः ।  
सा अस्य कामं विधुता न राष्ट्रिमनो दानाय चादयन ॥ ४ ॥

4. *Anarśarātīm 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 पर्तुतिष्वभि विश्वा असि स्पृधः ।  
अशस्तिहा जनिता विश्वतूरसि त्वं तूय तरुष्यतः ॥ ५ ॥

5. *Tvamindra pratūrtiśvabhi viśvā asi sprdhah.  
Aśastihā janītā viśvatūrasi 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 तु शुष्मं तुरयन्तमीयतुः गृणी शिशुं न मातरा ।  
विश्वास्तु स्पृधः शनथयन्त मन्यवं वृत्रं यदिन्दु तूवसि ॥ ६ ॥

6. *Anu te śuṣmām turayantamīyatuh kṣoṇī śiśum na mātarā. Viśvāste sprdhah śnathayanta manyave vṛtram 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 पहुतारुमपहितम् ।  
आशुं जतारुं हतारं रथीतम् मतूर्तं तुग्र्यावृधम् ॥ ७ ॥

7. *Ita ūti vo ajaram prahetāramaprahitam. Āśum jetāram hetāram rathītamam-atūrtam tugryāvr-dham.*

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 augmenter of strength to

victory.

इ॒ष्कृतार्॑ मनि॒ष्कृतं॒ सहस्र॑कृतं॒ श॒तमू॒र्ति॑ं॒ श॒तकृतुम्॑ ।  
स॒मा॒नमि॒न्द॒मव॑स॒ हवा॒मह॑ व॒सवा॒नं॒ व॒सूजु॒वम्॑ ॥८॥

8. *Iṣkartāramaniṣkṛtam sahaskṛtam śatamūrtim  
śatakratum. Samānamindramavase havāmahe  
vasavānam 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 augmenter 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*

अ॒यं॒ ते॒ ए॒मि॒ तु॒न्वा॒ पु॒रस्ता॒द्विश्व॒ दु॒वा॒ अ॒भि॒ मा॒ यन्ति॒ प॒श्चात्॑ ।  
यु॒दा॒ मह्यं॒ दी॒धरा॒ भा॒गमि॒न्दा॒ दि॒न्मया॒ कृ॒णवा॒  
वी॒याणि॑ ॥१॥

1. *Ayam ta emi tanvā purastād-visve 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 तु मधुना भूमग्नि हितस्त भागः सुता अस्तु सामः ।  
अस्तश्च त्वं दर्शनातः सखा म धा वृत्राणि जङ्घनाव  
भूरि ॥ २ ॥

2. *Dadhāmi te madhūto bhakṣamagre hitaste  
bhāgaḥ suto astu somaḥ. Asaśca tvam dakṣina-  
taḥ sakha 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 वाज्यन्त इन्द्राय सूत्यं यदि सूत्यमस्ति ।  
नन्दा अस्तीति नम उ त्व आहु क ई ददश कमभि  
ष्टवाम ॥ ३ ॥

3. *Pra su stomam bharata vājayanta indrāya satyam  
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 पश्य मुह विश्वा जातान्यभ्यस्मि मुहा ।  
ऋतस्य मा पुदिशा वधयन्त्याददिरा भुवना ददरीमि ॥ ४ ॥

4. *Ayam asmi jaritah paśya meha viśvā jātānyabhyasmi mahnā. Rtasya mā pradiśo vardhayantyādardiro 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 अरुहृतस्यैँ एकमासीनं हयुतस्य पृष्ठ ।  
मनश्चिन्म हृद आ पत्यवाच्चदचिकदुच्छिशुमन्तः  
सखायः ॥ ५ ॥

5. *Ā yanmā venā aruhann-rtasyaṁ ekamāśinam haryatasya prṣthe. Manaścinme hr̥da ā pratayavocadacikradañ-chiśumantah sakhāyah.*

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.)

विश्वता त सवनषु पवाच्या या चकथ मघविन्द सुन्वत ।  
पारावतं यत्पुरुसंभृतं वस्वपावृणा: शरभाय ऋषिबन्धव ॥ ६ ॥

6. *Viśvet tā te savaneṣu pravācyā yā cakartha maghavannindra sunvate. Pārāvatam yat purusambhṛtam vasvapāvṛṇoh śarabhāya ṛṣibandhave.*

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 पृथुडः नह या वा अवावरीत ।  
नि षीं वृत्रस्य ममणि वज्रमिन्दा अपीपतत ॥ ७ ॥

7. *Pra nūnam dhāvatā pr̄thañ neha yo vo avāvarīt.  
Ni śīm 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.

मनोजवा अयमान आयुसीमतरत्पुरम् ।  
दिवं सुपणा गत्वाय सामं वजिण आभरत ॥ ८ ॥

8. *Manojavā ayamāna āyasi matarat puram.  
Divam suparno gatvāya somam vajriṇā abharat.*

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 antah śayata udnā vajro abhīvṛtah.  
Bharantyasmai samyataḥ 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.

यद्वाग्वदन्त्यविचतुनानि राष्ट्री दुवानां निष्पसाद् मन्दा । चतस्र  
ऊर्जा दुदुह पयांसि क्व स्विदस्याः परमं जगाम ॥ १० ॥

10. *Yadvāg-vadantyavicetanāni rāṣṭrī devānāṁ niṣ-  
sāda mandrā. Catasra ūrjam duduhe payāṁsi  
kvasvidasyāḥ paramāṁ jagāma.*

When the divine voice, joyous and resplendent, 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 दुवास्तां विश्वरूपाः पश्वा वदन्ति ।  
सा ना मन्दष्मूर्ज दुहाना धनुवागस्मानुप सुष्टुततु ॥ ११ ॥

11. *Devām 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.

सखे विष्णा वितरं वि क्रमस्व द्यादुहि लाकं वजाय  
विष्कभे। हनोव वृत्रं रिणचाव सिन्धूनिंदस्य यन्तु पस्व  
विसृष्टाः ॥ १२ ॥

12. *Sakhe viṣṇo vitaram vi kramasva dyaurdehi lokam vajrāya viṣkabhe. Hanāva vr̄tram 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 दुवतीतय ।  
या नूनं मित्रावरुणावभिष्ठय आचक हृव्यदातय ॥ १ ॥

1. *Rdhagītthā sa martyah śāśame devatātaye. Yo nūnam̄ mitrāvaruṇā-vabhiṣṭaya ācakre havyadātaye.*

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.

वृष्टिष्ठ त्रा उरुच ईसा नरा राजाना दीघश्रुत्तमा ।  
ता बाहुता न दुंसना रथयतः साकं सूर्यस्य रुश्मिभिः ॥ २ ॥

2. *Varṣiṣṭhakṣatrā urucakṣasā narā rājānā dīrghaśruttamā. Tā bāhutā na daṁsanā ratharyataḥ sākam̄ sūryasya raśmibhīḥ.*

Leading men of most generous and disciplined strength and energy of body and mind, with broad vision, resplendent, 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 दृता अद्वत ।  
अर्यःशीषा मदरघुः ॥ ३ ॥

3. *Pra yo vāṁ mitrāvaruṇā'jiro dūto adravat.  
Ayah śīrṣā maderaghuh.*

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 संपृच्छु न पुनर्हवीतव् न संवादायु रमते ।  
तस्मा गा अद्य समृतरुष्यतं बाहुभ्यां न उरुष्यतम् ॥ ४ ॥

4. *Na yah samprcche na punarhavítave na samvādāya ramate. Tasmānno adya samṛteruru-ṣyatam bāhubhyāṁ na urusyatam.*

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 मि॒त्रायु पायुम्ण सच्च॒थ्यमृतावसा ।  
वरूथ्यं॑ वरुण छन्द्यं वचः स्ता॒त्रं राजसु गायत ॥ ५ ॥

5. *Pra mitrāya prāryamne sacathyamṛtāvaso. Varūthyam varuṇe chandyam vacah stotram 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 resplendent divinities.

त हिन्द्विर अरुणं जन्यं वस्वकं पुत्रं तिसृणाम ।  
त धामान्यमृता मत्यान्नामदब्धा अभि च त ॥ ६ ॥

6. *Te hinvire aruṇāṁ jenyāṁ vasvekāṁ putrāṁ tisṛñām. 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, resplendent, 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 म वचांस्युद्यता द्युमन्तमानि कत्वा।  
उभा यातं नासत्या सुजाषसा पति हृव्यानि वीतय ॥ ७ ॥

7. *Ā me vacāṁsyudyatā dyumattamāni kartvā. Ubhā yātāṁ 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 यद्वामर ासं हवामह युवाभ्यां वाजिनीवसू।  
पाचीं हात्रां पतिरन्तावितं नरा गृणाना ज्ञमदग्निना ॥ ८ ॥

8. *Rātīm yadvāmarakṣasām havāmahe yuvābhyaṁ vājinīvasū. Prācīm hotrām pratirantāvitām narā gr̄ṇānā 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 ना॑ यज्ञं दिवि॒स्पृशं वाया॑ याहि॒ सुमन्मधिः॑ ।  
अन्तः॑ पवित्र॑ उपरि॑ श्रीणा॒तार॑ यं॑ शुका॑ अयामि॑ त ॥ ९ ॥

9. *Ā no yajñam divisprśam vāyo yāhi sumanm-abhiḥ.  
Antah 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.

वत्यध्वर्युः॑ पथिभी॒ रजिष्ठः॑ पति॒ हृव्यानि॒ वीतय॑ । अधा॒  
नियुत्व उभयस्य॑ नः॑ पिब॑ शुचिं॑ सामं॑ गवांशिरम् ॥ १० ॥

10. *Vetyadhwaryuh pathibhī rajiṣṭhaiḥ prati havāni vītaye. Adhā niyutva ubhayasya nah piba śucim somam gavāśiram.*

The high priest of yajna unhurting 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.

बण्महाँ॑ असि॒ सूय॑ बलादित्य॑ महाँ॑ असि॒ ।  
महस्त॑ सुता॑ महिमा॑ पनस्यतु॑ द्वा॑ देव॑ महाँ॑ असि॒ ॥ ११ ॥

11. *Baṇmahāṁ asi sūrya baṭāditya 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, resplendent and generous.

बट सूर्य श्रवसा महाँ असि सत्रा दव महाँ असि ।  
महा दुवानामसुयः पुराहिता विभु ज्यातिरदाभ्यम् ॥ १२ ॥

12. *Baṭ sūrya śravasā mahāñ asi satrā deva mahāñ  
asi. Mahnā devānāmasuryah purohito vibhu  
jyotiradābhyam.*

O Surya, lord self-resplendent, 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.

इयं या नीच्यकिणी रूपा राहिण्या कृता ।  
चित्रव पत्यदश्यायत्यन्तदुशासु बाहुषु ॥ १३ ॥

13. *Iyam yā nīcyarkinī rūpā rohinyā kṛtā.  
Citreva pratyadarśyāyat�antardaśasu 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.

पजा हृ तिस्ता अत्यायमीयुन्य॑न्या अकमभिता॑ विविश्र ।  
बृहद्ध॒ तस्था॒ भुवनेष्वन्तः पवमाना हुरित् आ विवश ॥ १४ ॥

14. *Prajā ha tisro atyāyamīyurnyanyā arkamabhitō viviśre. Brāhaddha tasthau bhuvaneṣvantah 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.

माता रुदाणीं दुहिता वसूनां स्वसादित्यानामृतस्य नाभिः ।  
प नु वाचं चिकितुष जनाय मा गामनागामदिति॑ वधिष्ट ॥ १५ ॥

15. *Mātā rudrāṇām duhitā vasūnām svasādityānāmamṛtasya nābhīḥ. Pra nu vocām cikituse janāya mā gām-anāgām-aditīm 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.

वचाविदं वाचमुदीरयन्ति विश्वाभिधी भिरुपतिष्ठमानाम् ।  
द्रवीं द्रवभ्यः पयुयुषीं गामा मावृक्त मत्या द्रभचताः ॥ १६ ॥

16. *Vacovidam vācam-udīrayantīm viśvābhir-dhībhir-upatiṣṭhamānām. Devīm devebhyah paryeyuṣīm gāmā māvṛkta 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*

त्वमग्ने बृहद्वया दधासि दव दाशुषे ।  
कृविगृहपतियुवा ॥ १ ॥

1. *Tvamagne bṛhadvayo dadhāsi deva dāśuṣe. Kavir-gr̥hapatir-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 न इळानया सुह दुवाँ अश दुवस्युवा ।  
चिकिद्विभानवा वह ॥ २ ॥

2. *Sa na īlānayā 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 वृयं चादिष्ठन यविष्ट्य ।  
अभि ष्मा वाजसातय ॥ ३ ॥

3. *Tvayā ha svidyujā vayam 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.

आवभृगुवच्छुचिमप्रवानवदा हुव ।  
अग्निं समुद्रवाससम ॥ ४ ॥

4. *Aurvabhṛguvacchucimapnavānavadā huve.  
Agnim 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 पूजन्यकन्द्यं सहः ।  
अग्निं समुद्रवाससम ॥ ५ ॥

5. *Huve vātasvanam kavim parjanyakrandyam  
sahah. Agnim 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 सूर्वं सवितुयथा भगस्यव भुजिं हुव ।  
अग्निं समुद्रवाससम ॥ ६ ॥

6. Ā savāṁ savitūr-yathā bhagasyeva bhujim̄ huve.  
Agnim̄ 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.

अग्निं वा वृथन्तमध्वराणां पुरुतमम् ।  
अच्छा नप्त्रे सहस्रत ॥ ७ ॥

7. Agnim̄ vo vṛdhantam-adhvareñām̄ 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.

अयं यथा न आभुवत्त्वष्टा रूपव त यो ।  
अस्य कत्वा यशस्वतः ॥ ८ ॥

8. Ayam̄ 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.

अयं विश्वा अभि श्रिया ग्निद्वषु पत्यत ।  
आ वाजूरुपं ना गमत ॥ ९ ॥

9. *Ayam 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.

विश्वधामिह स्तुहि हातृणां यशस्तमम ।  
अग्निं यज्ञषु पूर्व्यम ॥ १० ॥

10. *Viśveṣāmiha stuhi hotṛṇām yaśastamam.  
Agnim 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.

शीरं पावकशाचिष्ठं ज्यष्ठा या दमष्वा ।  
दीदाय दीघश्रुत्तमः ॥ ११ ॥

11. *Śīram pāvakaśociṣam 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 शुभ्मिणम् ।  
मित्रं न यातयज्जनम् ॥ १२ ॥

12. *Tamarvantam na sānasim gr̥ṇīhi vipra śuṣminam.  
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 dediśatīr-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 ब्रह्मस्तुस्थावसंदिनम् ।  
आपश्चिंचि दधा पुदम् ॥ १४ ॥

14. *Yasya tridhātvavṛtam barhistasthāvasamdinam.  
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 द्वस्य मी हुषा नाधृष्टाभिरुतिभिः ।  
भद्रा सूर्यइवापद्रक ॥ १५ ॥

15. *Padam devasya mīlhuṣo'nadhṛṣṭābhirūtibhih.  
Bhadrā sūrya ivopadṛk.*

The seat of the resplendent, 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.

अग्ने घृतस्य धीतिभिस्तपाना द्व शाचिषा ।  
आ दुवान्वृि यत्तच ॥ १६ ॥

16. *Agne ghṛtasya 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 yedi and carry on the yajna.

तं त्वाजनन्त मातरः कुविं द्वासा अङ्गिरः ।  
हव्यवाहममत्यम ॥ १७ ॥

17. *Tam tvājananta mātarah kavim devāso aṅgirah.  
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 कृव ग्रु दृतं वरण्यम् ।  
हव्यवाहुं नि षदिर ॥ १८ ॥

18. *Pracetasam tvā kave'gne dūtam varenyam.  
Havyavāham 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.

नुहि म अस्त्यन्ध्या न स्वधितिवनन्वति ।  
अथतादृग्भरामि त ॥ १९ ॥

19. *Nahi me astyaghnyā na svadhitir-vananvati.  
Athaitādrg-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.

यदग्नि कानि कानि चिदा त दारूणि दुधमसि ।  
ता जुषस्व यविष्ट्य ॥ २० ॥

20. *Yadagne kāni kāni cidā te dārūṇi dadhmasi. Tā  
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.

यदन्त्युपजिह्विका यद्वमा अतिसर्पति ।  
सर्वं तदस्तु त घृतम् ॥ २१ ॥

21. *Yadattyupajihvikā yadvamro atisarpati.  
Sarvam 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 सचत् मत्यः ।  
अग्निमीथ विवस्वभिः ॥ २२ ॥

22. *Agnimindhāno manasā dhiyam saceta martyaḥ.  
Agnim-idhe 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) Devataḥ,  
Sobahri Kanya Rshi*

अदशि गातुवित्तमा यस्मिन्व्रतान्यादधुः ।  
उपा षु जातमायस्य वर्धनमग्निं न न्त ना गिरः ॥ १ ॥

1. *Adarśi gātuvittamo yasmin vratānyādadahuḥ. Upoṣu jātamāryasya vardhanamagnim nakṣanta no girah.*

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 अग्निर्दवाँ अच्छा न मज्मना॑ ।  
अनु मातरं पृथिवीं वि वावृत तस्था नाकस्य सानवि ॥ २ ॥

2. *Pra daivodāso agnirdevā̄ acchā na majmanā.  
Anu mātaram prthivīm 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 कृणवृतः ।  
सहस्रसां मधसाताविवृ त्मनाग्निं धीभिः सपयत ॥ ३ ॥

3. *Yasmād-rejanta kṛṣṭayaś-carkṛtyāni kṛṇvataḥ.  
Sahasrasāṁ medhasātāviva tmanā'gnim 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 निनीषसि॒ मता॒ यस्ते॒ वसा॒ दाशत ।  
स वीरं धन्त अग्न उक्थशुंसिनं॒ त्मना॒ सहस्रपूषिणम् ॥ ४ ॥

4. *Pra yam rāye ninīṣasi marto yaste vaso dāśat. Sa  
vīram dhatte agna ukthaśāṁsinām tmanā saha-  
rapoṣinam.*

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 दृ हच्चिदुभि तृणन्ति वाजुमवत्ता स धत्त अर्पति श्रवः ।  
त्व देवत्रा सदा पुरुवसा विश्वा वामानि धीमहि ॥ ५ ॥

5. *Sa dṛlhe cidabhi tṛṇatti 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 हातो मुन्दा जनानाम ।  
मधान पात्रा पथमान्यस्म प स्तामा यन्त्यग्रय ॥ ६ ॥

6. *Yo viśvā dayate vasu hotā mandro janānām. Madhorna pātrā prathamānyasmai pra stomā yanthyagnaye.*

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 रुथ्यं सुदानवा ममृज्यन्त दवयवः ।  
उभ ताक तनय दस्म विशपत् पर्षि राधा मधानाम ॥ ७ ॥

7. *Aśvam na gīrbhī rathyam sudānavo marmṛ-jyante devayavah. Ubhe toke tanaye dasma viśpate parṣi 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 ऋताक्षं बृहुत शुकशाचिष ।  
उपस्तुतासा अग्नये ॥ ८ ॥

8. *Pra māniṣṭhāya gāyata ṛtāvne br̥hate śukrāśociṣe. 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 मङ्गवा वीरवद्यशः समिद्धा द्युम्न्याहुतः ।  
कुवि न अस्य सुमतिनवीयस्यच्छा वाजभिरागमत ॥ ९ ॥

9. *Ā vamsate maghavā vīravadyaśah samiddho dyumnyāhutah. Kuvinno asya sumatirnaviyasya-cchā 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.  
Agnim 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 यज्ञियो ववत्तति ।  
दुष्टरा यस्य पवृण नामयो धिया वाज्ञं सिषासतः ॥ ११ ॥

11. *Uditā yo niditā veditā vasvā yajñiyō vavartati.  
Duṣṭarā yasya pravane normayo dhiyā vājāṁ 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 hṛṇītāmatithir-vasur-agnih purupraśasta  
eṣah. Yah suhotā svadhvarah.*

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 ग्रु कभिश्चिदवः ।  
कीरिश्चिद्द्वि त्वामीट्ट दृत्याय रातहव्यः स्वध्वरः ॥ १३ ॥

13. *Mo te riṣanye acchoktibhirvaso'gne kebhiści-devaiḥ. Kīriściddhi tvāmīṭte dūtyāya rātahavyaḥ  
svadhvarah.*

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.

आग्ने याहि मरुत्सखा रुद्रभिः सामपीतय ।  
साभर्या उप सुषुतुं मादयस्व स्वर्णर ॥ १४ ॥

14. *Āgne yāhi marutsakhā rudrebhiḥ somapītaye.  
Sobharyā upa suṣṭutum mādayasva svarṇare.*

Agni, resplendent 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)

**Exclusive Digital Distributor:**  
**AGNIVEER**

Sanskrit Text as per publication of

**Paropakarini Sabha, Ajmer**

No part of this publication may be reproduced, distributed, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, scanning, printing, emailing, online storage, link sharing, file-copying or otherwise without prior written permission of Agniveer.

This digital edition is for single individual use only. Please purchase additional licenses for use by more than one person.

Your cooperation will help us bring more gems of Indian culture to forefront and support the cause of humanity.

© Dr. Tulsi Ram

ISBN : 978-81-7077-158-6

*Publisher :*

**Vijaykumar Govindram Hasanand**

Delhi.

Edition : First, 2013

Price : Rs. 700.00

---

**RIGVEDA Vol. IV** by Dr. Tulsi Ram M.A., Ph.D.

---

## **CONTENTS**

<b>S.No.</b>	<b>Particulars</b>	<b>Page</b>
1.	RIGVEDA :	
	MANDAL -9	1-424
	MANDAL -10	425-1193

—::0::—

---

## DIACRITICAL MARKS OF TRANSLITERATION

### Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	r̥	ऋ	ṛ̥
ল	lr̥	ଲୁ	ର୍ଫ				
ए	e	ଏ	ai	ଓ	o	ଓ	au
অনুস্বার ( . )		m	বিসগ ( : )		ঃ	n̥	
			( ^ )		ñ		

### Consonants

#### Guttural

କ	k	ଖ	kh	ଗ	g	ଘ	gh	ଡ	ନ
---	---	---	----	---	---	---	----	---	---

#### Palatal

ଚ	c	ଛ	ch	ଜ	j	ଝ	jh	ଜ	ନ୍ତ
---	---	---	----	---	---	---	----	---	-----

#### Lingual

ଟ	t̥	ଠ	th̥	ଡ	d̥	ଢ	dh̥	ণ	ନ୍ତ
---	----	---	-----	---	----	---	-----	---	-----

#### Dental

ତ	t	ଥ	th	ଦ	d	ଧ	dh	ନ	n
---	---	---	----	---	---	---	----	---	---

#### Labial

ପ	p	ଫ	ph	ବ	b	ଭ	bh	ମ	m
---	---	---	----	---	---	---	----	---	---

#### others

ଯ	y	ର	r	ଲ	l	ବ	v		
---	---	---	---	---	---	---	---	--	--

ଶ	s̥	ଷ	ṣ̥	ସ	s̥	ହ	h̥		
---	----	---	----	---	----	---	----	--	--

( )	,	ঃ	ং						
-----	---	---	---	--	--	--	--	--	--

## MANDALA-9

### Mandala 9/Sukta 1

*Pavamana Soma Devata, Madhucchanda  
Vaishvamitra Rshi*

स्वादिष्ठया॑ मदिष्ठया॑ पवस्व साम् धारया॑ ।  
इन्द्राया॑ पातव सुतः॒ ॥ १ ॥

1. *Svādiṣṭhayā madiṣṭhayā pavasva 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.)

र ाहा विश्वचैषणिरभि यानिमयोहतम ।  
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 भव मंहिष्ठा वृत्रहन्तमः ।  
पर्षि राधा मृघानाम ॥ ३ ॥

3. *Varivodhātamo bhava māṁhiṣṭho vṛtrahanta-mah. 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.

त्वामच्छा॑ चरामसि॒ तदिदर्थं॑ द्विवदिव ।  
इन्दा॒ त्वं॒ न आशसः॒ ॥५॥

5. *Tvāmacchā carāmasi tadirtham divedive.  
Indo tve na āśasah.*

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.

पुनाति॒ त परिस्तुतं॒ सामं॒ सूर्यस्य॒ दुहिता॑ ।  
वारणं॒ शश्वता॒ तना॑ ॥६॥

6. *Punāti te parisrutam somam sūryasya duhitā.  
Vārena śaśvatā 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.

तमी॒मण्वी॑ः समय॒ आ गृ॒भ्णन्ति॒ याषणा॒ दश॑ ।  
स्वसार॒ः पाय॑ द्विवि॒ ॥७॥

7. *Tamīmaṇvih 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.

तमी॑ हिन्वन्त्यगुवा॒ धमन्ति॒ बाकुरं॒ दृतिम॑ ।  
त्रिधातु॒ वारणं॒ मधु॑ ॥८॥

8. *Tamīm hinvantyagruvo dhamanti bākuram̄ dr̄tim.  
Tridhātu vāraṇam̄ 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.

अभीड़ममध्या उत श्रीणन्ति धूनवः शिशुम् ।  
सामुमिन्द्राय पातवे ॥ ९ ॥

9. *Abhīmamaghnyā uta śrīnanti dhenavah̄ 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.

अस्यदिन्दा मदुष्वा विश्वा वृत्राणि जिघत ।  
शूरा मधा च मंहते ॥ १० ॥

10. *Asyedindro madeśvā viśvā vr̄trāṇi jighnate.  
Śūro maghā ca māñhate.*

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 Kanya Rshi*

पवस्व दव्वीरति पवित्रं साम् रंह्या ।  
इन्द्रमिन्दा वृषा विश ॥ १ ॥

1. *Pavasva devavīrati pavitram soma ramhyā. 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 यानिं धणसिः सदः ॥ २ ॥

2. *Ā vacyasva mahi psaro vṛṣendo dyumnavattamah. Ā yonim dharnasih sadah.*

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 त पियं मधु धारा सुतस्य वधसः ।  
अपा वसिष्ट सुकतुः ॥ ३ ॥

3. *Adhukṣata priyam madhu dhārā sutasya vedhasah. Apo vasiṣṭa sukratuh.*

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 महीरन्वापो अषन्ति सिन्धवः ।  
यद्गोभिर्वासयिष्यसे ॥ ४ ॥

4. *Mahāntam tvā mahīranvāpo arṣanti sindhavah.  
Yadgobhirvāsayiṣyase.*

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.

सुमुद्रा अप्सु मामृज विष्टम्भा धरुणा दिवः ।  
सामः पवित्रं अस्मयुः ॥ ५ ॥

5. *Samudro apsu māmrje vistambho dharuṇo divah.  
Somah pavitre asmayuh.*

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.

अचिकदुद वृषा हरिमहान्मित्रा न दशतः ।  
सं सूर्यण राचत ॥ ६ ॥

6. *Acikradadvṛṣā harirmahān mitro na darśataḥ.  
Sam 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.

गिरस्त इन्दु आजसा ममृज्यन्त अपस्युवः ।  
याभिमदाय शुभस ॥ ७ ॥

7. *Girasta inda ojasā marmrjyante apasyuvah.  
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 घृष्यते उ लाककृतुमीमह ।  
तव पश्यस्तया मुहीः ॥ ८ ॥

8. *Tam tvā madāya ghṛṣvaya 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.

अस्मभ्यमिन्दविन्दयुमध्वः पवस्व धारया ।  
पजन्या वृष्टिमाँइव ॥ ९ ॥

9. *Asmabhyamindavindrayurmadhvah pavasva dhārayā. Parjanyo vr̄ṣṭimān 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 इन्दा नृषा अस्यश्वसा वाजसा उत ।  
आत्मा यज्ञस्य पूव्यः ॥ १० ॥

10. *Goṣā indo nṛṣā asyaśvasā vājasā uta.  
Ātmā yajñasya pūrvyah.*

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 द्रुवा अमर्त्यः पण्वीरिव दीयति ।  
अभि दाणान्यासदम् ॥ २ ॥

1. *Eṣa devo amartyah parṇavīriva dīyati.  
Abhi dronānyāsadam.*

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 द्रुवा विपा कृता ति ह्वरांसि धावति ।  
पव्वमाना अदाभ्यः ॥ २ ॥

2. *Eṣa devo vipā krto'ti hvarāṁsi dhāvati.  
Pavamāno adābhyaḥ.*

This resplendent spirit is celebrated by sages and, being undaunted, overtakes all crookedness, purifying and sanctifying everything and every mind.

एष द्रवा विपन्युभिः पवमान ऋत्युभिः ।  
हरिवाजाय मृज्यते ॥ ३ ॥

3. *Eṣa devo vipanyubhiḥ pavamāna ṛtāyubhiḥ.  
Harirvājāya mṛjyate.*

This resplendent 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 विश्वानि वाया शूरा यत्त्विं सत्त्वभिः ।  
पवमानः सिषासति ॥ ४ ॥

4. *Eṣa viśvāni vāryā śūro yanniva satvabhiḥ.  
Pavamānah sisāsati.*

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 द्रवा रथयति पवमाना दशस्यति ।  
आविष्कृणाति वग्वनुम ॥ 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 विपर्भिष्टुता पा द्रवा वि गाहत ।  
दध्यदत्तानि दाशुषे ॥ ६ ॥

6. *Eṣa viprair-abhiṣṭuto'po devo vi gāhate.  
Dadhadratnāni dāśuṣe.*

This spirit, divine, generous and resplendent, 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 ।  
पवैमानः कनिकदत ॥ ७ ॥

7. *Eṣa divam vi dhāvati tiro rajāṁsi dhārayā.  
Pavamānah 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 ।  
पवैमानः स्वध्वरः ॥ ८ ॥

8. *Eṣa divam vyāsarat tiro rajāṁsyasprtaḥ.  
Pavamānah svadhvarah.*

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 प्रत्नं जन्मना द्रुवा द्रुवभ्यः सुतः ।  
हरिः पृवित्र अषति ॥ ९ ॥

9. *Eṣa pratnena janmanā devo devebhyah 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 उ स्य पुरुता जज्ञाना जनयाणिषः ।  
धारया पवत सुतः ॥ १० ॥

10. *Eṣa u sya puruvrato jajñāno janayanniṣah.  
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*

सना च साम् जघि च पवमान् महि श्रवः ।  
अथा ना वस्यासस्कृधि ॥ 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.

सना ज्यातिः सना स्वर्विश्वा च साम् साभगा ।  
अथा ना वस्यासस्कृधि ॥ 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 ठमुत कतुमप सामृ मृधा॑ जहि।  
अथा॑ ना॒ 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 सामृमिन्द्राय पातवे।  
अथा॑ ना॒ वस्यसस्कृधि ॥ ४ ॥

4. *Pavītārah 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 सूर्य॑ नु आ भज् तव॑ कत्वा॒ तवा॒तिभिः॑।  
अथा॑ ना॒ वस्यसस्कृधि ॥ ५ ॥

5. *Tvam̄ 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.

तव॑ कत्वा तव॑तिभिज्याकपश्यम् सूर्यम् ।  
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.

अ॒भ्यं श्वायुध॑ साम॑ द्वि॒बहसं र॒यिम् ।  
अथा ना वस्यसस्कृधि ॥ ७ ॥

7. *Abhyarṣa svāyudha soma dvibarhasam 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.

अ॒भ्यं॑ धान॒पच्युता र॒यिं स॒मत्सु सा॒सहिः ।  
अथा ना वस्यसस्कृधि ॥ ८ ॥

8. *Abhyarṣānapacyuto rayim 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 यज्ञरवीवृधन्पवमान् विधमणि ।  
अथो ना वस्यसस्कृधि ॥ ९ ॥

9. *Tvām yajñairavīrvrdhan pavamāna vidharmani.*  
*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.

रुयं नश्चित्रमश्विनुमिन्दा विश्वायुमा भर ।  
अथो ना वस्यसस्कृधि ॥ १० ॥

10. *Rayim naścitraṁ-aśvinam-indo 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*

समिद्धा विश्वतस्पतिः पवमाना वि राजति ।  
पीणन्वृषा कनिकदत ॥ १ ॥

1. *Samiddho viśvataspatih 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.

तनूनपात्पवमानः शृङ्गं शिशाना अषति ।  
अन्तरि ाण रारजत ॥ २ ॥

2. *Tanūnapāt pavamānah śrṅge śiśāno 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.

इळन्यः पवमाना रथिवि राजति द्युमान ।  
मधा॒धारा॒भिराजसा ॥ ३ ॥

3. *Īlenyah pavamāno rayirvi rājati dyumān.  
Madhor-dhārābhīr-ojasā.*

Adorable, immaculate and beatifying lord of light shines by his own lustre with honey sweet showers of beauty and joy on earth.

ब्रह्मः पाचीन्माजसा पवमानः स्तृणन्हरिः ।  
द्रवषु द्रव इयत ॥ ४ ॥

4. *Barhīḥ prācīnam-ojasā pavamānah strīnan 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.

उदात्तजिहत बृहद द्वारा द्रवीहिर॒प्ययीः ।  
पवमानन् सुष्टुताः ॥ ५ ॥

5. *Udātaир-jihate bṛhad dvāro devīr-hiranayayīḥ.  
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 मःही पवमाना वृषण्यति ।  
नक्त्राषासा न दशत ॥ ६ ॥

6. *Suśilpe bṛhatī 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 सा हातारा दव्या हुव ।  
पवमान् इन्द्रा वृषा ॥ ७ ॥

7. *Ubhā devā nṛcakṣasā 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 resplendent 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 मःही ।  
इमं ना यज्ञमा गमन्ति स्वा दुवीः सुपश्चसः ॥ ८ ॥

8. *Bhāratī pavamānasya sarasvatīlā mahī.  
Imam no yajñamā gaman tisro devīḥ supeṣasah.*

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 गृपां पुरायावानुमा हुवे ।  
इन्दुरिन्द्रा वृषा हरिः पवमानः प्रजापतिः ॥ ९ ॥

9. *Tvaṣṭāramagrajāṁ gopāṁ puroyāvānamā huve.  
Indurindro vṛṣā hariḥ pavamānah 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.

वनस्पतिं पवमानं मध्वा समंडङ्ग्धि धारया ।  
सहस्रवल्शं हरितं भाजमानं हिरण्ययम् ॥ १० ॥

10. *Vanaspatim pavamāna madhvā samaṅgdhi  
dhārayā. Sahasravalśam haritam bhrājamānam  
hiranyayam.*

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.

**विश्व दवा॒ः स्वाहा॑कृति॑ं पव॑मान॒स्या गत॑ ।  
वा॒युबृहस्पति॑ः सूर्या॒ ग्रि॒रिन्द॑ः स॒जाषसः ॥ ११ ॥**

11. *Viśve devāḥ svāhākṛtim pavamānasyā gata.  
Vāyur-brhaspatih sūryo'gnir-indrah sajoṣasah.*

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*

**म॒न्दयो॒ सा॒म् धा॒रया॒ वृषा॑ पवस्व दव॒युः ।  
अव्या॒ वा॒रेष्वस्म॒युः ॥ 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.

**अभि॒ त्यं॒ मद्यं॒ मद्मिन्द॒विन्द॒ इति॑ रा॑ ।  
अभि॒ वा॒जिना॒ अवतः ॥ २ ॥**

2. *Abhi tyam madyam madamindavindra iti ksara.  
Abhi vājino arvatah.*

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.

**अभि त्यं पूर्वं मदं सुवाना अष पवित्रं आ ।  
अभि वाजमुत श्रवः ॥ ३ ॥**

3. *Abhi tyam pūrvyam madam suvāno arṣa pavitra ā.  
Abhi vājamuta śravah.*

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.

**अनु द्रप्सास इन्द्रव आपा न पवतासरन ।  
पुनाना इन्द्रमाशत ॥ 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.

**यमत्यमिव वाजिनं मृजन्ति याषणा दश ।  
वन् कीलन्तमत्यविम ॥ ५ ॥**

5. *Yamatyamiva vājinam mrjanti yoṣano daśa.  
Vane krīlantam-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 गाभिवृष्णुं रसं मदाय द्रववीतय ।  
सुतं भराय सं सृज ॥ ६ ॥

6. *Tam gobhir-vṛṣṇām rasam madāya devavītaye.  
Sutam bharāya sami srja.*

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.

द्रवा द्रवाय धारयन्दाय पवत सुतः ।  
पया यदस्य पीपयत ॥ ७ ॥

7. *Devo devāya dhārayendrāya pavate sutah.  
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 रंह्या सुष्वाणः पवत सुतः ।  
पत्रं नि पाति काव्यम ॥ ८ ॥

8. *Ātmā yajñasya ramhyā suṣvāṇah pavate sutah.  
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.

एवा पुनान इन्द्रयुमदं मदिष्ठ वीतये ।  
गुहा चिदधिष्ठ गिरः ॥ ९ ॥

9. *Evā punāna indrayur-madamī 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*

असूर्गमिन्दवः पृथा धर्मात्मस्य सुश्रियः ।  
विदाना अस्य याजनम् ॥ 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.

प धारा मध्वा अग्रिया महीरुपा वि गाहत ।  
हृविहृविष्णु वन्द्यः ॥ 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 अग्निया वृषाव चकद्वन् ।  
सद्माभि सत्या अध्वरः ॥ ३ ॥

3. *Pra yujo vāco agriyo vṛṣāva cakradadvane.  
Sadmābhi satyo adhvarah.*

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 कविनृम्णा वसाना अषति ।  
स्ववाजी सिषासति ॥ ४ ॥

4. *Pari yat kāvyā kavirnṛmṇā 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 वृधसः ॥ ५ ॥

5. *Pavamāno abhi sprdho viśo rājeva sīdati.  
Yadīmrṇvanti vedhasah.*

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 वनुष्वत मती ॥ ६ ॥

6. *Avyo vāre pari priyo harirvaneṣu sīdati.  
Rebho vanuṣyate maṭī.*

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 वायुमिन्दमुश्विना साकं मदनं गच्छति ।  
रणा या अस्य धर्मभिः ॥ ७ ॥

7. *Sa vāyum-indram-aśvinā sākam 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 मि॒त्रावरुणा भगं मध्वः पवन्त ऊ॒मयः ।  
विदाना अस्य शक्मभिः ॥ ८ ॥

8. *Ā mitrāvaruṇā bhagam madhvah 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.

अस्म॒ध्यं रादसी रुयिं मध्वा वाजस्य सातय ।  
श्रवा वसूनि सं जितम ॥ ९ ॥

9. *Asmabhyām rodasī rayīm madhvo vājasya sātaye.  
Śravo vasūni sam 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 अभि प्रियमिन्दस्य कामम रन ।  
वर्धन्ता अस्य वीयम ॥ 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.

पुनानासश्चमूषदा गच्छन्ता वायुमश्विना ।  
त नो धान्तु सुवीयम ॥ 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.

इन्दस्य साम् राधेस पुनाना हादि' चादय ।  
ऋतस्य यानिमासदम ॥ 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 दशा फापा हिन्वन्ति सुस धीतयः ।  
अनु विपा अमादिषुः ॥ ४ ॥**

4. *Mṛjanti tvā daśa kṣipo hinvati sapta dhītayah.  
Anu viprā amādiṣuh.*

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.

**द्रवभ्यस्त्वा मदायु कं सृजानमति मृष्यः ।  
सं गाभिवासयामसि ॥ ५ ॥**

5. *Devebhyastvā madāya kam srjanamati mesyah.  
Sam 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 कलशाष्वा वस्त्राण्यरुषा हरिः ।  
परि गव्यान्यव्यत ॥ ६ ॥

6. *Punānah kalaśeṣvā vastrānyaruṣo hariḥ.  
Pari gavyānyavyata.*

Soma, lord of peace and purity, destroyer of suffering, manifests in resplendent forms of existence and pervades all round in stars and planets of the universe.

मधान् आ पंवस्व ना जहि विश्वा अप द्विषः ।  
इन्द्रा सखायमा विश ॥ ७ ॥

7. *Maghona ā pavasva no jahi viśvā apa dviṣah.  
Indo sakhyamā 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 स्त्रव द्युम्नं पृथिव्या अधि ।  
सहा नः साम पृत्सु धाः ॥ ८ ॥

8. *Vṛṣṭim divah pari srava dyumnam pr̄thivyā adhi.  
Saho nah soma pr̄tsu 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 इसं त्वा वयमिन्दपीतं स्वविद्म ।  
भ रीमहि पजामिष्म ॥ ९ ॥

9. *Nṛcakṣasam tvā vayam-indrapitam svarvidam.  
Bhakṣīmahi 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*

परि प्रिया दिवः कविवयांसि नप्त्य हितः ।  
सुवाना याति कविकर्तुः ॥ १ ॥

1. *Pari priyā divah kavir-vayāṁsi naptyorhitah.  
Suvāno yāti kavikratuh.*

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.

पप त्याय् पन्यसु जनाय् जुष्टा अदुहं ।  
वीत्यष चनिष्ठया ॥ २ ॥

2. *Prapra kṣayāya panyase janāya juṣṭo adruhe.  
Vityarsa 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 ऋतावृथा ॥ 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 एकम् त वावृथुः ॥ ४ ॥

4. *Sa sapta dhītibhirhito nadyo ajinvad-adruhah.  
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 सन्तुमस्तृतं मह युवानुमा दधुः ।  
इन्दुमिन्दु तवं व्रत ॥ ५ ॥

5. *Tā abhi santam-astrtam mahe yuvānamā da-dhuḥ. Indum-indra tava vrate.*

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.

अभि वह्निरमत्यः सुस पश्यति वावहिः ।  
किविद्वीरतपयत ॥ ६ ॥

6. *Abhi vahnir-amartyah sapta paśyati vāvahih.  
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.

अवा कल्पेषु नः पुमस्तमांसि साम् याध्या ।  
तानि पुनान जङ्घनः ॥ ७ ॥

7. *Avā kalpeṣu nah pumas-tamāṁsi 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 नव्यसु नवीयस सूक्ताय साधया पथः ।  
प्रत्नवदोचया रुचः ॥ ८ ॥

8. *Nū navyase navīyase sūktāya sādhayā pathah.  
Pratnavad-rocayā rucah.*

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 वीरवत् ।  
सना मधां सना स्वः ॥ ९ ॥

9. *Pavamāna mahi śravo gāmaśvam rāsi vīravat.  
Sanā medhāṁ sanā svah.*

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 रथाङ्गवा वन्ता न श्रेवस्यवः ।  
सामासा राय अक्रमुः ॥ १ ॥

1. *Pra svānāso rathā ivā'rvanto na śravasyavah.  
Somāso rāye akramuḥ.*

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 रथाङ्गव दधन्विर गभस्त्याः ।  
भरासः कारिणामिव ॥ २ ॥

2. *Hinvānāso rathā iva dadhanvire gabhastyoh.  
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.

राजाना न पशस्तिभिः सामासा गाभिरञ्जत ।  
यज्ञा न सुस 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 ब्रहणा गिरा ।  
सुता अषन्ति धारया ॥ ४ ॥

4. *Pari suvānāsa indavo madāya barhañā girā.  
Sutā arṣanti dhārayā.*

Streams of soma distilled and consecrated by  
the hallowed voice of the Veda flow round for the joy  
of mankind.

आपानासा विवस्वता जनन्त उषसा भगम ।  
सूरा अण्वं वि तन्वत ॥ ५ ॥

5. *Āpānāso vivasvato jananta uṣaso bhagam.  
Sūrā anyavām 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.

अप् द्वारा मतीनां पत्ना त्रैणवन्ति कारवः ।  
वृष्णा हरस आयवः ॥ ६ ॥

6. *Apa dvārā matīnāṁ pratnā ṛṇvanti kāravah.  
Viṣṇo harasa āyavah.*

Veteran scholars and artists, blest with the flames and showers of the light and generosity of the omnifcent lord of soma, open wide the doors of divine knowledge and will for all humanity over the world.

समीचीनास आसत् हातारः सप्तजामयः ।  
पदमकस्य पिपतः ॥ ७ ॥

7. *Samīcīnāsa āsate hotārah saptajāmayah.  
Padamekasya pipratah.*

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.

नाभा नाभिं नु आ दंदु च तुश्चित्सूय सचा ।  
कवरपत्यमा दुह ॥ 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.

अभि पिया दिवस्पदमध्वयुभिगुहा हितम ।  
सूरः पश्यति च सा ॥ 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 द्रवाँ इय त ॥ १ ॥

1. *Upāsmai gāyatā narah pavamānāyendave.  
Abhi devāñ iyaksate.*

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 ।  
द्रवं द्रवाय दव्यु ॥ २ ॥

2. *Abhi te madhunā payo'tharvāno aśīśrayuh.  
Devam̄ 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 पवस्वं शं गवं शं जनाय शमवत् ।  
शं राज् गाषधीभ्यः ॥ ३ ॥

3. *Sa nah pavasva śam gave śam janāya śamarvate.  
Śam rājann-oṣadhibhyah.*

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.

ब्रभव् नु स्वतवसे रुणाय दिविस्पृश्टा ।  
सामाय गाथमचत ॥ ४ ॥

4. *Babhrave nu svatavase'ruṇāya divisprše.  
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 ।  
मधावा धावता मधु ॥ ५ ॥

5. *Hastacyutebhir-adribhiḥ sutam somam punī-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.

नमसदुप सीदत दृध्नदृभि 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 गवं ।  
द्रवभ्या अनुकामकृत ॥ ७ ॥

7. *Amitrahā vicarṣaṇih 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.

इन्द्राय साम् पातव मदाय परि विच्यस ।  
मनश्चन्मनस्पतिः ॥ ८ ॥

8. *Indrāya soma pātave madāya pari śicyase.  
Manaścin-manasaspatih.*

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 रूयिं साम रिरीहि नः ।  
इन्द्रविन्दण ना युजा ॥ ९ ॥

9. *Pavamāna suvīryam rayim soma rirīhi nah.  
Indavindrena 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 असृग्मिन्दवः सुता त्रृतस्य सादनं ।  
इन्द्राय मधुमत्तमाः ॥ १ ॥

1. *Somā asṛgram-indavaḥ sutā rtasya 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 अनूषत् गावा वत्सं न मातरः ।  
इन्दुं सामस्य पीतये ॥ २ ॥

2. *Abhi viprā anūṣata gāvo vatsam na mātarah.  
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.

मदुच्युत ति सादन 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 sukratuh kavih.*

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 कलशष्वाँ अन्तः पवित्र आहितः ।  
तमिन्दुः परि षस्वज ॥ ५ ॥

5. *Yah somah kalaśeṣvāñ antah pavitra āhitah.  
Taminduh pari ṣasvaje.*

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 समुदस्याधि विष्टपि ।  
जिन्वन्काशं मधुश्चुतम् ॥ ६ ॥

6. *Pra vācam-indur-iṣyati samudrasyādhi viṣṭapi.  
Jinvan kośam 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 वन्स्पतिधीनामुनन्तः सबदुधः ।  
हिन्वाना मानुषा युगा ॥ ७ ॥

7. *Nityastotro vanaspatir-dhīnāmantah 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 पिया द्विवस्पदा सामा हिन्वाना अषति ।  
विपस्य धारया कविः ॥ ८ ॥

8. *Abhi priyā divaspadā somo hinvāno arṣati.  
Viprasya dhārayā kavīḥ.*

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 रूयिं सुहस्त्रवचसम ।  
अस्म इन्दा स्वाभुवम ॥ ९ ॥

9. *Ā pavamāna dhāraya rayim sahasravarcasam.  
Asme indo svābhuvam.*

O Soma, pure, purifying and universally flowing, resplendent 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 सुहस्त्रधारा अत्यविः ।  
वायोरिन्द्रस्य निष्कृतम ॥ १ ॥

1. *Somah punāno arṣati sahasradhāro atyavih.  
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.

पवमानमवस्थवा विप्रमभि प गायत ।  
सुष्वाणं द्रुववीतय ॥ २ ॥

2. *Pavamānamavasyavo vipramabhi pra gāyata.  
Suṣvāṇam 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.

पवन्त् वाजसातय् सामा॑ः सुहस्रपाजसः ।  
गृणाना॒ दववीतय ॥ ३ ॥

3. *Pavante vājasātaye somāḥ sahasrapājasah.  
Grṇānā devavītayē.*

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 ना॑ वाजसातय् पवस्व बृहतीरिषः ।  
द्युमदिन्दा॒ सुवीयं॑म ॥ ४ ॥

4. *Uta no vājasātaye pavasva bṛhatīriṣah.  
Dyumad-indo suvīryam.*

O resplendent 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 रूयिं पवन्त्तामा॑ सुवीयं॑म ।  
सुवाना॒ द्वासु॒ इन्दवः ॥ ५ ॥

5. *Te nah sahasrīṇām rayim-pavantāmā suvīryam.  
Suvānā devāsa indavah.*

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 हियाना न हुतृभिरसृगं वाजसातय ।  
वि वारुमव्यमाशवः ॥ ६ ॥**

6. *Atyā hiyānā na hetrbhir-asṛgram vājasātaye.  
Vi vāram-avyam-āśavah.*

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 अष्टन्तीन्दवा भि वत्सं न धनवः ।  
दधन्विर गभस्त्याः ॥ ७ ॥**

7. *Vāśrā arṣantīndavo'bhi vatsam na dhenavah.  
Dadhanvire gabhastyoh.*

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 इन्द्राय मत्सुरः पवमान् कनिकदत ।  
विश्वा अप् द्विषो जहि ॥ ८ ॥**

8. *Juṣṭa indrāya matsarah pavamāna kanikradat.  
Viśvā apa dviṣo 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.

अपघन्ता अराव्णः पवमानः स्वदृशः ।  
यानावृतस्य सीदत ॥ ९ ॥

9. *Apaghnanto arāvṇah pavamānāḥ svardrśāḥ.  
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*

परि पासिष्यदत्कविः सिन्धारुमावधि श्रितः ।  
कारं बिभत्पुरुस्पृहम् ॥ १ ॥

1. *Pari prāsiṣyat kavīḥ sindhorūrmāvadhi śritah.  
Kāram 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.

गिरा यदी सबन्धवः पञ्च वातो अपस्यवः ।  
परिष्कृणवन्ति धर्णसिम ॥ २ ॥

2. *Girā yadī sabandhavah pañca vrātā apasya-vah.  
Pariṣkrṇvanti 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 शुभ्मिणा॑ रस् विश्वं दुवा॒ अमत्सत् ।  
यदी॑ गाभिर्वसा॒यते॑ ॥ 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.

नि॒रिणा॒ना॑ वि॑ धा॒वति॑ जहच्छया॒णि॑ ता॒न्वा॑ ।  
अत्रा॑ सं॑ जिघत॑ युजा॑ ॥ ४ ॥

4. *Nirināno vi dhāvati jahaccharyāṇi tānvā.  
Atrā sam 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.

न॒सीभि॒या॑ वि॒वस्वतः॑ शु॒भा॑ न॑ मा॒मृज॑ युवा॑ ।  
गा॑ः कृ॒णवा॒ना॑ न॑ नि॒णिज्ञम् ॥ ५ ॥

5. *Napūbhīrno vivasvataḥ śubhro na māmrje 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 श्रिति तिरुश्चता गव्या जिगात्यण्व्या ।  
वग्नुमियति यं विद ॥ ६ ॥

6. *Ati śritī tiraścatā gavyā jīgātyaṇvyā.  
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 क्षिपः समग्मत मजयन्तीरिषस्पतिम् ।  
पृष्ठा गृभ्णत वाजिनः ॥ ७ ॥

7. *Abhi kṣipah samagmata marjayantīriṣaspatim.  
Prṣṭhā grbhñata vājinah.*

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 ममृशद्विश्वानि साम् पाथिवा ।  
वसूनि याह्यस्मयुः ॥ ८ ॥

8. *Pari divyāni marmrśad viśvāni soma pārthivā.  
Vasūni yāhysmayuh.*

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 ।  
गच्छुमि-न्दस्य निष्कृतम् ॥ १ ॥

1. *Eṣa dhiyā yātyaṇvyā śūro rathebhīr-āśubhīḥ.  
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 पुरु धियायत बृहुत द्रवतातय ।  
यत्रामृतासु आसते ॥ २ ॥

2. *Eṣa purū dhiyāyate br̥hate 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 ह्रिता वि नीयत् न्तः शुभावता पथा ।  
यदी तुञ्जन्ति भूर्णयः ॥ ३ ॥

3. *Eṣa hito vi nīyate'ntah śubhrāvatā pathā.  
Yadī tuñjanti bhūrnayah.*

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 यूथ्याऽ॒ वृषा॑ ।  
नृम्णा॒ दधान् आजसा॑ ॥ ४ ॥

4. *Eṣa śṛṅgāṇi dodhuvac-chiśīte yūthyo vṛṣā.  
Nṛmnā 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 शुभभिरंशुभिः॑ ।  
पतिः॑ सिन्धूनां॒ भवन॑ ॥ ५ ॥

5. *Eṣa rukmibhir-īyate vājī śubhrebhir-amśubhiḥ.  
Patih sindūnāṁ 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 पिब्दना॒ परुषा॑ ययिवाँ॑ अति॑ ।  
अव॑ शादेषु॒ गच्छति॑ ॥ 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 मञ्चमुप दाणष्वायवः ।  
पचकाणं महीरिषः ॥ ७ ॥

7. *Etam mrjanti marjyamupa droṇesvāyavah.  
Pracakrāṇam mahīriṣah.*

People adore this glorious power closely treasured in the heart, the divine power that creates and gives great food, energy and advancement.

एतमु त्यं दशं फापा मृजन्ति सुस धीतयः ।  
स्वायुधं मुदिन्तमम ॥ ८ ॥

8. *Etamu tyam daśa kṣipo mrjanti sapta dhītayah.  
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 तं सातारं आप्याऽरुं रसं मदाय घृष्वय ।  
सगा न तुक्त्यतशः ॥ १ ॥

1. *Pra te sotāra onyo rasam madāya ghṛṣvaye.  
Sargo na taktyetaśah.*

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.

कत्वा द स्य रथ्यमपा वसानुमन्धसा ।  
गाषामणवषु सश्चिम ॥ २ ॥

2. *Kratvā dakṣasya rathyamapo vasānamandhasā.  
Goṣām-anveṣu 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.

अनसमप्सु दुष्टरं सामं पवित्रं आ सृज ।  
पुनीहीन्द्राय पातव ॥ ३ ॥

3. *Anaptam-apsu duṣṭaram somam pavitra ā srja.  
Punīhīndrāya 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.

प पुनानस्य चतसा सामः पवित्रं अषति ।  
कत्वा सुधस्थुमासदत ॥ 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 नमाभिरिन्द्रव् इन्दू सामा असृ त ।  
मह भराय कारिणः ॥ ५ ॥

5. *Pra tvā namobhir-indava indra somā asrksata.  
Mahe bharāya kāriṇah.*

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 अष्टभि श्रियः ।  
शूरा न गाषु तिष्ठति ॥ ६ ॥

6. *Punāno rūpe avyaye viśvā arṣannabhi śriyah.  
Śūro na goṣu 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.

द्विवा न सानु पिप्युषी धारा सुतस्य वृथसः ।  
वृथा पवित्र अष्टति ॥ 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 आयुष् ।  
अव्या वारं वि धावसि ॥ ८ ॥

8. *Tvam̄ soma vipaścitaṁ tanā punāna āyuṣu.  
Avyo vāraṁ 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 निम्ननैव सिन्धवा द्वन्ति' वृत्राणि भूणयः ।  
सामा असूगमाशवः ॥ १ ॥

1. *Pra nimneneva sindhavo ghnanto vṛtrāṇi bhūr-nayaḥ. Somā asrgram-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 सुवानासु इन्दवा वृष्टयः पृथिवीमिव ।  
इन्दुं सामासा अ रन ॥ २ ॥

2. *Abhi suvānāsa indavo vṛṣṭayah pṛthivīmiva.  
Indram̄ 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.

अत्यूमिमत्सरा मदः सामः पवित्रं अषति ।  
विघ्नं गांसि दवयुः ॥ ३ ॥

3. *Atyūrmir-matsaro madah somah 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 कुलशेषु धावति पवित्रं परि षिव्यत ।  
उक्थयज्ञेषु वधत ॥ ४ ॥

4. *Ā kalašeṣu 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 राहु । भाजस् दिवम् ।  
इष्णन्त्सूर्यं न चादयः ॥ ५ ॥

5. *Ati trī soma rocanā rohan na bhrājase divam.  
Iṣṇant-suryaṁ na codayah.*

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 मृधन्यज्ञस्य कारवः ।  
दधानाश्च गंसि पियम ॥ ६ ॥

6. *Abhi vīprā anūṣata mūrdhan yajñasya kāravah.  
Dadhānāś-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 अवृस्यवः ।  
मृजन्ति द्ववतातय ॥ ७ ॥

7. *Tamu tvā vājinam naro dhībhīrvīprā avasyavah.  
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.

मधा॒धारा॒मन्॑ ार ती॒वः स॒धस्थ॒मासदः ।  
चारु॒ऋत्याय॑ पी॒तय ॥ ८ ॥

8. *Madhor-dhārāmanu kṣara tīvrah 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 पवित्रं सामा अ गाः ।  
मदेषु सवधा असि ॥ १ ॥

1. *Pari suvānā girīṣṭhāḥ pavitre somo aksāḥ.  
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 विप्रस्त्वं कविमधु प जातमन्धसः ।  
मदेषु सवधा असि ॥ २ ॥

2. *Tvam̄ vipras-tvam̄ kavir-madhu pra jātam-andhasah. 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 विश्वं सुजाषसा द्रवासः पीतिमाशत ।  
मदेषु सवधा असि ॥ ३ ॥

3. *Tava viśve sajōṣaso devāsah 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 हस्तयाद्ध ।  
मदृषु सवृधा 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 ।  
मदृषु सवृधा असि ॥ ५ ॥

5. *Ya ime rodasī mahī sam 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 वाजभिरषति ।  
मदृषु सवृधा 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 ।  
मदृषु सवृधा 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 द्विव्यं पाथि॑वं वसु ।  
त तः पुनान् आ भर ॥ १ ॥

1. *Yat soma citram-ukthyam divyam pārthiviam  
vasu. Tannah 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 इन्दश्च साम् गापती ।  
इशाना पिष्यतुं धियः ॥ २ ॥

2. *Yuvam hi sthah svarpatī indraśca soma gopatī.  
īśānā pipiyataṁ dhiyah.*

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.

वृष्टा पुनान् आयुषु स्तुनय् गथि॑ ब्रह्मि॑ ।  
हरिः सन्यानिमासदत ॥ ३ ॥

3. *Vṛṣā punāna āyuṣu 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 थीतयं वृषभस्याधि रत्सि ।  
सूनावत्सस्य मातरः ॥ ४ ॥

4. *Avāśanta dhītayo vṛṣabhasyādhi retasi.  
Śunor-vatsasya mātarah.*

Just as females in season yearn for a darling offspring, so do the evolving forms of Prakrti, Mother Nature, inspired by desire, long for the life seed of the omnipotent father of universal life.

कुविद वृषप्यन्तीभ्यः पुनाना गर्भमादधत् ।  
याः शुक्रं दुहृतं पयः ॥ ५ ॥

5. *Kuvid-vṛṣanyantībhyaḥ punāno garbhamāda-dhat. Yāḥ śukram duhate payah.*

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.

उपै शि गापतस्थुषां भियस्मा धहि शत्रुषु ।  
पवमान विदा रुयिम ॥ ६ ॥

- 
6. *Upa śikṣāpatasthuśo 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 सुता अन्ति वा ॥ ७ ॥

7. *Ni śatroḥ soma vṛṣṇyam ni śuṣmam ni vayastira.  
Dure 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 कुविदुववीत्य व्या वारभिरषति ।  
साह्वान्विश्वा अभि स्पृथः ॥ १ ॥

1. *Pra kavir-devavītaye'vyo vārebhir-arṣati.  
Sāhvān viśvā abhi sprdhah.*

Soma, creative poet and universal visionary, all protective, notwithstanding all rivalry and opposition, moves on with protection, advancement and choice gifts for the creative souls for their divine fulfilment.

स हि ष्मा जरितृभ्यु आ वाजं गामन्तमिन्वति ।  
पवमानः सहस्रिणम ॥ २ ॥

2. *Sa hi ṣmā jaritr̥bhya ā vājam gomantam-invati.  
Pavamānah 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 मृशस् पवस मृती ।**

**स नः साम् श्रवो विदः ॥ ३ ॥**

3. *Pari viśvāni cetasā mṛśase pavase maṭī.  
Sa nah 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.

**अभ्यर्ष बृहद्यशा॑ मधवद्ध्या॒ धुवं रुचिम् ।**

**इषं स्तातृभ्यु॑ आ भर ॥ ४ ॥**

4. *Abhyarṣa bṛhadyaśo maghavadbhyo dhruvam  
rayim. Iṣam stotrbhya ā bharā.*

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 सुवृता गिरः सामा विवशिथ ।**

**पुनाना वह्न अद्भुत ॥ ५ ॥**

5. *Tvaṁ rājeva suvrato giraḥ somā viveśitha.  
Punāno vahne adbhuṭa.*

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 दुष्टरो मृज्यमाना गभस्त्याः ।  
सामश्चमूषु सीदति ॥ ६ ॥

6. *Sa vahnirapsu duṣṭaro mr̄jyamāno gabhastyoh.  
Somaścamūṣu 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.

कीळुमुखा न मंहयुः पुवित्रं साम गच्छसि ।  
दधत्स्तात्र सुवीर्यम् ॥ ७ ॥

7. *Krīlurmakho na maṁhayuh pavitram soma  
gacchasi. Dadhat stotre suvīryam.*

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 घृष्णयः ।  
मृत्सरासः स्वविदः ॥ १ ॥

1. *Ete dhāvantīndavaḥ somā indrāya ghṛṣvayah.  
Matsarāsaḥ svarvidah.*

These Soma streams of divine joy and exhilaration, agile, mirthful, ecstatic and resplendent, flow free in honour of Indra, lord of the beauty and glory of life.

**पूर्वृणवन्ता अभियुजः सुष्वय वरिवाविदः ।  
स्वयं स्तात्र व्यस्कृतः ॥ २ ॥**

2. *Pravṛṇvanto abhiyujah suṣvaye varivovidah.  
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.

**वृथा कीळन्त इन्दवः सुधस्थमभ्यकृमित ।  
सिन्धारूमा व्य रन ॥ ३ ॥**

3. *Vṛthā krīlanta 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.

**एत विश्वानि वाया पर्वमानास आशत ।  
ह्रिता न सप्तया रथे ॥ 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.

आस्मि॑पि शङ्ग॒मिन्दवा॑ दध॑ता वृन्मा॒दिश॑ ।  
या अस्मभ्य॒मरीवा॑ ॥ ५ ॥

5. *Āsmin piśāngam-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.

ऋभुन रथ्यं नवं दध॑ता कतमा॒दिश॑ ।  
शुक्राः पवध्व॒मण्सा॑ ॥ ६ ॥

6. *Rbhurna rathyam navam dadhātā ketamādiśe.  
Śukrāḥ 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.

पुत उ त्य अवीवशन्काष्ठां वा॒जिना॑ अकत ।  
सृतः पासा॑विषु मु॒तिम॑ ॥ ७ ॥

7. *Eta u tye avīvaśān 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 ।  
सगाः सृष्टा अहषत ॥ १ ॥

1. *Ete somāsa āśavo rathā iva pra vājinah.  
Sargāḥ sr̥ṣṭā ahesata.*

These soma streams of nature and humanity fast as chariots on course for victory roar like floods let free.

एत वाताइवारवः पुजन्यस्यव वृष्टयः ।  
अग्नरिव भ्रमा वृथा ॥ २ ॥

2. *Ete vātā ivoravah parjanyasyeva vr̥ṣṭayah.  
Agneriva bhramā vr̥thā.*

These streams like winds of storm, torrents of rain and flames of fire roar and press forward without effort, spontaneously in their element.

एत पृता विपश्चितः सामासा दध्याशिरः ।  
विपा व्यानशुद्धियः ॥ ३ ॥

3. *Ete pūtā vipaścitat̄ somāso dadhyāśirah.  
Vipā vyānaśurdhiyah.*

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 अमर्त्याः ससृवांसा न शश्रमुः ।  
इय ान्तः पथा रजः ॥ ४ ॥

4. *Ete mr̄ṣṭā amṛtyāḥ sasṛvāṁśo na śāśramuḥ.  
Iyakṣantah patho rajah.*

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 विप्रयन्त् व्यानशुः ।  
उतदमुत्तमं रजः ॥ ५ ॥

5. *Ete pr̄ṣṭhāni rodasorviprayanto vyānaśuh.  
Utedam-uttamam rajah.*

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 प्रवत 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 साम पणिभ्य आ वसु गव्यानि धारयः ।  
तुतं तन्तुमचिकदः ॥ ७ ॥

7. *Tvam̄ soma pañibhya ḍ̄ vasu gavyāni dhārayah.  
Tatam̄ tantum-acikradah.*

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 असूगमाशवा मधामदस्य धारया ।  
अभि विश्वानि काव्या ॥ १ ॥

1. *Somā asṛgram-āśavo madhormadasya dhātayā.  
Abhi viśvāni kāvya.*

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 पुदं नवीया अक्रमुः ।  
रुच जनन्त् सूर्यम् ॥ २ ॥

2. *Anu pratnāsa āyavah padam̄ navīyo akramuh.  
Ruce jananta sūryam.*

In consequence of the will divine, the eternal particles of Prakrti 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 गयम ।

कृथि पजावतीरिषः ॥ ३ ॥

3. *Ā pavamāna no bharā'ryo adāśuso gayam.  
Kṛdhi prajāvatiṣiḥ.*

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 āyavah 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 धर्णसिदधान इन्द्रियं रसम ।

सुवीरो अभिशस्तिपाः ॥ ५ ॥

5. *Somo arṣati dharnasir-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 दुवभ्यः सधमाद्यः ।  
इन्द्रा वाजं सिषाससि ॥ ६ ॥

6. *Indrāya soma pavase devebhyah 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 beauteous flow of life, and bless us with food, energy, victory and total fulfilment.

अस्य पीत्वा मदानामिन्द्रा वृत्राण्यपुति ।  
जघानं जघनच्च नु ॥ ७ ॥

7. *Asya pītvā madānāmīndro vr̄trāṇyaprati.  
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 पवमानास् इन्द्रवः ।  
श्रीणाना अप्सु मृज्जत ॥ १ ॥

1. *Pra somāso adhanviṣuḥ pavamānāsa indavah.  
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.

अभि गावा॑ अधन्विषुरापा॒ न पवता॑ युतीः ।  
पुनाना॒ इन्द्रमाशत ॥ २ ॥

2. *Abhi gāvo adhanviṣurāpo na pravatā yatiḥ.  
Pūnānā indram-āśata.*

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 पवमान धन्वसि॒ सामन्द्राय॒ पातव ।  
नृभियूता॒ वि नीयस ॥ ३ ॥

3. *Pra pavamāna dhanvasi somendrāya pātave.  
Nr̥bhiryato 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 साम नृमादनः॒ पवस्व चषणी॒ सह ।  
सस्त्रिया॒ अनुमाद्यः ॥ ४ ॥

4. *Tvam̄ soma nr̥mādanah 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.

इन्दा यददिभिः सुतः पवित्रं परिधावसि ।  
अरमिन्दस्य धाम्ने ॥५॥

5. *Indo yadadribhiḥ sutah pavitram 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 वृत्रहन्तमाकथभिरनुमाद्यः ।  
शुचिः पावका अद्भुतः ॥६॥

6. *Pavasva vṛtrahantamokthebhira-numādyah.  
Śuciḥ pāvako adbhuṭah.*

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 उच्यते सामः सुतस्य मध्वः ।  
द्रवावीरघशंसुहा ॥७॥

7. *Śuciḥ pāvaka ucyate somah sutasya madhvah.  
Devāvīr-aghaśāṁsaḥā.*

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 दक्षाधना दुवभ्यः पीतय हर ।  
मरुद्ध्यो वायव मदः ॥ १ ॥

1. *Pavasva dakṣasādhano devebhyah pītaye hare. Marudbhyo vāyave madah.*

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 ह्रिताऽऽभि यानि कनिकदत ।  
धर्मणा वायुमा विश ॥ २ ॥

2. *Pavamāna dhiyā hito'bhi yonim kanikradat. Dharmāṇā 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 दुवः शाभत् वृषा कवियानावधि पियः ।  
वृत्रहा दववीतमः ॥ ३ ॥

3. *Sam devaiḥ śobhate vṛṣā kavir-yonāvadhi priyah. 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 हयतः ।  
यत्रामृतास् आसते ॥ ४ ॥

4. *Viśvā rūpāṇyāviśan 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 जनयन्निरः सामः पवत आयुषक ।  
इन्दुं गच्छन्कविक्रतुः ॥ ५ ॥

5. *Aruṣo janayan girah somah pavata āyusak.  
Indram gacchan kavikratuh.*

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 pavitram 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*

तमसू न्त वाजिनमुपस्थु अदित्तरधि ।  
विपासा अण्व्या धिया ॥ १ ॥

1. *Tamamṛkṣanta vājinam-upasthe aditeradhi.  
Viprāso aṇvya 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 गावो अभ्यनूषत सुहस्रधारम् तम ।  
इन्दुं धत्तारमा द्विवः ॥ २ ॥

2. *Tam gāvo abhyanūṣata sahasradhāramakṣi-tam.  
Indum dhartāramā divah.*

That blissful Soma, sustainer of the resplendent 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 वृधां मधयाह्यन्पवमानुमधि द्यवि ।  
ध्रुणसिं भूरिधायसम ॥ ३ ॥

3. *Tam vedhām medhayāhyan pavamānamadhi dyavi. Dharnasim 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.

तमह्यन्भुरिजाधिया संवसानं विवस्वतः ।  
पतिं वाचा अदाभ्यम् ॥ ४ ॥

4. *Tamahyan bhurijordhiyā samvasānam vivasvataḥ. Patim 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 ।  
हुयतं भूरिच ासम् ॥ ५ ॥

5. *Tam sānāvadhi jāmayo harim hinvantyadri-bhih.  
Haryatam 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 वृधसः पवमान गिरावृथम् ।  
इन्द्रविन्दाय मत्सरम् ॥ ६ ॥

- 
6. *Tam tvā hinvanti vedhasah 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, Nrmedha Angirasa Rshi*

एष कविरभिषृतः पुवित्र अधि ताशत ।  
पुनाना द्वा पूर्णिधः ॥ १ ॥

1. *Eṣa kavir-abhiṣṭutah pavitre adhi tośate.  
Punānā ghnannapa sridhah.*

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 इन्द्राय वायव स्वजित्परि षिच्यत ।  
पुवित्र दसाधनः ॥ 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 मूर्धा वृषा सुतः ।  
सामा वनेषु विश्ववित ॥ ३ ॥

3. *Eṣa nr̥bhirvi 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 गृव्युरचिकदुत्पवमाना हिरण्ययुः ।  
इन्दुः सत्राजिदस्तृतः ॥ ४ ॥

4. *Eṣa gavyur-acikradat pavamāno hiranyayuh.  
Induh satrājidastrtaḥ.*

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 हासत् पवमाना अधि द्यवि ।  
पवित्रं मत्सुरा मदः ॥ ५ ॥

5. *Eṣa sūryena hāsate pavamāno adhi dyavi.  
Pavitre matsaro madah.*

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 शुभ्यसिष्यददन्तरि॑ । वृषा हरिः॑ ।  
पुनान् इन्दुरिन्द्रमा॒ ॥ ६ ॥

6. *Eṣa śuṣmyasisyad-ad-antarikṣe vrṣā 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 नृभिविश्वविन्मनस्स्पतिः॑ ।  
अव्या वारं वि धावति॒ ॥ १ ॥

1. *Eṣa vājī hito nṛbhīr-viśvavin-manasaspatih.  
Avyo vāram 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 प्रवित्र अ गृत्सामा॑ दुवभ्यः॑ सुतः॑ ।  
विश्वा॑ धामान्याविश्न ॥ २ ॥

2. *Eṣa pavitre akṣarat somo devebhyah 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 द्रुवः शुभायुत् धि यानावमत्यः ।  
वृत्रहा दवीतमः ॥ ३ ॥

3. *Eṣa devah śubhāyate’dhi yonāvamathyah.  
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 Prakrti, dispelling darkness and eliminating evil.

एष वृषा कनिकदहुशभिजामिभियुतः ।  
अभि दाणानि धावति ॥ ४ ॥

4. *Eṣa vṛṣā kanikradad-daśabhir-jāmibhir-yataḥ.  
Abhi dronāni dhāvati.*

This omnificent shower of generous divinity vibrating by the dynamics of Prakrti 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 सूर्यमराचयुत्पवमाना विचषणिः ।  
विश्वा धामानि विश्ववित ॥ ५ ॥

5. *Eṣa sūryam-arocayat pavamāno vicarṣañih.  
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 ।  
दवावीरघशंसुहा ॥ ६ ॥

6. *Eṣa śuṣmyadābhyaḥ somah punāno arṣati.  
Devāvīr-aghaśaṁsahā.*

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, Nrmedha Angirasa Rshi*

पास्य धारा अ रुच्वृष्णः सुतस्याजसा ।  
द्रवां अनु प्रभूषतः ॥ १ ॥

1. *Prāsyā dhārā akṣaran vṛṣṇah sutasyaujasā.  
Devān̄ 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.

ससिं मृजन्ति वृथसा गृणन्तः कारवा गिरा ।  
ज्यातिजज्ञानमुक्थ्यम् ॥ २ ॥

2. *Saptim̄ mr̄janti vedhaso gṛṇantah 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 साम् तानि त पुनानाय पभूवसा ।  
वधा समुद्मुक्थ्यम् ॥ ३ ॥

3. *Susahā 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 सुंजयन्पवस्व साम् धारया ।  
 इनु द्वषांसि सध्यक ॥ ४ ॥

4. *Viśvā vasūni samjayan pavasva soma dhārayā.*  
*Inu dveśāṁsi 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 गु सु ना अरुषः स्वनात्समस्य कस्य चित ।  
 निदा यत्र मुमुच्महे ॥ 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 रथिं दिव्यं पवस्व धारया ।  
 द्युमन्तं शुष्मा भर ॥ ६ ॥

- 
6. *Endo pārthivam̄ rayim̄ divyam̄ pavasva dhāra-  
yā. Dyumantam̄ 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 शुभ्मिणा॑ वृथा॒ पूवित्र॑ अ॒ रन् ।  
पुनाना॑ वाच॑मिष्यति॒ ॥ १ ॥

1. *Pra dhārā asya śuṣmiṇo vṛthā pavitre akṣaran.  
Punāno vācamisyati.*

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 सातृभिमृज्यमानः कनिकदत ।  
इयति॑ वग्नुमिन्दियम् ॥ २ ॥

2. *Indurhiyānah sotrbhir-mṛjyamānah 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 नृषाहं वीरवन्तं पुरुस्पृहम् ।  
पवस्व साम् धारया ॥ ३ ॥

3. *Ā nah śuṣmam nṛṣāhyam vīravantam puruspr-ham. 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 असिष्यदत ।  
अभि दाणान्यासदम् ॥ ४ ॥

4. *Pra somo ati dhārayā pavamāno asiṣyadat.  
Abhi dronānyāsadam.*

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 मधुमत्तम् हरिं हिन्वन्त्यदिभिः ।  
इन्द्रविन्दाय पीतयै ॥ ५ ॥

5. *Apsu tvā madhumattamā harim hinvantyadribhih. 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 suppliant to his full satisfaction.

सुनाता मधुमत्तम् सामपिन्दाय वृजिण ।  
चारुं शाधाय मत्सुरम् ॥ ६ ॥

6. *Sunotā madhumattamā̄ somam-indrāya vajriṇe.  
Cāruṁ śardhāya matsaram.*

O yajakas, create the sweetest honeyed soma, delicious and exhilarating, to augment the strength, forbearance and fortitude of the adamantine 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 स्वाध्य॑ः पवमानासा अक्रमुः ।  
रूयिं कृष्णवन्ति चतनम् ॥ १ ॥

1. *Pra somāsaḥ svādhyah pavamānāso akramuḥ.  
Rayim krnvanti 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.

द्विवस्पृथिव्या अधि भवन्दा द्युम्नवधनः ।  
भवा वाजानां पतिः ॥ २ ॥

2. *Divas-prthivyā adhi bhavendo dyumnavardhanāḥ. 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 वर्धन्ति तु महः ॥ ३ ॥

3. *Tubhyam vātā abhipriyas-tubhyam-arṣanti sindhavah. 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 वृष्यम् ।  
भवा वाजस्य संगथ ॥ ४ ॥

4. *Ā pyāyasva sametu te viśvataḥ soma vṛṣṇyam.  
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 बभा दुदुह अतिम ।  
वर्षिष्ठ अधि सानवि ॥ ५ ॥

5. *Tubhyam gāvo ghṛtam payo babhro duduhre akṣitam. Varṣiṣthe 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 सूता भुवनस्य पत वयम् ।  
इन्द्रा 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 सामोसा मदुच्युतः श्रवस ना मृधानः ।  
सुता विदर्थं अक्रमुः ॥ १ ॥

1. *Pra somāso madacyutah 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 हुंसा यथा गणं विश्वस्यावीवशन्मतिम् ।  
अत्या न गाभिरज्यत ॥ ३ ॥

3. *Ādīm haṁso yathā gaṇam 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 अर्षसि ।  
सीदृतस्य यानिमा ॥ ४ ॥

4. *Ubhe somāvacākaśan mrgo na takto arṣasi.  
Śidann-rtasya 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 Prakrti 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 अनूषत् याषा जारमिव प्रियम् ।  
अग्नाजिं यथा हितम् ॥ ५ ॥

5. *Abhi gāvo anūṣata yoṣā jāramiva priyam.  
Agannājīm 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.

**अस्म धेहि द्युमद्यशा॑ म॒घवद्वयश्च महं च ।  
स॒निं म॒धामुत् श्रवः ॥ ६ ॥**

6. *Asme dhehi dyumadyaśo maghavadbhyaśca mahyam ca. Sanīm 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*

**प सामोसा विपश्चिता॑ पां न यन्त्यूमयः ।  
वनानि महिषाइव ॥ १ ॥**

1. *Pra somāso vipaścito'pām na yantyūrmayah.  
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.

**अभि दाणानि ब्रुभवः शुका ऋतस्य धारया ।  
वाजं गामन्तम रन ॥ २ ॥**

2. *Abhi droṇāni babhravah śukrā ṛtasya dhārayā.  
Vājam 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 मरुद्धर्चः ।  
सामा अषन्ति विष्णव ॥ ३ ॥

3. *Sutā indrāya vāyave varuṇāya marudbhyaḥ.  
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 उदीरत गावा मिमन्ति धनवः ।  
हरिरति कनिकदत ॥ ४ ॥

4. *Tisro vāca udīrate gāvo mimanti dhenavah.  
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 बह्यैरनूषत युह्मीकृतस्य मातरः ।  
ममृज्यन्त दिवः शिशुम ॥ ५ ॥

5. *Abhi brahmīr-anūṣata yahvīr-ṛtasya mātarah.  
Marmrjyante divah 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.

गृयः समुदांश्चतुरा स्मभ्यं साम विश्वतः ।  
आ पवस्व सहस्रिणः ॥ ६ ॥

6. *Rāyah samudrāṁś-caturo'smabhyam soma viśvataḥ. Ā pavasva sahasrināḥ.*

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 सुवाना धारया तनन्दुहिन्वाना अषति ।  
रुजद दृ हा व्याजसा ॥ १ ॥

1. *Pra suvāno dhārayā tanendurhinvāno arṣati.  
Rujad-dṛlhā 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.

सुत इन्दोय वायव वरुणाय मरुद्वचः ।  
सामा अषति विष्णव ॥ 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 वृषभियुतं सुन्वन्ति सामुमदिभिः ।  
दुहन्ति शक्मना पयः ॥ ३ ॥

3. *Vṛṣāṇam vṛṣabhir-yatam sunvanti somamadribhiḥ. Duhanti śakmanā payah.*

Effusive and abundant generative energy of soma, divine creativity, collected and controlled by virile and visionary sages with adamantine 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 भुवदिन्दौय मत्सरः ।  
सं रूपरज्यत हरिः ॥ ४ ॥

4. *Bhuvat tritasya marjyo bhuvad-indrāya matsarah. Sam rūpairajyate harih.*

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 दुहृत पृश्निमातरः ।  
चारु प्रियतमं हृविः ॥ ५ ॥

5. *Abhimṛtasya vistapam duhate prśnimātarah.  
Caru priyatamam havih.*

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.

समन्महुता इमा गिरा अषन्ति सुस्तुतः ।  
धनूवाश्रा अवीवशत ॥ ६ ॥

6. *Samenam-ahrutā imā giro arṣanti sasruthaḥ.  
Dhenūrvāśro 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 रुद्यिं पृथुम ।  
यया ज्यातिविदासि नः ॥ १ ॥

1. *Ā nah pavasva dhārayā pavamāna rayim pr-thum.  
Yayā jyotir-vidāsi nah.*

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 समुद्रमीङ्ग्य॒ पवस्व॒ विश्वमजय॑ ।  
राया॑ धृता॒ नु॒ आजसा॑ ॥ 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 वीरण॑ वीरवा॑ भि॑ ष्याम॑ पृतन्य॒तः॑ ।  
रा॑ णा॑ अ॒भि॑ वाय॑म॑ ॥ ३ ॥

3. *Tvayā vīrena vīravo'bhi syāma pr̄tanyataḥ.  
Kṣarā ḡo 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.

प॑ वाज॒मिन्दु॒रिष्यति॒ सिषासन्वाज॒सा॑ ऋषिः॑ ।  
वृता॑ विदान॑ आयुधा॑ ॥ ४ ॥

4. *Pra vājam-indur-iṣyati siṣāsan vājasā ṛṣih.  
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 गीभिवाचमीद्धयं पुनानं वासयामसि ।  
सामं जनस्य गापतिम ॥ ५ ॥

5. *Tam gībhir-vācam-īṅkhyam punānam vāsayā-masi. 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 दाधार् धर्मणस्पतः ।  
पुनानस्य प्रभूवसाः ॥ ६ ॥

6. *Viśvo yasya vrate jano dādhāra dharmaṇaspatē. Punānasya prabhūvasoh.*

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*

असजि रथ्यो यथा पवित्रं चम्वा: सुतः ।  
काष्मन्वाजी 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 साम॑ जागृवि॒ः पवस्व दव॑वीरति॑ ।  
अभि॑ काशं मधुश्चुतम्॑ ॥ २ ॥

2. *Sa vahnih soma jāgrvih pavasva devavīrati.  
Abhi kośam madhuścutam.*

O Soma, burden bearer of existence, inspirer and giver of enlightenment, ever awake and giver of awakening, 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 ना ज्याती॑षि पूर्व्य॑ पवमान॑ वि राचय॑ ।  
कत्व॑ द ाय॑ ना हिनु॑ ॥ ३ ॥

3. *Sa no jyotīṁsi 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.

शुभ्मान॑ ऋत्युभिमृज्यमान॑ गभस्त्या॑ः ।  
पवत् वार॑ अव्यय॑ ॥ ४ ॥

4. *Śumbhamāna ṛtāyubhir-mṛjyamāno gabhas-tyoh.  
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 विश्वा॒ दाशुष् वसु॑ सामा॑ दि॒व्यानि॑ पाथि॑वा॑ ।  
पवता॒मान्तरि॑ या॒ ॥५॥

5. *Sa viśvā dāśuṣe vasu somo divyāni pārthivā.  
Pavatām-ātarikṣyā.*

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.

आ॒ दि॒वस्पृष्टमश्वयुग्म्युः॑ साम॑ राहसि॑ ।  
वीरयुः॑ शवसस्पत॑ ॥६॥

6. *Ā divasprṣṭham-aśvayur-gvyayuh soma rohasi.  
Vīrayuh 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*

स॒ सुतः॑ पी॒तय॒ वृषा॑ सामः॑ प॒वित्र॑ अष्टति॑ ।  
वि॒घ्न॑ गां॒सि॑ दव्युः॑ ॥१॥

1. *Sa sutah pītaye vṛṣā somah pavitre arṣati.  
Vighnan rakṣāṁsi 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 पूर्वित्रं विच उणा हरिरषति धर्णसिः ।  
अभि यानि॑ कनिकदत ॥ २ ॥

2. *Sa pavitre vicakṣaṇo harirarṣati dharnasiḥ.  
Abhi yonim kanikradat.*

Soma, all watching omniscient, destroyer of suffering, omnipotent wielder and sustainer of the universe, pervades and vibrates in Prakrti, proclaiming its presence loud and bold as thunder.

स वाजी रात्मना दिवः पवमाना वि धावति ।  
रु ग्रहा वार॑म् व्ययम् ॥ ३ ॥

3. *Sa vājī rocanā divah 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 त्रितस्याधि सानन्दि॒ पवमाना अराचयत ।  
जामिभिः॑ सूर्यै॒ सुह ॥ ४ ॥

4. *Sa tritasyādhi sānnavi pavamāno arocayat.  
Jāmibhiḥ suryam 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 vrtrahā vṛṣā suto varivovid-adābhyaḥ.  
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 द्रवः कविनषिताऽऽि भि दाणानि धावति ।  
इन्दुरिन्द्राय मंहना ॥ ६ ॥

6. *Sa devah kavineśito'bhi dronāni dhāvati.  
Indurindrāya mamhanā.*

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 सहस्रिणम् ॥ १ ॥

1. *Eṣa e sya vṛṣā ratho'vyo vārebbhirarṣati.  
Gacchan vājam 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 पीतये ॥ २ ॥

2. *Etam tritasya yoṣaṇo harim hinvantyadribhīḥ.  
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 adamantine meditation for the spiritual joy of general humanity.

एतं त्यं हुरिता दश ममृज्यन्त अपस्युवः ।  
याभिमदाय शुम्भत ॥ ३ ॥

3. *Etam tyam harito daśa marmṛjyante apasyuvah.  
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 श्युना न वि तु सीदति ।  
गच्छञ्जारा न याषितम् ॥ 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 व चष्ट दिवः शिशुः ।  
य इन्दुवारुमाविशत ॥ ५ ॥

5. *Eṣa sya madyo raso'va caste divah śiśuh.  
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 हरिरषति धर्णसिः ।  
कन्दन्यानिमभि पियम ॥ ६ ॥

6. *Eṣa sya pītaye suto harir-arṣati dharnāsih.  
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 Prakrti, and rolls around for the joyous experience of humanity eliminating pain and sufferance.

### Mandala 9/Sukta 39

*Pavamana Soma Devata, Brhanmati Angirasa Rshi*

आशुरष बृहन्मत् परि पियण धाम्ना ।  
यत्र द्रवा इति बर्वन ॥ १ ॥

1. *Āśurarṣa bṛhanmate pari priyena dhāmnā.  
Yatra devā iti bravān.*

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.

परिष्कृणव अनिष्कृतं जनाय यातयांशः ।  
वृष्टिं दिवः परि स्रव ॥ २ ॥

2. *Pariskṛṇvann-anīṣkṛtam janāya yātayann-iṣah.  
Vṛṣṭim̄ divah 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 दधान् आजसा ।  
विच गाणा विरुचयन् ॥ ३ ॥

3. *Suta eti pavitra ā tviṣim̄ dadhāna ojasā.  
Vicaksāṇo 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 दिवस्परि रघुयामा पवित्र आ ।  
सिन्धूरुमा व्य रत ॥ ४ ॥

4. *Ayam̄ 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 ।  
इन्दोय सिच्यत मधु ॥ ५ ॥

5. *Āvivāsan parāvato atho arvāvataḥ sutah.  
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 अनूषत् हरिं हिन्वन्त्यदिभिः ।  
यानावृतस्य सीदत ॥ ६ ॥

6. *Samīcīnā anūṣata harim hanvanyadribhiḥ.  
Yonāvṛtasya sīdata.*

Devoted yajakas in faith and perfect form together adore and glorify Soma, eliminator of pain, and with adamantine 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 अक्रमीदभि विश्वा मृधा विच्छणिः ।  
शुम्भन्ति विपं धीतिभिः ॥ १ ॥

1. *Punāno akramīdabhi viśvā mṛdho vicarṣanīḥ.  
Śumbhanti vipram 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 यानि॒मरुणा रुह॑द्गम॒दिन्दुं वृषा सु॒तः ।

ध्रुव॑ सद॒सि सीद॒ति ॥ २ ॥

2. *Ā yonimaruno ruhad-gamad-indram vṛṣā sutah.  
Dhruve sadasi sīdati.*

The glorious light of divinity, self-manifested and self-existent, pervades its natural abode, the world of Prakrti, 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.

नू ना॑ रूयिं म॒हामि॒न्दा॒ स्मभ्यं साम वि॒श्वतः ।

आ प॑वस्व सहृ॒स्त्रिण॑म ॥ ३ ॥

3. *Nū no rayim mahāmindo'smabhyam 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 साम प॑वमान द्यु॒म्नानी॒न्दवा॒ भर ।

वि॒दा॒ः सहृ॒स्त्रिणी॒रिषः ॥ ४ ॥

4. *Viśvā soma pavamāna dyumnānīndavā bhara.  
Vidāḥ sahasriṇīriṣāḥ.*

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 पुनान् आ भर रूयिं स्तात्र सुवीयम् ।  
जरितुव॑धया गिरः ॥ ५ ॥

5. *Sa nah punāna ā bhara rayim stotre suvīryam.  
Jaritur-vardhayā 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.

पुनान् इन्दूवा भर साम् द्विबहसं रूयिम् ।  
वृष्टिन्दा न उक्थ्यम् ॥ ६ ॥

6. *Punāna indavā bhara soma dvibarhasam 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 Kanya Rshi*

प य गावा न भूण्यस्त्वषा अयासा अक्रमुः ।  
घ्नन्तः कृष्णामप् त्वचम् ॥ १ ॥

1. *Pra ye gāvo na bhūrnayas-tvesā ayāso akramuḥ.  
Ghnantah 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 दुराव्यम् ।  
साह्वांसा दस्युमवतम् ॥ २ ॥

2. *Suvitasya manāmahe'ti setum durāvyam.  
Sāhvāṁso dasyum-avrataṁ.*

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 शुभ्मिणः ।  
चरन्ति विद्युता द्विवि ॥ ३ ॥

3. *Śrṇve vṛṣṭeriva svanah pavamānasya śuṣmiṇah.  
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 mahīmiṣam 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 विचषण आ मही रादसी पृण ।

उषा: सूर्या न रुश्मिभिः ॥ ५ ॥

5. *Sa pavasva vicarsāṇā ā mahī rodasī prṇa.  
Uṣāḥ sūryo na rāśmibhiḥ.*

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.

परि णः शमयन्त्या धारया साम विश्वतः ।

सरा रसव विष्टप्तम् ॥ ६ ॥

6. *Pari ṇah̄ 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 Kanya Rshi*

जनयनाचना दिवा जनयाप्सु सूर्यम् ।

वसाना गा अपा हरिः ॥ 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 पूत्रन् मन्मना द्रुवा द्रुवभ्युस्परि ।  
धारया पवत सुतः ॥ 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.

वावृथानाय तूवैय पवन्त वाजसातय ।  
सामोः सुहस्त्रपाजसः ॥ ३ ॥

3. *Vāvṛdhānāya tūrvaye pavante vājasātaye.  
Somāḥ sahasrapājasaḥ.*

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.

दुहानः पूत्रमित्पर्यः पूवित्र परि षिच्यत ।  
कन्दन्दवाँ अजीजनत ॥ ४ ॥

4. *Duhānah pratnamit payah pavitre pari śicyate.  
Krandan devāñ aījanat.*

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 वाया भि दुवाँ ऋतावृधः ।  
सामः पुनाना अषति ॥ ५ ॥

5. *Abhi viśvāni vāryā'bhi devān̄ rtāvṛdhah.  
Somah 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.

गाम॑ १ः साम वीरवृदश्वावृद्धाजवत्सुतः ।  
पवस्व बृहतीरिषः ॥ ६ ॥

6. *Gomannah soma vīravad-aśvāvad-vājavat sutah.  
Pavasva bṛhatīriṣah.*

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 Kanya Rshi*

या अत्यङ्गव मूज्यत् गाभिमदाय हयतः ।  
तं गीभिवासयामसि ॥ १ ॥

1. *Yo atya iva mr̄jyate gobhirmadāya haryataḥ.  
Tam 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 ना विश्वा अवस्युवा गिरः शुभन्ति पूवथा ।  
इन्दुमिन्द्राय पीतये ॥ 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.

पुनाना याति हयतः सामा गीभिः परिष्कृतः ।  
विप्रस्य मध्यातिथः ॥ ३ ॥

3. *Punāno yāti haryataḥ somo gīrbhiḥ pariskṛtaḥ.  
Viprasya medhyātitheḥ.*

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.

पवमान विदा रयिमस्मभ्यं साम सुश्रियम् ।  
इन्दा सुहस्रवचसम ॥ 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 गुरति दवयुः ॥ ५ ॥

5. *Induratyo na vājasrt 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 gr̄ṇato 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 मुह तन ऊर्मि न बिभद्धसि ।  
अभि दुवाँ अयास्यः ॥ १ ॥

1. *Pra ṣa indo mahe tana ūrmim na bhibhradar-sasi. 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 सामा॑ हिन्व परा॒वति ।  
विप्रस्या॑ धारया॑ कुविः ॥ २ ॥**

2. *Matī justo dhiyā hitah somo hinve parāvati.  
Viprasya dhārayā kavih.*

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 दुवषु॑ जागृविः॒ सुत॑ एति॒ पवित्र॑ आ॑ ।  
सामा॑ याति॒ विचर्षणिः॒ ॥ ३ ॥**

3. *Ayam deveṣu jāgrvih suta eti pavitra ā.  
Somo yāti vicarṣañih.*

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 नः॑ पवस्व॑ वाज्युश्चक्ताणश्चारु॒ मध्वरम् ।  
बृहिष्माँ॑ आ॑ विवासति॒ ॥ ४ ॥**

4. *Sa nah pavasva vājayuś--cakrāṇaścārum-adhvaram. Barhiṣmān 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 ना भगाय वायवे विपर्वीरः सुदावृधः ।  
सामा॑ द्रवष्वा यमत ॥५॥

5. *Sa no bhagāya vāyave vipravīrah sadāvṛdhaḥ.  
Somo deveśvā 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 ना॑ अद्य वसुत्तय कतुविद्वातुवित्तमः ।  
वाजं जषि॒ श्रवा॑ बृहत ॥६॥

6. *Sa no adya vasuttaye kratuvid-gātuvittamah.  
Vājam 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 पवस्व मदायु कं नृच गा॑ द्रववीतय ।  
इन्द्रविन्द्राय पी॒तय ॥१॥

1. *Sa pavasva madāya kam nrcakṣā 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 ना॑ अषा॒भि दृ॒त्यं॑ त्वमिन्दाय ताशास ।  
द्॒वान्त्सखि॑भ्य आ॒ वर॑म ॥ २ ॥

2. *Sa no arṣābhi dūtyam tvam-indrāya tośase.  
Devāntsakhībhya 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.

उत॑ त्वामरु॒णं व्रयं गाभिरञ्ज्मा॑ मदाय॑ कम ।  
वि॑ ना॑ राय॑ दुरा॑ वृथि॑ ॥ ३ ॥

3. *Uta tvāmaruṇam vayam 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.

अत्यू॑ पवित्र॑मकमीद्वाजी॑ धुरं॑ न यामनि॑ ।  
इन्दु॑द्वषु॑ पत्यत ॥ ४ ॥

4. *Atyū pavitram-akramīd vājī dhuram na yāmani.  
Indurdevesu 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 अस्वरुन्वन् कीळन्तमत्यविम ।  
इन्दुं नावा अनूषत ॥ ५ ॥

5. *Samī sakħāyo asvaran vane krīlantamatyavim.  
Indum 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.

तथा पवस्व धारया यया पीता विच स ।  
इन्दो स्तात्र सुवीर्यम ॥ 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*

असृगन्दववीत्य त्यासः कृत्याइव ।  
रन्तः पवतावृथः ॥ १ ॥

1. *Asrgran devavītaye 'tyāsaḥ kṛtvyaḥ iva.  
kṣarantah parvatāvrdhah.*

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 याष्व पित्र्यावती ।  
वायुं सामा असृ त ॥ २ ॥

2. *Pariṣkr̄tāsa indavo yoṣeva pitryāvatī.  
Vāyum 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 पयस्वन्तश्चमू सुताः ।  
इन्दं वधन्ति कर्मभिः ॥ ३ ॥

3. *Ete somāsa indavah prayasvantaś-camū sutāḥ.  
Indram 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 manthinaḥ.  
Gobhiḥ śrīṇīta 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 mahā.  
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 इपः ।  
इन्द्राय मत्सरं मदम् ॥ ६ ॥

6. *Etam mṛjanti marjyam pavamānam daśa kṣipah.  
Indrāya 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*

अया सामः सुकृत्यया महश्चिदुभ्यवधत् ।  
मन्दान उद वृषायत ॥ १ ॥

1. *Ayā somah sukṛtyayā mahaścid-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.

कृतानीदस्यु कत्वा चर्तन्त दस्युतहृणा ।  
ऋणा च धृष्णुश्चयत ॥ २ ॥

2. *Kṛtānīdasya kartvā cetante dasyutarhanā.  
R̥ṇā 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.

आत्साम इन्द्रिया रसा वज्रः सहस्रसा भुवत् ।  
उक्थं यदस्यु जायते ॥ 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, adamantine courage and rectitude edifying the mind and sense of the celebrant arise a thousandfold in the soul.

स्वयं कविविधतरि विपाय रत्नमिच्छति ।  
यदी ममृज्यते धियः ॥ ४ ॥

4. *Svayam kavir-vidhartari viprāya ratnamicchati.  
Yadī marmṛjyate dhiyah.*

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 वाजुष्ववतामिव ।  
भरेषु जिग्युषामसि ॥ ५ ॥

5. *Siṣāsatū rayīnāṁ vājeśvarvatāmiva.  
Bhareṣu jigyusāmasi.*

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 बिभतं सधस्थषु महा दिवः ।  
चारुं सुकृत्ययमह ॥ १ ॥

1. *Tam tvā nṛmṇāni bibhratam sadhastheṣu maho divah. Cāruṁ sukṛtyayemahē.*

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.

संवृक्तधृष्णुपुकथ्यं महामहिवतं मदम् ।  
श्रतं पुरा रुरु ाणिम ॥ २ ॥

2. *Samvṛktadhrṣṇum-ukthyāṁ mahāmahivrataṁ madam. Śatāṁ puro ruruksāṇim.*

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 रुयिमभि राजानं सुकता दिवः ।  
सुपूणा अव्यथिभरत ॥ ३ ॥

3. *Atastvā rayimabhi rājānam sukrato divah.  
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 रजस्तुरम् ।  
गोपामृतस्य विभरत ॥ ४ ॥

4. *Viśvasmā it svardrṣe sādhāraṇāṁ rajasturam.  
Gopāmr̥tasya 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.

अथा हिन्वान इन्द्रियं ज्यायो महित्वमानश ।  
अभिष्टिकृद्विचरणिः ॥ ५ ॥

5. *Adhā hinvāna indriyam jyāyo mahitvam-ānaśe.  
Abhiṣṭikṛd-vicarṣanīḥ.*

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 bṛhatīriṣah.*

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 ।  
जन्यासु उप ना गृहम ॥ २ ॥

2. *Tayā pavasva dhārayā yayā gāva ihaśaman.  
Janyāsa upa no gr̥ham.*

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 यज्ञषु दवीतमः ।  
अस्मभ्यं वृष्टिमा पव ॥ ३ ॥

3. *Gṛtam̄ pavasva dhārayā yajñeṣu devavītamah.  
Asmabhyam̄ vr̄ṣṭimā 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 व्य॑व्ययं प्रवित्रं धाव् धारया ।  
द्रवासः शृणवन्हि कम ॥ ४ ॥

4. *Sa na ūrje vyavyayam̄ pavitram̄ dhāva dhārayā.  
Devāsah śr̄ṇavan 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 असिष्यदुद गांस्यप॒जञ्जनत ।  
पत्रवदुचयनुचः ॥ ५ ॥

5. *Pavamāno asiṣyad-ad-rakṣāṁsyapajaṅghanat.  
Pratnavad-rocayan 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*

उत्तु शुभ्रास इरत्तु सिन्धारूमरिव स्वनः ।  
वाणस्य चादया पुविम ॥ १ ॥

1. *Ut te śuśmāsa īrate sindhor-ūrmer-iva svanah.  
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.

पुस्त्रव तु उदीरत तिस्त्रा वाचा मख्युवः ।  
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 ।  
पवैमानं मधुश्चुतम ॥ ३ ॥

3. *Avyo vāre pari priyam harim hinvantyadribhih.  
Pavamānam 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 pavitram 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 अकृभिः ।

इन्द्रविन्दाय पीतये ॥ 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 पवित्रं आ सृज ।

पुनीहीन्दाय पातवे ॥ १ ॥

1. Adhvaryo adribhiḥ sutam somam pavitra ā srja.  
Punihindrāya 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.

द्विवः पीयूषमुत्तमं साममिन्द्राय वृजिणं ।  
सुनाता मधुमत्तमम् ॥ २ ॥

2. *Divah piyūṣam-uttamam 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 adamantine power against all possible violations.

तव त्य इन्द्रा अन्धसा द्रवा मधुव्यश्नत ।  
पवमानस्य मुरुतः ॥ ३ ॥

3. *Tava tya indo andhaso devā madhor-vyaśnate.  
Pavamānasya marutah.*

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 वृथयन्त्सुता मदाय भूणय ।  
वृषन्त्स्तारमूतय ॥ ४ ॥

4. *Tvam hi soma vardhayant-suto madāya bhūrnaye. 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 वाजमृत श्रवः ॥ ५ ॥

5. *Abhyarṣa vicakṣāṇa pavitram dhārayā sutah.  
Abhi vājamuta śruvah.*

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*

परि द्यु ाः सनदैयिभरद्वाजं 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 पत्नभिरध्वभिरव्या वार परि पियः ।  
सहस्रधारा यात्तना ॥ २ ॥

2. *Tava pratnebhir-adhvabhir-avyo vāre pari pri-  
yah. 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.

चुरुन यस्तमीङ्गयन्दा न दानमीङ्गय ।  
वधवैधस्नवीङ्गय ॥ ३ ॥

3. *Carurna yas-tam-īṅkhayendo na dānamīn-khaya.  
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.

नि शुष्ममिन्दवषां पुरुहृत जनानाम ।  
या अस्मां आदिदेशति ॥ ४ ॥

4. *Ni śuṣmam-indaveṣāṁ 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.

शतं न इन्द ऊतिभिः सुहस्रं वा शुचीनाम ।  
पवस्व मंहृयदर्यिः ॥ ५ ॥

5. *Śatam na inda ūtibhiḥ sahasram vā śucinām.  
Pavasva maṁhayad-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 अस्थु र ग॑ भिन्दन्ता अदिवः ।  
नुदस्व या॒ः परि॒स्पृथः ॥ १ ॥

1. *Ut te śuṣmāso asthū rakṣo bhindanto adrivah.  
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 निज॒धिराजसा रथसुङ्गं धनं ह्रित ।  
स्तवा॒ अबि॒भ्युषा हृदा ॥ २ ॥

2. *Ayā nijaghnirojasā rathasaṅge dhane hite.  
Stavā abibhyuṣā hr̥dā.*

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 वृतानि॑ नाधृष् पवैमानस्य दूढ्या॑ ।  
रुज॑ यस्त्वा॑ पृतन्यति॑ ॥ ३ ॥

3. *Asya vratāni nādhṛṣe pavamānasya dūḍhyā.  
Ruja yastvā pṛtanyati.*

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 मदुच्युतं हरिं नदीषु वाजिनम् ।  
इन्दुमिन्दाय मत्सरम् ॥ ४ ॥

4. *Tam hinventi madacyutam harim nadisu vajinam. 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 प्रत्नामनु द्युतं शुक्रं दुदुहं अहयः ।  
पर्यः सहस्रसामृषिम् ॥ १ ॥

1. *Asya pratnāmanu dyutam śukram duduḥre ahrayaḥ. Payaḥ 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 सूर्याऽवापद्गयं सरांसि धावति ।  
सुप्रवत्त आ दिवम् ॥ २ ॥

2. *Ayam sūrya ivopadrg-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.

अयं विश्वानि तिष्ठति पुनाना भुवनपरि ।  
सामा दुवा न सूर्यः ॥ ३ ॥

3. *Ayam viśvāni tiṣṭhati punāno bhuvanopari.  
Somo devo na sūryah.*

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.

परि णा दुवीतय वाजौ अषसि गमतः ।  
पुनान इन्दविन्द्रयुः ॥ ४ ॥

4. *Pari no devavītaye vājāñ 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*

यवंयवं ना अन्धसा पुष्टुष्टु परि स्रव ।  
साम् विश्वा च साभगा ॥ 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.

इन्द्रा यथा तव स्तवा यथा त जातमन्धसः ।  
नि ब्रह्मिषि प्रिय सदः ॥ २ ॥

2. *Indo yathā tava stavo yathā te jātam-andhasah.  
Ni barhiṣi priye sadah.*

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 ।  
मूर्तमभिरहंभिः ॥ ३ ॥

3. *Uta no govid-aśvavit pavasva somāndhasā.  
Makṣūtamebhiraḥabhiḥ.*

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 जीयते हन्ति शत्रुमभीत्य ।  
स पवस्व सहस्रजित ॥ ४ ॥

4. *Yo jināti na jīyate 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 साम ऋतं बृहदाशुः प्रवित्रं अषति ।  
विघ्नं गांसि दवयुः ॥ १ ॥

1. *Pari soma ṛtam bṛhadāśuh pavitre arṣati.  
Vighnan rakṣāmsi 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 वाजुमष्टिं शृतं धारा अपस्युवः ।  
इन्द्रस्य सुख्यमाविशन ॥ २ ॥

2. *Yat somo vājamarṣati śatam dhārā apasyuvah.  
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 दश जारं न कुन्यानूषत ।  
मृज्यसे साम सतये ॥ ३ ॥

3. *Abhi tvā yoṣaṇo daśa jāram 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 विष्णव स्वादुरिन्द्रा परि स्रव ।  
नृन्त्स्तातृन्पाहंहसः ॥ ४ ॥

4. *Tvam-indrāya viṣṇave svādur-indo pari srava.  
Nṛnt-stotṛn pāhyamhasah.*

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 त् धारा असुश्चता द्विवा न यन्ति वृष्टयः ।  
अच्छा वाजं सहस्रिणम् ॥ १ ॥

1. *Pra te dhārā asaścato divo na yanti vṛṣṭayah.  
Acchā vājam sahasrinam.*

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 पि॒या॒णि का॒व्या॒ वि॒श्वा॒ च ा॒णा अ॒षति॑ ।  
हरि॒स्तु॒ज्ञा॒न आ॒यु॒धा॑ ॥ २ ॥

2. *Abhi priyāni kāvya viśvā cakṣāno 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 म॒मृ॒ज्ञा॒न आ॒यु॒भि॒रिभा॒ रा॒ज॒व सु॒व॒तः॑ ।  
श्यु॒ना॒ न वं॒सु॒ षी॒दति॑ ॥ ३ ॥

3. *Sa marmṛjāna āyubhir-ibho rājeva suvrataḥ.  
Śyeno na vaṁsu śīdati.*

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 ना॒ वि॒श्वा॒ दि॒वा॒ वसू॒ता॒ पृथि॒व्या॒ अ॒धि॑ ।  
पुनान् इन्द॒वा॒ भर॑ ॥ ४ ॥

4. *Sa no viśvā divo vasuto pr̥thivyā 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*

तर॒त्स म॒न्दी॒ धा॒वति॒ धा॒रा॒ सु॒तस्या॒न्धसः॑ ।  
तर॒त्स म॒न्दी॒ धा॒वति॒ ॥ १ ॥

1. *Tarat sa mandī dhāvati dhārā sutasyāndhasah.  
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.

**उस्त्रा वदु वसूनां मतस्य द्रव्यवसः ।  
तरत्स मन्दी धावति ॥ २ ॥**

2. *Usrā veda vasūnāṁ martasya devyavasaḥ.  
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.

**ध्वस्त्रयाः पुरुषन्त्यागा सुहस्त्राणि दद्याह ।  
तरत्स मन्दी धावति ॥ ३ ॥**

3. *Dhvrasrayoḥ 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 ययोस्त्रिम्शतं तना सुहस्त्राणि च दद्याह ।  
तरत्स मन्दी धावति ॥ ४ ॥**

4. *Ā yayostriṁśatam 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 गृजिदश्व॒जिद्विश्व॒जित्साम रण्य॒जित ।  
प॒जाव॒दत्त्वमा भर ॥ १ ॥

1. *Pavasva gojid-aśvajid-viśvajit soma rānyajit.  
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.

पवस्वाद्वच्या अदा॒भ्यः पवस्वाषधी॒भ्यः ।  
पवस्व॒धिषणां॒भ्यः ॥ २ ॥

2. *Pavasvādbhyo adābhyaḥ pavasvauṣadhiḥbhyah.  
Pavasva dhiṣanābhyaḥ.*

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 साम् पवमाना॒ विश्वानि दुरिता॒ तर ।  
क॒विः सीदु॒ नि ब॒हिष्मि ॥ ३ ॥

3. *Tvam̄ 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.

पर्वमान् स्वविदा जायमाना भवा मुहान ।  
इन्द्रा विश्वां अभीदसि ॥ ४ ॥

4. *Pavamāna svarvido jāyamāno'bhavo mahān.  
Indo viśvān 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 गायत्रणं गायत् पर्वमान् विचरणिम ।  
इन्दुं सुहस्त्रच ासम ॥ १ ॥

1. *Pra gāyatrena gāyata pavamānam vicarṣanīm.  
Indum 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 सुहस्त्रच ासमथा सुहस्त्रभणासम ।  
अति वार्मपाविषुः ॥ २ ॥

2. *Tam tvā sahasr-acakṣasam-atho sahasrabha-rṇasam. 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 वारा॑न्पवमाना असिष्यदत्कुलशाँ॒ अभि धावति ।  
इन्द्रस्य हाद्याविशन ॥ 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.

इन्द्रस्य सा॑म् राध॑स् शं पवस्व विचषण ।  
पजावदत् आ भर ॥ ४ ॥

4. *Indrasya soma rādhase śām pavasva vicarṣane. 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, Amahiyu Angirasa Rshi*

अया वीति परि स्त्रु यस्ते इन्द्रा मदुष्वा ।  
अवाहृत्वीनव ॥ १ ॥

- 
1. *Ayā vītī pari srava yasta indo madeśvā.  
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 सूद्य इत्थाधियु दिवादासायु शम्बरम् ।  
अध्य त्यं तुवशं यदुम् ॥ २ ॥

2. *Purah sadya itthādhiye divodāsāya śambaram.  
Adha tyām turvaśām 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 हिरण्यवत् ।  
रा सहस्रिणीरिषः ॥ ३ ॥

3. *Pari no aśvam-aśvavid-gomad-indo hiranyakavat.  
Kṣarā sahasriṇīriṣah.*

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.

पव॑मानस्य त व्यं पवि॒त्रमभ्युन्दतः ।  
सखि॒त्वमा वृ॒णीमह ॥ ४ ॥

4. *Pavamānasya te vayām pavitram-abhyundatah.  
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 पवि॒त्रमू॒मया॑ भि॒त्ति॒ धारया॑ ।  
तभिनः साम॒ मृ॒लय ॥ ५ ॥

5. *Ye te pavitram-ūrmayo'bhisaranti dhārayā.  
Tebhirnah soma mṛlaya.*

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 रु॒यं वीरवती॒मिषम ।  
इशानः साम वि॒श्वतः ॥ ६ ॥

6. *Sa nah punāna ā bhara rayim vīravatīmiṣam.  
Īśānah 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.

एतमु॒त्यं दश॑ फा॑पा॑ मृ॒जन्ति॒ सिन्धु॒मातरम ।  
समा॒दित्यभिरख्यत ॥ ७ ॥

7. *Etamu tyam daśa ksipo mrjanti sindhumātaram.  
Samādityebhir-akhyata.*

Such as you are, O ruling soul, ten senses, ten pranas, ten subtle and gross modes of Prakrti 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. *Samindreñota vāyunā suta eti pavitra ā.  
Sam sūryasya raśmibhih.*

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 घट्टम्या दद ।  
उगं शाम महि श्रवः ॥ १० ॥

10. *Uccā te jātam-andhaso divi ṣadbhūmyā dade.  
Ugram śarma mahi śravah.*

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 मानुषाणाम् ।  
सिषासन्ता वनामह ॥ ११ ॥

11. *Enā viśvānyarya ā dyumnāni mānuṣāṇām.  
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 स्त्रव ॥ १२ ॥

12. *Sa na indrāya yajyave varuṇāya marudbhyaḥ.  
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 गाभिरभूङं परिष्कृतम् ।  
इन्दुं द्रवा अयासिषुः ॥ १३ ॥

13. *Upo ṣu jātam-apturam gobhir-bhaṅgam pari-skṛtam. Indum devā ayāsiṣuh.*

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.

तमिद्वृधन्तु ना गिरा वत्सं संशिश्वरीरिव ।  
य इन्द्रस्य हृदंसनिः ॥ १४ ॥

14. *Tamidvardhantu no giro vatsam̄ samśiśvarīriva.  
Ya indrasya hṛdaṁsanih.*

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.

अर्षा णः साम् शं गवै थु अस्व पिप्युषीमिषम् ।  
वर्धा समुदमुकथ्यम् ॥ १५ ॥

15. *Arsā nah soma śam gave dhukṣasva pipyuṣīmi-  
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 अजीजनह्विवश्चित्रं न तन्युतुम् ।  
ज्यातिवश्वान्तरं बृहत् ॥ १६ ॥

16. *Pavamāno ajījanad-divaścitraṁ na tanyatum.  
Jyotir-vaiśvānraṁ bṛhat.*

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.

**पव॑मानस्य तु रसा मदा रा॒ज दु॒च्छुनः ।  
वि वा॒रु॒मव्य॑मषति ॥ १७ ॥**

17. *Pavamānasya te raso mado rājannaducchunah.  
Vi vāramavyamarṣati.*

O Soma, beauty, grace and joy of life, resplendent 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.

**पव॑मान रसु॒स्तवु॒ द गा॒ वि रा॒जति द्यु॒मान ।  
ज्याति॒विश्वं स्वदृ॒श ॥ १८ ॥**

18. *Pavamāna rasastava dakṣo vi rājati dyumān.  
Jyotir-viśvam svardrṣe.*

O vibrant bliss of the world, the purity, pleasure and ecstasy of yours, versatile and resplendent, radiates over space and time as universal light of divinity for humanity to have a vision of the heaven of bliss.

**यस्तु॒ मद् वरण्य॒स्तनो॒ पव॒स्वान्धसा॒ ।  
द्वा॒वीरघशंसहा॒ ॥ १९ ॥**

19. *Yaste mado varenyas-tenā pavasvāndhāsā.  
Devāvīr-aghaśaṁsahā.*

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.

जग्निवृत्रममित्रियं सस्त्रिवाजं दिवदिव ।  
गाषा उ अश्वसा असि ॥ २० ॥

20. *Jaghnir-vṛtram-amitriyam sasnir-vājam 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 ।  
सीदञ्च्यना न यानिमा ॥ २१ ॥

21. *Sammiślo aruṣo bhava sūpasthābhiraṇa 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 ।  
वविवांसं महीरुपः ॥ २२ ॥

22. *Sa pavasva ya āvithendram vṛtrāya hantave.  
Vavrivāṁsam 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 वृयं धना जयम साम मीढवः ।  
पुनाना वध ना गिरः ॥ २३ ॥

23. *Suvīrāso vayam dhanā jayema soma mīdhvah.  
Punāno vardha no girah.*

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.

त्वात्सूस्तवावसा स्याम वृन्वन्त आमुरः ।  
साम वृतषु जागृहि ॥ २४ ॥

24. *Tvotāsas-tavāvasā syāma vanvanta āmurah.  
Soma vrateṣu jāgrhi.*

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.

अपघ्न-पवत् मृधा प सामा अराव्णः ।  
गच्छान्द्रस्य निष्कृतम ॥ २५ ॥

25. *Apaghnan pavate mṛdho'pa somo arāvnah.  
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 भर् पवमान जही मृधः ।  
रास्वन्दा वीरवद्यशः ॥ २६ ॥

26. *Maho no rāya ā bhara pavamāna jahī mṛdhaḥ.  
Rāsvendo vīravadyaśah.*

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 ह्रुता राधा दित्सन्तमा मिनन ।  
यत्पुनाना मखस्यस ॥ २७ ॥

27. *Na tvā śatam 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 युशसा जन ।  
विश्वा अप् 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 सुख्य वृयं तवन्दा द्युम्न उत्तम ।  
सासह्याम पृतन्यतः ॥ २९ ॥

29. *Asya te sakhye vayam tavendo dyumna uttame.  
Sāsahyāma pratyanyataḥ.*

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 धूवर्ण ।  
र ग समस्य ना निदः ॥ ३० ॥

30. *Yā te bhīmānyāyudhā tigmāni santi dhūrvane.  
Rakṣā samasya no nidah.*

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 असूग्मिन्दवस्तिरः पवित्रमाशवः ।  
विश्वान्यभि साभगा ॥ १ ॥

1. *Ete asṛgram-indavas-tirah pavitram-āśavah.  
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.

विघ्नन्ता दुरिता पुरु सुगा ताकाय वाजिनः ।  
तना कृष्णन्ता अवते ॥ २ ॥

2. *Vighnanto duritā puru sugā tokāya vājinaḥ.  
Tanā kr̄ṇvanto 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.

कृष्णन्ता वरिवा गव भ्यषन्ति सुष्टुतिम ।  
इलमस्मभ्यं संयतम ॥ ३ ॥

3. *Kṛṇvanto varivo gave'bhyarṣanti suṣṭutim.  
Ilām-asmabhyam samyatam.*

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.

असाव्यंशुमदाया प्सु द गिरिष्ठाः ।  
श्यना न यानिमासदत ॥ ४ ॥

4. *Asāvyamśur-madāyā'psu dakṣo giristhāḥ.  
Śyeno na yonimāsadat.*

The peace and pleasure of life's ecstasy in thought and action, and the expertise well founded on adamantine 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 दुववातमप्सु धूता नृभिः सुतः ।  
स्वदन्ति गावः पयोभिः ॥ ५ ॥

5. *Śubhram-andho devavātam-apsu dhūto nr̥bhiḥ sutah. Svadanti gāvah payobhih.*

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 शूशुभमृताय ।  
मध्वा रसं सधमाद् ॥ ६ ॥

6. *Ādīmaśvam 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.

यास्त धारा मधुश्चुता सृगमिन्द ऊतय ।  
ताभिः पवित्रमासदः ॥ ७ ॥

7. *Yāste dharā madhuścuto'srgram-inda ītate.  
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 ।  
सीदन्याना वन्ष्वा ॥ 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 स्वादिष्ठा अङ्गिराभ्यः ।  
 वरिवाविद घृतं पयः ॥ ९ ॥

9. *Tvamindo pari srava svādiṣṭho aṅgirobhyah.*  
*Varivovid-ghṛtam payah.*

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 पर्वमानः स चतति ।  
 हिन्वान आप्यं बृहत ॥ १० ॥

10. *Ayam vicarṣanir-hitah pavamānah 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 पर्वमाना अशस्तिहा ।  
 करद्वसूनि दाशुषे ॥ 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 रूयिं गामन्तमश्विनम् ।  
पुरुश्चन्द्रं पुरुस्पृहम् ॥ १२ ॥

12. *Ā pavasva sahasriṇām rayīm gomantam-aśvinam.  
Puruścandram 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 षिद्यत ममृज्यमान आयुभिः ।  
उरुगायः कविकर्तुः ॥ १३ ॥

13. *Eṣa sya pari ṣicyate marmṛjyamāna āyubhīḥ.  
Urugāyah kavikratuh.*

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.

सुहस्त्रातिः शतामधा विमाना रजसः कविः ।  
इन्द्राय पवते मदः ॥ १४ ॥

14. *Sahasrotih śatāmagho vimāno rajasaḥ kavīḥ.  
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 वस्ताविव ॥ 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. *Pavamānah suto nr̥bhiḥ 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 त्रिपृष्ठे त्रिवन्धुर रथे युज्जन्ति यातवे ।  
ऋषीणां सप्त धीतिभिः ॥ १७ ॥

17. *Tam tripriṣṭhe trivandhure rathe yuñjanti yātave.  
Rṣīṇāṁ 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 धनुस्पृतमाशुं वाजायु यातव ।  
हरिं हिनात वाजिनम् ॥ १८ ॥

18. *Tam sotāro dhanasprtam-āśum 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.

आविशन्कलशं सुता विश्वा अष्टुभि श्रियः ।  
शूरा न गाषु तिष्ठति ॥ १९ ॥

19. *Āviśan kalaśam suto viśvā arṣannabhi śriyah.  
Śūro na goṣu 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 ते इन्द्रा मदायु कं पयो दुहन्त्यायवः ।  
द्रवा द्रवभ्यो मधु ॥ २० ॥

20. *Ā ta indo madāya kam payo duhantyāyavah.  
Devā devebhyo 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 पवित्रं आ सृजता मधुमत्तमम् ।  
दुवभ्या दवश्रुत्तमम् ॥ २१ ॥

21. *Ā nah somam pavitra ā srjatā 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.

प्रत सामा असृ त गृणानाः श्रवस मुह ।  
मुदिन्तमस्य धारया ॥ २२ ॥

22. *Ete somā asṛkṣata gr̥ṇānāḥ 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 वीतये नृम्णा पुनाना अषसि ।  
सनद्वाजः परि स्रव ॥ २३ ॥

23. *Abhi gavyāni vītaye nṛmṇā punāno arṣasi.  
Sanadvājah 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.

**उत ना गमतीरिषा विश्वा अष परिष्टुभः ।  
गृणाना जमदग्निना ॥ २४ ॥**

24. *Uta no gomatīrīṣo viśvā arṣa pariṣṭubhah.  
Grṇāno 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.

**पवस्व वाचा अग्रियः साम चित्राभिरूतिभः ।  
अभि विश्वानि काव्या ॥ २५ ॥**

25. *Pavasva vāco agriyah soma citrabhirūtibhīḥ.  
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 संमुद्दियो अपा गिया वाच द्वरयन ।  
पवस्व विश्वमजय ॥ २६ ॥**

26. *Tvam 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 tashire.  
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 वृष्टया धारा यन्त्यसुश्चतः ।  
अभि शुक्रामुपस्तिरम् ॥ २८ ॥

28. *Pra te divo na vṛṣṭayo dhārā yantyasaścataḥ.  
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 पुनीतनांगं द गाय साधनम ।  
इशानं वीतिराधसम ॥ २९ ॥

29. *Indrāyendum punītanogram daksāya sādha-nam.  
Īśānam vītirādhasam.*

O people of the earth, performers of soma yajna, 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.

**पवर्मान् ऋतः कृविः सामः पवित्रमासदत् ।  
दधत्स्त्वं त्र सुवीर्यम् ॥ ३० ॥**

30. *Pavamāna rtah kavih somah 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 रुयिं साम सुवीर्यम् ।  
अस्म श्रवांसि धारय ॥ १ ॥**

1. *Ā pavasva sahasrinām rayim̄ soma suvīryam.  
Asme śravānsi 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.

**इष्मूर्जं च पिन्वस इन्द्राय मत्सरिन्तमः ।  
चूमूष्वा नि षीदसि ॥ २ ॥**

2. *Iṣamūrjam ca pinvasa indrāya matsarintamah.  
Camūṣvā ni śidasi.*

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 इन्द्रायु विष्णवु सामः कुलशं अ रत ।  
मधुमाँ अस्तु वायवं ॥ ३ ॥

3. *Suta indrāya viṣṇave somah kalaše 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 ब्रभवः ।  
सामा ऋतस्य धारया ॥ ४ ॥

4. *Ete asṛgram-āśavo'ti hvarāṁsi babhravah.  
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.

इन्दुं वधन्ता अप्तुरः कृष्णन्ता विश्वमायम् ।  
अपघ्नन्ता अराव्णः ॥ ५ ॥

5. *Indram vardhanto apturah kṛṇvanto viśvamāryam. Apaghnanto arāvñah.*

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 ब्रभवः ।  
इन्दुं गच्छन्तु इन्दवः ॥ ६ ॥

6. *Sutā anu svamā rajo'bhyarṣanti babhravah.  
Indram gaccanta indavah.*

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 सूर्यमराचयः ।  
हिन्वाना मानुषीरपः ॥ ७ ॥

7. *Ayā pavasva dhārayā yayā sūryam-arocayah.  
Hivnāno mānuṣīrapah.*

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.

अयुक्त सूर एतशं पवमाना मनावधि ।  
अन्तरि ण यातव ॥ ८ ॥

8. *Ayukta sūra etaśām 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 हुरिता दश सूरा अयुक्त यातवे ।  
इन्दुरिन्दु इति ब्रुवन् ॥ ९ ॥

9. *Uta tyā harito 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.

परीता वायव सुतं गिर् इन्द्राय मत्सरम् ।  
अव्या वारेषु 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.

पवमान विदा रयिमस्मभ्यं साम दुष्टरम् ।  
या दूणाशा वनुष्यता ॥ ११ ॥

11. *Pavamāna vidā rayimasm-abhyam̄ 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.

अभ्यर्ष सहस्रिणं रयिं गामन्तमश्विनम् ।

अभि वाजमुत श्रवः ॥ १२ ॥

12. *Abhyarsa sahasrinām rayīm gomantamaśvi-nam.  
Abhi vājamuta śravah.*

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.

सामा द्रवा न सूर्या दिभिः पवत सुतः ।

दधानः कलश रसम् ॥ १३ ॥

13. *Somo devo na sūryo'dribhiḥ pavate sutah.  
Dadhānah kalaše rasam.*

Soma, self-existent divine power of creativity, radiates, energises and purifies all like the generous resplendent sun vesting the sap of life in every form of existence.

एत धामान्यायो शुका ऋतस्य धारया ।

वाजं गामन्तम रन ॥ १४ ॥

14. *Ete dhāmānyāryā śukrā ṛtasya dhārayā.  
Vājām 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.

सुता इन्द्रीय वजिण सामासा दध्याशिरः ।

पवित्रमत्य रन ॥ १५ ॥

15. *Sutā indrāya vajriṇe somāśo dadhyāśirah.*  
*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 दवीतमः ॥ १६ ॥

16. *Pra soma madhumattamo rāye arṣa pavitra ā.*  
*Mado yo devavītamah.*

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 harim nadīsu 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 hiranyavad-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 वाजु न वाज्युमव्या वारेषु सिञ्चत ।  
इन्द्राय मधुमत्तमम् ॥ 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 मञ्चं धीभिविपा अवस्थवः ।  
वृषा कनिकदषति ॥ २० ॥

20. *Kavim mrjanti marjyam dhībhir-viprā avasyavah. 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 धीभिरप्सुरं सामृतस्य धारया ।  
मती विपाः समस्वरन ॥ २१ ॥

21. *Vṛṣaṇam dhībhir-apturnam somam-ṛtasya dhā-rayā. 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 त मदः ।  
वायुमा राहु धर्मणा ॥ २२ ॥

22. *Pavasva devāyuṣag-indram 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 रुद्धिं साम श्रवाय्यम ।  
पियः समुद्रमा विश ॥ २३ ॥

23. *Pavamāna ni tośase rayim̄ soma śravāyyam.  
Priyah 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.

अपघ्नपवस्तु मृधः कतुवित्साम मत्सरः ।  
नुदस्वादवयुं जनम ॥ २४ ॥

24. *Apaghnan pavase mr̄dhah kratuvit soma matsarah.  
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.

पवर्माना असृ त् सामीः शुकासु इन्द्रवः ।  
अभि विश्वानि काव्या ॥ २५ ॥

25. *Pavamānā asṛkṣata somāḥ śukrāsa indavah.  
Abhi viśvāni kāvyā.*

Streams of bright energising soma flow, pure and purifying, among the songs of universal poetry of divinity.

पवर्मानास आशवः शुभा असृग्मिन्दवः ।  
द्वन्ता विश्वा अपु द्विषः ॥ २६ ॥

26. *Pavamānāsa āśavah śubhrā asṛgam-indavah.  
Ghnanto viśvā apa dviṣah.*

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.

पवर्माना द्विवस्पयुन्तरि गादसृ त ।  
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 साम् धारयन्दा विश्वा अप् स्रिधः ।  
जहि र ांसि सुकता ॥ २८ ॥

28. *Punānah soma dhārayendo viśvā apa sridhah.  
Jahi rakṣāṁsi 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.

अपघन्त्साम र् ासा भ्यष् कनिकदत ।  
द्युमन्तं शुष्ममुत्तमम ॥ २९ ॥

29. *Apaghnantsoma rakṣaso'bhyarṣa kanikradat.  
Dyumantam 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 साम् दिव्यानि पाथिवा ।  
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 दव् 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, resplendent 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.

वृष्टस्त् वृष्यं शवा वृषा वनं वृषा मदः ।  
सुत्यं वृषन्वृषदसि ॥ २ ॥

2. *Vṛṣnaste vṛṣṇyam̄ śavo vṛṣā vanam̄ vṛṣā madah.  
Satyam̄ 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 इन्द्रा समवतः ।  
वि ना राय दुरा वृथि ॥ ३ ॥

3. *Aśvo na cakrado vṛṣā sam̄ 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.

असृ त् प वाजिना गव्या सामासा अश्वया ।  
शुक्रासा वीर्याशवः ॥ ४ ॥

4. *Asrkṣata pra vājino gavyā somāso aśvayā.  
Śukrāso vīrayāśavah.*

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.

शुभमाना ऋत्युभिर्मूज्यमाना गभस्त्या : ।  
पवन्त वारं अव्यय ॥ ५ ॥

5. *Śumbhamānā ṛtāyubhir-mṛjyamānā gabhas-tyoh.  
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 विश्वा दाशुष वसु सामा दिव्यानि पाथिवा ।  
पवन्तामान्तरि या ॥ ६ ॥

6. *Te viśvā dāśuṣe vasu somā divyāni pārthivā.  
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.

**पव॒मानस्य विश्ववि॑त्प त् सगा॑ असृ॒ त ।**

**सूर्यस्यव् न रु॒श्मयः ॥ ७ ॥**

7. *Pavamānasya viśvavit pra te sargā asrkṣata.  
Sūryasyeva na raśmayah.*

Lord of the universe, pure, resplendent and purifying, as you manifest in the flux of existence your creations of peace and beauty flow and radiate like rays of the sun.

**कृतुं कृ॒णवन्दि॒वस्परि॒ विश्वा॑ रूपा॒भ्यषसि॑ ।**

**सुमुदः सा॑म पिन्वस ॥ ८ ॥**

8. *Ketuṁ kṛṇvan divaspari viśvā rūpābhyaṛṣasi.  
Samudraḥ 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.

**हि॒न्वा॑ना वा॒चमि॒ष्यसि॑ पव॒मान् विध॒मणि॑ ।**

**अका॒न्दवा॑ न सूर्यः ॥ ९ ॥**

9. *Hinvāno vācamisyasi pavamāna vidharmani.  
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 resplendent sun and transcend the world in existence.

इन्दुः पविष्ट चतनः प्रियः कवीनां मृती ।  
सृजदश्वं रथीरिव ॥ १० ॥

10. *Induḥ paviṣṭa cetanah priyah kavīnāṁ matī.  
Srjadaśvam rathīriva.*

Soma, lord of bliss, is self-resplendent 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 दव्वावीः प्रय ऋत ।  
सीदृतस्य यानिमा ॥ ११ ॥

11. *Ūrmiryaste pavitra ā devāvīḥ paryakṣarat.  
Śidannṛtasya 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 मद् या दव्वीतमः ।  
इन्दुविन्दाय पीतये ॥ १२ ॥

12. *Sa no arṣa pavitra ā mado yo devavītamah.  
Indavindrāya 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.

द्वृष पवस्व धारया मृज्यमाना मनीषिभिः ।  
इन्द्रां रुचाभि गा इहि ॥ १३ ॥

13. *Iṣe pavasva dhārayā mrjyamāno manīṣibhīḥ.  
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 varivaskṛdhyūrjam janāya girvanah.  
Hare srjāna 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 दुवीतये इन्दस्य याहि निष्कृतम् ।  
द्युताना वाजिभियुतः ॥ 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 हि॒न्‌वा॒ना॒स इ॒न्द्रा॒वा च्छा॑ समु॒दमा॒शवः ।  
धि॒या॑ जू॒ता॑ अ॒सृ॒त ॥ १६ ॥

16. *Pra hinvānāsa indavo'cchā samudramāśavah.  
Dhiyā jūtā asrkṣata.*

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.

म॒मृजा॒ना॒स आ॒यवा॑ वृथा॑ समु॒दमि॒न्दवः ।  
अग्म॑ तृतस्य॑ यानि॒मा ॥ १७ ॥

17. *Marmrjānāsa āyavo vṛthā samudramindavah.  
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.

परि॑ णा॑ याह्यस्म॑युविश्वा॑ वसू॒न्याज॑सा ।  
पा॒हि॑ नः॑ शम॑ वीरव॑त ॥ १८ ॥

18. *Pari no yāhyasmayurviśvā vasūnyojasā.  
Pāhi nah 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.

पि॒मा॒ति॑ वहि॒रत्तशः॑ पु॒दं॑ यु॒जान॑ ऋ॒क्वभिः॑ ।  
प यत्स्मु॒द आहि॒तः ॥ १९ ॥

19. *Mimāti vahniretaśah padam yūjāna ṛkvabhiḥ.  
Pra yat samudra āhitah.*

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 यद्यानि॑ हरिण्ययमा॒शुत्र॒हृतस्य॒ सीद॒ति॑ ।  
जहा॒त्यप॒चतसः॑ ॥ २० ॥

20. *Ā yadyonim hiranyayam-āśurṛtasya 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.

अभि॑ व॒ना अनूष॒तय॑ अन्ति॑ प॒चतसः॑ ।  
मञ्ज॒न्त्यवि॒चतसः॑ ॥ २१ ॥

21. *Abhi venā anūṣateyakṣanti pracetasah.  
Majjantyavicasah.*

Enlightened sages adore, exalt and join the divine infinity of bliss while the ignorant get drowned in the existential ocean they fail to cross.

इन्द॒यन्दा म॒रुत्वत् प॒वस्व॒ मधु॒मत्तमः॑ ।  
त्र॒हृतस्य॒ या॒निमा॒सदम्॑ ॥ 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 विपा वचाविदुः परिष्कृपवन्ति वृधसः ।  
सं त्वा मृजन्त्यायवः ॥ २३ ॥

23. *Tam tvā viprā vacovidah pariṣkrṇvanti vedha-sah.  
Sam tvā mṛjantyāyavah.*

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 अंयमा पिबन्ति वरुणः कव ।  
पवमानस्य मुरुतः ॥ २४ ॥

24. *Rasam te mitro aryamā pibanti varuṇah kave.  
Pavamānasya marutah.*

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 वाचमिष्यसि ।  
इन्द्रो सुहस्त्रभणसम ॥ २५ ॥

25. *Tvam soma vipaścitam punāno vācamisyasi.  
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.

**उता सुहस्त्रभणसं वाचं साम मरुस्युवम् ।**

**पुनान इन्द्रवा भर ॥ २६ ॥**

26. *Uto sahasra-bharṇasāṁ vācam soma makha-syuvam. 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.

**पुनान इन्द्रवषां पुरुहृत जनानाम ।**

**प्रियः समुद्रमा विश ॥ २७ ॥**

27. *Punāna indaveṣāṁ puruhūta janānām. Priyah 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.

**दविद्युतत्या रुचा परिष्ठाभन्त्या कृपा ।**

**सामाः शुक्रा गवाशिरः ॥ २८ ॥**

28. *Davidyutatyā rucā pariṣṭobhantyā kṛpā. Somāḥ śukrā gavāśirah.*

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 हृतभियुत आ वाजं वाज्यकमीत ।  
सीदन्ता वनुषा॑ यथा ॥ २९ ॥

29. *Hinvāno hetrbhiryata ā vājam 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.

ऋथक्साम स्वस्तय संजग्माना द्विवः कविः ।  
पवस्व सूर्या॑ दृश ॥ ३० ॥

30. *Rdhak soma svastaye samjagmāno divah kaviḥ.  
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 सूरमुस्त्र्यः स्वसारा जामयस्पतिम ।  
महामिन्दुं महीयुवः ॥ १ ॥

1. *Hinvanti sūramusrayah svasāro jāmayaspatim.  
Mahāmindum mahīyuvah.*

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.

पर्वमान रुचारुचा दुवा दुवभ्युस्परि ।

विश्वा वसून्या विश ॥ २ ॥

2. *Pavamāna rucārucā devo devebhyaspari.  
Viśvā vasūnyā viśā.*

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 पर्वमान सुषुटिं वृष्टिं दुवभ्या दुवः ।

इष पर्वस्व संयतम् ॥ ३ ॥

3. *Ā pavamāna suṣṭutim vṛṣṭim devebhyo duvah.  
Iṣe pavasva samyatam.*

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 ।

पर्वमान स्वाध्यः ॥ ४ ॥

4. *Vṛṣā hyasi bhānunā dyumantam tvā havāmahe.  
Pavamāna svādhyah.*

O lord of purity, purifier and sanctifier of heart

and soul, you are supremely generous and resplendent 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 ष्विन्द्रवा गहि ॥ ५ ॥

5. *Ā pavasva suvīryam mandamānāḥ 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.

यदुद्धिः परिषिच्यस मृज्यमाना गभस्त्याः ।  
दुणा सुधस्थमश्नुष ॥ ६ ॥

6. *Yadadbhiḥ 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 व्यश्ववत्पवमानाय गायत ।  
मह सुहस्रच ास ॥ 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 पीतयै ॥ ८ ॥

8. *Yasya varṇam madhuścutam harim hinvantyadrībhiḥ. 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 वाजिना॑ व॒यं विश्वा॑ धनानि जिग्युषः॑ ।  
सुखित्वमा॑ वृणीमह॑ ॥ ९ ॥

9. *Tasya te vājino vayam viśvā dhanāni jīgyuṣah.  
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.

वृषा॑ पवस्व॑ धारया॑ मुरुत्वते॑ च मत्सुरः॑ ।  
विश्वा॑ दधानु॑ आजसा॑ ॥ १० ॥

10. *Vṛṣā pavasva dhārayā marutvate ca matsarah.  
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 धृतारमाण्याऽः पवमान स्वदृशम् ।  
हिन्व वाजेषु वाजिनम् ॥ ११ ॥

11. *Tam tvā dhartāram-oṇyoḥ pavamāna svardr-śam.  
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 ।  
युज्ञं 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 मुहीमिषं पवस्व विश्वदशतः ।  
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 कुलशा अनूषतन्दा धारभिराजसा ।  
एन्दस्य पीतय विश ॥ १४ ॥

14. *Ā kalaśā anūṣatendo dhārābhīr-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 तु मद्यं रसं तीवं दुहन्त्यदिभिः ।  
स पवस्वाभिमातिहा ॥ १५ ॥

15. *Yasya te madyam rasam tīvram duhantyadri-bhiḥ.  
Sa pavasvābhīmātihā.*

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 नै इन्दा शतग्विनं गवां पाषं स्वश्व्यम् ।  
वहा भगत्तिमृतये ॥ १७ ॥

17. *Ā na indo śatagvinam gavāṁ poṣam 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 साम् सहा जुवा रूपं न वचस भर ।  
सुष्वाणा द्रववीतये ॥ १८ ॥

18. *Ā nah soma saho juvo rūpam na varcase bhara.  
Susvāṇo 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.

अर्षा साम द्युमत्तमा भि द्रोणानि रारुवत ।  
सीदञ्च्युना न यानिमा ॥ १९ ॥

19. *Arṣā soma dyumattamo'bhi dṛonāni roruvat.  
Śīdañchyeno na yonimā.*

Soma, spirit of divine power and peace of purity, most potent and most resplendent, 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.

अप्सा इन्द्राय वायव वरुणाय मरुद्भ्यः ।  
सामा॑ अषति॒ विष्णव ॥ २० ॥

20. *Apsā indrāya vāyave varuṇāya marudbhyaḥ.  
Somo 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).

इषं ताकायं ना दधतुस्मभ्यं साम विश्वतः ।  
आ पवस्व सहस्रिणम् ॥ २१ ॥

21. *Isam tokāya no dadhad-asmabhyam soma  
viśvataḥ. A 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 सामासः परावति॑ य अवावति॒ सुन्विर ।  
य वादः शयुणावति॒ ॥ २२ ॥

22. *Ye somāsaḥ parāvati ye arvāvati sunvire.  
Ye vādah śaryanāvati.*

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 आजीक्षु कृत्वसु य मध्य पुस्त्यानाम् ।  
य वा जनेषु पञ्चसु ॥ २३ ॥

23. *Ya ārjikeṣu 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 ना वृष्टिं दिवस्परि पवन्तामा सुवीर्यम् ।  
सुवाना द्रवासु इन्द्रवः ॥ २४ ॥

24. *Te no vṛṣṭim̄ divaspari pavantāmā suvīryam.  
Suvānā devāsa indavah.*

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.

पवत हयता हरिगृणाना जुमदग्निना ।  
हिन्वाना गारधि त्वचि ॥ २५ ॥

25. *Pavate haryato harir-grñāno 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 शुकासा॑ वया॒जुवा॑ हिन्वा॒नासा॑ न सस्यः ।  
श्रीणा॒ना अ॒प्सु मृ॒ञ्जत ॥ २६ ॥

26. *Pra śukrāso vayojuvo hinvānāso na saptayah.  
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 त्वा॑ सुतष्वाभुवा॑ हिन्वि॒र द्वतीतय ।  
स पवस्वा॒नया॑ रुचा॑ ॥ २७ ॥

27. *Tam tvā sutesvābhavo 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 त् दं मया॑भुवं वह्नि॑मद्या वृ॒णी॒मह ।  
पान्तमा॑ पुरु॒स्पृ॒हम ॥ २८ ॥

28. *Ā te dakṣam̄ mayobhuvaṁ vahnimadyā vrñī-  
mahe. Pāntamā puruspr̄ham.*

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 मू॒न्द्मा वरेण्यमा॑ विप्रमा॑ मनी॒षिण॑म ।  
पान्तमा॑ पुरु॒स्पृ॒हम ॥ २९ ॥

29. *Ā mandramā vareṇyamā vipramā maniṣinam.  
Pāntamā puruspr̄ham.*

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 रू॒यिमा सुचृतुन्मा॑ सुकृता॑ तु॒नूष्वा ।  
पान्तमा॑ पुरु॒स्पृ॒हम ॥ ३० ॥

30. *Ā rayimā sucetunamā sukrato tanuṣvā.  
Pāntamā puruspr̄ham.*

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 सखिभ्यु इड्यः ॥ १ ॥

1. *Pavasva viśvacarṣaṇe'bhi viśvāni kāvyā.  
Sakhā sakhibhya īdyah.*

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 ।  
प्रतीची साम तस्थतुः ॥ २ ॥

2. *Tābhyāṁ viśvasya rājasī ye pavamāna dhāmānī.  
Pratīcī soma tashthatuh.*

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 तु 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 जनयिषा भि विश्वानि वाया ।  
सखा सखिभ्य ऊतये ॥ ४ ॥

4. *Pavasva janayanniśo'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.

तव शुक्रासा अचया दिवस्पृष्ट वि तन्वत ।  
प्रवित्रं साम् धामभिः ॥ ५ ॥

5. *Tava śukrāso arcayo divaspṛṣṭhe vi tanvate.  
Pavitram 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.

तवम् सुम् सिन्धवः पशिषं साम् सिस्तत ।  
तुभ्यं धावन्ति धनवः ॥ ६ ॥

6. *Taveme sapta sindhavah prasiṣam soma sisrate.  
Tubhyam dhāvanti dhenavah.*

These seven seas, these seven modes of Prakrti, 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 साम् याहि धारया सुत इन्द्रीय मत्सरः ।  
दधाना अतिं श्रवः ॥ ७ ॥

7. *Pra soma yāhi dhārayā sutā indrāya matsarah.  
Dadhāno akṣiti śravah.*

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 धीभिरस्वरन्हिन्वतीः सुस जामयः ।  
विप्रमाजा विवस्वतः ॥ ८ ॥

8. *Samu tvā dhībhir-asvaran hinvatih sapta jāmayah. Vipramājā vivasvataḥ.*

O Soma, spirit of peace, power and bliss, seven streams of Prakrti, 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 यद्ग्यस वन् ॥ ९ ॥

9. *Mrjanti tvā samagruvo'vye jīrāvadhi svani.  
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*.

पव्यमानस्य त कव वाजिन्त्सगा असृ त ।  
अवन्ता न श्रवस्यवः ॥ १० ॥

10. *Pavamānasya te kave vājintsargā asṛkṣata.  
Arvanto na śravasyavah.*

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 अव्यय ।  
अवावशन्त धीतयः ॥ ११ ॥

11. *Acchā kośam madhuścutam-asṛgram vāre avyaye. Avāvaśanta dhītayah.*

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 समुद्रमिन्दवा स्तं गावा न धनवः ।  
अग्म तृतस्य यानिमा ॥ १२ ॥

12. *Acchā samudram-indavo'stam gāvo na dhena-vah. 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 मुह रण आपा अषन्ति सिन्धवः ।  
यद्गाभिवासयिष्यस ॥ १३ ॥

13. *Pra ṣa indo mahe rāṇā āpo arṣanti sindhavaḥ. Yadgobhir-vāsayisyase.*

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 सुख्य वृयमिय अन्तस्त्वातयः ।  
इन्दा सखित्वमुश्मसि ॥ १४ ॥

14. *Asya te sakhye vayam-iyakṣantas-tvotayah.  
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 गविष्टय मह साम नृच ईस ।  
एन्दस्य जठर विश ॥ १५ ॥

15. *Ā pavasva gaviṣṭaye mahe soma nṛcakṣase.  
Endrasya jathare 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.

महां असि साम ज्यष्ठ उग्राणामिन्दु आजिष्ठः ।  
युध्वा सञ्छश्वजिगथ ॥ १६ ॥

16. *Mahān asi soma jyeṣṭha ugrāṇām-inda ojiṣṭhah.  
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 उग्रभ्यश्चिदाजीयाज्ज्वरभ्यश्चच्छूरतरः ।  
भूरिदाभ्यश्चिन्महीयान ॥ १७ ॥

17. *Ya ugrebhyaś-cidojīyāñ-chūrebhyaś-cicchūrata-rah. Bhūridābhyaś-cin-mamhīyāñ.*

You are mightier than the mighty, braver than the brave, more generous than the generous, whoever they be.

त्वं साम् सूर् एषस्ताकस्य साता तुनूनाम् ।  
वृणीमहु सुख्याय वृणीमहु युज्याय ॥ १८ ॥

18. *Tvam̄ 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.

अग्ने आयुर्षि पवसु आ सुवाजुमिषं च नः ।  
आर बाधस्व दुच्छुनाम् ॥ १९ ॥

19. *Agna āyūrṣi pavasa ā suvorjamışam 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.

अग्निर्षिः पवमानः पाञ्चजन्यः पुराहितः ।  
तमीमह महाग्रयम् ॥ २० ॥

20. *Agnirṣih pavamānah pāñcajanyah 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.

अग्ने पवस्वा स्वपा अस्म वचः सुवीर्यम् ।  
दधद्रयिं मयि पाषम् ॥ २१ ॥

21. *Agne pavasva svapā asme varcaḥ suvīryam.  
Dadhadrayim mayi posam.*

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 विश्वदर्शतः ॥ 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 विचाणः ॥ २३ ॥

23. *Sa marmṛjāna āyubhiḥ prayasvān prayase hitah.  
Induratyo vicakṣaṇāḥ.*

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 suppliant, for it watches all, responds, and reveals the mysteries of existence.

पवमान ऋतं बृहच्छुकं ज्यातिरजीजनत ।  
कृष्णा तमांसि जङ्घनत ॥ २४ ॥

24. *Pavamāna rtam bṛhac-chukram jyotir-ajījanat. Kṛṣṇā tamāmsi 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 जड़न्ता हरश्चन्द्रा असृ त ।  
जीरा अजिरशाचिषः ॥ २५ ॥

25. *Pavamānasya jaṅgnato hareścandrā asṛksata. Jīrā ajiraśociṣah.*

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 ।  
हरिश्चन्द्रा मुरुद्गणः ॥ २६ ॥

26. *Pavamāno rathitamah śubhrebhiḥ śubhraśastamah. Hariścandro marudgaṇah.*

Pure and purifying, supreme master of the cosmic chariot and its controller, most resplendent 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 व्यश्नवदृश्मिभिवाजुसातमः ।  
दधत्स्तात्र सुवीर्यम् ॥ २७ ॥

27. *Pavamāno vyāśnavad-raśmibhir-vājasātamah. Dadhat stotre suvīryam.*

Pure and purifying, omnipresent with its radiations of self- resplendence, omnipotent giver of strength, power and advancement, inspirer of the celebrants and celebrations with divine bliss and energy, such is Soma.

प सुवान इन्दुर गः पवित्रमत्यव्ययम् ।  
पुनान इन्दुरिन्द्रमा ॥ २८ ॥

28. *Pra suvāna indurakṣāḥ pavitram-atyavyayam. Punāna indur-indramā.*

Creative, creator and energiser, peaceable inspirer and self-resplendent 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 अथि त्वचि गवां कीळत्यदिभिः ।  
इन्दुं मदायु जाहृवत ॥ २९ ॥

29. *Eṣa somo adhi tvaci gavāṁ krīlatyadribhiḥ.  
Indram 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 द्युम्नवृत्पयः पवस्नानाभृतं द्रिवः ।  
तनं ना मृलं जीवसे ॥ ३० ॥

30. *Yasya te dyumnavat payah pavamānābhṛtam  
divah. Tena no mṛla 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

*Devataḥ: 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: Bharadvaja (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 धारयुमन्द आजिष्ठा अध्वर ।  
पवस्व मंहयदयिः ॥ १ ॥

1. *Tvam̄ somāsi dhārayur-mandra ojistho adhvare.  
Pavasva mamhayadrayih.*

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 सुता नृमादना दध्न्वान्मत्सुरिन्तमः ।  
इन्द्राय सूरिरन्धसा ॥ २ ॥

2. *Tvam suto nr̄mādano dadhanvān matsarin-tamah.  
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 सुष्वाणा अदिभिरभ्यष कनिकदत ।  
द्युमन्तं शुष्ममुत्तमम ॥ ३ ॥

3. *Tvam susvāṇo adribhir-abhyarsa kanikradat.  
Dyumantam 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.

इन्दुहिन्वाना अषति तिरा वाराण्यव्यया ।  
हरिवाजमचिकदत ॥ 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.

इन्दा व्यव्यमषसि वि श्रवांसि वि साभगा ।  
वि वाजान्त्साम् गामतः ॥ ५ ॥

5. *Indo vyavyam-arṣasi vi śravāṁsi 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 इन्दा शतग्विनं रुयिं गामन्तमश्विनम् ।  
भरा साम सहस्रिणम् ॥ 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.

पवमानास इन्दवस्तिरः पवित्रमाशवः ।  
इन्दुं यामभिराशत ॥ ७ ॥

7. *Pavamānāsa indavas-tirah pavitram-āśavah.  
Indram yāmebhīr-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.

कृकुहः साम्या रस इन्दुरिन्द्राय पूर्वः ।  
आयुः पवत आयव ॥ ८ ॥

8. *Kakuhaḥ somyo rasa indurindrāya pūrvyah.  
Āyuḥ 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.

हिन्वन्ति सूरमुस्त्रयः पवत्मानं मधुश्चुतम् ।  
अभि गिरा सप्तस्वरन ॥ ९ ॥

9. *Hinvanti sūramusrayah pavamānam madhuścutam. 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 त्कन्यासु नः ॥ १० ॥

10. *Avitā no ajāśvah pūṣā yāmaniyāmani.  
Ā bhakṣat kanyāsu nah.*

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 सा॑मः क॒पदि॒नं घृ॒तं न प॒वत् मधु॑ ।  
आ भ॑ त्क॒न्यासु नः ॥ ११ ॥

11. *Ayam somah kapardine ghrtam na pavate madhu.  
A bhakṣat kanyāsu nah.*

May this honey sweet soma ecstasy of divinity flow and bless the veteran scholar as well as the fresh graduate as ghrta 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 आ॒घृण सु॑ता घृ॒तं न प॒वत् शुचि॑ ।  
आ भ॑ त्क॒न्यासु नः ॥ १२ ॥

12. *Ayam ta āghṛṇe suto ghrtam na pavate śuci.  
A bhakṣat kanyāsu nah.*

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 ghrta 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 जु॑न्तुः क॒वीनां प॒वस्व सा॑म धा॒रया ।  
दु॒वषु रत्नधा॑ अ॒सि ॥ १३ ॥

13. *Vāco jantuḥ kavīnām pavasva soma dhārayā.  
Devesu 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 कूलशेषु धावति श्युना वर्म वि गाहत ।  
अभि दाणा कनिकदत ॥ १४ ॥

14. *Ā kalaśeṣu dhāvati śyeno varma vi gāhate.  
Abhi dronā 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.

परि प साम तु रसा सजि कूलश सुतः ।  
श्युना न तक्ता अषति ॥ १५ ॥

15. *Pari pra soma te raso'sarji kalaše 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.

पवस्व साम मन्दयन्द्राय मधुमत्तमः ॥ १६ ॥

16. *Pavasva soma mandayann-indrāya madhu-mattamah.*

O Soma, creative spirit, highest honey sweet of

divine ecstasy, flow abundant, pure and purifying, energising and rejoicing for Indra, the divine soul.

असृगन्दुवकीतय वाज्यन्ता रथाइव ॥ १७ ॥

17. *Asṛgrān devavītaye vājayanto rathā iva.*

Flowing and creating, Soma streams rush forward like victor chariots in the service of divinity.

त सुतासा मुदिन्तमा: 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 ग अभिष्टुतः प्रवित्रं साम गच्छसि ।  
दधत्स्तात्र सुवीयम् ॥ १९ ॥

19. *Gravñā tunno abhiṣṭutah pavitram 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 ग अभिष्टुतः प्रवित्रमति गाहत ।  
रु ग्रहा वारमव्ययम् ॥ २० ॥

20. *Eṣa tunno abhiṣṭutah 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 दूरकं भृयं विन्दति मामिह ।  
पवमान् वि तज्जहि ॥ २१ ॥

21. *Yadanti yacca dūrake bhayam 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.

पवमानः सा अद्य नः पवित्रणं विचर्षणिः ।  
यः पाता स पुनातु नः ॥ २२ ॥

22. *Pavamānah so adya nah pavitreṇa vicarṣanīḥ.  
Yah potā sa punātu nah.*

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.

यत्ते पवित्रमुचिष्यग्ने विततमन्तरा ।  
बहु तन्न पुनीहि नः ॥ २३ ॥

23. *Yat te pavitram-arcisyagne vitatama-ntarā.  
Brahma tena punīhi nah.*

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.

यत्तं पवित्रमचिवदग्नं तनं पुनीहि नः ।  
ब्रह्मसवः पुनीहि नः ॥ २४ ॥

24. *Yat te pavitram-arcivad-agne tena punīhi nah.  
Brahmasavaih punīhi nah.*

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.

उभाभ्यां दव सवितः पवित्रण सुवर्ण च ।  
मां पुनीहि विश्वतः ॥ २५ ॥

25. *Ubhābhyaṁ deva savitah pavitrena savena ca.  
Mām punīhi viśvatah.*

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.

त्रिभिष्टं दव सवितुवषिष्ठः साम् धामभिः ।  
अग्नं द तः पुनीहि नः ॥ २६ ॥

26. *Tribhiṣṭvam् deva savitar-varṣiṣṭhaiḥ soma  
dhāmabhiḥ. Agne dakṣaiḥ punīhi nah.*

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 द॑वज्ञाः पुनन्तु वसवा धि॒या ।  
विश्वे॑ दवाः पुनी॒त मा॒ जातवदः पुनी॒हि मा॒ ॥ २७ ॥

27. *Punantu māṁ devajanāḥ punantu vasavo dhiyā. Viśve 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 साम् विश्वभिरुशुभिः ।  
दुव्यं उत्तमं हृविः ॥ २८ ॥

28. *Pra pyāyasva pra syandasva soma viśvebhiraṁśubhiḥ. Devebhya uttamam havih.*

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.

उप॑ पि॒यं पनि॒प्रतं युवा॒नमा॒हुती॒वृध॑म ।  
अगा॒न्म बि॒भता॒ नमः ॥ २९ ॥

29. *Upa priyām panipnataṁ yuvānamāhutīvrdham. Aganma bibhrato namah.*

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 परशुननाश तमा पवस्व दव साम ।  
आखुं चिदुव दव साम ॥ ३० ॥**

30. *Alāyyasya paraśurnanāśa tamā pavasva deva soma. Ākhum 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 रसम् ।  
सर्वं स पूतमश्ननाति स्वदितं मातृरिश्वना ॥ ३१ ॥**

31. *Yah pāvamānīr-adhyetyṛṣibhiḥ sambhṛtam  
rasam. Sarvam sa pūtamaśnāti svaditam  
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 रसम् ।  
तस्मि सरस्वती दुहे गीरं सुपिमधूदकम् ॥ ३२ ॥**

32. *Pāvamānīryo adhyetyṛṣibhiḥ sambhṛtam rasam.  
Tasmai sarasvatī duhe kṣīram sarpir-madhūda-kam.*

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*

प दूवमच्छा मधुमन्त इन्द्रवा सिष्यदन्त गाव आ न धनवः ।  
ब्रह्मिषदा वचनावन्त ऊर्धभिः परिस्तुतमुस्त्रियो निर्णिजं  
धिर ॥ १ ॥

1. *Pra devamacchā madhumanta indavo'sisyadanta gāva ā na dhenavah. Barhirṣado vacanāvanta ūdhabhiḥ parisrutamusriyā nirṇijām 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 resplendent 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 रारुवदुभि पूर्वा अचिकददुपारुहः श्रथयन्त्स्वादत् हरिः ।  
तिरः प्रवित्रं परिय तुरु जया नि शयाणि दधत द्रव आ  
वरम ॥ २ ॥

2. *Sa roruvad-abhi pūrvā acikradad-upāruhah śrathayant-svādate harih. Tirah pavitram pariyanuru jrayo ni śaryāṇi dadhate deva ā varam.*

He, eternal preceptor, resplendent 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 superfluities 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 साकुवृधा पर्यसा पिन्वर्दिता ।  
मही अपार रजसी विविददभिवजु र्ति तं पाजु आ  
दद ॥ ३ ॥

3. *Vi yo mame yamyā samyatī madah sākamvṛdhā payasā pinvadakṣitā. Mahī apāre rajasī vivevad-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 विचरन्वाजय ापः प मधीरः स्वधया पिन्वत पदम् ।  
अंशुयवन पिपिश यता नृभिः सं जामिभिनसत् र ति  
शिरः ॥ ४ ॥

4. *Sa mātarā vicaran vājayann-apah pra medhi-rah svadhayā pinvate padam. Amśur-yavena pipise yato nṛbhīḥ sam jāmibhir-nasate rakṣate śirah.*

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 ठं मनसा जायत कुविकृतस्य गभा निहिता यमा  
परः । यूना ह सन्ता पथमं वि जज्ञतुगुहा हितं जनिम्  
नमुमुद्यतम ॥ ५ ॥

5. *Sam dakṣeṇa manasā jāyate kavir-ṛtasya garbho  
nihito yamā parah. 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 श्युना यदन्धा अभरत्परा-  
वतः । तं मजयन्त सुवृधं नुदीष्वाँ उशन्तमुंशुं परियन्त-  
मृग्मियम ॥ ६ ॥

6. *Mandrasya rūpam vividur-manīśinah śyeno  
yadandho abharat parāvataḥ. Tam marjayanta  
suvṛdham nadīśvāñ uśantam-amśum pariyan-  
tam-rgmiyam.*

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 साम् ऋषिभिर्मतिभिर्धीति-  
भिहितम् । अव्या वारभिरुत दवहूतिभिनृभियता वाजमा  
दधि सातये ॥ ७ ॥

7. *Tvām mrjanti daśa yoṣaṇah sutam soma ṛṣibhir-matibhir-dhītibhir-hitam. Avyo vārebhiruta devahūtibhir-nṛbhīr-yato vājamā darśi 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.

परिप्रयन्तं वृच्यं सुषंसदं सामं मनीषा अभ्यनूषत् स्तुभः ।  
या धारया मधुमाँ ऊमिणा दिव इयति वाचं रयिषाळ-  
मत्यः ॥ ८ ॥

8. *Pariprayantam vayyam suṣamsadam somam manīṣā abhyanūṣata stubhah. Yo dhārayā madhumāñ ūrmiṇā diva iyarti vācam rayiṣāla-martyah.*

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.

अयं दिव इयति विश्वमा रजः सामः पुनानः कुलशषु  
सीदति । अद्विग्नाभिमृज्यते अदिभिः सुतः पुनान इन्दुवरिवा  
विदत्प्रियम् ॥ ९ ॥

9. *Ayam diva iyarti viśvamā rajaḥ somah punānah  
kalašeṣu 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 adamantine 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.

एवा नः साम परिषिच्यमाना वया दध्चित्रतमं पवस्व ।  
अद्वृष्ट्यावापृथिवी हुवम् दवा धूत्त रुयिम् सुवीरम् ॥ १० ॥

10. *Evā nah soma pariṣicyamāno vayo dadhaccitratamam pavasva. Adveṣe dyāvāprthivī 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 धन्वन्पति धीयत मृतिवृत्सा न मातुरुप सूज्यूधनि ।  
उरुधारव दुहु अग्र आयुत्यस्य वृत्तष्वपि साम इष्यत ॥ १ ॥

1. *Isurna dhanvan prati dhīyate matirvatso na māturuṇa sarjyūdhani. Urudhāreva duhe agra āyat�asya vrateṣvapi 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.

उपा' मृतिः पृच्यत् सिच्यत् मधु' मन्दाजनी चादत  
अन्तरासनि । पवमानः सन्तनिः पञ्चतामिव मधुमान्दप्सः  
परि वारमषति ॥ २ ॥

2. *Upo matih pṛcyate sicyate madhu mandrājanī codate antarāsani. Pavamānah saṁtaniḥ praghnatāmiva madhumān drapsah pari vāramarṣati.*

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 पवत् परि त्वचि श्रेष्ठीत नृसीरदितत्रहृतं युतं ।  
हरिरकान्यज्ञतः संयुता मदा नृमणा शिशाना महिषा न  
शांभत ॥ ३ ॥

3. *Avye vadhu-yuh pavate pari tvaci srathnute napti-r-aditer-tam yate. Harirakran yajatah samyato mado nrmnā siśāno mahiso 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 ग मिमाति परि यन्ति धनवा दुवस्य दुवीरुप यन्ति  
निष्कृतम । अत्यक्रमीदजुनं वारमव्ययमत्कं न निक्तं परि  
साम' अव्यत ॥ ४ ॥

4. *Uksā mimāti prati yanti dhenavo devasya devī-  
rupa yanti niṣkṛtam. Atyakramīdarjunam vāram-  
avyayamatkam 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.

अमृक्तन् रुशता वाससा हरिरमत्या निणिजानः परि व्यत ।  
दिवस्पृष्टं ब्रहणो निणिजे कृतापुस्तरणं चम्वानभुस्मयम् ॥ ५ ॥

*Amṛktena ruśatā vāsasā harir-amartyo nirṇijā-nah pari vyata. Divasprṣṭham barhaṇā nirṇije kṛtopastaranām 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 रुशयो दावयित्वा मत्सुरासः पुसुपः साकमीरत ।  
तन्तुं तुं परि सगास आशवा नन्दादृत पवत् धाम किं  
चन् ॥ ६ ॥

6. *Suryasyeva raśmayo drāvayitnavo matsarāsaḥ prasupah sākamīrate. Tantum tataṁ pari sargāsa āśavo nendrādṛte pavate dhāma kim 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.

सिन्धोरिव पवृण निम्न आशवा वृषच्युता मदासा  
गातुमाशत । शं ना निवृश द्विपदु चतुष्पदु स्म वाजाः साम  
तिष्ठन्तु कृष्टयः ॥ ७ ॥

7. *Sindhoriva pravane nimna āśavo vṛṣacyutā madāso gātumāśata. Śam no niveśe dvipade catuṣpade 'sme vājāḥ soma tiṣṭhantu kṛṣṭayah.*

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 वसुमद्धिरण्यवदश्वावद्ग्रामद्यवमत्सुवीयम् ।  
यूयं हि साम पितरा मम स्थनं द्विवा मूधानः पस्थिता  
वयस्कृतः ॥८॥

8. *Ā nah pavasva vasumaddhiranyavadaśvā-dadgomadyavamat suvīryam. Yūyam hi soma pitaro mama sthana divo mūrdhānah prasthitā vaya-skṛtah.*

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 पवमानास इन्दुं रथाऽवु प ययुः सातिमच्छ ।  
सुताः पवित्रमति यन्त्यव्यं हित्वी वविं हरिता वृष्टिमच्छ ॥९॥

9. *Ete somāḥ pavamānāsa indram rathā iva pra yayuḥ sātimaccha. Sutāḥ pavitramati yantyavyam hitvī vavriṁ harito vrṣṭimaccha.*

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 बृहुत पवस्व सुमृळीका अनवद्या रिशादाः ।  
भरा चन्दाणि गृणत वसूनि दवद्यावापृथिवी पावतं  
नः ॥ १० ॥

10. *Indavindrāya bṛhate pavasva sumṝlīko ana-vadyo  
riśādāḥ. Bharā candrāṇi gr̄nate vasūni devai-  
rdyāvāpr̄thivī prāvatam nah.*

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 पूर्व्य व्यामनि ।  
चत्वायन्या भुवनानि निणिज चारुणि चक यदृतर-  
वधत ॥ १ ॥

1. *Trirasmai sapta dhenavo duduḥre satyāmā-śiram  
pūrvye vyomani. Catvāryanyā bhuvanāni nirṇije  
cāruṇi 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 Prakrti: mahan, ahankara and five subtle elements of ether or akasha, energy or vayu, fire or agni, water or apah, and earth or prthivi. 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 ahankara (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 भि त्माणा अमृतस्य चारुण उभ द्यावा काव्यना वि  
शश्रथ । तजिष्ठा अपा मंहना परि व्यत् यदी दुवस्य श्रवसा  
सदा विदुः ॥ २ ॥

2. *Sa bhikṣamāṇo amṛtasya cāruṇa ubhe dyāvā  
kāvyenā vi śaśrathe. Tejisthā apo māṁhanā pari  
vyata yadī devasya śravasā sado viduh.*

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 कृतवा मृत्युवा दाभ्यासा जनुषी उभ अनु ।  
यभिन्नम्पा च दुव्या च पुनृत आदिदाजानं मनना अगृ-  
भ्नत ॥ ३ ॥

3. *Te asya santu ketavo'mṛtyavo'dābhyaśo januṣī ubhe anu. Yebhir-nṛmnā ca devyā punata ādirājānā mananā agrbhñata.*

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 दुशभिः सुकर्मभिः प मध्यमासु मातृषु पम  
सचो । व्रतानि पाना अमृतस्य चारुण उभ नृच गा 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 मूर्जान इन्दियाय धायस् आभ अन्ता रादसी हषत  
हितः । वृषा शुष्मण बाधत् वि दुमतीरुददिशानः शयहव  
शुरुधः ॥५ ॥

5. *Sa marmṛjāna indriyāya dhāyasa obhe antā rodasī harṣate hitah. Vṛṣā śuṣmeṇa bādhate vi durmaṭir-ādediśānah śaryaheva śurudhah.*

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 उस्रिया नानददति मरुतामिव स्वनः ।  
जान गृतं पथमं यत्स्वर्णरं पशस्तय कमवृणीत सुकर्तुः ॥ ६ ॥

6. *Sa mātarā na dadṛśāna usriyo nānadañeti marutāmiva svanah. Jānannṛtam prathamam yat svarṇaram praśastaye kamavṛṇīta sukratuh.*

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 paradisal agent of the good of humanity, should love and worship that Soma for his

self-fulfilment.

रुवति भीमा वृषभस्तविष्यया शृङ्गशिशाना हरिणी  
विचाणः । आ यानि सामः सुकृतं नि धीदति गव्ययी  
त्वग्भवति निणिगव्ययी ॥ ७ ॥

7. *Ruvati bhīmo vṛṣabha staviṣayā śṛṅge śiśāno harīṇī vicakṣaṇāḥ. Ā yonim somah sukṛtam ni śidati 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 वायवत्रिधातु मधु क्रियत सुकमभिः ॥ 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 दुववीतय वृषन्दस्य हादि सामधानमा विश ।  
पुरा ना' बाधाहुरिताति पारय त्रविद्धि दिश आहा  
पिपृच्छत ॥ ९ ॥

9. *Pavasva soma devavītaye vṛṣendrasya hārdi somadhānamā viśa. Purā no bādhādduritāti pāraya kṣetrvāiddhi diśa āhā viprcchate.*

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.

ह्रिता न सप्तिरभि वाजमृषन्दस्यन्दा जुठ्रमा पवस्व । नावा  
न सिन्धुमति पर्षि विद्वाज्छूरा न युध्य त्वं ना निदः  
स्पः ॥ १० ॥

10. *Hito na saptirabhi vājam-arsendrasyendo jaṭhamā pavasva. Nāvā na sindhumati parṣi vidvāñ-chūro na yudhyannava no nidah spah.*

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 दृ णा सृज्यत शुष्प्याऽु सदुं वति दुहा र ासः पाति  
जागृतिः । हरिरापशं कृणुत नभस्यय उपस्तिर चम्बाऽबह्व  
निणिज ॥ १ ॥

- 
1. Ā dakṣinā sṛjyate śuṣmyāśadam veti druho rakṣasah pāti jāgrvih. 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 कृष्टिहवं शूष एति रास्तवदसुर्यै वर्णं नि रिणीत अस्य  
तम । जहाति वृविं पितुरति निष्कृतमुपपुतं कृणुत निणिजं  
तना ॥ २ ॥

2. Pra krṣṭiheva śūṣa eti roruvadasuryam varṇam  
ni riṇīte asya tam. Jahāti vavriṁ pitureti niskṛta-  
mupapratam 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 पवत् गभस्त्यावृषायत् नभसा वपत् मृती ।  
स मादत् नसंत् साधत् गिरा ननिक्त अप्सु यजत् परी-  
मणि ॥ ३ ॥

3. Adribhiḥ sutah pavate gabhastyor-vṛṣāyate  
nabhasā vepeate matī. Sa modate nasate sādhate  
girā nenikte apsu yajate parīmani.

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 द्युं अ सहसः पवता॒वृधं मध्वः सिञ्चन्ति हु॒म्यस्य  
सु॒र्णिम् । आ॒यस्मि॒न्गावः सुहुतादु॒अधनि॒मू॒र्धञ्छी॒णन्त्य-  
गि॒यं वरी॒मभिः ॥ ४ ॥

4. *Pari dyukṣam sahasah parvatāvṛdham madhvah  
siñcanti harmyasya sakṣanīm. Ā yasmin gāvah  
suhutāda ūdhani mūrdhañ-chriñantyagriyam  
varīmabhih.*

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.

समी॒ रथं॒ न भु॒रिजा॒रहषत्॒ दश्॒ स्वसा॒रा॒ अदित॒रु॒पस्थ॒ आ॒ ।  
जिगा॒दु॒पं॒ जयति॒ गारपी॒च्यं॒ पुदं॒ यदस्य॒ मुतुथा॒ अजी॒ज-  
नन ॥ ५ ॥

5. *Samī ratham na bhurijorahesata daśa svasāro  
aditerupastha ā. Jigādupa jrayati gorapīcyam  
padam yadasya matuthā ajijanan.*

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.

श्युना न यानि॑ सदनं धि॒या कृतं हि॒रण्यमा॒सदं दुव ए॒षति॑ ।  
ए॑ रिणन्ति॑ ब्रह्मि॑ पि॒यं गि॒रा श्वा॑ न दुवाँ॑ अप्यति॑  
यज्जियः॑ ॥ ६ ॥

6. *Šyeno na yonim sadanam dhiyā kṛtam hiranya-yamāsadam deva eṣati. E riṇanti barhiṣi priyam girāśvo na devān 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.

परा॑ व्यक्ता॑ अरु॒षा॑ दि॒वः॑ कृवि॒वृष्टा॑ त्रिपृ॒ष्ठा॑ अनवि॒ष्टा॑ गा॑  
अ॒भि॑ । सुहस्र॑णीति॒यति॑ः॑ परा॑यतौ॑ रु॒भा॑ न पू॒वीरु॒षसा॑ वि॑  
राजति॑ ॥ ७ ॥

7. *Parā vyakto aruṣo divaḥ kavirvṛṣṭā triprṛṣṭha anaviṣṭa gā abhiḥ. Sahasraṇītiryatih parāyatī 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.

त्वं रूपं कृणुत् वणा' अस्य स यत्राशयुत्समृता सधृति  
स्मिथः । अप्सा याति स्वधया दव्यं जनं सं सुषुती नस्तु सं  
गाऽगया ॥ ८ ॥

8. *Tvesam rūpam kṛnute varṇo asya sa yatrāśayat  
samṛtā sedhati sridhah. Apsā yāti svadhaya  
daivyam janam sam suṣutī nasate sam 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 च यूथा परिय त्रावीदधि त्विषीरधित् सूयस्य । दिव्यः  
सुपूणा वच त् गं सामः परि कतुना पश्यत् जाः ॥ ९ ॥

9. *Ukṣeva yūthā pariyanarāvīdadhi tviṣīradhita  
sūryasya. Divayah suparṇo'va cakṣata kṣām  
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*

हरि॑ मृजन्त्यरुषा न युज्यत् सं धुनुभिः कुलश् सामा॑ अज्यत ।  
उद्वाचमीरयति हिन्वत मृती पुरुष्टुतस्य कति चित्परि-  
पियः ॥ १ ॥

1. *Harim mrjantyaruṣo na yujyate sami dhenubhīḥ kalaśe somo ajyate. Udvācamīrayati hinvate mati Puruṣṭutasya kati cit paripriyah.*

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.

सा॒कं व॒दन्ति ब्र॒ह्मवा॑ मनी॒षिण् इन्द्रस्य् सा॒मं ज॒ठर् यदा॒दुहुः ।  
यदी॑ मृजन्ति सुगभस्तया॑ नरः॒ सनीळाभिदृशभिः॒ काम्य॑  
मधु॒ ॥ २ ॥

2. *Sākam vadanti bahavo manīṣiṇa indrasya somam jaṭhare yadāduhuḥ. Yadīm mrjanti sugabhaṣtayo narah sanīḍābhira-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  
रवम् । अन्वस्म् जाषमभरद्विनगृसः सं द्वयीभिः स्वसृभिः  
ति जामिभिः ॥ ३ ॥**

3. *Aramamāṇo atyeti gā abhi sūryasya priyam duhi-tustiro ravam. Anvasmai joṣamabhara-dvināṁgrsaḥ sam dvayībhīḥ svasrbhīḥ kṣeti jāmibhīḥ.*

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 ब्रह्मिषि पियः पतिगवां प्रदिव इन्दु ऋत्वियः ।  
पुरन्धिवान्मनुषा यज्ञसाधनः शुचिधिया पवत् साम इन्द  
त ॥ ४ ॥**

4. *Nṛdhūto adriṣuto barhiṣi priyah patirgavām  
pradiva indur-ṛtviyah. Purandhivān manuṣo  
yajñasādhanah 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 resplendent, 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 पवत् साम इन्द-  
त । आपाः कतून्त्समजरध्वर मृतीवन दुषच्यम्बाङ् रास-  
दद्वरिः ॥ ५ ॥

5. *Nrbāhubhyāṁ codito dhārayā suto'nuṣvadham  
pavate soma indra te. Āprāḥ kratūntsamajai-  
radhavare maṭīrverna druṣac-camvorāsadadd-  
harih.*

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 स्तुनयन्तुमा तिं कुविं कुवया पसा मनीषिणः ।  
समी गावा मृतया यन्ति संयतं ऋतस्य याना सदनं  
पुनर्भुवः ॥ ६ ॥

6. *Amśum duhanti stanayantam-akṣitam kavim  
kavayo'paso maniṣinah. Samī gāvo matayo yanti  
samyata rtasya yonā sadane punarbhū-vah.*

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.

नाभा पृथिव्या धरुणा महा दिवाऽऽ पामूमा सिन्धुष्वन्त-  
रुतिः । इन्दस्य वज्रा वृषभा विभूवसुः सामा हृद पवत्  
चारु मत्सरः ॥ ७ ॥

7. *Nābhā pṛthivyā dharuṇo maho divo'pāmūrmāu sindhuṣvantarukṣitah. Indrasya vajro vṛṣabho vibhūvasuh somo hrde pavate cāru matsarah.*

Centre-hold of the earth, wielder of the mighty heaven of light, showers of living energy on the waves of the sea, adamantine 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 † गाधून्वत च  
सुकता । मा ना निभाग्वसुनः सादनस्पृशा रुयिं पिशङ्गं बहुलं  
वसीमहि ॥ ८ ॥

8. *Sa tū pavasva pari pārthivam rajah stotre śikṣa-nādhūnvate ca sukrato. Mā no nirbhāgva-sunah sādanaspṛśo rayim piśāṅgam bahulam vasimahi.*

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 ने इन्दा श्रुतदात्वश्वं सुहस्रदातु पशुमद्धिरण्यवत् ।  
उप मास्व बृहती रुवतीरिषा धि स्त्रात्रस्य पवमान ना  
गहि॥ ९ ॥

9. *Ā tū na indo śatadātvaśvyam sahasradātu paśu-maddhiranyavat. Upa māsva br̥haṭī 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*

स्नवव॑ द्रुप्सस्य धर्मतः समस्वर गृतस्य याना समरन्त  
नाभयः । त्रीन्त्स मृध्ना असुरश्चक आरभ सत्यस्य नावः  
सुकृतम-पीपरन ॥ १ ॥

1. *Srakve drapsasya dhamataḥ samasvarannṛtasya yonā samaranta nābhayah. Trīntsa mūrdhno asuraścakra ārabhe satyasya nāvah sukṛtamapīparan.*

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 *Prakrti*, *sattva*, *rajas* and *tamas*, and the emergence of living forms of species, boat-like carriers-on, finally complete the holy creative process.

सूम्यक्सूम्यञ्चा॑ महिषा अ॒हषत् सि॒न्धारू॒मावधि॑ व॒ना  
अ॒वीविपन् । मधा॒धारौ॒भिज॑नयन्ता अ॒कमि॒त्यामि॒न्दस्य  
तु॒न्वमवी॒वृद्धन् ॥ २ ॥

2. *Samyak samyañco mahiṣā ahesata sindhorūrmāvadhi venā avīvipan. Madhor-dhārābhiringayanto arkamit priyām-indrasya tanvam-avīvrdhan.*

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.

प॒वित्रवन्तः परि॑ वाच॑मासत् पि॒तषां प॒त्ना अ॒भि॒र् गति॑ व॒तम् ।  
म॒हः संमु॒दं वरुणस्ति॒रा दं॒ध् धीरा॑ इच्छ॑कुध॒रुण॒ष्वा॒र-  
भ॒म् ॥ ३ ॥

3. *Pavitravantah pari vācam-āsate pitaiṣām pratno abhi rakṣati vratam. Mahāḥ samudram varuṇastiro 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.

**सुहस्रधार वृत समस्वरन्दिवा नाक मधुजिह्वा असुश्चतः ।  
अस्यु स्पशा न नि मिषन्ति भूणयः पुदपदं पाशिनः सन्ति  
सतवः ॥ ४ ॥**

4. *Sahasradhāre'va te samasvaran divo nāke madhujihvā asaścataḥ. Asya spaśo na ni miṣanti bhūrṇayah padepade pāśinah santi setavah.*

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 paradisal 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.

**पितुमातुरध्या य सुमस्वर तृचा शाचन्तः सुंदहन्ता अवृतान ।  
इन्द्रद्विष्टामप धमन्ति मायया त्वचमसिक्नीं भूमना  
द्विवस्परि ॥ ५ ॥**

5. *Piturmāturdhyā ye samasvarannṛcā śocantah  
saṁdahanto avratān. Indradviṣṭāmapa dha-manti  
māyayā tvacamasiknīṁ 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.

प्रत्नान्मानादध्या य समस्वरुच्छल केयन्त्रासा रभसस्य  
मन्तवः । अपानु गासा बधिरा अहासत त्रहृतस्य पन्थां न  
तरन्ति दुष्कृतः ॥ ६ ॥

6. *Pratnānmānādadhyā ye samasvarañ-chlokaya-ntrāso rabhasasya mantavah. Apānakṣāso badhi-rā 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.

सुहस्त्रधारु वितते पवित्र आ वाचं पुनन्ति कवयो मनीषिणः ।  
रुद्रासे एषामिषिरासा अदुहः स्पशः स्वज्ञः सुदृशा नृच-  
त्सः ॥ ७ ॥

7. *Sahasradhāre vitate pavitra ā vācam punanti kavayo manīṣināḥ. Rudrāsa eṣām-iṣirāso adru-hah spaśah svañcaḥ sudrśo nṛcakṣasah.*

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  
दंध । विद्वान्त्स विश्वा भुवनाभि पश्यत्यवाजुष्टान्विध्यति  
कृत अवृतान् ॥ ८ ॥**

8. *Rtasya 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 पुवित्र आ जिह्वाया अग् वरुणस्य  
मायया । धीरांश्चित्तस्मिन् न्त आशता त्रा कृतमव  
पदात्य-पभुः ॥ ९ ॥**

9. *Rtasya tanturvitataḥ pavitra ā jihvāyā agre varuṇasya māyayā. Dhīrāścit tat saminakṣanta  
āśatā'trā kartamava padātyaprabhuh.*

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 जाता व चकद्वन् स्व॑यद्वाज्यरुषः सिषासति ।  
दिवा रत्सा सचत पयोवृथा तमीमह सुमती शम॑सुपथः ॥ १ ॥

1. *Śiśurna jāto'va cakradadvane svaryadvājyaruṣah siṣāsati. Divo retasā sacate payovṛdhā tamīmahe sumātī śarma saprathah.*

When in this vernal wood of existence, man clamours like a new born baby for sustenance, then that mighty resplendent 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.

दिवा यः स्कम्भा धरुणः स्वातत् आपूणा अंशुः प्रयति  
विश्वतः । सम मृही रादसी य दावृता समीचीन दाधार्  
समिषः कविः ॥ २ ॥

2. *Divo yaḥ skambho dharuṇaḥ svātata āpūrṇo  
amśuḥ paryeti viśvataḥ. Seme mahī rodasi  
yakṣadāvṛtā samīcīne dādhāra 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 गव्यूतिरदितत्रृतं युत । इश्‌  
या वृष्टिरित उम्निया वृषा पां नुता य इतञ्चित्क्रमियः ॥ ३ ॥

3. *Mahi psarah sukṛtam̄ somyam̄ madhūrvī gavyūtir-aditer-ṛtam̄ yate. Īṣe yo vr̄ṣterita usriyo vr̄ṣā'pām̄ netā ya ita ṫtir-rgmiyah.*

Of mighty form is he, generous, adorable, exceedingly resplendent 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 रभा दुह्यत धृतं पर्य ऋतस्य नाभिरमृतं वि जायत ।  
समीचीनाः सुदानवः पीणन्ति तं नरा हितमव महन्ति  
परवः ॥ ४ ॥

4. *Ātmanvannabho duhyate ghṛtam̄ paya ṛtasya nābhīr-amṛtam̄ vi jāyate. Samīcīnāḥ sudānavah̄ pīṇanti tam̄ naro hitamava mehanti peravah.*

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.

अरावीदुंशः सचमान ऊमिणा दवाव्यं॑ मनुष पिन्वति  
त्वचम् । दधाति गभमदितरुपस्थ आ यन ताकं च तनयं  
च धामहे॥५॥

5. *Arāvīdamśuh 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.

सुहस्त्रधार वता असुश्चतस्तृतीय सन्तु रजसि पजावतीः ।  
चतस्त्रा नाभा निहिता अवा दिवा हुविभरन्त्यमृतं  
घृतश्चुतः ॥६॥

6. *Sahasradhāre'va tā asaścatastrīye santu rajasi prajāvatih. Catasro nābho nihitā avo divo havirbharantyamṛtam gṛtaścutah.*

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.

श्वतं रूपं कृणुत् यत्सिषासति सामा मीढवाँ असुरा वद्  
भूमनः । धिया शमी सचत् समुभि पुवद्विवस्कवन्धुमव  
दषदुदिणम् ॥ ७ ॥

7. *Śvetam rūpam kṛṇute yat siśāsatि somo mīḍhvān asuro veda bhūmanah. Dhīyā śamī sacate semabhi pravad-divaskabandham-ava darsadudriṇam.*

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).

अथ श्वतं कलशं गाभिरक्तं काष्ठं ग वाज्यकमीत्सस्-  
वान् । आ हिन्विर मनसा दवयन्तः क रीवत शतहिमाय  
गानाम् ॥ ८ ॥

8. *Adha śvetam kalaśam gobhir-aktam kārṣmannā vājyakramit sasavān. Ā hinvire manasā devayantah kakṣīvate 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.

**अद्धिः साम पपृचानस्य तु रसा व्या वारं वि पवमान  
धावति । स मृज्यमानः कविभिर्मदिन्तम् स्वदुस्वन्दाय  
पवमान पीतये ॥ ९ ॥**

9. *Adbhiḥ soma papṛcānasya te raso 'vyo vāram 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*

**अभि प्रियाणि पवत् चनाहिता नामानि यह्वा अधि यशु  
वर्धते । आ सूर्यस्य बृहता बृह ाधि रथं विष्वञ्चमरुहद्वि-  
च ाणः ॥ १ ॥**

1. *Abhi priyāṇi pavate canohito nāmāni yahvo adhi yesu vardhate. Ā sūryasya bṛhato bṛhanna-dhi ratham visvañcam-aruhad-vicakṣaṇah.*

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 पवत् मधु प्रियं वक्ता पतिर्धिया अस्या  
अदाभ्यः । दधाति पुत्रः पित्रारपीच्यं॑ नामं तृतीयमधि राचन  
दिवः ॥ २ ॥**

2. *Rtasya jihvā pavate madhu priyam vaktā patirdhiyo asyā adābhyaḥ. Dadhāti putrah pitrorapīcyam nāma trītyamadhi rocane divah.*

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 resplendent in the third and highest region of the light of existence.

**अवै द्युतानः कुलशाँ॑ अचिकद् गृभियमानः काशा आ  
हिरण्यय । अभीमृतस्य दाहना अनूषता धि त्रिपृष्ठ उषसा  
वि राजति ॥ ३ ॥**

3. *Ava dyutānah kalaśāñ acikradan-nṛbhiryemā-nah kośa ā hiranyaye. Abhimṛtasya dohanā anūṣatā'dhi triprṣṭha 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 मृतिभिश्चनाहितः परचयनादसी मातरा  
शुचिः । रामाण्यव्या सुमया वि धावति मधाधारा पिन्वमाना  
दिवदिव ॥ ४ ॥

4. *Adribhiḥ suto matibhiścanohitaḥ prarocayan rodasī mātarā 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.

परि साम् प धन्वा स्वस्तय नृभिः पुनाना अभि वासया-  
शिरम् । य तु मदा आहुनसा विहायसुस्तभिरिन्दं चादयु  
दातव मुघम ॥ ५ ॥

5. *Pari soma pra dhanvā svastaye nr̥bhiḥ punāno abhi vāsayāśiram. Ye te madā āhanaso vihāyas-astebhir-indram 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 पवत् कृत्या रसा द ग दुवानामनुमाद्या नृभिः ।  
हरिः सृजाना अत्या न सत्वभिवृथा पाजांसि कृणुत  
नुदीष्वा ॥ १ ॥

1. *Dhartā divah pavate kṛtvyo raso dakṣo devānā-  
manumādyo nṛbhīḥ. Hariḥ sṛjāno atyo na  
satvabhir-vṛthā pājāmsi 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 धन्त् आयुधा गभस्त्याः स्वः॑ः सिषासनथिरा  
गविष्टिषु । इन्दस्य शुष्ममीरय तपस्युभिरिन्दुहिन्वाना अञ्चत  
मनी-षिभिः ॥ २ ॥

2. *Śūro na dhatta āyudhā gabhastyoh svah 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.

इन्दस्य साम् पवमान ऊमिणा तविष्यमाणं जठरूष्वा विश ।  
प एः पिन्व विद्युदभव गदसी धिया न वाजाँ उप मासि  
शश्वतः ॥ ३ ॥

3. *Indrasya soma pavamāna ūrmiṇā taviṣyamāṇo jaṭhareṣvā viśa. Pra ṇah pinva vidyudabreva 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 स्वदूशे ऋतस्य धीतिमृषिषाळवीव-  
शत । यः सूर्यस्यासिरण मृज्यते पिता मतीनामसमष्ट-  
काव्यः ॥ ४ ॥

4. *Viśvasya rājā pavate svardṛṣa ṛtasya dhītim-  
ṛṣiṣāl-avīvaśat. Yah sūryasyāsireṇa mṛjyate pītā  
matīnāmasam-aṣṭakāvyaḥ.*

Soma is resplendent 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.

वृषब्ध यूथा परि काशमघस्यपामुपस्थि वृषभः कनिकदत् ।  
स इन्द्राय पवस मत्सरिन्तमा यथा जघाम समिथ  
त्वातयः ॥ ५ ॥

5. *Vṛṣeva yūthā pari kośam-arṣasyapāmupasthe  
vṛṣabhaḥ kanikradat. Sa indrāya pavase matsa-  
rintamo yathā jeṣāma samithe tvotayah.*

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 काश मधुमाँ अचिकदुदिन्दस्य वजा वपुषा वपुष्टरः ।  
अभीमृतस्य सुदुघा घृतश्चुता वाश्रा अषन्ति पयसव  
धनवः ॥ १ ॥

1. *Eṣa pra kośe madhumāñ acikradad-indrasya  
vajro vapoṣo vapoṣtarah. Abhimṛtasya sudughā  
ghṛtaścuto vāśrā arṣanti payaseva dhenavah.*

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 पूर्व्यः पवत् यं द्विवस्परि श्युना मथायदिष्टितस्तिरा रजः ।  
स मध्व आ युवत् वविजान् इत्कृशानारस्तुमनुसाहं  
बिभ्युषां ॥ २ ॥

2. *Sa pūrvyah pavate yam divas-pari śyeno mathā-yad-iśitas-tiro rajah. Sa madhva ā yuvate vevijāna 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 पूर्वासु उपरासु इन्द्रवा मह वाजाय धन्वन्तु गामत ।  
इ अण्यासा अह्मा न चारवा ब्रह्मब्रह्म य जुञ्जुषुहृ-  
विहृविः ॥ ३ ॥

3. *Te nah pūrvāsa uparāsa indavo mahe vājāya dhanvantu gomate. Īkṣenyāso ahyo na cāravo brahmabrahma ye jujuśur-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 सूत्राचा मनसा पुरुष्टुतः ।  
इनस्य यः सदन् गभमादुध गवामुरुब्जमभ्यषति व्रजम ॥ ४ ॥

4. *Ayam no vidvān vanavadvanuṣyata induḥ satrācā manasā puruṣṭutah. Inasya yaḥ sadane garbhamaḍadhe 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.

चकिर्दिवः पवत् कृत्या रसा महां अदब्धा वरुणा हुरुग्यत ।  
असावि मित्रा वृजनषु यज्ञिया त्या न यूथ वृषयुः  
कनिकदत ॥ ५ ॥

5. *Cakrirdivah pavate kṛtyo raso mahān adabdhoh  
varuno hurugyate. Asāvi mitro vṛjanesu 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 जनय सिद्धदद्पा वसाना अभि गा इय ाति ।  
गृभ्याति रिपमविरस्य तान्वा शुद्धा द्वानामुप्य याति  
निष्कृतम् ॥ १ ॥

1. *Pra rājā vācam janay ann-asiyad ad-apo vasāno abhi gā iyakṣati. Grbhñāti 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.

इन्द्राय साम परि षिद्यसू नृभिनृच ता ऊमिः कविरज्यसु  
वन् । पूर्वीहि त स्तुतयः सन्ति यातव सुहस्त्रमश्वा हरयश्च-  
मूषदः ॥ २ ॥

2. *Indrāya soma pari ṣicyase nṛbhir-nṛcakṣā ūrmih kavir-ajyase vane. Pūrvīrhi te srutayah santi yātave sahasram-aśvā harayaścamūṣadah.*

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.

समुदिया अप्सरसा मनीषिणमासीना अन्तरभि सामम रन ।  
ता ई हिन्वन्ति हर्म्यस्य सु तणि याचन्त सुमनं पवमानम् त-  
तम ॥ ३ ॥

3. *Samudriyā apsaraso manīṣinam-āśinā antara-bhi somam-akṣaran. Tā īṁ hinvanti harmyasya sakṣanīṁ yācante sumnāṁ 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.

गोजिः सामा॑ रथजिद्धि॒रण्यजि॒त्स्वजि॒द्बिज्य॒वत्  
सहस्रजित । यं दुवासश्चक्रि॒र पीतय॒ मदुं स्वादि॒ष्ठं दृप्समरुणं  
मया॒भुवम ॥ ४ ॥

4. *Gojinnah somo rathajidd-hiranyajit svarjid-abjit pavate sahasrajit. Yam devāsaś-cakrire pītaye madam̄ svādiṣṭham̄ drapsam-aruṇam̄ mayobhuvam.*

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 कृणवन्दविणान्य-  
षसि । जुहि शत्रुमन्तिक दूरक च य उर्वा गव्यूतिमभयं च  
नस्कृधि ॥ ५ ॥

5. *Etāni soma pavamāno asmayuḥ satyāni kṛṇvan  
dravīñānyarṣasi. Jahi śatrum-antike dūrake ca ya  
urvīṁ 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 enemities 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 धन्वन्त्वन्दवः प सुवानासा बृहद्विषु हरयः ।  
वि च नशो ऽडुषा अरातया या नशन्तु सनिषन्त ना  
धियः ॥ १ ॥

1. *Acodaso no dhanvantvindavah pra suvānāso  
bṛhaddiveṣu harayah. Vi ca naṣan na iṣo  
arātayo'ryo naśanta saniṣanta no dhiyah.*

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 yajnas 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 धन्वन्तिवन्दवा॒ मदुच्युता॒ धना॑ वा॒ यभिरवत्ता॒  
जुनीमसि॑ । तिरा॒ मतस्य॒ कस्य॒ चित्परिहृतिं॒ वयं॒ धनानि॒  
विश्वधा॑ भरमहि॑ ॥ २ ॥

2. *Pra no dhanvantvindavo madacyuto dhanā vā yebhir-arvato junīmasi. Tiro martasya kasya cit parihvṛtim vayam dhanāni viśvadhā bhare mahi.*

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.

उत स्वस्या॑ अरात्या॑ अरिहि॑ ष उतान्यस्या॑ अरात्या॑ वृका॑ हि॑  
षः॑ । धन्व॑ त तृष्णा॑ समरीत॑ ताँ॑ अभि॑ साम॑ जुहि॑ पवमान॑  
दुराध्यः॑ ॥ ३ ॥

3. *Uta svasyā arātyā arirhi ṣa utānyasyā arātyā vṛko hi ṣah. Dhanvan na trṣṇā 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.

दि॒वि त् ना॒भा पर्॒मा य आ॒दुद पृथि॒व्यास्त रुरुहुः सा॒नवि॒  
षि॒पः । अद्यस्त्वा बप्सति॒ गारधि॒ त्व॒च्य॑प्सु त्वा॒ हस्तदु॒-  
दुहुमनी॒षिणः ॥ ४ ॥

4. *Divi te nābhā paramo ya ādade prthivyāste ruruhuh sānavi kṣipah. Adrayastvā bapsati goradhi tvacyapsu tvā hastair-duduhurmanī-śinah.*

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 सुपश्चसुं रसं तुज्जन्ति पथमा अभिश्रियः ।  
निर्दन्दनिं पवमान् नि तारिष आविस्तु शुष्मा भवतु पिया  
मदः ॥ ५ ॥

5. *Evā ta indo subhvam̄ supeśasam̄ rasam̄ tuñjanti prathamā abhiśriyah. Nidamnidam̄ pavamāna ni tāriṣa āviste śuṣmo bhavatu priyo madah.*

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 दुवान्हवत दिवस्परि ।  
बृहस्पति रवथेना वि दिव्युत समुदासा न सवनानि  
विव्यचुः ॥ १ ॥

1. *Somasya dhārā pavate nṛcakṣasa r̥tena devān havate divaspari. Brhaspate ravathenā vi didyute samudrāso na savanāni vivyacuh.*

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 अघ्न्या अभ्यनूषता योहतं यानिमा राहसि  
द्युमान । मधानामायुः पतिरन्महि श्रव इन्द्राय साम पवस्  
वृषा मदः ॥ २ ॥

2. *Yam tvā vājinn-aghnīyā abhyanūṣatā'yo hatam  
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.

एन्दस्य कु ग पवत मुदिन्तम् ऊर्जवसानः श्रवस सुमङ्गलः ।  
पत्यडं स विश्वा भुवनाभि पपथ कील्नहरित्यः स्यन्दत्त  
वृष्टा ॥ ३ ॥

3. *Endrasya kukṣā pavate madintama ūrjam̄ vasā-nah śravase sumaṅgalah. Pratyaṇ sa viśvā bhu-vanābhi paprathe krīlan hariratyah 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.

तं त्वा दुवश्या मधुमत्तम् नरः सुहस्त्रधारं दुहत् दश फापः ।  
नृभिः साम् पच्युता गावभिः सुता विश्वान्दुवाँ आ पवस्वा  
सहस्रजित ॥ ४ ॥

4. *Tam̄ tvā devebhyo madhumattamām naraḥ sahasradhāram̄ duhate daśa kṣipah. Nrbhiḥ soma pracyuto grāvabhiḥ suto viśvān devān 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 हुस्तिना मधुमन्तुमदिभिदुहन्त्यप्सु वृषभं दशुर्पापः ।  
इन्दं साम मादयन्दव्यं जनं सिन्धारिवामिः पवमाना  
अघसि ॥ ५ ॥

5. *Tam tvā hastino madhumantam-adribhir-du-hantyapsu vrśabham daśa kṣipah. Indram soma mādayan daivyam janam sindhorivormih pavamāno arşasi.*

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 सुपश्चसः ।  
दुध्ना यदीमु गीता यशसा गवां दानाय शूरमुदमन्दिषुः  
सुताः ॥ १ ॥

1. *Pra somasya pavamānasyormaya indrasya yanti jaṭharam supesasah. Dadhnā yadīmunnītā yaśasā gavām dānāya śūramudamandisuh sutāh.*

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 कुलशाँ असिष्यदुदत्या न वा ही  
रुघुवतनिवृष्टा । अथो द्रुवानामुभयस्य जन्मना विद्वाँ अश्ना-  
त्यमुतं इतश्च युत ॥ २ ॥

2. *Acchā hi somah kalaśāñ asisyadadatyo na volhā raghuvartaniryṛṣā. 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 वस्त्वन्दा भव मधवा राधेसा  
महः । शि त वयाधा वस्त्व सु चतुना मा ना गयमार  
अस्मत्परा सिचः ॥ ३ ॥

3. *Ā nah soma pavamānah kirā vasmindo bhava maghavā rādhaso mahāḥ. Śikṣā vayodho vasave su cetunā mā no gayamāre asmat parā sicah.*

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 सुरातयो मित्रा गच्छन्तु वरुणः  
सजाषसः । बृहस्पतिमरुता वायुरश्विना त्वष्टा सविता  
सुयमा सरस्वती ॥ ४ ॥

4. *Ā nah pūṣā pavamānah surātayo mitro ga-*  
*cchantu varunah sajoṣasah. Brhaspatirma-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.

उभ द्यावापृथिवी विश्वमिन्व अयमा दुवा अदितिविधाता ।  
भगा नृशंसे उवृन्तरि त्रिविश्वदुवाः पवमानं जुषन्त ॥ ५ ॥

5. *Ubhe dyāvāpr̥thivī viśvaminve aryamā devo aditirvidhātā. Bhago nṛśam̄sa urvantarikṣam viśve devāḥ pavamānam juṣanta.*

May both heaven and earth, home of the world, Aryama, just and resplendent 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*

असावि सामा अरुषा वृषा हरी राजव दुस्मा अभि गा  
अचिकदत । पुनाना वारं पर्यत्यव्ययं श्यना न यानिं  
घृतवन्तमासदंम ॥ १ ॥

1. *Asāvi somo aruṣā vṛṣā harī rājeva dasmo abhi gā acikradat. Punāno vāram paryetyavyayayam śyeno na yonim ghṛtavantam-āsadam.*

Soma, self-resplendent 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 Prakrti as it chooses and, like the sun that warms and fertilises, it enlivens the generative centre of life as its own womb of festive existence. Thus does Soma create and

generate the universe.

कृविवधुस्या पर्यषि माहिनमत्या न मृष्टा अभि वाजमषसि ।  
अपसधन्दुरिता साम मृक्षय धृतं वसानः परि यासि  
निणिजम् ॥ २ ॥

2. *Kavirvedhasyā paryesi māhinamatyo na mr̥sto abhi vājamarsasi. Apasedhan durītā soma mṛlaya ghṛtam vasānah 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.

पञ्जन्यः पिता महिषस्य पृणिना नाभा पृथिव्या गिरिषु त्यं  
दध । स्वसारु आपो अभि गा उतासरुन्त्सं गावभिनसत  
वीत अध्वर ॥ ३ ॥

3. *Parjanyah pitā mahiṣasya parṇino nābhā pr̥thivyā giriṣu kṣayam dadhe. Svasāra āpo abhi gā utāsarantsam grāvahir-nasate vīte adhvare.*

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.

**जायवृ पत्यावधि शवं मंहसु पजाया गभं शृणुहि ब्रवीमि  
त । अन्तवाणीषु प चरा सु जीवसत्रहनिन्द्या वृजनं साम  
जागृहि ॥ ४ ॥**

4. *Jāyeva patyāvadhi śeva marīhase pajrāyā garbha  
śṛṇuhi bravīmi te. Antarvāṇiṣu pra carā su jīvase  
'nindyo vṛjane soma jāgrhi.*

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.

**यथा पूर्वभ्यः शत्सा अमृधः सहस्रसाः पूर्यया वाजमिन्दा ।  
एवा पवस्व सुविताय नव्यसु तवं व्रतमन्वापः सचन्त ॥ ५ ॥**

5. *Yathā pūrvebhyaḥ śatasā amṛdhrāḥ sahasrasāḥ  
paryayā vājamindo. Evā pavasva suvitāya  
navyase tava vratamanvāpah 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*

प्रवित्रं तु विततं ब्रह्मणस्पत पूर्भुगात्राणि पर्यष्ठि विश्वतः ।  
अतप्ततनून तदामा अश्नुत शृतासु इद्व हन्तस्तस्माशत ॥ १ ॥

1. *Pavitram te vitatam brahmaṇaspane prabhur-gātrāṇi paryesi viśvataḥ. Ataptatanūrṇa tadāmo aśnute śṛtāsa 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.

तपाष्वित्रं विततं द्विवस्पृद शाचन्ता अस्य तन्तवा  
व्यस्थिरन । अवन्त्यस्य पवीतारमाशवा द्विवस्पृष्टमधि  
तिष्ठन्ति चतसा ॥ २ ॥

2. *Tapoṣpavitram vitatam divaspade śocanto asya tantavo vyasthiran. Avantyasya pavītāram-āśavo divasprṣṭham-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.

अस्तु रुचदुषसः पृश्निरग्निय उ ग बिभति भुवनानि वाजयुः ।  
मायाविना॑ ममिर अस्य मायया॒ नृच ईसः पितरा॒ गभुमा॒  
दधुः ॥ ३ ॥

3. *Arūrucaduṣasah prśniragriya ukṣā bibharti  
bhuvanāni vājayuh. Māyāvino mamire asya  
māyayā nr̄cakṣasah 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.

गन्धव इत्था पदमस्य र गति पाति द्वानां जनिमान्यद्वुतः ।  
गृभ्णाति रिपुं निधयो निधापतिः सुकृत्तमा॒ मधुना॒ भ॒ त-  
माशत ॥ ४ ॥

4. *Gandharva itthā padamasya rakṣati pāti devā-  
nām janimānyadbhutaḥ. Grbhṇātī ripum̄ nidha-  
yā nidhāpatih sukṛttamā madhuno bhakṣamā-  
śata.*

The true, eternal and marvellous sustainer of the universe wields and sustains its state of existence and sustains and promotes the evolution of divine resplendent 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.

हुविहृविष्मा महि सद्मा दव्यं नभा वसानः परि यास्यध्वरम् ।  
राजा पुवित्ररथा वाजमारुहः सुहस्त्रभृष्टिजयसि श्रवा  
बृहत् ॥ ५ ॥

5. *Havirhaviṣmo mahi sadma daiyyam nabho  
vasānah pari yāsyadhvaram. Rājā pavitraparatho  
vājamāruhah sahasrabhrṣṭir-jayasi śravo bṛhat.*

Soma, lord of light and bliss, you are the prime yajamana of universal yajna. Holding the holy materials, wearing divine space as resplendent 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 दव्यमादना विचषणिरप्सा इन्द्राय वरुणाय वायवे ।  
कृधी ना अद्य वरिवः स्वस्तिमदुरुष्टिता गृणीहि दव्यं  
जनम् ॥ १ ॥

1. *Pavasva devamādano vicarṣaṇirapsā indrāya  
varuṇāya vāyave. Kṛdhī no adya varivah svasti-  
mad-uruksitau gr̥ṇīhi daiyyam 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 तान्यघति ।  
कृणवन्त्संचृतं विचृतम् भिष्टय इन्दुः सिषक्त्युषसं न  
सूयः ॥ २ ॥

2. *Ā yastasthau bhuvanānyamartyo viśvāni somah pari tānyarṣati. Kṛṇvant-samīcṛtam vicṛtam-abhiṣṭaya induh sisaktyuṣasam 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 contrarieties 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 सूज्यत् आषधीष्वा द्रवानां सुम्न इषयु तु-  
पावसुः । आ विद्युता पवत् धारया सुत इन्द्रं सामा माद-  
यन्दव्यं जनम ॥ ३ ॥

3. *Ā yo gobhiḥ srjyata oṣadhiṣvā devānāṁ 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 पवते सहस्रजिद्धिन्वाना वाचमिषिरा-  
मुष्टबुधम् । इन्दुः समुद्भुदियति वायुभिरन्दस्य हार्दि  
कलशाषु सीदति ॥ ४ ॥

4. *Eṣa sya somah pavate sahasrajidd-hinvāno  
vācam-iśirām-uṣarbudham. Induḥ samudramu-  
diyarti vāyubhirendrasya hārdi kalašeṣu 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 पयसा पयावृथं सामं श्रीणन्ति मृतिभिः  
स्वविद्म । धनंजयः पवते कृत्या रसा विपः कुविः काव्यना  
स्वचनाः ॥ ५ ॥

5. *Abhi tyam gāvah payasā payovṛdham somam  
śrīṇanti matibhiḥ svarvidam. Dhanañjayah  
pavate kṛtvyo raso viprah kavih kāvyenā svar-  
canāḥ.*

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 साम् सुषुतुः परि स्ववात्रक्षामीवा भवतु र सा सुह।  
मा तु रसस्य मत्सत द्वयाविना दविणस्वन्त इह सन्त्व-  
न्दवः ॥ १ ॥

1. *Indrāya soma suṣutuḥ pari sravā'pāmīvā bha-  
vatu rakṣasā saha. Mā te rasasya matsata  
dvayāvino dravinasvanta iha santvindavah.*

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 ग द्वानामसि हि पिया  
मदः । जहि शत्रूंभ्या भन्दनायुतः पिबन्दु सामुमवं 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.

अदृष्टं इन्दा पवस मुदिन्तम् आत्मन्दस्य भवसि धासि-  
रुत्तमः । अभि स्वरन्ति ब्रह्मा मनीषिणा राजानमस्य  
भुवनस्य निंसत ॥ ३ ॥

3. *Ababdha indo pavase madintama ātmendrasya bhavasi dhāsiruttamah. Abhi svaranti bahavo manīṣīṇo rājānamasya bhuvanasya niṁsate.*

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 resplendent ruler of this world and pay homage in reverence.

सुहस्त्रणीथः शतधारा अद्भुत इन्द्रायन्दुः पवत काम्यं मधुः ।  
जयन्त्रमभ्यषा जयपुरु ना गातुं कृष्ण साम मीढवः ॥ ४ ॥

4. *Sahasrañīthah śatadhāro abdhuta indrāyenduh pavate kāmyam madhu. Jayan kṣetramabhyarsā jayannapa urum no gātum kṛṇu soma mīḍhvah.*

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.

कनिकदत्कलशं गाभिरज्यस् व्यरुव्ययं समया वारपषसि ।  
ममृज्यमाना अत्या न सानुसिरिन्द्रस्य साम जठर्  
समैरः ॥ ५ ॥

5. *Kanikradat kalaśe gobhirajyase vyavyayam samayā vāramarṣasi. Marmṛjyamāno atyo na sānasir-indrasya soma jaṭhare 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 स्वादुरिन्द्राय सुहवीतुनाम्न ।  
स्वादुर्मित्राय वरुणाय वायव बृहस्पतय मधुमां अदाभ्यः ॥ ६ ॥

6. *Svāduḥ pavasva divyāya janmane svādurindrāya suhavītunāmne. Svādurmitrāya varuṇāya vā-yave bṛhaspataye madhumān̄ adābhayah.*

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 कुलश् दश् फिषः प विपाणां मृतया वाच  
इरत् । पवमाना अभ्यषन्ति सुष्टुतिमन्दं विशन्ति मदिरास्  
इन्द्रवः ॥ ७ ॥

7. *Atyam mrjanti kalaše daśa kṣipah pra vīprāñām matayo vāca īraye. Pavamānā abhyarṣanti suṣṭutimendram viṣanti madirāsa indavah.*

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 शम् सुपथः ।  
माकिना अस्य परिषूतिरीशतन्दा जयम् त्वया धनं-  
धनम् ॥ ८ ॥

8. *Pavamāno abhyarṣā suvīryamurvīm gavyūtim mahi śarma saprathah. Mākirno asya pariṣūtirīsatendo jayema tvayā dhanamdhānam.*

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 ाणा रुचुद्विद्विवा राचुना  
कुविः । राजा पुवित्रुमत्यति रारुवद्विवः पीयूषं दुहत  
नृच त्सः ॥ ९ ॥

9. *Adhi dyāmasthādvṛṣabho vicakṣaṇo'rūrucadvi  
dīvo rocanā kavih. Rājā pavitramatyeti roruvad-  
divah pīyūṣam duhate nṛcakṣasah.*

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 नाकु मधुजिह्वा असुश्चता वृना दुहन्त्यु ाणं गिरिष्ठाम ।  
अप्सु दुप्सं वावृथानं समुद आ सिन्धारुमा मधुमन्तं पुवित्रु  
आ ॥ १० ॥

10. *Dīvo nāke madhujihvā asaścato venā duhantyu-  
kṣaṇam giriṣṭhām. Apsu drapsam vāvṛdhānām  
samudra āśindhorūrmā madhumantam 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 सुपर्णमुपपसिवांसं गिरा॑ बृनानामकृपन्तं पूर्वीः ।  
शिशुं रिहन्ति मतयः पनिप्रतं हिरण्ययं शकुनं गाम्णि॒  
स्थाम ॥ ११ ॥

11. *Nāke suparṇam-upapaptivāṁsam giro venā-nāmakṛpanta pūrvīḥ. Śiśum rihanti matayah panipna-tam hiranyayam śakunam 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.

ऊर्ध्वा गन्धवा अधि॑ नाकं अस्थाद्विश्वा॒ रूपा॒ पत्ति॒ च गाणा॒  
अस्य । भानुः॑ शुक्रण॑ शाचिषा॒ व्यद्यात्पास्तुरुच्चदादसी॒ मातरा॒  
शुचिः ॥ १२ ॥

12. *Urdhvo gandharvo adhi nāke asthād viśvā rūpā pratikaksāno asya. Bhānuḥ śukreṇa śociṣā vydyaut prārūrucad rodasī mātarā śucih.*

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: Akrshthah Mashah (1-10), Sikata Nvavari (11-20), Prshnayah Ajah (21-30), Akrshthah Mashah and Sikata Nivavari and Prshnaya Ajah (31-40), Atri Bhaumah (41-45), Grtsamada Shaunaka (46-48)*

प त आशवः पवमान धीजवा मदा अषन्ति रघुजाइव  
त्मना । दिव्याः सुपुणा मधुमन्त् इन्दवा मुदिन्तमासः 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 तु मदासा मदिरास आशवा सृ तु रथ्यासा यथा पृथक ।  
धुनुन वृत्सं पयसाभि वृजिणमिन्दुमिन्दवा मधुमन्त  
ऊमयः ॥ २ ॥

2. *Pra te madāso madirāsa āśavo 'srkṣata rathyāso  
yathā prthak. Dhenurna vatsam payasābhi  
vajriṇam-indramindavo madhumanta ūrmayah.*

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 हियाना अभि वाजमष स्ववित्काशं दिवा  
अदिमातरम् । वृषा पवित्र अधि साना अव्यय सामः पुनान्  
इन्दियाय धायसः ॥ ३ ॥

3. *Atyo na hiyāno abhi vājamarṣa svarvit kośam̄ divo  
adrimātaram. Vṛṣā pavitre adhi sāno avyaye  
somah 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 त आश्विनीः पवमान धीजुवा दिव्या असृगन्पयसा  
धरीमणि । पान्तऋषयः स्थाविरीरसृ त य त्वा मृजन्त्यृषि-  
षाण वृथसः ॥ ४ ॥

4. *Pra ta āśvinīḥ pavamāna dhījuvo divyā asrgrān  
payasa dharīmaṇi. Prāntar-ṛṣayah sthāvirīr-  
asrkṣata ye tvā mrjantyṛṣiṣāṇa vedhasah.*

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 । ऋभवसः प॒भास्त् स॒तः परि॑यन्ति  
क॒तवः । व्या॒नुशिः प॒वस् सा॒म् धर्म॑भिः पति॒विश्वस्य  
भुवनस्य राजसि ॥ ५ ॥**

5. *Viśvā dhāmāni viśvacakṣa ṛbhvasah prabhoste sataḥ paryanti ketavah. Vyānaśih pavase soma dharmabhiḥ patirviśvasya bhuvanasya rājasī.*

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.

**उ॒भ्यतः प॒वमानस्य र॒श्मयो धू॒वस्य स॒तः परि॑यन्ति क॒तवः ।  
यदी॑ प॒वित्र॒ अधि॑ मृ॒ज्यते हरि॑ः सत्ता॑ नि॑ याना॑ क॒लशषु॑  
सीदति ॥ ६ ॥**

6. *Ubhayataḥ pavamānasya raśmayo dhruvasya sataḥ pari yanti ketavah. Yadī pavitre adhi mrjyate hariḥ sattā ni yonā kalašeṣu 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.

**य॒ज्ञस्य क॒तुः प॒वत स्वध्वरः सा॒मा॑ द्वा॒नामुप॑ याति  
निष्कृतम् । सहस्रधारः परि॑ काश॑मषति॑ वृषा॑ प॒वित्र॒मत्यति॑  
रारुवत ॥ ७ ॥**

7. *Yajñasya ketuh pavate svadhvarah somo devā-nāmupa yāti niṣkṛtam. Sahasradhārah pari kośamarṣati vṛṣā pavitram-atyetyi 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 समुद्रं नद्याऽत् वि गाहत् पामूर्मि सचत् सिन्धुषु श्रितः ।  
अध्यस्थात्सानु पवमाना अव्ययं नाभा पृथिव्या धरुणा महा  
द्विवः ॥ ८ ॥

8. *Rājā samudram nadyo vi gāhate 'pāmūrmim  
sacate sindhuṣu śritah. Adhyasthāt sānu pava-  
māno avyayam nābhā pr̄thivyā dharuṇo maho  
divah.*

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 स्तनय ाचिकदद द्य श्च यस्य पृथिवी च  
धर्मभिः । इन्दस्य सुख्यं पवत विविद्यत्सामः पुनानः  
कलशषु सीदति ॥ ९ ॥

9. *Divo na sānu stanayann-acikradad dyauśca yasya  
pr̄thivī ca dharmabhiḥ. Indrasya sakhyam pavate  
vivevidat somah punānah kalašeṣu 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.

ज्यातियज्जस्य पवत् मधु पियं पिता दुवानां जनिता विभूवसुः ।  
दधौति रत्नं स्वधयारपीच्यं मुदिन्तमा मत्सुर इन्दिया  
रसः ॥ १० ॥

10. *Jyotiryajñasya pavate madhu priyam pitā devā-nām janitā vibhūvasuh. Dadhāti ratnam svadha-yorapīcyam madintamo matsara indriyo rasah.*

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.

अभिकन्दन्कलशं वाज्यषति पतिद्रिवः शतधारा विच-  
ाणः । हरिमित्रस्य सदनषु सीदति ममृजाना विभिः  
सिन्धुभिवृषा ॥ ११ ॥

11. *Abhikrandan kalaśam vājyarṣati patirdivah  
śatadhāro vicakṣaṇah. Harimitrasya sadaneṣu  
śidati marmṛjāno'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.

अग् सिन्धूनां पवमाना अषत्यग्र वाचा अंगिया गाषु  
गच्छति । अग् वाजस्य भजत महाधनं स्वायुधः सातृभिः  
पूयत् वृषा ॥ १२ ॥

12. *Agre sindhūnām pavamāno arṣatyagre vāco  
agriyo goṣu gacchati . Agre vājasya bhajate  
mahādhanam svāyudhah sotṛbhīḥ 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, Prakrti.

अयं मतवाञ्छकुना यथा हिता व्य ससार पवमान  
ऊर्मिणा । तव कत्वा रादेसी अन्तुरा केव शुचिधिया पवत्  
साम इन्द त ॥ १३ ॥

13. *Ayam matavāñchakuno yathā hito 'vye sasāra  
pavamāna ūrmiṇā . Tava kratvā rodasi 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 वसा॑ना यज्‌ता दि॒वि॒स्पृश॑मन्तरि॒ पा॒ भुवे॒नष्वपि॒तः॑ ।  
स्व॒जज्ञा॑ना नभ॒सा॒भ्यक॒मीत्प॒त्रमस्य॒ पि॒तर॒मा वि॒वा॒-  
सति॑ ॥ १४ ॥

14. *Drāpīm vasāno yajato divisprśamantarikṣapra  
bhuvaneśvarpitah. Svarajajñāno 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.

सा॒ अस्य॒ वि॒श महि॒ शम'॒ यच्छति॒ या॒ अस्य॒ धाम॒ पथ॒मं  
व्यान॒श । पुदं॒ यदस्य॒ परम॒ व्यामन्यता॒ विश्वा॒ अ॒भि॒ सं  
याति॒ संयतः॑ ॥ १५ ॥

15. *So asya više mahi śarma yacchatī yo asya dhāma  
prathamam vyānaśe. Padam yadasya parame  
vyoman yato viśvā abhi sam̄ yāti sam̄-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 अंयासीदि॑दन्दुरिन्द॑स्य निष्कृतं सखा॒ सख्युन् प मिनाति॒  
सुंगिराम । मया॑ इव युवतिभिः॒ समर्पति॒ सामः॒ कूलश॑  
शतयाम्ना॒ पथा॒ ॥ १६ ॥

16. *Pro ayāśīd-indur-indrasya niṣkṛtam sakha  
sakhyurna pra mināti samgiram. Marya iva  
yuvatibhīḥ samarsati somah 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 वा॒ धियो॑ मन्दु॒ युवा॑ विपन्युवः॒ पन्स्युवः॒ सुंवसनष्वकमुः॒ ।  
सामं॒ मनीषा॑ अभ्यनूषत्॒ स्तुभा॒ भि॒ धनवः॒ पयसमशि॒  
श्रयुः॒ ॥ १७ ॥

17. *Pra vo dhiyo mandrayuvo vipanyuvah panasuyuh samvasaneśvakramuh. Somam manīśā abhyanūṣata stubho 'bhi dhenavah payasemaśiśrayuh.*

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 सुंयतं पिप्युषीमिष्मिन्दा पवस्व पवमाना  
अस्त्रिधम् । या ना दाहत् त्रिरहु तसश्चुषी तुमद्वाजवन्मधु-  
मत्सुवीयम् ॥ १८ ॥

18. *Ā nah soma samyataṁ pipyuṣīm-iṣam-indo 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 उणः सामा अह्नः पतरीताषसा  
दिवः । काणा सिन्धूनां कलशाँ अवीवशदिन्दस्य हाद्या-  
विशन्मनीषिभिः ॥ १९ ॥

19. *Vṛṣā matīnām pavate vicakṣaṇah somo ahnāḥ pratarītośaso divah. Krāṇā sindhūnām kalaśān avīvaśad-indrasya hārdyāviśan manīṣibhiḥ.*

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.

मनीषिभिः पवत् पूर्व्यः कुविनृभियतः परि काशाँ अचिकदत् । त्रितस्य नामं जनयन्मधुं रुदिन्दस्य वायाः सख्याय कतव ॥ २० ॥

20. *Manīṣibhiḥ pavate pūrvyah kavir-nṛbhīr-yataḥ pari kośān acikradat. Tritasya nāma janayan madhu kṣaradindrasya vāyoh 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 Prakrti 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.

अयं पुनान् उषसा वि राचयद्यं सिन्धुभ्या अभवदुलाकृत् । अयं त्रिः सुप्त दुदुहृन आशिरं सामा हृद पवत् चारु मत्सरः ॥ २१ ॥

21. *Ayam punāna uṣaso vi rocayad-ayam sindhubhyo abhavadu lokakṛt. Ayam triḥ sapta duduḥāna āśirām somo hrde pavate cāru matsarah.*

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 दिव्यषु धार्मसु सृजान इन्दा कुलश पवित्र  
आ। सीदुन्दिन्दस्य जठर कनिकद गृभियतः सूर्यमारोहया  
दिवि ॥ २२ ॥

22. *Pavasva soma divyesu dhāmasu srjāna indo kalaše pavitra ā. Sīdann-indrasya jathare kani-kradan-nrbhir-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 सृतः पवस पवित्र आँ इन्दुविन्दस्य जठरब्बा-  
विशन। त्वं नृच ा अभवा विच ाण साम गात्रमङ्गि-  
राभ्या -वृणारप्ते ॥ २३ ॥

23. *Adribhiḥ sutah pavase pavitra āñ indavindrasya jaṭhareśvāviṣan. Tvāṁ nṛcakṣā abhavo vicakṣaṇa soma gotram-aṅgirobhyo'vr̥norapa.*

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 सामु पर्वमानं स्वाध्या नु विपासा अमद त्वस्यवः ।  
त्वां सुपूण आभरद्विवस्परीन्दा विश्वाभिमृतिभिः परि-  
ष्कृतम् ॥ २४ ॥

24. *Tvāṁ soma pavamānam svādhyo'nu viprāso amadann-avasyavaḥ. Tvāṁ 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 वार ऊमिणा हरिं नवन्त अभि सुस धनवः ।  
अपामुपस्थ अध्यायवः कुविमृतस्य याना महिषा अह-  
ष्टत ॥ २५ ॥

25. *Avye punānam pari vāra ūrmiṇā harim navante abhi sapta dhenavah. Apāmupasthe adhyā-yavah 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 गाहत मृथा विश्वानि कृणवन्त्सुपथानि  
यज्यव । गा: कृणवाना निर्णिजं हयतः कविरत्या न  
कीलन्परि वारमषति ॥ २६ ॥

26. *Induh punāno ati gāhate mṛdho viśvāni krṇ-vant-supathāni yajyave. Gāḥ krṇvāno nirṇijam haryataḥ kaviratyō na krīlan pari vāramarsati.*

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 resplendent and omniscient lord goes forward to the chosen soul, bright as a flash of light.

असुश्चतः शतधारा अभिश्रिया हरिं नवन्त व ता  
उद्दन्युवः । फापा मृजन्ति परि गाभिरावृतं तृतीयं पृष्ठ अधि  
राचन दिवः ॥ २७ ॥

17. *Asaścataḥ śatadhārā abhiśriyo harim navante'-va tā udanyuvah. Kṣipo mrjanti pari gobhirāvṛtam trītye prsthē 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.

तवुमाः पूजा दिव्यस्य रत्सुस्त्वं विश्वस्य भुवनस्य राजसि ।  
अथुदं विश्वं पवमान तु वश त्वमिन्दा पथुमा धीमधा  
असि ॥ २८ ॥

28. *Tavemāḥ prajā divyasya retasas-tvam viśvasya bhuvanasya rājasī. Athedam viśvam pavamāna te vase tvamindo prathamo 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 समुदा असि विश्ववित्कवु तवुमाः पञ्च प्रदिशा  
विधमणि । त्वं द्यां च पृथिवीं चाति जभिष्य तव ज्यातीषि  
पवमान् सूर्यः ॥ २९ ॥

29. *Tvam samudro asi viśvavit kave tavemāḥ pañca pradiso vidharmani. Tvam dyām ca pr̄thivīm cāti jabhriṣe tava jyotīṁsi pavamāna sūryah.*

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 पवित्रं रजसा विधमणि दुवभ्यः साम पवमान पूयस ।  
त्वामुशिजः पथमा अगृभ्णत् तुभ्यमा विश्वा भुवनानि  
यमिर ॥ ३० ॥

30. *Tvam pavitre rajasо vidharmani devebhyah soma pavamāna pūyase. Tvāmuśijaḥ prathamā agrbhñata 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 Prakrti, 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.

प रुभं पुत्यति वारंमव्ययं वृषा वनुष्ववं चकदुद्धरिः । सं  
धीतया वावशाना अनूषत् शिशुं रिहन्ति मृतयः पनि-  
प्रतम ॥ ३१ ॥

31. *Pra rebha etyati vāram-avyayaṁ vṛṣā vanesvava cakradadd-harih. Saṁ dhītayo vāvaśānā anū-ṣata śiśum rihanti matayah 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  
विद् । नय शृतस्य पश्चिषा नवीयसीः पतिजनीनामुप याति  
निष्कृतम् ॥ ३२ ॥

32. *Sa sūryasya rāśmibhiḥ pari vyata tantum  
tanvānastrivṛtam yathā vide. Nayannṛtasya pra-  
śiṣo 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 पश्चिभिः  
कनिकदत । सहस्रधारः परि षिव्यत् हरिः पुनाना वाचं  
जनय शुपावसुः ॥ ३३ ॥

33. *Rājā sindhūnām pavate patirdiva rtasya yāti  
pathibhiḥ kanikradat. Sahasradhārah pari śic-  
yate hariḥ punāno vācam janayannupāvasuh.*

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 सूरा न चित्रा अव्ययानि  
पव्यया । गभस्तिपूता नृभिरदिभिः सुता महवाजाय धन्याय  
धन्वसि ॥ ३४ ॥

34. *Pavamāna mahyarno vi dhāvasi sūro na citro avyayāni pavyayā. Gabhastipūto nṛbhīradri-bhīḥ 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.

इष्मूर्जं पवमानाभ्यषसि श्यना न वंसु कलशषु सीदसि ।  
इन्द्राय मद्वा मद्या मदः सुता द्विवा विष्टम्भ उपमा विच-  
ाणः ॥ ३५ ॥

35. *Iṣamūrjam pavamānābharṣasi śyeno na vāṁsu kalaśeṣu sīdasi. Indrāya madvā madyo madah suto divo viṣṭambha upamo vicakṣaṇah.*

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 जन्मानं जन्यं  
विपश्चितम् । अपां गन्धर्वं द्रिव्यं नृचं सं सामं विश्वस्य  
भुवनस्य राजसे ॥ ३६ ॥

36. *Sapta svasāro abhi mātarah śiśum navam jajñānam jenyam vipaścitam. Apām gandharvam divyam nṛcakṣasam somam viśvasya bhuva-nasya rājase.*

Seven sisterly perceptive, conceptional 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 सुपर्णयः ।  
तास्त रन्तु मधुमद घृतं पयस्तवं वृत सामं तिष्ठन्तु  
कृष्टयः ॥ ३७ ॥

37. *Īśāna imā bhuvanāni vīyase yujāna indo haritah suparṇyah. Tāste kṣarantu madhumad-ghṛtam payastava vrate soma tiṣṭhantu kṛṣṭayah.*

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 ा असि साम विश्वतः पवर्मान् वृषभ् ता वि  
धावसि । स नः पवस्व वसुमद्धिरण्यवद्युयं स्याम् भुवनषु  
जीवसे ॥ ३८ ॥

38. *Tvam nr̄acakṣā asi soma viśvataḥ pavamāna  
vr̄ṣabha tā vi dhāvasi. Sa nah pavasva vasuma-  
ddhiranyavad-vayam 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.

गावित्यवस्व वसुविद्धिरण्यविदत्ताधा इन्द्रा भुवनञ्चपितः ।  
त्वं सुवीरा असि साम विश्ववित्तं त्वा विपा उपे गिरम  
आसत ॥ ३९ ॥

39. *Govit pavasva vasuvid-dhiranyavid-retodhā indo  
bhuvaneṣvarpitah. Tvam suvīro asi soma viśvavit  
tam tvā vīprā 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 ऊमिवृनना अतिष्ठिपदपा वसाना महिषा वि गाहत ।  
राजा पवित्ररथा वाजमारु हत्सुहस्रभृष्टिजयति श्रवा'  
बृहत ॥ ४० ॥

40. *Unmadhva ūrmir-vananā atiṣṭhipad-apo va-sāno mahiṣo vi gāhate. Rājā pavitraratho vājam-āruhat sahasrabhr̄ṣṭir-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 भून्दना उदियति पूजावतीविश्वायुविश्वाः सुभरा  
अहंदिवि । ब्रह्म पूजावदयिमश्वपस्त्यं पीत इन्द्रविन्दमस्मभ्यं  
याचतात् ॥ 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 अग् अह्नां हरिहयुता मदः प चतसा चतयत् अनु द्युभिः ।  
द्वा जना यातयैन्तरीयत् नरा च शंसं दव्यं च धृतरि ॥ ४२ ॥

42. *So agre ahnām harir-haryato madah pra cetasā cetayate anu dyubhih. Dvā janā yātayannantariyate narā ca śamsam daivyam 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.

अञ्जत् व्यञ्जत् समञ्जत् कतुं रिहन्ति मधुनाभ्यञ्जत ।  
सिन्धोरुच्छवास प्रतयन्तम् ाणं हिरण्यपावाः पशुमासु  
गृभ्नत ॥ ४३ ॥

43. *Añjate vyañjate samañjate kratum rihanti madhunābhyañjate. Sindhorucchvāse patayan-tam-ukṣanām 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.

वि॒पश्चित् पव॑मानाय गायत् म॒ही न धारात्यन्था॑ अषति ।  
अहिन् जू॒णामति॒ सपति॒ त्वच्मत्या॒ न कीळ॒ त्सरु॒द॒ वृषा॒  
हरिः ॥ ४४ ॥

44. *Vipaścite pavamānāya gāyata mahī na dhārā-tya-andho arṣati. Ahirna jūrnāmati sarpati tvaca-matyō na krīlann-asarad-vṛṣā 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.

अ॒ग्रा॒ राजा॒प्यस्तविष्यत् वि॒माना॒ अह्नां॒ भुव॑न॒ष्पितः॑ ।  
हरिघृ॒तस्तुः॑ सु॒दृ॒शीका॑ अण॑वा॒ ज्या॒तीरथः॑ पवत॑ रा॒य  
आ॒क्यः ॥ ४५ ॥

45. *Agrego rājāpyastaviṣyate vimāno ahnāṁ bhuva-neṣvarpitah. Harirghṛtasnuh sudṛśiko arnavo jyoṭīrathah pavate rāya okyah.*

Soma, foremost pioneer spirit, resplendent 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.

असर्जि स्कुम्भा दिव उद्यता मदुः परि त्रिधातुभुवनान्यष्टि ।  
अंशुं रिहन्ति मृतयः पनिप्रतं गिरा यदि निणिजमृग्मिणा  
युयुः ॥ ४६ ॥

46. *Asarji skambho diva udyato madaḥ pari tri-dhāturu-bhuvanānyarṣati. Amśum rihanti matayah panipnatam girā yadi nirṇijam-ṛgmino yayuh.*

Soma, lord supreme, that creates, moves and pervades all regions of the universe constituted of three modes of Prakrti, 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 मृष्टः पुनानस्य संयता यन्ति रंहयः ।  
यद्गोभिरिन्दा चम्वाः समज्यस आ सुवानः साम कुलशेषु  
सीदसि ॥ ४७ ॥

47. *Pra te dhārā atyanvāni meṣyah punānasya  
samjyato yanti ramhayah. Yadgobhirindo camvoḥ  
samajyasa ā suvānah soma kalašeṣu 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 † उकथ्या व्या वार परि धाव मधु  
प्रियम् । जुहि विश्वान् तसे इन्दा अत्रिणा बृहद्वद्म विदथ  
सुवीरा॑ः ॥ ४८ ॥

48. *Pavasva soma kratuvinna ukthyo'vyo vāre pari dhāva madhu priyam. Jahi viśvān rakṣasa indo atriṇo bṛhadadvadema 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 द्रव परि काशं नि षीदु नृभिः पुनाना अभि वाजमष ।  
अश्वं न त्वा वाजिनं मुजयन्ता छां ब्रही रशनाभिन-  
यन्ति ॥ १ ॥

1. *Pra tu drava pari kośam ni śida nr̥bhiḥ punāno abhi vājamarṣa. Aśvam na tvā vājinam marjayanto 'cchā barhī raśanābhiraśanti.*

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. *Svāyudhah pavate deva indur-aśastihā vṛjanam  
rakṣamāṇah. Pitā devānāṁ janitā sudakṣo  
viṣṭambho divo dharuṇah prthivyāḥ.*

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 चिद्विवदु निहितं यदासामपीच्यं । गुह्यं नाम गानाम ॥ ३ ॥**

3. *R̥śirviprah pura-etā janānām-ṛbhurdhīra uśanā  
kāvyena. Sa cidviveda nihitam yadāsām-apīcyam  
guhyam 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 तु मधुमाँ इन्दु सामा वृषा वृष्णा परि पवित्रं अ ाः ।  
सहस्रसाः शत् सा भूरिदावा शशवत्तुमं ब्रहिरा वाज्य-  
स्थात ॥ ४ ॥**

4. *Eṣa sya te madhumāñ indra somo vṛṣā vṛṣṇe pari  
pavitre aksāh. Sahasrasāh śatasā bhūridāvā  
śāsvattamāñ barhirā 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 अभि गव्या सहस्रा मह वाजायामृताय  
श्रवांसि । पवित्रभिः पवमाना असृगच्छवस्यवा न  
पृतनाजा अत्याः ॥ ५ ॥

5. *Ete somā abhi gavyā sahasrā mahe vājāyā-mṛtāya śrvāṁsi. Pavitrebhiḥ pavamānā asṛgrañ-chra-vasyavo na pṛtanājō 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.

परि हि ष्मा पुरुहूता जनानां विश्वासरद्वाजना पूयमानः ।  
अथा भर श्यनभूत् पयांसि रुयिं तुञ्जाना अभि वाजमष ॥ ६ ॥

6. *Pari hi ṣmā puruhūto janānāṁ viśvāsarad-bhojanā pūyamānah. Athā bhara śyenabhrta prayāṁsi rayim tuñjāno abhi vājamarṣa.*

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 पवित्रं सगा न सृष्टा अदधावदवा ।  
तिग्म शिशाना महिषा न शृङ् गा गव्यभि शूरा न  
सत्वा ॥ ७ ॥

7. *Eṣa suvānah pari somah pavitre sargo na srsto adadhāvad-arvā. Tigme śiśāno mahiṣo na śrṅge 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 परमादन्तरदः कूचित्सतीरुव गा विवद ।  
दिवा न विद्युत्स्तनयन्त्यभः सामस्य त पवत इन्द्र धारा ॥ ८ ॥

8. *Eṣā yayau paramād-antaradreh kūcīt satīrūrve gā viveda. Divo na vidyut stanayantyabhraiḥ 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.

उत स्मृशिं परि यासि गानामिन्दण साम सुरथं पुनानः ।  
पूर्वीरिषा॑ बृहतीजी॑रदाना॒ शि ता॑ शचीवस्तव् ता॒  
उपष्टुत ॥ ९ ॥

9. *Uta sma rāśīm pari yāsi gonām-indreṇa soma saratham punānah. Pūrvīriṣo bṛhatīr-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*

अयं साम इन्दू तुभ्यं सुन्व तुभ्यं पवते त्वमस्य पाहि ।  
त्वं ह यं चक्रष त्वं ववृष इन्दुं मदाय युज्याय सामम ॥ १ ॥

1. *Ayam soma indra tubhyam sunve tubhyam pavate tvamasya pahi. Tvaṁ ha yaṁ cakrṣe tvaṁ 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 ईरथा न भुरिषाळयाजि महः पुरुष्णि सातय वसूनि ।  
आदीं विश्वा नहुष्याणि जाता स्वर्षाता वन् ऊर्ध्वा  
नवन्त ॥ २ ॥

2. *Sa īm ratho na bhuriṣālāyōji mahah purūni sātaye  
vasūni. Ādīm viśvā nahuṣyāni 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 नियुत्वां इष्टयामा नासत्यव हव आ शंभविष्ठः ।  
विश्ववारा दविणादाइव त्मन्पूषव धीजवना सि साम ॥ ३ ॥

3. *Vāyurna yo niyutvān iṣṭayāmā nāsatyeva hava ā  
śambhaviṣṭhaḥ. Viśvavāro dravīṇodā 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 कर्मणि चकिहन्ता वृत्राणांमसि साम पूर्भित । पद्मा न हि त्वमहिनाम्नां हन्ता विश्वस्यासि साम दस्याः ॥ ४ ॥

4. *Indro na yo mahā karmāṇi cakrirhantā vr̄trāñā-masi soma pūrbhit. Paidvo na hi tvamahinā-mnāṁ hantā viśvasyāsi soma dasyoh.*

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.

अग्निन् या वन् आ सृज्यमाना वृथा पाजांसि कृणुत नदीषु ।  
जना न युध्वा महत उपब्दिरियति सामः पवमान ऊमिम ॥ ५ ॥

5. *Agnirna yo vana ā sr̄jyamāno vr̄thā pājāṁsi kṛṇute nadīṣu. jano na yudhvā mahata upabdi-riyarti somah 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 अभवेषाः ।  
वृथा समुदं सिन्धवा न नीचीः सुतासा अभि कलशाँ असृगन ॥ ६ ॥

6. *Ete somā ati vārānyavyā divyā na kośāso abhra-varṣāḥ. 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 शधा न मारुतं पवस्वानभिशस्ता द्रिव्या यथा विट ।  
आपा न मू सुमतिभवा नः सहस्राप्साः पृतनाषाण  
यज्ञः ॥ ७ ॥

7. *Śuṣmī śardho na mārutam pavasvānabhiśastā divyā yathā viṭ. Āpo na makṣū sumatirbhavā nah 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.

राजा नु त् वरुणस्य वृतानि बृहद्भीरं तव साम धाम ।  
शुचिष्ठमसि पिया न मित्रा द् गाया अयमवासि साम ॥ ८ ॥

8. *Rājño nu te varuṇasya vratāni bṛhad-gabhirām tava soma dhāma. Śuciṣṭvamasi priyo na mitro dakṣayyo aryamevāsi soma.*

Bless us, O Soma, that we may observe the rules and laws of your discipline, resplendent 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 पथ्याभिरस्यान्दिवा न वृष्टिः पवर्माना अ गाः ।  
सुहस्तधारा असद् यस्म मातुरुपस्थ वन् आ च सामः ॥ १ ॥

1. *Pro sya vahniḥ pathyābhirasyān divo na vṛṣṭih pavamāno aksāḥ. Sahasradhārō asadannyasme mātūrupasthe 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 सिन्धूनामवसिष्ठ वासं ऋतस्य नावमारुहुदजिष्ठाम ।  
अप्सु द्रुप्सा वावृथ श्युनजूता दुह ई पिता दुह ई पितु-  
जाम ॥ २ ॥

2. *Rājā sindhūnām-avasiṣṭa vāsa ṛtasya nāvam-āruhad-rajiṣṭhām. Apsu drapso vāvṛdhe śyena-jūto duha īṁ pitā duha īṁ 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 नसन्तु मध्वा अ॒यासुं हरिमरुषं दि॒वा अ॒स्य पतिम् ।  
शूरा॑ युत्सु पथ्रमः पृच्छत् गा अस्यु च सा॑ परि॑  
पात्यु गा॑ ॥ ३ ॥

3. *Siṁham nasanta madhvo ayāsam harimaruṣam  
divo asya patim. Śūro yustu prathamah pṛcchate  
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 धारम् यासु मशवं रथं युज्जन्त्युरुचकं त्रृष्णम् । स्वसारं  
ईं जामया॑ मजयन्ति॒ सनाभया॑ वाजिनं मूजयन्ति॒ ॥ ४ ॥

4. *Madhupṛṣṭham ghoram-ayāsam-aśvam rathe  
yuñjantyurucakra ṛṣvam. Svasāra īṁ 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 cosecute 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.

चतस्र ई घृतदुहः सचन्त समान अन्तधरुण निषत्ता: । ता  
इ मषन्ति नमसा पुनानास्ता ई विश्वतः परि षन्ति  
पूर्वीः ॥ ५ ॥

5. *Catasra īm ghṛtaduhah̄ sacante samāne antar-dharunē niṣattāh. Tā imarṣanti namasā punā-nāstā īm viśvatah 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 द्विवा धरुणः पृथिव्या विश्वा उत तितया हस्तं  
अस्य। असत्तु उत्सा गृणत नियुत्वान्मध्वा अंशुः पवत  
इन्दियाय॥ ६ ॥**

6. *Viṣṭambho divo dharuṇah prthivyā viśvā uta  
kṣitayo haste asya. Asat ta utso gṛṇate niyutvān  
madhvo amśuh 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.

**बून्व वाता अभि द्रुववीतिमिन्द्राय साम वृत्रहा पवस्व ।  
शग्धि महः पुरुश्चन्दस्य रायः सुवीयस्य पतयः स्याम ॥ ७ ॥**

7. *Vanvannavāto abhi devavītimindrāya soma  
vr̥trahā pavasva. Śagdhi mahāḥ puruścandra-sya  
rāyah suvīryasya patayah 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 हि॒न्वा॒ना जनि॒ता राद॒स्या रथा॒ न वाजं सनि॒ष्व त्यासी॒त ।  
इन्द्रं गच्छा॒ गयुधा॒ सुंशिशोना॒ विश्वा॒ वसु॒ हस्तयारा॒द-  
धानः ॥ १ ॥

1. *Pra hinvāno janitā rodasyo ratho na vājam sani-syannayāsīt. Indram gacchannāyudhā samśisāno viśvā vasu hastaylor-ādadadhānah.*

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.

अभि॒ त्रिषृष्टं वृष्णं वया॒धामा॒ डंगूषाणा॒ मवा॒ वशन्त् वा॒णीः ।  
वना॒ वसाना॒ वरुणा॒ न सिन्धू॒ न्वि॒ रत्नधा॒ दयत् वा॒ याणि ॥ २ ॥

2. *Abhi tripriṣṭham vṛṣṇām vayodhām-āṅgūṣāñā-mavāśanta vāñih. Vanā vasāno varuno na sindhūn vi ratnadhā dayate vāryāni.*

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 सव॑वीरः सहावा॒ञ्जता॑ पवस्वु॑ सनिता॑ धनानि॑ ।  
तिग्मायुधः फ॑पधंन्वा॑ सुमत्स्वषा॑ हः सा॒हान्पृतनासु॑  
शत्रून् ॥ ३ ॥

3. *Śūragrāmaḥ sarvavīrah sahāvāñjetā pavasva  
sanitā dhanāni. Tigmāyudhah kṣipradhanvā  
samatsvaśālhah sāhvān pr̄tanāsu 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 कृणवन्त्समीचीन आ पवस्वा पुरन्धी॑ ।  
अपः सिषासु॑षसु॑ः स्व॑गा॑ः सं चिकदा॑ महा॑ अ॒स्मभ्यं  
वाजान् ॥ ४ ॥

4. *Urugavyūtir-abhayāni kr̄ṇvant-samīcine ā pavas-  
vā purandhī. Apah siṣāsannuṣasah svargāḥ sam-  
cikrādo maho asmabhyam 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.

मत्सि साम् वरुणं मत्सि मित्रं मत्सीन्दमिन्दा पवमान्  
विष्णुम् । मत्सि शधा मारुतं मत्सि द्रवान्मत्सि मुहामिन्द-  
मिन्दा मदाय ॥ ५ ॥

5. *Matsi soma varuṇam matsi mitram matsīndra-mindo pavamāna viṣnum. Matsi śardho māru-tam matsi devān matsi mahām-indram-indo 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 राजेव कतुमाँ अमन् विश्वा घनिघ्नद्दुरिता पवस्व ।  
इन्दा॑ सूक्ताय॒ वचस्॒ वया॑ धा॒ यू॒यं पात॒ स्वस्तिभिः॒ सदा॒  
नः॒ ॥ ६ ॥

6. *Evā rājeva kratumān̄ amena viśvā ghanigh-nadduritā pavasva. Indo sūktāya vacase vayo dhā yūyam̄ pāta svastibhiḥ sadā nah.*

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*

असर्जि वक्वा रथ्यु यथाजा धिया मनाता पथमा मनीषी ।  
दश स्वसारा अधि साना अव्य जन्ति वह्नि सदना-  
न्यच्छ ॥ १ ॥

1. Asarji vakvā rathye yathājau dhiyā manotā prathamo manīṣī. Daśa svasāro adhi sāno avye-janti vahnīm 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 कव्यरथि सुवाना नहुष्यभिरन्दुः ।  
पया नृभिरमृता मत्यभिममृजाना विभिगाभिरद्धिः ॥ २ ॥

2. *Vītī janasya divyasya kavyairadhi suvāno nahu-syebhir-induh. Pra yo nr̄bhir-amṛto martyebhir-marmṛjāno'vibhir-gobhiradbhih.*

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 वृष्णि रासुवदुंशुरस्म पवमाना रुशदीत् पया गा: ।  
सुहस्त्रमृक्वा प्रथिभिर्वचा॑विदध्वस्मभिः सूरा अण्वं वि-  
याति ॥ ३ ॥

3. *Vṛṣā vṛṣṇe roruvad-amśurasmai pavamāno ruśadīrte payo goh. Sahasramṛkvā pathibhir-vacovid-adhvasmabhiḥ sūro anvām 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 दृ हा चिदु ासः सदांसि पुनान इन्द ऊणुहि वि-  
वाजान । वृश्चापरिष्ठात्तुज्ञता वृधन् य अन्ति दूरादुपनाय-  
मषाम ॥ ४ ॥

4. *Rujā dṛlhā cidrakṣasah sadāṁsi punāna inda  
ūrṇuhi vi vājān. Vṛścopariṣṭāt tujatā vadhenā  
ye anti dūrādūpanāyameśām.*

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 पत्नव अव्यस विश्ववार सूक्ताय पथः कृणुहि पाचः । य  
दुष्प्रहोसा वनुषा बृहन्तस्तास्ते अश्याम पुरुकृत्पुरु ग ॥ ५ ॥

5. *Sa pratnavan-navyase viśvavāra sūktāya pathah  
krṇuhi prācaḥ. Ye duṣṣahāso vanuṣā bṛhanta-  
stāste 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.

एवा पुनाना अपः स्वुगा अस्मभ्यं ताका तनयानि भूरि ।  
शं नः त्रिमुरु ज्यातीषि साम् ज्याडः नः सूर्यं दृशय  
रिरीहि ॥ ६ ॥

6. *Evā punāno apah svargā asmabhyam tokā  
tanayāni bhūri. Śam nah kṣetramuru jyotīṁsi  
soma jyoñnah 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 हरिरंशः प्रवित्र रथा न सर्जि सनय हियानः ।  
आपच्छल कमिन्दियं पूयमानः पति दुवाँ अञ्जुष्टत्  
पयाभिः ॥ १ ॥

1. *Pari suvānō harirāṁśuḥ pavitre ratho na sarji sanaye hiyānah. Āpacchlokamindriyam pūyamānah 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 ग असरत्पवित्र नाम दधानः कविरस्य याना ।  
सीदुन्हातेव सदन चमूषूपमग्म गृष्यः सुस विपाः ॥ २ ॥

2. *Acchā nṛcakṣā asarat pavitre nāma dadhānah kavirasya yonau. Sīdan hoteva sadane camuṣū-pem-agmann-ṛṣayah 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 सुमधा गातुविद्विश्वदवः सामः पुनानः सद एति नित्यम् ।  
भुवद्विश्वेषु काव्येषु रन्ता नु जनान्यतत् पञ्च धीरः ॥ ३ ॥

3. *Pra sumedhā gātuvid-viśvadevaḥ somah punānah sada eti nityam. Bhuvad-viśveṣu kāvyeṣu rantā'nu janān yataste pañca dhīrah.*

Soma, Spirit of divine intelligence, knowing all ways of the earthly world, universal resplendent 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.

तव त्य साम पवमान निण्य विश्व द्वास्त्रय एकादुशासः ।  
दश स्वधाभिरधि साना अव्य मृजन्ति त्वा नद्यः सुस  
यह्वीः ॥ ४ ॥

4. *Tava tye soma pavamāna niñye viśve devāstraya ekādaśāsaḥ. Dáśa svadhābhīradhi sāno avye mr̄janti tvā nadyah 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.

तु सूत्यं पवमानस्यास्तु यत्र विश्वं कारवः सुनसन्त ।  
ज्यातियदह्न अकृणादु लाकं पावन्मनुं दस्यव कर-  
भीकम् ॥५॥

5. *Tannu satyam pavamānasyāstu yatra viśve kāravah samnasanta. Jyotiryadahne akṛṇodu lokam̄ prāvanmanum̄ 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.

परि सद्वाव पशुमान्ति हाता राजा न सूत्यः समितीरियानः ।  
सामः पुनानः कलशां अयासीत्सीदन्मृगा न महिषा  
वनष्टु ॥६॥

6. *Pari sadmeva paśumānti hotā rājā na satyah samitīriyānah. somah punānah kalaśāñ ayāśit sīdan mrgo 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*

साकुमु गं मजयन्त् स्वसारो दश धीरस्य धीतया धनुत्रीः ।  
हरिः पर्यद्वज्ञाः सूर्यस्य दाणं नन् । अत्या न वाजी ॥ १ ॥

1. *Sākamukṣo marjayanta svasāro daśa dhīrasya  
dhītayo dhanutriḥ. Hariḥ paryadravajjāḥ sūrya-  
sya dronāṁ 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 resplendent glory.)

सं मातृभिन शिशुवावशाना वृष्टि दधन्व पुरुवारा अद्विः ।  
मया न याषामभि निष्कृतं यन्त्सं गच्छत कलश उस्त्रि-  
याभिः ॥ २ ॥

2. *Sam mātrbhirna śiśurvāvaśāno vṛṣā dadhanve puruvāro adbhiḥ. Maryo na yośāmabhi niṣkṛ-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 पिष्य ऊधृष्ट्याया इन्दुधाराभिः सचत सुमधाः ।  
मूधान् गावः पयसा चमूष्वभि श्रीणन्ति वसुभिन  
निक्तः ॥ ३ ॥**

3. *Uta pra pipya ūdhar-aghnayā indurdhārābhiḥ sacate sumedhāḥ. Mūrdhānam gāvah payasā camūṣvabhi śrīṇanti vasubhirna niktaih.*

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 दुवभिः पवमान रुदन्दा रुयिमश्विनं वावशानः ।  
रुथिरायतामुशती पुरन्धिरस्मद्यगा दावन् वसूनाम ॥ ४ ॥**

4. *Sa no devebhiḥ pavamāna radendo rayim-āśvinam vāvaśānah. Rathirāyatāmuśatī puran-dhiraśmadryagā dāvane vasūnām.*

Lord of light and love, resplendent 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 ना॑ रुयिमुप मास्व नृवन्तं पुना॒ना वा॒ताप्यं वि॒श्वश्चन्दम ।  
प व॒न्दितुरि॒न्दा ता॒यायुः पा॒तम् गू॒धियावसुजगम्यात ॥ ५ ॥

5. *Nū no rayimupa māsva nṛvantam punāno vātāpyam viśvaścandram. Pra vanditurindo tāryāyuh prātar makṣū 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, Kanya Ghaura Rshi*

अधि॑ यद॒स्मिन्वा॒जिनी॒व शुभः॑ स्प॒धन्तु॑ धि॒यः॑ सू॒यु॒न वि॒शेः॑ ।  
अ॒पा॑ वृ॒णा॒नः॑ प॒वत कवी॒यन्व॒जं॑ न प॒शु॒वध॒नाय॑ मन्म॑ ॥ १ ॥

1. *Adhi yadasmin vājinīva śubhaḥ spardhante dhiyah sūrye na viśah. Apo vṛṇānah pavate kavīyan vrajam na paśuvardhanāya 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 व्यूणव मृतस्य धाम स्वविद् भुवनानि पथन्त । धियः  
पिन्वानाः स्वसर् न गावं प्रह्लायन्तीरभि वावश्र इन्दुम ॥ २ ॥

2. *Dvitā vyūṇvannamṛtasya dhāma svarvide  
bhuvanāni prathanta. Dhiyah pinvānāḥ svasare  
na gāva ṛtāyanīrabhi 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 resplendent Indu, Soma, divine spirit of beauty, peace, power and bliss.

परि यत्कविः काव्या भरत शूरा न रथा भुवनानि विश्वा ।  
द्रवषु यशा मताय भूषन्द ाय रायः पुरुभूषु नव्यः ॥ ३ ॥

3. *Pari yat kavih kāvyā bharate śūro na ratho  
bhuvanāni viśvā. Deveṣu yaśo martāya bhūṣan  
dakṣāya rāyah purubhūṣu navyah.*

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.

**श्रिय जातः श्रिय आ निरियाय श्रियं वयो जरित्रभ्या  
दधाति । श्रियं वसाना अमृतत्वमायुन्भवन्ति सुत्या  
समिथा मितदा ॥ ४ ॥**

4. *Sriye jātah śriya ā niryāya śriyam vayo jaritr-bhyo dadhāti. Śriyam 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.

**इषमूर्जमूर्ख्यघाश्वं गामुरु ज्यातिः कृणुहि मत्सि द्रवान् ।  
विश्वानि हि सुषहा तानि तुभ्यं पवमान् बाधस साम्  
शत्रून् ॥ ५ ॥**

5. *Iṣam-ūrjam-abhyarṣāśvam gāmuru jyotiḥ kṛṇuhi matsi devān. Viśvāni hi suṣahā tāni tubhyam pavamāna bādhase 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 Kanya Rshi*

कनिकन्ति हरिरा सूज्यमानः सीदुन्वनस्य जठरं पुनानः ।  
नृभियतः कृणुत निणिजं गा अता मतीजनयत स्व-  
धाभिः ॥ १ ॥

1. *Kanikranti harirā srjyamānah sīdan vanasya jaṭhare punānah. Nṛbhiryataḥ kṛṇute nirṇijam gā ato matījanayata svadhābhīḥ.*

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 सूजानः पश्यामृतस्ययति वाचमरितव नावम ।  
दुवा दुवानां गुह्यानि नामा विष्कृणाति ब्रह्मिषि  
पवाच ॥ २ ॥

2. *Hariḥ srjānah pathyāmṛtasyeyarti vācamariteva nāvam. Devo devānāṁ 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*.

**अपामिवदूमयस्ततुराणा:** प मनीषा इरत् साममच्छ।  
नमस्यन्तीरुपं च यन्ति सं चा च विशन्त्युशुतीरु-  
शन्तम् ॥ ३ ॥

3. *Apāmivedūrmayastarturāñāḥ pra manīṣā īrate somamaccha. Namasyantīrupa ca yanti sam 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.

तं ममृजानं महिषं न सानावंशु दुहन्त्यु ाणं गिरिष्टाम ।  
तं वावशानं मतयः सचन्त त्रिता बिभति वरुणं समुद ॥ ४ ॥

4. *Tam marmṛjānam mahiṣam na sānāvamśum  
duhantyukṣanam giriṣṭhām. Tam vāvaśānam  
matayah sacante trito bibharti varuṇam samu-  
dre.*

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 इन्द्रा वि ष्या मनीषाम ।  
इन्दश्च यत त्यथः साभगाय सुवीर्यस्य पतयः स्याम ॥ ५ ॥

5. *Iṣyan vācam-upavakteva hotuh punāna indo vi syā manīṣām. Indraśca yat kṣayathaḥ saubha-gāya suvīryasya patayaḥ 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 सनानीः शूरा अग् रथानां गृव्य तिः हषत अस्य सना ।  
भद्रान्कृणवीत्तिन्द्रहवान्तसखिभ्य आ सामा वस्त्रा रभसानि  
दत्त ॥ १ ॥

1. *Pra senānīḥ śūro agre rathānāṁ 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.

समस्यु हरि हरया मृजन्त्यश्वहुयरनिशितं नमाभिः ।  
आ तिष्ठति रथमिन्दस्य सखा विद्वाँ एना सुमतिं यात्यच्छ ॥ २ ॥

2. *Samasya harim harayo mrjantyaśvahayaira-nisitam namobhih. Ā tiṣṭhati ratham-indrasya sakhā vidvāñ enā sumatim 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 द्रवतात पवस्व मह साम् प्सरस इन्दुपानः ।  
कृण्व अपा वषयन्द्यामुतमामुरारा ना वरिवस्या पुनानः ॥ ३ ॥

3. *Sa no deva devatāte pavasva mahe soma psa-rasa indrapānah. Kṛṇvannapo varṣayan dyām-utemām-urorā no varivasyā punānah.*

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.

अजीत्य हतय पवस्व स्वस्तय सुवतातय बृहुत । तदुशन्ति  
विश्व द्रुम सखायस्तद्वं वैश्मि पवमान साम ॥ ४ ॥

4. *Ajītaye'hataye pavasva svastaye sarvatātaye  
bṛhate. 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 जनितन्दस्य जनितात विष्णाः ॥ ५ ॥

5. *Somah pavate janitā matīnām janitā divo janitā  
prthivyāḥ. Janitāgnerjanitā sūryasya janitendra-  
syā janitota viṣnoḥ.*

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 द्रवानां पदवीः कवीनामृषिविपाणां महिषा मृगाणाम ।  
श्यना गृध्राणां स्वधितिवनानां सामः पवित्रमत्यति  
रभन् ॥ ६ ॥

6. *Brahmā devānāṁ padavīḥ kavīnāṁṛṣirviprāṇāṁ mahiṣo mṛgāṇām. Śyeno grdhraṇāṁ svadhitirvanānāṁ 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 पश्यन्वृजनुमावरण्या तिष्ठति वृषभा गाषु  
जानन ॥ ७ ॥

7. *Prāvīvipadvāca ūrmim na sindhur-girah somah pavamāno manīśāḥ. Antah 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 मंत्सुरः पृत्सु वन्व त्रातः सुहस्त्ररता अभि वाजमष ।  
इन्द्रायन्दा पवमाना मनीष्यं शारूमिमीरय गा इष्ण-  
यन ॥ ८ ॥

8. *Sa matsarah prtsu vanvannavātah sahasrareta abhi vājamarṣa. Indrāyendo pavamāno manīśamśorūrmimīraya 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 कुलश द्ववात् इन्द्राय सामा रण्या मदाय ।  
सुहस्त्रधारः शतवाज् इन्दुवाजी न सस्ति: समना  
जिगाति ॥ ९ ॥

9. *Pari priyah kalaše devavāta indrāya somo rānyo madāya. Sahasradhārah śatavāja indurvājī na saptih 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 पूर्वा वसुविज्ञायमाना मृजाना अप्सु दुदुह्नाना अदा ।  
अभिशस्तिपा भुवनस्य राजा विदद्वातुं बह्यण पूय-  
मानः ॥ १० ॥

10. *Sa pūrvyo vasuvijjāyamāno mrjāno apsu dudu-hāno adrau. Abhiśastipā bhuvanasya rājā vidadgātum brahmaṇe pūyamānah.*

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 हि नः पितरः साम् पूर्व कर्माणि चकुः पवमान् धीराः ।  
वन्व वातः परिर्धीर्पणं वीरभिरश्वमधवा भवानः ॥ ११ ॥

11. *Tvayā hi nah pitaraḥ soma pūrve karmāṇi ca-kruḥ pavamāna dhīrāḥ. Vanvann-avātah pari-dhīnraporṇu virebhīr-aśvairmaghavā bhavā nah.*

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 वयाथा अमित्रहा वरिवाविद्विष्मान ।  
एवा पवस्व दविणं दधान् इन्द्र सं तिष्ठ जनयायुधानि ॥ १२ ॥

12. *Yathāpavathā manave vayodhā amitrahā varivoviddhaviṣmān. Evā pavasva draviṇām dadhāna indre sam 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 ।  
अवु दाणानि घृतवान्ति सीद मुदिन्तमा मत्सुर इन्दु-  
पानः ॥ १३ ॥

13. *Pavasva soma madhumāñ rtāvāpo'vasāno adhi sāno avye. Ava dronāni ghṛtavānti sīda madintamо matsara indrapānah.*

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 divah śatadhārah pavasva sahasrasā vājayur-devavītau. Sam sindhubhiḥ kalaśe vāvaśānah 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 सामा॑ म॒तिभिः पुना॑ना॒ त्या॑ न वा॑जी तरु॑तीदरातीः ।  
पया॑ न दुग्धमदि॑तरिषि॑रमुवि॑व गा॑तुः सु॑यमा॑ न वा॑ हा॑ ॥ १५ ॥

15. *Eṣa sya somo matibhiḥ punāno’tyo na vājī taratī-darātih. Payo na dugdham-aditer-iṣiram-urviva gātuh 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 स्त्रू॒भिः पू॒यमा॑ना॒ भ्यषु॑ गुह्यं॑ चारु॑ नाम॑ । अ॒भि॑  
वा॑जं॑ सप्ति॒रिव श्रव्या॑ भि॑ वा॑युम॒भि॑ गा॑ द॑व साम॑ ॥ १६ ॥

16. *Svāyudhah sotrbhiḥ pūyamāno’bhyarṣa guhyam cāru nāma. Abhi vājam 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 हयतं मृजन्ति शुभ्न्ति वहिं मरुता गणनं ।  
कविगीभिः काव्यना कविः सन्त्सामः पुवित्रमत्यति  
रभन् ॥ १७ ॥

17. *Śiśum jajñānam haryatam mrjanti śumbhanti  
vahnim maruto ganena. Kavir-gīrbhiḥ kāvyenā  
kaviḥ sant-somah 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 सुहस्त्रणीथः पदवीः कवीनाम ।  
तृतीयं धामं महिषः सिषासन्त्सामा विराजमनु राजति  
ष्टुप ॥ १८ ॥

18. *Rṣimanā ya ṛṣikṛt svarṣāḥ sahasraṇīthāḥ pada-  
vīḥ kavīnām. Trītyam dhāma mahiṣāḥ siṣāsant-  
somo virājamānu 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 fulgence radiating to the third blazing space beyond the earthly and paradisal 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.

चमूषच्छ्यनः शकुना विभृत्वा गाविन्दुदप्स आयुधानि  
बिभृत् । अपामूर्मि सचमानः समुदं तुरीयं धाम महिषा  
विवक्ति ॥ १९ ॥

19. *Camūṣacchyenah śakuno vibhṛtvā govindurdra-psa āyudhāni bibhrat. Apāmūrmīṁ sacamānah samudram turyam 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.

मया न शुभस्तन्वं मृजाना त्या न सृत्वा सनय धनानाम ।  
वृष्टव युथा परि काशमष्टन्कनिकदच्चम्बाऽरा विवश ॥ २० ॥

20. *Maryo na śubhrastanvam mrjāno'tyo na srtvā sanaye dhanānām. Vṛṣeva yūthā pari kośamar-ṣan 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 कनिकदृत्परि वाराण्यष ।  
कीळञ्चम्वाढ्रा विश पूयमानु इन्दं तु रसा मदिरा ममत्तु ॥ २१ ॥

21. *Pavasvendo pavamāno mahobhiḥ kanikradat pari vārāṇyarṣa. Krīlañcamvorā viśa pūyamāna indram 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 कुलशां आ विवश ।  
साम कृणवन्त्सामन्या विपुश्चित्कन्द त्यभि सख्युन  
जामिम ॥ २२ ॥

22. *Prāsyā dhārā bṛhatīr--asṛgrannakto gobhiḥ kalaśāñ ā viveśa. Sāma kṛṇvant-sāmanyo 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.

अपघ्न अषि पवमानु शत्रून्पियां न जारा अभिगीत इन्दुः ।  
सीदुन्वनेषु शकुना न पत्वा सामः पुनानः कुलशेषु सत्ता ॥ २३ ॥

23. *Apaghnanneṣi pavamāna śatrūn priyāṁ na jāro abhigīta induḥ. Sīdan vaneṣu śakuno na patvā somah punānah kalašeṣu 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 तु रुचः पवैमानस्य साम् याषेव यन्ति सुदुधाः सुधाराः ।  
हरिरानीतः पुरुवारा अप्स्वचिकदत्कुलशं दवयूनाम् ॥ २४ ॥

24. *Ā te rucaḥ pavamānasya soma yoṣeva yanti  
sudughāḥ sudhārāḥ. Harirānītah 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 पृष्ठा हृमना पूयमाना द्रुवा द्रुवभिः समपृक्त रसम् ।  
सुतः पृवित्रं पर्यति रभन्मितव सदा पशुमान्ति हाता ॥ १ ॥

- 
1. *Asya preṣā hemanā pūyamāno devo devebhiḥ samaprkta rasam. Sutah pavitram 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.

भृदा वस्त्रा सुमन्याऽु वसीना महान्कविनिवचनानि शंसन ।  
आ वच्यस्व चम्बाः पूयमाना विच णा जागृविद्ववीता ॥ २ ॥

2. *Bhadrā vastrā samanyā vasāno mahān kavirni-vacanāni śamisan. Ā vacyasva camvoh 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.

समुपिया मृज्यत् साना अव्ययशस्तरा यशसां तां अस्म ।  
अभि स्वर् धन्वा पूयमाना यूयं पात् स्वस्तिभिः सदानः ॥ ३ ॥

3. *Samu priyo mrjyate sāno avye yaśastaro yaśasām kṣaito asme. Abhi svara dhanvā pūyamāno yūyam pāta svastibhiḥ sadā nah.*

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 दुवान्त्सामं हिनात महृत धनाय । स्वादुः  
पवात् अति वारमव्यमा सीदाति कलशं दवयुनः ॥ ४ ॥

4. *Pra gāyatābhyarcāma devāntsomaṁ hinata  
mahate dhanāya. Svāduḥ pavāte ati vāramavya-  
mā sīdāti kalaśam devayurnah.*

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.

इन्दुदुवानामुप सुख्यमायन्त्सुहस्तधारः पवत् मदाय ।  
नृभिः स्तवाना अनुधाम पूवमग्निंदं महृत साभगाय ॥ ५ ॥

5. *Indurdevānāmupa sakhyamāyant-sahasradhā-  
rah pavate madāya. Nrbhiḥ stavāno anu dhāma  
pūrvam-agann-indram 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.

स्तात्र राय हरिरषा पुनान इन्दं मदा गच्छतु त भराय । दवयाहि  
सुरथं राधा अच्छा यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

6. *Stotre rāye harirarṣā punāna indram mado ga-cchatu te bharāya. Devairyāhi saratham rādho acchā yūyam pāta svastibhih 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 काव्यमुशनंव ब्रुवाणा द्रुवानं जनिमा विवक्ति ।  
महिवतः शुचिबन्धुः पावकः प्रदा वराहा अभ्यति  
रभन् ॥ ७ ॥

7. *Pra kāvyamuśaneva bruvāṇo devo devānāṁ 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 ।  
आङ्गूष्ठं पवमानं सखाया दुमर्षं सकं प वदन्ति  
वाणम् ॥ ८ ॥

8. *Pra hamsāsas-tṛpalam manyum-acchāmād-astam  
vr̥ṣagaṇā ayāsuḥ. Āṅgūṣyam pavamānam  
sakhāyo durmarṣam sākam pra vadanti vāñam.*

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 मिमत् न गावः ।  
परीणसं कृषुत तिग्मशृङ्गा दिवा हरिददृश नक्षमूजः ॥ ९ ॥

9. *Sa ramhata urugāyasya jūtimi vr̥thā kriṇantam  
mimate na gāvah. Parīṇasam kriṇute tigmaśrīgo  
divā harirdadrśe naktamṛjrah.*

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 पवत् गान्याधा इन्दु सामः सह इन्वन्मदोय ।  
हन्ति रा बाधत् पयरातीवरिवः कृष्वन्वृजनस्य  
राजा ॥ १० ॥

10. *Indurvājī pavate gonyoghā indre somah saha  
invan madāya. Hanti rakṣo bādhate paryarātīr-  
varivah kriṇvan 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.

अथ धारया मध्वा पृचानस्तिरा राम पवत् अदिदुग्राथः ।  
इन्दुरिन्दस्य सुख्यं जुषाणा दुवा दुवस्य मत्सुरा मदाय ॥ ११ ॥

11. *Adha dhārayā madhvā prcānastiro roma pavate  
adridugdhah. Indurindrasya sakhyam jusāno  
devo devasya matsaro madāya.*

And by streams of honey shower, joining spiritual awareness, overflowing the heart cave, Soma, distilled from the adamantine 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 दुवा दुवान्त्स्वन् रसेन पृज्ञन ।  
इन्दुधर्माण्यृतुथा वसाना दश फापा' अव्यत् साना  
अव्ये ॥ १२ ॥

12. *Abhi priyāṇi pavate punāno devo devāntsvena  
rasena prīñcan. Indur-dharmānyṛtuthā 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 शाणोऽभिकनिकद्ग्रान् दद्यति पृथिवीमुत द्याम ।  
इन्दस्यव वृग्नुरा शृण्व आजा पञ्चतय ाषति वाचम-  
माम ॥ १३ ॥

13. *Vṛṣā śoṇo abhikanikradadgā nadayanneti prthivimuta dyām. Indrasyeva vagnurā śrīva ājau pracetayann-arṣati vācamemām.*

Generous, joyous and resplendent 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.

रुसाय्यः पयसा पिन्वमान इरय ाषि मधुमन्तमशुम । पवमानः  
सन्तनिमषि कृष्णवान्दोय साम परिषिच्यमानः ॥ १४ ॥

14. *Rasāyyah payasā pinvamāna īrayanneśi madhumantamamśum. Pavamānah samtanim-eśi kṛṇvann-indrāya soma pariṣicyamānah.*

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 मदायादग्राभस्य नमयन्वधस्तः । परि  
वर्णं भरमाणा रुशन्तं गुव्युना॑ अषु परि साम सिक्तः ॥ १५ ॥

15. *Evā pavasva madiro madāyodagrābhasya namayan vadhasnaiḥ. Pari varṇam bharamāno ruśantam gavyurno arṣa pari soma siktah.*

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.

जुद्वी न इन्दा सुपथा सुगान्युरा पवस्व वरिवांसि कृण्वन् ।  
घनव विष्वगदुरितानि विघ्नाधि षुना॑ धन्वं साना॑  
अव्य ॥ १६ ॥

16. *Juṣṭvī na indo supathā sugānyurau pavasva varivāṁsi kr̄ṇvan. Ghaneva viṣvagduritāni vighnannadhi ṣṇunā dhanva sāno avye.*

Indu, resplendent 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 ना॑ अषु दिव्यां जिग्नुमिळावतीं शंगयी॑ जीरदानुम ।  
स्तुक्व वीता धन्वा विचिन्वन्बन्धू॑ रिमाँ अवराँ इन्दा  
वायून ॥ १७ ॥

17. *Vṛṣṭim no arṣa divyāṁ jigatnumiḥāvatīṁ śam-gayīṁ 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.

गृन्थिं न वि ष्य गथितं पुनान् क्रृजुं च गातुं वृजिनं च  
साम । अत्या न केदा हरिरा सृजाना मया' दव धन्वं प्रस्त्या-  
वान ॥ १८ ॥

18. *Granthim na vi sya grathitam punāna rjum ca  
gātum vṛjinam ca soma. Atyo na krado harirā  
sṛjāno 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 मदोय दुवतीत इन्दा परि षुना धन्वं साना अव्ये ।  
सुहस्त्रधारः सुरभिरदब्ध्यः परि स्त्रवं वाजसाता नृष्टह्ये ॥ १९ ॥

19. *Juṣṭo madāya devatāta indo pari ṣunā dhanva  
sāno avye. Sahasradhārah surabhir-adabdhah  
pari srava vājasātau nr̄ṣahye.*

O Soma, resplendent 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.

अरुश्माना यं रथा अयुक्ता अत्यासा न ससृजनास  
आजा । पुत शुक्रासा धन्वन्ति सामा दवासुस्तां उप चाता  
पिबध्य ॥ 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, resplendent, 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.

एवा न इन्दा अभि द्रववीतिं परि स्रव नभा अणश्चमूषु ।  
सामा अस्मभ्यं काम्यं बृहन्तं रुयिं ददातु वीरवन्तमु-  
गम ॥ २१ ॥

21. *Evā na indo abhi devavītiṁ pari srava nabho  
arṇaścamūṣu. Somo asmabhyam kāmyam bṛ-  
hantam rayim dadātu vīravantam-ugram.*

Thus O self-resplendent 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 द्यादी मनसा वनता वाग्ज्यष्टस्य वा धर्मणि गारनीक ।  
आदीमायन्वरमा वावशाना जुष्टं पतिं कलश गाव  
इन्दुम ॥ २२ ॥

22. *Takṣadyadī manaso venato vāgjyeṣṭhasya vā dharmaṇi kṣoranike. Ādīmāyan varamā vāvaśānā justam patim kalaše 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 वृजन्यस्य राजा प रश्मिभिर्दुशभिर्भारि भूम ॥ २३ ॥

23. *Pra dānudo divyo dānupinva rtamṛtāya 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 दुवानामुत मत्यानाम् ।  
द्विता भुवदयिपती रयीणामृतं भरतसुभृतं चाविन्दुः ॥ २४ ॥**

24. *Pavitrebhiḥ pavamāno nṛcakṣā rājā devānā-muta martyānām. Dvitā bhuvad-rayipatī rayī-ṇāmṛtam bharat subhṛtam 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 श्रवसे सातिमच्छन्दस्य वायारभि वीतिमष । स  
नः सुहस्रा बृहतीरिषा दा भवा साम दविणावित्पु-  
नानः ॥ २५ ॥**

25. *Arvāñ iva śravase sātimacchendrasya vāyorabhi vitimarṣa. Sa nah sahasrā brahañriso dā bhavā soma dravinovit punānah.*

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.

द्वाव्या॑ नः परिषि॒च्यमाना॑ः ायं सुवीरं धन्वन्तु सामा॑ः ।  
आ॒यज्यवः सु॒मृतिं वि॒श्ववौरा॒ हा॒ता॒रा॒ न दिँवि॒यजा॑  
म॒न्दत्मा॑ः ॥ २६ ॥

26. *Devāvyo naḥ pariṣicyamānāḥ kṣayam̄ suvīram̄ 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.

एवा द॑व द॒वता॒त पवस्व म॒ह सा॑म् प्सर॑स द॒वपानः ।  
म॒हशि॒चद्धि॒ ष्मसि॒ हि॒ता॑ः सं॒मय॒ कृ॒धि॒ सुष्ठ॑न रा॒दसी॒  
पुना॑नः ॥ २७ ॥

27. *Evā deva devatāte pavasva mahe soma psarase devapānah. Mahaściddhi ṣmasi hitāḥ samarye kṛdhiḥ suṣṭhāne rodasi punānah.*

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  
जवीयान् । अवाचीनः पथिभिय रजिष्ठा आ पवस्व सामनसं  
ने इन्दा ॥ २८ ॥

28. *Aśvo na krado vṛṣabhiryujānāḥ simho na bhīmo  
manaso javīyān. Arvācīnaiḥ pathibhirye rajiṣṭhā  
ā pavasva saumanasarāḥ 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 दुवजाता असृगन्त्सहस्रमनाः कवया मृजन्ति ।  
इन्दा' सुनित्रं दिव आ पवस्व पुरापुतासि' महुता  
धनस्य ॥ २९ ॥

29. *Śatam dhārā devajātā asṛgrantsahasramenāḥ  
kavayo mrjanti. Indo sanitram 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.

दिवा न सगा अससृगमहां राजा न मित्रं प मिनाति धीरः ।  
पितुन पुत्रः कतुभियतान आ पवस्व विश अस्या अजी-  
तिम ॥ ३० ॥

30. *Divo na sargā asasrgramahnāṁ rājā na mitram  
pra mināti dhīrah. 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 तु धारा मधुमतीरसूग्न्वारा न्यत्पूता अत्यष्टव्यान । पव॒मान्  
पव॑स् धाम् गानां जङ्गानः सूयमपि॒न्वा अ॒कः ॥ ३१ ॥

31. *Pra te dhārā madhumatīr-asrgran vārān yat pūto  
atyesyavyān. Pavamāna pavase dhāma gonām  
jajñānah 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 शुक्रा वि भास्यमृतस्य धाम । स  
इन्द्राय पवस मत्सरवान्हिन्वाना वाचं मृतिभिः कवी-  
नाम ॥ ३२ ॥

32. *Kanikradadanu panthām-ṛtasya śukro vi bhāsyam-  
ṛtasya dhāma. Sa indrāya pavase matsaravān  
hivnāno vācam matibhiḥ kavīnām.*

Loud and bold you reveal the path of truth and rectitude and define the eternal law of existence. Self-refulgent, 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 सुपूर्णा व च चासाम् पिन्वन्धाराः कमणा दुव-  
वैता । एन्दो विश कलशं सामधानं कन्दिहि सूर्यस्याप  
रुश्मिम् ॥ ३३ ॥

33. *Divyah suparṇo'va cakṣi soma pinvan dhārāḥ  
karmaṇā devavītau. Endo viśa kalaśam somā-  
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 resplendent divinity illuminate and sanctify us.

तिस्त्रा वाचे इरयति प वह्नि॒ऋतस्य धीति॑ं ब्रह्मणा मनीषाम ।  
गावा॑ यन्ति॒ गापति॑ं पृच्छमान्नाः सामं यन्ति॑ मृतया॑ वाव-  
शानाः ॥ ३४ ॥

34. *Tisro vāca īrayati pra vahnir-ṛtasya dhītim bra-  
hmaṇo manīṣām. Gāvo yanti gopatim pr̄ccha-  
mānāḥ somām 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 गावा॑ धूनवा॑ वावशाना॒ः सामं विपा॑ मृतिभिः॑  
पृच्छमाना॒ः । साम॑ः सुतः॑ पूयत् अ॒ञ्यमान॑ः साम॑ अ॒का-॑  
स्त्रिष्टुभ॑ः सं नवन्त ॥ ३५ ॥

35. *Somam gāvo dhenavo vāvaśānāḥ somam viprā matibhiḥ pṛcchamānāḥ. Somah sutah pūyate ajyamānāḥ some arkāstriṣṭubhah 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 परिषिद्धमानं आ पवस्व पूयमानः स्वस्ति ।  
इन्द्रमा विश बृहता रवण वृधया वाचं जनया पुर-  
न्धिम ॥ ३६ ॥

36. *Evā nah soma pariṣicyamāna ā pavasva pūya-mānah svasti. Indramā viśa bṛahatā ravena vardhayā vācam 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 क्रृता मतीनां सामः पुनाना असदच्चमूषु ।  
सपन्ति यं मिथुनासा निकामा अध्वयवा रथिरासः  
सुहस्ताः ॥ ३७ ॥

37. *Ā jāgrvirvipra rtā matīnām somah punāno asadaccamūṣu. Sapanti yam mithunāso nikāmā adhvaryavo rathirāsah 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 पियसासे ऊती स तू धनं कारिण न प  
यंसत ॥ ३८ ॥

38. *Sa punāna upa sūre na dhātobhe aprā rodasī vi  
ṣa āvah. Priyā cidyasya priyasāsa ūtī sa tū  
dhanam kāriṇe na pra yamsat.*

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 वैधिता वधनः पूयमानः सामा मीढवाँ अभि ना  
ज्यातिषावीत । यना नः पूव' पितरः पद्माः स्वविदा अभि  
गा अदिमुष्णन ॥ ३९ ॥

39. *Sa vārdhitā vārdhanaḥ pūyamānah somo mīdhvāñ  
abhi no jyotiṣāvīt. Yenā nah pūrve pitaraḥ  
padajñāḥ svarido 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.

अकान्त्समुदः पथम विधमञ्जनयन्पजा भुवनस्य राजा ।  
वृषा पवित्र अधि साना अव्य बृहत्सामा वावृथ सुवान  
इन्दुः ॥ ४० ॥

40. *Akrāntsamudraḥ prathame vidharmañjanayan  
prajā bhuvanasya rājā. Vṛṣā pavitre adhi sāno  
avye bṛhat somo vāvṛḍhe 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, resplendent Soma pervades the immaculate, sacred and protective universe and on top of it expands it and transcends.

महत्तसामा॑ महिषश्चकारा॒ पां यद्रभा॑ वृणीत् दुवान् ।  
अदधा॒दिन्दु॒ पवमान् आजा॑ जनय॒त्सूयु॑ ज्याति॒रिन्दुः॑ ॥ ४१ ॥

41. *Mahat tat somo mahiṣaścakārā'pāṁ yadgarbho'vrṇīta devān. Adadhādindre pavamāna ojo'janayat sūrye jyotirinduh.*

Soma, potent absolute, generated the Mahat mode of Prakrti, 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.

मत्सि॑ वायुमिष्टये॑ राधसे॑ च॒ मत्सि॑ मित्रावरुणा॑ पूयमानः॑ ।  
मत्सि॑ शधा॒ मारुतं॑ मत्सि॑ दुवान्मत्सि॑ द्यावापृथिवी॑ दव॑  
साम ॥ ४२ ॥

42. *Matsi vāyumiṣṭaye rādhase ca matsi mitrā-varuṇā pūyamānah. Matsi śardho mārutam matsi devān matsi dyāvāpṛthivī deva soma.*

O self-resplendent 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 पर्वस्व वृजिनस्य हन्ता पामीवां बाधमाना मृधश्च ।  
अभिश्रीणन्पयः पर्यसाभि गानामिन्दस्य त्वं तव वृयं सखायः ॥ ४३ ॥

43. *Rjuḥ pavasva vṛjinasya hantā' pāmīvāṁ bādhamaño mṛdhaśca. Abhiśrīnan payaḥ payasābhi gonāmindrasya tvam tava vayam sakħāyah.*

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 पर्वस्व वस्व उत्सं वीरं च न आ पर्वस्वा भगं च । स्वदुस्वन्दाय पर्वमान इन्द रुयिं च न आ पर्वस्वा समुदात ॥ ४४ ॥

44. *Madhvah sūdam pavasva vasva utsaṁ vīram ca na ā pavasvā bhagam ca. Svadasvendrāya pavamāna indo rayim 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  
वाज्य गाः । आ यानि॑ वन्यमसदत्पुनानः समिन्दुगाभिरस-  
रुत्समद्दिः ॥ ४५ ॥

45. *Somah suto dhārayātyo na hitvā sindhurna  
nimnamabhi vājyakṣāḥ. Ā yoniṁ vanyamasadat  
punānah samindur-gobhir-asarat samadbhih.*

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.

पुष्ट स्य तं पवत इन्द्र सामश्चमूषु धीरं उशत तवस्वान ।  
स्वच ग रथिरः सृत्यशुष्मः कामा न या देवयुताम-  
सजि ॥ ४६ ॥

46. *Eṣa sya te pavata indra somaścamūṣu dhīra uśate  
tavasvān. Svarcakṣā rathirah satyaśuṣ-mah kāmo  
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 पूलन् वयसा पुनानस्तिरा वर्पांसि दुहितुदधानः । वसानः  
शम् त्रिवर्स्थमप्सु हातव याति समनषु रभन् ॥ ४७ ॥

47. *Eṣa pratnena vayasā punānas-tiro varpāṁsi duhitur-dadhānah. Vasānah śarma trivar-ūthamapsu 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.

नूनस्त्वं रथिरा देव साम् परि स्रव चम्वा: पूयमानः । अप्सु  
स्वादिष्ठा मधुमाँ ऋतावा द्रवा न यः सविता सत्य-  
मन्मा ॥ ४८ ॥

48. *Nū nastvam rathiro deva soma pari srava camvoḥ pūyamānah. Apsu svādiṣṭho madhumāñ rtāvā devo na yah 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.

अभि वायुं वीत्यषा गृणानाऽ भि मित्रावरुणा पूयमानः ।  
अभी नरं धीजवनं रथष्टामधीन्दं वृषणं वज्रबाहुम् ॥ ४९ ॥

49. *Abhi vāyum vītyarṣā gṛṇāno'bhi mitrāvarunā pūyamānah. Abhī naram dhījavanam rathes-thām-abhīndram vṛṣanām 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.

अभि वस्त्रा सुवसनान्यषा भि धनूः सुदुधाः पूयमानः ।  
अभि चन्द्रा भतव ना हिरण्या भ्यश्वानुथिना' दव  
साम ॥ ५० ॥

50. *Abhi vastrā suvasanānyarṣā'bhi dhenūḥ sudug-hāḥ pūyamānah. Abhi candrā bhartave no hiranyā'bhyāsvān 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.

अभी ना अष दिव्या वसून्यभि विश्वा पाथिवा पूयमानः ।  
अभि यन् दविणमश्नवामा भ्याषुयं जमदग्निव तः ॥ ५१ ॥

51. *Abhī no arṣa divyā vasūnyabhi viśvā pārthivā pūyamānah. Abhi yena dravīṇam-aśnavāmā' bhyārṣeyam jamadagnivannah.*

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.

अया पवा पवस्वना वसूनि माँश्चत्व इन्द्रा सरसि पधन्व ।  
ब्रधनश्चिदत्र वाता न जूतः पुरुमधश्चित्कव नरं दात ॥ ५२ ॥

52. *Ayā pavā pavasvainā vasūni māñścatva indo sarasi pra dhanva. Bradhnaścidatra vāto na jūtah purumedaścit takave naram dāt.*

Generous, resplendent 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.

उत न एना पवया पवस्वा धि श्रुतं श्रवाय्यस्य तीथं ।  
षष्ठिं सहस्रां नगुता वसूनि वृ नं पक्वं धूनवदणाय ॥ ५३ ॥

53. *Uta na enā pavayā pavasvā'dhi śrute śravāyyasya tīrthe. Saṣṭim sahasrā naiguto vasūni vrkṣam na pakvam 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.

महीम अस्य वृषनाम् शूष माँशचत्व वा पृश्नन वा  
वधत्र । अस्वापयिगुतः स्नहयच्चापा मित्राँ अपाचिता  
अचतः ॥ ५४ ॥

54. *Mahīme asya vrśanāma śūṣe māñścatve vā prśane  
vā vadhatre. Asvāpayannigutah snehayaccāpā'-  
mitrān 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 त्री पवित्रा विततान्यष्ट्यन्वकं धावसि पूयमानः । असि  
भगा असि दात्रस्य दाता सि मघवा मघवद्धय इन्दा ॥ ५५ ॥

54. *Sam̄ trī pavitrā vitātānyeṣyanvekaṁ dhāvasi  
pūyamānah. 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 इरयन्विदथृष्णिन्दुवि वारमब्यं सुमयाति याति ॥ ५६ ॥

56. *Eṣa viśvavit pavate manīṣī somo viśvasya  
bhuvanasya rājā. drapsāñ īrayan vidatheśvindu-  
rvi vāramavyam̄ samayāti yāti.*

This Soma knows, holds and consecrates the world as a holy place for life. Omniscient and all-sentient, it is the resplendent 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 अदब्धा: पृद रेभन्ति कृवया न गृथाः ।  
हिन्वन्ति धीरा दुशभिः फिर्पाभिः समञ्जत रूपमपां  
रसन ॥ ५७ ॥

57. *Indum̄ rihanti mahiṣā adabdhāḥ pade rebhanti  
kavayo na gṛdhrāḥ. Hinvantī dhīrā daśabhiḥ  
ksipābhiḥ samañjate rūpamapām 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 शश्वत् ।  
त ग मित्रा वरुणा मामहन्तामदितिः सिन्धुः पृथिवी उत्  
द्याः ॥ ५८ ॥

58. *Tvayā vayam pavamānena soma bhare kṛtam vi  
cinuyāma śaśvat. Tanno mitro varuṇo māma-han-  
tāmaditih sindhuḥ pṛthivī uta dyauḥ.*

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 वाज्सातमं रयिमष पुरुस्पृहम् ।  
इन्दो सुहस्रभणासं तुविद्युम्नं विभ्वासहम् ॥ १ ॥

1. *Abhi no vājasātamāṁ rayimarṣa puruspr̥ham.  
Indo sahasrabharṇasāṁ tuvidyumnam vibhv-  
āsaḥam.*

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 वर्माव्यत ।  
इन्दुरभि दुणा हिता हियाना धाराभिर गाः ॥ २ ॥

2. *Pari sya suvāno avyayam rathe na varmāvyata.  
Indurabhi druṇā hito hiyāno dhārābhiraṅkṣāḥ.*

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 ग इन्दुरव्य मदच्युतः ।  
धारा य ऊध्वा अध्वर भाजा नति गव्ययुः ॥ ३ ॥

3. *Pari sya suvāno akṣā induravye madacyutah.  
Dhārā ya ūrdhvo adhvare bhrājā naiti gavya-yuh.*

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 मतीय दाशुष ।  
इन्द्रा सहस्रिणं रुयिं शतात्मानं विवाससि ॥ ४ ॥

4. *Sa hi tvam̄ deva śāśvate vasu martāya dāśuse.  
Indo sahasriṇam̄ rayim̄ śatātmānam̄ vivāsasi.*

O Soma, resplendent 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.

वृथं तं अस्य वृत्रहन्वसा वस्वः पुरुस्पृहः ।  
नि नदिष्ठतमा इषः स्याम् सुम्नस्याधिगा ॥ ५ ॥

5. *Vayam te asya vrtrahan vaso vasvah purus-prahah.  
Ni nedishthatamā iṣah 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.

द्विर्यं पञ्च स्वयशसुं स्वसारा अदिसंहतम् ।  
पियमिन्दरस्य काम्यं प्रस्नापयन्त्यूमिणम् ॥ ६ ॥

6. *Dviryam pañca svayaśasam svasāro adrismahatam. Priyamindrasya kāmyam prasnāpayantyūrmiṇam.*

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.

परि त्यं हयतं हरि बुभुं पुनन्ति वारणं ।  
या दुवान्विश्वाँ इत्परि मदनं सुह गच्छति ॥ ७ ॥

7. *Pari tyam haryataṁ harim babhrum punanti  
vārena. Yo devān viśvān 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 पान्ता॑ द इसाधनम् ।  
यः सूरिषु श्रवा॑ बृहद्बृध स्व॑ण हयुतः ॥ ८ ॥

8. *Asya vo hyavasā pānto dakṣasādhanam.  
Yah sūriṣu śravo brhad-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 यज्ञषु मानवी इन्दुजनिष्ठ रादसी ।  
द्रवा दक्षी गिरिष्ठा अस्त्रधन्तं तुविष्वणि ॥ ९ ॥

9. *Sa vām yajñeṣu mānavī indurjaniṣṭa rodasi.  
Devo devī giriṣṭhā asredhan tam tuviṣvani.*

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.

इन्द्राय साम् पातव वृत्रघ्न परि षिष्वस ।  
नर॑ च दृ णावत द्रवाय॑ सदनासद॑ ॥ १० ॥

10. *Indrāya soma pātave vr̄traghne 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 पूर्णासा व्युष्टिषु सामाः पूर्वित्र अ रन ।  
अपपाथन्तः सनुतहुरुश्चितः पातस्तां अपचतसः ॥ ११ ॥

11. *Te pratnāśo vyuṣṭiṣu somāḥ pavitre akṣaran.  
Apaprothantah sanutarhuraścitaḥ prātastāñ apracetasaḥ.*

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 पुरासु चं यूयं वयं च सूर्यः ।  
अश्याम् वाजगन्ध्यं सुनम् वाजपस्त्यम् ॥ १२ ॥

12. *Tam sakhāyah purorucam yūyam vayam ca sūrayah. Aśyāma vājagandhyam 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 हृयताय धृष्णव् धनुस्तन्वन्ति पांस्यम् ।  
शुकां वयन्त्यसुराय निर्णिजं विपामग्र महीयुवः ॥ १ ॥

1. Ā haryatāya dhrṣṇave dhanustanvanti paum-syam. Śukrāṁ 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 पृपा परिष्कृता वाजां अभि प गाहत ।  
यदौ विवस्वता धिया हरिं हिन्वन्ति यातव ॥ २ ॥

2. Adha kṣapā pariṣkrto vājāñ abhi pra gāhate.  
Yadī vivasvato dhiyo harim 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 आसभिर्दधुः पुरा नूनं च सूरयः ॥ ३ ॥

3. Tamasya marjayāmāsi mado ya indrapātamah.  
Yām gāva āsabhir-dadhuh purā nūnam ca sūrayah.

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 द्रवानां नाम बिभतीः ॥ ४ ॥

4. *Tam gāthayā purāṇyā punānam-abhyanūṣata.  
Uto kṛpanta dhītayo devānāṁ 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 अणमव्यय वारे पुनन्ति धणसिम ।  
दूतं न पूर्वचित्तय आ शासत मनीषिणः ॥ ५ ॥

5. *Tam-ukṣamāṇam-avyaye vāre punanti dharṇasim.  
Dūtam na pūrvacittaya ā śāsate maniṣināḥ.*

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 रत अदधत्पतिवचस्यत धियः ॥ ६ ॥

6. *Sa punāno madintamah somaścamūṣu sīdati.  
Paśau na reta ādadhat patirvacasyate dhiyah.*

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 मृज्यते सुकर्मभिर्द्वा दुवेभ्यः सुतः ।  
विद् यदासु सन्दुदिमहीरुपा वि गाहत ॥ ७ ॥

7. *Sa mrjyate sukarmabhir-devo devebhyah sutah.  
Vide yadāsu samdadadir-mahīrapo vi gāhate.*

That divine, resplendent 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 प्रवित्र आ नृभिर्यता वि नीयस ।  
इन्द्राय मत्सरिन्तमश्चमूष्वा नि षीदसि ॥ ८ ॥

8. *Suta indo pavitra ā nr̄bhiryato 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*

अभी नवन्त अदुहः प्रियमिन्दस्य काम्यम् ।  
वृत्सं न पूर्व आयुनि जातं रिहन्ति मातरः ॥ १ ॥

1. *Abhī navante adruhah priyamindrasya kāmyam.  
Vatsam na pūrva āyuni jātam rihanti mātarah.*

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.

पुनान इन्द्रवा भर साम द्विबहसं रयिम् ।  
त्वं वसूनि पुष्पसि विश्वानि दाशुषो गृह ॥ २ ॥

2. *Punāna indavā bhara soma dvibarhasam rayim.  
Tvam vasūni puṣyasi viśvāni dāśuṣo grhe.*

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 धियं मनायुजं सृजा वृष्टिं न तन्युतुः ।  
त्वं वसूनि पाथिवा दिव्या च साम पुष्पसि ॥ ३ ॥

3. *Tvam dhiyam manoyujam srjā vṛṣṭim na tan-yatuḥ. Tvam vasūni pārthivā 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.

परि त जिग्युषा यथा धारा सुतस्य धावति ।  
रंहमाणा व्य॑व्यद् वारं वाजीव सानुसिः ॥ ४ ॥

4. *Pari te jigyuṣo yathā dhārā sutasya dhāvati.  
Raṁhamāṇā vyavyayam vāram 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.

कत्व द गाय नः कवु पवस्व साम् धारया ।  
इन्द्रायु पातव सुता मित्रायु वरुणाय च ॥ ५ ॥

5. *Kratve dakṣāya nah 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.

पवस्व वाजुसातमः पवित्रु धारया सुतः ।  
इन्द्राय साम् विष्णव दुवभ्यु मधुमत्तमः ॥ ६ ॥

6. *Pavasva vājasātamaḥ pavitre dhārayā sutah.  
Indrāya soma viṣṇave devebhyo madhumatta-maḥ.*

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 मृतरा हरिं पवित्रं अदुहः ।  
ब्रत्सं जातं न धनवः पवमान् विधमणि ॥ ७ ॥**

7. *Tvāṁ rihanti mātaro harim pavitre adruhah.  
Vatsam jātam na dhenavah pavamāna vidharmanī.*

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 रुश्मिभिः ।  
शधन्तमांसि जिघस् विश्वानि दाशुषो गृह ॥ ८ ॥**

8. *Pavamāna mahi śravaś-citrebhīryāsi raśmibhiḥ.  
Śardhan tamāmsi jighnase viśvāni dāśuṣo gṛhe.*

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 ।  
पति द्रापिम्‌मुञ्चथा: पवमान महित्वना ॥ ९ ॥

9. *Tvam̄ dyām ca mahivrata prthivīm cāti jabhrise.  
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 मादयित्वव ।  
अपु श्वानं श्नथिष्टन् सखाया दीघजिह्व्यम ॥ १ ॥

1. *Purojiti vo andhasah sutāya mādayitnave.  
Apa śvānam śnathiṣṭana sakħāyo dīrghaji-hvyam.*

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 परिप्रस्यन्दत सुतः ।  
इन्दुरश्वा न कृत्वः ॥ २ ॥

2. *Yo dhārayā pāvakayā pariprasyandate sutah.  
Induraśvo na kṛtvyah.*

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 narah somam viśvācyā dhiyā.  
Yajñam hivnentyadribhiḥ.*

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 ।  
पूवित्रवन्ता अ रन्दुवानाच्छन्तु वा मदाः ॥ ४ ॥

4. *Sutāso madhumattamāḥ somā indrāya mandināḥ. Pavitrapanto 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 दुवासा अबुवन ।  
वाचस्पतिमखस्यत् विश्वस्यशान् आजसा ॥ ५ ॥

5. *Indurindrāya pavata iti devāso abruvan.  
Vācaspatir-makhasyate viśvaseśāna 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.

**सुहस्रधारः पवत समुदा वाचमीङ्गयः ।  
सामः पती रयीणां सखन्दस्य दिवदिव ॥ ६ ॥**

6. *Sahasradhāraḥ pavate samudro vācamīṅkhyah.  
Somah patī rayīṇām sakhendrasya divedive.*

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 रुयिभगः सामः पुनाना अषति ।  
पतिविश्वस्य भूमना व्यख्यदादसी उभ ॥ ७ ॥**

7. *Ayam pūṣā rayirbhagah somah punāno arşati.  
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 पिया अनूषत् गावा मदाय घृष्ययः ।  
सामासः कृणवत् पृथः पवमानास् इन्दवः ॥ ८ ॥**

8. *Samu priyā anūṣata gāvo madāya ghr̄ṣvayah.  
Somāsaḥ kṛṇvate pathah pavamānāsa indavah.*

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 श्रवाच्यम ।  
यः पञ्च चषणीरभि रुयिं यन् वनामह ॥ ९ ॥

9. *Ya ojisthastamā bhara pavamāna śravāyyam.  
Yah pañca carṣaṇīrabhi rayim 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 गारथि त्वचि ।  
इष्मस्मभ्यमुभितः समस्वरन्वसुविदः ॥ ११ ॥

11. *Susvāṇāśo vyadribhiś-citānā goradhi tvaci.  
Iṣamasmabhyamabhitah 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 पृता विपश्चितः सामासा दध्याशिरः ।  
सूर्यासा न दशतासा जिग्नवा धुवा घृत ॥ १२ ॥

12. *Ete pūtā vipaścitat̄ somāso dadhyāśirah.  
Sūryāso na darṣatāso jigatnavo dhruvā ghrte.*

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 वृत् तद्वचः ।  
अप् श्वानमराधसं ह्रुता मुखं न भृगवः ॥ १३ ॥

13. *Pra sunvānasyāndhaso marto na vṛta tadvacah.  
Apa śvānam-arādhasam̄ hatā makham̄ na bhrgavah.*

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 जामिरत्के अव्यत भुज न पुत्र आण्याः ।  
सरज्जारा न याषणां वरा न यानिमासदम् ॥ १४ ॥

14. *Ā jāmiratke avyata bhuje na putra onyoḥ.  
Sarajjāro na yoṣaṇāṁ 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 दृसाधना वि यस्तस्तम्भु रादसी ।  
हरिः पवित्रं अव्यत वृधा न यानिमसदम् ॥ १५ ॥

15. *Sa vīro dakṣasādhano vi yastastambha rodasi.  
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.

अव्यावारभिः पवत् सामागव्य अधि त्वचि ।  
कनिकदुदवृषाहरिरिन्दस्याभ्यति निष्कृतम् ॥ 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 दीधितिम् ।  
विश्वापरि प्रिया भुवदध्य द्विता ॥ १ ॥

1. *Krāṇā śiśur-mahīnāṁ 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 पाष्याऽरभक्तं यद गुहा पदम् ।  
यज्ञस्य सप्त धामभिरथं पियम् ॥ २ ॥

2. *Upa tritasya pāṣyorabhakta 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 पृष्ठच्छरया रुयिम् ।  
मिमीत अस्य याजना वि सुकर्तुः ॥ ३ ॥

3. *Trīṇi tritasya dhārayā prṣṭhesverayā rayim.  
Mimīte asya yojanā vi sukratuh.*

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.

ज्ञानं सप्त मातरा वृधामशासत श्रिय ।  
अयं ध्रुवा रयीणां चिकंत यत ॥ ४ ॥

4. *Jajñānam sapta mātato vedhām-aśāsata śriye.  
Ayam dhruvo ryiṇām 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 वत् सूजाषसा विश्वं दुवासा अदुहः ।  
स्पाहा भवन्ति रन्तया जुषन्त् यत ॥ ५ ॥

5. *Asya vrate sajośaso viśve devāso adruhah.  
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 गभूमृतावृथा दृशं चारुमजीजनन ।  
कृविं मंहिष्ठमध्वरं पुरुस्पृहम् ॥ ६ ॥

6. *Yamī garbhām-ṛtāvṛdho drśe cārum-ajījanan.  
Kavīm mañhisṭham-adhvare purusprham.*

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 युह्नी ऋतस्य मातरा ।  
तन्वाना यज्ञमानुषग्यदञ्जत ॥ ७ ॥

7. *Samīcīne abhi tmanā yahvī ṛtasya mātarā.  
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 शुकभिर् अभित्रहणारप वजं दिवः ।  
हिन्व तस्य दीधितिं पाध्वर ॥ ८ ॥

8. *Kratvā śukrebhiraḥsabhirrṇorapa vrajam divah.  
Hinvann-ṛtasya dīdhitiṁ 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 मतिभिजुजाषत ॥ ९ ॥

1. *Pra punānāya vedhase somāya vaca udyatam.  
Bhṛtim na bharā matibhir-jujosate.*

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 गाभिरञ्जना अषति ।  
त्री षधस्था पुनानः कृणुत हरिः ॥ २ ॥

2. *Pari vārānyavyayā gobhir-añjāno arşati.*  
*Trī ṣadhasthā punānah 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 वार अष्टति ।  
 अभि वाणीऋषीणां सुस नूषत ॥ ३ ॥

3. *Pari kośam madhuścutam-avyaye vāre arşati.*  
*Abhi vāñīr-ṛṣīnāṁ 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 विश्वदवा अदाभ्यः ।  
 सामः पुनानश्चम्वाविशद्वरिः ॥ ४ ॥

4. *Pari netā matīnāṁ viśvadevo adābhyaḥ.*  
*Somah 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 सुरथम् ।  
 पुनाना वाधद्वाधद्विरमत्यः ॥ ५ ॥

5. *Pari daivīranu svadhā indreṇa yāhi saratham.  
Punāno vāghadvāghadbhīr-amartyah.*

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 सस्तिन् वाज्युदवा द्रवध्यः सुतः ।  
व्यानशिः पवमाना वि धावति ॥ ६ ॥

6. *Pari saptirna vājayurdevo devebhyah sutah.  
Vyānaśih 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*

सखायु आ नि षीदत पुनानायु प गायत ।  
शिशुं न यज्ञः परि भूषत श्रिय ॥ १ ॥

1. *Sakhāya ā ni śidata punānāya pra gāyata.  
Śiśum 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.

समी वृत्सं न मातृभिः सृजता गयसाधनम् ।  
द्वाव्यं॑ मदमभि द्विशवसम् ॥ २ ॥

2. *Samī vatsam na mātrbhiḥ srjatā gayasādhanam.  
Devāvayam 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.

पुनाता॑ द त्साधनं॒ यथा॒ शर्थाय॒ वीतय॑ ।  
यथा॒ मित्राय॒ वरुणाय॒ शान्तमः ॥ ३ ॥

3. *Punātā dakṣasādhanam yathā śardhāya vītaye.  
Yathā mitrāya varuṇāya śantamah.*

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.

अस्मभ्यं॒ त्वा॒ वसुविदमभि॒ वाणीरनूषत ।  
गाभिष्ट॒ वर्णमभि॒ 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 ना॑ मदानां॒ पत्॒ इन्द्रा॑ दु॒वप्सरा॑ असि॑ ।  
सखे॒ व सख्ये॒ गातु॒वित्तमा॑ भव॑ ॥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.

सनैमि॑ कृ॒ध्य॑ स्मदा॒ रु॒ आ॒सं॒ कं॒ चिद॒त्रिणम्॑ ।  
अपाद॑वं॒ द्वयुमंहा॑ युयाधि॒ नः॒ ॥६॥

6. *Sanemi kṛdhyasmadā rakṣasam̄ kam̄ cidatrinam.  
Apādevam̄ dvayumam̄ho yuyodhi nah.*

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*

तं॒ वः॒ सखाया॑ मदाय॒ पुनानम॒भि॒ गायत ।  
शिशु॑ न॒ यज्ञः॒ स्वदयन्त॒ गृतिभिः॒ ॥१॥

1. *Tam̄ vah sakha yo madāya punānamabhi gāyata.  
Śiśum̄ na yajñaiḥ svadaya yanta 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 वृत्सइव मातृभिरन्दुहिन्वाना अज्यत ।  
द्रवावीमदा॑ मतिभिः परिष्कृतः ॥ २ ॥

2. *Sam vatsa iva mātrbhīrindurhinvāno 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 ाय साधना॒ च शाधाय वीतय ।  
अयं द्रवभ्या॒ मधुमत्तमः सुतः ॥ ३ ॥

3. *Ayam dakṣāya sādhano'yaṁ śardhāya vītaye.  
Ayam devebhyo madhumattamah 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.

गाम॑ इन्द्रा॒ अश्ववत्सुतः॒ सुद॑ धन्व ।  
शुचिं त् वण्मधि॒ गाषु॒ दीधरम ॥ ४ ॥

4. *Gomanna indo aśvavat sutah sudakṣa dhanva.  
Śucim te varṇamadhi goṣu dīdharam.*

O Soma, resplendent 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 पत् इन्दा द्रुवप्सरस्तमः ।  
सखैव सख्यै नया' रुच भैव ॥५॥

5. *Sa no harīṇāṁ pata indo devapsarastamah.  
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*.

सनेमि त्वमस्मदाँ अदवैं कं चिद्गत्रिणम् ।  
साह्वाँ इन्दा परि बाधा अप द्वयुम् ॥६॥

6. *Sanemi tvamasmadāñ adevaṁ kam cidatrīṇam.  
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*

इन्द्रमच्छं सुता इम वृष्णं यन्तु हरयः ।  
श्रुष्टी जातासु इन्द्रवः स्वविदः ॥ १ ॥

1. *Indramaccha sutā ime vṛṣṇām yantu harayah.  
Śruṣṭī jātāsa indavah 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 सानुसिरिन्द्राय 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 मदुष्वा गाभं गृभ्णीत सानुसिम ।  
वजं च वृष्णं भरत्समप्सुजित ॥ ३ ॥

3. *Asyedindro madeśvā grābhām grbhñīta sāna-sim.  
Vajram ca vṛṣṇām 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 जागृविरिन्द्रायन्दा परि स्रव ।  
द्युमन्तं शुष्ममा भरा स्वविदम् ॥ ४ ॥

4. *Pra dhanvā soma jāgṛvirindrāyendo pari srava.  
Dyumntam śuṣmamā bharā 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 वृष्णं मदं पवस्व विश्वदशतः ।  
सुहस्त्रयामा पथिकृद्विच ाणः ॥ ५ ॥

5. *Indrāya vr̄ṣaṇam madam pavasva viśvadar-śataḥ.  
Sahasrayāmā pathikrdvicakṣaṇah.*

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 द्रवभ्या मधुमत्तमः ।  
सुहस्त्रं याहि पथिभिः कनिकदत ॥ ६ ॥

6. *Asmabhyam gātuvittamo devebhyo madhu-matta-mah. 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 द्ववीतय इन्दा धारभिराजसा ।

आ कलशं मधुमान्त्साम नः सदः ॥ ७ ॥

7. *Pavasva devavītaya indo dhārābhirojasā.  
Ā kalaśam madhumāntsoma nah 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 द्रप्सा उद्पुत इन्दं मदाय वावृथुः ।

त्वां द्रवासा अमृताय कं पंपुः ॥ ८ ॥

8. *Tava drapsā udaputra indram madāya vāvṛ-dhuḥ.  
Tvāṁ devāso amṛtāya kam 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 nah sutāsa indavah punānā dhāvatā rayim.  
Vṛṣṭidyāvo rītyāpah svarvidah.*

O streams of the beauty and bliss of peace and joy filtered from experience, heavenly showers, liquid floods, paradisal bliss pure and purifying, bring us the wealth, honour and excellence of the highest order.

सामः पुनान ऊमिणा व्या वारं वि धावति ।

अग्र वाचः पवमानः कनिकदत ॥ १० ॥

10. *Somah punāna ūrmiṇā'vyo vāram vi dhāvati.  
Agre vācaḥ pavamānah 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.

धीभिहि॑न्वन्ति वा॒जिनं वन् कीळन्तुमत्यविम ।  
अभि॒त्रिपृष्ठं मृतयः समस्वरन ॥ ११ ॥

11. *Dhībhīrhinvanti vājinam vane krīlantamatya-vim.  
Abhi tripṛṣṭham matayah 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.

असर्जि कूलशाँ॑ अभि॒ मी॒ ह सम्भिन् वा॒जयुः ।  
पुनाना॒ वाचं॒ जनय॑ सम्बद्धत ॥ १२ ॥

12. *Asarji kalaśāñ abhi mīlhe saptirna vājayuh.  
Punāno vācam janayannasiyadat.*

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.

पवते॒ हयूते॒ हरिरति॒ ह्वरांसि॒ रंह्या॑ ।  
अभ्यष्टन्त्सातृभ्या॑ वीरवद्यशः ॥ १३ ॥

13. *Pavate haryato harirati hvarāmsi ramhyā.  
Abhyarṣantstotrbhyo vīravadyaśah.*

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.

अया पवस्व दव्युमधाधारा असृ त ।  
रभन्पवित्रं पर्यषि विश्वतः ॥ १४ ॥

14. *Ayā pavasva devayur-madhordhārā asṛksata. 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)

परीता षिञ्चता सुतं साम् य उत्तमं हृविः ।  
दृधन्वां या नयो अप्स्वन्तरा सुषाव सामुमद्रिभिः ॥ १ ॥

1. *Parīto ṣiñcatā sutam̄ somo ya uttamam̄ haviḥ.  
Dadhanvān̄ yo naryo apsvantarā suṣāva soma-madribhiḥ.*

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 गाभिरुत्तरम् ॥ २ ॥

2. *Nūnam punano'vibhiḥ pari sravā'dabdhah surabhimtarah. 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-durvicakṣanāḥ.*

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 साम् धारया पा वसाना अषसि ।  
आ रत्नधा यानिमृतस्य सीदुस्युत्सा दव हिरण्ययः ॥ ४ ॥

4. *Punanaḥ soma dhārayā'po vasāno arṣasi. Ā ratnadhā yonimṛtasya sīdasyutso deva hiranya-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 resplendent, you are the fountain head of life's golden treasures.

दुहान ऊर्धविव्यं मधु प्रियं पत्रं सूधस्थमासदत् ।  
आपृच्छ्यं धरुणं वाज्यघति नृभिधूता विच त्रणः ॥ ५ ॥

5. *Duhāna ūdhardivyam madhu priyam pratnam  
sadhasthamaśadat. Āpṛcchyam dharuṇam  
vājyarsati nr̄bhirdhūta vicakṣaṇah.*

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 वार् परि प्रियः ।  
त्वं विप्रो अभवा ङ्गिरस्तमा मध्वा यज्ञं मिमि । नः ॥ ६ ॥

6. *Punānah soma jāgrviravyo vāre pari priyah.  
Tvam vipro abhavo'ngirastamo madhvā yajñam  
mimikṣa nah.*

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 गातुवित्तम् ऋषिविपां विच उणः ।  
त्वं कविरभवा दववीतम् आ सूर्यं राहया दिवि ॥ ७ ॥

7. *Somo mīdhvān pavate gātuvittama ṛṣirvipro  
vicakṣaṇah. Tvaṁ kavirabhavo devavītama a  
suryam 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 हुरिता याति धारया मन्दया याति धारया ॥ ८ ॥

8. *Soma u ṣuvāṇah sotṛbhīradhi 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.

अनुप गामान्नाभिर ाः सामा दुग्धाभिर ाः ।  
समुद्रं न संवरणान्यगमन्मन्दी मदाय ताशत ॥ ९ ॥

9. *Anūpe gomān gobhirakṣāḥ somo dugdhābhīr-  
akṣāḥ. Samudram na samivaranānyagman 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 साम् सुवाना अदिभिस्तिरा वाराण्यव्यया ।  
जना न पुरि चम्वाविशद्धरिः सदा वनेषु 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 मृष्या मी ह सस्तिन वाजयुः ।  
अनुमाद्युः पवमाना मनीषिभिः सामा विप्रभित्र-  
कर्विभिः ॥ ११ ॥

11. *Sa māmrje tiro anyāni meṣyo mīlhe saptirna vājayuh. Anumādyah pavamāno manīṣibhiḥ somo viprebhīr-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 साम् द्रुववीतयु सिन्धुन पिष्य अण्सा । अंशाः पयसा  
मदिरा न जागृविरच्छा काशं मधुश्चुतम ॥ १२ ॥

*Pra soma devavītaye sindhurna pipye arṇasā.  
Āṁśoh payasā madiro na jāgrviračchā 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 हृता अजुन् अत्के अव्यत पियः सूनुन मज्यः ।  
तमैँ हिन्वन्त्यपसा यथा रथं नुदीष्वा गभस्त्याः ॥ १३ ॥

13. *Ā haryato arjune atke avyata priyah sūnurna marjyah. Tamīṁ hinvantyapaso yathā ratham nadīṣvā gabhastyoh.*

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.

अभि सामास आयवः पवन्त मद्यं मद्म ।  
सुमुदस्याधि विष्टपि मनीषिणा मत्सरासः स्वविदः ॥ १४ ॥

14. *Abhi somāsa āyavaḥ pavante madyam madam.  
Samudrasyādhi viṣṭapi manīṣino 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.

तरत्समुदं पवमान ऊमिणा राजा द्रुव ऋतं बृहत् ।  
अषन्मित्रस्य वरुणस्य धर्मणा प हिन्वान ऋतं बृहत् ॥ १५ ॥

15. *Tarat samudram pavamāna ūrmiṇā rājā deva  
ṛtam brhat. Arṣan-mitrasya varuṇasya dharmaṇā  
pra hinvāna ṛtam brhat.*

Across the ocean of existence, pure, purifying and flowing by waves of ecstasy, resplendent 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 हयुता विच उणा राजा द्रुवः समुदियः ॥ १६ ॥

16. *Nṛbhir-yemānpo haryato vicakṣāno rājā devah  
samudriyah.*

Invoked and impelled by leading lights of intelligent humanity, graciously charming, all watching, self-resplendent divine light of life, omnipresent in the universe, it rolls for Indra, the soul.

इन्द्राय पवत् मदः सामा मरुत्वत् सुतः ।  
सहस्रधारा अत्यव्यमषति तमी मृजन्त्यायवः ॥ १७ ॥

17. *Indrāya pavate madah somo marutvate sutah.  
Sahasradhāro atyavyamarsati tamī mrjantyā-  
yavah.*

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 कविः सामा द्रवषु रण्यति ।  
अपा वसानः परि गाभिरुत्तरः सीदुन्वन्त्वव्यत ॥ १८ ॥

18. *Punānaścamū janayan matīm kavīh somo deveṣu  
raṇyati. Apo vasānāḥ pari gobhiruttarāḥ sīdan  
vaneśvavyata.*

Pervading and energising heaven and earth, indeed the entire world of Prakrti 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 सुख्य इन्दा द्विवदिव ।  
पुरुणि बभा नि चरन्ति मामव परिधीरति ताँ इहि ॥ १९ ॥

19. *Tavāhami soma rārāṇa sakhyā indo divedive.  
Purūṇi babhro ni caranti māmava paridhīnrati  
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 तु दिवा॒ सुख्याया॑ बभु॑ ऊधनि॑ ।  
घृणा॑ तपन्तमति॑ सूर्य॑ परः॑ शकुनाइव॑ पसिम॑ ॥ २० ॥

20. *Utāham naktamuta soma te divā sakhyāya babhra ūdhani . Ghrṇā tapantamati sūryam parah 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 resplendence, and reach you, the Ultimate.

मृज्यमानः सुहस्त्य समुद्र वाचमिन्वसि ।  
रूयिं पिशङ्गं बहुलं पुरुस्पृहं पवमानाभ्यषसि ॥ २१ ॥

21. *Mṛjyamānah suhastyā samudre vācaminvasi. Rayim piśāṅgam bahulam puruspr̥ham pavamānābhyaṛṣasi.*

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.

मृजाना वारु पवमाना अव्ययू वृषाव चकदा॑ वन॑ ।  
द्वावानां साम पवमान निष्कृतं गाभिरञ्जाना अषसि ॥ २२ ॥

22. *Mṛjāno vāre pavamāno avyaye vṛṣāva cakrada vane. Devānām soma pavamāna niśkṛtam gobhirāñjāno 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 पथम वि धारय दुवभ्यः स म मत्सुरः ॥ २३ ॥

23. *Pavasva vājasātaye'bhi viśvāni kāvyā. Tvāṁ samudram̄ prathamo vi dhārayo devebhyah̄ soma matsarah̄.*

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 पाथित्वं रजा दिव्या च साम् धर्मभिः ।  
त्वां विप्रासा मृतिभिर्विच ाण शुभं हिन्वन्ति  
धीतिभिः ॥ २४ ॥

24. *Sa tū pavasva pari pārthivam̄ rajo divyā ca soma dharmabhiḥ. Tvāṁ viprāso matibhirvicakṣaṇa śubhram̄ 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 वित्रमति धारया ।  
मरुत्वन्ता मत्सरा इन्दिया हया मधामभि पर्यांसि च ॥ २५ ॥

25. *Pavamānā asṛkṣata pavitramati dhārayā.  
Marutvanto matsarā indriyā hayā medhāmabhi  
prayāṁsi 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 काशमष्टीन्दुहियानः सातृभिः ।  
जनयज्यातिमन्दना अवीवशद्वाः कृणवाना न निण-  
जम ॥ २६ ॥

26. *Apo vasānah pari kośam-arṣatīndur-hiyānah  
sotrbhiḥ. Janayañ-jyotir-mandanā avīvaśad-  
gāḥ krṇvāno na nirnijam.*

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), Urdhvatasadma Angirasa (8-9), Krtayasha Angirasa (10-11), and Rnanchaya Rajarshi (12-13) Rshis*

पवस्व मधुमत्तम् इन्द्राय साम कतुवित्तम् मदः ।  
महि द्यु तत्मा मदः ॥ १ ॥

1. *Pavasva madhumattama indrāya soma kratuvi-ttamo 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 सुपकंता अभ्यकमीदिषा च्छा वाजं नतशः ॥ २ ॥

2. *Yasya te pītvā vṛṣabho vṛṣāyate'sya pītā svarvidah. Sa supraketo abhyakramīdiśo'cchā vājam 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 ।  
अमृतत्वाय घषयः ॥ ३ ॥

3. *Tvam hyaṅga daivyā pavamāna janimāni dyumattamah. Amṛtavāya ghoṣayah.*

O Soma, dear as life, pure and purifying, most resplendent enlightened spirit, only you can call up born humanity to holy life and proclaim the path to immortality.

यन् नवग्वा दुध्यडङ्पाणुत यन् विप्रास आपि॒र ।  
द्वानां सुम् अमृतस्य चारुणा यन् श्रवांस्यानशुः ॥ ४ ॥

4. *Yenā navagvo dadhyañnapornute yena viprāsa āpire. Devānām sumne amṛtasya cāruṇo yena śravāṁsyānaśuh.*

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 ।  
कीळ तूमिरुपामिव ॥ ५ ॥

5. *Eṣa sya dhārayā suto'vyo vārebhiḥ pavate madintamah. krīlann-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 वृजं तत्त्विषु गव्यमश्व्यं वृमीव धृष्णुवा रुज ॥ ६ ॥

6. *Ya usriyā apyā antaraśmano nirgā akṛntadojasā.  
Abhi vrajam tatniṣe gavyamaśvyam varmīva  
ghṛṣṇavā 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 षिज्युता श्वं न स्ताममसुरं रजस्तुरम् ।  
वनकु मुदुपुतम् ॥ ७ ॥

7. *Ā sotā pari śiñcatā'śvam na stomamapturam  
rajasturam. Vanakrakṣamudapratam.*

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 पर्यावृथं पियं दुवायु जन्मन ।  
ऋतन् य ऋतजाता विवावृथ राजा दुव ऋतं बृहत् ॥ ८ ॥

8. *Sahasradhāram vṛṣabham payovṛdham priyam  
devāya janmane. Rtena 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, augmenter 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.

अभि द्युम्नं बृहद्यश् इषस्पत दिदीहि दत्व दत्तयः ।  
वि काशं मध्यमं युव ॥ ९ ॥

9. *Abhi dyumnaṁ br̥hadyaśa iṣaspate didīhi deva devayuh. Vi kośam̄ madhyamam̄ yuva.*

O resplendent 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 वच्यस्व सुद च चम्वा: सुता विशां वह्निन विश्पतिः ।  
वृष्टिं दिवः पवस्व रीतिमपां जिन्वा गविष्ट्य धियः ॥ १० ॥

10. *Ā vacyasva sudakṣa camvoḥ suto viśām̄ vahnirna viśpatih. Vṛṣṭim̄ divah̄ pavasva rūtimapām̄ jinvā gaviṣṭaye dhiyah.*

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.

एतमु त्यं मदुच्युतं सुहस्रधारं वृषभं दिवा दुहुः ।  
विश्वा वसूनि बिभत्तम ॥ ११ ॥

11. *Etamu tyam̄ madacyutam̄ sahasradhāram̄ vṛṣabham̄ 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 अमत्यः प्रतपञ्चातिषा तमः ।  
स सुष्टुतः कविभिर्निषिङ्गं दध त्रिधात्वस्य दंससा ॥ १२ ॥

12. *Vṛṣā vi jajñe janayannamartyah pratapañjyotiṣā tamah. Sa suṣṭutah 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 Prakrti of matter, mind and motion by virtue of its omnipotence.

स सुन्व या वसूनां या रायामानुता य इळीनाम ।  
सामा यः सुर्तीनाम ॥ १३ ॥

13. *Sa sunve yo vasūnām yo rāyāmānetā ya ilānām. Somo yah 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 इन्दुः पिबाद्यस्य मरुता यस्य वायमणा भगः ।  
आ यन मित्रावरुणा करामहृ एन्दुमवस महृ ॥ १४ ॥

114. *Yasya na indrah pibādyasya maruto yasya vāryamaṇā bhagah. 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 पातवृ नृभिर्यतः स्वायुधा मुदिन्तमः ।  
पवस्व मधुमत्तमः ॥ १५ ॥

15. *Indrāya soma pātave nrabhīryataḥ svāyudho madintamah. Pavasva madhumattamah.*

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 सामधानमा विश समुद्रमिक्षि सिन्धवः ।  
जुष्टो मित्राय वरुणाय वायवे दिवा विष्टम्भ उत्तमः ॥ १६ ॥

16. *Indrasya hārdi somadhānamā viśa samudra-miva sindhavah. Juṣṭo mitrāya varuṇāya vāyave divo viṣṭambha uttamah.*

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 धन्वन्दय 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.

इन्दस्त साम सुतस्य पयाः कत्व द ाय विश्व च दुवाः ॥ २ ॥

2. *Indraste soma sutasya peyāḥ kratve dakṣāya viśve ca devāḥ.*

Soma, spirit of glory and grandeur, loved, realised and reverenced, 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 ाय य स शुका अष दिव्यः पीयूषः ॥ ३ ॥

3. *Evāmṛtāya mahe kṣayāya sa śukro arṣa divyah pīyūṣah.*

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 महान्त्समुदः पिता द्वानां विश्वभि 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 द्वेभ्यः साम द्विव पृथिव्य शं च प्रजाय ॥ ५ ॥**

5. *Śukrah pavasva devebhyah soma dive pr̥thivyai śām 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.

**द्विवा धतासि शुकः पीयूषः सूत्य विधर्मन्वाजी पवस्व ॥ ६ ॥**

6. *Divo dhartāsi śukrah pīyūṣah 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 पूर्वः ॥ ७ ॥**

7. *Pavasva soma dyumñi sudhāro mahāmavīn-āmanu pūrvyah.*

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.

**नृभिर्यमाना जज्ञानः पूतः एद्विश्वर्वानि मन्दः स्ववित ॥ ८ ॥**

8. *Nrbhiryemāno jajñānah pūtah kṣaradvīsvāni mandrah 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.

**इन्दुः पुनानः प्रजामुराणः करद्विश्वर्वानि दविणानि नः ॥ ९ ॥**

9. *Induh punānah prajāmurāṇah karadvīsvāni dravīṇāni nah.*

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.

**पवस्व साम् कत्व द गाया श्वा न निक्ता वाजी धनाय ॥ १० ॥**

10. *Pavasva soma kratve dakṣayāśvo 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 सातारा रसं मदाय पुनन्ति सामं मह द्युम्नाय ॥ ११ ॥**

11. *Tam te sotāro rasam̄ madāya punanti somam̄ 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 पुवित्र स मं द्रवध्य इन्दुम् ॥ १२ ॥

12. *Śiśum̄ jajñānam̄ harim̄ mṛjanti pavitre somam̄ 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 पविष्ट चारुमदाया पामुपस्थ कुविभगाय ॥ १३ ॥

13. *Induh paviṣṭa cārurmadāyā'pāmupasthe kavir-bhagāya.*

Indu, Soma spirit of resplendent 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.

बिभति चाविन्दस्य 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 विश्वदुवासा गाभिः श्रीतस्य नृभिः सुतस्य ॥ १५ ॥**

15. *Pibantyasya viśve devāso gobhiḥ śrītasya nr̄bhiḥ 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 अ ाः सहस्रधारस्तिरः पवित्रं वि वारमव्यम् ॥ १६ ॥**

16. *Pra suvāno akṣāḥ sahasradhārastirah pavitram 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 वाज्य ाः सहस्ररता अद्विमृजाना गाभिः श्रीणानः ॥ १७ ॥**

17. *Sa vājyakṣāḥ sahasrareta adbhirmṛjāno gobhiḥ śrīṇānah.*

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 याहीन्दस्य कु ा नृभियमाना अदिभिः सुतः ॥ १८ ॥**

18. *Pra soma yāhīndrasya kukṣā nr̄bhiryemāno 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 पवित्रमिन्दायु सामः सहस्रधारः ॥ १९ ॥**

19. *Asarji vājī tirah pavitram-indrāya somah saha-sradhārah.*

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 रसनन्दायु वृष्ण 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.

**द्रवभ्यस्त्वा वृथा पाजसु पा वसानं हरिं मृजन्ति ॥ २१ ॥**

21. *Devebhyastvā vṛthā pājase 'po vasānam harim mrjanti.*

They spontaneously exalt you, Soma, vibrant in Prakrti and in Karma, the saviour spirit, for the sages and for achievement of strength.

**इन्दुरिन्दाय ताशत् नि तशत् श्रीणुगा रिणुपः ॥ २२ ॥**

22. *Indurindrāya tośate ni tośate śrīṇannugro riṇannapah.*

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*

पर्यु षु प धन्वं वाजसातयु परि वृत्राणि सु ाणिः ।  
द्विषस्तरध्या ऋणया न इयस ॥ १ ॥

1. *Puryū ṣu pra dhanva vājasātaye pari vr̄trāṇi sakṣāniḥ. Dviṣastaradhyā ṛṇayā na īyase.*

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.

अनु हि त्वा सुतं साम् मदामसि मह समयराज्ये ।  
वाजां अभि पवमान् प गाहस ॥ २ ॥

2. *Anu hi tvā sutam soma madāmasi mahe samaryarājye. 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.

अजीजना हि पवमान् सूर्ये विधार शक्मना पर्यः ।  
गाजीरया रंहमाणः पुरन्ध्या ॥ ३ ॥

3. *Ajījano hi pavamāna sūryam vidhāre śakmanā payah. Gojīrayā ramhamāṇah 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 मत्यस्वाँ कृतस्य धर्मं\_मृतस्य चारुणः ।  
सदासरा वाजमच्छ सनिष्यदत ॥ ४ ॥

4. *Ajījano amṛta martyeṣvāñ ṛtasya dharma-namṛtasya cāruṇaḥ. Sadāsaro vājamacchā sanisyadat.*

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 चिज्जनपानम् तम ।  
शयोभिन भरमाणा गभस्त्याः ॥ ५ ॥

5. *Abhyabhi hi śravasā tatardithotsam na kam cijjanapānamakṣitam. Śaryābhira bhāramāno gabhastyoh.*

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 दुवः सविता व्यूणुत ॥ ६ ॥

6. *Ādīm ke cit paśyamānāsa āpyam̄ vasuruco divyā abhyanūṣata. Vāram̄ na devah̄ 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.

त्वं साम पथमा वृक्तबहिषा मुहू वाजायु श्रवसु धियं दधुः ।  
स त्वं ना वीर वीयाय चादय ॥ ७ ॥

7. *Tve soma prathamā vṛktabarhiṣo mahe vājāya śravase dhiyam dadhuḥ. Sa tvam̄ 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.

दिवः पीयूषं पूर्व्यं यदुक्थ्यं मुहा गाहाद्वि आ निरधु त ।  
इन्द्रमभि जायमानं समस्वरन ॥ ८ ॥

8. *Devaḥ pīyūṣam pūrvyam yadukthyam maho gāhāddiva 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.

अथ यदिम पवमान् रादसी इमा च विश्वा भुवनाभि  
मज्जना । यूथ न निःष्ठा वृषभा वि तिष्ठस ॥ ९ ॥

9. *Adha yadime pavamāna rodasī imā ca viśvā bhuvanābhi majmanā. Yūthe na niḥṣṭhā 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,

सामः पुनाना अव्यय वारु शिशुन कीलन्पवमाना अ गः ।  
सुहस्रधारः शतवाज इन्दुः ॥ १० ॥

10. *Somah punāno avyaye vāre siśurna krīlan pavamāno akṣāh. Sahasradhārah 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.

एष पुनाना मधुमाँ ऋतावन्दयन्दुः पवत स्वादुरुमिः ।  
वाजसनिवरिवाविद्याधाः ॥ ११ ॥

11. *Eṣa punāno madhumāñ ṛtāvendrāyenduḥ 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 पृतन्यून्त्सधुन गुस्यपे दुगहाणि ।  
स्वायुधः सासहान्त्साम शत्रून ॥ १२ ॥

12. *Sa pavasva sahamānah pṛtanyunūt-sedhan rakṣāṁsyapa durgahāni. Svāyudhaḥ sāsahvānt-soma śatruṇ.*

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 द्वघांसि तरति स्वयुग्वभिः  
सूरा न स्वयुग्वभिः । धारा सुतस्य राचत पुनाना अरुषा  
हरिः । विश्वा यदूपा परियात्यृक्वभिः समास्यभित्रह-  
क्वभिः ॥ १ ॥

1. *Ayā rucā hariṇyā punāno viśvā dvesāṁsi tarati svayugvabhiḥ sūro na svayugvabhiḥ. Dhārā sutasya rocate punāno aruṣo hariḥ. Viśvā yadrūpā pariyātyrkvabhiḥ saptāsyebhir-rkvabhiḥ.*

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 त्यत्यणीनां विदा॑ वसु॒ सं मातृभिर्मजयसि॑ स्व आ॒ दम्  
ऋतस्य॑ धीतिभिर्दम्॑ । परावता॒ न साम॒ तद्यत्रा॒ रणन्ति॑  
धीतयः॑ । त्रिधातु॑भिररुषीभिवया॑ दध॒ राचमाना॒ वया॑  
दध॒ ॥ २ ॥

2. *Tvam tyat pañinām vido vasu sam mātṛbhirmarjayasi sva ā dama ṛtasya dhītibhirdame. Parāvato na sāma tadyatrā rananti dhītayah. Tridhātubhir-aruṣibhir-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.

पूवामनु॑ पदिशं याति॑ चकित्तसं॑ रश्मिभियतत दशता॒ रथा॒  
दव्या॑ दशता॒ रथः॑ । अग्म॑ तुकथानि॑ पांस्यन्दु॑ जत्राय॑ हषयन॑ ।  
वजश्च॑ यद्गवथा॑ अनपच्युता॑ सुमत्स्वनपच्युता॑ ॥ ३ ॥

3. *Pūrvāmanu pradiśam yāti cekitat sam̄ raśmi-bhir-yatate darśato ratho daivyo darśato rathah. Agmannukthāni paum̄syendram jaitrāya harṣayan. Vajraśca yadbhavatho anapacyutā samatsvanapacyutā.*

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 ा रिष्टं रुतं  
भिषगब्रह्मा सुन्वन्तमिच्छुतीन्द्रायन्दा परि स्रव ॥ १ ॥

1. *Nānānam vā u no dhiyo vi vṛtāni janānām. Takṣā riṣṭam rutam bhiṣag brahmā sunvantamim-cchatīndrāyendo 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.

जरतीभिराष्ट्रधीभिः पुणभिः शकुनानाम । कामारा अश्मभि-  
द्युभिहिरण्यवन्तमिच्छुतीन्द्रायन्दा परि स्रव ॥ २ ॥

2. *Jaratībhīr-oṣadhbhīḥ parṇebhīḥ śakunānām.  
Kārmāro aśmabhir-dyubhir-hiranyavantam-  
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.

कारुरुहंतता भिषगुपलपूर्णी नुना । नानाधिया वसूयवा  
नु गाइव तस्थिमन्दायन्दा परि स्रव ॥ ३ ॥

3. *Kāruraham 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.

अश्वा वा हौ सुखं रथं हसनामुपमन्त्रिणः । शपा रामणवन्ता  
भदा वारिन्मण्डूके इच्छतीन्दायन्दा परि स्रव ॥ ४ ॥

4. *Aśvo volhā sukham ratham hasanāmupamantri-  
nah. Šepo romanvantau bhedau vārinmandūka  
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*

श्‌युणावृति सामुमिन्दः पिबतु वृत्रहा । बलं दधान आत्मनि  
करिष्यन्वीर्यं महदिन्दायन्दा परि स्रव ॥ १ ॥

1. *Śaryaṇāvati somamidrah pibatu vṛtrahā. Balam dadhāna ātmani kariṣyan vīryam mahad indrā-yendo 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 पवस्व दिशां पत आजीकात्साम मीढवः । ऋतवाकन  
सत्यने श्रद्धया तपसा सुत इन्दायन्दा परि स्रव ॥ २ ॥

2. *Ā pavasva diśām pata ārjikāt soma mīdhvah. Rtavākena satyena śraddhayā tapasā suta indrā-yendo 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.

**पूजन्यवृद्धं महिषं तं सूर्यस्य दुहिताभरत । तं गन्धवाः  
पत्यगृभ्णन् तं साम् रसमादधुरिन्द्रायन्दा परि स्रव ॥ ३ ॥**

3. *Parjanyavṛddhaṁ mahiṣam tam sūryasya  
duhitābharat. Tam gandharvāḥ pratyagṛbhṇan  
tam some rasamādadadhurindrāyendo 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 वद रूतद्युम्न सुत्यं वदन्त्सत्यकमन । श्रुद्धां वदन्त्साम  
राजन्धात्रा साम् परिष्कृत इन्द्रायन्दा परि स्रव ॥ ४ ॥**

4. *Rtam vadann-rtadyumna satyam vadant-satya-karman. Śraddhām vadant-soma rājan dhātrā  
soma pariṣkrta 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.

**सूत्यमुगस्य बृहुतः सं स्वन्ति संस्ववाः । सं यन्ति रुसिना  
रसाः पुनाना बह्याणा हर इन्द्रायन्दा परि स्रव ॥ ५ ॥**

5. *Satyamugrasya bṛhataḥ saṁ sravanti samsrāvāḥ. 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 बृहा पवमान च्छन्दुस्यांते वाचं वदन् । गाव्या साम  
महीयत् सामनान्दं जनयान्दायन्दा परि स्त्रव ॥ ६ ॥

6. *Yatra brahmā pavamāna chandasyatām vācam vadān. Grāvñā some mahīyate somenānandām 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 ज्यातिरजस्त्रं यस्मिल्लक्षक स्वहितम् । तस्मिन्मां धृहि  
पवमाना मृत लक अति इन्दायन्दा परि स्त्रव ॥ ७ ॥

7. *Yatra jyotir-ajasram yasmin loke svarhitam. Tasmin mām dhehi pavamānā'mryte 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 ।  
यत्रामूद्यह्नतीरापस्तत्र माममृतं कृधीन्दायन्दा परि स्रव ॥ ८ ॥

8. *Yatra rājā vaivasvato yatrāvarodhanam divah.  
Yatrāmuryahvatīrāpastatra māmamṛtam 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 त्रिनाके त्रिदिव दिवः । लका यत्र  
ज्यातिष्मन्तस्तत्र माममृतं कृधीन्दायन्दा परि स्रव ॥ ९ ॥

9. *Yatrānukāmam caranam trināke tridive divah.  
Lokā yatra jyotiṣmantas-tatra māmamṛtam kṛdhīndrāyendo pari srava.*

Where you move free as you wish, in the highest paradisal 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 बृद्धस्य विष्टपम । स्वधा च  
यत्र तृसिंश्च तत्र माममृतं कृधीन्दायन्दा परि स्रव ॥ १० ॥

10. *Yatra kāmā nikāmāśca yatra bradhnasya viṣṭapam. Svadhā ca yatra ṛptiśca 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.

यत्रानुन्दाशच् मादीशच् मुदः प्रमुदु आसते । कामस्य यत्रासाः  
कामास्तत्र मामूमृतं कृधीन्दायन्दा परि स्त्रव ॥ ११ ॥

11. *Yatrānandāśca modāśca mudah 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 इन्द्राः पवमानस्या नु धामान्यकमीत । तमाहुः सुप्रजा  
इति यस्त सामाविधन्मन् इन्दायन्दा परि स्त्रव ॥ १ ॥

1. *Ya Indoh pavamānasyā'nu dhāmānyakramūt. 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.

**त्रैष मन्त्रकृतां स्तामः कश्यपाद्वधयन्निरः । सामं नमस्य  
राजानुं या जुज्ञ वीरुधां पति॒रिन्द॑यन्दा॒ परि॒ स्त्रव ॥ २ ॥**

2. *R̄ṣe mantrakṛtāṁ stomaiḥ kaśyapodvardhayan  
girah. Somam namasya rājānam yo jajñe vīru-  
dhām pati-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.

**सू॒स दि॒शा॒ ना॒नो॒सू॒या॒ः सू॒स हा॒तार॒ त्रै॒त्वि॒जः । दू॒वा॒ आ॒दि॒त्या॒  
य सू॒स तभि॒ः सा॒मा॒भि॒ रे॒ । नु॒ इन्द॑यन्दा॒ परि॒ स्त्रव ॥ ३ ॥**

3. *Sapta diśo nānāśūryāḥ sapta hotāra ṛtvijāḥ. Devā  
ādityā ye sapta tebhīḥ somābhi rakṣa na indrā-  
yendo 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.

यत्त राजञ्छृतं हृविस्तरं सामाभि र नः । अरातीवा मा  
नस्तारीन्मा च नः किं चुनाममुदिन्दायन्दा परि स्रव ॥ ४ ॥

4. *Yat te rājañchṛtam havistena somābhi rakṣa nah.  
Arātīvā mā nastārīnmo ca nah kim 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*

अग्ने बृहतुषसामूद्धवा अस्थाऽजगन्वान्तमसा ज्यातिषागात ।  
अग्निभानुना रुशता स्वङ्ग आ जाता विश्वा सद्मान्यपाः ॥ १ ॥

1. *Agre bṛhannuṣasāmūrdhvo asthānnirjaganvān tamaso jyotiṣāgāt. Agnirbhānunā ruśatā svāṅga 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 गभाऽ असि रादस्यारग्न चारुविभृत् आषधीषु ।  
चित्रः शिशुः परि तमांस्यकून्प मातृभ्या अधि कनिकदद्वाः ॥ २ ॥

2. *Sa jāto garbho asi rodasyoragne cārurvibhṛta oṣadhiṣu. Citrah śiśuh pari tamāṁsyaktūn pra mātrbhyo 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.

विष्णुरित्था परममस्य विद्वाऽज्ञाता बृहत्भि पाति तृतीयम् ।  
आसा यदस्य पया अकंतु स्वं सचेतसा अभ्यचन्त्यत्रे ॥ ३ ॥

3. *Viṣṇuritthā paramamasya vidvāñjāto bṛhannabhi pāti tr̄tīyam. Āśā 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.

अत उ त्वा पितुभृता जनित्रीर ावृधं पति चरन्त्य िः । ता ई पत्यषि पुनरन्यरूपा असि त्वं वि तु मानुषीषु हाता ॥ ४ ॥

4. *Ata u tvā pitubhrto janitrīrannāvṛdham̄ prati carantyannaiḥ. Tā īm̄ pratyeṣi punaranyarūpā asi tvam̄ 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.

हातारं चित्ररथमध्वरस्य यज्ञस्ययज्ञस्य कृतुं रुशन्तम् । पत्यर्धि द्ववस्यदवस्य मुहा श्रिया त्वं ग्रिमतिथिं जनानाम ॥ ५ ॥

5. *Hotāram citraratham-adhvarasya yajñasya-yajñasya ketum ruśantam. Pratyardhim̄ devasya devasya mahnā śriyā tvagnim-atithim̄ 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 augmenter and promoter of every brilliant and generous divinity in nature and humanity, is loved, cherished and reverenced of humanity by virtue of its divine grandeur, generosity and grace: this Agni we worship and serve by yajna.

स तु वस्त्राण्यथ पश्नानि वसाना अग्निनाभा पृथिव्याः ।  
अरुषा जातः पद इलायाः पुराहिता राजन्य गीहदुवान् ॥ ६ ॥

6. *Sa tu vastrānyadha peśanāni vasāno agnirnābhā pr̄thivyāḥ. Aruṣo jātah pada iłāyāḥ 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 अग्न उभ सदा पुत्रा न मातरा ततन्थ ।  
प याह्यच्छाशता यविष्ठा था वह सहस्रह दुवान् ॥ ७ ॥

7. *Ā hi dyāvāpr̄thivī agna ubhe sadā putro na mātarā tatantha. Pra yāhyacchosáto yavishṭhā' 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*

पि॒पी॒हि॒दु॒वाँ॑ उ॒श्ता॒ य॒विष्ट॒ वि॒द्वाँ॑ ऋ॒त॑ं॒ऋ॒तु॒पत्॑ य॒ज्ञह॑।  
य॑ द॒व्या॑ ऋ॒त्विज॑स्तभि॒रग्न॑ त्वं॑ हा॒तृणा॒म्॒स्या॒यजि॒ष्ठः॑॥१॥

1. *Piprīhi devāñ uśato yaviṣṭha vidvāñ rtūñrr-tupate yajeha. Ye daivyā rtvijastebhiragne tvam hotṛñā-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-fulgent 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.

व॒षि॑ हा॒त्रमु॒त पा॒त्रं॑ जना॒नां॑ मन्धा॒तासि॑ दवि॒णा॒दा॑ ऋ॒तावा॑।  
स्वा॒हो॑ व॒यं॑ कृ॒णवा॒मा॑ ह॒वी॑षि॑ दु॒वा॑ दु॒वान्य॒जत्व॒ग्निरहन॑॥२॥

2. *Veṣi hotramuta potram janānāṁ mandhātāsi dravīnodā ṛtāvā. Svāhā vayam 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 दुवानामपि पन्थामगन्म यच्छक्नवाम तदनु पवा हुम ।  
अग्निविद्वान्त्स यजात्सदु हाता सा अध्वरान्त्स ऋतून्कल्पयाति ॥ ३ ॥

3. *Ā devānāmapi panthām-aganma yacchaknavāma tadanu pravolhum. Agnirvidvāntsa yajāt sedu hotā so adhvarāntsa rtūn 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.)

यद्वा॑ व्यं पर्मिनाम् व्रतानि॒ विदुषां॒ दवा॑ अविदुष्टरासः॑ ।  
अग्निष्ठद्विश्वमा॒ पृणाति॒ विद्वान्यभिर्दुवाँ॒ ऋतुभिः॒ कल्प-  
यति॑ ॥४॥

4. *Yadvo vayam pramināma vratāni viduṣām devā aviduṣṭarāsaḥ. Agniṣṭad-viśvamā pṛṇāti vidvān yebhirdevān rtubhiḥ 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.

यत्पाकुत्रा॒ मनसा॒ दीनद॑ गा॒ न यज्ञस्य॑ मन्वत॑ मत्यासः॑ ।  
अग्निष्ठद्वाता॒ कतुविद्विज्ञानन्यजिष्ठा॒ दुवाँ॒ ऋतुशा॒ यजाति॑ ॥५॥

5. *Yat pākatrā manasā dīnadakṣā na yajñasya manvate martyāsaḥ. Agniṣṭaddhotā kratuvid-vijānan yajiṣṭho devān rtuso 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.

विश्वषां॒ हृष्वराणामनीकं॒ चित्रं॒ कुतुं॒ जनिता॒ त्वा॒ ज्ञानं॑ ।  
स आ॒ यज्ञस्व॑ नृवतीरन्॒ गा॒ः स्पा॒हा॒ इषः॒ उमतीविश्व-  
जन्याः॑ ॥६॥

6. *Viśveṣāṁ hyadhvarāñāmanīkam citram ketum janitā tvā jajāna. Sa ā yajasva nṛvatīranu kṣāḥ spārhā iṣah 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 द्यावोपृथिवी यं त्वापुस्त्वष्टा यं त्वा सुजनिमा जुजानं ।  
पन्थामनु पविद्वान्पितृयाणं द्युमदग्र समिधाना वि भाहि ॥ ७ ॥

7. *Yam tvā dyāvāpṛthivī yam tvāpas-tvaṣṭā yam tvā sujanimā jajāna. Panthāmanu pravidvān pitryāṇam 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*

इना राज एति: समिद्धा रादा द गाय सुषुमाँ अदशि ।  
चिकिद्वि भौति भासा बृहुता सिक्नीमति रुशतीमपा-  
जन ॥ १ ॥

1. *Ino rājannaratiḥ samiddho raudro dakṣāya suṣu-māñ adarsi. Cikidvi bhāti bhāsā bṛhatā'siknīmeti ruśatūmapājan.*

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.)

कृष्णां यदनीमभि वर्पसा भूज्जनयन्याषां बृहतः पितुजाम ।  
ऊर्ध्वं भानुं सूर्यस्य स्तभायन्दिवा वसुभिररुतिवि भौति ॥ २ ॥

2. *Kṛṣṇām yadenīmabhi varpasā bhūjjanayan yoṣām  
bṛhataḥ piturjām. Ürdhvam bhānum 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.

भूदा भुदया सचमान् आगात्स्वसारं जारा अभ्यति पुश्चात ।  
सुपक्तद्युभिरुग्निवितिष्ठनुशद्विवणरुभि राममस्थात ॥ ३ ॥

3. *Bhadro bhadrayā sacamāna āgāt svasāram jāro abhyeti paścāt. Supraketair-dyubhir-agnir-vitiṣṭhan ruśabhir-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 व्रग्गुनिन्धाना अग्नः सख्युः शिवस्य ।  
इड्यस्य वृष्णा बृहतः स्वासा भामासा याम त्कवश्चिकित्र ॥ ४ ॥

4. *Asya yāmāso br̥hato na vagnūn-indhānā agneḥ sakhyuh śivasya. Īdyasya vṛṣno br̥hataḥ 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 कीलुमद्विवषि॑ष्ठभिभानुभिन त्ति॒  
द्याम ॥ ५ ॥

5. *Svanā na yasya bhāmāsaḥ pavante rocamānasya  
br̥hataḥ sudivah. Jyeṣṭhebhīr-yastejīṣṭhaiḥ krīlu-  
madbhīr-varṣīṣṭhebhīr-bhānubhīr-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 resplendent space.

अस्य शुष्मास ददृशानपवजहमानस्य स्वनया॑युद्धिः ।  
पत्रभिय रुशद्धिद्वतम् वि रभद्धिररुतिभाति विभ्वा॑ ॥ ६ ॥

6. *Asya śuṣmāso dadṛśānapaver-jehamānasya svanayan niyudbhīḥ. Pratnebhīryo ruśadbhir-devatamo vi rebhadbhīr-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 resplendent universal presence pervades and relentlessly energises the universe with its eternal, brilliant and resounding reflections and vibrations.

स आ वै॑ महि॒ न आ च॑ सत्सि॒ दिवस्पृथिव्याररुतियु॑-  
वत्याः । अग्निः॑ सुतुकः॒ सुतुकभिरश्व॒ रभस्वद्धी॒ रभस्वाँ॒  
एह गम्याः॑ ॥ ७ ॥

7. *Sa ā vaksi mahi na ā ca satsi divasprthivyor-aratiryuvatyoh. Agnih sutukah 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 तं य॑ प तं इयमि मन्म् भुवा यथा वन्द्या ना हवेषु ।  
धन्वा व पुपा असि त्वमग्न इय॒ व पुरवे पत्र राजन ॥ 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 त्वा जनासा अभि सुचरन्ति गाव उष्णमिव वृजं यविष्ठ ।  
दूता द्वावानामसि मत्यानामन्तमहाँश्चरसि राचनन् ॥ २ ॥

2. *Yam tvā janāso abhi samcaranti gāva uṣṇamiva vrajam yaviṣṭha. Dūto devānāmasi martyānām-antarmahāňścarasi 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.

शिशुं न त्वा जन्यं वृध्यन्ती माता बिभति सचनस्यमाना ।  
धनारधि पवता यासि हयुज्जिगीषस पशुरिवावसृष्टः ॥ ३ ॥

3. *Śiśum na tvā jenyam vardhayantī mātā bibharti  
sacanasyamānā. Dhanoradhi pravatā yāsi harya-  
ñjigīṣase paśurivāvasrṣṭah.*

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 अमूर् न व्यं चिकित्वा महित्वमग्ने त्वमङ्ग वित्स।  
शय वृविश्चरति जिह्वयादनरिह्यत् युवतिं विशपति:  
सन ॥ ४ ॥

4. *Mūrā amūra na vayam cikitvo mahitvamagne  
tvamaṅga vitse. Śaye vavriścarati jihvayādan  
rerihyate yuvatim 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.

कूचिज्जायत् सनयासु नव्या वन्त तस्था पलिता धूमकतुः ।  
अस्त्रातापा॑ वृषभा॒ न प वंति॒ सचेतसा॒ यं पुण्यन्तु॒  
मताः ॥ ५ ॥

5. *Kūcijjāyate sanayāsu navyo vane tasthau palito  
dhūmaketuḥ. Asnātāpo vṛṣabho na pra veti  
sacetaso yam̄ pranayanta 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.

तनूत्यजेव तस्करा वनगृ रशनाभिदुशभिरुभ्यधीताम् ।  
इयं ते अग्ने नव्यसी मनीषा यु वा रथं न शुचयद्विरङ्गः ॥ ६ ॥

6. *Tanūtyajeva taskarā vanargū raśanābhirdaśabhir-abhyadhitām. Iyam te agne navyasī manīṣā yukṣvā rathām 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.

ब्रह्म च त जातवदा नमश्चयं चु गीः सदुमिद्वधनी भूत ।  
रा णा अग्ने तनयानि ताका रा त नस्तुन्वाऽप्यु-  
च्छन ॥ ७ ॥

7. *Brahma ca te jātavedo namaśceyam ca gīḥ sadamidvardhanī bhūt. Rakṣā no 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 समुदा धरुणा॑ रयीणामस्मद्दूदा भूरिजन्मा॒ वि चैष।  
सिषुक्त्यूधनिण्यारुपस्थ॒ उत्सस्य॒ मध्य॒ निहितं पूदं वः ॥ १ ॥

1. *Ekaḥ samudro dharuno rayīnāmasm-addhṛdo bhūrijamnā vi caste. Siṣaktyūdharninyorupastha utsasya madhye nihitam padam veh.*

The one deep oceanic treasure hold of all world's wealth, festive 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 वृषणा॒ वसाना॒ः सं जग्मिर महिषा अवतीभिः ।  
ऋतस्य॒ पूदं कृवया॒ नि पान्ति गुहा॒ नामानि दधिर् पराणि ॥ २ ॥

2. *Samānam nīlam vṛṣaṇo vasānāḥ sam jagmire mahiṣā arvatibhīḥ. Rtasya padam 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.

**ऋतायिनी मायिनी सं दधात मित्वा शिशुं जन्मतुवधयन्ति ।  
विश्वस्य नाभिं चरता धुवस्य कवशिचत्तन्तुं मनसा  
वियन्तः ॥ ३ ॥**

3. *Rtāyinī māyinī sam dadhāte mitvā śiśum jajñatur-vardhayantī. Viśvasya nābhīm carato dhruvasya kaveścit tantum 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 वर्तनयः सुजातमिषा वाजाय प्रदिवः सचन्त ।  
अधीवासं रादसी वावसान धृतर वावृथात् मधूनाम ॥ ४ ॥**

4. *Rtasya hi vartanayah sujātamīṣo vājāya pradivah sacante. Adhvāsaṁ rodasi vāvasāne ghrtair-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 ।  
अन्तर्याम अन्तरि । पुराजा इच्छन्विमविदत्पूषणस्य ॥ ५ ॥**

5. *Sapta svasraruṣīrvāvaśāno vidvān madhva ujjabharā drṣe kam. Antaryeme 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.

सप्त मृयादाः कवयस्तत तुस्तासामकामिदभ्यंहुरा गात ।  
आयाह॑ स्कम्भ उपमस्य नीळ पथां विसुग धरुणषु  
तस्था ॥ ६ ॥

6. *Sapta maryādāḥ kavayas-tatakṣus-tāsāme-kāmidabhyāṁhuro 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.

असच्च सच्च परम व्यामुन्द स्य जन्म गदितरुपस्थ ।  
अग्निह॑ नः पथमजा ऋतस्य पूव आयुनि वृषभश्च  
धनुः ॥ ७ ॥

7. *Asaccha sacca parame vyoman dakṣasya jan-mann-aditerupasthe. Agnirha nah 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 शम ताभिरुग्रधत जरिताभिष्टा ।  
ज्यष्ठभिया भानुभित्रशूणां पयति परिवीता विभावा ॥ १ ॥

1. Ayam sa yasya śarmann-avobhir-agneredhate jaritābhiśṭau. Jyeṣṭhebhiryo bhānubhir-ṛṣuṇāṁ 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 भानुभिविभावा विभात्यग्निद्वभित्रहृतावाजस्तः । आ या विवाय सुख्या सखिभ्या परिहृता अत्या न सस्तः ॥ २ ॥

2. Yo bhānubhir-vibhāvā vibhātyagnir-devebhir-ṛtāvājasrah. Ā yo vivāya sakhyā sakhibhyo'parihvrto atyo na saptih.

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.

इश् या विश्वस्या दुववीत् रीशि विश्वायुरुषसा व्युष्टा ।  
आ यस्मिन्मना हुवींष्यग्नावरिष्टरथः स्कृभ्नाति शूषः ॥ ३ ॥

3. *Íše yo viśvasyā devaviteríše viśvāyuruṣaso vyuṣṭau. Ā yasmin manā havīṁsyagnāvariṣṭarathah skabhnāti 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.

शूषभिवृधा जुषाणा अकदुवाँ अच्छा रघुपत्वा जिगाति ।  
मन्दा हाता स जुह्वा॒ यजिष्ठः संमिश्ला अग्निरा जिघति  
दुवान ॥ ४ ॥

4. *Śuṣebhirvirḍho juṣāṇo arkairdevāñ acchā raghu-patvā jigāti. Mandro hotā sa juhvā yajiṣṭhah sammiślo agnirā jigharti 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.

तमुस्त्रामिन्दुं न रज्जमानम् ग्निं गीभिनमाभिरा कृणुध्वम ।  
आ यं विपासा मृतिभिर्गृणन्ति जातवदसं जुह्वं सुहनाम ॥ ५ ॥

5. *Tamusrām-indram na rejamānam-agnimī gīrbhir-namobhirā kṛṇudhvam. Ā yam viprāso matibhir-gṛṇanti jātavedasam juhvam 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 जुग्मुवाजु नाश्वा: सप्तीवन्तु एवः ।  
अस्म ऊतीरिन्द्रवाततमा अवाचीना अग्नु आ कृणुष्व ॥ ६ ॥

6. *Sam yasmin viśvā vasūni jagmurvāje nāśvāh sapṭīvanta evaih. Asme ūtīrindravātataṁ arvā-cīnā 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.

अधा ह्यग्न महा निषद्या सुद्या जज्ञाना हव्या बभूथ ।  
तं ते द्वासा अनु कतमाय धावधन्त पथमासु ऊमाः ॥ ७ ॥

7. *Adhā hyagne mahnā niṣadyā sadyo jaññāno havyo babhūtha. Tam te devāso anu ketamāyannadadhā-vardhanta 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 अग्ने पृथिव्या विश्वायुधहि यजथाय दव ।  
सचमहि तवं दस्म पकुतरुष्या ण उरुभिदव शांसः ॥ १ ॥

1. *Svasti no divo agne pṛthivyā viśvāyurdhehi yajathāya deva. Sacemahi tava dasma praketairuruṣyā ṣa urubhirdeva śamsaih.*

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 अग्न मतयस्तुभ्यं जाता गाभिरश्वरभि गृणन्ति राधः ।  
यदा त मता अनु भागमानडवसा दधाना मतिभिः  
सुजात ॥ २ ॥

2. *Imā agne matayas-tubhyam jātā gobhiraśvairabhi  
grṇanti rādhah. Yadā te marto anu bhogamāna-  
dvaso dadhāno matibhih 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 पितरम् ग्रिमा पिम् ग्निं भातरं सदुमित्सखायम् ।  
अग्नरनीकं बृहतः सपर्य दिवि शुक्रं च जुतं सूर्यस्य ॥ ३ ॥

3. *Agnim manye pitaram-agnimāpim-agnim bhrā-taram sadamit sakħayam. Agneranīkam brhataḥ saparyam̄ divi śukram̄ yajatam̄ 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, resplendent, worthy of love and service.

सिधा अग्ने धियो अस्म सनुत्रीर्य त्रायस् दम् आ नित्यहाता ।  
ऋतावा स रहिदश्वः पुरु ज्युभिरस्मा अहभिवाममस्तु ॥ ४ ॥

4. *Sidhrā agne dhiyo asme sanutriyam̄ trāyase dama ā nityahotā. Rtāvā sa rohidaśvah puruksurdyubhir-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 प्रयां प्रत्नमृत्विजमध्वरस्य जारम् ।  
ब्राह्म्याम् ग्रिमायवा जनन्त वि तु हातरं न्यसादयन्त ॥ ५ ॥

5. *Dyubhirhitam mitramiva prayogam pratnamrtvijamadhvarasya jāram. Bāhubhyā-magnimā-yavo'jananta vikṣu hotāram nyasādayanta.*

Rfulgent 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 द्विवि द्वि दुवान किं तु पाकः कृणवृदपचता: ।  
यथायज ऋतुभिर्दव दुवानुवा यजस्व तुन्वं सुजात ॥ ६ ॥

6. *Svayam yajasva divi deva devān kim te pākah kṛṇavadaracetāḥ. Yathāyaja ṛtubhirdeva devā-nevā yajasva tanvam 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.

भवो ना अग्ने वितात गापा भवो वयस्कदुत ना वयाधाः ।  
रास्वा च नः सुमहो हव्यदातिं त्रास्वात नस्तुन्वा इ  
अपयुच्छन ॥ ७ ॥

7. *Bhavā no agne'vitota gopā bhavā vayaskṛduta no vayodhāḥ. Rāsvā ca nah sumaho havyadātim 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 कुतुना बृहता यात्यग्निरा रादसी वृषभा रारवीति ।  
दिवश्चिदन्तां उपमां उदानलपामुपस्थ महिषा ववध ॥ १ ॥

1. *Pra ketunā br̄hatā yātyagnirā rodasī vṛṣabho roravīti. Divaścidantān upamān udānalapāmu-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 गभा॑ वृषभः कुकुद्धानस्त्रमा वत्सः शिमीवाँ अरावीति ।  
स द्वत्युद्यतानि कृणवन्त्स्वषु यषु पथमा जिगाति ॥ २ ॥

2. *Mumoda garbhaḥ vṛṣabhah kakudmānasremā vatsah śimīvān arāvīt. Sa devatātyudyatāni kṛṇvantsvesu kṣayesu prathamo 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 मूर्धानं पित्राररब्ध्य न्यध्वर दधिर् सूरा अणः ।  
अस्य पत्म रुषीरश्वबुधा ऋतस्य याना तन्वा जुषन्त ॥ ३ ॥

3. Ā yo mūrdhānam pitrorarabdhā nyadhvare dadhire sūro arṇah. Asya patmannaruṣīraśvabudhnā rtasya 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.

उषउषा हि वसा अग्रमषि त्वं यमयारभवा विभावा ।  
ऋताय सप्त दधिष पदानि जनयन्मित्रं तन्वै स्वाय ॥ ४ ॥

4. Uṣauṣo hi vaso agrameśi tvam yamayorabhavo vibhāvā. Rtāya sapta dadhiṣe padāni janayan mitram 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 तु महत्रृत्स्य गापा भुवा वरुणा यदृताय वर्षि ।  
भुवा अपां नपाज्ञातवदा भुवा दृता यस्य हृव्यं जुजाषः ॥ ५ ॥

5. *Bhuvaścakṣurmaha rtasya gopā bhuvo varuno yadṛtāya veṣi. Bhuvo apāṁ napājjātavedo bhuvo dūto yasya havyam jujoṣah.*

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 नुता यत्रा नियुद्धिः सच्च स शिवाभिः ।  
द्विवि मूर्धानं दधिष्ठ स्वर्षा जिह्वामग्र चकृष्ट हृव्यवाहम् ॥ ६ ॥

6. *Bhuvo yajñasya rajasaśca netā yatrā niyudbhīḥ sacase śivābhīḥ. Divi mūrdhānam dadhiṣe svarṣām jihvāmagne cakrṣe 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 वृव अन्तरिच्छन्धीतिं पितुरवः परस्य ।  
सच्चस्यमानः पित्रारुपस्थ' जामि बुवाण आयुधानि  
वति ॥ ७ ॥

7. *Asya tritah kratunā vavre antaricchan dhītim  
piturevaih parasya. Sacasyamānah pitroru-  
pasthe 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 विद्वानिन्देषित आप्त्य अभ्ययुध्यत ।  
त्रिशीषाणं सुमरश्मिं जघन्वान्त्वाष्टस्य चिरिः ससृज त्रिता  
गाः ॥ ८ ॥

8. *Sa pitryānyāyudhāni vidvānindreṣita āptyo  
abhyayudhyat. Triśīrṣāṇam saptaraśmīṁ jaghav-  
nān tvāṣṭrasya cinnih sasrje 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 न्तमाजा वाभिनत्सत्पत्तिमन्यमानम् ।  
त्वाष्ट्रस्य चिद्विश्वरूपस्य गानामाचकाणस्त्रीणि शीषा परा  
वक ॥ ९ ॥

9. *Bhūrīdindra udinakṣantamojo'vābhinat satpa-tirmanyamānam. Tvāṣṭrasya cidviśvarūpasya gonām-ācakrāṇa-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 मयुभुवस्ता नं ऊज दधातन ।  
महरणाय च स ॥ 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 भाजयत्तुह नः ।  
उश्त्रीरिव मातरः ॥ २ ॥

2. *Yo vah śivatamo rasastasya bhājayateha nah.  
Uśatīriva mātarah.*

Let us share here in body that nectar sweet taste  
of yours which is most blissful, be like loving mothers  
for their children.

तस्मा अरं गमाम वा यस्य त्यायु जिन्वथ ।  
आपा॑ जुनयथा च नः ॥ ३ ॥

3. *Tasmā aram gamāma vo yasya kṣayāya jinvatha.  
Āpo janayathā ca nah.*

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.

शं ना॑ दुवीरुभिष्ट्य आपा॑ भवन्तु पीतय ।  
शं यारुभि स्ववन्तु नः ॥ ४ ॥

4. *Śam no devīrabhiṣṭaya āpo bhavantu pītaye.  
Śam yorabhi sravantu nah.*

May the divine waters be for our peace and bliss  
for body, mind and soul and bring us showers of peace,  
protection and blessedness.

इशाना॑ वायाणां त्यन्तीश्चषणीनाम ।  
अपा॑ याचामि भषजम ॥ ५ ॥

5. *Īśānā vāryāṇām kṣayantiś-carsaṇīnām.  
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 म् सामा॑ अबवीद्नतविश्वानि भषजा ।  
अग्निं च विश्वशंभुवम् ॥ ६ ॥

6. *Apsu me somo abravīd-antarviśvāni bhesajā.  
Agnim ca viśvaśāmbhuvam.*

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 वर्स्तथं तन्वङ् मम ।  
ज्याक्वच् सूर्यैङ् दृश ॥ ७ ॥

7. *Āpaḥ pṛṇīta bhesajam varūtham tanve mama.  
Jyok ca sūryam drṣe.*

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 वहत् यत्किं च दुरितं मयि ।  
यद्वाहमभिदुदाहु यद्वा शप उतानृतम् ॥ ८ ॥

8. *Idamāpaḥ pra vahata yat kim ca duritam 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.

आपा॑ अद्यान्वचारिषं रसेन् समगस्महि ।  
पयस्वानग्रु आ गहि तं मा सं सृज् वचसा ॥ ९ ॥

9. *Āpo adyānvacāriṣam rasena samagasmahi.  
Payasvānagra ā gahi tam mā sam srja 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, Vivavsvana, in which case the question of incest between brother and sister does not arise.)

आ चित्सखायं सख्या वृत्यां तिरः पुरु चिदणवं जगन्वान् ।  
पितुनपातमा दधीत वृथा अधि गमि पत्रं दीध्यानः ॥ १ ॥

1. *O cit sakha�am sakhyā vavrtyām tirah purū cidarṇavam jaganvān. Piturnapātamā dadhīta vedhā adhi kṣami prataram dīdhyānah.*

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 तु सखा सूख्यं वृष्ट्युतत्सलं मा यद्विषुरूपा भवाति ।  
मुहस्पुत्रासा असुरस्य वीरा दिवा धृतारं उविया परि  
ख्यन ॥ २ ॥

2. *Na te sakha sakhyam vashyetat salakshma yadvisu-rupā bhavāti. Mahasputrāśo 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, resplendent 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 धा त अमृतास एतदकस्य चित्युजसुं मत्यस्य ।  
नि तु मना मनसि धाय्यस्म जन्युः पतिस्तन्वं मा  
विविश्याः ॥ ३ ॥

3. *Uṣanti ghā te amṛtāsa etadekasya cit tyajasam martyasya. Ni te mano manasi dhāyyasme janyuh patistanvamā viviṣyāḥ.*

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 कद्द नूनमृता वदन्ता अनृतं रपम । गन्धुवा  
अप्स्वप्या च याषा सा ना नाभिः परमं जामि त ग ॥ ४ ॥

4. *Na yat purā cakrmā kaddha nūnamṛtā vadanto  
anṛtam rapema. Gandharvo apsvapyā ca yoṣā sā  
no nābhīḥ paramam 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.)

गभु नु ना॒ जनि॒ता॒ दम्पती॒ कदुवस्त्वष्टा॒ सवि॒ता॒ वि॒श्वरूपः॑ ।  
नकिरस्य॒ प॒ मिनन्ति॒ व॒तानि॒ वद॑ नावस्य॒ पृथि॒वी॒ उत्  
द्या॑ः ॥५॥

5. *Garbhe nu nau janitā dampatī kardevastvaṣṭā  
savitā viśvarūpah. Nakirasya pra minanti vratāni  
veda nāvasya prthivī uta dyauh.*

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.

का॒ अ॒स्य॒ वद॑ पथ॒मस्याहृः॒ क॒ इ॑ ददश॒ क॒ इह॒ प॒ वा॒चत॑ ।  
बृहन्मित्रस्य॒ वरुणस्य॒ धाम॒ कदु॑ बव॑ आहना॒ वीच्या॒  
नृन॑ ॥६॥

6. *Ko asya veda prathamasyāhnah ka īm dadarṣa  
ka iha pra vocat. Br̥hanmitrasya 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 यम्यं॑ काम् आगन्त्समान् याना॒ सहुशब्द्योऽय ।  
जायव् पत्य॑ तुन्वं रिरिच्यां॑ वि चिद् वृहव् रथ्यव् चका ॥ ७ ॥

7. *Yamasya mā yamyām kāma āgantsamāne yonau  
sahaśeyyāya. Jāyeva patye tanvām riricyām vi  
cidvṛheva 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 तिष्ठन्ति॑ न नि॒ मिषन्त्यत॑ द्वानां॒ स्पश॑ इह॒ य चरन्ति॑ ।  
अन्यन्॑ मदाहना॒ याहि॑ तूयं॑ तन्॑ वि॒ वृह॑ रथ्यव् चका ॥ ८ ॥

8. *Na tiṣṭhanti na ni miṣantyete devānām spaśa iha  
ye caranti. Anyena madāhano yāhi tūyām tena vi  
vṛha 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 अहभिदशस्यत्सूयस्य च तुमुहुरुन्मिमीयात ।  
दिवा पृथिव्या मिथुना सबन्धू यमीयमस्य बिभृयाद-  
जामि ॥ ९ ॥

9. *Rātrībhiraśmā ahabhirdaśasyet sūryasya cakṣur-muhurunmimīyat. Divā pṛthivyā mithunā sabandhū yamīryamasya 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 कृणव् जामि ।  
उप बबृहि वृषभाय बाहुमन्यमिच्छस्व सुभग् पतिं मत ॥ १० ॥

10. *Ā ghā tā gacchānuttarā yugāni yatra jāmayah kṛṇavannajāmi. Upa barbṛhi vṛṣabhbāya bāhumanyamicchasva 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 भातीसुद्यदनाथं भवाति किमु स्वसा यात्रिष्टिनि-  
गच्छात । काममूता ब्रह्मेतदपामि तन्वा म तन्वं सं  
पिपृग्धि ॥ ११ ॥

11. *Kim bhrātāsadyadanātham bhavāti kimu svasā yannirṛtirnigacchāt. Kāmamūtā bahvetadrapāmi tanvā me tanvām sam piprgdhi.*

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 तुन्वा तुन्वं॑ सं पृच्यां पापमाहुयः स्वसारं  
निगच्छात् । अन्यन् मत्यमुदः कल्पयस्व न तु भातो सुभग  
वष्ट्यतत ॥ १२ ॥

12. *Na vā u te tanvā tanvam̄ sam̄ papṛcyam̄ pāpa-māhuryah svasāram̄ nigacchāt. Anyena mat pramudah kalpayasva na te bhrātā subhage vaseyyetat.*

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.

ब्रूता ब्रतासि यम् नव तु मना हृदयं चाविदाम । अन्या किल  
त्वां कु यव युक्तं परि ष्वजातु लिबुजव वृ ाम ॥ १३ ॥

13. *Bato batāsi yama naiva te mano hrdayam̄ cāvi-dāma. Anyā kila tvām̄ kakṣyeva yuktam̄ pari śva-jāte libujeva vrkṣam.*

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.

**अन्यम् शु त्वं यम्यन्य उ त्वां परि ष्वजात् लिबुजव वृ ाम ।  
तस्य वा त्वं मनं इच्छा स वा तवा धो कृणुष्व सुंविदं  
सुभद्राम ॥ १४ ॥**

14. *Anyamū ū tvam yamyanya u tvam pari ̄vajātē libujeva vṛkṣam. Tasya vā tvam mana icchā sa vā tavādhā kṛṇuṣva samividarī subhadrām.*

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*

**वृषा वृष्ण दुदुहु दाहसा दिवः पयांसि युह्ना अदित्तरदाभ्यः ।  
विश्वं स वृद् वरुणा यथा धिया स यज्ञिया यजतु यज्ञियाँ  
ऋतून ॥ १ ॥**

1. *Vṛṣā vṛṣne duduhe dohasā divah payāmsi yahvo aditeradābhyaḥ. Viśvam sa veda varuṇo yathā dhiyā sa yajñiyo yajatu yajñiyān rtūn.*

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.

रपद्गन्धवीरप्या च याषणा नुदस्य नाद परि पातु म मनः ।  
इष्टस्य मध्य अदितिनि धातु ना भातो ना ज्यष्ठः पथ्रमा वि  
वाचति ॥ २ ॥

2. *Rapadgandharvīrapya ca yoṣaṇā nadasya nāde pari pātu me manah. Iṣṭasya madhye aditirni dhātu no bhrātā no jyesthah 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 तु भद्रा तुमती यशस्वत्युषा उवासु मनव् स्ववती ।  
यदौमुशन्तमुशतामनु कतुमग्निं हातारं विदथाय जीज-  
नन ॥ ३ ॥

3. *So cinnu bhadrā kṣumatī yaśasvatyuṣā uvāsa manave svarvatī. Yadīmuśantam-uśatāmanu kratum-agnim hotāram 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.

अध्यत्यं दृप्सं विभवं विच ाणं विराभरदिष्टः श्यना अध्वर ।  
यदी विशा वृणत् दृस्ममाया अग्निं हातारमध्य धीर-  
जायत ॥ ४ ॥

4. *Adha tyam drapsam vibhvam vicakṣanam virābharadīṣṭah śyeno adhvare. Yadī viśo vṛṇate dasmamāryā agnim 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.

सदासि रुणवा यवसव पुष्यत् हात्राभिरग्न मनुषः स्वध्वरः ।  
विपस्य वा यच्छशमान उक्थ्यं॑ वाजं ससवाँ उपयासि  
भूरिभिः ॥ ५ ॥

5. *Sadāsi raṇvo yavaseva puṣyate hotrābhiraṅge manusah svadhvarah. Viprasya vā yacchaśamāna ukthyam vājam sasavān 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 पितरा जार आ भगुमिय ाति हयुता हृत्त इष्यति ।  
विवक्ति वह्निः स्वपुस्यत् मुखस्तविष्यत् असुरा वपत  
मती ॥ ६ ॥

6. *Udīraya pitarā jāra ā bhagamiyakṣati haryato  
hṛtta iṣyati. Vivakti vahniḥ svapasyate makha-  
tavisyate asuro veprate 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.

यस्त अग्र सुमुतिं मता अ त्सहसः सूना अति स प शृण्व ।  
इषुं दधाना वह्माना अश्वरा स द्युमाँ अमवान्भूषति  
द्यून ॥ ७ ॥

7. *Yaste agne sumatiṁ marto akṣat sahasaḥ sūno  
ati sa pra śṛṇve. Iṣam dadhāno vahamāno aśvairā  
sa dyumān̄ amavān bhūṣati dyūn.*

Agni, creator and augmenter 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.

यदंग्र एषा समितिभवाति द्रुवी द्रुवषु यजुता यजत्र । रत्ना  
च यद्विभजासि स्वधावा भागं ना अत्र वसुमन्तं वीतात ॥ ८ ॥

8. *Yadagna eṣā samitirbhavāti devī deveṣu yajatā  
yajatra. Ratnā ca yadvibhajāsi svadhāvo bhāgaṁ  
no atra vasumantam 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 अग्न सदन सधस्थ यु वा रथमूर्तस्य दवित्तुम ।  
आ ना वहु रादसी द्रवपुत्र माकिद्रवानामप भूरिह  
स्याः ॥ ९ ॥

9. *Śrudhī no agne sadane sadhasthe yukṣvā ratha-  
mamṛtasya dravitnum. Ā no vaha rodasī deva-  
putre mākir-devānāmapa bhūriha syāḥ.*

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 हु ामा पथ्रम ऋतना॑ भिश्राव भवतः सत्यवाचा॑ ।  
दुवा यन्मतान्यजथाय कृण्वन्त्सीदुद्धाता॑ पृत्यड स्वमसुं  
यन ॥ १ ॥

1. *Dyāvā ha kṣāmā prathame rtenā'bhiśrāve bhavataḥ satyavācā. Devo yanmartan yajathāya kṛṇvant-sīdaddhotā pratyāñ svamasum 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, resplendent 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.

दुवा दुवान्परिभूऋतन् वहा॑ ना हृव्यं पथ्रमश्चकित्वान् ।  
धूमकेतुः सुमिधा॑ भात्रहजीका मुन्दा हाता॑ नित्या॑ वाचा॑  
यजीयान ॥ २ ॥

2. *Devo devān paribhūr-rtena vahā no havyam prathamaś-cikitvān. 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.

स्वावृगदुवस्यामृतं यदी गारता जातासा धारयन्त उवी ।  
विश्वं दुवा अनु तत् यजुगुदुह यदनी दिव्यं धृतं वा : ॥ ३ ॥

3. *Svāvṛgdevasyāmṛtam yadī gorato jātāso dhārayanta urvī. Viśve devā anu tat te yajurgurdhuhe yadenī divyam ghṛtam vāh.*

When the celestial nectar of this resplendent 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 धृतस्नू द्यावा भूमी शृणुतं रादसी म ।  
अहा यद द्यावा सुनीतिमयन्मध्वा ना अत्र पितरा शिशी-  
ताम ॥ ४ ॥

4. *Arcāmi vām vardhāyāpo ghṛtasnū dyāvābhūmī śṛṇutam rodasī me. Ahā yad dyāvo'sunītimayan madhvā no atra pitarā śiśitām.*

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 स्वि गा राजा जगृहु कदस्या ति वृतं चकृमा का वि  
वद् । मि॒त्रश्चि॒द्धि॑ ष्मा॒ जुहुरा॒णा॒ दुवा॒ज्ञल॑ का॒ न या॒तामपि॑  
वा॒जा॒ अस्ति॑ ॥५॥

5. *Kim svinno rājā jagrhe kadasyā'ti vrataṁ cakrmā  
ko vi veda. Mitraściddhi śmā juhurāno devāñ-  
chloko na yātāmapi vājo asti.*

Does the ruling and resplendent 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 नाम॑ सल॑ मा॒ यद्विषुरूपा॒ भवाति॑ ।  
युमस्य॑ या॒ म॒नवत॑ सुमन्त्वग्न॑ तमृष्व॑ पा॒ह्यपयुच्छन॑ ॥६॥

6. *Durmantvatrāmytasya nāma salakṣmā yadvi-  
ṣurūpā bhavāti. Yamasya yo manavate suma-  
ntvagne 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.

यस्मिन्दुवा विदथ मादयन्त विवस्वतः सदन धारयन्त ।  
सूर्य ज्यातिरदधुमास्यैक्षून्परि द्यातुनिं चरत् अजस्मा ॥ ७ ॥

7. *Yasmin devā vidathe mādayante vivasvataḥ  
sadane dhārayante. Sūrye jyotir-adadhur-māsyā-  
ktūn pari dyotanīm 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.

यस्मिन्दुवा मन्मनि संचरन्त्यपीच्यै न वृयमस्य विद्य । मित्रा  
ना अत्रादितिरनागान्तसविता दुवा वरुणाय वाचत ॥ ८ ॥

8. *Yasmin devā manmani saṁcarantyapīcye na  
vayamasya vidma. Mitro no atrāditiranāgānta-  
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 ना॑ अग्न॒ सदन॑ सृधस्थ॑ यु॒ वा॒ रथमृतस्य॑ दवित्तुम्।  
आ॑ ना॑ वहु॑ रादसी॑ दुवपुत्र॑ माकिद्वानामप॑ भूरिहस्याः॥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*

युज॑ वां॒ बह्य॑ पूर्व्य॑ नमाभिवि॑ श्लाक॑ एतु॑ पृथ्यव॑ सूरः।  
शृण्वन्तु॑ विश्वं॑ अमृतस्य॑ पुत्रा॑ आ॑ य॑ धामानि॑ दिव्यानि॑  
तस्थुः॥१॥

1. *Yuje vām brahma pūrvyam namobhirvi śloka etu pathyeva sūreh. Śrṇvantu 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.

यमइव यत्मान् यदतं प वां भरन्मानुषा दवयन्तः ।  
आ सीदतं स्वमु लकं विदान स्वासुस्थ भवतुमिन्दव  
नः ॥ २ ॥

2. *Yame iva yatamāne yadaitam̄ pra vām bharan mānuṣā devayantah. Ā sīdataitam̄ svamu lokam̄ vidāne svāsasthe bhavatamindave nah.*

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 अन्वर हुं चतुष्पदीमन्वमि वृत्तन् ।  
अ ग्रण पति मिम एतामृतस्य नाभावधि सं पुनामि ॥ ३ ॥

3. *Pañca padāni rupo anvaroham̄ catuṣpadimavemi vratena. Aksarena prati mima etāmr̄tasya nābhāvadhi sam̄ 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.

दुवभ्यः कमवृणीत मृत्युं प्रजाय कममृतं नावृणीत ।  
बृहस्पतिं यज्ञमकृपवत् ऋषिं प्रियां यमस्तन्वं पारि-  
रचीत ॥ ४ ॥

4. *Devebhyah kamavṛṇīta mṛtyum prajāyai kama-  
mṛtam nāvṛṇīta. Brhaspatim yajñamakṛṇvata  
ṛṣim priyām yamastanvam prārirecit.*

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 शिशेव मरुत्वत पित्रे 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*

प्र॒यि॒वांसं प्र॒वता॑ म॒हीरनु॒ ब्र॒ह्म्यः प॒न्थामनु॒पस्पशा॒नम् ।  
व॒वस्वतं संगमनं॒ जनानां॒ य॒मं राजानं॒ ह॒विषा॒ दुवस्य ॥ १ ॥

1. *Pareyivāṁsam̄ pravato mahīranu bahubhyah panthām-anupaspaśānam. Vaivasvataṁ samigamānam janānām yamām rājānām havisā duvasya.*

Know Yama, cosmic Time, resplendent, 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 Lokanamanta-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.

यमा ना गातुं पथमा विवद् नषा गव्यौतिरपभत्वा उ । यत्रा  
नः पूर्व पितरः परयुरना जज्ञानाः पथ्याऽनु स्वाः ॥ २ ॥

2. *Yamo no gātum prathamo viveda naiṣā gavyūtirapabhartavā u. Yatrā nah pūrve pitaraḥ pareyurenā 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.

मातली कुव्यमा अङ्गिराभिबृहस्पतिरक्षवभिवावृधानः ।  
याँश्च दुवा वावृधुय च दुवान्त्स्वाहान्य स्वधयान्य  
मदन्ति ॥ ३ ॥

3. *Mātalī kavyairyamo aṅgiro�hir-bṛhaspatir-ṛkvabhir-vāvrdhānah. Yāñśca devā vāvrdhurye ca devāntsvāhānye svadhyānye 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.

इमं यमं पस्तुरमा हि सीदा डिराभिः पितृभिः संविदानः ।  
आ त्वा मन्त्राः कविशस्ता वहन्त्वना राजन्हविषा माद-  
यस्व ॥ ४ ॥

4. *Imam yama prastaramā hi sīdā'ṅgirobhīḥ pitr-bhīḥ saṁvidānah. Ā tvā mantrāḥ kaviśastā vahan-tvenā rājan havisā 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 यज्ञियभियम् वरूपरिह मादयस्व ।  
विवस्वन्तं हुव यः पिता त् स्मिन्युज्ज ब्रह्मिष्या निषद्य ॥ ५ ॥

5. *Aṅgirobhīrā gahi yajñiyebhīryama vairūpairiha mādayasva. Vivasantam 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 resplendent 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 वृयं सुमृता यज्ञियानामपि भृद सामन्तस स्याम ॥ ६ ॥

6. *Āngiraso nah pitaro navagvā atharvāno bhṛgavah somyāsaḥ. Teṣāṁ vayam sumatau yajñiyānā-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.

पहि पहि पथिभिः पूर्वभियत्रा नः पूर्व' पितरः परयुः ।  
उभा राजाना स्वधया मदन्ता यमं पश्यासि वरुणं च  
द्रवम् ॥ ७ ॥

7. *Prehi prehi pathibhih pūrvyebhiryatrā nah pūrve pitarah pareyuh. Ubhā rājānā svadhaya madantā yamam paśyāsi varuṇam 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 गच्छस्व पितृभिः सं युमनैषापूतनं परम व्यामन ।  
हित्वायावृद्धं पुनरस्तुमहि सं गच्छस्व तन्वा सुवच्चाः ॥ ८ ॥

8. *Sam gacchasva pitrbhih sam yamenestāpūrtena parame vyoman. Hitvāyāvadyam 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.)

अपत् वीत् वि च सप्ताता॑ स्मा पुतं पितरा॑ लङ्कमकन ।  
अहोभिरद्धिरकुभिव्यक्तं यमा॑ ददात्यवसानमस्म ॥ ९ ॥

9. *Apeta vīta vi ca sarpatāto'smā etam pitaro loka-makran. Ahobhir-adbhira-aktubhir-vyaktam 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.

अति॒ दव सारमया॑ श्वाना॑ चतुर् ा॒ शबला॑ साधुना॑ पथा॑ ।  
अथा॑ पितृन्त्सुविदत्राँ॑ उपहि॒ यमन्॑ य सधुमादं॑ मदन्ति॑ ॥ १० ॥

10. *Ati asārameyau śvānau caturakṣau śabalau sādhunā pathā. Athā pitṛntsuvidatrāñ upehi yamena ye sadhamādām 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 श्वाना॑ यम र्॒तारा॑ चतुर्॒ ा पथि॒रि॒ ती॒ नृच॒ सा॑ ।  
ता॒भ्यामनु॑ परि॒ दहि॒ राजन्त्स्वस्ति॒ चास्मा॑ अनमी॒वं॒ च  
धहि॑॥ ११ ॥

11. *Yau te śvānau yama raksitārau caturakṣau pathirakṣi nṛcakṣasau. Tābhyaāmenām pari dehi rājantsvasti cāsmā anamīvarī 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.

उरुण्णसावसुतृपा॑ उदुम्बला॑ यमस्य॑ दूता॑ चरता॑ जनाँ॑ अनु॑ ।  
तावस्मभ्यं॑ दृशय॑ सूर्याय॑ पुनर्दातामसुमद्यह॑ भुद्म ॥ १२ ॥

12. *Urūṇasāvasutṛpā udumbalau yamasya dūtau carato janāñ anu. Tāvasmabhyām 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.

यमाय॑ सामं॑ सुनुत यमाय॑ जुहुता॑ हृविः॑ ।  
यमं॑ ह॑ यज्ञा॑ गच्छत्यग्निदूता॑ अरंकृतः॑ ॥ १३ ॥

13. *Yamāya somām sunuta yamāya juhutā havih.  
Yamām ha yajño gacchatyagnidūto aramkṛtah.*

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.

यमाय घृतवद्धुविजुहात् प च तिष्ठत ।  
स ना द्रवष्वा यमद्वीघमायुः प जीवसे ॥ 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.

यमाय मधुमत्तमं राज्ञे हव्यं जुहातन ।  
इदं नम ऋषिभ्यः पूज्यभ्यः पूव्यभ्यः पथिकृद्ध्यः ॥ १५ ॥

15. *Yamāya madhumattamam rājñe havyam juhotana. Idam nama ṛṣibhyah pūrvajebhyah pūrvebhyah pathikṛdbhyah.*

Offer the sweetest and holiest honeyed oblations to Yama, Lord of time and resplendent 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.

त्रिकदुकभिः पतति षलुवीरकुमिद बृहत ।  
त्रिष्टुब्यायत्री छन्दांसि सर्वा ता यम आहिता ॥ १६ ॥

16. *Trikadrukebhīḥ patati ᷣalurvīr-ekamid-brhat.  
Triṣṭubgāyatrī chandāṁsi 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 उन्मध्यमा: पितरः साम्यासः ।  
असुं य इयुरवृका ऋतज्ञास्त ना वन्तु पितरा हवेषु ॥ १ ॥

1. *Udīratāmavara ut parāsa unmadhyamāḥ pitarāḥ somyāsaḥ. Asuṁ ya īyuravṛkā 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 नमो अस्त्वद्य य पूर्वासा य उपरास इयुः ।  
य पाथिव् रजस्या निषत्ता य वा नूनं सुवृजनासु वि तु ॥ २ ॥

2. *Idam pitṛbhyo namo astvadya ye pūrvāśo ya uparāsa īyuh. Ye pārthive rajasyā niṣattā ye vā nūnām suvṛjanāśu 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 पितृन्त्सुविदत्रौ अवित्सि नपातं च विक्रमणं च  
विष्णाः । ब्रह्मिषदा य स्वधया सुतस्य भजन्ति पित्वस्त  
इहागमिष्ठाः ॥ ३ ॥

3. *Āham pitṛntsuvidatrāḥ avitsi napātāṁ ca  
vikramāṇāṁ ca viṣṇoh. Barhiṣado ye svadhayā  
sutasya bhajanta pitvasta ihaṅgamistiḥāḥ.*

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 ऊत्य॑वागि॒मा वा हृव्या चकृ॒मा जुषध्वम् ।  
त आ गतावसा॒शन्तम॒ना था॒नः शं यार॒पा दृधात ॥ ४ ॥

4. *Barhiṣadah pitaraḥ ūtyarvāgimā vo havyā cakrmā juṣadhvam. Ta ā gatāvasā śantame-nā'thā nah śamyorarapo 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.

उपहूताः पितरः सा॒म्यासा॑ बहिष्य॑षु निधिषु॒ पि॒यषु॑ ।  
त आ गमन्तु॒ त इह श्रुवन्त्वधि॒ बुवन्तु॒ त वन्त्वस्मान ॥ ५ ॥

5. *Upahūtāḥ pitaraḥ somyāśo 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 दर्ताणता निषद्यमं यज्ञमभि गृणीत् विश्वं ।  
मा हिंसिष्ट पितरः कन्त्र चित् यद्व आगः पुरुषता  
कराम ॥ ६ ॥

6. *Ācyā jānu dakṣinato niṣadyemam yajñamabhi  
grṇīta viśve. Mā himsiṣṭa pitaraḥ kena cinno  
yadva āgah 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 रुद्धिं धत्त दाशुष मत्याय ।  
पुत्रभ्यः पितरस्तस्य वस्वः पर्यच्छत तड्हार्ज दधात ॥ ७ ॥

7. *Āśināso aruṇīnām-upasthe rayim dhatta dāśuṣe  
martyāya. Putrebhyah pitarastasya vasvah pra  
yacchata ta ihorjam 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 पूर्वपितरः साम्यासा नूहिर सामपीथं वसिष्ठाः ।  
तभियमः संराणा हुवीञ्च्युश तुशद्विः पतिकाममत्तु ॥ ८ ॥

8. *Ye nah pūrve pitarah somyāso'nūhire somapī-tham vasiṣṭhāḥ. Tebhiryamah saṁrarāṇo havīm-ṣyuśannuśadbhiḥ 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 तातृषुद्वत्रा जहामाना हात्राविदुः स्तामतष्टासा अकः ।  
आग्र याहि सुविदत्रभिर्वाड सत्यः कव्यः पितृभिर्घम्-  
सद्दिः ॥ ९ ॥

9. *Ye tātrṣur-devatrā jehamānā hotrāvidah stomastaṣṭāso arkaih. Āgne yāhi suvidatrehbir-arvān satyaih kavyaih 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 हविरदो हविष्या इन्दण द्रवः सरथं दधानाः ।  
आग्र याहि सुहस्त्रं दववन्दः परः पूवः पितृभिर्घम्-  
सद्दिः ॥ १० ॥

10. *Ye satyāso havirado haviśpā indreṇa devaiḥ saratham dadhānāḥ. Āgne yāhi sahasram 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.

अग्निष्वात्ता: पितर् एह गच्छत् सदःसदः सदत् सुपणीतयः ।  
अ॒त्ता हृवींषि प्रयतानि ब्रह्मिष्वथा रुयिं सव॑वीरं दधा-  
तन ॥ ११ ॥

11. *Agniṣvāttāḥ pitara eha gacchata sadah sadah  
sadata supraṇītayaḥ. Attā havīṁṣi 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 जातवृदा वाङ्मृव्यानि सुरभीणि कृत्वी ।  
पादोः पितृभ्यः स्वधया त अं त्रांद्वि त्वं दंव प्रयता  
हृवींषि ॥ १२ ॥

12. *Tvamagna īlito jātavedo'vāddhavyāni surabhīṇi  
kṛtvī. Prādāḥ pitrbhyāḥ svadhayā te akṣannad-  
dhi tvam deva prayatā havīṁṣi.*

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 पि॒तरा य च॑ नह याँश्च॑ वि॒द्धा याँ उ च॑ न प॒वि॒द्धा । त्वं  
व॒स्थु यति॑ त जा॒तवदः स्व॒धा॒भियु॒ज्ञं सुकृतं जुषस्व ॥ १३ ॥

13. *Ye ceha pitaro ye ca neha yāñśca vidma yāñ u ca na pravidma. Tvam vettha yati te jātavedah svadhābhiryajñam sukṛtam 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 अग्निदृग्धा य अनग्निदृग्धा मध्ये दिवः स्वधया मादयन्त ।  
तभिः स्वराळसुनीतिमुतां यथावशं तुन्वं कल्पयस्व ॥ १४ ॥

14. *Ye agnidagdhā ye anagnidagdhā madhye divah svadhayā mādayante. Tebhiḥ svarālaśunītime-tām yathāvāśām tanvām 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-fulgent 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*

मन्त्रमग्नि वि दंहा माभि शांचा मास्य त्वचं चिपा मा  
शरीरम् । युदा शृतं कृणवा जातवृदा थमनं प हिणुता-  
त्पितृभ्यः ॥ १ ॥

1. *Mainamagne vi daho mābhi śoco māsyā tvacāṁ cikṣipo mā śarīram. Yadā śrtam kṛṇavo jātavedo 'themenam pra hiṇutāt pitrbhyah.*

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 युदा करसि जातवृदा थमनं परि दत्तात्पितृभ्यः ।  
युदा गच्छात्यसुनीतिमृतामथा द्रवानां वशनीभवाति ॥ २ ॥

2. *Śrtam yadā karasi jātavado 'themenam pari dattāt pitrbhyah. 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 उगच्छतु वातमात्मा द्यां च गच्छ पृथिवीं च धर्मणा ।  
अपा वा गच्छ यदि तत्र त हितमाषधीषु पति तिष्ठा  
शरीरः ॥ ३ ॥

3. *Sūryam cakṣurgacchatu vātamātmā dyām ca gaccha pr̄thivīm ca dharmaṇā. Apo vā gaccha yadi tatra te hitamoṣadhiṣu prati tiṣṭhā śarīraih.*

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 तं शाचिस्तपतु तं तं अचिः ।  
यास्त शिवास्तन्वा जातवदस्ताभिवहनं सुकृतामु  
लाकम ॥ ४ ॥

4. *Ajo bhāgastapasa tam tapasva tam te śocistapatu tam te arcih. Yāste śivāstanvo jātavedastābhīrvahainam 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 पुनरग्ने पितृभ्या यस्त आहुतश्चरति स्वधाभिः ।  
आयुवसानु उप वतु शषः सं गच्छतां तन्वा जातवदः ॥ ५ ॥

5. *Ava srja punaragne pitṛbhyo yasta āhutaścarati svadhābhīh. Āyurvasāna upa vetu śesah sam gacchatām tanvā jātavedah.*

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.

यत्तं कृष्णः शकुन आतुतादपि पिलः सप उत वा श्वापदः ।  
अग्निष्टद्विश्वादगुदं कृष्णात् सामश्च या ब्रह्मणां  
आविवश ॥ ६ ॥

6. *Yat te krṣṇah śakuna ātutoda pipīlāḥ sarpa uta vā śvāpadah. Agniṣṭadviśvādagadaṁ kr̥notu somaśca yo brāhmaṇāḥ 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.

अग्रवम् परि गाभिव्ययस्व सं पाणुच्च पीवसा मदसा च ।  
नन्त्वा धृष्णुहरसा जहैषाणा द्रुधृग्विध्य यन्पयुद्धयात ॥ ७ ॥

7. *Agnervarma pari gobhirvyayasya sam̄ prornuṣva pīvasā medasā ca. Net tvā dhṛṣṇurharasā jarhṛṣāno dadhṛgvihaksyan paryāṅkhayāte.*

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.

द्रुममग्र चमसं मा वि जिह्वरः पिया द्रुवानामुत साम्यानाम ।  
एष यश्चमुसा द्रवपानस्तस्मिन्द्रवा अमृता मादयन्त ॥ ८ ॥

8. *Imamagne camasam mā vi jihvarah priyo devā-nāmuta somyānām. Eṣa yaścamaso devapā-nastasmin 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.

कृव्यादमुग्रिं प हिणामि दूरं युमराज्ञा गच्छतु रिपवाहः ।  
इहवायमितरा जातवदा दुवभ्या हृव्यं वहतु पजानन ॥ ९ ॥

9. *Kravyādamagnim pra hiṇomi dūram yamarājño gacchatu ripravāhah. Ihaivāyamitaro jātavedā devebhyo havyam 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 अग्निः कृव्यात्पविवशं वा गृहमिमं पश्यतिरं  
जातवदसम । तं हरामि पितृयज्ञाय दुवं स धममिन्वात्परम  
सुधस्थै ॥ १० ॥

10. *Yo agnih kravyāt praviveṣa vo grhamimam paśyan-*  
*nitarām jātavedasam. Tam harāmi pitryajñāya*  
*devam 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 कंव्यवाहनः पितृन्य दृतावृथः ।  
पदु हव्यानि वाचति द्रवभ्यश्च पितृभ्य आ ॥ ११ ॥

11. *Yo agnih kravyavāhanah pitṛn yakṣadṛtāvṛdhah.  
Predu havyāni vocati devebhyaśca pitrbya 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 तुशत आ वह पितृन्हविष अत्तव ॥ १२ ॥

12. *Uśantastvā ni dhīmahyuśantah samidhīmahi.  
Uśannuśata ā vaha pitṛn 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 त्वमग्ने समदहस्तमु निर्वापया पुनः ।  
कियाम्बवत्र राहतु पाकदूवा व्यल्कशा ॥ १३ ॥

13. *Yam tvamagine samadahastamu nirvāpayā punah.  
Kiyāmbvatra rohatu pākadūrvā vyalkaśā.*

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.

शीतिक् शीतिकावति ह्लादिक् ह्लादिकावति ।  
मण्डूक्याऽसु सं गम इमं स्वग्रिं हर्षय ॥ १४ ॥

14. *Sītike sītikāvati hlādike hlādikāvati.*  
*Maṇḍūdyā su saṁ gama imam svagnim 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*

त्वष्टा दुहित्र वहुतुं कृणातीतीदं विश्वं भुवनं समति ।  
यमस्य माता पर्युह्यमाना महा जाया विवस्वता ननाश ॥ १ ॥

1. *Tvaṣṭā duhitre vahatum kṛṇotītīdam viśvarām 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, Prakrti, initiates the process of evolution and the entire universe comes into being in cosmic time. While Prakrti, 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.

अपागूह\_मृतां मत्येभ्यः कृत्वी सवर्णामददुविवस्वत ।  
उताश्विनावभरद्यत्तदासीदजहादुद्वा मिथुना सरण्यूः ॥ २ ॥

2. *Apāgūhannamṛtāṁ martyebhyah kṛtvī savarnā-madadurvivasvate. Utāśvināvabharadyat tadā-sīdajahādu dvā mithunā saranyūḥ.*

Transforming the original immortal constant Prakrti in favour of mutable mortal forms of existence, the evolutionary power of divinity, creative and dynamic Prakrti, 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).

पूषा त्वतश्च्यावयतु प विद्वाननैषपशुभुवनस्य गुपाः । स  
त्वतभ्यः परि ददत्पितृभ्या ग्रिद्वभ्यः सुविद्वित्रियभ्यः ॥ ३ ॥

3. *Puṣā tvetaścyāvayatu pra vidvānanaṣṭapaśur-bhuvanasya gopāḥ. Sa tvaitebhyaḥ pari dadat pitṛbhyo 'gnirdevebhyaḥ suvidatriyebhyah.*

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.

आयुविश्वायुः परि पासति त्वा पूषा त्वा पातु परथ  
पुरस्तात् । यत्रासते सुकृता यत्र त युयुस्तत्र त्वा द्रुवः सविता  
दंधातु ॥ ४ ॥

4. *Āyurviśvāyuḥ pari pāsati tvā pūṣā tvā pātu prapathē purastāt. Yatrāsate sukṛto yatra te yayu-statra tvā devah 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 वद् सवा: सा अस्माँ अभ्यतमन नषत ।  
स्वस्तिदा आघृणिः सववीरा प्रयुच्छन्पुर एतु पजानन ॥ ५ ॥

5. *Pūṣemā āśā anu veda sarvāḥ so asmān abhyatamena neṣat. Svastidā āghṛṇīḥ sarvavīro'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.

परथ पथामजनिष्ट पूषा परथ द्रुवः परथ पृथिव्याः । उभ  
अभि पियतम सुधस्थ आ च परा च चरति पजानन ॥ ६ ॥

6. *Prapathe pathāmajaniṣṭa pūṣā prapathe divah  
prapathe prthivyāḥ. Ubhe abhi priyatame  
sadhasthe 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 दव्यन्ता हवन्तु सरस्वतीमध्वर तायमान ।  
सरस्वतीं सुकृता अह्वयन्तु सरस्वती दाशुष वार्यं दात ॥ ७ ॥

7. *Sarasvatīm devayanto havante sarasvatīma-dhvare tāyamāne. Sarasvatīm sukrto ahvayanta sarasvatī daśuse 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 सुरथं द्याथ स्वधाभिदवि पितृभिमदन्ती ।  
आसद्यास्मिन्बुहिषि मादयस्वा नमीवा इषु आ धृग्यास्म ॥ ८ ॥

8. *Sarasvati yā saratham yayātha svadhābhvirdevi pitṛbhirmadantī. Āsadyāśmin barhiṣi mādayas-vā'namīvā iṣā 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 दि॑णा यज्ञम॒भिन् त्मा॒णाः ।  
स॒हस्रा॒धमि॒ळा अत्रे॑ भा॒गं रा॒यस्पा॒षं यज्मा॒नषु धहि॑ ॥ ९ ॥

9. *Sarasvatūm yām pitaro havante daksinā yajñama-  
bhinakṣamāṇāḥ. Sahasrārghamilo atra bhāgam  
rāyaspoṣam 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.

आपा॑ अ॒स्मा॒न्मा॒तरः शुन्धयन्तु घृतनं ना घृतप्वः पुनन्तु ।  
विश्वं हि रि॑पं प्रवहन्ति द्वीरुदिदाभ्यः शुचिरा पूत  
एमि॑ ॥ १० ॥

10. *Āpo asmān mātarah śundhayantu ghṛtena no  
ghṛtavah punantu. Viśvam hi ripram prava-hanti  
devīrudidābhyah 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.

दुप्सश्चस्कन्द पथमाँ अनु द्यूनिमं च यानिमनु यश्च पूवः ।  
समानं यानिमनु संचरन्तं दुप्सं जुहुम्यनु सुम हत्राः ॥ ११ ॥

11. *Drapsaścaskanda prathamān anu dyūnimam ca yonimanu yaśca pūrvah. Samānam yonimanu samcarantam drapsam juhomyanu sapta hotrāḥ.*

The elixir of life showers on the earliest resplendent 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 दुप्सः स्कन्दति यस्त अंशुबाहुच्युता धिषणाया  
उपस्थीत । अध्वयावा परि वा यः पवित्रात्तं त जुहामि मनसा  
वषट्कृतम् ॥ १२ ॥

12. *Yaste drapsaḥ skandati yaste amśurbāhucyuto dhiṣanāyā upasthāt. Adhvaryorvā pari vāyah pavitrāt tam te juhomi manasā vaṣatkṛtam.*

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 दुप्सः स्कु ग यस्त अंशुरुवश्च यः पुरः स्तुचा ।  
अयं दुवा बृहस्पतिः सं तं सिञ्चतु राधस ॥ १३ ॥

13. *Yaste drapsah skanno yaste amśuravaśca yah paraḥ srucā. Ayam devo bṛhaspatih sam tam siñcatu rādhase.*

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.

पयस्वतीराषध्यः पयस्वन्मामकं वचः ।  
अपां पयस्वदित्प्युस्तनं मा सुह शुन्धत ॥ १४ ॥

14. *Payasvatīroṣadhyah payasvanmāmakam vacah. Apāṁ 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 यस्त् स्व इतरा दव्यानात ।  
च उष्मत शृण्वत तं ब्रवीमि मा नः पुजां रीरिषा मात  
वीरान ॥ १ ॥

1. *Param mṛtyo anu parehi panthāṁ yaste sva itaro devayānāt. Cakṣuṣmate śṛṇvate te bravīmi mā nah prajāṁ 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 पुदं चापयन्ता यदत् दाधीय आयुः पत्रं दधानाः ।  
आप्यायमानाः पञ्चाय धनन् शुद्धाः पूता भवत यज्ञि-  
यासः ॥ २ ॥

2. *Mṛtyoh padam yopayanto yadaita drāghīya āyuh prataram dadhānāh. Āpyāyamānāḥ prajayā 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 मृतरावैवृत्र अभूद्धदा दुवहूतिना अद्य । पाञ्चा  
अगाम नृतय हसाय दाधीय आयुः पत्रं दधानाः ॥ ३ ॥

3. *Ime jīvā vi mṛtairāvavṛtrannabhūdbhadrā devahūti no adya. Prāñco agāma nṛtaye hasāya drāghīya āyuh prataram dadhānāh.*

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 अथमृतम् ।  
शुतं जीवन्तु शुरदः पुरुचीरन्तमृत्युं दधतां पवतन ॥ ४ ॥

4. *Imam jīvebhyaḥ paridhim dadhāmi maiśām nu gādaparo arthametam. Śatām jīvantu śaradah purūcīr-antarmṛtyum dadhatām 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 यथो ऋतवे ऋतुभिर्यन्ति साधु ।  
यथा न पूर्वमपरा जहात्यवा धातुरायूषि कल्पयुषाम् ॥ ५ ॥

5. *Yathāhānyanupūrvam bhavanti yatha ṛtava ṛtu-bhiryanti sādhu. Yathā na pūrvamaparo jahātyevā dhātarāyūṁsi kalpayaisām.*

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 राहुतायुज्जरसं वृणाना अनुपूर्वं यत्माना यति ष। इह  
त्वष्टा सुजनिमा सुजाषा दीघमायुः करति जीवसंवः ॥ ६ ॥

6. *Ā rohatāyurjarasam vṛṇānā anupūrvam yata-mānā yati ṣṭha. Iha tvastā sujanimā sajoṣā dīrghamāyuh karati jīvase vah.*

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 नारीरविध्वाः सुपत्नीराज्जनन सूपिषा सं विशन्तु ।  
अनश्रवा नमीवाः सुरत्ना आ राहन्तु जनया यानिमग्न ॥ ७ ॥

7. *Imā nārīravidhavāḥ supatnīrāñjanena sarpiṣā sam viśantu. Anaśravo'namīvāḥ suratnā ā roha-ntu janayo yonimagine.*

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 जीवलाकं ग्रातासुमृतमुप शष्ट एहि ।  
हस्तग्राभस्य दिधिषास्तवदं पत्युजनित्वमभि सं बभूथ ॥ ८ ॥

8. *Udīrṣva nāryabhi jīvalokam gatāsumetamupa-  
śeṣa ehi. Hastagrābhasya didhiṣostavedam pat-  
yurjanitvamabhi sam 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.

धनुहस्तोदाददाना मृतस्या स्म त्राय वचस् बलय । अत्रव  
त्वमिह कुं सुवीरा विश्वाः स्पृथा अभिमातीजयम ॥ ९ ॥

9. *Dhanurhastādādadāno mṛtasyā'sme kṣatrāya varcase balāya. Atraiva tvamiha vayam 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 सुशावाम ।  
ऊणमदा युवतिदृ णावत एषा त्वा पातु नित्रहतरुप-  
स्थात ॥ १० ॥

10. *Upa sarpa mātarām bhūmim-etāmuruvyacasaṁ prthivīṁ suśevām. Ūrṇamradā yuvatirdaksiṇā-vata 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.

उच्छ्वज्ज्वस्व पृथिवि मा नि बोधथाः सूपायनास्म' भव  
सूपवञ्चना । माता पुत्रं यथा सिचा भ्यनं भूम ऊणुहि ॥ ११ ॥

11. *Ucchvañcasva prthivi mā ni badhathāḥ sūpāyanāsmai bhava sūpavañcanā. Mātā putram yathā sicā'bhyenām bhūma ūrṇuhi.*

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.

उच्छ्व अचमाना पृथिवी सु तिष्ठतु सहस्रं मित् उप् हि  
श्रयन्ताम् । त गृहासो धृतश्चुता भवन्तु विश्वाहस्म शरुणाः  
सन्त्वत्र ॥ १२ ॥

12. *Ucchvañcamānā pr̥thivī su tiṣṭhatu sahasram mita  
upa hi śrayantām. Te gr̥hāśo ghṛtaścuto bhavantu  
viśvāhāsmai 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.

उत्त स्तभ्नामि पृथिवीं त्वत्परीमं लगं निदध्नमा अहं रिषम् ।  
एतां स्थूणां पितरा धारयन्तु त त्रा युमः सादना त  
मिनातु ॥ १३ ॥

13. *Ut te stabhnāmi pr̥thivīm tvat parīmam logam  
nidadhanmo aham riṣam. Etām sthūṇām pitaro  
dhārayantu te 'trā yamaḥ sādanā 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 पॄणमिवा दैधुः ।  
पृतीचीं जगभा वाचमश्वं रशनया यथा ॥ १४ ॥

14. *Pratīcīne māmahanīṣvāḥ parṇamivā dadhuḥ.  
Pratīcīm jagrabhā vācamaśvam 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 वृत्तध्वं मानु गाता स्मान्त्सिषक्त रवतीः ।  
अग्नीषमा पुनवसू अस्म धारयतं रुयिम ॥ १ ॥

1. *Ni vartadhvam mānu gātā' smāntsiṣakta revatīh.  
Agniṣomā punarvasū asme dhārayataṁ 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.

पुनरना नि वृत्य पुनरना न्या कुरु ।  
इन्द्र एणा नि यच्छत्वग्निरना उपाजतु ॥ 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.

पुनरता नि वर्तन्तामस्मिन्पृष्ठन्तु गापता ।  
इहवाग्नि नि धारयह तिष्ठतु या रयिः ॥ ३ ॥

3. *Punaretā ni vartantāmasmin puṣyantu gopatau.  
Ihaivāgne ni dhārayeha tiṣṭhatu yā rayih.*

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.

यत्प्रायणम् ।  
आवत्तनं निवत्तनं या गापा अपि तं हुव ॥ ४ ॥

4. *Yanniyānam nyayanam samjñānam yat parāyanam. Āvartanam nivartanam yo gopā api tam 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 प्रायणम् ।  
आवत्तनं निवत्तनमपि गापा नि वर्तताम् ॥ ५ ॥

5. *Ya udānad vyayanam ya udānat parāyanam.  
Āvartanam nivartanamapi gopā ni vartatām.*

Whatever the expense out, whatever the investment out, revolvement of wealth, energy and assets, whatever the total state of economy in action,

let the managing powers constantly watch and control.

आ निवृत्ति नि वर्तय पुनर्न इन्दु गा देहि।  
जीवाभिर्भुनजामह ॥ ६ ॥

6. *Ā nivarta ni vartaya punarna indra gā dehi.  
Jīvābhīrbhunajāmahai.*

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 ऊर्जा घृतन् पयसा ।  
य द्रुवाः क च यज्ञियास्त रुद्धा सं सूजन्तु नः ॥ ७ ॥

7. *Pari vo viśvato dadha ūrjā ghṛtena payasā.  
Ye devāḥ ke ca yajñiyāste rayyā sam srjantu nah.*

I hold, maintain and sustain you all round with energy, water, milk, ghrta 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 निवृत्तन वर्तय नि निवृत्तन वर्तय ।  
भूम्याश्चतस्रः प्रदिशस्ताभ्य एना नि वर्तय ॥ ८ ॥

8. *Ā nivartana vartaya ni nivartana vartaya.  
Bhūmyāścasraḥ 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 Prajapatiya, or  
Vasukrt Vasukra Rshi*

भृदं ना अपि वातय मनः ॥ १ ॥

1. *Bhadram no api vātaya manah.*

O Agni, lord of light, inspire and enlighten our mind to turn to divinity and concentrate there.

अग्निमीळ भुजां यविष्टं शासा मित्रं दुधरीतुम ।  
यस्य धर्मन्तस्वरूपनीः सपयन्ति मातुरुधः ॥ २ ॥

2. *Agnimīle bhujām yavishṭam śāsā mitram dурdhariṭum. Yasya dharmantsvarenīḥ saparyanti māturuḍhah.*

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.

यमासा कृपनीळं भासाकेतुं वृथयन्ति ।  
भाजत् श्रणिदन ॥ ३ ॥

3. *Yamāsā kṛpanīḍam bhāsāketum vārdhayanti.  
Bhrājate śrenidan.*

Agni, resplendent 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.

अया विशां गातुरति प यदानड दिवा अन्तान ।  
कविरभं दीद्यानः ॥ ४ ॥

4. *Aryo viśāṁ gātureti pra yadānaḍ divo antān.  
Kavirabhrāṁ dīdyānah.*

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.

जुषद्धव्या मानुषस्याध्वस्तस्थावृभ्वा यज्ञ ।  
मिन्वन्त्सद्म पुर एति ॥ ५ ॥

5. *Juṣaddhavyā mānuṣasya ordhvastasthāvṛbhvā  
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 हि आमो हवियज्ञः श्रुष्टीदस्य गातुरति ।  
आग्निं द्रवा वाशीमन्तम ॥ ६ ॥

6. *Sa hi ksemo haviryajñah śrūṣṭidasya gātureti.  
Agnim devā vāśimantam.*

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.

यज्ञासाहुं दुव इष् ग्रिं पूर्वस्य शक्त्ये ।  
अदः सूनुमायुमाहुः ॥ ७ ॥

7. *Yajñāsāham duva iṣe'gnim pūrvasya śevasya.  
Adreh sūnum-āyum-āhuḥ.*

I love and adore Agni, the resplendent 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 के चास्मदा विश्वत्त वाम आ स्युः ।  
अग्निं हृविषा वधन्तः ॥ ८ ॥

8. *Naro ye ke cāsmadā viśvet te vāma ā syuh.  
Agnim haviṣā vardhantah.*

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 श्वता॑ रुषा यामा॑ अस्य बृध्न ऋज उत शाणा॒  
यशस्वान । हिरण्यरूपं जनिता जजान ॥ ९ ॥

9. *Kṛṣṇah śveto'ruso yāmo asya bradhna ṛjra uta  
śoṇo yaśasvān. Hiranyarūpam 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 तं अग्ने विमदा मनीषामूर्जा॑ नपादमृतभिः सुजाषाः॑ ।  
गिर् आ वै तसुमृतीरियान् इष्मूर्ज॑ सुति॒ं विश्व-  
माभाः॑ ॥ १० ॥

10. *Evā te agne vimado maniṣāmūrjo napādamṛte-  
bhīḥ sajōṣāḥ. Gira ā vakṣat sumatiṣiyāna iṣamūr-  
jarī sukṣitiṁ 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 resplendent 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 स्तीणबहिष्  
वि वा मदं श्रीरं पावकशाच्छिं विव तस ॥ १ ॥

1. *Āgnim na svavṛktibhirhotāram tvā vṛṇīmahe.  
Yajñāya stīṇabarhiṣe vi vo made sīram pāva-  
kaśociṣam 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 ऋजीतिरग्नु आहुतिविव तस ॥ २ ॥

2. *Tvāmu te svābhuvah śumbhantyaśvarādhasaḥ.  
Veti tvāmupasecanī vi vo mada ṛjītiragna āhutīr-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 ध्रुमाण आसत जुहूभिः सिञ्चतीरिव । कृष्णा रूपाण्य-  
जुना वि वा मद् विश्वा अधि श्रिया धिष विव तस ॥ ३ ॥

3. *Tve dharmāṇa āsate juhūbhiḥ siñcatīriva. Kṛṣṇā rūpāṇyarjunā 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.

यमग्नु मन्यस रयिं सहस्राव तम्त्य । 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 विद्विश्वानि काव्या । भुवहूता  
विवस्वता वि वा मद् प्रिया यमस्य काम्या विव त्स ॥ ५ ॥

5. *Agnirjāto atharvaṇā vidadvīśvāni kāvyā. Bhuvadūto 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.

त्वं यज्ञष्वीकृत ग्र पयुत्यध्वर । त्वं वसूनि काम्या वि वा  
मद् विश्वा दधासि दाशुष विव त्स ॥ ६ ॥

6. *Tvāṁ yajñeśvīlate'gne prayatyadhvare. Tvāṁ  
vasūni kāmyā vi vo made viśvā dadhāsi dāśuse  
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.

त्वं यज्ञष्वृत्विजुं चारुमग्र नि षदिर । धृतपतीकं मनुषा वि  
वा मद् शुकं चतिष्ठम् अभिविव त्स ॥ ७ ॥

7. *Tvāṁ yajñeśvṛtvijāṁ cārumagine ni śedire. Gṝta-pratīkāṁ manuṣo vi vo made śukram cetiṣṭham-akṣabhir-vīvakṣase.*

People set, establish and celebrate you in yajnas, Agni, charming, shining with oblations of gṝta, 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.

अग्ने शुकणं शाचिषारुं पथयस बृहत् । अभिकन्दन्वृषायस्  
वि वा मद् गर्भं दधासि जामिषु विवृत्स ॥ ८ ॥

8. *Agne śukreṇa sociṣoru prathayase bṛhat. Abhikrandan vṛṣāyase vi vo made garbham 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 इन्दः कस्मि त्या जने मित्रा न श्रूयत ।  
ऋषीणां वा यः त्यु गुहा वा चकृष गिरा ॥ १ ॥

1. *Kuha śruta indrah kasminnadya jane mitro na śrūyate. Rṣinām vā yaḥ kṣaye guhā vā carkrṣe 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 स्तवं वज्यूचीषमः ।  
मित्रा न या जनक्ष्वा यशश्चक असाम्या ॥ २ ॥

2. *Iha śruta indro asme adya stave vajryrcīṣamah.  
Mitro na yo janesvā 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 यस्पति: शवसा असाम्या महा नृप्णस्य तूतुजिः ।  
भता वजस्य धृष्णा: पिता पुत्रमिव पियम ॥ ३ ॥

3. *Maho yaspatih śavaso asāmyā maho nṛmṇasya tūtujih. Bhartā vajrasya dhṛṣṇoh 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 द्रवा द्रवस्य वजिवः ।  
स्यन्ता पथा विरुक्मता सृजानः स्ताष्यध्वनः ॥ ४ ॥

4. *Yujāno aśvā vātasya dhunī devo devasya vajrīvah.  
Syantā pathā virukmatā srjānah stosyadhvanaḥ.*

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 चिद्वातस्याश्वागा ऋजा त्मना वहृध्य ।  
यथा॑दुवा न मत्या॑ युन्ता नकिंविदाय्यः ॥ ५ ॥

5. *Tvam tyā cidvātasyāśvāgā ṛjrā tmanā vahadhyai.  
Yayordevo na martyo yantā nakirvidāyyah.*

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.)

अथ गमन्ताशनां पृच्छत वां कदर्था न आ गृहम ।  
आ जग्मथुः पराकाह्विवश्च गमश्च मत्यम् ॥ ६ ॥

6. *Adha gmantośanā prcchate vām kadarthā na ā  
grham. Ā gagmathuh parākād divaśca 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 इन्द्र पृ त्सु स्माकं ब्रह्मद्यतम ।  
तत्त्वा याचामह वः शुष्णं यद्व तमनुषम ॥ ७ ॥

7. *Ā na indra prkṣase'smākam brahmodyatam. Tat  
tvā yācāmahe'vah śuṣṇam 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.

**अकुमा दस्युरुभि ना अमन्तुरुन्यवत् अमानुषः ।  
त्वं तस्यामित्रहुन्वधदासस्य दम्भय ॥ ८ ॥**

8. *Akarmā dasyurabhi no amanturanyavrato amānuṣah. 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 इन्द शूरु शूरुत त्वात्सा ब्रह्णा ।  
पुरुत्रा तु वि पूतय नवन्त गुणया यथा ॥ ९ ॥**

9. *Tvaṁ na indra śūra śūrairuta tvotāso barhaṇā. Purutrā te vi pūrtayō navanta kṣoṇayo 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 nṛn kārpāne śūra vajrivah. Guhā yadī kavīnām viśām 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.

मूरूता त इन्द दानाप्रस आ गुण शूर वजिवः ।  
यद्धु शुष्णास्य दम्भयो जातं विश्वं सुयावभिः ॥ ११ ॥

11. *Makṣū tā ta indra dānāpnasa ākṣāne śūra vajrivah. Yaddha śuṣṇasya dambhayo jātam viśvam̄ sayāvabhiḥ.*

Indra, ruler most potent and wielder of the thunderbolt, adamantine 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 भूव अभिष्टयः ।  
वयंवयं त आसां सुम्न स्याम वजिवः ॥ १२ ॥

12. *Mā kudhryagindra śūra vasvīrasme bhūvannabhiṣṭayah. Vayam vayam ta āsām̄ 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.

अस्म ता तैङ्न्द सन्तु सृत्या हिंसन्तीरुपस्पृशः ।  
विद्याम् यासां भुजां धनूनां न वजिवः ॥ १३ ॥

13. *Asme tā ta indra santu satyā 'himsantīrupasprśah.  
Vidyāma yāsāṁ bhujo dhenūnāṁ na vajrivaḥ.*

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.

अहस्ता यदुपदी वधत् ाः शचीभिव्यानाम् ।  
शुष्णं परि पदि पणिद्विश्वायव् नि शिश्नथः ॥ १४ ॥

14. *Ahastā yadapadī vardhata kṣāḥ śacībhir-  
vedyānām. Śuṣṇām pari pradakṣinid viśvāyave ni  
śiśnathah.*

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.

पिबापिबदिन्द शूर् सामं मा रिषण्या वसवान् वसुः सन् ।  
उत त्रायस्व गृणता मघानां महश्च राया रवतस्कृथी  
नः ॥ १५ ॥

15. *Pibāpibedindra śūra somam mā riṣanyo vasavāna  
vasuh san. Uta trāyasva gṛṇato maghono maha-  
śca rāyo revataskṛdhī nah.*

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*

यजामहु इन्दुं वजर्दिणं हरीणां रथ्यं॑ विवतानाम । प  
श्मश्रु दाधुवदूध्वथा भूद्वि सनाभिदयमाना वि राधसा ॥ १ ॥

1. *Yajāmaha indram vajradakṣiṇam harīṇāṁ rathyam vavratānām. Pra śmaśru dodhuva-dūrdhvathā bhūd vi senābhīr-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.

हरी न्वस्य या वने विद वस्विन्दा मधुमधवा वृत्रहा भुवत ।  
ऋभुवाजं ऋभु गः पत्यत् शवा वे णामि 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.

युदा वज्ञं हिरण्यमिदथा रथं हरी यमस्य वहता वि सूरिभिः ।  
आ तिष्ठति मधवा सनश्रुत इन्दा वाजस्य दीघश्रेव-  
स्स्पतिः ॥ ३ ॥

3. *Yadā vajram hiranyamidathā ratham harī yama-sya vahato vi sūribhiḥ. Ā tiṣṭhati maghavā sanasruta 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 । वृष्टियुथ्याऽस्ते स्वा सचाँ इन्दुः श्मश्रूणि हरिताभि  
पुष्णुत । अव वति सु त्यं सुत मधूदिद्धूनाति वाता यथा  
वनम् ॥ ४ ॥

4. *So cinnu vṛṣṭiryūthyā svā sacāñ indrah 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 पुरु सुहस्त्राशिवा जघानं ।  
तत्तदिदस्य परस्य गृणीमसि पित्र यस्तविषीं वावृथ  
शब्दः ॥५॥

5. *Yo vācā vivāco mṛdhavācaḥ purū sahasrāśivā jaghāna. Tattadidasya paumṣyam grñīmasi piteva yastaviṣīṁ vāvṛdhe śavah.*

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 इन्द विमदा अजीजन् तपूर्व्य पुरुतमं सुदानव ।  
विद्मा ह्वस्य भाजनमिनस्य यदा पशुं न गापाः करामह ॥ ६ ॥

6. *Stomam ta indra vimadā ajījanannapūrvyam  
purutamam sudānave. Vidmā hyasya bhojanam  
inasya yadā paśum 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.

माकिन एना सुख्या वि याषुस्तवं चन्द्र विमदस्य च ऋषेः ।  
विद्मा हि तु प्रमतिं दव जामिवदुस्म तं सन्तु सुख्या  
शिवानि ॥ ७ ॥

7. *Mākirna enā sakhyā vi yauṣustava cendra vima-dasya ca ṛṣeh. 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*

इन्द्र साममिमं पिब मधुमन्तं चमू सुतम । अस्म रयिं नि  
धारय वि वा मदं सहस्रिणं पुरुवसा विव 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 यज्ञभिरुकथरुपं हृव्यभिरीमह। शचीपत शचीनां वि  
वा मद् श्रष्टं ना धहि वार्यं विव ास ॥ 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.

यस्पतिवायोणामसि रुधस्य चादिता । इन्द्र स्तातुणामविता  
वि वा मद् द्विषा नः पाह्यांहसा विव ास ॥ ३ ॥

3. *Yaspatir-vāryānāmasi radhrasya coditā. Indra stotrīnāmavita vi vo made dviṣo nah 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.

युवं शका मायाविना समीची निरमन्थतम ।  
विमदन् यदीक्षिता नासत्या निरमन्थतम ॥ ४ ॥

4. *Yuvām śakrā māyāvinā samīcī niramanthatam. Vimadena yadīlītā nāsatyā niramanthatam.*

Ashwins, 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 दुवा अकृपन्त समीच्यानिष्पतन्त्याः ।  
नासत्यावबुवन्दुवाः पुनुरा वहतादिति ॥ ५ ॥

5. *Viśve devā akṛpanta samīcyor-niśpatantyoh.  
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 पुरायणं मधुमत्पुनुरायनम् ।  
ता ना दवा दुवतया युवं मधुमतस्कृतम् ॥ ६ ॥

6. *Madhumanme parāyaṇam madhumat punarāyanam. Tā no devā devatayā yuvam̄ madhumataskr̄tam.*

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 कर्तुम् । अधा त सुख्य  
अन्धसा वि वा मद् रणन्गावा न यवसु विव तस ॥ १ ॥

1. *Bhadram 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 साम् धामसु । अधा कामा  
द्वम मम वि वा मद् 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 त् पाहं मिनामि पाक्या । अधा पितव  
सूनव वि वा मद् मृळा ना अभि चिद्रुधाद्विव तस ॥ ३ ॥

3. *Uta vratāni soma te prāham mināmi pākyā. Adhā piteva sūnave vi vo made mṛlā no abhi cidvadhad-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 सगासा वृताँइव । कतुं नः साम जीवस्  
वि वा मद् धारयो चमुसाँइव् विव तस ॥ ४ ॥

4. *Samu pra yanti dhītayah sargāso'vatāñ iva.  
Kratum nah 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 सामु शक्तिभिनिकामासा व्यृण्विर । गृत्सस्य  
धीरोस्तवसा वि वा मद् वजं गामन्तमश्विनं विव तस ॥ ५ ॥

5. *Tava tye soma śktibhir-nikāmāso vyṛṇvire.  
Grtsasya dhīrāstavaso vi vo made vrajam  
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.

पृशुं नः साम र ासि पुरुत्रा विष्ठितं जगत् । समाकृणाषि  
जीवस् वि वा मद् विश्वा सुपश्यन्भुवना विव ास ॥ ६ ॥

6. *Paśum nah soma rakṣasi purutrā viṣṭhitam jagat.  
Samākṛnoṣi 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 गृपा अदाभ्या भव । सधे राजु ाप  
स्त्रिधा वि वा मद् मा ना दुःशंस इशता विव ास ॥ ७ ॥

7. *Tvāṁ nah soma viśvato gopā adābhyo bhava.  
Sedha rājannapa sridho vi vo made mā no  
duḥśaiṁsa 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 सुकतुवयाथयाय जागृहि । त्रवित्तरा मनुषा  
वि वा मद् दुहा नः पाह्यांहसा विव ास ॥ ८ ॥

8. *Tvam̄ nah soma sukratur-vayodheyāya jāgrhi.  
Ksetravittaro manuṣo vi vo made druho nah  
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 ना॑ वृत्रहन्तुमन्दस्यन्दा॒ शि॒वः सखा॑ । यत्सी॑ हवन्त् समि॑थ  
वि॒ वा॒ मद्॒ युध्यमानास्ता॒ कसाता॒ विव॑ त्स ॥ ९ ॥

9. *Tvam̄ no vṛtrahantamendrasyendo śivah sakhaā.  
Yat sīm havante samithe vi vo made yudhya-  
mānās-tokasātāu 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.

अ॒यं घ॒ स तुरा॑ मद्॒ इन्द॒स्य वर्धते॑ पि॒यः । अ॒यं क॒ गीवता॑  
म॒हा॒ वि॒ वा॒ मद्॒ म॒ति॒ विप॒स्य वर्धय॒द्विव॑ त्स ॥ १० ॥

10. *Ayam̄ gha sa turo mada indrasya vardhata priyah.  
Ayam̄ kakṣivato maho vi vo made matim̄ 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.

अयं विप्राय दाशुष वाजां इयति गामतः । अयं सप्तभ्य आ  
वरं वि वा मद् पान्धं श्राणं च तारिष्टद्विव ास ॥ ११ ॥

11. *Ayam viprāya dāśuṣe vājāñ iyarti gomataḥ. Ayam saptabhyā ā varām vi made prāndham śronām 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 ह्यच्छा मनीषाः स्पाहा यन्ति नियुतः ।  
प दुस्त्रा नियुदरथः पूषा अविष्टु माहिनः ॥ १ ॥

1. *Pra hyacchā manīṣāḥ spārhā yanti niyutah.  
Pra dasrā niyudrathah pūṣā aviṣṭu māhinah.*

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 ।  
विप्र आ वंसद्धीतिभिश्चिकंत सुषुतीनाम् ॥ २ ॥

2. *Yasya tyanmahitvam vātāpyamayam janah.  
Vipra ā vamsad-dhītibhiś-ciketa suṣṭutinām.*

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 सुषुतीनामिन्दुन पूषा वृषा ।  
अभि प्सुरः पुषायति वृजं न आ पुषायति ॥ ३ ॥

3. *Sa veda suṣṭutināmindurna pūṣā vṛṣā.  
Abhi psurah prusāyati vrajam na ā prusāyati.*

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 वृयमस्माकं दव पूषन् ।  
मतीनां च साधनं विपाणां चाधवम् ॥ ४ ॥

4. *Mamsimahi tvā vayam-asmākam deva pūṣan.  
Matinām 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.

पत्यधियज्ञानामश्वहुया रथानाम् ।  
ऋषिः स या मनुहिता विपस्य यावयत्सखः ॥ ५ ॥

5. *Pratyardhiryajñānāmaśvahayo rathānām. Rṣih sa yo manurhito vīprasya yāvayatsakhah.*

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.

आधीषमाणाया॒ः पतिः॑ शुचायोश्च शुचस्य॑ च ।  
वासा॒वाया॑ वीनामा॑ वासांसि॑ ममृजत ॥६॥

6. *Ādhīṣamāṇāyāḥ patiḥ śucāyāśca śucasya ca.  
Vāsovāyo'vināmā vāsāṁsi marmrjat.*

Pusha is the sustainer of immaculate Prakrti 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.

इना॑ वाजानां॑ पतिरिनः॑ पुष्टीनां॑ सखा॑ ।  
प॒ श्मश्रु॑ हयता॑ दूधाद्वि॑ वृथा॑ या॑ अदाभ्यः॑ ॥७॥

7. *Ino vājānāṁ patirinah puṣṭīnāṁ sakhā.  
Pra śmaśru haryato dūdhod vi vṛthā yo adābhyaḥ.*

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.

आ॒ त्॑ रथस्य॑ पूष्॒ जा॑ धुरं॑ वृत्युः॑ ।  
विश्वस्याथिनः॑ सखा॑ सनाजा॑ अनपच्युतः॑ ॥८॥

8. Ā te rathasya pūṣannajā dhuram vavṛtyuh.  
Viśvasyārthinaḥ sakhā sanojā anapacyutah.

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 वृथ इमं नः शृणवद्वर्तम ॥ ९ ॥

9. Asmākamūrjā ratham pūṣā aviṣṭu māhinah.  
Bhūvad-vājānām vṛdha imam nah śrṇavaddhavam.

May the mighty Pusha power and protect our chariot of life with divine energy, may the lord be promoter and augmenteer 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*

अस्तु म जरितः साभिवगा यत्सुन्वत यजमानाय शि त्म ।  
अनोशीदामहस्मि पहन्ता सत्यध्वृतं वृजिनायन्त-  
माभुम ॥ १ ॥

1. Asat su me jaritah sābhivego yat sunvate yajamānāya śikṣam. Anāśīrdām-ahamasmi prahantā satyadhvṛtam vṛjīnāyantam-ābhūm.

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.

यदीदुहं युधये सुनयान्यदवयून्तन्वाऽ शूशुजानान । अमा  
त् तुमं वृषभं पचानि तीवं सुतं पञ्चदशं नि षिञ्चम ॥ २ ॥

2. *Yadīdaham yudhaye samnayānyadevayūn tanvā  
śūśujānān. Amā te tumram vṛṣabham pacāni  
tīvram 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 वद् य इति ब्रवीत्यदवयून्तस्मरणं जघन्वान ।  
यदावाख्यत्स्मरणमधावदादिद्धं म वृषभा प बुवन्ति ॥ ३ ॥

3. *Nāham tam vedya iti bravityadevayūntsamarane  
jaghavanān. Yadāvākhyat samaranām-ṛghāva-  
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 वृजन्त्वासं विश्वं सुता मधवाना म आसन ।  
जिनामि वत् अ सन्तमाभुं प तं फिणं पवत् पाद-  
गृह्ण ॥ ४ ॥

4. *Yadajñāteṣu vrjaneśvāsaṁ viśve sato maghavā-no ma āsan. Jināmi vet kṣema ā santamābhūm̄ pra tam ksiṇām̄ parvate pādagṛhya.*

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 वारयन्त् न पवतासु यदुहं मनस्य । मम स्वनात्कृधुकणा॑ भयात एवदनु द्यून्निकरणः समजात ॥ ५ ॥

5. *Na vā u mām̄ vrjane vārayante na parvatāso yadahām̄ manasye. Mama svanāt kṛdhukarno 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 वत्रे शृतपाँ अन्निदान्बाहु द्वः शरव् पत्यमानान् ।  
घृषुं वा य निनिदुः सखायुमध्यु न्वषु पुवया॑ ववृत्युः ॥ ६ ॥

6. *Darśannvatra śrtapāň anindrān-bāhukṣadah śarave patyamānān. Ghṛṣum̄ vā ye niniduh sakhaīyam-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 गीव्युं आयुरान्डदष् तु पूवा अपरा नु दर्षत ।  
द्वे पवस्तु परि तं न भूता या अस्य पार रजसा विवर्ष ॥ ७ ॥

7. *Abhūrvaukṣīrvyu āyurānad darśannu pūrvo  
aparo nu darṣat. Dve pavaste pari tam 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.

गावा यवं प्रयुता अया अन्ता अपश्यं सहगापाश्चरन्तीः ।  
हवा इद्या अभितः समायन्कियदासु स्वपतिश्छन्द-  
यात ॥ ८ ॥

8. *Gāvo yavam prayutā aryo akṣan tā apaśyam  
sahagopāścarantīh. Havā idaryo abhitah samā-  
yan 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 यवाद् उवजं अन्तः । अत्रा  
युक्ता वसातारमिच्छादथा अयुक्तं युनजद्ववन्वान ॥ ९ ॥

9. *Sam yadvayam yavasādo janānāmaham yavāda urvajre antah. Atrā yukto'vasatāram-icchādatho ayuktam 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 सुत्यमुक्तं द्विपाच्च यच्चतुष्पात्संसृजानि ।  
स्त्रीभिया अत्र वृषणं पृतन्यादयुद्धा अस्य वि भजानि  
वदः ॥ १० ॥

10. *Atredu me mānsase satyamuktam dvipācca yaccatuspāt saṁsṛjāni. Strībhiryo atra vṛṣaṇam  
prtanyād-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 ग दुहिता जात्वास् कस्तां विद्वाँ अभि मन्यात  
अन्धाम । कुतुरा मुनिं पति तं मुचात् य ई वहोत् य ई वा  
वर्यात् ॥ ११ ॥

11. *Yasyānakṣā duhitā jātvāsa kastāṁ vidvāñ abhi manyāte andhām. Kataro menīṁ prati tam mucāte ya īṁ vahāte ya īṁ 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 याषां मयुता वधूयाः परिपीता पन्यसा वायण ।  
भदा वधूभवति यत्सुपशाः स्वयं सा मित्रं बनुत् जन्म  
चित् ॥ १२ ॥

12. *Kiyatī yoṣā maryato vadhu�oh pariprītā panyasā vāryena. Bhadrā vadhuurbhavati yat supeṣāḥ svayam sā 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.

पत्ता जंगार पृत्यज्वमति शीष्णा शिरः पति दधु वरुरथम् ।  
आसीन ऊर्ध्वामुपसि फिणाति न्यैडङ्गत्तानामन्वति  
भूमिम् ॥ १३ ॥

13. *Patto jagāra pratyañcamatti śīrṣṇā śirah prati dadhau varūtham. Āśina ūrdhvāmupasi kṣīṇā-ti nyāñinuttānām-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 Prakrti, 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.

बृह च्छाया अपलशा अवा तस्था माता विषिता अति  
गभः । अन्यस्या वृत्सं रिहुती मिमाय कया भुवा नि दध  
ध्रुरुरथः ॥ १४ ॥

14. *Bṛhannacchāyo apalāśo arvā tashthau mātā viṣito atti garbhah. Anyasyā vatsam̄ 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, Prakrti, 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.

सुम वीरासा अधरादुदौय इषात्तरात्तात्समजग्मिरन्त ।  
नव पश्चात्तिस्थविमन्त आयन्दश पाक्सानु वि  
तिरन्त्यशनः ॥ १५ ॥

15. *Sapta vīrāso adharādudāyann-aṣṭottarāttāt samajagmirante. Nava paścātāt sthivimanta āyan daśa prāk sānvi tirantyaśnah.*

Seven off-springs came up from the deepest of Prakrti (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.

दुशानामकं कपिलं समानं तं हिन्वन्ति कत्व पायाय । गर्भं  
माता सुधितं व णस्ववनन्तं तुषयन्ती बिभति ॥ १६ ॥

16. *Daśānāmekam kapilam samānam tam hinanti  
kratave pāryāya. Garbham mātā sudhitam  
vakṣanāsvavenataṁ 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 न्युसा अ ग अनु दीव आसन ।  
द्वा धनु बृहतीमप्स्वन्तः पवित्रवन्ता चरतः पुनन्ता ॥ १७ ॥

17. *Pīvānam meṣamapacanta vīrā nyuptā akṣā anu  
dīva āsan. Dvā dhanum bṛhatīmapsvantah  
pavitrapantā 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 नहि प दुधः ।  
अयं म दुवः सविता तदोहु दव॑ इद्वनवत्सपिर तः ॥ १८ ॥

18. *Vi krośanāso viṣvañca āyan pacāti nemo nahi pakṣadardhah. Ayam me devaḥ savitā tadāha drvanna idvanavat sarpirannah.*

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 वहमानमारादचकया स्वधया वतमानम् ।  
सिषक्त्ययः प युगा जनानां सूद्यः शिश्ना प्रमिनाना नवीयान ॥ १९ ॥

19. *Apaśyam grāmam vahamānam-ārād-acakrayā svadhayā vartamānam. Siṣaktyaryah pra yugā janānām sadyah 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 मुक 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 ब्रह्मतः पुरीषात् ।  
श्रव इदुना परा अन्यदस्ति तदव्यथी जरिमाणस्तरन्ति ॥ २१ ॥

21. *Ayam yo vajrah purudhā vivṛtto 'vah sūryasya  
brhataḥ purīṣat. Šrava 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 Prakrti. 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.

वृ ावृ । नियता मीमयद्वास्तता वयः प पतान्पूरुषादः । अथदं  
विश्वं भुवनं भयात् इन्द्राय सुन्वदृष्टय च शि त ॥ २२ ॥

22. *Vṛkṣevṛkṣe niyatā mīmayad-gaustatau vayah pra patān pūruṣādah. Adhedam viśvam 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.

द्रवानां मानं पथ्रमा अतिष्ठन्कृन्तत्रादषामुपरा उदायन ।  
त्रयस्तपन्ति पृथिवीमनूपा द्वा बृबूकं वहतः पुरीषम ॥ २३ ॥

23. *Devānām māne prathamā atiṣṭhan krntatrād-eṣāmuparā udāyan. Trayas-tapanti pṛthivīm-anūpā dvā brbukam 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 Prakrti. 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 त जीवातुरुत तस्य विद्धि मा स्मतादृगप गूहः समय ।  
आविः स्वः कृणुत गूहत बुसं स पादुरस्य निणिजा न  
मुच्यत ॥ २४ ॥

24. *Sā te jīvāturuṭa tasya viddhi mā smaitādṛgapa  
gūhaḥ samarye. Āviḥ svah krṇute gūhate busam  
sa pādurasya nirnijo 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 organic, 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 ह्यैन्या अरिराजुगाम ममदहू श्वशुरा ना जंगाम ।  
ज् रीयाद्वाना उत सामं पपीयात्स्वाशितः पुनरस्तं जगा-  
यात ॥ १ ॥

1. *Viśvo hyanyo arirājagāma mamedaha śvaśuro nā jagāma. Jakṣiyāddhānā uta somam papīyat svāśitah punarastam jagāyat.*

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 रारुवद वृषभस्तिगमशृङ्गा वर्षमन्तस्था वरिम् ग पृथिव्या: ।  
विश्वब्वनं वृजनेषु पामि या मंकु गी सुतसामः पृणाति ॥ २ ॥

2. *Sa roruvad-vṛṣabhas-tigmaśṛṅgo varṣman  
tasthau varimannā prthivyāḥ. Viśveṣvenāṁ vṛja-  
neṣu pāmi yo me kukṣī sutasomah 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 मुन्दिन इन्द्र तूयान्त्सुन्वन्ति सामान्पिबसि  
त्वमषाम । पचन्ति त वृषभाँ अत्सि तषां पृ ण यन्म-  
घवन्हृयमानः ॥ ३ ॥

3. *Adriṇā te mandina indra tūyāntsunvanti somān  
pibasi tvameśām. Pacanti te vṛṣabhāḥ atsi teṣām  
prkṣena yanmaghavan hūyamānah.*

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 मे जरित्रा चिकिद्धि पतीपं शापं नद्या वहन्ति ।  
लोपाशः सिंहं प्रत्यज्ञमत्साः कष्टा वराहं निरतक्तु  
क गत ॥ ४ ॥

4. *Idam su me jaritarā cikiddhi pratīpam śāpam nadyo vahanti. Lopāśaḥ simham pratyāñcamat-sāḥ kroṣṭā varāham nirataktakta 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 ते एतदुहमा चिकतं गृत्सस्य पाकस्तवसा मनीषाम ।  
त्वं ना विद्वाँ ऋतुथा वि वाचा यमधे त मघवन् अम्या  
धूः ॥ ५ ॥

5. *Kathā ta etadahamā ciketam grtsasya pākastavaso manīṣām. Tvaṁ no vidvān ṛtuthā vi voce yamardhaṁ te maghavan kṣemyā dhūḥ.*

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 तुवसं वृध्यन्ति दिवश्चिन्म बृहत उत्तरा धूः ।  
पुरु सुहस्रा नि शिशामि साकमशत्रुं हि मा जनिता  
जजाने ॥ ६ ॥

6. *Evā hi mām tavasam vārdhayanti divaścinme  
bṛhata uttarā dhūḥ. Purū sahasrā ni śisāmi  
sākamaśatrum 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 तुवसं जज्ञुरुगं कमन्कमन्वृषणमिन्द दुवाः ।  
वधीं वृत्रं वर्जण मन्दसाना पवर्जं महिना दाशुष वम ॥ ७ ॥

7. *Evā hi mām tavasam jañurugram karmankar-  
man vṛṣṇyamindra devāḥ. Vadhiṁ vṛtrām vajr-  
ena mandasāno'pa vrajam mahinā dāśuṣe 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.

दुवासं आयन्परशूरबिभून्वना वृश्चन्ता अभि विडभिरायन । नि सुदवं दधता व ाणासु यत्रा कृपीटमनु तद्दहन्ति ॥ ८ ॥

8. *Devāsa āyan paraśūnrabuibhram vanā vrścanto abhi vidbhīrāyan. Ni sudrvam dadhato vakṣanāsu yatrā kṛpīṭamanu 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.

शशः पुरं पत्यज्ज्वं जगारा दिं लाग्न व्यभदमारात ।  
बृहन्तं चिदृहृत रन्धयानि वयद्वृत्पा वृषभं शूशुवानः ॥ ९ ॥

9. *Śaśah kṣuram pratyañcam jagārā'drim logena vyabhedamārāt. Brhantam cidrhate randhayāni vayadvatso vrśabham śūśuvānah.*

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).

सुपुण इत्था नखमा सिषायावरुद्धः परिपदुं न सिंहः ।  
निरुद्धश्चिन्महिषस्त्व्यावौन्गाधा तस्मा अयथं कषद्-  
तत ॥ १० ॥

10. *Suprarna itthā nakhamā siṣayāvaruddhah pari-padam na simhah. Niruddhaścinmahiśastarṣyā-vān godhā tasmā ayathā 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.

तथा गाधा अयथं कषद्दत्य ब्रह्मणः पतिपीयन्त्य तः । सिम  
 उ णा वसृष्टां अदन्ति स्वयं बलानि तुन्वः शृणानाः ॥ ११ ॥  
*Tebhyo godhā ayatham karṣadetadye brahm-anah pratipīyantyannaih. Sima uksṇo'vasṛṣṭāñ adanti svayam balāni tanvah 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.

एत शमीभिः सुशमी अभूवन्य हिन्विर तुन्वः साम उक्थः ।  
 नृवद्वदुपुर्ना माहि वाजान्दिवि श्रवा दधिष्ठ नाम  
 वीरः ॥ १२ ॥

*Ete śamībhīḥ suśamī abhūvan ye hinviire tanvah soma ukthaih. Nrvad-vadann-upa no māhi vājān divi śravo dadhiṣe nāma vīrah.*

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*

वन् न वा या न्यधायि चाकञ्छुचिर्वं स्तामा भुरणावजीगः ।  
यस्यदिन्दः पुरुदिनेषु हाता नृणां नया नृतमः अपावान् ॥ १ ॥

1. *Vane na vā yo nyadhāyi cākañchucirvām stomo bhuranāvajīgah. Yasyedindrah purudineṣu hotā nṛṇām naryo nṛtamah 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 ते अस्या उषसः पापरस्या नृता स्याम् नृतमस्य नृणाम् ।  
अनु त्रिशाकः शतमावहृत्कुत्सन् रथा या असत्स-  
सुवान् ॥ २ ॥

2. *Pra te asyā uṣasah prāparasyā nṛtau syāma nṛtamasya nṛṇām. Anu triśokah 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 मदं इन्दु रन्त्या॑ भूद्धुरा॒ गिरा॑ अ॒भ्यु॑इगा॒ वि॒ धाव॑।  
कद्वाहो॑ अ॒वागुप्त॑ मा॒ मनीषा॑ आ॒ त्वा॑ शक्यामुपमं॒ राथा॑  
अ॑तः॒ ॥३॥

3. *Kaste mada indra rantyo bhūdduro giro abhyugro vi dhāva. Kadvāho arvāgupa mā manīṣā ā tvā śakyām-upamam rādho annaih.*

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?

कदु॒ द्युम्नमिन्दु॒ त्वावता॑ नृ॒कया॑ धि॒या॑ करसु॒ क॑ आगन॑।  
मि॒त्रा॑ न॒ सत्य॑ उरुगाय॑ भृ॒त्या॑ अ॑त॒ समस्य॑ यदसन्म-  
नीषा॑ः ॥४॥

4. *Kadu dyumnamindra tvāvato nṛn kayā dhiyā karase kanna āgan. Mitro na satya urugāya bhṛtyā anne 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?

परयू सूरा अर्थं न पारं य अस्य कामं जनिधाइवु गमन ।  
गिरश्च य तं तुविजात पूर्वीनरं इन्द पतिशि उन्त्य ऽः ॥ ५ ॥

5. *Preraya sūro artham na pārāmye asya kāmam  
janidhā iva gman. Giraśca ye te tuvijāta pūrvī-  
rnara indra pratiśikṣantyannaih.*

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.

मात्र नु त् सुमित इन्द पूर्वी द्यामज्मना पृथिवी काव्यन ।  
वराय त घृतवन्तः सुतासः स्वाद्मन्भवन्तु पीतयु मधूनि ॥ ६ ॥

6. *Mātre nu te sumite indra pūrvī dyaurmajmanā  
pr̥thivī kāvyena. Varāya te ghṛtavantah 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 असिच् तमत्रिमिन्दौय पूर्ण स हि सत्यराधः ।  
स वावृथ वरिम् ा पृथिव्या अभि कत्वा नयः पंस्यश्च ॥ ७ ॥

7. *Ā madhvo asmā asicann-amatram-indrāya pūrṇam sa hi satyarādhāḥ. Sa vāvṛdhe varimannā prthivyā abhi kratvā naryah paum̄syaiśca.*

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.

व्यानुलिन्दः पृतनाः स्वाजा आस्म यतन्त सुख्याय पूवीः ।  
आ स्मा रथं न पृतनासु तिष्ठयं भद्रया सुमत्या चादयास ॥ ८ ॥

8. *Vyāna lindrah pṛtanāḥ svojā āsmai yatante sakhāya pūrvīḥ. Ā smā rathām 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 द॑वत्रा बह्मण् गातुरत्वपा अच्छा मनसा न पयुक्ति । महीं  
मि॒त्रस्य वरुणस्य धा॒सिं पृथु॒जयस रीरधा सुवृ॒क्तिम ॥ १ ॥

1. *Pra devatrā brahmaṇe gāturetvapo acchā manaso na prayukti. Mahīm mitrasya varuṇasya dhāsim pṛthujrayase rīradhā suvṛktim.*

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.

अध्वर्यवा हुविष्मन्ता हि भूता च्छाप इताशतीरुशन्तः ।  
अव् याश्चष्ट अरुणः सुपुणस्तमास्यध्वमूमिमद्या सुह-  
स्ताः ॥ २ ॥

2. *Adhvaryavo haviṣmanto hi bhūtā'cchāpa itośatīruśantah. Ava yāścaṣṭe aruṇāḥ suparnas-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.

अध्वर्यवा प इता समुद्रपां नपातं हविषा यजध्वम ।  
स वा दददूमिमद्या सुपूतं तस्म सामं मधुमन्तं सुनात ॥ ३ ॥

3. *Adhvaryavo'pa itā samudramapāṁ napātam havisā yajadhwam. Sa vo dadad-ūrmimadyā supūtam tasmai somām madhumantām 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 दीदयदप्स्वि न्तर्य विप्रासु इळत अध्वरषु ।  
अपां नपान्मधुमतीरपा दा याभिरिन्दा वावृथ वीयाय ॥ ४ ॥

4. *Yo anidhmo dīdayad-apsvantar-yam viprāsa īlate adhvareṣu. Apām napān-madhumatīr-apo dā yābhīr-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 मादृत् हर्षते च कल्याणीभिर्युवतिभिन मयः ।  
ता अध्वया अपा अच्छा परहि यदासित्त्वा आषधीभिः  
पुनीतात् ॥ ५ ॥

5. *Yābhīḥ somo modate harsate ca kalyāñībhir-yuvatibhirna maryah. 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.

एवद्यूनं युवतया नमन्त यदीमुश शुश्तीरत्यच्छ । सं जानत  
मनसा सं चिकित्र ध्वयवा धिषणापश्च दुवीः ॥ ६ ॥

6. *Evedyūne yuvatayo namanta yadīmuśannu-satīretyaccha. Sam jānate manasā sam 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 वा॑ वृताभ्या॒ अकृणादु॒ लाकं॒ या वा॑ महा॒ अभि॒  
शस्त्ररमुञ्चत । तस्मा॒ इन्द्राय॒ मधुमन्तमूर्मि॒ दव्वमादनं॒ प  
हिणातनापः ॥ ७ ॥

7. *Yo vo vṛtābhyo akṛṇodu lokam yo vo mahyā abhiśasteramuñcat. Tasmā indrāya adhuman-tamūrmim devamādanam pra hinotanāpah.*

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 हिनात् मधुमन्तमूर्मि॒ गभा॒ या वः सिन्धवा॒ मध्व॒ उत्सः ।  
घृतपृष्ठमीड्यमध्वरस्वा॒ पा॑ रवतीः शृणुता॒ हवं॒ म ॥ ८ ॥

8. *Prāsmai hinota madhumantamūrmim garbho yo vah sindhavo madhva utsah. Ghṛtaprṣṭhamīḍyamadhvaresvā''po revatih śrṇutā 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, resplendent and illustrious, adorable in the noblest yajnic meets of the world.

तं सिन्धवा॒ मत्सरमिन्दपानमूर्मि॒ प हृत् य उभ॒ इयति॑ ।  
मद्वच्युतमाशानं॒ नभ॒ जां परि॒ त्रितन्तु॒ विचरन्तमुत्सम॑ ॥ ९ ॥

9. *Tam sindhavo matsaram-indrapānam-ūrmim praheta 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.

आवृत्तीरथं नु द्विधारा॑ गाषुयुधा॒ न नियुवं चरन्तीः । ऋष्  
जनित्रीभुवनस्य पत्नीरुपा वन्दस्व स्वृथः सयानीः ॥ १० ॥

10. *Āvarvṛtaśradha nu dvidhārā goṣuyudho na niyavam carantīḥ. Rṣe janitrīrbhuvanasya patnīrapo vandasva savṛdhah sayonīḥ.*

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.

हिनाता॑ ना अध्वरं दक्षयुज्या हिनातु बह्यं सुनयु धनानाम ।  
ऋतस्य यागं वि स्यध्वमूर्धः श्रुष्टीवरीभूतनास्मभ्य-  
मापः ॥ ११ ॥

11. *Hinotā no adhvaram devayajyā hinota brahma sanaye dhanānām. Ṛtasya yoge vi syadhvamūdhaḥ śruṣṭīvarīr-bhūtanāsmabhyam-āpah.*

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.

आपा॑ रवती॒ः त्यथा॒ हि॒ वस्व॒ः कतुं॒ च भ॒दं॒ बिभूथामृतं॒ च ।  
रायश्च॒ स्थ॒ स्वप॒त्यस्य॒ पत्नी॒ः सरस्वती॒ तद्॒ गृण॒त वया॑  
धात ॥ १२ ॥

12. *Āpo ravatīḥ kṣayathā hi vasvah kratum ca  
bhadram bibhrthāmṛtam ca. Rāyaśca stha  
svapatyasya patnīḥ sarasvatī tadgrṇate 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.

पति यदापा अदृश्रमायुतीघृतं पयांसि बिभतीमधूनि ।  
अध्वर्युभिमनसा संविदाना इन्द्रोयु सामं सुषुतं  
भरन्तीः ॥ १३ ॥

13. *Prati yadāpo adrśram-āyatī-rghṛtam payāmsi bibhratīr-madhūni. Adhvaryūbhīr-manasā sam-vidānā indrāya somam suṣutam bharantih.*

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.

एमा अग्मनवतीजीवधन्या अध्वर्यवः सादयता सखायः ।  
नि ब्रह्मिषि धत्तन साम्यासा पां नप्त्रा संविदानासे एनाः ॥ १४ ॥

14. *Emā agman revatīr-jīvadhanīyā adhvaryavah sādayatā sakħayah. 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.

आग्म ाप॑ उश्तीबु हिरदं न्यध्वर असदन्दव्ययन्तीः । अध्व-  
यवः सुनुतन्दाय् साम्मभूदु वः सुशका दवयज्या ॥ १५ ॥

15. *Āgmannāpa uśatīr-barhiredam nyadhvare asadan devayanīḥ. Adhvaryavaḥ sunutendrāya somamabhuḍu vah 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 Devatah, Kavasha Ailusha Rshi*

आ ना॑ दुवाना॒मुप॑ वतु शंसा॒ विश्वभिस्तु॒रवस्॒ यजत्रः ।  
तभिक्यं सुषुखायो॑ भवम्॒ तरन्ता॒ विश्वा॒ दुरिता॒ स्याम ॥ १ ॥

1. *Ā no devānāmupa vetu śamso viśvebhis-turair-avase yajatrah. Tebhirvayam susakhāyo 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 कतुना सं वदत् श्रयांसं दं मनसा जगृभ्यात ॥ २ ॥**

2. *Pari cinmarto draviṇāṁ mamanyād-rtasya pathā  
namasā vivāset. Uta svena kratunā sam vadeta  
śreyāṁsam dakṣam manasā jagrbhyāt.*

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 दुस्ममुप यन्त्यूमाः ।  
अभ्यानश्म सुवितस्य शूषं नवदसा अमृतानामभूम ॥ ३ ॥**

3. *Adhāyi dhītir-asasṛgram-amśāstīrthe na dasma-  
mupa yantyūmāḥ. Abhyānaśma suvitasya śuṣam  
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.

नित्यश्चाकन्यात्स्वप्तिदमूना यस्मा उद्गवः सविता जजाने ।  
भगा वा गाभिरयुममनज्यात्सा अस्म चारुश्छदयदुत्त  
स्यात् ॥ ४ ॥

4. *Nityaś-cākanyāt svapatirdamūnā yasmā u devah savitā jajāna. Bhago vā gobhir-aryamemanajyāt so asmai cāruś-chadayaduta syāt.*

May the lord eternal, master of the world's wealth of Prakrti, 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 उषसामिव ग यद्ध उमन्तः शवसा सुमायन ।  
अस्य स्तुतिं जरितुभि त्माणा आ नः शुग्मासु उप यन्तु  
वाजाः ॥ ५ ॥

5. *Iyam sā bhūyā uṣasāmiva kṣā yaddha kṣuman-tah śavasā samāyan. Asya stutim jariturbhikṣam-ānā ā nah 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.

अस्यद्वा सुमतिः पंपथाना भवत्पूर्वा भूमना गाः । अस्य  
सनीळा असुरस्य याना समान आ भरण बिभमाणाः ॥ ६ ॥

6. *Asyedeśā sumatiḥ paprathānā'bhavat pūrvyā bhūmanā gauḥ. Asya sanīlā asurasya yonau samāna ā bharane 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 द्यावोपूर्थिवी निष्टु तुः ।  
संतस्थान अजर इतऊती अहानि पूर्वीरुषसा जरन्त ॥ ७ ॥

7. *Kim svidvanam ka u sa vṛkṣa āsa yato dyāvā-pṛthivī niṣṭatakṣuh. Saṁtasthāne 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.

नतावदुना पुरा अन्यदस्त्वु गा स द्यावोपूर्थिवी बिभति ।  
त्वचं पवित्रं कृणुत स्वधावान्यदीं सूर्यं न हरिता वहन्ति ॥ ८ ॥

8. *Naitāvadenā paro anyadastyukṣā sa dyāvāpṛthivī bibharti. Tvacam pavitram 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 गामत्यति पृथ्वीं मिहुं न वाता वि ह वाति भूमै।  
मित्रा यत्र वरुणा अञ्ज्यमाना ग्निवन् न व्यसृष्टु शाकेम॥९॥

9. *Stego na kṣāmatyeti prthvīm miham 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.

स्तुरीयत्सूतं सूद्या अञ्ज्यमाना व्यथिरव्युथीः कृणुत  
स्वगोपा। पुत्रा यत्पूर्वः पित्राजनिष्ट शम्यां गाजं गार्  
यद्वं पृच्छान्॥१०॥

10. *Starīyat sūta sadyo ajyamānā vyathiravyathīḥ  
kṛṇuta svagopā. Putro yat pūrvah pitrorjaniṣṭā  
śamyām gaurjagāra yaddha prcchān.*

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 Prakrti gave birth to forms which now ask, seek and worship the mystery.

**उत कण्वं नृषदः पुत्रमाहुरुत श्यावा धनमादत्त वाजी । प  
कृष्णाय रुशोदपिन्वताधत्रहृतमत्र नकिरस्मा अपीपत ॥ ११ ॥**

11. *Uta kāṇvam nr̄ṣadah putramāhuruta śyāvo dhanamādatta vājī. Pra kṛṣṇāya ruśad-apinvatodhar-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 सु ग्मन्ता धियसानस्य सु गणि वरभिवराँ अभि षु  
पसीदतः । अस्माकुमिन्दुभयं जुजाषति यत्साम्यस्यान्धसा  
बुबाधति ॥ १ ॥**

1. *Pra su gmantā dhiyasānasya sakṣāni varebhīr-varāñ abhi šu prasīdatah. Asmākamindra ubhayā 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 पाथि वानि रजसा पुरुष्टत ।  
य त्वा वहन्ति मुहुरध्वराँ उप त सु वन्वन्तु वग्वनां अरा-  
धसः ॥ २ ॥

2. *Vindra yāsi divyāni rocanā vi pārthivāni rajasā  
puruṣṭuta. Ye tvā vahanti muhuradhvarāñ upa  
te su vanvantu vagvanāñ arādhasah.*

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 पित्रारथीयति ।  
जाया पतिं वहति वग्नुना सुमत्पुंस इद्धदा वहतुः परि-  
ष्कृतः ॥ ३ ॥

3. *Tadinme chantsadvapuso vapuṣṭaram putro  
yajjānaṁ pitroradhiyati. Jāyā patiṁ vahati vag-  
nunā sumat pūmsa idbhadro vahatuḥ pariśkṛtah.*

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 यच्छासन्वहृतुं न धनवः ।  
माता यन्मन्तुयूथस्य पूर्व्या भि वाणस्य सुसधातुरिज्जनः ॥ ४ ॥

4. *Tadit sadhasthamabhi cāru dīdhaya gāvo yacchāsan vahatum na dhenavah. 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 छां रिरिच दव्युष्पदमका॑ रुदभियाति तुवणि॑ः ।  
जुरा वा यष्वमृतषु दावन् परि॑ वृ ऊर्मभ्यः सिञ्चता॑  
मधु॑ ॥ ५ ॥

5. *Pra vo'cchā ririce devayuṣpadameko rudrebhir-yāti turvanīḥ. Jarā vā yeṣvamṛteṣu dāvane pari va īmebhyaḥ 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.

निधीयमानमपगू हमप्सु प म दुवानां वतुपा उवाच । इन्द्रा  
विद्वाँ अनु हित्वा चृच । तनाहमगृ अनुशिष्ट आगाम ॥ ६ ॥

6. *Nidhīyamānam-apagūlhamapsu pra me devānām  
vratapā uvāca. Indro vidvān 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 Prakrti 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 त्रविदं ह्यप्राट स पति त्रविदानुशिष्टः ।  
एतद्व भद्रमनुशासनस्यात स्तुतिं विन्दत्यज्जसीनाम ॥ ७ ॥

7. *Akṣetravit kṣetravidām hyaprāt sa praiti kṣetra-  
vidānuśiṣṭah. Etadvai bhadram-anuśāsan-asyota  
srutim vindatyāñjasinām.*

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 पाणीदमर्मि माहापीवृता अधयन्मातुरुर्धः ।  
एमनमाप जरिमा युवानुमहल्न्वसुः सुमना बभूव ॥ ८ ॥

8. *Adyedu prāṇīd-amamannimāhāpīvrto adhayan-mātūrūdhah. Emenamāpa jarimā yuvāna-mahe-lan vasuh 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.

प्रतानि भृदा कलश क्रियाम् कुरुश्रवण् ददता मधानि ।  
दान इद्वा मघवानः सा अस्त्वयं च सामा हृदि यं बिभर्मि ॥ ९ ॥

9. *Etāni bhadrā kalaśa kriyāma kuruśravaṇa dadato maghāni. Dāna idvo maghavānah so astvayam ca somo hr̥di yam 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), Kurushravana  
Trasadasyava Danastuti (4-5), Upamashrava Maitratithi  
(6-9) Devatah, Kavasha Ailusha Rshi*

प मा युयुज प्रयुजा जनानां वहामि स्म पूषणमन्तरण ।  
विश्वं द्वासा अध् मामर अन्दुःशासुरागादिति घाष  
आसीत ॥ १ ॥

1. *Pra mā yuyujre prayujo janānāṁ vahāmi sma pūṣaṇam-antareṇa. Viśvedevāśo adha māmara-kṣan duḥśāsurāgāditi ghoṣa āśit.*

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 सुपत्नीरिव पश्चवः ।  
नि बाधत् अमतिनग्रता जसुवन वक्षीयत मृतिः ॥ २ ॥

2. *Sam mā tapantyabhitah sapatnīriva parśavah. Ni bādhate 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 स्तातारं त शतकता ।  
सुकृत्सु ना मघवीन्द्र मृल्या धो पितव ना भव ॥ ३ ॥

3. *Mūṣo na śiśnā vyadanti mādhyah stotāram te śatakrato. Sakṛt su no maghavannindra mṛlayā'-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 ।  
मंहिष्ठं वाघतामृषिः ॥ ४ ॥

4. *Kuruśravanamāvṛṇi rājānam trāsadasavyavam. Maṁhiṣṭham vāghatāmṛṣih.*

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 हुरिता रथं तिस्रा वहन्ति साधुया ।  
स्तवं सुहस्रदीप्ण ॥ ५ ॥

5. *Yasya mā harito rathe tisro vahanti sādhuyā.  
Stavai sahasradakṣine.*

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 प्रस्वादसा गिर उपमश्रवसः पितुः ।  
त्रिं न रूणवमूचुष ॥ ६ ॥

6. *Yasya prasvādaso gira upamaśravasah pituh.  
Kṣetram na rāṇvamūcuṣe.*

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.

अधि पुत्रापमश्रवा नपान्मित्रातिथरिहि ।  
पितुष्ट अस्मि वन्दिता ॥ 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.

यदीशीयमृतानामुत वा मत्यानाम ।  
जीवदिन्मघवा मम ॥ ८ ॥

8. *Yadiśīyamṛtānāmuta 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 दुवानामति व्रतं शतात्मा चन जीवति ।  
तथा युजा वि वावृत ॥ ९ ॥

9. *Na devānāmati vrataṁ 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*

प्रावेपा मा बृहता मादयन्ति प्रवातजा इरिण् ववृतानाः ।  
सामस्यव माजवृतस्य भु ना विभीदका जागृविमह्यम-  
च्छान ॥ १ ॥

1. *Prāvepā mā bṛhato mādayanti pravātejā irine 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 मा मिमथ न जिहीळ एषा शिवा सखिभ्य उत मह्यमासीत ।  
अ स्याहमैकपरस्य हुतारनुवत्तमप जायामराधम ॥ २ ॥

2. *Na mā mimetha na jihīla eṣā śivā sakhibhya uta mahyamāśit. Akṣasyāham-ekaparasya hetorānuvratāmapa 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.

द्विष्टश्वश्रूरप जाया रुणद्धि न नाथिता विन्दत मडितारम ।  
अश्वस्यव जरता वस्यस्य नाहं विन्दामि कित्वस्य  
भागम ॥ ३ ॥

3. *Dveṣṭi śvaśrūrapa jāyā ruṇaddhi na nāthito vindate marditāram. 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?

अन्य जायां परि मृशन्त्यस्य यस्यागृधद्वदन वाञ्य॑ Tः ।  
पिता माता भातर एनमाहुन जानीमा नयता बद्धमतम ॥ ४ ॥

4. *Anye jāyām pari mṛśantyasya yasyāgrdhadvedane vājyakṣah. 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 परायद्व्या वै हीयु सखिभ्यः ।  
न्युप्ताश्च ब्रुभवा वाचमकत्तुं एमीदषां निष्कृतं जारि-  
णीव ॥ ५ ॥

5. *Yadādīdhye na daviṣānyebhiḥ parāyadbhyo'va  
hīye sakhibhyah. Nyuptāśca babhravo vācamaka-  
rataṁ emīdeśāṁ niṣkṛtaṁ 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.

सभामति कितुवः पृच्छपाना जुष्यामीति तन्वाऽशूशुजानः ।  
अ गासा अस्य वि तिरन्ति कामं पतिदीकृ दधत् आ  
कृतानि ॥ ६ ॥

6. *Sabhāmeti kitavaḥ prcchamāno jeṣyāmīti tanvā  
śūśujānah. Aksāso asya vi tiranti kāmaṁ prati-  
divne 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.

अ गास इदं कुशिना॑ निता॒दिना॑ नि॒कृत्वा॒न् स्तपना॒स्ता॑-  
पयि॒ष्णवः । कु॒मारद॒ष्णा॒ जयतः पु॒नहणा॒ मध्वा॒ सम्पृ॒क्ता॑:  
कित॒वस्य ब॒हणा॑ ॥ ७ ॥

7. *Akṣāsa idaṅkuśino nitodino nikṛtvānastapanāstā-payiṣṇavah. Kumāradeṣṇā jayataḥ punarhano madhvā samprktāḥ 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.

त्रिपञ्चाशः कीळति॒ वात॑ एषां दुवइ॒व सविता॒ सूत्यधर्मा॑ ।  
उगस्य॑ चिन्मन्यव॑ ना॒ नमन्त॑ राजा॑ चिदभ्या॑ नम॑ इत्कृ-  
णाति॑ ॥ ८ ॥

8. *Tripañcāśah krīlati vrāta eṣāṁ deva iva savitā satyadharma. 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).

नीचा॑ वतन्त॑ उपरि॑ स्फुरन्त्य॑ हस्तासा॑ हस्तवन्तं॑ सहन्त॑ । दिव्या॑  
अङ्गारा॑ इरिण॑ न्युमाः॑ शीता॑ः सन्ता॑ हृदयं॑ निदहन्ति॑ ॥ ९ ॥

9. *Nicā vartanta upari sphurantyahastāso hastavantam sahante. Divyā aṅgārā iriṇe nyuptāḥ ūtāḥ santo hṛdayam 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.

जाया तप्यत कित्वस्य हीना माता पुत्रस्य चरतः क्व स्वित ।  
ऋणावा बिभ्यद्धनमिच्छ माना न्यषामस्तमुपु नक्त-  
मति ॥ १० ॥

10. *Jāyā tapyate kitavasya hīnā mātā putrasya carataḥ kva svit. Rṇāvā bibhyad-dhanam-  
cchamāno' nyeshāmasta mupu 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.

स्त्रियं दृष्ट्वाय कित्वं ततापा न्यषां जायां सुकृतं च  
यानिम । पूवा अश्वान्युयुज हि ब्रभून्त्सा अग्ररन्त्  
वृष्लः पपाद ॥ ११ ॥

11. *Striyam drṣṭvāya kitavam tatāpā'nyeshām jāyām sukṛtam ca yonim. Pūrvāhne 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 सनानीमहृता गुणस्य राजा वातस्य पथमा ब्रभूवै ।  
तस्मि कृणामि न धनो रुणाधिमि दशाहं पाचीस्तदृतं  
वदामि ॥ १२ ॥

12. *Yo vah senānīrmahato gaṇasya rājā vrātasya  
prathamo babhūva. Tasmai kṛnomi na dhanā  
runadhmi 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.)

अ तमा दीव्यः कृषिमिल्कृषस्व वित्त रमस्व ब्रहु मन्यमानः ।  
तत्र गावः कितव तत्र जाया तन्म वि चैष सविताय-  
म् यः ॥ १३ ॥

13. *Akṣairmā dīvyah kṛṣimit kṛṣasva vitte ramasva  
bahu manyamānah. Tatra gāvah kitava tatra jāyā  
tanme vi caṣṭe savitāyamaryah.*

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.

मित्रं कृणुध्वं खलु मृक्तो ना मा ना घारणे चरताभि  
धृष्णु । नि वा नु मन्युविशतामरातिरन्या ब्रह्मणां पसिता  
न्वस्तु ॥ १४ ॥

14. *Mitram kṛṇudhvam khalu mṝlatā no mā no ghoreṇa caratābhi dhṛṣṇu. Ni vo nu manyur-viśatāmarātiranyo babhrūṇāṁ 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*

अबुधम् त्य इन्द्रवन्ता अग्नया ज्याति भरन्त उषसा व्युष्टिषु ।  
मही द्यावापृथिवी चततामपा द्या द्वानामव आ वृणी-  
मह ॥ १ ॥

1. *Abhudhramu tya indravanto agnayo jyotirbhara-  
ranta uśaso vyuṣṭiṣu. Mahī dyāvāpṛthivī de-  
tāmapo' 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.

दिवस्पृथिव्यारव आ वृणीमह मातृन्त्सन्धून्पवताज्ज्य-  
णावतः । अनागास्त्वं सूर्यमुषासमीमह भदं सामः सुवाना  
अद्या कृणातु नः ॥ २ ॥

2. *Divasprthivyorava ā vṛṇīmahe mātṛntsindhūn  
parvatāñcharyāñavataḥ. Anāgāstvam sūryamuśā-  
samīmahe bhadram somah 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.

द्यावा ना अद्य पृथिवी अनागसा मुही त्रायतां सुविताय  
मातरा । उषा उच्छन्त्यप बाधताम् वं स्वस्त्य॑ग्नि समिधान-  
मीमह ॥ ३ ॥

3. *Dyāvā no adya pr̄thivī anāgaso mahī trāyetām  
suvitāya mātarā. 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.

इयं न उस्त्रा पथमा सुदुव्यं रुवत्सनिभ्या रुवती व्युच्छतु ।  
आर मन्यु दुविदत्रस्य धीमहि स्वस्त्य॑ग्नि समिधान-  
मीमह ॥ ४ ॥

4. *Iyam na usrā prathamā sudevyam̄ revat sanibhyo  
revatī vyucchatu. Āre manyum̄ durvidatrasya  
dhīmahi svastyagnim̄ 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 unbearables 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 सिस्तुतं सूर्यस्य रुशिभिज्या तिभरन्तीरुषसा व्युष्टिषु ।  
भद्रा ना अद्य श्रवस् व्युच्छत स्वस्त्य॑ग्निं समिधान-  
मीमह ॥ ५ ॥

5. *Pra yāḥ sisrate sūryasya raśmibhir-jyotirbhā-  
rantīruṣaso vyuṣṭiṣu. Bhadrā no adya śravase  
vyucchata svastyagnim̄ 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.

अनुमीवा उषस् आ चरन्तु न उद्ग्रया जिहतां ज्यातिषा  
बृहत । आयु गातामश्विना तूतुजिं रथं स्वस्त्य॑ग्निं समिधान-  
मीमह ॥ ६ ॥

6. *Anamīvā uṣasa ā carantu na udagnayo jihatāṁ jyotiṣā bṛhat. Āyuksātāmaśvinā tūtujim rathāṁ svastyagniṁ 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 सवितुवरण्यं भागमा सुव स हि रत्नधा असि ।  
राया जनित्रीं धिषणामुप ब्रुव स्वस्त्य॑ग्निं समिधान-  
मीमह ॥ ७ ॥

7. *Śreṣṭham no adya savitarvarenyam bhāgamā suva sa hi ratnadhā asi. Rāyo janitrim dhiṣṇāmupa bruve svastyagniṁ 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 प्रवाचनं द्रवानां यन्मनुष्याऽ अमन्महि ।  
विश्वा इदुत्त्राः स्पङ्गुदत्ति सूर्यः स्वस्त्य॑ग्निं समिधान-  
मीमह ॥ ८ ॥

8. *Pipartu mā tadṛtasya pravācanam devānāṁ yanmanuṣyā amanmahi. Viśvā idusrāḥ spaludeti sūryāḥ svastyagniṁ 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.

**अद्वृषा अद्य ब्रह्मिषः स्तरीमणि गाव्यां याग मन्मनः साधे  
इमह। आदित्यानां शर्मणि स्था भुरण्यसि स्वस्त्युग्निं  
समिधानमीमह॥ ९ ॥**

9. *Adveso adya barhiṣah starīmanī gravṇāṁ yoge manmanāḥ sādha īmahe. Ādityānāṁ śarmaṇī sthā bhuranyasi svastyagnim 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 ना ब्रह्मिषः संधुमाद् बृहद्विदि द्रवाँ इळ सादया सुस  
हातृन्। इन्द्रं मित्रं वरुणं सातय भगं स्वस्त्युग्निं समिधान-  
मीमह॥ १० ॥**

10. *Ā no barhiḥ sadhamāde brhaddivi devāň īle sādayā sapta hotṛn. Indram mitram varuṇam sātaye bhagam svastyagnim samidhānamīmahe.*

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 आ॒दि॒त्या आ॒गता॑ सुवतो॒तय वृ॒ध ना॑ य॒ज्ञम॒वता॑ सजाषसः॑ ।  
बृ॒हस्पतिं॑ पू॒षणम॒श्विना॑ भर्गं॑ स्व॒स्त्य॑ग्नि॑ समिधा॒न-  
मी॒मह॑॥ ११ ॥

11. *Ta adityā ā gatā sarvatātaye vṛdhe no yajñama-  
vatā sajoṣasah. Bṛhaspatim pūṣanam-aśvinā  
bhagam svastyagnim 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 गदवा यच्छत् सुपवाचुनं छुदिरादित्याः सुभरं नृपाच्यम् ।  
पश्वं ताकाय तनयाय जीवसं स्वस्त्य॑ग्निं समिधान-  
मीमह ॥ १२ ॥

12. *Tanno devā yaccchata supravācanam chardirādityāḥ subharam nṛpāyyam. Paśve tokāya tanayāya jīvase svastyagnim samidhānam-imāhe.*

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 द्रवा अवसा गमन्तु विश्वमस्तु दविणं वाजा  
अस्म ॥ १३ ॥

13. *Viśve adya maruto viśva ūtī viśve bhavantvagnayah samiddhāḥ. Viśve no devā avasā gamantu viśvamastu draviṇām 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 दृवासा वृथु वाजसात् यं त्रायध्वं यं पिपृथात्यंहः । या  
वा गापीथ न भयस्य वद् त स्याम दुवर्वीतय तुरासः ॥ १४ ॥

14. *Yam devāso'vatha vājasātāu yam trāyadhve yam  
piprthātyamhah. 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*

उषासानक्ता बृहती सुपशसा द्यावा गामा वरुणा मित्रा  
अयमा । इन्द्रं हुव मरुतः पवताँ अप आदित्यान्द्यावोपृथिवी  
अपः स्वः ॥ १ ॥

1. *Usāsānaktā bṛhatī supeśasā dyāvāksāmā varuṇo  
mitro aryamā. Indram huve marutāḥ parvatān  
apa ādityān dyāvāpr̥thivī apah 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 क्रृतावरी र तामंहसा रिषः ।  
मा दुविदत्रा निरृतिन इशत् तद्वानामवा अद्या वृणी-  
मह ॥ २ ॥

2. *Dyaúśca nah prthivī ca pracetasa ṛtāvarī rakṣatā-  
mamhaso 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 ग अदितिः पात्वंहसा माता मित्रस्य वरुणस्य  
रक्तः । स्ववज्ज्यातिरवृकं नशीमहि तद्वानामवा अद्या  
वृणीमह ॥ ३ ॥

3. *Viśvasmānno aditiḥ pātvamhaso mātā mitrasya  
varuṇasya revataḥ. Svarvajjyotiravṛkam 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 वद् ाप् र गांसि सधतु दुष्वप्न्यं नित्रैति विश्व-  
मुत्रिण्म । आदित्यं शम् मरुतामशीमहि तद्वानामवा अद्या  
वृणीमह ॥ ४ ॥

4. *Grāvā vadannapa rakṣāṁsi sedhatu duṣvapnyam nurṛtiṁ viśvamatriṇam. Ādityam śarma marutāmaśīmahi 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.

एन्द्रा ब्रह्मः सीदतु पिन्वतामिळा बृहस्पतिः सामभित्रहक्वा  
अचतु । सुप्रकृतं जीवसु मन्मधीमहि तद्वानामवा अद्या  
वृणीमह ॥ ५ ॥

5. *Endro barhiḥ sīdatu pinvatāmiḷā bṛhaspatih sāmabhirṛkvo 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.

द्विविस्पृशं यज्ञमस्माकमश्विना जीराध्वरं कृणुतं सुमन-  
मिष्टये । पाचीनरश्मिमाहुतं घृतन् तद्वानामवा' अद्या  
वृणीमह ॥ ६ ॥

6. *Divisprśam yajñamasmākamaśvinā jīrādhvaram  
kṛṇutam sumnamiṣṭaye. Prācīnaraśmimāhutam  
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 ह्य सुहवं मारुतं गुणं पावकमृष्वं सुख्याय शंभुवम् ।  
रायस्पाषं साश्रवसाय धीमहि तद्वानामवा' अद्या वृणी-  
मह ॥ ७ ॥

7. *Upa hvaye suhavam mārutam gaṇam pāvakamṛ-  
śvam sakhyāya śambhuvam. Rāyas-posam 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.

अपां परुं जीवधन्यं भरामह दवाव्यं सुहवमधवरुश्रियम् ।  
सुरश्मिं साममिन्दियं यमीमहि तद्वानामवा॑ अद्या वृणी-  
मह॥८॥

8. *Apām perum jīvadhanyam bharāmahe devāvyam suhavamadhvaraśriyam. Suraśmīm somamindriyam yamīmahi tad devānāmavo adyā vṛṇīmahe.*

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.

सूनम् तत्सुसनिता॒ सूनित्वभिव्यं जीवा॒ जीवपुत्रा॒ अनांगसः॑ ।  
ब्रह्मद्विषा॒ विष्वगना॑ भररत् तद्वानामवा॑ अद्या वृणी-  
मह॥९॥

9. *Sanema tat susanitā sanitvabhirvayam jīvā jīvaputrā anāgasah. Brahmadviṣo 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 मनाय\_ज्ञियस्त शृणातन् यद्वा दवा इमहु तद्वदातन ।  
जत्रं कतुं रयिमद्वीरवृद्यशस्तद्वानामवा' अद्या वृणी-  
मह ॥ १० ॥

10. *Ye sthā manoryajñiyāste śr̄notana yadvo devā īmahe taddadātana. Jaitram kratum 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.

महद्वद्य महूतामा वृणीमह वा द्वानां बृहूतामनवणाम ।  
यथा वसु वीरजातं नशामहु तद्वानामवा' अद्या वृणी-  
मह ॥ ११ ॥

11. *Mahadadya mahatāmā vṛṇīmahe'vo devānām bṛhatāmanarvaṇām. Yathā vasu vīrajātām 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.<sup>11</sup> 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 अग्नः समिधानस्य शर्मण्यनागा मित्र वरुण स्वस्तयै ।  
श्रष्ट स्याम सवितुः सवीमनि तद्वानामवा अद्या वृणी-  
मह॥ १२ ॥**

12. *Maho agneḥ samidhānasya śarmaṇyanāgā mitre  
varuṇe svastaye. Śreṣṭhe syāma savituh 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 विश्वं मित्रस्य वृत वरुणस्य द्वावाः ।  
त साभगं वीरवद्वामदप्ना दधीतन् दविणं चित्रमस्म ॥ १३ ॥**

13. *Ye savituh satyasavasya viśve mitrasya vrate  
varuṇasya devāḥ. Te saubhagam vīravadgomā-  
dapno dadhātana dravinam 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.

**सुविता पश्चातौत्सविता पुरस्तौत्सवितात्तरात्तौत्सविता-  
धरात्तौत् । सुविता नः सुवतातिं सविता ना रासतां  
दीघमायुः ॥ १४ ॥**

14. *Savitā paścātāt savitā purastāt savitottarāttāt  
savitādharāttāt. Savitā nah suvatu sarvatatim  
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 सपयत ।  
दूरदूशो द्वजाताय कृतवे द्विवस्पुत्राय सूर्याय शंसत ॥ १ ॥**

1. *Namo mitrasya varunasya cakṣase maho devāya  
tadṛtam saparyata. Dūredrśe devajātāya ketave  
divasputrāya sūryāya śamsata.*

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 मा सत्याक्तिः परि पातु विश्वता द्यावा च यत्र तत्त्वं हाहनि  
च । विश्वमन्यानि विश्वत् यदज्ञति विश्वाहापो विश्वाहादति  
सूर्यः ॥ २ ॥

2. *Sa mā satyoktih pari pātu viśvato dyāvā ca yatra tatanannahāni ca. Viśvamanyanni viśate yadejati viśvāhāpo viśvāhodeti sūryah.*

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 वासत् यदत्तशभिः पत् रथयसि ।  
प्राचीनमन्यदनुवतत् रज उद्दन्यन् ज्यातिषा यासि सूर्य ॥ ३ ॥

3. *Na te adevah 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.

यन् सूर्य ज्यातिष्ठा बाधसु तमा जगच्च विश्वमुद्दियष्टि  
भानुना। तनास्मद्विश्वामनिरामनाहुतिमपामीवामप दुष्प्रवन्धं  
सुव ॥ ४ ॥

4. *Yena sūrya jyotiṣā bādhase tamo jagacca viśva-mudiyarṣi bhānunā. Tenāsmadviśvām-anirām-anāhutim-apāmīvāmapa duṣvapnyam 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.

विश्वस्य हि परिता र त्सि व्रतमहळ्य तुच्चरसि स्वधा अनु।  
यद्द्वय त्वा सूर्यापब्रामह तं ना द्वा अनु मंसीरत  
कर्तुम ॥ ५ ॥

5. *Visvasya hi presito rakṣasi vratamahelayannuccarasi svadhā anu. Yadadya tvā sūryopabramahai tam no devā anu māṁśīrata 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 द्यावापृथिकी ता॑ आप॒ इन्द॑ः शृण्वन्तु मुरुता॒ हवुं  
वचः । मा शून॑ भूम॑ सूर्यस्य सुंदृशि॑ भ॒ दं जीवन्ता॑ जरुणा॑-  
मशीमहि॑ ॥ ६ ॥

6. *Tam no dyāvāprthivī tanna āpa indraḥ śṛṇvantu  
maruto havam vacah. Mā śūne bhūma suryasya  
samdrśi bhadram jīvanto jarāñamaśimahi.*

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.

विश्वाहो त्वा सुमनसः सुच॑ सः प॒जावन्ता॑ अनमी॑वा  
अनागसः । उद्यन्तं त्वा॑ मित्रमहा॑ द्विवदिव॑ ज्यागजी॑वा॑ः पति॑  
पश्यम॑ सूर्य ॥ ७ ॥

7. *Viśvāhā tvā sumanasah sucakṣasah prajāvanto  
anamīvā anāgasah. Udyantam tvā mitramaho  
divedive jyogjīvāh 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 ज्यातिबिभृतं त्वा विच ाण् भास्वन्तं च तुष्ट्रच तुष्ट्र  
मयः । आराहन्तं बृहृतः पाजस्परि वयं जीवाः पति पश्यम  
सूर्य ॥ ८ ॥

8. *Mahi jyotirbibhratam tvā vicakṣaṇa bhāsvantam cakṣuṣe cakṣuṣe mayaḥ. Ārohantam bṛhataḥ pājasaspari vayam 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 तु विश्वा भुवनानि कृतुना प चरत् नि च विश्वन्त  
अकृभिः । अनागास्त्वन हरिकश सूर्या ह्राह्णा ना वस्यसा-  
वस्यसादिहि ॥ ९ ॥

9. *Yasya te viśvā bhuvanāni ketunā pra cerate ni ca viśante aktubhiḥ. Anāgāstvena harikeśa sūryā - hnāhnā no vasyasāvasyasodihī.*

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 ना॑ भवु॒ च सा॑ शं ना॑ अह्ना॑ शं भानुना॑ शं हिमा॑ शं  
घृणने॑ । यथा॑ शमध्वञ्छमसहुराण॑ तत्सूय॑ दविणं धहि॑  
चित्रम् ॥ १० ॥

10. *Śam no bhava cakṣasā śam no ahnā śam bhānunā  
śam himā śam gṛṇena. Yathā śamadhvañ-  
chamasad durone tat sūrya dravīṇam dhehi  
citram.*

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 दवा॑ उभयाय॑ जन्मन्॒ शम॑ यच्छत द्विपदु॑ चतुष्पद ।  
अदत्पिबदू॑ जयमान॒ माशितं॑ तद्वस्म॑ शं यारर॑ पा॑ दधा-  
तन ॥ ११ ॥

11. *Asmākam devā ubhayāya janmane śarma  
yacchata dvipade catuṣpade. Adat pibadūrjaya-  
mānamāśitam tadasme śam 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.

यद्वा॑ दवाश्चकृ॒म जिह्वा॑ गुरु॒ मनसा॒ वा॑ प्रयुती॒ दवहळनम् ।  
अरावा॑ या॑ ना॑ अभि॑ दुच्छुनायत्॒ तस्मिन्तदना॑ वसवा॑ नि॑  
धतन् ॥ १२ ॥

12. *Yadvo devāścakṛma jihvayā guru manaso vā prayutī devahēlanam. 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*

अस्मि॑ † इन्द॒ पृत्सुता॑ यशस्वति॑ शिमीवति॑ कन्दसि॑ पाव॒  
सा॑तय । यत्र॑ गोषाता॑ धृषितषु॑ खादिषु॑ विष्वक्पतन्ति॑ दिद्यवा॑  
नृषाह्य॑ ॥ १ ॥

1. *Asmin na indra pṛtsutau yaśasvati śimīvati krandasi prāva sātaye. Yatra goṣatā dhṛṣiteṣu khādiṣu viṣvak patanti didyavo nrṣahye.*

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 उमन्तं सदन् व्यूणुहि गाअणसं रुयिमिन्द श्रवाय्यम ।  
स्याम त जयतः शक मदिना यथा वयमुश्मसि तद्वसा  
कृधि ॥ २ ॥

2. *Sa nah kṣumantam sadane vyūrṇuhi go-arṇasam  
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 दासु आया' वा पुरुष्टुता दव इन्द युधय चिकतति ।  
अस्माभिष्ट सुषहाः सन्तु शत्रवस्त्वया वयं तान्वनुयाम  
संगम ॥ ३ ॥

3. *Yo no dāsa āryo vā puruṣṭutā' deva indra yudhaye  
ciketati. Asmābhīṣṭe suṣahāḥ santu śatrvastvayā  
vayaṁ tān vanuyāma samigame.*

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 दुभिहव्या यश्च भूरिभिया अभीकं वरिवावि तृषाह्य ।  
तं विखाद सस्त्रिमद्य श्रुतं नरम् वाञ्चमिन्दुमवस करा-  
मह ॥ ४ ॥

4. *Yo dabhebhirhavyo yaśca bhūribhiryo abhīke varivovinnṛṣāhye. Tam 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.

स्ववृजं हि त्वामहमिन्द शुश्रवानानुदं वृषभ रधचादनम ।  
प मुञ्चस्व परि कुत्सादिहा गहि किमु त्वावान्मुष्कयाबुद्ध  
आसत ॥ ५ ॥

5. *Svavṛjam hi tvām-aham-indra śuśravānānudam  
vṛṣabha radhracodanam. Pra muñcasva pari  
kutsādihā 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 सुवृद्धिविना रथा दाषामुषासा हव्या  
हुविष्वता । शश्वत्तमासुस्तमु वामिदं व्रयं पितुन नाम सुहवं  
हवामह ॥ १ ॥

1. *Yo vām parijmā suvṛdaśvinā ratho doṣāmuṣāso havyo haviṣmatā. Śaśvattamāsastamu vāmidar̄ 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 उत्पुरन्धीरीरयतं तदुश्मसि ।  
यशसं भागं कृणुतं ना अश्विना साम् न चारुं मुघवत्सु  
नस्कृतम ॥ २ ॥

2. *Codayatam sūnṛtāḥ pinvatam dhiya ut puran-dhīrīrayatam taduśmasi. Yaśasam bhāgam kṛṇutam no aśvinā somam na cārum 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.

अमाजुरश्चिद्वथा युवं भगा॑ नाशाश्चिदवितारापुमस्य  
चित् । अन्धस्य चि ासत्या कृशस्य चिद्युवामिदाहुभिषजा॑  
रुतस्य चित् ॥ ३ ॥

3. *Amājuraścidbhavatho yuvam bhago'naśościda-vitārāpamasya cit. Andhasya cinnāsatyā krśasya 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”.

युवं च्यवानं सुनयं यथा॒ रथं पुन्युवानं चरथाय त थुः॑  
निष्टाग्र्यमूहथुरुद्ध्यस्परि॒ विश्वत्ता॒ वां॒ सवनेषु॒ प्रवाच्या॑ ॥ ४ ॥

4. *Yuvam cyavānam sanayam yathā ratham punaryuvānam carathāya takṣathuh. Niṣṭaugryamūhathuradbhyaspari viśvet tā vām 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 वीयाऽऽ प ब्रवा जन था हासथुभिषजा मयाभुवा ।  
ता वां नु नव्याववस करामह यं नासत्या श्रदृरियथा  
दधत ॥ ५ ॥

5. *Puraṇā vāṁ vīryā pra bravā jane' tho hāsathur-bhiṣajā mayobhuva. 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 वामहू शृणुतं म अश्विना पुत्रायवं पितरा महां शि तम ।  
अनापिरज्ञा असजात्यामतिः पुरा तस्या अभिशस्त्रवं  
स्पृतम ॥ ६ ॥

6. *Iyam vāmahve śṛṇutam me aśvinā putrāyeva pitarā mahyam śikṣatam. Anāpirajñā asajātyāmatih purā tasyā abhiśasterava sprtam.*

I, this suppliant 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 रथन विमुदाय शुन्ध्युवं न्यूहश्चुः पुरुमित्रस्य याषणाम ।  
युवं हवं वधिमत्या अगच्छतं युवं सुषुतिं चकथुः  
पुरन्धय ॥ ७ ॥

7. *Yuvam rathena vimadāya śundhyuvam nyūhathuh  
purumitrasya yoṣanām. Yuvam havam vadhrim-  
atyā agacchataṁ yuvam suṣutim cakrathuh  
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 जरणामुपयुषः पुनः कलरकृणुतं युवद्वयः ।  
युवं वन्दनमृश्यदादुदूपथयुवं सृद्या विश्पलमतव कृथः ॥ ८ ॥

8. *Yuvam viprasya jaraṇām-upeyuṣah punah  
kalerakṛṇutam yuvadvayah. Yuvam vandana-  
mrśyadād-udūpathur-yuvam sadyo viśpalām-  
etave kṛthah.*

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 हरभं वृषणा गुहा हितमुदरयतं ममवांसमश्विना ।  
युवमृबीसमुत तुसमत्रय आमन्वन्तं चकथुः सुसवधय ॥ ९ ॥

9. *Yuvam ha rebham vṛṣanā guhā hitamudair-  
ayatam mamṛvāṁsam-aśvinā. Yuvamṛbisamuta  
taptamatraya omanvantam cakrathuh sapta-  
vadhraye.*

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.

युवं श्वतं पृदवे शिवनाशवं नृवभिवाजनवती च वाजिनम् ।  
चकृत्यं ददथुदावयत्सखं भगं न नृभ्या हव्यं मयाभु-  
वं ॥ १० ॥

10. *Yuvam śvetam pedave'śvināśvam navabhir-vājair-navatī ca vājinam. Carkrtyam dadathur-drāvayatsakham bhagam na nṛbhyo havyam mayobhuvam.*

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 राजानावदितु कुतश्चुन नांहा' अश्नाति दुरितं  
नकिभयम् । यमश्विना सुहवा रुदवतनी पुरारुथं कृणुथः  
पत्न्या सुह ॥ ११ ॥

11. *Na tam rājānāvadite kutaścana nāṁho aśnoti duritam nakirbhayam. Yamaśvinā suhavā rudravartanī puroratham kṛṇuthah 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 तन् यातुं मनसा जवीयसा रथं यं वामृभवश्चकुरश्चिवना ।  
यस्य यागं दुहिता जायते दिव उभ अहनी सुदिने विव-  
स्वतः ॥ १२ ॥

12. *Ā tena yātam manaso javīyasā ratham yam vāmṛbhavaścakruraśvinā. 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 वृत्तियातं जयुषा वि पवत्तमपि नवतं शयव धनुमश्चिवना ।  
वृक्षस्य चिद्वत्ति कामन्तरास्याद्युवं शचीभिग सिताम-  
मुञ्चतम ॥ १३ ॥

13. *Tā vartiryātām jayuṣā vi parvatamapinvatām śayave dhenumaśvinā. Vṛkasya cidvartikāmanta-rāsyādyuvām 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 स्ताममश्विनावकुमारं गाम् भृगवा न रथम् ।  
न्यम् गाम् याषणां न मय् नित्यं न सूनुं तनयं दधानाः ॥ १४ ॥

14. *Etam vām̄ stomamaśvināvakarmātakṣāma bhṛgavo na ratham. Nyamṛkṣāma yoṣaṇāṁ na marye nityāṁ na sūnum̄ tanayāṁ 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 कुहु का हं वां नरा पति द्युमन्तं सुविताय भूषति ।  
पा त्यावाणं वि भवं वि शविशं वस्तावस्तावहमानं धि या  
शमि ॥ १ ॥

1. *Ratham yāntam kuha ko ha vām̄ narā prati dyumantam suvitāya bhūṣati. Prātaryāvāṇam̄ vibhvam̄ viśeviše vastorvastorvahamānam̄ 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?

कुहृ स्विद्वाषा कुहृ वस्तार् शिवना कुहाभिपि॑त्वं करतः  
कुहोषतुः । का वां शयुत्रा विधवै दुवरं मर्य॑न याषा कृणुत  
सुधस्थ आ ॥ २ ॥

2. *Kuha svid̄ doṣā kuha vastoraśvinā kuhābhipi-  
vam̄ karataḥ kuhosatuh. Ko vāṁ śayutrā vidhave-  
va devaram̄ maryam̄ na yoṣā kṛṇute sadhastha ā.*

Ashwins, 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 जरुणव कापया वस्तावस्तायज्ञता गच्छथा गृहम् ।  
कस्य ध्वस्ता भवथुः कस्य वा नरा राजपुत्रव सवनाव  
गच्छथः ॥ ३ ॥

3. *Prātarjarethe jarāneva kāpayā vastorvastorya-  
jatā gacchatho grham. Kasya dhvasrā bhavathah  
kasya vā narā rājaputreva savanāva gacchathah.*

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 वारुणा मृगण्यवा दाषा वस्ताहुविषा नि हृयामह ।  
युवं हात्रामृतुथा जुहूत नुरषं जनाय वहथः शुभस्पती ॥ ४ ॥

4. *Yuvāṁ mrgēva vāraṇā mrgaṇyavo doṣā vastorha-  
viṣā ni hvayāmahe. Yuvāṁ hotrāmṛtuthā juhvate  
nareṣam janāya vahathah̄ 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 हु धाषा पर्यश्विना युती राज्ञे ऊच दुहिता पृच्छ वां  
नरा । भूतं म् अह्व उत भूतमुक्तव श्वावत रुथिन् शक्त-  
मवत् ॥ ५ ॥

5. *Yuvāṁ ha ghoṣā paryāśvinā yañ rājña ūce duhitā  
prcche vāṁ narā. Bhūtam me ahna uta bhūtam-  
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 कृवी षुः पर्यश्विना रथं विशा न कुत्सा जरितुन-  
शायथः । युवाहु म् ग् पर्यश्विना मध्वासा भरत निष्कृतं  
न याषणा ॥ ६ ॥

6. *Yuvāṁ kavī ṣṭhah̄ paryāśvinā ratham viśo na  
kutso jariturnaśāyathah̄. Yuvorha makṣā pary-  
āśvinā madhvāsā bharata niṣkṛtam na yoṣanā.*

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 है भूज्युं युवमश्विना वशं युवं शिङ्जारमुशनामुपारथः ।  
युवा ररावा परि सुख्यमासत युवारहमवसा सुम्नमा  
चक ॥ ७ ॥

7. *Yuvam ha bhujum yuvamaśvinā vaśam yuvam  
śīñjāram-uśanām-upārathuh. 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 है कृशं युवमश्विना शायुं युवं विधन्तं विधवामुरुष्यथः ।  
युवं सुनिभ्यः स्तनयन्तमश्विना प वजमूणुथः सुसा-  
स्यम ॥ ८ ॥

8. *Yuvam ha krśam yuvamaśvinā śayum yuvam  
vidhantam vidhavām-uruṣyathah. Yuvam  
sanibhyah stanayantam-aśvinā'pa vrajamūrṇu-  
thah 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 याषा पतयत्कनीनका वि चारुहन्वीरुधा दुसना  
अनु। आस्म रीयन्त निवनव सिन्धवा स्मा अहं भवति  
तत्पतित्वनम् ॥ ९ ॥

9. *Janiṣṭa yoṣā patayat kanīnako vi cāruhan vīrudho  
daṁsanā anu. Āsmai 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 प्रसिति दीधियुनरः ।  
वामं पितृभ्या य इदं समरिर मयः पतिभ्या जनयः  
परिष्वजे ॥ १० ॥

10. *Jīvam rudanti vi mayante adhvare dīrghāmanu  
prasitim dīdhiyurnarah. Vāmam pitrbhyo ya idam  
samerire mayah patibhyo janayah parisvaje.*

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 विद्या तदु षु प वाचत् युवा हु यद्युवत्याः ति  
यानिषु । प्रियास्त्रियस्य वृषभस्य रुतिना गृहं गममाश्विना  
तदुश्मसि ॥ ११ ॥

11. *Na tasya vidma tadu ṣu pra vocata yuvā ha yadyu-vatyāḥ kṣeti yoniṣu. Priyosriyasya vṛṣabhasya retino gr̥ham 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 मृतिवाजिनीवसु न्यश्विना हृत्सु कामा  
अयंसत । अभूतं गपा मिथुना शुभस्पति प्रिया अयम्णा  
दुयाँ अशीमहि ॥ १२ ॥

12. *Ā vāmagant-sumatir-vājinīvasū nyaśvanā hr̥tsu  
kāmā ayamṣata. Abhūtam gopā mithunā śubha-  
spatī priyā aryamno duryāñ aśimahi.*

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 मन्दसाना मनुषा दुराण आ धृत्तं रूयिं सहवीरं वचस्यवे ।  
कृतं तीर्थं सुपपाणं शुभस्पती स्थाणुं पथेष्ठामपे दुमतिं  
हतम ॥ १३ ॥

13. *Tā mandasānā manuṣo duroṇā ā dhattam̄ rayim̄ sahavīram̄ vacasyave. Kṛtam̄ tīrtham̄ suprapāṇam̄ śubhaspatī sthānum̄ pathēṣṭhāmapa durmatim̄ 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.

क्व स्विद्वद्य कतुमास्वश्विना वि तु द्रस्त्रा मादयत शुभस्पती ।  
क ई नि यम कतुमस्य जग्मतुविपस्य वा यजमानस्य वा  
गृहम ॥ १४ ॥

14. *Kva svadadya katamāsvaśvinā vikṣu dasrā mādadyete śubhaspatī. Ka īm 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*

समानमु त्यं पुरुहृतमुक्थ्यं॑ रथं त्रिचक्रं सवना गनिगमतम् ।  
परिज्मानं विदुश्यं सुवृक्तिभिक्यं व्युष्टा उषसा हवामह ॥ १ ॥

1. *Samānamu tyam puruhūtam-ukthyam ratham tricakram savanā ganigmatam. Parijmānam vidadhyam suvrktibhirvayam 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.

पात्युजं नासत्याधि तिष्ठथः पात्यावाणं मधुवाहनं रथम् ।  
विशा यन् गच्छथा यज्वरीनरा कीरश्चिद्यज्ञं हातृमन्त-  
मश्विना ॥ २ ॥

2. *Prātaryujam nāsatyādhi tiṣṭhathah prātaryā-vāṇam madhuvāhanam ratham. Viśo yena gacchatho yajvarīnarā kīreścidyajñam hotrmantam-aśvinā.*

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 सुहस्त्यमग्रिधं वा धृतदं दमूनसम ।  
विपस्य वा यत्सवनानि गच्छथा तु आ यातं मधुपय-  
मश्विना ॥ ३ ॥

3. *Adhvaryum vā madhupāṇīm suhastyamagnidhaṁ  
vā dhṛtadakṣaṁ damūnasam. Viprasya vā yat  
savanāni gacchatho'ta ā yātamā 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*

अस्तव् सु पत्तरं लायमस्यन्भूष्मिव् प भरा स्ताममस्म ।  
वाचा विपास्तरत् वाचमया नि रामय जरितः साम  
इन्द्रम ॥ १ ॥

1. *Asteva su prataram lāyamasyan bhūṣanniva pra  
bharā stomamasmai. Vacā viprāstarata vācama-  
ryo ni rāmaya jaritah 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.

दाहन् गामुप शि ॥ सखायं प बाधय जरितजारमिन्दम् ।  
काशं न पूर्णं वसुना न्यृष्टमा च्यावय मधुदयाय शूरम् ॥ २ ॥

2. *Dohena gāmupa śikṣā sakħāyam pra bodhaya jaritar-jāram-indram. Kośam na pūrṇam 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.

किमङ्ग त्वा मघवन्भुजमाहुः शिशीहि मा शिशयं त्वा  
शृणामि । अप्नस्वती मम धीरस्तु शक वसुविदुं भगमिन्दा  
भरा नः ॥ ३ ॥

3. *Kimaṅga tvā maghavan bhojamāhuḥ śiśīhi mā  
śiśayam tvā śṛnomi. Apnasvatī mama dhīrastu  
śakra vasuvidam bhagamindrā bharā nah.*

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 ममसृत्यष्टिन्द सन्तस्थाना वि हृयन्त समीक ।  
अत्रा युजं कृणुत् या हृविष्मा गासुन्वता सुख्यं वृष्टि  
शूरः ॥ ४ ॥

4. *Tvāṁ janā mamasatyeśvindra santasthāna vi hṛayante 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 स्पृन्दं बहुलं या अस्म तीवान्त्सामाँ आसुनाति  
पर्यस्वान । तस्म शत्रून्त्सुतुकान्पातरह्नि नि स्वष्टान्युवति  
हन्ति वृत्रम ॥ ५ ॥

5. *Dhanam na spandram bahulam yo asmai tīvrānt-somān āsunoti prayasvān. Tasmai śatrūntsutukān prātarahno ni svaṣṭrān yuvati hanti vṛtram.*

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 शंसुमिन्द यः शिश्राय मघवा काममस्म ।  
आराच्छित्सन्भयतामस्य शत्रुन्यस्म द्युम्ना जन्या नम-  
न्ताम ॥ ६ ॥

6. *Yasmin vayam dadhimā śāṁsamindre yah śíśrāya maghavā kāmamasme. Ārāccit san bhayatāmasya śatrur-nyasmai dyumna 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.

आराच्छत्रुमप बाधस्व दूरमुगा यः शम्बः पुरुहूत तन् । अस्मधि यवप्रदामदिन्द कृधी धियं जरित्र वाजरत्नाम् ॥ ७ ॥

7. *Ārācchaturum-apa bādhasva dūramugro yah śambah puruhūta tena. Asme dhehi yavamadgomadindra kṛdhī dhiyam 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.

प यमन्तवृष्टस्वासा अगमन्तीवाः सामा बहुलान्तास इन्द्रम् ।  
नाहदामानं मधवा नि यंसा सुन्वत वहति भूरि वामम् ॥ ८ ॥

8. *Pra yamantarvṛṣasavāso agman tīvrāḥ somā bahulāntāsa indram. Nāha dāmānam maghavā ni yamsanni 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.

उत प्रहामतिदीव्या जयाति कृतं यच्छुद्धी विच्चिनाति काल ।  
या द्रुवकामा न धना रुणद्धि समित्तं राया सृजति स्व-  
धावान् ॥ ९ ॥

9. *Uta prahāmatidīvyā jayāti kṛtam yacchvaghnī vicinoti kāle. Yo devakāmo na dhanā ruṇaddhi Samit tam rāyā srjati 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.

गाभिष्टरमामतिं दुरवां यवन् तुधं पुरुहृत विश्वाम । वृयं  
राजभिः पथमा धनान्यस्माकेन वृजनना जयम ॥ १० ॥

10. *Gobhiṣṭaremāmatim durevām yavena kṣudham puruhūta viśvām. Vayam rājabhiḥ prathamā dhanānyasmākena vṛjanenā 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.

बृहस्पतिनः परि पातु पश्चादुत्तरस्मादधरादध्यायाः । इन्दः  
पुरस्तादुत मध्यता नः सखा सखिभ्यु वरिवः कृणातु ॥ ११ ॥

11. *Bṛhaspatirnah pari pātu paścādutottarasmā-dadharādaghaḥyoh. Indrah purastāduta madhyato nah sakha sakhibyo 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*

अच्छा म इन्दं मृतयः स्वविदः सुधीचीविश्वा उशतीरनूषत ।  
परि ष्वजन्तु जनया यथा पतिं मर्य न शुन्ध्यु मधवान-  
मृतय ॥ १ ॥

1. *Acchā ma indram matayah svarvidah sadhrīcīr-viśvā uśatīranūṣata. Pari ṣvajante janayo yathā patim maryam na śundhyum 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 षुदा धि बहिष्यस्मिन्त्सु साम वपानमस्तु  
त ॥ २ ॥

2. *Na ghā tvadrigapa veti me manastve it kāmam  
puruhūta śiśraya. 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.

विषुबृदिन्दा अमतरुत उथः स इदाया मधवा वस्त्र इशत।  
तस्यद्विम पवृण सुस सिन्धवा वया वधन्ति वृषभस्य  
शुष्मिणः ॥ ३ ॥

3. *Viṣūvṛydindro amateruta kṣudhaḥ sa idrāyo  
maghavā vasva īśate. Tasyedime pravane saptā  
sindhavo vayo vardhanti vṛṣabhasya śuṣmiṇāḥ.*

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 वृं सुपलाशमासदुन्त्सामासु इन्दं मन्दिनश्चमूषदः ।  
पषामनीकं शवसा दविद्युतद्विदत्स्वं मनव ज्याति-  
रायम् ॥ ४ ॥

4. *Vayo na vṛkṣam supalāśamāsada-ntsomāsa  
indram mandinaścamuṣadah. Praiṣāmanīkam  
śavasā davyutadvidat 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 श्वग्नी वि चिनाति दवन संवर्गं यन्मघवा सूर्यं जयत ।  
न तत्त अन्या अनु वीर्यं शक् । पुराणा मधवा आत  
नूतनः ॥ ५ ॥

5. *Kṛtam na śvaghnī vi cinoti devane samvargam  
yanmaghavā sūryam jayat. Na tat te anyo anu  
vīryam śakanna purāṇo maghavan nota nūtanaḥ.*

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 मृघवा पर्यशायत् जनानां धनो अवचाकेशद्वधा ।  
यस्याहै शकः सवनषु रण्यति स तीवः सामः सहत  
पृतन्यतः ॥ ६ ॥

6. *Viśam-viśam maghavā paryashāyata janānām dhenā avacākaśadvṛṣā. Yasyāha śakrah savanesu ranyati sa tīvraih somaih sahate pratyanyataḥ.*

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.

आपा न सिन्धुमभि यत्सुम ऋन्त्सामासु इन्दं कुल्याइव  
हृदम । वर्धन्ति विपा महा अस्य सादन् यवं न वृष्टिदिव्यन्  
दानुना ॥ ७ ॥

7. *Āpo na sindhumabhi yat samakṣarantsomāsa indram kulyā iva hradam. Vardhanti viprā maho asya sādane yavam 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 कुद्धः पतयदजः स्वा या अयपत्नीरकृणादिमा अपः ।  
स सुन्वत मधवा जीरदानव विन्दुज्यातिमनव हवि-  
ष्टत ॥ ८ ॥

8. *Vṛṣā na kruddhah patayadrajah svā yo aryapati-  
nīrakṛṇodimā apah. Sa sunvate maghavā jīradā-  
nave'vindajyotirmanave havismate.*

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 क्रृतस्य सुदुधा पुराणवत ।  
वि रचतामरुषा भानुना शुचिः स्वर्ण शुक्रं शुशुचीत्  
सत्पतिः ॥ ९ ॥

9. *Ujjāyatāṁ paraśurjyotiṣā saha bhūyā rtasya  
sudughā purāṇavat. Vi rocatāmaruṣo bhānunā  
śucih svarṇa śukram śuśucīta satpatih.*

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.

गाभिष्टरमामतिं दुरवां यवन् तुधं पुरुहूत विश्वाम ।  
वयं राजभिः पथमा धनान्यस्माकेन वृजनना जयम ॥ १० ॥

10. *Gobhiṣṭaremāmatiṁ durevāṁ 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.

**बृहस्पतिनः परि पातु पश्चादुत्तरस्मादधरादघायाः । इन्द्रः पुरस्तोदुत मध्यता नः सखा सखिभ्या वरिवः कृणातु ॥ ११ ॥**

11. *Bṛhaspatirnah pari pātu paścādutottarasmā-dadharādagħāyoh. Indrah purastāduta madhyato nah sakħā sakhibyo varivah kṛnotu.*

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 यात्विन्दः स्वपतिमदाय या धर्मणा तूतुजानस्तुविष्मान । प्रत्व ाणा अति विश्वा सहांस्यपारण महुता वृष्ण्यन ॥ १ ॥**

1. *Ā yātvindraḥ svapatirmadāya yo dharmaṇā tūtujānastuviṣmān. Pratvaksāṇo ati viśvā sahāṁ-syapāreṇa 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 हरीं त मिम्य वज्रा नृपत् गभस्ता ।  
शीर्भं राजन्त्सुपथा याह्यवाङ्धाम त पुषुषा वृष्ण्यानि ॥ २ ॥

2. *Suṣṭhāmā rathaḥ suyamā harī te mimyakṣa vajro  
nṛpate gabhastau. Śibham rājantsupathā yāhyar-  
vāṇi vardhāma te papuṣo vṛṣnyāni.*

Stable, strong and perfectly directed is your chariot, controlled and accurate your dual powers of motion. O resplendent 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.

एन्द्रवाहो नृपतिं वज्रबाहुमुग्रासस्तविषास एनम् ।  
पत्व तसं वृष्टभं सृत्यशुष्ममस्मत्रा सधमादो वहन्तु ॥ ३ ॥

3. *Endravāho nṛpatim vajrabāhumugramugrāsa-  
staviṣāsa enam. Pratvakṣasam vṛṣabham satya-  
śuṣmamemamasmatrā 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.

एवा पतिं दाणुसाचं सच्चतसमूजः स्कम्भं धरुण् आ  
वृषायस । आजः कृष्व सं गृभायु त्व अप्यसा यथा कन्ति-  
पानामिना वृथ ॥ ४ ॥

4. *Evā patim droṇasācam sacetasamūrjaḥ skambhaṁ dharuṇa ā vṛṣayase. Ojah kṛṣva sami grbhāya tve apyaso yatha kenipānāmino vṛdhē.*

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.

गम\_स्म वसून्या हि शंसिषं स्वाशिषं भरुमा याहि सामिनः ।  
त्वमीशिषु सास्मि गा सत्सि ब्रह्मिष्वनाधृष्या तव पात्राणि  
धर्मणा ॥ ५ ॥

5. *Gamannasme vasūnyā hi śamsiṣam svāśiṣam  
bharamā yāhi sominah. Tvamīsiṣe sāsminnā satsi  
barhiṣyanādhrṣyā tava pātrāṇi dharmanā.*

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 दुवहूतया कृण्वत श्रवस्यानि दुष्टरा । न  
य शकुञ्जियां नावमारुहमीमव त न्यविशन्तु कपयः ॥ ६ ॥

6. *Prthak prāyan prathamā devahūtayo'krnyata  
śravasyāni duṣṭarā. Na ye śekuryajñiyāṁ nāva-  
māruhamīrmaiva te nyaviśanta kepayah.*

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.

एववापुगपर सन्तु दूद्या श्वा यषां दुयुज आयुयुज । इत्था  
य पागुपर् सन्ति दावने पुरुणि यत्र वयुनानि भाजना ॥ ७ ॥

7. *Evaivāpāgapare santu dūdhyo'śvā yeśāṁ duryuja  
āyuyujre. Itthā ye prāgupare santi dāvane purūṇi  
yatram 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.

गिरीँरजानजमानाँ अधारयुद द्यः कन्ददुन्तरि गाणि  
कापयत । समीचीन धिषणि वि ष्कभायति वृष्णः पीत्वा  
मदं उक्थानि शंसति ॥ ८ ॥

8. *Girīñrajrān rejamānāñ adhārayad dyauh kranda-dantarikṣāni kopayat. Samīcīne dhiṣane viṣka-bhāyati vrṣṇah pītvā 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 अड़कुशं यनारुजासि मधवञ्च-  
फारुजः । अस्मिन्त्सु त सवैन अस्त्वाक्यं सुत इष्टा मध-  
वन्बाध्याभगः ॥ ९ ॥

9. *Imam bibharmi sukṛtam te aṅkuśam yenārujāsi maghavañchaphārujah. Asmintsu te savane astvokyam suta iṣṭau maghavan bodhyābhagah.*

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.

गाभिष्टरुमामतिं दुरवां यवन् तुधं पुरुहूत विश्वाम ।  
व्यं राजभिः पथुमा धनान्यस्माकेन वृजनना जयम ॥ १० ॥

10. *Gobhiṣṭaremāmatim durevām yavena kṣudham puruhūta viśvām. Vayām rājabhiḥ prathamā dhanānyasmākena vṛjanenā 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.

बृहस्पतिनः परि पातु पश्चादुत्तरस्मादधरादघायाः । इन्दः  
पुरस्तादुत मध्युता नुः सखा सखिभ्यु वरिवः कृणातु ॥ ११ ॥

11. *Bṛhaspatirnah pari pātu paścādutottarasmā-dadharādaghaḥyoh. Indrah purastāduta madhyato nah sakhaḥ sakhibyo varivah kṛnotu.*

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*

द्विवस्परि पथ्रमं जज्ञ अग्निरस्मद द्वितीयं परि जातवदाः ।  
तृतीयमप्सु नृमणा अजस्त्रमिन्धान एनं जरत स्वाधीः ॥ १ ॥

1. *Divaspari prathamam jajñe agnirasmad dvityam pari jātavedāḥ. Trītyamapsu nrmaṇā 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 अग्नं त्रैधा त्रयाणि विद्वा त धामं विभृता पुरुत्रा ।  
विद्वा त नामं परमं गुहा यद्विद्वा तमुत्सं यते आजुगन्थे ॥ २ ॥

2. *Vidmā te agne tredhā trayāṇi vidmā te dhāma vibhṛtā purutrā. Vidmā te nama paramam guhā yadvidmā tamutsam 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.

सुमुदत्वा नृमणी अप्स्व॑न्तनृच ाङ्गु इथ दिवा अग्नु ऊधन ।  
तृतीयत्वा रजसि तस्थिवांसमुपस्थ महिषा अवधन ॥ ३ ॥

3. *Samudre tvā nṛmaṇā apsvantar-nṛcakṣā īdhe divo agna ūdhan. Trītye 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.

अकंददुग्धिः स्तनयर्थावृद्याः गामा ररिहृष्टीरुधः समञ्जन।  
सृद्या जज्ञाना वि हीमिद्वा अख्युदा रादसी भानुना  
भात्यन्तः ॥ ४ ॥

4. *Akrandadagnih stanayanniva dyauh kṣāmā rerihad-vīrudhah samañjan. Sadyo jajñāno vi hīmiddho akhyadā rodasī bhānunā bhātyantah.*

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 रथीणां मनीषाणां पापत्णः सामग्रापाः ।  
वसुः सूनुः सहसा अप्सु राजा वि भात्यग्रं उषसामिधानः ॥ ५ ॥

5. *Śrīṇāmudāro dharuṇo rayīṇāṁ manīṣāṇāṁ prārpanāḥ somagopāḥ. Vasuh sūnuh sahaso apsu rājā vi bhātyagra uṣasāmidhānah.*

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 कुतुभुवनस्य गभु आ रादसी अपृणाज्जायमानः ।  
वीक्ष्मुचिददिमभिनत्परायज्जना यदुग्धिमयजन्तु पञ्च ॥ ६ ॥

6. *Viśvasya ketus-bhuvanasya garbha ā rodasī aprṇāj-jāyamānah. Vīlum̄ 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.

उशिक्षावुक्ता अरुतिः सुमधा मत्प्रग्निरुमृता नि धीयि ।  
इयति धूममरुषं भरिभुदुच्छुकणं शाचिषा द्यामिनं न ॥ ७ ॥

7. *Uśik pāvako aratiḥ sumedhā marteṣvagniramṛto ni dhāyi. Iyarti dhūmamaruṣam bharibhrauducchukreṇa 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.

दृशाना रुक्म उविया व्यद्याहुमषमायुः श्रिय रुचानः ।  
आग्निरुमृता अभवद्वयाभियदनं द्याजनयत्सुरतः ॥ ८ ॥

8. *Dṛśāno rukma urviyā vyadyaud durmarsamāyuh śriye rucānah. Agniramṛto abhavad-vayobhir-yadenam dyaur-janayat suretāh.*

All watching and self-revealed, glorious Agni shines awfully, infinite light, indomitable life and pranic energy, all resplendent 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.

यस्ते अद्य कृणवद्भद्रशाच पूर्पं देव घृतवन्तमग्नः ।  
पतं नय पतुरं वस्या अच्छा भि सुम्नं द्ववभक्तं यविष्ठ ॥ ९ ॥

9. *Yaste adya kṛṇavad-bhadraśoce 'pūpam̄ deva  
ghr-tavantamagne. Pra tam naya prataram vasyo  
acchā'bhi sumnam̄ devabhaktam̄ 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 साश्रवसष्वग्न उकथउकथ आ भज शस्यमान ।  
पियः सूर्य पिया अग्ना भवात्युज्जातनं भिनदुजनित्वः ॥ १० ॥

10. *Ā tam̄ bhaja sauśravaseśvagna uktha-uktha ā  
bhaja śasyamāne. Priyah̄ sūrye priyo agnā  
bhavātyujjātena bhinadad-ujjanitvaih.*

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.

त्वामग्न यजमाना अनु द्यून्विश्वा वसु दधिर् वायाणि ।  
त्वयो सुह दविणमिच्छमाना वृजं गामन्तमुशिज्ञा वि  
ववुः ॥ ११ ॥

11. *Tvāmagne yajamānā anu dyūn viśvā vasu dadhire vāryāni. Tvayā saha draviṇam-icchamānā vrajam gomantam-uśijo vi vavruh.*

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.

अस्ताव्युग्निन्द्रां सुशवां वश्वान् ऋषिभिः सामगापाः ।  
अद्वृष्ट्यावापृथिवी हृवम् दवा धृत्तरयिमस्म सुवीरम् ॥ १२ ॥

12. *Astāvyagnirnarām śuśrevo vaiśvānara ṛṣibhiḥ somagopāḥ. Adveṣe dyāvāprthivī 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 हाता जाता महा भावि तृष्ण्डा सीदद्वपामुपस्थ ।  
दधिया धायि स तु वयांसि यन्ता वसूनि विधृत तनुपाः ॥ १ ॥

- 
1. *Pra hotā jāto mahān nabhovinnṛṣadvā sīda-dapāmupasthe. Dadhiryo dhāyi sa te vayāṁsi 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 सुधस्थ पुरुं न नृष्टं पदरनु गमन । गुहा  
चतन्तमुशिजा नमाभिरिच्छन्ता धीरा भृगवा विन्दन ॥ २ ॥

2. *Imam vidhanto apāṁ sadhasthe paśum na naṣṭam padairanu gman. Guhā catantamuśijo namobhīricchanto 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 भूय विन्दिच्छन्वभूवसा मृधन्यध्यायाः ।  
स शर्वधा जात आ हर्म्यषु नाभियुवा भवति राचनस्य ॥ ३ ॥

3. *Imam trito bhūryavindadicchan vaibhūvaso mūrdhanyaghnyāyāḥ. Sa śevṛdho 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 augmenter 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 नृतारमध्वराणाम् ।  
विशामकृण्व रुतिं पावकं हव्यवाहुं दधता मानुषेषु ॥ ४ ॥

4. *Mandram hotāramuśijo namobhiḥ prāñcam yajñam netāram-adhvarāṇām. Viśām-akṛṇvannaratim pāvakam havyavāham 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 महां विपाधां मूरा अमूरं पुरां दुमाणम् ।  
नयन्ता गर्भं वनां धियं धुहिरिश्मश्रुं नावाणं धनचम ॥ ५ ॥

5. *Pra bhūrjayantam mahām vipodhām mūrā  
amūram purām darmāṇam. Nayanto garbham  
vanām dhiyam dhurhiriśmaśrum 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 याना सीददन्तः ।  
अतः संगृभ्या विशां दमूना विधमणायन्त्ररीयत नृन ॥ ६ ॥

6. *Ni pastyāsu tritah stabhūyan parivīto yonau sīda-dantah. Atah samgrbhya viśām damūnā vidhar-māṇayantrairīyate 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 दुमामूरित्रा अचद्धूमासा अग्रयः पावकाः ।  
श्वितीचयः श्वात्रासा' भुरुण्यवा' वनुषद' वायवा न  
सामाः ॥ ७ ॥

7. *Asyājarāso damāmaritrā arcad-dhūmāso agnayāḥ pāvakāḥ. Śviticayah śvātrāso bhuranyavo 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 भरत् वपा अग्निः प वयुनानि चतसा पृथिव्याः ।  
तमायवः शुचयन्तं पावकं मुन्दं हातारं दधिरु यजिष्ठम ॥ ८ ॥

8. *Pra jihvayā bharate vepto agnih pra vayunāni cetasā pṛthivyāḥ. Tamāyavah śucayantam pāvakam mandram hotaram dadhire yajisṭham.*

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 जनिष्टामापुस्त्वष्टा भृगवा यं सहाभिः ।  
इळन्यं पथ्रमं मातुरिश्वा द्वावस्तत् तुमनव् यज्ञत्रम ॥ ९ ॥

9. *Dyāvā yamagnim pṛthivī janisṭām-āpastvaṣṭā bhṛgavo yam sahobhiḥ. Ilenyam prathamam mātariśvā devās-tataksur-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 द्रवा दधिर हव्यवाहं पुरुस्पृहा मानुषासा यजत्रम् ।  
स यामे ग्र स्तुवत वया धाः प दव्यन्युशसः सं हि  
पूर्वीः ॥ १० ॥

10. *Yam tvā devā dadhire havyavāham puruspr̥ho  
mānuṣāso yajatram. Sa yāmannagne stuvate vayo  
dhāḥ pra devayan yaśasah sam 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 तु दी ठिमिन्दु हस्तं वसूयवा वसुपत् वसूनाम् ।  
विद्वा हि त्वा गापति शूर् गानामस्मभ्यं चित्रं वृषणं रुयिं  
दाः ॥ १ ॥

1. *Jagr̥bh̥mā te dakṣinām-indra hastam̥ vasūyavo  
vasupate vasūnām. Vidmā hi tvā gopatiṁ śūra  
gonām-asmabhyam̥ citram̥ vṛṣaṇam̥ rayim̥ dāh.*

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 चतुःसपुदं धरुणं रयीणाम् ।  
चकृत्यं शंस्यं भूरिवारमुस्मभ्यं चित्रं वृषणं रुयिं दाः ॥ २ ॥

2. *Svāyudham svavasam sunītham catuḥsam-udram dharunām rayinām. Carkṛtyam śaṁsyam bhūrivāram-asmabhyam citram vṛṣaṇam rayim dāh.*

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.

सुब्रह्माणं द्रुववन्तं बृहन्तमुरुं गंभीरं पृथुबुध्नमिन्द ।  
श्रुतऋषिमुगमभिमातिषाहमुस्मभ्यं चित्रं वृषणं रुयिं  
दाः ॥ ३ ॥

3. *Subrahmāṇam devavantam bṛhantam-urum gabhīram pṛthubudhnam-indra. Śrutiṣimugramabhimātiṣāham-asmabhyam citram vṛṣaṇam rayim dāh.*

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.

सुनद्वाजं विपवीरं तरुत्रं धनस्पृतं शूशुवांसं सुद ऋम । दुस्युहनं  
पूर्भिदमिन्द सत्यमस्मभ्यं चित्रं वृषणं रुयिं दा: ॥ ४ ॥

4. *Sanadvājam vipravīram tarutram dhanasprtam  
śūśuvāmsam sudakṣam. Dasyuhanam pūrbhidam-  
indra satyam-asmabhyam citram vṛṣanam 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 रुथिनं वीरवन्तं सहस्रिणं शतिनं वाजमिन्द ।  
भद्रवातं विपवीरं स्वघामस्मभ्यं चित्रं वृषणं रुयिं दा: ॥ ५ ॥

5. *Aśvāvantam rathinam vīravantam sahasriṇam  
śatinam vājam-indra. Bhadrav-ātam vipravīram  
svarsāmasmabhyam citram vṛṣanam 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 सुप्तगुमृतधींति सुमधां बृहस्पतिं मृतिरच्छा जिगाति । य  
आङ्गिरसा नमसापुसद्या स्मभ्यं चित्रं वृषणं रुयिं दाः ॥ ६ ॥

6. *Pra saptagum-rtadhītim sumedhām brhaspatim matiracchā jigāti. Ya āngiraso namasopasadyo'smabhyam citram vṛṣanam rayim dāh.*

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 इन्दुं स्तामोश्चरन्ति सुमतीरियानाः ।  
हृदिस्पृशा मनसा वृच्यमाना अस्मभ्यं चित्रं वृषणं रुयिं  
दाः ॥ ७ ॥

7. *Vanīvāno mama dūtāsa indram stomāścaranti sumatīriyānāḥ. Hṛdisprśo manasā vacyamānā asmabhyam citram vṛṣanam rayim dāh.*

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 यामि दुद्धि त इन्द बृहन्तं यमसमं जनानाम ।  
अभि तद द्यावोपृथिवी गृणीतामस्मभ्यं चित्रं वृषणं रुयिं  
दाः ॥ ८ ॥

8. *Yat tvā yāmi daddhi tanna indra bṛhantam kṣaya-masamam janānām. Abhi tad dyāvāprthivī gr̄ṇī-tām-asmabhyam citram vṛṣaṇam rayim dāh.*

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*

अहं भुवं वसुनः पूर्व्यस्पतिरहं धनानि सं जयामि शश्वतः ।  
मां हवन्त पितरं न जन्तवा हं दाशुष वि भजामि भाजनम् ॥ १ ॥

1. *Aham bhuvam vasunah pūrvyaspatir-aham dhanāni sam jayāmi śaśvataḥ. Mām havante pitaram na jantavo'ham 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.

अहमिन्द्रा राधा वा अथवणस्त्रिताय गा अजनयमहरधि ।  
अहं दस्युभ्यः परि नृम्णमा दद गात्रा शि न्दधीच मातृ-रिश्वन् ॥ २ ॥

2. *Ahamindro rodho vakṣo atharvaṇaṣṭritāya gā  
ajanaya maha-heradhi. Aham dasyubhyah pari  
nṛmṇamā dade gotrā śikṣan dadhīce māta-  
riśvane.*

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 दायुसं मयि द्रुवासा॑ वृज् गपि कर्तुम् ।  
ममानीकं सूर्यस्यव दुष्टरं मामायन्ति कृतन् कर्त्वन्  
च ॥ ३ ॥

3. *Mahyam tvastā vajram-atakṣad-āyasam mayi  
devāso'vrjannapi kratum. Mamānīkam sūrya-  
syeva 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 गव्यमश्वं पशुं पुरीषिणं सायकना हिरण्ययम् ।  
पुरुषं सुहस्ता॒ नि शिशामि दाशुषु॒ यन्मा॒ सामास उक्षिथना॒  
अमन्दिषुः ॥ ४ ॥

4. *Ahametam gavyayamaśvyam paśum purīśinam  
sāyakenā hiran̄yayam. Purū sahasrā ni śisāmi  
dāśuṣe yanmā somāsa ukthino amandishuh.*

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 परा जिग्य इद्धनं न मृत्यव व तस्थ कदा  
चन। सामुमिन्मा सुन्वन्ता याचता वसु न म पूरवः सुख्य  
रिषाथन ॥ ५ ॥

5. *Ahamindro na parā jigya iddhanam na mṛtyave'va tasthe kadā cana. Somaminmā sunvanto  
yācatā vasu na me pūrvah sakhye riśāthana.*

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 द्वाद्वन्द्य य वजं युधय कृणवत्।  
आह्वयमानां अव हन्मनाहनं द्व हा वद नमस्युनम-  
स्विनः ॥ ६ ॥

6. *Ahametāñ-chāśvasato dvādvendrami ye vajrami  
yudhaye'krṇvata. Āhvayamānāñ ava hanmanā-  
hanam dṛlhā vadannanamasur-namasvinah.*

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.

**अभी॒इदमक॑मका॒ अस्मि॒ निष्णाल॑भी॒ द्वा॒ किमु॒ त्रयः॒ करन्ति॑ ।  
खल॑ न॒ प॒षान्पति॒ हन्मि॒ भूरि॒ किं॒ मा॒ निन्दन्ति॒ शत्रवा॑ -  
नि॒न्दा॒ः ॥७॥**

7. *Abhīdamekameko asmi niṣṣā-labhi dvā kīmu trayah karanti. Khale na parṣān prati hanmi bhūri kiṁ 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.

**अहं॒ गुग्नु॑भ्या॒ अतिथि॒गवमिष्कर॑मिषं॒ न॒ वृत्रतुरं॒ वि॒ तु॒ धारयम्॑ ।  
यत्पण्य॒ उत॑ वा॒ करञ्ज॒ह पाहं॒ मह॒ वृत्रहत्य॒ अशु॒श्रवि॒ ॥८॥**

8. *Aham guṅgubhyo atithigvamiskaramiṣam na vṛtraturam vikṣu dhārayam. Yat parṇayaghna uta vā karañjahe prāham 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 म नमी साप्य इष भुज भूद्वामष सख्या कृणुत द्विता ।  
दिद्युं यदस्य समिथेषु मंहयमादिदनं शंस्यमुकथ्यं करम ॥ ९ ॥

9. *Pra me namī sāpya işe bhuje bhūd-gavāmeṣe sakhyā kṛṇuta dvitā. Didyum yadasya samitheṣu māṁhayamādidenam śāṁsyam-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 नमस्मिन्ददृश सामा अन्तगापा नममाविरस्था कृणाति ।  
स तिगमशृङ्गं वृषभं युयुत्सन्दु हस्तस्था बहुल बुद्धा  
अन्तः ॥ १० ॥

10. *Pra nemasmin dadṛśe somo antargopā nemamāvirasthā kṛnoti. Sa tigmaśringam vṛṣabham yuyutsan druhaustasthau bahule baddho antah.*

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.

आदित्यानां वसूनां रुदियोणां दुवा दुवानां न मिनामि धाम ।  
त मा भद्राय शक्वस तत् तुरपराजितमस्तृतमषा हम ॥ ११ ॥

11. Ādityānām vasūnām rudriyāñām devo devānām  
na mināmi dhāma. Te mā bhadrāya śavase tata-  
kṣur-aparājitaṁ-astrtam-aśālham.

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 पूर्वं वस्त्रं हं ब्रह्म कृणवं मह्यं वधनम् । अहं  
भुवं यज्मानस्य चादिता यज्वनः साऽपि विश्वस्मिन्भर ॥ १ ॥

1. *Aham dām gṛṇate pūrvyam vasvaham brahma  
kr̄navam mahyam vardhanam. Aham bhuvaram  
yajamānasya coditā'yajvanaḥ 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 द्वता दिवश्च ग्मश्चापां च जन्तवः ।  
अहं हरी वृषणा विवता रघू अहं वज्रं शक्स धृष्णवा दद ॥ २ ॥

2. *Mām dhurindram nāma devatā divaśca gmaścā-pām ca jantavah. Aham harī vr̄ṣaṇā 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 शिशनथं हथरुहं कुत्समावमभिरुतिभिः ।  
अहं शुष्णस्य शनथिता वधयमं न या रुर आर्यं नाम  
दस्यव ॥ ३ ॥

3. *Ahamatkam kavaye śiśnatham hathairaham kutsamāvamābhīrūtibhiḥ. Aham śuṣṇasya śnathitā vadhyayamām 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 वत्सूरभिष्टय तुगं कुत्साय स्मदिभं च रन्धयम ।  
अहं भुवं यजमानस्य गजनि प यद्धरु तुजय न पिया-  
धृष्ण ॥ ४ ॥

4. *Aham piteva vetasūrṇrabhiṣṭaye tugram kutsāya smadibham ca randhayam. Aham bhuvam yajamānasya rājani pra yadbhare tujaye na priyādhrse.*

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 रन्धयं मृगयं श्रुतवाण् यन्माजिहीत वृयुना चनानुषक ।  
अहं वशं नममायवं करम्हं सव्याय पदगृभिमरन्धयम ॥ ५ ॥

5. *Aham randhayam mrgayam śrutaryane yanmājihīta vayunā canānuṣak. Aham veśam namramāyave'karamaham savyāya padgrbhimarandhayam.*

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 ।  
यद्गृधयन्तं पथयन्तमानुषगदूर पार रजसा राचनाकरम ॥ ६ ॥

6. *Aham sa yo navavāstvam bṛhadratham sam vṛtreva dāsam vṛtrahārujam. Yadvardhayantam 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 सूर्यस्य परि याम्याशुभिः पतश्चिवहमान् आजसा ।  
यन्मा सावा मनुष आहं निणिजं ऋधकृष दासं कृत्व्यं  
हथः ॥ ७ ॥

7. *Aham sūryasya pari yāmyāśubhiḥ praitaśebhir-vahamāna ojasā. Yanmā sāvo manuṣa āha nirṇija r̥dhak krṣe dāsam kṛtvyaṁ 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 नहुषरः पाश्रोवयं शबसा तुवशं चद्म ।  
अहं न्य॑न्यं सहस्रा सहस्करं नव वाधता नवतिं च  
व यम ॥ ८ ॥

8. *Aham saptahā nahuṣo nahuṣarāḥ prāśrāvayam śavasā turvaśam yadum. Aham nyanyam sahasā sahaskaram nava vrādhato navatim 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.

अहं सुम स्ववता धारयं वृषा दवित्वः पृथिव्यां सीरा अधि ।  
अहमर्णासि वि तिरामि सुकतुयुधा विदं मनव गातु-  
मिष्टय ॥ ९ ॥

9. *Aham sapta sravato dhārayam vṛṣā dravitnvah  
prthivyām sīrā adhi. Ahamarnāmisi 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.

अहं तदासु धारयं यदासु न द्रवश्चन त्वष्टाधारयुदुशत ।  
स्याहं गवामूर्धःसु व ाणस्वा मधामधु श्वात्र्यं साममा-  
शिरम ॥ १० ॥

10. *Aham tadāsu dhārayam yadāsu na devaścana  
tvaṣṭādhārayadruśat. Spārham gavāmūrdhahṣu  
vakṣaṇāsvā madhormadhu śvātryam somamā-  
śiram.*

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 द्रवाँ इन्दा विव्यु नृन्प च्यात्तनं मधवा सुत्यराधाः ।  
विश्वत्ता तं हरिवः शचीवा भि तुरासः स्वयशा  
गृणन्ति ॥ ११ ॥

11. *Evā devāñ indro vivye nṛn pra cyautnena maghavā satyarādhāḥ. Viśvet tā te harivah śacīvo'bhi turāsaḥ svayaśo gṛṇanti.*

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 मह मन्दमानायान्धुसा चां विश्वानराय विश्वाभुव ।  
इन्दस्य यस्य सुमखं सहा महि श्रवा नृम्णं च रादसी  
सपयतः ॥ १ ॥

1. *Pra vo mahe mandamānāyāndhaso'rcā viśvānarāya viśvābhuve. Indrasya yasya sumakham saho mahi śravo nṛmṇam ca rodasi 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 चि॒ु सख्या॑ नय॑ इनः स्तुतश्चकृत्य इन्दा॒ माव॑त् नर॑ ।  
विश्वा॒सु धूषु॑ वा॒जकृत्येषु॑ सत्पते॑ वृत्र॑ वा॒प्स्व॑भि॑ शूर॑  
मन्दस॑ ॥ 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 नर॑ इन्द॑ य त॑ इष्य य त॑ सुम्नं॑ सधन्य॑मिय॑ गान॑ । क त॑  
वाजायासु॑योय॑ हिन्विर॑ क अ॒प्सु॑ स्वासु॑वरासु॑ पंस्य॑ ॥ ३ ॥

3. *Ke te nara indra ye ta iṣe ye te sumnam sadhan-yamiyakṣān. Ke te vājāyāsuryāya hinivire ke apsu svāsūrvarāsu paum̄sye.*

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?

भुवस्त्वमिन्द॑ बह्यणा॑ महान्भुवा॑ विश्वषु॑ सवनषु॑ यज्ञिय॑ः ।  
भुवा॑ नृश्च्यात्ता॑ विश्वस्मिन्भर॑ ज्यष्ठश्च॑ मन्त्रा॑ विश्व-  
चषण॑ ॥ ४ ॥

4. *Bhuvastvamindra brahmaṇā mahān bhuvo  
viśveṣu savaneṣu yajñiyah. Bhuvo nṛñścyautno  
viśvasmin bhare jyeṣṭhaśca mantro viśvacar-  
sane.*

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.

अवा नु कं ज्यायोन्यज्ञवनसा मुहीं तु आमात्रां कृष्टया विदुः ।  
असा नु कं मजरा वधाश्च विश्वदत्ता सवना तूतुमा  
कृष ॥ ५ ॥

5. *Avā nu kam jyāyān yajñavanaso mahīm ta omā-  
trām kṛṣṭayo viduh. 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.

एता विश्वा सवना तूतुमा कृष स्वयं सूना सहसा यानि  
दधिष । वराय तु पात्रं धर्मण् तना यज्ञा मन्त्रा बह्याद्यतं  
वचः ॥ ६ ॥

6. *Etā viśvā savanā tūtumā krṣe svayam sūno sahaso  
yāni dadhiṣe. Varāya te pātrāṁ dharmane tanā  
yajño mantro brahmodyatāṁ vacah.*

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 ब्रह्मकृतः सुत सचा वसूनां च वसुनश्च दावनं ।  
प त सुम्नस्य मनसा पथा भुवन्मद् सुतस्य साम्यस्या-  
न्धसः ॥ ७ ॥

7. *Ye te vipra brahmakṛtaḥ sute sacā vasūnām ca  
vasunaśca dāvane. pra te sumnasya manasā pathā  
bhuvan made sutasya somyasyāndhasah.*

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.

महतदुल्बं स्थविरं तदासीद्यनाविष्टिः पविवशिथ्रापः ।  
विश्वा अपश्यद्बहुधा त अग्ने जातवदस्तुन्वा द्रव एकः ॥ १ ॥

1. *Mahat tadulbaṁ sathaviram tadāśīdyenāviṣ-ṭitah praviveśithāpah. Viśvā apaśyadbahudhā te agne jātavedastanvo deva ekah.*

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 मा ददश कतुमः स द्रवा या म तुन्वा बहुधा पर्यपश्यत ।  
क्वाहं मित्रावरुणा ऽयन्त्यग्निविश्वा ः सुमिथा दव्यानीः ॥ २ ॥

2. *Ko mā dadarṣa katamah sa devo yo me tanvo bahudhā paryapaśyat. Kvāha mitrāvarunā 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 जातवदः पविष्टमग्र अप्स्वाषधीषु । तं  
त्वा युमा अचिकच्चित्रभाना दशान्तरस्यादतिराच-  
मानम ॥ ३ ॥

3. *Aicchāma tvā bahudhā jātavedah pravīṣṭa-magne apsvoṣadhiṣu. 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.

हृत्रादुहं वरुण बिभ्यदायुं नदुव मा युनज् त्रे द्रुवाः । तस्य  
म तन्वा बहुधा निविष्टा एतमर्थं न चिकताहमग्निः ॥ ४ ॥

4. *Hotrādaham̄ varuṇa bibhyadāyam̄ nedeva mā yunajannatra devāḥ. Tasya me tanvo bahudhā niviṣṭā etamartham̄ na ciketāhamagnih.*

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 आघग्र । सुगान्पथः  
कृणुहि दवयाना न्वह हृव्यानि सुमनस्यमानः ॥ ५ ॥

5. *Ehi manurdevayuryajñakāmo'ramkṛtyā tamasi kṣeṣyagne. Sugān pathah kṛṇuhi devayānān vaha havyāni sumanasyamānah.*

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 अथमृतं रथीवाध्वानमन्वावरीवुः ।  
तस्माद्विद्या वरुण दूरमायं गारा न प्रारविज्ञ्यायाः ॥ ६ ॥

6. *Agneḥ pūrve bhrātaro arthametam rathīv-ādhvānamanvāvarīvuh. Tasmādbhiyā varuna dūramāyam 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 आयुरुजरं यदग्ने यथा युक्त जातवदा न रिष्याः ।  
अथा वहासि सुमनस्यमाना भागं दुवभ्या हृविषः  
सुजात ॥ ७ ॥

7. *Kurmasta āyurajaram yadagne yathā yukto jātavedo na risyāḥ. Athā vahāsi sumanasya-māno bhāgam devebhyo haviṣāḥ 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.

**प्रयाजान्म् अनुयाजांश्च कवलानूजस्वन्तं हृविषा दत्त  
भागम् । धृतं चापां पुरुषं चाषधीनामग्रश्च दीघमायुरस्तु  
दवाः ॥ ८ ॥**

8. *Prayājān me anuyājāśca kevalānūrjasvantam  
haviṣo datta bhāgam. Ghṛtam cāpām puruṣāṁ  
cauṣadhiṇāmagneśca dīrghamāyurastu devāḥ.*

O Devas, give me the prayaja, food part of yajnic offerings, and the anuyaja, supplimentary 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.

**तव प्रयाजा अनुयाजाश्च कवल ऊजस्वन्ता हृविषः सन्तु  
भागाः । तवाग्न यज्ञाइ यमस्तु सवस्तुभ्यं नमन्तां  
प्रदिशश्चतस्रः ॥ ९ ॥**

9. *Tava prayājā anuyājāśca kevala ūrjasvanto  
haviṣah santu bhāgāḥ. Tavāgne yajño'yamastu  
sarvas-tubhyām namantām pradiśaś-catasraḥ.*

O Agni, O Soul, yours is the prayaja part of yajnic food, yours is anuyaja, the supplimentary 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 यथृह हाता॑ वृता॒ मुनव् यजि॑षद्य।  
प म॑ बूत् भाग॑धयं यथा॒ वा॒ यन् प॒था॒ हृव्यमा॒ वा॒ वहानि॑ ॥ 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 brilliances 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 हाता॑ न्यसीदुं यजीया॑न्विश्वं दवा॒ मुरुता॑ मा॒ जुनन्ति॑ ।  
अहरहरश्विना॑धवयवं वां॒ बृह्मा॒ सुमिद्धवति॑ साहुति॑-  
वाम ॥ २ ॥

2. *Aham hotā nyasīdam yajīyān viśve devā maruto mā junanti. Aharaharaśvinādhvaryavām vām 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 कमप्यूहु यत्समञ्जन्ति द्रवाः ।  
अहरहजायत मासिमास्यथा द्रवा दधिर हव्यवाहम् ॥ ३ ॥

3. *Ayam yo hotā kiru sa yamasya kamapyyhe yat samañjanti devāḥ. Aharaharjāyate māsimāsyathā 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 द्रवा दधिर हव्यवाहमपम्लुक्तं ब्रहु कृच्छा चरन्तम् ।  
अग्निविद्वान्युज्ञं नः कल्पयाति पञ्चयामं त्रिवृतं सुस-  
तन्तुम् ॥ ४ ॥

4. *Māṁ devā dadhire havyavāham-apamluktam  
bahu kṛcchrā carantam. Agnirvidvān yajñāṁ nah  
kalpayāti pañcayāmāṁ trivṛtāṁ 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 वा य यमृतत्वं सुवीरुं यथा वा दवा वरिंवः कर्णि ।  
आ बाह्वावज्मिन्दस्य धयामथमा विश्वाः पृतना जयाति ॥ ५ ॥

5. *Ā vo yakṣyamṛtatvam suvīram yathā vo devā  
varivah karāṇi. Ā bāhvovrajramindrasya dheyā-  
mathemā viśvāḥ prtanā 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.

त्रीणि शता त्री सुहस्राण्यग्निं त्रिंशच्च दुवा नव चासपयन ।  
आ न्यूतरस्तृणन्बहिरस्मा आदिद्वातारं न्यसादयन्त ॥ ६ ॥

6. *Trīṇi śatā trī sahasrānyagnim trimśacca devā  
nava cāsaparyan. Aukṣan gṛtair-aṣṭrāṇan  
barhirasmā ādiddhotāram nyasādayanta.*

Three thousand three hundred thirty and nine are the divinities that serve this yajaka, Agni, shower it with brightest ghrta 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 साऽऽ यमागाद्यज्ञस्य विद्वान्परुषश्चि-  
कित्वान् । स ना य द्ववतात् यजीयाऽहि हि षत्सदन्तरः  
पूर्वा अस्मत् ॥ १ ॥

1. *Yamaicchāma manasā so'yamāgādyajñasya  
vidvān paruṣaścikitvān. Sa no yakṣad devatātā  
yajīyān ni hi ṣatsadantaraḥ 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 organicmic individual form. Reference may be made to Aitareya Upanishad, ch. 1, 2 and Atharva-Veda, 5, 30, 17).

अराधि हाता निषदा यजीयानभि पर्यांसि सुधितानि हि  
ख्यत । यजामह यज्ञियान्हन्त दुवाँ इळामहा इड्याँ  
आज्यन् ॥ २ ॥

2. *Arādhi hotā niṣadā yajīyānabhi prayāmsi  
sudhitāni hi khyat. Yajāmahai yajñiyān hanta  
devān īlāmahā īdyān 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*.

साध्वीमकदुववीतिं ना अद्य यज्ञस्य जिह्वामविदाम् गुह्याम् ।  
स आयुरागात्सुरभिवसाना भद्रामकदुवहृतिं ना अद्य ॥ ३ ॥

3. *Sādhvīmakardevavītim no adya yajñasya jihvā-  
mavidāma guhyām. Sa āyurāgāt surabhir-vasāno  
bhadrāmakardevahūtim 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.

तदुद्य वाचः पथ्यमं मसीय यनासुरां अभि दुवा असाम ।  
ऊजाद उत यज्ञियासः पञ्च जना मम हृत्रं जुषध्वम ॥ ४ ॥

4. *Tadadya vācaḥ prathamam̄ masīya yenāsurāñ  
abhi devā asāma. Urjāda uta yajñiyāsaḥ pañca  
janā mama hotram̄ 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 हृत्रं जुषन्तां गाजीता उत य यज्ञियासः ।  
पृथिवी नः पाथि॑वात्पात्वंहसा न्तरि॒ं दि॒व्यात्पात्व-  
स्मान ॥ ५ ॥

5. *Pañca janā mama hotram juṣantām gojātā uta  
ye yajñiyāsaḥ. Prhivī nah pārthivāt pātvamha-  
so'ntarikṣam 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 तन्वनजसा भानुमन्विहि ज्यातिष्मतः पथा र इधिया  
कृतान । अनुल्बूणं वयत् जागुवामपा मनुभव जनया दद्व्यं  
जनम ॥ ६ ॥

6. *Tantum tanvan rajaso bhānumanvihi jyotiṣ-mataḥ  
patho rakṣa dhiyā kṛtān. Anulvaṇam vayata  
joguvāmapo manurbhava janayā daivyam 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.

अ गुनहो नह्यतनात सोम्या इष्कृणुध्वं रशना आत पिंशत ।  
अष्टावन्धुरं वहताभिता रथं यन् दुवासा अनय भि  
पियम ॥ ७ ॥

7. *Akṣānaho nāhyatanota somyā iṣkṛṇudhvam  
raśanā ota pīṁśata. 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.)

अश्मन्वती रीयते सं रभध्वमुत्तिष्ठते प तरता सखायः । अत्रा  
जहाम य असु शक्वाः शिवान्वयमुत्तरमाभि वाजान ॥ ८ ॥

8. *Aśmanvatī rīyate sām rabhadhvam-uttisṭhata pra  
taratā 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.

त्वष्टा माया वदुपसामुपस्तमा बिभृत्यात्रा दवपानानि  
शन्तमा । शिशीत नूनं परशुं स्वायसं यन् वृश्चादतशा  
बह्यण-स्पतिः ॥ ९ ॥

9. *Tvaṣṭā māyā vedapasāmapastamo bibhrat pāṭrā devapānāni śantamā. Śiśīte nūnam paraśum svāyasam yena vrścādetaso 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.

सूता नूनं कवयः सं शिशीत् वाशीभियाभिरुमृतायुतं तथा।  
विद्वांसः पृदा गुह्यानि कतन् यन् द्रवासाऽमृतत्वमानशुः ॥ १० ॥

10. *Sato nūnam kavayah saṁ śiśīta vāśībhiryābhiramṛtāya takṣatha. Vidvāṁsaḥ padā guhyāni kartana yena devāso amṛtatvamānaśuh.*

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.

गभ्य याषामदधुवत्समासन्यपीच्यन् मनसात् जिह्वया। स  
विश्वाहो सुमनो याग्या अभि सिषासनिवनत कार  
इज्जितिम् ॥ ११ ॥

11. *Garbhe yoṣāmadadhuṛvatsamāsanyapīcyena 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 तं कीर्तिं मधवन्महित्वा यत्त्वा भीतं रादसीं अह्वयताम् ।  
पावा द्रुवाँ आतिरा दासुमाजः पूजाय त्वस्य यदशि ।  
इन्द ॥ १ ॥

1. *Tām su te kīrtim maghavan mahitvā yat tvā bhīte rodasī ahvayetām. Prāvo devān̄ ātiro dāsamojah̄ 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.

यदचरस्तुन्वा वावृथाना बलानीन्द पबुवाणा जनंषु ।  
मायत्सा त् यानि युद्धान्याहुनाद्य शत्रुं ननु पुरा विवित्स ॥ २ ॥

2. *Yadacarastanvā vāvṛdhāno balānīndra prabru-vāno janeṣu. Māyet sā te yāni yuddhānyāhurnādyā śatrum 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 तं महिमनः समस्या समत्पूवं ऋष्या न्तमापुः ।  
यन्मातरं च पितरं च साकमजनयथास्तन्वः स्वायाः ॥ ३ ॥

3. *Ka u nu te mahimanah samasyā'smat pūrva rṣayo'ntamāpuh. Yanmātaram ca pitaram ca sākam-ajanayathās-tanvah svāyāh.*

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 Prakrti?

चूत्वारि त असुयाणि नामा दाभ्यानि महिषस्य सन्ति ।  
त्वमङ्ग तानि विश्वानि वित्सु यभिः कमणि  
मघवञ्चकथ ॥ ४ ॥

4. *Catvāri te asuryāṇi nāmā'dābhyaṇi 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 यान्याविया चु गुहा वसूनि ।  
काममिन्म मघवन्मा वि तारीस्त्वमाज्ञाता त्वमिन्द्रासि  
दाता ॥ ५ ॥

5. *Tvam viśvā dadhiṣe kevalāni yānyāviryā ca guhā  
vasūni. Kāmaminme maghavan mā vi tārī-  
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 अदधाज्यातिषि ज्यातिरन्तया असृजन्मधुना सं मधूनि ।  
अध प्रियं शूषमिन्दाय मन्म बहूकृता बृहदुक्थाद-  
वाचि ॥ ६ ॥

6. *Yo adadhājjyotiṣi jyotirantaryo asrjanmadhunā  
sam madhūni. Adha priyam śuṣamindrāya manma  
brahmakṛto bṛhadukthādavāci.*

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 गम् गुह्यं पराचयत्त्वा भीत अह्वयतां वयाध । उद-  
स्तभ्नाः पृथिवीं द्याम् भीक् भातुः पुत्रान्मधवन्तित्वि-  
षाणः ॥ १ ॥

1. *Dūre tannāma guhyam parācairyat tvā bhīte  
ahvayetām vayodhai. Udastabhnāḥ pṛthivīm  
dyāmabhike bhrātuḥ putrān maghavan titviṣāṇāḥ.*

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.

महत्त ाम् गुह्यं पुरुस्पृग्यन् भूतं जुनया यन् भव्यम् ।  
पत्नं जातं ज्यातियदस्य पियं पियाः समविशन्त् पञ्च ॥ २ ॥

2. *Mahat tannāma guhyam purusprg yena bhūtam janayo yena bhavyam. Pratnam jātam jyotiryadasya 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 रादसी अपृणादात मध्यं पञ्च द्रुवाँ ऋतुशः सप्तसप्त ।  
चतुर्स्त्रिंशता पुरुधा वि चतुष्प्रसरं पञ्चातिष्ठा विवरतन ॥ ३ ॥

3. *Ā rodasī aprṇādota madhyam pañca devān ṛtuśah saptasapta. Catustrimśatā purudhā vi caste sarūpena 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 पुष्टम् ।  
यत्ते जामित्वमवरं परस्या महन्महत्व्या असुरत्वमकम् ॥ ४ ॥

4. *Yaduṣa aucchah̄ 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 समनं बहुनां युवानं सन्तं पलिता जगार ।  
द्रवस्य पश्य काव्यं महित्वा द्या ममार् स ह्यः समानं ॥ ५ ॥

5. *Vidhum dadrāṇam samane bahūnām yuvānām  
santām palito jagāra. Devasya paśya kāvyam  
mahitvā'dyā mamāra sa hyah̄ 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.

शाक्मना शाका अरुणः सुपुण आ या महः शूरः सना-  
दनीळः । यच्चिकत्त सत्यमित्त । माघं वसु स्पाहमुत जतात  
दाता ॥ ६ ॥

6. *Śākmanā śāko aruṇah suparna ā yo mahā śurah sanādanīlah. Yacciketa satyamit tanna mogham̄ 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.

एभिददु वृष्ण्या पांस्यानि यभिरा दवृत्रहत्याय वृजी । य कर्मणः कियमाणस्य महू त्रैतकमुदजायन्त दुवाः ॥ ७ ॥

7. *Aibhirdade vṛṣṇyā paum̄syāni yebhiraukṣad-vṛtrahatyāya vajrī. Ye karmaṇah kriyamāṇasya mahna rte-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 कर्मणि जनयन्विश्वाजा अशस्तिहा विश्वमनास्तु-  
राषाट । पीत्वी सामस्य दिव आ वृथानः शूरा नियुधाध-  
महस्यून ॥ ८ ॥

8. *Yujā karmāṇi janayan viśvaujā aśastihā viśvama-nāsturāṣāṭ. Pītvī somasya diva ā vṛdhānah 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, augmenter of light, almighty, blows the conch and blows away the forces of nescience.

### Mandala 10/Sukta 56

*Vishvedevah Devata, Brhaduktha Vamadevya Rshi*

इदं तु एकं पुर ऊ तु एकं तृतीयन् ज्यातिषा सं विशस्व ।  
सुंवशेन तन्वं श्चारुरधि प्रिया द्रवानां परम जनित्र ॥ १ ॥

1. *Idam ta ekam para ū ta ekam tr̄tyena jyotiṣā sam viśasva. Samveśane tanvaścāruredhī priyo devānām parame 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.

तनूष्ट वाजिन्तन्वं । नयन्ती वाममस्मभ्यं धातु शम  
तुभ्यम । अहृता मुहा धरुणाय द्रवान्दिवीव ज्यातिः स्वमा  
मिमीयाः ॥ २ ॥

2. *Tanūṣṭe vājin tanvarī nayanī vāmamasm-abhyam dhātu śarma tubhyam. Ahruto maho dharunāya devān divīva jyotih 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.

**वाञ्यसि वाजिनना सुवृनीः सुवितः स्तामं सुविता दिवं  
गाः । सुविता धर्म पथमानु सत्या सुविता द्रवान्त्सुविता न्  
पत्म ॥ ३ ॥**

3. *Vājyasi vājinenā suvenīḥ suvitah stomam suvito  
divam 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.

**महिन्म एषां पितरश्चनशिर द्रवा द्रवष्वदधुरपि कतुम ।  
समविव्यचुरुत यान्यत्विषुरषां तनूषु नि विविशुः पुनः ॥ ४ ॥**

4. *Mahinma eṣāṁ pitaraścaneśire devā deveśva-  
dadhuropi kratum. Samaviviyacuruta yānya-tviṣu-  
raiṣāṁ tanūṣu ni viviṣuh punah.*

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.

सहभिविश्वं परि चक्रमूरजः पूवा धामान्यमिता मिमानाः ।  
तनूषु विश्वा भुवना नि यमिर् पासारयन्त पुरुथ पूजा  
अनु ॥ ५ ॥

5. *Sahobhirviśvam pari cakramū rajaḥ pūrvā dhāmānyamitā 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.

द्विधा सूनवा सुरं स्वविद्मास्थापयन्त तृतीयन् कर्मणा ।  
स्वां पूजां पितरः पित्र्यं सहु आवरब्बदधुस्तन्तुमाततम ॥ ६ ॥

6. *Dvidhā sūnavo' suram svarvidam-āsthāpayanta  
trītyena karmanā. Svām prajām pitarah pitryam  
saha āvareśvadadhūs-tantum-ātataṁ.*

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.

नावा न ादः प्रदिशः पृथिव्याः स्वस्तिभिरति दुगाणि  
विश्वा । स्वां पूजां बृहदुक्था महित्वा वरब्बदधादा  
परेषु ॥ ७ ॥

7. *Nāvā na kṣodah pradiśah prthivyāḥ svastibhirati  
durgāṇi viśvā. Svām prajām bṛhaduktho mahi-  
tvā'' vareśvadadhādā 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, Shratabandhu,  
Viprabandhu Gaupayanah Rshis*

मा प गाम पथा वयं मा यज्ञादिन्द्र समिनः ।  
मान्तः स्थुना अरातयः ॥ १ ॥

1. *Mā pra gāma patho vayam mā yajñādindra sominah. Māntah 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 यज्ञस्य प्रसाधनस्तन्तुद्वच्चाततः ।  
तमाहुतं नशीमहि ॥ २ ॥

2. *Yo yajñasya prasādhanas-tantur-devesvātataḥ.  
Tamāhutam naśīmahi.*

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.)

मना॑ न्वा॒ हुवामह॒ नाराशं॒ सन्॒ सामन॑ ।  
पि॒तृणां॒ च॒ मन्मधिः॒ ॥३॥

3. *Mano nvā huvāmahe nārāśamseña somena.  
Pitṛṇām ca mammabhiḥ.*

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.

आ॑ त॒ एतु॒ मनः॒ पुनः॒ कत्व॒ द॒ गाय॑ जी॒वस॑ ।  
ज्याक्च॒ सूर्य॑दृश॒ ॥४॥

4. *Ā ta etu manah punah kratve dakṣāya jīvase.  
Jyok ca sūryam dṛśe.*

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.

पुननः॒ पितरा॒ मना॒ ददातु॒ दव्या॒ जनः॒ ।  
जी॒वं॒ वातं॒ सचमहि॒ ॥५॥

5. *Punarnah pitaro mano dadātu daivyo janah.  
Jīvam 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.

वृथं साम वृत तव मनस्तनूषु बिभ्रतः ।  
पूजावन्तः सचमहि ॥ ६ ॥

6. *Vayam soma vrate tava manastanūṣu bibhrataḥ.  
Prajāvantah 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.

यत्त युमं वैवस्वतं मना जुगाम दूरकम ।  
तत्त आ वृतयामसीह ायाय जीवस' ॥ १ ॥

1. *Yat te yamam vaivasvatam 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.

यत्त दिवं यत्पृथिवीं मना जुगाम दूरकम ।  
तत्त आ वृतयामसीह ायाय जीवस' ॥ २ ॥

2. *Yat te divam 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.

यत्तु भूमिं चतुर्भृष्टिं मना ज़ुगाम दूरकम् ।  
तत्तु आ वृतयामसीह त्याय जीवसे ॥ ३ ॥

3. *Yat te bhūmim caturbhṛṣṭim 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.

यत्तु चतस्रः पुदिशा मना ज़ुगाम दूरकम् ।  
तत्तु आ वृतयामसीह त्याय जीवसे ॥ ४ ॥

4. *Yat te catasrah 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.

यत्तु समुद्रमण्वं मना ज़ुगाम दूरकम् ।  
तत्तु आ वृतयामसीह त्याय जीवसे ॥ 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.

यत्तु मरीचीः प्रवता मना जगाम दूरकम ।  
तत्तु आ वत्यामसीह रायाय 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.

यत्तु अपा यदाषधीमना जगाम दूरकम ।  
तत्तु आ वत्यामसीह रायाय जीवस ॥ ७ ॥

7. *Yat te apo yadoṣadhiṁmano 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.

यत्तु सूर्यं यदुषसं मना जगाम दूरकम ।  
तत्तु आ वत्यामसीह रायाय जीवस ॥ ८ ॥

8. *Yat te sūryam yaduṣasam 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.

यत्तु पवतान्बृहता मना जगाम दूरकम ।  
तत्तु आ वत्यामसीह रायाय जीवस ॥ ९ ॥

9. *Yat te parvatān bṛhato 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.

यत्तु विश्वमिदं जगन्मना ज़ुगाम दूरकम् ।  
तत्तु आ वत्यामसीह त्याय जीवस् ॥ 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.

यत्तु पराः परावता मना ज़ुगाम दूरकम् ।  
तत्तु आ वत्यामसीह त्याय जीवस् ॥ 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.

यत्त भूतं च भव्यं च मना ज़ुगाम दूरकम् ।  
तत्तु आ वत्यामसीह त्याय जीवस् ॥ १२ ॥

12. *Yat te bhūtam bhavyam 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

*Devataḥ: Nirṛti (1-3), Nirṛti and Soma (4), Asuniti (5-6), Lingokta (7), Dyavaprthivyau (8-9), Dyavaprthivi-Indra (10); Rshis: Bandhu, Shrutabandhu, Viprabandhu  
Gaupayanah*

प तायायुः पत्तरं नवीयुः स्थातारवृ कतुमता रथस्य ।  
अध् च्यवानु उत्तवीत्यर्थं परात्तरं सु निष्ठ्रितिजिहीताम ॥ १ ॥

1. *Pra tāryāyuh prataram navīyah sthātāreva kratumatā rathasya. Adha cyavān ut tavītya-rtham parātararam su nurṛtirjihitām.*

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 नु राय निधिम व अं करामहु सु पुरुध श्रवांसि । ता ना विश्वानि जरिता ममत्तु परात्तरं सु निष्ठ्रितिजिहीताम ॥ २ ॥

2. *Sāman nu rāye nidhimannvannam karāmahe su purudha śravāmsi. Tā no viśvāni jaritā mamattu parātararam su nurṛtirjihitām.*

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 ष्वयुः पास्यभवम् द्यान भूमिं गिरया नाजीन । ता ना विश्वानि जरिता चिकत परात्तरं सु निष्ठ्रितिजि-हीताम ॥ ३ ॥

3. *Abhī ṣvaryah paum̄syairbhavema dyaurna bhūmim girayo nājrān. Tā no viśvāni jaritā ciketa parātaram su nirṛtirjihitām.*

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 मृत्यव् परा दाः पश्यम् नु सूर्यमुच्चरन्तम् ।  
द्युभिर्हिता जरिमा सू ना अस्तु परातुरं सु नित्रहतिजि-  
हीताम् ॥ ४ ॥

4. *Mo ṣu naḥ soma mṛtyave parā dāḥ paśyema nu suryam-uccarantam. Dyubhirhito jarimā sū no astu parātaram su nirṛtirjihitām.*

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.

असुनीत् मना अस्मासु धारय जीवातव् सु पतिरा न आयुः ।  
रारन्धि नः सूर्यस्य सुंदृशि घृतन् त्वं तुन्वं वधयस्व ॥ ५ ॥

5. *Asunīte mano asmāsu dhāraya jīvātave su pra tirā na āyuh. Rārandhi naḥ sūryasya samdr̄ṣi ghṛtena tvam tanvam 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 पुनरस्मासु च तुः पुनः प्राणमिह ना धहि भागम ।  
ज्याकपश्यम् सूर्यमुच्चरन्तमनुमत मृलयो नः स्वस्ति ॥ ६ ॥

6. *Asunīte punarasmāsu cakṣuh punah prāṇamiha no dhehi bhogam. Jyok paśyema sūryamuccaramtam-anumate mṛlayā nah 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 असुं पृथिवी ददातु पुनर्द्यादवी पुनरन्तरि ाम ।  
पुननः सामस्तन्वं ददातु पुनः पूषा पथ्यांते या स्वस्तिः ॥ ७ ॥

7. *Purarno asum pṛthivī dadātu punardyaaurdevī punarantarikṣam. Punarnah somastanvam dadātu punah pūṣā pathyām yā svastih.*

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 यह्वी ऋतस्य मातरा । भरतामप यदपा  
द्या: पृथिवी रामा रपा मा षु त किं चनाममत ॥ ८ ॥

8. *Śām rodasī subandhave yahvī ṛtasya mātarā.  
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.

**अव॑ द्रुक् अव॑ त्रिका दि॒वश्चरन्ति भष॑जा । उ॒मा चरि॒ष्ण-  
व॑क॒कं भरता॒मप् यदपा॒द्याः पृथिवि॑ उ॒मा रपा॒ मा षु॒त् किं  
च॒नाम॑मत ॥ ९ ॥**

9. *Ava dvake ava trikā divaścaranti bheṣajā. Kṣamā  
carisñvekakam̄ 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.

समिन्द्ररये गामनद्वाहुं य आवहदुशीनराण्या अनः । भरतामप  
यदपा द्या: पृथिवि त्मा रपा मा षु तु किं चुनाममत ॥ १० ॥

10. *Samindreraya gāmanadvāham ya āvahadu-  
śīnarānyā 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, Shratabandhu, Viprabandhu  
Gaupayanah (1-5, 7-12), Agastya's sister, their mother  
(6) Rshis*

आ जनं त्वषसन्दूशं माहीनानामुपस्तुतम ।  
अगन्म् बिभ्रता नमः ॥ १ ॥

1. *Ā janam tveśasamdrśam māhīnānāmupastu-tam.  
Aganma bibhrato namah.*

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 ।  
भुजरथस्य सत्पतिम ॥ २ ॥

2. *Asamātim nitośanam tveśam niyayinam 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 जनान्महिषां इवा तितुस्था पवीरवान् ।  
उतापवीरवान्युधा ॥ 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.

यस्य वाकुरुपं व्रतं रुवान्मराव्यधतं ।  
दिवीवृ पञ्चं कृष्टयः ॥ ४ ॥

4. *Yasyekṣvākuraṇa 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.

इन्द्रं उत्रासमातिषु रथपाष्ठषु धारय ।  
दिवीवृ सूर्यं दृश ॥ ५ ॥

5. *Indra kṣatrāsamātiṣu rathaproṣṭheṣu dhāraya.  
Divīva sūryam drṣe.*

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 नद्धयः सप्ती युनक्षि राहिता ।  
पणी यकमीरभि विश्वानाज राधसः ॥ ६ ॥

6. *Agastyasya nadbhyah saptī yunakṣi rohitā.  
Pañīn nyakramīrabhi viśvān rājannarādhasah.*

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 resplendent ruler of the system, you control all the greedy, selfish, uncreative and uncommitted elements of the world order.

अयं मातायं पिता यं जीवातुरागमत ।  
इदं तवं प्रसरणं सुबन्धवहि निरिहि ॥ ७ ॥

7. *Ayam mātāyam pitā'yaṁ jīvātūrāgamat.  
Idam tava prasarpaṇam subandhavehi nirihi.*

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 धरुणायु कम । एवा दोधार त्  
मना जीवात्वं न मृत्यव था अरिष्टतातय ॥ ८ ॥

8. *Yathā yugam varatrayā nahyanti dharunāya kam.  
Evā dādhāra te mano jīvātave na mrityave'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.

**यथं पृथिवी मही दाधारमान्वनस्पतीन । एवा दाधार त  
मनो जीवातवु न मृत्यव था अरिष्टतातय ॥ ९ ॥**

9. *Yatheyam pṛthivī mahī dādhāremān vanaspatīn.  
Evā dādhāra 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.

**यमादुहं वैवस्वतासुबन्धुमनु आभरम ।  
जीवातवु न मृत्यव था अरिष्टतातय ॥ १० ॥**

10. *Yamādaham vaivasvatāt subandhormana  
ābharam. Jīvātave na mṛtyave'tho arisṭatātaye.*

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 ।  
नीचीनमध्या दुहु न्यग्भवतु तु रपः ॥ ११ ॥**

11. *Nyagvāto'va vāti nyak tapāti sūryah. Nīcīnam-  
aghnyā duhe nyagbhavatu te rapah.*

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.

अ॒यं म् हस्ता भगवान्॒यं म् भगवत्तरः ।  
अ॒यं म् वि॒श्वभेषजा यं शिवाभिम॒शनः ॥ १२ ॥

12. *Ayam me hasto bhagavānayam me bhagavattarāḥ. Ayam me viśvabheṣajo'yaṁ śivābhimarśanah.*

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*

दुदमि॒था रा॒दं गू॒तवचा॒ बहू॒ कत्वा॒ शच्याम॒न्तराजा॒ । का॒णा॒  
यदस्य पि॒तरा॒ मंहन॒ष्ठाः पष्टप॒कथ अहू॒ ग सू॒प्त हातू॒न ॥ १ ॥

1. *Idamitthā raudram gūrtavacā brahma kratvā  
śacyāmantarājau. Krāñā yadasya pitarā mam-  
haneṣṭhāḥ 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 इद्वानाय दध्याय वन्वज्यवानः सूदरमिमीत वदिम ।  
तूवयाणा गृतवचस्तमः ादा न रत्तुत्कृति मिज्जत ॥ २ ॥

2. *Sa iddānāya dabhyāya vanvañcyavānah sūdai-ramimīta vedim. Tūrvayāno gūrtavacastamah 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 यषु हवनषु तिग्मं विपः शच्या वनुथा द्वन्ता । आ  
यः शयाभिस्तुविनृप्णा अस्या श्रीणीतादिशं गभस्ता ॥ ३ ॥

3. *Mano na yeṣu havaneṣu tigmam̄ vipah śacyā vanutho dravantā. Ā yaḥ śaryābhis-tuvinrmṇo asyā'śrīṇītādiśām 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 यद्गाव्यरुणीषु सीद्विवा नपाताश्विना हुव वाम ।  
वीतं म् यज्ञमा गतं म् अ अं ववन्वांसा नष्मस्मृतधू ॥ ४ ॥

4. *Kṛṣṇā yadgosvaruṇīṣu sīdad divo napātāśvinā huve vām. Vītam me yajñamā gataṁ me annam vavanvāṁsā neśamasmr̄tadhrū.*

Ashwins, 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.

पथिष्ट यस्य वीरकममिष्णदनुष्ठितं नु नया अपाहत ।  
पुनस्तदा वृहति यत्कनाया दुहितुरा अनुभूतमनवा ॥ ५ ॥

5. *Prathisṭa yasya vīrakarmamīṣṇadanuṣṭhitam nūnaryo apauhat. Punastadā bṛhati yat kanāyā duhiturā anubhṛtamanaṁrvā.*

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 यत्कत्वमभवदभीकु कामं कृणवान पितरि युवत्याम ।  
मनानगता जहतुवियन्ता साना निषिक्तं सुकृतस्य याना ॥ ६ ॥

6. *Madhyā yat kartvam-abhavad-abhīke kāmam kṛṇvāne pitari yuvatyām. Manānagreto jahatur-viyantā sānau niṣiktam 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 मृया रतः संजगमाना नि  
षिञ्चत । स्वाध्या॑ जनयन्बह्य दुवा॒ वास्ताप्यति॑ वत्पां  
निरत ान ॥ ७ ॥

7. *Pitā yat svām duhitaram-adhiṣkan kṣmayā retah  
saṁjagamāno ni śiñcat. Svādhyo'janayan brahma  
devā vāstospatim 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 ई॒ वृषा॒ न फन॑मस्यदा॒जा॒ स्मदा॒ पर॒दप॒ दुभचता॑ः ।  
सरत्पदा॒ न द॒ष्टि॑णा॒ परा॒वृड्ण॒ ता॒ नु॒ म॒ पृश॒न्या॒ जग॒भ ॥ ८ ॥

8. *Sa īm vṛṣā na phenamasyadājau smadā paraidapa  
dabhracetāḥ. Sarat padā na dakṣinā parāvṛṇi na  
tā nu me prśanyo 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.

मूरून वहिः पजायो उपब्दिरुग्मिन् न नग्र उप सीदुदूधेः ।  
सनितुधमं सनितात् वाजुं स धता जङ्ग सहसा यवीयुत ॥ ९ ॥

9. *Makṣū na vahnih prajāyā upabdiragnim na nagna upa sīdadūdhah. Sanitedhmam̄ sanitota vājam̄ 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.

मूरूकनायोः सुख्यं नवग्वा क्रृतं वदन्त ऋतयुक्तिमग्मन ।  
द्विबहसा य उप गपमागुरद्विणासा अच्युता दुदु-  
न ॥ १० ॥

10. *Makṣū kanāyāḥ sakhyam̄ navagvā rtam̄ vadanta  
ṛtayuktimagman. Dvibarhaso ya upa gopa-māgu-  
radakṣināśo 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.)

मूरु कुनायाः सुख्यं नवीया राधा न रत्तं ऋतमित्तुरण्यन् ।  
शुचि यत्तं रक्ष्य आयजन्त सबुदुधायाः पयं उस्त्रि-  
यायाः ॥ ११ ॥

11. *Makṣu kanāyāḥ sakhyam navīyo rādho na reta  
ṛtamit turanyan. 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.)

पश्चा यत्पश्चा वियुता बुधन्तति बवीति वक्तरी रराणः ।  
वसावसुत्वा कारवा नुहा विश्वं विवष्टि दविणमुप  
तु ॥ १२ ॥

12. *Paśvā yat paścā viyutā budhanteti bravīti vaktarī rarāṇah. 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 अग्मन्पुरु सदन्ता नाषुदं बिभित्सन ।  
वि शुष्णस्य संगथितमन्वा विदत्पुरुपजातस्य गुहा-  
यत ॥ १३ ॥

13. *Tadinnvasya pariṣadvāno agman purū sadanto nārṣadām bibhitsan. Vi śuṣṇasya samgrathitamanarvā 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 allmighty, all-pervasive supreme spirit in the depth of the heart and soul, interwoven indeed in the web of life itself.

भगा' ह नामात यस्य द्रवाः स्व॑ण य त्रिषधस्थ निषुदुः ।  
अग्निहू नामात जातवदाः श्रुधी ना हातऋतस्य हाता-  
धुक ॥ १४ ॥

14. *Bhargo ha nāmota yasya devāḥ svarna ye triṣadhasthe niṣeduḥ. Agnirha nāmota jātavedāḥ śrudhī no hotarṛtasya hotādhruk.*

Blazing brilliant and mighty sublime is that Spirit indeed whose resplendent and divine powers like paradisal 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 मे रादावचिमन्ता नासत्याविन्द गृतयु यजध्य ।  
मनुष्वद वृक्तबहिषु रराणा मन्दू हितप्रयसा वि तु  
यज्यौ ॥ 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 वृथा अपश्च विप्रस्तरति स्वसंतुः ।  
स क रीवन्तं रजयत्पा अग्निं नमिं न चक्रमवता रघुदु ॥ १६ ॥

16. *Ayam stuto rājā vandi vedhā apaśca viprastarati svasetuh. Sa kakṣīvantam rejyat so agnīm nemim na cakramarvato raghudru.*

This adored and resplendent 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 द्विबन्धुवतरूणा यष्टा सबर्धु धनुमस्वं दुहध्यं । सं  
यन्मित्रावरुणा वृज्ज उकथञ्चष्ठभिरयमणं वर्स्थः ॥ १७ ॥

17. *Sa dvibandhurvaitarāṇo yaṣṭā sabardhum  
dhenumasvam duhadhyai. Saṁ yanmitrāvarunā  
vrñja ukthair-jyeṣṭhebhīr-aryamanāṁ 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 ते धियन्धा नाभानदिष्ठा रपति प वनन् ।  
सा ना नाभिः परमास्य वा घा हं तत्पश्चचा कंतिथश्चिद-  
दास ॥ १८ ॥

18. *Tadbandhuḥ sūrirdivi te dhiyandhā nābhānedi-  
ṣṭho rapati pra venan. Sā no nābhiḥ paramā-sya  
vā ghā'ham 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 म नाभिरिह म सुधस्थमिम म दुवा अयमस्मि सर्वः ।  
द्विजा अहं पथमजा ऋतस्यदं धनुरदुहृज्ञायमाना ॥ १९ ॥

19. *Iyam me nābhiriha me sadhasthamime me devā  
ayamasmi sarvah. Dvijā aha prathamajā ṛtasye-  
dam 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 Prakrti 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 व स्यति द्विवत्निवन्धाट ।  
ऊध्वा यच्छणिन शिशुदन्मू त्रस्थिरं शवृधं सूत माता ॥ २० ॥

20. *Adhāsu mandro aratirvibhāvā'va syati dvivarta-  
nirvaneśāt. Ūrdhvā yacchreṇirna śiśurdan makṣū  
sthiram śevṛdham 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 कुनाया अनु श्वान्तस्य कस्य चित्परयुः ।  
श्रुधि त्वं सुदविणा नुस्त्वं योऽश्वघ्नस्य वावृथ सूनृ-  
तांभिः ॥ २१ ॥

21. *Adhā gāva upamātīm kanāyā anu śvāntasya kasya cit pareyuh. Śrudhi tvam sudraviṇo nastvam yālāśvaghnasya vāvrdhe sūnṛtābhīḥ.*

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.

अथ॒ त्वमिन्द्रं विद्ध्य॑ स्मान्मुहा राय॒ नृपतु॒ वज्रबाहुः । र गा॒  
च ना॒ मधानः पा॒हि सूरीन् नृहसस्त हरिवा॒ अ॒भिष्टा॑ ॥ २२ ॥

22. *Adha tvamindra viddhyasmān maho rāye nrpate vajrabāhuḥ. Rakṣā ca no maghonāḥ pāhi sūri-nanehasaste harivo abhiṣṭau.*

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.

अथ॒ यद्वाजाना॒ गविष्टा॒ सरत्सर॑ण्युः कारव॑ जर॑ण्युः ।  
विप॑ः पष्टुः स ह्यापां बृभूव॑ परा॒ च॒ दुत॑ प॑षदनान ॥ २३ ॥

23. *Adha yadrājānā gavīṣṭau sarat sarānyuh kārave jarānyuh. Viprah preṣṭhah sa hyeṣāṁ 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 जन्यस्य पुष्टा वृथा रभन्त इमहु तदू नु ।  
सूर्युरस्य सूनुरश्वा विपश्चासि श्रवसश्च साता ॥ २४ ॥

24. *Adhā nvasya jenyasya puṣṭau vṛthā rebhanta īmahe tadū nu. Saranyaurasya sūnuraśvo viprascāsi śravasaśca sātā.*

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 सुख्यायास्म शधोय स्तामं जुजुष नमस्वान ।  
विश्वत्र यस्मि गिरः समीचीः पूर्वीव गातुदाशत्पू-  
नृताय ॥ २५ ॥

25. *Yuvoryadi sakhyāyāśme śardhāya stomam jujuṣe  
namasvān. Viśvatra yasminnā girah samīcīḥ  
pūrvīva gāturdāśat sūnṛtāyai.*

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 गृणाना अद्विदुववानिति सुबन्धुनमसा सूक्तः । वध॑-  
दुकथवचाभिरा हि नूनं व्यध्वति पर्यस उस्त्रियायाः ॥ २६ ॥

26. *Sa gṛnāno 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 ऊषुणो महा यजत्रा भूत देवास ऊतये सुजाषाः ।  
य वाजाँ अनयता वियन्ता य स्था निचृतारा अमूरा� ॥ २७ ॥

27. *Ta ū ū no 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 युज्ञन् दर्शिण्या समक्ता इन्दस्य सुख्यमसृतत्वमानश ।  
तत्भ्या भद्रमङ्गिरसा वा अस्तु पति गृभ्णीत मानवं  
सुमधसः ॥ १ ॥

1. *Ye yajñena dakṣinayā samaktā indrasya sakhyam-amṛtatvam-ānaśa. Tebhyo bhadram-aṅgiraso vo astu prati grbhñīta mānavam sumedhasah.*

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 उदाजन्पितरा गोमयं वस्त्रूतनाभिन्दन्परिवत्सर वलम ।  
दीघायुत्वमङ्गिरसा वा अस्तु पति गृभ्णीत मानवं सुम-  
धसः ॥ २ ॥

2. *Ya udājan pitaro gomayam vasvṛtenābhindan parivatsare valam. Dīrghāyutvam-aṅgaraso vo astu prati grbhñīta mānavam sumedhasah.*

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 सूर्यमाराहयन्दिव्यपथयन्पृथिवीं मातरं वि ।  
सुपजास्त्वमङ्गिरसा वा अस्तु पति गृभ्णीत मानवं सुम-  
धसः ॥ ३ ॥

3. *Ya rtena sūryamārohayan divyaprathayan  
pr̥thivīm mātarām vi. Suprajāstvamaṅgiraso vo  
astu prati grbhñīta mānavām sumedhasah.*

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 वल्लु वा गृह दवपुत्रा ऋषयस्तच्छृणातन ।  
सुब्रह्मण्यमङ्गिरसा वा अस्तु पति गृभ्णीत मानवं सुम-  
धसः ॥ ४ ॥

4. *Ayam nābhā vadati valgu vo grhe devaputrā  
ṛṣayas-tacchṛṇotana. Subrahmanyam-aṅgiraso  
vo astu prati grbhñīta mānavām sumedhasah.*

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\_ इदृष्यस्त इद्गम्भीरवृपसः ।  
त अङ्गिरसः सूनवस्त अग्नः परि जज्ञिर ॥ ५ ॥

5. *Virūpāsa idṛṣayasta idgambhīravepasah.  
Te aṅgirasah sūnavaste agneh 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 अग्नः परि जज्ञिर विरूपासा द्रुवस्परि ।  
नवग्वा नु दशग्वा अङ्गिरस्तमः सचा द्रुवषु मंहत ॥ ६ ॥

6. *Ye agneh pari jajñire virūpāso divaspari. Navagvo nu daśagvo aṅgirastamah sacā deveṣu maṇhate.*

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.

इन्दण युजा निः सृजन्त वाधता वृजं गामन्तमश्विनम् ।  
सुहस्रं म् ददता अष्टकुण्ठ्य॑ः श्रवा द्रुवष्वकत ॥ ७ ॥

7. *Indreṇā yujā niḥ srjanta vāghato vrajam gomantamaśvinam. Sahasram me dadato aṣṭakar-ṇyah śravo deveśvakraṭa.*

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 जायताम् यं मनुस्ताक्मव राहतु ।  
यः सुहस्वं श्रताश्वं सुद्या दानायु मंहत ॥ ८ ॥

8. *Pra nūnam jāyatāmayam manustokmeva rohatu.  
Yah sahasram śatāśvam sadyo dānāya māṁhate.*

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 कश्चुन दिवझ्व सान्वारभम ।  
सावृण्यस्य दीणा वि सिन्धुरिव पपथ ॥ ९ ॥

9. *Na tamaśnoti kaścana diva iva sānvārabham.  
Sāvarṇyasya dakṣinā 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 परिविष्ट स्मद्द्विष्टि गापरीणसा ।  
यदुस्तुवश्च मामह ॥ १० ॥

10. *Uta dāsā pariviṣe smaddiṣṭī goparīṇasā.  
Yadusturvaśca māmahe.*

And the giver, the visionary, the prosperous, the industrious and the victorious, all exalt him and feel honoured to serve and support him.

**सहस्रदा गामिणीमा रिष्वन्मनुः सूर्यणास्य यत्मानतु  
द्दि णा । सावणदुवाः प तिरन्त्वायुयस्मि श्रान्ता  
असनाम् वाज्म ॥ ११ ॥**

11. *Sahasradā grāmañīrmā riṣanmanuh sūryenā-sya  
yatamānaitu dakṣinā. Sāvarṇerdevavāh pra  
tirantvāyur-yasmīnn-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**

**पुरावता य दिधिषन्त आप्यं मनुपीतासा जनिमा विवस्वतः ।  
युयातुय नहुष्यस्य ब्रह्मिदुवा आसत् त अधि बुवन्तु  
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 बन्धा नामानि दवा उत यज्ञियानि  
वः । य स्थ जाता अदितेर-द्व्यस्परि य पृथिव्यास्त म इह  
श्रुता हवम् ॥ २ ॥

2. *Viśvā hi vo namasyāni vandyā nāmāni devā uta  
yajñiyāni vah. Ye stha jātā aditer-adbhayaspari  
ye prthivyāste ma iha śrutā havam.*

O Devas, brilliances 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 मधुमत्पिन्वत् पयः पीयूषं द्यारदितिरदिबहाः ।  
उक्थशुष्मान्वृषभरान्त्स्वप्नसुस्ताँ आदित्याँ अनु मदा  
स्वस्तर्य ॥ ३ ॥

3. *Yebhyo mātā madhumat pīnivate payah pīyūṣam  
dyauraditir-adribarhāḥ. Uktthaśuṣmān vr̄ṣabha-  
rāntsvapnasastān ādityān anu madā svastaye.*

Serve, exhilarate and replenish those Adityas, children of light on earth and brilliances 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 व्रष्माणं वसत  
स्वस्तये ॥ ४ ॥

4. *Nrcakṣaso animiṣanto arhaṇā bṛhaddevāso  
amṛtatvamānaśuh. Jyotīrathā ahimāyā anāgaso  
divo varṣmāṇaṁ 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.

सुमाजा य सुवृथा यज्ञमायुरपरिहृता दधिर दिवि त्यम ।  
तां आ विवासु नमसा सुवृक्तिभिर्महा आदित्याँ अदितिं  
स्वस्तये ॥ ५ ॥

5. *Samrājo ye suvr̥dho yajñamāyayur-aparihvratā  
dadhire divi kṣayam. Tān ā vivāsa namasā  
suvr̥ktibhirmaho ādityān aditim 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 जुजाषथ् विश्वं दवासा मनुषा  
यति ष्ठने। का वा ध्वरं तुविजाता अरं करुद्या नः पषुदत्यंहः  
स्वस्तयै ॥ ६ ॥

6. *Ko vah stomam rādhati yam jujoṣatha viśve devāso manuṣo yati ṣṭhana. Ko vo'dhvaram tuvijātā aram karad yo naḥ parṣadatyamhah 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 पथमामायुज मनुः समिद्वाग्निमनसा सुस  
हातृभिः। त आदित्या अभयं शम' यच्छत सुगा नः कत  
सुपथो स्वस्तयै ॥ ७ ॥

7. *Yebhyo hotrām prathamāmāyeje manuh samiddhāgnirmanasā sapta hotṛbhiḥ. Ta ādityā abhayam 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 कृतादकृतादनसुप्यद्या दंवासः पिपृता  
स्वस्तये ॥ ८ ॥

8. *Ya īsire bhuvanasya pracetaso viśvasya sthāturgagataśca mantavah. Te naḥ kṛtādakṛtādenasasparyadyā 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.

भरेष्विन्दं सुहवं हवामहं हामुचं सुकृतं दद्व्यं जनंम । अग्निं  
मित्रं वरुणं सातय भग्नं द्यावोपृथिवी मरुतः स्वस्तये ॥ ९ ॥

9. *Bhareṣvindram suhavam havāmahe'homucam  
sukṛtam daivyam janam. Agnim mitram varuṇam  
sātaye bhagam dyāvāprthivī marutah 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 द्याम् नहसं सुशमाणमदितिं सुपणीतिम् ।  
दवीं नावं स्वरित्रामनांगसुमस्त्रवन्तीमा रुहमा स्वस्तर्य ॥ १० ॥

10. *Sutrāmāṇam prthivīṁ dyāmanehasam suśarmāṇamaditim supraṇītim. Daivīṁ 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  
अभिहृतः । सुत्यया वा दुवहृत्या हुवम शृण्वता दंवा अवस  
स्वस्तर्य ॥ ११ ॥

11. *Viśve yajatrā adhi vocatotaye trāyadhvam no durevāyā abhihrutah. 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.

अपामीवामप् विश्वामनाहुतिमपाराति॒ं दुविद्व्रौमघाय॑तः ।  
आर् दंवा॒ द्वषा॑ अस्मद्युयातनारु॒ णः॑ शम'॒ यच्छता॒ स्व-  
स्तय॑ ॥ १२ ॥

12. *Apāmīvāmapa viśvāmanāhutimapārātiṁ durvidatrāmaghāyataḥ. Āre devā dveṣo asmadyuyotanoru ḡnah 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.

अरिष्टः॑ स मता॒ विश्व॑ एधत्॒ प प॒जाभिज्जायत्॒ धम'ण॒स्परि॑ ।  
यमादित्यासा॒ नयथा॒ सुनी॒तिभिरति॒ विश्वानि॒ दुरिता॒  
स्वस्तय॑ ॥ १३ ॥

13. *Ariṣṭah sa marto viśva edhate pra prājābhīr-jāyate dharmaṇaspari. Yamādityāso nayathā sunītibhirati viśvāni duritā 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 दंवासा वथु वाजसाता यं शूरसाता मरुता हित धन ।  
पात्त्यावाणं रथमिन्द सानुसिमरिष्यन्तमा रुहमा स्व-  
स्तर्य ॥ १४ ॥

14. *Yam devāso'vatha vājasātāu yam śūrasātā maruto hite dhane. Prātaryāvāṇam 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.)

स्वस्ति नः पथ्यासु धन्वसु स्वस्त्यप्सु वृजन् स्ववति ।  
स्वस्ति नः पुत्रकृथषु यानिषु स्वस्ति राय मरुता दधा-  
तन ॥ १५ ॥

15. *Svasti nah pathyāsu dhanvasu svastyapsu vṛjane svarvati. Svasti nah 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 पर्पथे श्रेष्ठा रक्षणस्वत्युभिः या वाममति । सा  
ना अमा सा अरणे नि पातु स्वावृशा भवतु द्रुवगापा ॥ १६ ॥**

16. *Svastiriddhi prapathe śreṣṭhā rekṣṇasvatyabhi yā vāmameti. Sā no amā so arane ni pātu svāvesā 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 प्लृतः सूनुरवीवृथद्वा विश्वं आदित्या अदिति मनीषी ।  
इशानासा नरा अमर्त्युना स्तावि जना दिव्या गयन ॥ १७ ॥**

17. *Evā plateḥ sūnuravīvṛdhadvo 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*

कथा दुवानां कतुमस्य यामनि सुमन्तु नामं शृण्वतां मनामह।  
का मृळाति कतुमा ना मयस्करत्कतुम् ऊती अभ्या वृवतति ॥ १ ॥

1. *Kathā devānāṁ katamasya yāmani sumantu nāma śrṇvatāṁ manāmahe. Ko mṛlāti 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?

कृत्यन्ति कतवा हृत्सु धीतया वनन्ति वृना: पृतयन्त्या  
दिशेः । न मडिता विद्यत अन्य एभ्या दुवषु म अधि कामा  
अयंसत ॥ २ ॥

2. *Kratūyanti kratavo hrtsu dhītayo venanti venāḥ patayantyā diśāḥ. Na marditā vidyate anya ebhyo deveṣu me adhi kāmā ayāṁsata.*

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 पूषणमगाह्यमुग्रिं दुवद्धमभ्यचस गिरा ।  
सूयामासा चन्दमसा यमं द्विवि त्रितं वातमुषसमक्तु-  
मश्विना॑ ॥ ३ ॥

3. *Narā vā śamsam pūṣanam-agohyam-agnim deveddhamabhyarcase girā. Suryāmāsā cadramasā yamam divi tritam vātam-uṣasam-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 कविस्तुवीरवान्कया॑ गिरा बृहस्पतिवावृथत  
सुवृक्तिभिः॑ । अज एकपात्सुहवभित्रहवभिरहिः॑ शृणातु  
बुध्न्याऽ॒ हवीमनि ॥ ४ ॥

4. *Kathā kavistuvīravān kayā girā bṛhaspatirvā-vṛdhate suvṛktibhiḥ. Aja ekapāt suhavebhīrvabhir-ahih śr̄ṇotu 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.

द स्य वादित् जन्मनि वृत राजाना मित्रावरुणा विवाससि ।  
अतूर्तपन्थाः पुरुरथा' अयमा सुसहात्ता विषुरूपषु  
जन्मसु ॥ ५ ॥

5. *Dakṣasya vādite janmani vrate rājānā mitrāvaraṇā 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.

त ना अवन्ता हवनश्रुता हवं विश्वं शृणवन्तु वाजिना  
मितदेवः । सहस्रसा मधसीताविवृत्मना महा य धनं समिथषु  
जभिर ॥ ६ ॥

6. *Te no arvanto havanaśruto havam viśve śṛṇvantu vājino mitadravah. Sahasrasā medhasātāviva tmanā maho ye dhanam 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 सुख्याय पूषणम् ।  
त हि द्रवस्य सवितुः सवीमनि कतुं सचन्त सुचितः  
सचतसः ॥ ७ ॥

7. *Pra vo vāyum rathayujam purandhim stomaih kṛṇudhvam sakhyāya pūṣanam. Te hi devasya savituh savīmani kratum sacante sacitah 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 सूस सूस्ना नुद्या महीरुपा वनस्पतीन्पवताँ अग्निमृतयै ।  
कृशानुमस्तृन्तिष्ठं सुधस्थु आ रुदं रुदषु रुदियं हवा-  
मह ॥ ८ ॥

8. *Triḥ sapta sasrā nadyo mahīrapo vanaspatīn parvatān agnimūtaye. Kṛśānumastṛn tiṣyam sadhastha ā rudram 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 सुरयुः सिन्धुरूमिभिर्महा महीरवसा यन्तु व ठणीः ।  
द्वीरापा मातरः सूदयित्वा धृतवत्पया मधुम गा  
अचत ॥ ९ ॥

9. *Sarasvatī sarayuh sindhurūrmibhirmaho mahīravasā yantu vakṣanīḥ. Devīrāpo mātarah sudayitnvo ghṛtavat 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, ghrta, nectar and honey, pray flow shining and roaring and bring us honour and grandeur.

उत माता बृहद्विवा शृणातु नस्त्वष्टा द्रवभिजनिभिः पिता  
वचः । क्रृभु गा वाजा रथस्पतिभगा रुणवः शंसः शशमानस्य  
पातु नः ॥ १० ॥

10. *Uta mātā bṛhaddivā śr̄notu nastvaṣṭā devebhirjanibhiḥ pitā vacah. Rbhukṣā vājo rathaspatirbhago raṇvah śāṁsaḥ śāśamānasya pātu nah.*

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 Rhuksha, 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.

**रुण्वः सन्दृष्टा पितुमाँडवे या भदा रुदाणां मरुतामुपस्तुतिः । गाभिः ष्याम यशसा जनुष्वा सदा दवासु इळया सचमहि॥ ११ ॥**

11. *Ranvah sandṛṣṭau pitumāñ iva kṣayo bhadrā rudrāṇām marutām-upastutih. Gobhiḥ ṣyāma yaśaso janeśvā sadā devāsa ilayā 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 मृधियं मरुत् हन्दु दवा अददात वरुण मित्र यूयम । तां पीपयत् पर्यसव धनुं कुविद्विरा अधि रथ् वहाथ ॥ १२ ॥**

12. *Yām me dhiyam maruta indra devā adadāta  
varuṇa mitra yūyam. Tām pīpayata payaseva  
dhenum kuvidigro 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?

कुविदुङ्ग पति यथा चिदुस्य नः सजात्यस्य मरुता बुबाधथ ।  
नाभा यत्र पथमं सुनसामहु तत्र जामित्वमदितिदधातु  
नः ॥ १३ ॥

13. *Kuvidaṅga prati yathā cidasya nah sajātyasya  
maruto bubodhatha. Nābhā yatra prathamam  
samnasāmahe tatra jāmitvamaditirdadhātu nah.*

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 दुवी दुवाज्जन्मना यज्ञिय  
ड्रुतः । उभ बिभूत उभयं भरीमधिः पुरु रतांसि पितृभिश्च  
सिञ्चतः ॥ १४ ॥

14. *Te hi dyāvāprthivī mātarā mahī devī devāñjan  
manā yajñiye itah. Ubhe bibhṛta ubhayam  
bharīmabhiḥ purū retāṁsi pitṛbhiśca 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 विश्वमशनाति वार्यं बृहस्पतिरर्मतिः पनीयसी ।  
गावा यत्र मधुषुदुच्यते बृहदवीवशन्त मृतिभिर्मनी-  
षिणः ॥ १५ ॥

15. *Vi ṣā hotrā viśvamaśnoti vāryam bṛhaspatira-ramatiḥ panīyasī. Grāvā yatra madhuṣuducyate bṛhad-avīvaśanta matibhir-manīṣināḥ.*

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 कविस्तुवीरवाँ ऋतज्ञा दविणस्युदविणसश्चकानः ।  
उक्थभिरत्रे मृतिभिर्श्च विपा पीपयद्याँ दिव्यानि  
जन्म ॥ १६ ॥

16. *Evā kavistuvīravāñ rtajñā draviṇasyur-dra-  
viṇasaś-cakānāḥ. Uktēbhīr-atra matibhiśca  
vipro'pi payad-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 प्लृतः सूनुरवीवृथद्वा विश्व आदित्या अदित मनीषी ।  
इशानासा नरा अमर्त्यना स्तावि जना दिव्या गयन ॥ १७ ॥

17. *Evā plateḥ sūnuravīrḍhadvo viśva ādityā adite manīṣī. Iśānāso naro amartyenā'stāvi janō 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 Devataḥ, Vasukarna Vasukra Rshi*

अग्निरिन्द्रा वरुणा मित्रा अर्यमा वायुः पूषा सरस्वती  
सूजाषसः । आदित्या विष्णुमरुतः स्वबृहत्सामा रुदा  
अदितिब्रह्मण्-स्पतिः ॥ १ ॥

1. *Agnirindro varuṇo mitro aryamā vāyuh pūṣā  
sarasvatī sajoṣasah. Ādityā viṣṇur-marutāḥ  
svarbṛhat somo rudro aditir-brahmaṇaspatiḥ.*

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 तन्वाऽ समोक्सा ।  
अन्तरि ं महा पपुराजसा सामा घृतश्रीमहिमानमीर-  
यन ॥ २ ॥

2. *Indrāgnī vr̄trahatyeṣu satpatī mitho hinvānā tanvā samokṣā. Antarikṣam mahyā papru-rojasā somo ghṛtaśrīr-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 मङ्गा मंहुतामनवणां स्तामाँ इयम्यृतज्ञा त्रहता-  
वृथाम् । य अप्सवमणवं चित्रगाधसुस्त ना रासन्तां महय  
सुमित्राः ॥ ३ ॥

3. *Teṣāṁ hi mahnā mahatām-anarvanāṁ stomāṁ iyarmyrtajñā rtāvṛdhām. Ye apsavam-arṇavam citrarādhasaste no rāsantāṁ 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 गाणि राचुना द्यावाभूमी पृथिवीं स्कंभु-  
राजसा । पृ गाइव महयन्तः सुरातया दुवाः स्तवन्तु मनुषाय  
सूरयः ॥ ४ ॥

4. *Svarṇaram-antarikṣāṇi rocanā dyāvābhūmī pṛthivīṁ skambhurojasā. Prkṣā iva mahayantah surātayo devāḥ stavante manusāya sūrayah.*

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.

मि॒त्राय॑ शि॒ । वर्णा॒या॒ दृ॒शुष्॒ या॒ सु॒माजा॒ मन॒सा॒ न  
प्रयुच्छतः॑ । यया॒धा॒म्॒ धम॑णा॒ राच॑त्॒ बृ॒हद्या॒रु॒भ॒ राद॒सी॒  
नाध॒सी॒ वृ॒ता॑ ॥ ५ ॥

5. *Mitrāya śikṣa varuṇāya dāśuṣe yā samrājā manasā na prayucchataḥ. Yayordhāma dharmanā rocate bṛhad yaylorubhe 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.

या॒ गा॒वं॒ति॒नि॒ प्रयति॒ निष्कृतं॒ पया॒ दुहाना॒ वत्नीरवारतः॑ ।  
सा॒ पंबुवा॒णा॒ वर्णा॒या॒ दृ॒शुष्॒ दु॒वभ्या॑ दा॒शद्वि॒विषा॒  
वि॒वस्वत्॑ ॥ ६ ॥

6. *Yā gaurvar-tanīm paryeti niṣkṛtam payo duhānā vratanīr-avārataḥ. Sā prabṛūvāñā 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.

दिवं तसा अग्निजिह्वा ऋतावृध्ये ऋतस्य यानि विमृशन्त  
आसत् । द्यां स्कभित्व्यपुः आ चक्रुराजसा यज्ञं जनित्वी  
तन्वीऽनि मामृजुः ॥ ७ ॥

7. *Divakṣaso agnijihvā rtāvrdha rtasya yonim vimṛśanta āsate. Dyām skabhityyapa ā cakrurojasā yajñam janitvī tanvīni māmṛjuḥ.*

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.

परि तां पितरा पूवजावरी ऋतस्य याना तयतः समाकसा ।  
द्यावापृथिवी वरुणाय सवर्त घृतवृत्पया' महिषाय  
पिन्वतः ॥ ८ ॥

8. *Parikṣitā pitarā pūrvajāvarī rtasya 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.

पञ्जन्यावाता वृषभा पुरीषिणन्दवायू वरुणा मित्रा अंयमा ।  
द्वावाँ आदित्याँ अदितिं हवामह् य पाथि॑वासा दिव्यासा॑  
अप्सु य ॥ ९ ॥

9. *Parjanyāvātā vṛṣabhbā purīṣinēndravāyū varuno mitro aryamā. Devān̄ adityān̄ aditim̄ 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.

त्वष्टारं वायुमृभवा॒ य आहत् दव्या॒ हातारा॒ उषसं॒ स्वस्तय॑ ।  
बृहस्पतिं॑ वृत्रखादं॑ सु॑मधसमिन्द्रियं॑ सामं॑ धन॑सा॑ उ॑  
इमह ॥ १० ॥

10. *Tvaṣṭāram̄ vāyumrbhavo ya ohate daivyā hotārā uṣasam̄ svastaye. Brhaspatim̄ vṛtrakhā-dam̄ sumedhasamindriyam̄ somam̄ 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.

**ब्रह्म गामश्वं जनयन्त् आषधीवनस्पतीनपृथिवीं पवत्तां  
अपः । सूर्यं दिवि राहयन्तः सुदानंव आया व्रता विसृजन्ता  
अधि अमि ॥ ११ ॥**

11. *Brahma gāmaśvam janayanta oṣadhir-vanaspatin pṛthivīm parvatān apah. Sūryam divi rohayantah 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.

**भुज्युमंहसः पिपृथा निरश्विना श्यावं पुत्रं वधिमत्या  
अैजिन्वतम । कमद्युवं विमदायाहथुयुवं विष्णाप्वं ।  
विश्वकायाव सृजथः ॥ १२ ॥**

12. *Bhujuum-amhasah piprtho niraśvinā śyāvam putram vadhrimatyā ajinvatam. Kamadyuvam vimadāyohathur-yuvam viṣṇāpvaṁ viśvakāyāva sṛjathah.*

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 तन्युतुरकपादुजा दिवा धृता सिन्धुरापः समुदियः ।  
विश्व दुवासः शृणवन्वचांसि म् सरस्वती सुह धीभिः  
पुरन्ध्या ॥ १३ ॥

13. *Pāvīravī tanyaturekapādajo divo dhartā sindhu-rāpaḥ samudriyah. 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.

विश्व दुवाः सुह धीभिः पुरन्ध्या मनायजत्रा अमृता ऋतज्ञाः ।  
रातिषाचा' अभिषाचः स्वविदुः स्व॑गिरा बह्यं सूक्तं  
जुषरत ॥ १४ ॥

14. *Viśve devāḥ saha dhībhiḥ purandhyā manor-yajatrā amṛtā ṛtajñāḥ. Rātiṣāco abhiṣācaḥ svar-vidāḥ svargiro brahma sūktam 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.

दुवान्वसिष्ठा अमृतान्ववन्दु 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 nah.*

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*

दुवान्हुव बृहच्छवसः स्वस्तयं ज्यातिष्कृता अध्वरस्य  
पचतसः । य वावृथुः पत्तुरं विश्ववदस् इन्दज्यष्टासा अमृता  
ऋतावृथः ॥ १ ॥

1. *Devān huve brhacchrvatasah svastaye jyotiṣkrto adhvaresya pracetasah. Ye vāvṛdhuh prataram viśvavedasa indrajyeṣṭhāso amṛtā ṣtāvṛdhah.*

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, resplendent 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-  
मानशः । मुरुद्गण वृजन् मन्मधीमहि माधान यज्ञं जनयन्त  
सूर्यः ॥ २ ॥

2. *Indraprasūtā varuṇapraśiṣṭā ye sūryasya jyotiṣo bhāgamaṇaśuh. Marudgaṇe vṛjane manma dhimahi māghone yajñāṁ janayanta sūrayah.*

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 शम्यच्छतु । रुद्रा रुद्रभिर्दुवा मृळयाति नस्त्वष्टा ना ग्राभिः सुविताय जिन्वतु ॥ ३ ॥

3. *Indro vasubhiḥ pari pātu no gayamādityairno aditiḥ śarma yacchatu. Rudro rudrebhirdevo mr̥layāti 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.

अदितिद्याक्षोपृथिवी ऋतं महदिन्द्राविष्णू मरुतः स्वबृहत ।  
द्वावाँ आदित्याँ अवस हवामहु वसूनुदान्तसवितारं सुदंस-  
सम ॥ ४ ॥

4. *Aditirdyāvāprthivī ṛtam mahadindrāviṣṇū marutah svarbṛhat. Devān ādityān avase havāmahe vasūn rudrāntsavitāram sudamśasam.*

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 resplendent divinities of the universe.

सरस्वान्धीभिवरुणा धृतवतः पूषा विष्णुमहिमा वायु-  
रुश्विना । ब्रह्मकृता अमृता विश्ववदसः शम' ना यंसन्ति-  
वर्स्थमंहसः ॥ ५ ॥

5. *Sarasvān dhībhīrvāruṇo dhṛtavrataḥ pūṣā viṣṇur-mahimā vāyur-aśvinā. Brahmakṛto amṛtā viśvavedasah śarma no yamśan trivarūtham-amhasah.*

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 Ashwins, 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 दुवा वृषणा  
हविष्कृतः । वृषणा द्यावोपूथिवी ऋतावरी वृषा पुजन्या  
वृषणा वृषस्तुभः ॥ ६ ॥

6. *Vṛṣā yajñō vṛṣanah santu yajñiyā vṛṣaṇo devā  
vṛṣaṇo haviṣkṛtaḥ. Vṛṣaṇā dyāvāprthivī ṛtāvarī  
vṛṣā parjanyo 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 ब्रुव ।  
यावीजिर वृषणा दवयज्यया ता नः शम् त्रिवरूथं वि  
यंसतः ॥ ७ ॥

7. *Agniṣomā vṛṣaṇā vājasātaye purupraśastā vṛṣaṇā  
upa bruve. Yāvījire vṛṣaṇo devayajyayā tā nah  
śarma trivarūtham vi yamṣataḥ.*

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.

धृतवता: त्रिया यज्ञनिष्कृता बृहद्विवा अध्वराणामभि-  
श्रियः । अग्निहोतार त्रहत्सापा अदुहा पा असूज नु  
वृत्रतूय ॥ ८ ॥

8. *Dhṛtavratāḥ kṣatriyā yajñaniṣkṛto bṛhaddivā adhvārāṇāmabhiśriyāḥ. Agnihotāra ṛtasāpo adruho'po asrjannanu vṛtratūrye.*

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.

द्यावोपृथिवी जनय अभि व्रता प आषधीवृनिनानि यज्ञिया ।  
अन्तरि इं स्व॑रा पपुरुतय वशं दुवासस्तुन्वीऽ नि  
मामृजुः ॥ ९ ॥

9. *Dyāvāprthivī janayannabhi vratā''pa oṣadhīrvanināni yajñiyā. Antarikṣam svarā paprurūtaye vaśam devāsastanvī ni māmṛjuh.*

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 repletion and add beauty to their own body and the environment to their heart's desire.

धतारो दिव ऋभवः सुहस्ता वातापञ्चन्या महिषस्य तन्यताः ।  
आपु आषधीः पतिरन्तु ना गिरा भगा रातिवा जिनाऽ यन्तु  
म् हवम् ॥ १० ॥

10. *Dhartāro diva ṛbhavaḥ suhastā vātāparjanyā mahisasya tanyatoh. 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 Rbhūs, 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.

सुमुदः सिन्धू रजा अन्तरि मज एकपात्तनयित्वुरणवः ।  
अहिबुध्यः शृणवुद्वचांसि म विश्व द्रवास उत सूरया  
मम ॥ ११ ॥

11. *Samudraḥ sindhū rajo antarikṣamaja ekapāt tanayitnurarṇavaḥ. Ahirbudhnyah śṛṇavadvacāmsi 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 द्रववीतय पाञ्चं ना यज्ञं प णयत साधुया ।  
आदित्या रुद्रा वसवः सुदानव इमा ब्रह्म शस्यमानानि  
जिन्वत ॥ १२ ॥

12. *Syāma vo manavo devavītaye prāñcam no yajñam  
pra ṣayata sādhuyā. Ādityā rudrā vasavah  
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 ।  
त्रेस्य पतिं पतिवशमीमहु विश्वान्दुवाँ अमृताँ अपेयु-  
च्छतः ॥ १३ ॥

13. *Daivyā hotārā prathamā purohita ṛtasya panthā-  
manvemi sādhuyā. Kṣetrasya patim prativen-  
śamīmahe viśvān devān amṛtān 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.

वसिष्ठासः पितृवद्वाचमकत दुवाँ इळाना ऋषिवत्स्वस्तय ।  
पीताइव ज्ञातयः काममत्या स्म दंवासा वं धूनुता  
वसु ॥ १४ ॥

14. *Vasiṣṭhāsaḥ pitrvadvācamakrata devān īlāna  
ṛṣivat svastaye. Prītā iva jñātayah 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.

द्वान्वसिष्ठा अमृतान्ववन्द् य विश्वा भुवनाभि पत्तस्थुः ।  
त ना' रासन्तामुरुगायमद्य यूयं पात स्वस्तिभिः सदा  
नः ॥ १५ ॥

15. *Devān vasiṣṭho amṛtān vavande ye viśvā bhuva-nābhi pratasthuh. Te no rāsantāmuru-gāya-madya yūyam pāta svastibhiḥ sadā nah.*

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 सुमशीष्णो पिता न ऋतप्रजातां बृहतीम-  
विन्दत । तुरीयं स्विज्जनयद्विश्वजन्या चास्य उक्थ-  
मिन्दाय शंसन ॥ १ ॥

1. *Imām dhiyam saptaśīrṣṇīm pitā na ṛtaprajātām  
bṛhatīmavindat. Turiyam svijjanayadviśva-  
janyo'yasya ukthamindrāya śānsan.*

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 धामं पथमं मनन्त ॥ २ ॥

2. *Rtam śamsanta rju dīdhyānā divasputrāso asurasya vīrāḥ. Vipram 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 सखिभिवावदद्विरशमन्मयानि नहना व्यस्यन ।  
बृहस्पतिरभिकनिकद्वा उत पास्तादुच्च विद्वाँ अंगायत ॥ ३ ॥

3. *Hamsairiva sakhibhir-vāvadadbhir-aśmanmanyāni nahana vyasyan. Brhaspatir-abhikanikradadgā uta prāstauducca vidvān 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.

**अवा द्वाभ्यां पुर एकया गा गुहा तिष्ठन्तीरनृतस्य सता ।  
बृहस्पतिस्तमसि ज्यातिरिच्छ तुदुस्त्रा आकवि हि तिस्त्र  
आवः ॥ ४ ॥**

4. *Avo dvābhyaṁ para ekayā gā guhā tiṣṭhanṭīra-nṛtasya setau. Br̥haspatiś-tamasi jyotiriccha-nnudusrā ākarvi hi tisra āvah.*

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.)

**विभिद्या पुरं शयथुमपाचीं निस्त्रीणि साकमुदधरकृन्तत ।  
बृहस्पतिरुषसं सूर्यं गामर्कं विवद स्तुनयीव द्या ॥ ५ ॥**

5. *Vibhidyā puram śayathemapācīm nistrīni sāka-mudadherakrantat. Br̥haspatiruṣasam̄ sūryam̄ gāmarkam̄ viveda stanayanniva dyauh.*

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.

इन्दौ वृलं रूतारं दुधानां कुरणवि वि चकता रवण ।  
स्वदौञ्जिभिराशिरमिच्छमाना रादयत्पुणिमा गा अमु-  
ष्णात ॥ ६ ॥

6. *Indro valam rakṣitāram dudhānām kareṇeva vi cakartā raveṇa. Svedāñjibhir-āśiram-icchamāno'rodayat panimā 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 ईं सत्यभिः सखिभिः शुचद्विगाधायसं वि धनुसरददः ।  
ब्रह्मणस्पतिवृषभिवराहघमस्वदभिदविणं व्यानट ॥ ७ ॥

7. *Sa īm satyebhiḥ sakhibhiḥ śucadbhir-godhāyasam vi dhanasair-adardah. Brahma-ṇaspatirvṛṣabhir-varāhair-gharmasvedebhir-dravīṇām vyānat.*

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 gopatiṁ gā iyānāsa iṣaṇayanta dhībhiḥ. Brhaspatirmitho avadyapebhira-dusriyā 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 वृथयन्ता मृतिभिः शिवाभिः सिंहमिव नानदतं सुधस्थै ।  
बृहस्पतिं वृष्णं शूरसाता भरभर अनु मदम जिष्णुम ॥ ९ ॥

9. *Tam vārdhayanto matibhiḥ śivābhiḥ simhamiva nānadataṁ sadhasthe. Brhaspatiṁ vr̄ṣaṇam śūrasātau bharebhare anu madema jiṣnum.*

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.

युदा वाजुमसनद्विश्वरूपमा द्यामरु दुत्तराणि सद्य।  
बृहस्पतिं वृषणं वृधयन्ता नाना सन्ता बिभत्ता ज्याति-  
रासा ॥ १० ॥

10. *Yadā vājam-asanad-viśvarūpamā dyāmaru-kṣad-  
uttarāṇi sadma. Brhaspatim vṛṣanām 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 कीर्ति चिद्ध्यवथ् स्वभिरवः।  
पश्चा मृधा अप भवन्तु विश्वास्तदादसी शृणुतं विश्व-  
मिन्व ॥ ११ ॥

11. *Satyāmāśiṣam kṛṇutā vayodhai kīrim ciddhya-  
vatha svebhirevaih. Paścā mṛdho apa bhavantu  
viśvāstadrodasī śrṇutam 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.

इन्द्रा मुह्ना मंहुता अणवस्य वि मूर्धानमभिनदबुदस्य ।  
अहृ अहिमरिणात्सप्त सिन्धून्दवद्यावापृथिवी पावतं नः ॥ १२ ॥

12. *Indro mahnā mahato arnavasya vi mūrdhānamabhinad-arbudasya. Ahannahim-ariṇāt sapta sindhūn devair-dyāvāpṛthivī prāvatam nah.*

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*

उदपुता न वयो र रमाणा वावदता अभियस्यव धाषाः ।  
गिरिभजा नामया मदन्ता बृहस्पतिमभ्यका अनावन ॥ १ ॥

1. *Udapruto na vayo rakṣamāṇā vāvadato abhriyasyeva ghoṣāḥ. Giribhrajo normayo madanto bṛhaspatim-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 गाभिराङ्गि॒रु॒सा न मा॒णा भग्॑ इवद्य॑मणं निनाय । जन्  
मि॒त्रा न दम्पती अनक्ति॑ बृहस्पति॑ वा॒जया॒शौ॑रिवा॒जा ॥ २ ॥

2. *Sam gobhirāṅgiraso nakṣamāṇo bhaga ivedaryamaṇam nināya. Jane mitro na dampatī anakti bṛhaspate vājayāśuñrivājau.*

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.

सा॒ध्वया अ॒तिथि॒नीरिषि॒राः स्पा॒हाः सु॒वणा॑ अनव॒द्यरूपा॑ः ।  
बृह॒स्पति॑ः पव॑तभ्या वि॒तूया॑ निगा॑ ऊपु॑ यवमिव स्थि॑-  
विभ्यः ॥ ३ ॥

3. *Sādhvaryaā atithinīriṣirāḥ spārhāḥ suvarṇā anavadyarūpāḥ. Bṛhaspatiḥ parvatebhyo vitūryā nirgā ūpe yavamiva sthivibhyah.*

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.

आ॒पुषायन्मधुन ऋतस्य॑ यानि॒मव॑ ऊप॑ उल्कामि॒व द्या॑ः ।  
बृह॒स्पति॒रुद्धर॑ अ॒मना॑ गा॑ भूम्या॑ उ॒दनव॑ वि॒त्वचं बि॒भद ॥ ४ ॥

4. *Āpruṣāyan madhuna ṛtasya yonimavakṣipānnarka ulkāmiva dyoḥ. Bṛhaspati-uddhara-nnaśmano gā bhūmyā udneva vi tvacām 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.

अप् ज्यातिषा तमा अन्तरि गादुदनः शीपालमिव वातं  
आजत। बृहस्पतिरनुमृश्या वलस्या भमिव वातु आ चक्  
आ गा: ॥ ५ ॥

5. *Apa jyotiṣā tamo antarikṣād-udnah śipālamiva  
vāta ājat. Br̥haspatir-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.

यदा वलस्य पीयता जसुं भद बृहस्पतिरग्नितपाभिरुकः ।  
दद्धिन जिह्वा परिविष्टमाददाविनिधीरकृणादुस्त्रिया-  
णाम ॥ ६ ॥

6. *Yadā valasya pīyato jasum bhed br̥haspatir-agnitapobhir-arkaiḥ. Dadbhirna jihvā pariviṣṭamādadā-virnidhīnrakṛṇod-usriyāñām.*

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.

बृहस्पतिरमते हि त्यदासां नाम स्वरीणां सदन् गुहा यत ।  
आण्डवं भित्त्वा शकुनस्य गभमुदुस्त्रियाः पवतस्य त्मना-  
जत ॥ ७ ॥

7. *Bṛhaspatiramata hi tyadāsām nāma svarīṇām  
sadane guhā yat. Āṇdeva 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.

अश्नापिनन्दुं मधुं पर्यपश्यन्मत्स्यं न दीन उदनि क्षयन्तम ।  
निष्टज्जभार चमसं न वृ गाद बृहस्पतिविरवणा विकृत्य ॥ ८ ॥

8. *Aśnāpinaddhaṁ madhu paryapaśyan-matsyam na  
dīna udani kṣiyantam. Niṣṭajjabhāra camasam na  
vṛkṣād bṛhaspatir-viraveñā 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.

साषामविन्दुत्स स्वःः सा अग्निं सा अकणं वि बबाधु  
तमांसि । बृहस्पतिगावपुषा वलस्य निमज्जानं न पवणा  
जभार ॥ ९ ॥

9. *Sosāmavindat sa svah so agnīm so arkeṇa vi  
babādhe tamāṁsi. Brhaspatir-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 resplendent 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.

हिमवृपुणा मुषिता वनानि बृहस्पतिनाकृपयद्वला गाः ।  
अनानुकृत्यमपुनश्चकार् यात्सूयामासा मिथ उच्च-  
रातः ॥ १० ॥

10. *Himeva parṇā muṣitā vanāni brhaspatinā-  
kṛpayadvalo gāḥ. Anānukṛtyam-apunaścakāra  
yāt sūryāmāsā mitha uccarātah.*

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.

अभि श्यावं न कृशेनभिरश्वं न त्रभिः पितरा द्यामपिंशन ।  
रात्र्यां तमा अदध्युज्यातिरहन्बृहस्पतिभिनददिविदद्वाः ॥ ११ ॥

11. *Abhi śyāvam na kṛśanebhiraśvam nakṣatrehih  
pitaro dyāmapimśan. Rātryām tamo adadhur-  
jyotirahan brhaspatirbhinadadrīm 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.

इदमक्तम् नमा अभियाय यः पूर्वीरन्वानानवीति । बृहस्पतिः  
स हि गाभिः सा अश्वः स वीरभिः स नृभिन्ना वयो  
धात ॥ १२ ॥

12. *Idamakarma namo abhriyāya yah pūrvīran-vānonavīti. Brhaspatih sa hi gobhiḥ so aśvaiḥ 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*

भद्रा अग्नवैध्यश्वस्य सुन्दूशा वामी पणीतिः सुरणा  
उपतयः । यदीं सुमित्रा विशा अग्ने इन्धत घृतनाहुत जरत्  
दविद्युतत ॥ १ ॥

1. *Bhadrā agner-vadhryaśvasya samdṛśo vāmī  
praṇītiḥ suraṇā upetayah. Yadīm sumitrā viśo  
agra indhate gṛtenāhuto jarate dāvidyutat.*

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.)

घृतम् ग्रव्यश्वस्य वधनं घृतम् । घृतम्बस्य मदनम् ।  
घृतनाहुत उविया वि पपथ सूर्याङ्क राचत सुपिरासुतिः ॥ २ ॥

2. *Ghṛtamagner-vadhryaśvasya vardhanam ghṛtamannam ghṛtamvasya medanam. Ghṛtenāhuta urviyā vi paprathe sūrya iva rocate sarpirāsutih.*

*Ghṛta* means and is the rise and exaltation of self-controlled self-directed Agni, *ghṛta* is the food, and *ghṛta* is the growth and expansion with love and grace. Fed on *ghṛta* it rises and expands unbounded and, kindled, energised and exalted with *ghṛta*, it shines glorious and beatific like the sun.

यत्त मनुयदनीकं सुमित्रः समीधं अग्नं तदिदं नवीयः । स  
रुवच्छांच स गिरा जुषस्व स वाजं दषि स इह श्रवा  
धाः ॥ ३ ॥

3. *Yat te manuryadañkam sumitraḥ samīdhe agne tadiḍam navīyah. Sa revacchoca sa giro juṣasva sa vājāṁ 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 पूर्वमीळिता वाध्यश्वः समीधं अग्ने स डुदं जुषस्व ।  
स नः स्तिपा उत भवा तनूपा दात्रं र ास्व यद्गुदं त  
अस्म ॥ ४ ॥

4. *Yāṁ tvā pūrvamīlito vadhyraśvah samīdhe agne sa idam juṣasva. Sa nah stipā uta bhavā tanūpā dātram rakṣasva yadiḍam 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 द्युम्नी वाध्यश्वात गापा मा त्वा तारीद्भिमातिजना-  
नाम । शूराङ्गव धृष्णुश्च्यवनः सुमित्रः प नु वाच्यं वाध्यश्वस्य  
नाम ॥ ५ ॥

5. *Bhavā dyumṇī vādhryaśvota gopā mā tvā tārī-dabhimātirjanānām. Śūra iva dhṛṣṇuścyavanaḥ sumitraḥ pra nu vocam 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.

समृज्या पवत्याऽु वसूनि दासा वृत्राण्याया जिगथ । शूरङ्गव  
धृष्णुश्चवना जनानां त्वमग्ने पृतनायूरभि ष्याः ॥ ६ ॥

6. *Samajrya parvatyā vasūni dāsā vr̄trāṇyāryā jigetha. Śūra iva dhṛṣṇuścyavano janānām tvamagne pr̄tanāyūnrabhi syāḥ.*

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.

दीघतन्तुबृहद्वा ायमग्निः सहस्रस्तरीः शतनीथ्रहभ्वा ।  
द्युमान्द्युमत्सु नृभिमृज्यमानः सुमित्रेषु दीदया दव्यत्सु ॥ ७ ॥

7. *Dīrghatanturbṛhadukṣayamagnih sahasras-tarīḥ śatanītha r̄bhvā. Dyumān dyumatsu nṛbhirmṛjya-mānah 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

brilliants, adored and exalted by leading lights among friends of noblest mind, shines among the lovers of divinity.

त्व धुनुः सुदुधा जातवदा सूश्चत्वं समना संबुधुक ।  
त्वं नृभिदि णावद्विरग्र सुमित्रभिरिध्यस दवयद्विः ॥ ८ ॥

8. *Tve dhenuḥ sudughā jātavedo 'saścateva samanā sabardhuk. Tvam nr̥bhir-dakṣināvad-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.

दवाश्चित्त अमृता जातवदा महिमानं वाध्यश्व प वाचन ।  
यत्संपृच्छ मानुषीविशु आयुन्त्वं नृभिरजयस्त्वावृधभिः ॥ ९ ॥

9. *Devāścitte amṛtā jātavedo mahimānam vādhr-yaśva pra vocan. Yat sampṛccham mānu-śīrviśā āyan tvam nr̥bhirajayas-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.

पितव पुत्रमबिभरुपस्थ त्वामग्र वध्यश्वः सप्यन । जुषाणा  
अस्य सुमिधं यविष्टुत पूवाँ' अवनावाधतश्चित ॥ १० ॥

10. *Piteva putramabibharupasthe tvāmagne vadhyra-  
śvah saparyan. Jusāṇo asya samidham yaviṣṭhota  
pūrvāñ avanorvrādhataścit.*

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.

शश्वदुग्गिवध्यश्वस्य शत्रू गृभिजिगाय सुतसामवद्धिः । समनं  
चिददहश्चित्रभाना व वाधन्तमभिनद वृथश्चित ॥ ११ ॥

11. *Śāsvadagnir-vadhryaśvasya śatrūn nr̥bhirjigāya  
sutasmavadbhih. Samanam cidadaha-ścitrabhā-  
no'va vrādhantam-abhinadvṛdhaścit.*

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.

अयम् ग्निवध्यश्वस्य वृत्रहा सनकात्पद्मा नमस्पवाक्यः ।  
स ना अजामीरुत वा विजामीनभि तिष्ठ शधता वाध्य-  
श्व ॥ १२ ॥

12. *Ayamagnir-vadhryaśvaya vṛtrahā sanakāt pre-dho namasopavākyah. Sa no ajāmīnruta vā vijāmīnabhi tiṣṭha śardhato vādhryaśva.*

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, Ushasanakta-6, Daivyau  
Prachetasau-7, Sarasvati-Ila, Bharati-8, Tvasta-9,  
Vanaspati-10, Svahakrti-11) Devatah, Sumitra  
Vadhryashva Rshi*

इमां मे अग्न सुमिधं जुषस्वलस्पद पति हया घृताचीम ।  
वर्ष्मन्पृथिव्याः सुदिनत्व अह्नामूर्ध्वा भव सुकता दव-  
यज्या ॥ १ ॥

1. *Imāṁ me agne samidham juṣasvelaspade 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 vedi 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 दुवानामग्यावह यातु नराशंसा विश्वरूपभिरश्वः ।  
ऋतस्य पथा नमसा मियधा दुवभ्या दुवतमः सुषूदत ॥ २ ॥

2. Ā devānāmagrayāveha yātu narāśamso viśvarūpebhiraśvaiḥ. Rтasya pathā namasā miyedho devebhyo devatamaḥ suṣudat.

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.

शश्वत्तममीक्षत दूत्याय हृविष्मन्ता मनुष्यासा अग्निम ।  
वहिष्टरश्वः सुवृत्ता रथना दुवान्व॑ नि षद्गह हाता ॥ ३ ॥

3. Śāśvattamamīlate dūtyāya haviṣmanto manusyāso agnim. Vahīṣtairaśvaiḥ suvṛtā 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 पथतां दुवजुष्टं तिरुश्चा दीर्घ दाध्मा सुरभि भूत्वस्म ।  
अहङ्क्ता मनसा दव बहिरिन्द्रज्यष्ठाँ उशता य॑ दुवान ॥ ४ ॥

4. *Vi prathatāṁ devajuṣṭam tiraścā dīrgham drāghmā surabhi bhūtvasmē. Aheṭatā manasā deva barhirindrājyeṣṭhāṁ uṣato 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.

दिवा वा सानु स्पृशता वरीयः पृथिव्या वा मात्रया वि  
श्रेयध्वम । उशतीद्वारा महिना महद्विद्वं रथं रथ्युधा-  
रयध्वम ॥ ५ ॥

5. *Divo vā sānu spr̄śatā varīyah pṛthivyā vā mātrayā  
vi śrayadhvam. Uśatīrdvāro mahinā mahadbhir-  
devam ratham rathayurdhāraya-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.

दुवी दिवा दुहितरा सुशिल्प उषासनक्ता सदतां नि याना ।  
आ वां दुवासे उशती उशन्ते उरा सौदन्तु सुभग उपस्थि ॥ ६ ॥

6. *Devī divo duhitarā suśilpe uṣasānaktā sadatāṁ  
ni yonau. Ā vāṁ devāsa uśatī uṣanta urau sīdantu  
subhage upasthe.*

O divine daughters of heaven, dawn of the busy day and restful night, both dexterous accomplishers 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.

ऊर्ध्वा गावा बृहदग्निः समिद्धः पिया धामान्यदितरुपस्थं ।  
पुराहितावृत्विजा यज्ञ अस्मिन्विदुष्टरा दविणमा यज्ञ-  
थाम ॥ ७ ॥

7. *Urdhvo grāvā bṛhadagnih samiddhah 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.)

तिस्रा दवीबहिरिदं वरीयु आ सीदत चकूमा वः स्यानम ।  
मनुष्वद्यज्ञं सुधिता हवीषीळा दवी घृतपदी जुषन्त ॥ ८ ॥

8. *Tisro devīr-barhiridam varīya ā sīdata cakrmā vah syonam. Manuṣvad-yajñam sudhitā havīṁśīlā 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 त्वष्टुयद्व चारुत्वमानङ्गदद्विरसामभवः सचाभूः । स  
दुवानां पाथु उपु प विद्वानुशन्या ॥ दविणादः सुरत्वः ॥ ९ ॥

9. *Deva tvāṣṭaryaddha cārutvamānaḍ-yadaṅgi-rasāmabhavah sacābhūh. Sa devānāṁ pātha upa pra vidvān uśan yakṣi draviṇodah suratnah.*

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 रशनयो नियूयो दुवानां पाथु उपु व ॥ विद्वान ॥  
स्वदाति दवः कृणवद्ववीष्यवत्तं द्यावापृथिवी हवं म ॥ १० ॥

10. *Vanaspatे raśanayā niyūyā devānāṁ pātha upa vakṣi vidvān. Svadāti devah kṛṇavadd-havīm-ṣyavatām dyāvāprthivī havām 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.

आग्ने वहु वरुणमिष्टये न इन्दं दिवा मरुता अन्तरि गात ।  
सीदन्तु बृहिविश्वा आ यजत्राः स्वाहा दवा अमृता  
मादयन्ताम् ॥ ११ ॥

11. *Āgne vaha varuṇamistiye na indram divo maruto antariksāt. 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, Brhaspati Angirasa Rshi*

बृहस्पत पथ्रमं वाचा अग्नं यत्परत नामधयं दधानाः ।  
यदेषां श्रष्टं यदरिपमासीत्यणा तदेषां निहितं गुहाविः ॥ १ ॥

1. *Bṛhaspate prathamāṁ vāco agrām yat prairata nāmadheyām dadhānāḥ. Yadeṣām śrestham yadaripramāśit preñā tadeṣām nihitām 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 वाचमक्त ।  
अत्रा सखायः सुख्यानि जानत भद्रषां ल मीनिहिताधि  
वाचि ॥ २ ॥

2. *Saktumiva titaunā punanto yatra dhīrā manasā vācamakrata. Atrā sakhyāyah sakhyāni jānate bhadraisāṁ 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.

यज्ञनवाचः पदवीयमायन्तामन्विन्दु गृषिषु पविष्टाम ।  
तामाभृत्या व्यदधुः पुरुत्रा तां सुप्त रुभा अभि सं नवन्त ॥ ३ ॥

3. *Yajñena vācaḥ padavīyamāyan tāmanvavinda-nnṛṣiṣu praviṣṭām. Tāmābhṛtyā vyadadhuh purutrā tām sapta rebhā abhi sam 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.

उत त्वः पश्य । ददश् वाचमुत त्वः शृणव । शृणात्यनाम ।  
उता त्वस्म तुन्वं॑ वि सस्व जायव् पत्य उशती सुवासा॒ः ॥ ४ ॥

4. *Uta tvah paśyan na dadarśa vācamuta tvah  
śṛṇvan na śṛṇotyenaṁ. Uto tvasmai tanvam 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.

उत त्वं सुख्य स्थिरपीतमाहुननं हिन्वन्त्यपि वाजिनषु ।  
अधन्वा चरति माययष वाचं शुश्रुवाँ अफलामपुष्याम ॥ ५ ॥

5. *Uta tvam sakhye sthirapītamāhurnainam hinvan-  
tyapi vājineṣu. Adhenvā carati māyayaīsa vācam  
śuśruvāñ aphalāmapuṣpām.*

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.

यस्तित्याज सचिविदं सखायुं न तस्य वाच्यपि भागा अस्ति ।  
यदींशृणात्यलकं शृणाति नहि पुवदं सुकृतस्य पन्थाम् ॥ ६ ॥

6. *Yastityāja sacividam sakħāyam na tasya vācyapi bhāgo asti. Yadīm śrṇotyalakam śrṇoti nahi praveda sukṛtasya 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\_एवन्तः कणवन्तः सखाया मनाजुवष्वसमा बभूवः ।  
आदघ्नास उपक ास उ त्व हृदाइव स्नात्वा उ त्व  
ददृश्र ॥ ७ ॥

7. *Akṣanvantah karṇavantah sakħāyo manoja-  
ves̄vasamā babhūvuh. Ādaghnāsa upakaksāsa 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 तष्टु मनसा जुवषु यद बाह्याणाः संयजन्त सखायः ।  
अत्राहं त्वं वि जहुवद्याभिराहबह्याणा वि चरन्त्यु त्व ॥ ८ ॥

8. *Hṛdā taṣṭeṣu manaso javeṣu yadbrāhmaṇāḥ samyajante sakḥāyah. Atrāha tvam vi jahurvedyābhirohabrahmāno 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.

इम य नावाङ्न पुरश्चरन्ति न ब्रह्मणासा न सुतकरासः ।  
त एत वाचमभिपद्य पापयो सिरीस्तन्त्रं तन्वत् अपज-  
ज्ञयः ॥ ९ ॥

9. *Ime ye nārvāṇ 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.

सब' नन्दन्ति यशसागतन सभासाहन् सख्या सखायः ।  
किल्बष्ट्यूत्पृत्यितुषणिह्यामरं हिता भवति वाजि-  
नाय ॥ १० ॥

10. *Sarve nadanti yaśasāgatena sabhāsāhenā sakhyā sakḥāyah. Kilbiṣasprti pituṣanir-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 पुपुष्वान्गायुत्रं त्वा॑ गायति॒ शक्वरीषु॑ ।  
बृह्मा॑ त्वे॑ वदति॒ जातविद्यां॑ यज्ञस्यु॑ मात्रां॑ वि॑ मिमीत॑ उ॑  
त्वः॑ ॥ ११ ॥**

11. *Rcām tvah poṣamāste pupuṣvān gāyatram tvo  
gāyati śakvarīṣu. Brahmā tvo vadati jātavidyām  
yajñasya mātrām vi mimīta u tvah.*

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*

**द्वानां॑ नु॒ वयं॒ जाना॒ प वाचाम॑ विपन्यया॑ ।  
उक्थषु॑ शस्यमानषु॑ यः॒ पश्यादुत्तर॑ युग॑ ॥ १ ॥**

1. *Devānām nu vayam jānā pra vocāma vipanya-  
yā. Uktheṣu śasyamāneṣu yah 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.

ब्रह्मण्‌स्पतिरुता सं कुमारैङ्वाधमत ।  
द्वावानां पृथ्य युग सतुः सदज्जायत ॥ २ ॥

2. *Brahmanaspatiretā sam̄ karmāra ivādhamat.  
Devānām pūrvye yuge'satah 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 Prakrti or Nature.)

द्वावानां युग पथ्रम् सतुः सदज्जायत ।  
तदाशा अन्वज्जायन्त तदुत्तानपदुस्परि ॥ ३ ॥

3. *Devānām yuge prathame'satah 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.)

भूजङ्ग उत्तानपदा भुव आशा अजायन्त ।  
अदित्तुद ग अजायत द ाद्विदितिः परि ॥ ४ ॥

- 
4. *Bhūrjajñā uttānapado bhuva āśā ajāyanta.  
Aditerdakṣo ajāyata dakṣādvaditih 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 द्रवा अन्वजायन्त भद्रा अमृतबन्धवः ॥ ५ ॥

5. *Aditirhyajaniṣṭa dakṣa yā duhitā tava.  
Tām devā anvajāyanta bhadrā amṛtabandhavah.*

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 ।  
अत्रो वा नृत्यतामिव तीवा रुणुरपायत ॥ ६ ॥

6. *Yaddevā adah salile susamrabdhā atiṣṭhata.  
Atrā vo nrtyatāmiva tīvra reñurapāyata.*

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 यत्या यथा भुवनान्यपिन्वत ।  
अत्रो समुद आ गू हमा सूर्यमजभतन ॥ ७ ॥

7. *Yaddevā yatayo yathā bhuvanānyapinvata.  
Atrā samudra ā gūlhamā 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 अदित्य जातास्तन्वृस्परि ।  
द्वाँ उप पत्सभिः परा माताण्डमास्यत ॥ ८ ॥

8. *Aṣṭau putrāśo aditerye jātāstanvaspari.  
Devān upa prait saptabhiḥ parā mārtāṇḍamāsyat.*

Eight are the divine modes of Aditi, eternal inviolable Prakrti, 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 पुत्ररदितिरुपं पत्पूर्व्यं युगम् ।  
प्रजाय मृत्यवे त्वत्पुनर्माताण्डमाभरत ॥ ९ ॥**

9. *Saptabhiḥ patrairaditirupa prait pūrvyam̄ yugam.  
Prajāyai mṛtyave tvat punarmār-tāñḍamā-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 ।  
अवधि इन्द्रं मरुतश्चिदत्र माता यद्वीरं दुधनद्वनिष्ठा ॥ १ ॥**

1. *Janiṣṭhā ugraḥ sahase turāya mandra ojiṣṭho bahulābhimānah. Avardhannindram̄ marutaścīdatra matā yadvīram̄ 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 निष्ठता पृश्ननी चिदवः पुरु शंसन वावृथुष्ट इन्दम् ।  
अभीवृतव ता महापदन ध्वान्तात्पित्वादुदरन्त गभाः ॥ २ ॥**

2. *Druho niśattā prśanī cidevaih purū śāmsena vāvṛdhuṣṭa indram. Abhīvṛteva 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.

ऋष्वा तु पादा प यज्जिगस्यवधुन्वाजो उत य चिदत्रं ।  
त्वमिन्द सालावृकान्त्सहस्रमासन्दधिष अश्विना  
वैवृत्याः ॥ ३ ॥

3. *Rṣyā 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 सख्याय वर्ति ।  
वृसाव्यामिन्द धारयः सुहस्राश्विना शूर ददतुम् धानि ॥ ४ ॥

4. *Samanā tūṇirupa yāsi yajñamā nāsatyā sakhyāya vakṣi. Vasāvyāmindra 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 प्रजाय सखिभिरिन्द्र इषिरभिरथम् ।  
आभिहि माया उप दस्युमागान्मिहः प तमा अवपूत्त-  
मांसि ॥ ५ ॥

5. *Mandamāna ṛtādadhi prajāyai sakhibhirindra  
iṣirebhīrartham. Ābhīrhi māyā upa dasyumāgā-  
nmihāḥ pra tamrā avapat tamānsi.*

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 अवाहृतन्द उषसा  
यथानः । ऋष्वरगच्छः सखिभिनिकामः साकं प्रतिष्ठा हृद्या  
जघन्थ ॥ ६ ॥

6. *Sanāmānā ciddhvāsaya nyasmā avāhannindra  
uṣaso yathānah. Ṛṣvairagacchāḥ sakhibhirni-  
kāmaiḥ sākam pratiṣṭhā hṛhyā 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 जघन्थु नमुचिं मखस्युं दासं कृणवान् ऋषयु विमायम् ।  
त्वं चकथु मनव स्यानान्पथा देवत्राज्जसव् यानान् ॥ ७ ॥

7. *Tvam jaghatha namucim makhasyam dāsam  
kr̄ṇvāna ṛṣaye vimāyam. Tvam 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 पपिषु वि नामशान इन्द दधिषु गभस्ता ।  
अनुत्वा दुवाः शवसा मदन्त्युपरिबुध्नान्वनिनश्चकथ ॥ ८ ॥

8. *Tvametāni papriṣe vi nāmeśāna indra dadhiṣe  
gabhaṣtau. 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 मध्विच्चच्छद्यात ।  
पृथिव्यामतिषिं यदूधः पयो गाष्वदधा आषधीषु ॥ ९ ॥

1. *Cakram yadasyāpsvā niṣattamuto tadasmai madhviccacchadyāt. Prthivyāmatisitam yadūdhah 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 हृम्यषु तस्था यतः पञ्जङ्ग 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 सुपुणा उप सदुरिन्दं पियमधा ऋषया नाथमानाः ।  
अप ध्वान्तपूणुहि पूथि च तुमुमुध्यै स्माध्यव  
बद्धान ॥ ११ ॥

11. *Vayah suparnā upa sedurindram 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 चकृष्ट इयं ान्धिया वा यज्ञवा रादस्याः । अवन्ता  
वा य रयिमन्तः साता वनुं वा य सुश्रुणं सुश्रुता धुः ॥ १ ॥

1. *Vasūnām vā carkṛṣṭa iyakṣan dhiyā vā yajñairvā  
rodasyoh. Arvanto vā ye rayimantah sātā vanum  
vā ye suśruṇām suśruto dhuḥ.*

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.

हवं एषामसुरा न त् द्यां श्रेवस्युता मनसा निंसत् ाम ।  
च ाणा यत्र सुविताय दुवा द्यान वारभिः कृणवन्त्  
स्वः ॥ २ ॥

2. *Hava eṣāmasuro nakṣata dyāṁ śravasyatā manasā niṁsata kṣām. Cakṣāñā yatra suvitāya devā dyaurna vārebhiḥ kṛṇavanta svaih.*

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.

द्वयमेषामृतानां गीः सुवर्ताता य कृपणन्तु रत्नम् ।  
धियं च यज्ञं च साधन्तुस्त ना धान्तु वसुव्यामि मसामि ॥ ३ ॥

3. *Iyameṣāmamṛtānāṁ gīḥ sarvatātā ye krpananta ratnam. Dhiyāṁ ca yajñāṁ ca sādhantaste 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 तत्र इन्द्रायवः पनन्ताभिः य ऊर्वगामन्तं तिर्त्सान ।  
सुकृत्स्वं य पुरुपुत्रां महीं सुहस्त्रधारां बृहतीं दुदुं न ॥ ४ ॥

4. *Ā tat ta indrāyavah panantābhi ya ūrvam gomantam titr̄tsān. Sakṛtsvamye puruputrām mahīm sahasradhārām brahatīm duduksan.*

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 दुमयन्तं पृतन्यून ।  
ऋभु अं मघवानं सुवृक्तिं भता या वजं नर्यं पुरु तः ॥ ५ ॥

5. *Śacīva indramavase kṛṇudhvamanānatam dama-yantam pratyanyūn. Rbhukṣanam maghavā-nam suvṛktim bhartā yo vajram naryam purukṣuh.*

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 पुराषाङ्गा वृत्रहन्दा नामान्यपाः । अचति  
पासहुस्पतिस्तुविष्मान्यदीमुशमसि कतवु करत्तत ॥ ६ ॥

6. *Yadvāvāna purutamam purāṣālā vrtrahendro nāmānyaprāh. Aceti prāsaḥaspatistuviṣmān 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, Sindhukshit Praiyamedha Rshi*

प सु व आपा महिमानमुत्तमं कारुवाचाति सदन विवस्वतः ।  
प सप्तसप्त त्रृधा हि चक्रमुः प सूत्वरीणामति सिन्धुराजसा ॥ १ ॥

1. *Pra su va āpo mahimānamuttamam kārurvocāti sadane vivasvataḥ. Pra sapta-sapta tredhā hi cakramuḥ pra sṛtvārīñāmati 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.

पते रुद्ररुणा यातव पथः सिन्धा यद्वाजां अभ्यदवस्त्वम् ।  
भूम्या अधि पवता यासि सानुना यदेषामग्रं जगतामिरज्यसि ॥ २ ॥

2. *Pra te'radadvruṇo yātave pathaḥ sindho yadvājāṁ abhyadrvastvam. Bhūmyā adhi pravatā yāsi sānunā yadeṣāmagram 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 यतत् भूम्यापयन्तं शुष्मुदियति भानुना ।  
अभादिव प स्तनयन्ति वृष्टयः सिन्धुयदति वृषभा न  
रारुवत ॥ ३ ॥

3. *Divi svano yataste bhūmyoparyanantam śuṣma-mudiyarti bhānunā. Abhrādiva pra stanayanti vṛṣṭayah 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  
पवतामिन ासि ॥ ४ ॥

4. *Abhi tvā sindho śisuminnna mātarā vāśrā arṣanti  
payaseva dhenvah. Rājeva yudhvā nayasi tvamit  
sicau yadāsāmagram 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 म गङ्ग यमुन सरस्वति शुतुदि स्तामं सचता परुष्या ।  
असिक्न्या मरुदवृथ वितस्त्याजीकीय शृणुह्या सुषा-  
म्या ॥ ५ ॥

5. *Imam 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, Marudvrdha, 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 chasti  
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 vertibrae of the spine is shining, Asikni is dark, Marudvrddha 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 सुजूः सुसत्वा रुसया श्वत्या त्या ।  
त्वं सिन्धा कुभया गामतीं कुमुं महूत्वा सरथं याभिरी-  
यस ॥ ६ ॥

6. *Trṣṭāmayā prathamam yātave sajūḥ susartvā  
rasayā śvetyā tyā. Tvam sindho kubhayā gomatīm  
krumum 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.

ऋग्जीत्यनी रुशती महित्वा परि जयांसि भरत् रजांसि ।  
अदब्धा सिन्धुरपसामपस्तमाशवा न चित्रा वपुषीव  
दशता ॥ ७ ॥

7. *Rjītyenī ruśatī mahitvā pari jrayāmsi bharate rajāmsi. Adabdhā sindhurapasāmapastamāśvā na citrā vapusīva 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 युवतीः सीलमावत्युताधि वस्त सुभगा  
मधुवृध्म ॥ ८ ॥

8. *Svaśvā sindhuḥ surathā suvāsā hiraṇyayī sukṛtā vājinīvatī. Īrṇāvatī yuvatīḥ sīlamāvatyutadhi vaste subhagā madhvṛdham.*

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 गुजा ।  
महान्हस्य महिमा पन्स्यत दब्धस्य स्वयशसा विर-  
षिनः ॥ ९ ॥

9. *Sukham ratham yuyuje sindhuraśvinam tena vājam sanīṣdasminnājau. Mahān hyasya mahimā panasyate'dabdhasya svayaśaso varapśināḥ.*

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 ऋज्जस ऊर्जा व्युष्टिष्विन्दं मरुता रादसी अनक्तन ।  
उभ यथा ना अहनी सचाभुवा सदःसदा वरिवस्यात  
उद्दिदा ॥ १ ॥

1. *Ā va ṛñjasa ūrjām vyuṣṭiṣvindram maruto rodasi anaktana. Ube yathā no ahanī sacābhuvā sadah 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 श्रष्टुं सवनं सुनातनात्या न हस्तयता अदिः सातरि ।  
विदद्ध्यस्य अभिभूति पस्य महा राय चित्तरुत्  
यदवतः ॥ २ ॥

2. *Tadu śreṣṭham̄ savanam̄ sunotanātyo na hastayato adriḥ sotari. Vidaddhyaryo abhibhūti paum̄syam̄ maho rāye cit tarute yadarvatah.*

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.

तदिद्व्यस्य सवनं विवरपा यथा पुरा मनव गातुमश्रत ।  
गाअणसि त्वाष्ट अश्वनिर्णिजि पर्मध्वरघ्वध्वराँ अशि-  
श्रयुः ॥ ३ ॥

3. *Tadiddhyasya savanam̄ viverapo yathā purā manave gātumaśret. Go-arṇasi tvāṣṭre aśvanirniji premadhvar-eśvadhar-āṁ aśiśrayuh.*

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 हत् र् ासा' भङ्गुरावतः स्कभायत् नित्रहति  
सधतामृतिम् । आ ना रुयिं सववीरं सुनातन दवाव्यं भरत्  
श्लाकमदयः ॥ ४ ॥

4. *Apa hata rakṣaso bhangurāvataḥ skabhāyata  
nirṛtim̄ sedhatāmatim. A no rayim̄ sarvavīram̄  
sunotana devāvyam̄ 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.

दिवश्चिदा वा मवत्तरभ्या विभ्वना चिदाश्वपस्तरभ्यः ।  
वायाश्चिदा सामरभस्तरभ्या ग्रश्चिदच पितुकृत्त-  
रभ्यः ॥ ५ ॥

5. *Divaścidā vo'mavattarebhyo vibhavanā cidāśva-pastarebhyah. Vāyościdā somarabhas-tarebhyo'gneścidarca pitukṛttarebhyah.*

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.

भुरन्तु ना युशसः सात्वन्धसा गावीणा वाचा दिविता  
दिवित्मता । नरा यत्र दुहृत काम्यं मध्वाघाषयन्ता अभिता  
मिथुस्तुरः ॥ ६ ॥

6. *Bharantu no yaśasah sotvandhaso grāvāṇo vācā divitā divitmatā. Naro yatra duhate kāmyam madhvāghoṣayanto abhito mithasturah.*

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। दुहन्त्यूधरुपसच्चनाय कं नरा हृव्या न मजयन्त  
आसभिः ॥ ७ ॥

7. *Sunvanti somam rathirāso adrayo nirasya rasam gaviṣo duhanti te. Duhantyūdhara-upasecanāya kam naro havyā 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 इन्द्राय सुनुथ साममदयः ।  
वामंवामं ना दिव्याय धाम्न वसुवसु वः पाथिवाय  
सुन्वत ॥ ८ ॥

8. *Ete narah svapaso abhūtana ya indrāya sunutha somamadrayah. Vāmam vāmam vo divyāya dhāmne vasu vasu vah pārthivāya 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*

अभपुषा न वाचा पुषा वसु हविष्मन्ता न यज्ञा विजानुषः ।  
सुमारुतं न ब्रह्माणमहसे गणमस्ताद्यधां न शाभसे ॥१॥

1. *Abhrapruṣo na vācā pruṣā vasu haviṣmanto na yajñā vijānuṣah. Sumārutam na brahmāṇamarhase gaṇamastoṣyeṣāṁ 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.

श्रीय मर्यासा अञ्जीरकृणवत सुमारुतं न पूर्वीरति ापः ।  
दिवस्पुत्रास एता न यतिर आदित्यासुस्त अका न वैवृथुः ॥२॥

2. *Śriye maryāso añjīrakṛṇavata sumārutam na pūrvīrati kṣapah. Divasputrāsa etā na yetira ādityāsaste akrā na vāvṛdhuh.*

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 ब्रह्मणा तमना रिरिच अभा । सूर्यः ।  
पाजस्वन्ता न वीरा: पनस्यवा रिशादसा न मया अभि-  
द्यवः ॥ ३ ॥

3. *Pra ye divah prthivyā na barhañā tmanā riricre abhrānna sūryah. Pājasvanto na vīrāḥ panasyavo riśādaso na maryā abhidiyavah.*

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 resplendent in their own right.

युष्माकं बुध्न अपां न यामनि विश्रुयति न मही श्रेष्ठयति ।  
विश्वप्सुयज्ञा अवागयं सु वः पर्यस्वन्ता न सत्राच आ-  
गत ॥ ४ ॥

4. *Yuṣmākam budhne apāṁ na yāmani vithuryati na mahī śratharyati. Viśapsuryajño arvāgayam su-  
vah 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 धूषु प्रयुजा न रुश्मिभिज्यातिष्मन्ता न भासा व्युष्टिषु ।  
श्यनासा न स्वयशसा रिशादसः प्रवासा न पसितासः  
परिपुष्टः ॥ ५ ॥

5. *Yūyam dhūrṣu prayujo na raśmibhirjyotiṣmanto na bhāsā vyuṣṭiṣu. Śyenāso na svayaśaso riśādasah 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-refulgent 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 पराकाद्यूयं महः संवरणस्य वस्वः ।  
विदानासा वसवा राध्यस्याराच्चिद द्वषः सनुतयुयात ॥ ६ ॥

6. *Pra yadvahadhve marutah parākād yūyam mahā samvaraṇasya vasvah. Vidānāso vasavo rādhya-syārāccid dvesaḥ 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 अध्वर॑ष्टा मरुद्ध्या न मानुषा ददोशत ।  
रुवत्स वयो दधत सुवीरं स दुवानामपि गापीथ अस्तु ॥ ७ ॥

7. *Ya udrci yajñe adhvareṣṭhā marudbhyo na mānuṣo dadāśat. Revat sa vayo dadhate suvīram 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 यज्ञषु यज्ञियासु ऊमा आदित्यन् नाम्ना शंभविष्ठाः ।  
त ना वन्तु रथूमनीषां महश्च याम ईवर चकानाः ॥ ८ ॥

8. *Te hi yajñeṣu yajñiyāsa ūmā ādityena nāmnā śambhaviṣṭhāḥ. Te no'vantu rathatūrmanīśāṁ 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*

विपासा न मन्मधिः स्वाध्या दवाव्याऽ न यज्ञः स्वप्रासः ।  
राजाना न चित्राः सुसंदूशः ॥ तीनां न मया अरपसः ॥ १ ॥

1. *Viprāso na manmabhiḥ svādhyo devāvyo na yajñai svapnasaḥ. Rājāno na citrāḥ susamdrśāḥ kṣitīnāṁ 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.

अग्निं य भाजसा रुक्मवत् तसा वातासा न स्वयुजः  
सूद्युतयः । पञ्चातारा न ज्यष्ठाः सुनीतयः सुशमाणा न  
सामा ऋत्वं युत ॥ 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.

वातासा न य धुनेया जिग्निवा ग्रीनां न जिह्वा विराकिणः ।  
वमण्वन्ता न याधाः शिमीवन्तः पितृणां न शंसा:  
सुरुतयः ॥ ३ ॥

3. *Vātāso na ye dhunayo jigatnayo'gnīnāṁ na jihvā  
virokināḥ. Varmanvanto na yodhāḥ śimīvantah  
pitṛṇāṁ na śāṁsāḥ surātayah.*

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 य॑ रा: सनाभया जिगीवांसा न शूरा अभिद्यवः ।  
वर्यवा न मया घृतपुषा भिस्वतारा अर्कं न सुषुभः ॥ ४ ॥

4. *Rathānāṁ na ye'rāḥ sanābhayo jīgīvāṁśo na śūrā  
abhidyavah. Vareyavo na maryā ghṛtapruṣo-  
'bhisvartāro ar-kam na suṣubhah.*

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 आश्वा' दिधि॒षवा न रथ्यः  
सुदानवः । आपा न निम्नरुदभि॒जिग्निवा' विश्वरूपा  
अङ्गिरसा न सामभिः ॥ ५ ॥

5. *Aśvāso na ye jyeṣṭhāsa āśavo didhiṣavo na rathy-  
yah sudānavah. Āpo na nimnairudabhir-jigatnayo  
viśvarūpā aṅgiraso 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.

गावाणा न सूरयः सिन्धुमातर आददिरासा अदया न  
विश्वहो । शिशूला न कील्यः सुमातरा महाग्रामा न याम् तु  
त्विषा ॥ ६ ॥

6. *Grāvāṇo na sūrayah sindhumātara ādardirāso adrayo na viśvahā. Śiśūlā na kṛīlayah 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.

उषसं न कुतवा ध्वरश्रियः शुभंयवा नाज्जिभिव्यश्वितन ।  
सिन्धवा न युयिया भाजदृष्टयः परावता न याजनानि  
ममिर ॥ ७ ॥

7. *Uṣasām na ketavo'dhvaraśriyah śubhamyavo nāñjibhirvyāśvitan. Sindhavo na yayiyo bhrāḍrṣṭayah 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.

सुभागा गौ दवाः कृणुता सुरत्नान्स्मान्तस्ता तृन्मरुता  
वावृधानाः । अधि स्तात्रस्य सुख्यस्य गात सुनाद्वि वा  
रत्नधर्यानि सन्ति ॥ ८ ॥

8. *Subhāgānno devāḥ kṛṇutā suratnānas-māntstotrī 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 महुता महित्वममत्यस्य मत्यासु वि ।  
नाना हनु विभृत् सं भरत् असिन्वती बप्सती भूयत्तः ॥ १ ॥

1. *Apasyamasya mahato mahitvamamartasya martyāsu vikṣu. Nānā hanū vibhṛte sam bharete asinvatī bapsati bhūryattah.*

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 निहितमृधंगि गी असिन्व तत्ति जिह्वया वनानि ।  
अत्राण्यस्म पुडभिः सं भरन्त्युत्तानहस्ता नमसाधि वितु ॥ २ ॥

2. *Guhā śiro nihitamṛdhagakṣī asinvannatti jihvayā vanāni. Atrāṇyasmai padbhiḥ sam bharantyuttānahastā 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 पत्तरं गुह्यमिच्छन्कुमारा न वीरुर्धः सपदुवीः । सुसं  
न पुक्वमविदच्छुचन्तं रिरिह्वांसं रिप उपस्थ अन्तः ॥ ३ ॥

3. *Pra mātuh prataram guhyamicchan kumāro na vīrudhah sarpadurvīh. Sasam na pakvamavidacchucantam ririhvāṁsam ripa upasthe antah.*

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.

तद्वामृतं रादसी प ब्रवीमि जायमाना मातरा गभा' अत्ति ।  
नाहं द्रवस्य मत्यश्चिकत्तग्निरङ्गं विचर्ता: स पचता: ॥ ४ ॥

4. *Tadvomṛtam rodasī pra bravīmi jāyamāno mātarā garbho atti. Nāham devasya martyaści-ketāgnirāṅga 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 अं तृष्णां दध्यात्याज्यघृतजुहति पुष्ट्यति ।  
तस्मि सुहस्रम् अभिवि च च ग्र' विश्वतः पृत्यडंडसि  
त्वम् ॥५॥

5. *Yo asmā annam trṣvādadadhātyājya airghrtair-juhoti pusyati. Tasmai sahasramaksabhirvi cakṣe'gne viśvataḥ pratyāñsi 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 दुवषु त्यज् एनश्चकृथाग्नि पृच्छामि नु त्वामविद्वान् ।  
अकीळन्कीळन्हरिरत्तेव दन्वि पर्वशश्चकत् गामि-  
वासिः ॥६॥

6. *Kim deveṣu tyaja enaścakarthāgne pṛcchāmi nu tvāmavidvān. Akrīlan kriṇā 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.

विषूचा अश्वान्युयुज वन्जा ऋजीतिभी रशनाभिगृभीतान ।  
च एद मित्रा वसुभिः सुजातः समानृथं पर्वभिवावृ-  
धानः ॥ ७ ॥

7. *Viṣūco ásvān yuyuje vanejā ṛjītibhī raśanābhīrgrbhītān. Caksade mitro vasubhiḥ sujātah samānṛdhe parvabhirvāvṛdhānah.*

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*

अग्निः सप्तिं वाजं भरं ददात्यग्निकीरं श्रुत्यं कमनि:ष्ठाम । अग्नी  
रादसी वि चरत्समज्जग्निनारों वीरकुर्फि पुरन्धिम ॥ १ ॥

1. *Agnih saptim vājambharam dadātyagnirvīram  
śrutyam karmaniṣṭhām. Agnī rodasī vi carat  
samañjannagnirnārīm vīrakukṣīm puramdhim.*

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, beatifying 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.

अग्नरप्रसः सुमिदस्तु भद्राग्निमही रादसी आ विवश ।  
अग्निरकं चादयत्समत्स्वग्निवृत्राणि दयत पुरुणि ॥ २ ॥

2. *Agnerapnasah samidastu bhadrāgnirmahī rodasī ā viveśa. Agnirekam codayat samatsvagniryatrāṇi dayate purūṇi.*

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.

अग्निहत्यं जरतः कर्णमावाग्निरद्ध्या निरदहज्जर्थम् ।  
अग्निरत्रिंघ्म उरुष्यदुन्तरग्निनृमधं पुजयोसृज्जत्सम ॥ ३ ॥

3. *Agnirha tyam jarataḥ karnamāvāgniradbhyo niradahajjarūtham. Agniratrim gharma uruṣyadantaragnirnṛmedham prajayāśrjat 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 अग्नित्रष्णिं यः सुहस्रा सुनाति ।  
अग्निदिवि हृव्यमा ततानुग्रथामानि विभृता पुरुत्रा ॥ ४ ॥

4. *Agnirdād draviṇam vīrapeśā agnirṛṣim yah sahasrā sanoti. Agnirdivi havyamā tatānāgner-dhāmāni 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 हृयन्त् ग्रिं नरा यामनि बाधितासः ।  
अग्निं वयो अन्तरि पतन्ता ग्रिः सुहस्रा परि याति गानाम ॥ ५ ॥

5. *Agnimukthairṛṣayo vi hvayante'gnim naro yāmani bādhitāsaḥ. Agnim vayo antrarikṣe patanto'gnih 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 विशे इळत् मानुषीया अग्निं मनुषा नहुषा वि जाताः ।  
अग्निगान्धर्वं पथ्यामृतस्याग्रगच्छूतिघृत आ निषेत्ता ॥ ६ ॥

6. *Agnim viśva īlate mānuṣīryā agnim manuso  
nahuśo vi jātāḥ. Agnirgāndharvīm pathyāmr-  
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.

अग्न्य बहू क्रुभवस्तत् रुग्मिं महामवाचामा सुवृक्तिम् ।  
अग्ने पाव जरितारं यविष्टाग्ने महि दविणमा यजस्व ॥ ७ ॥

7. *Agnaye brahma ṛbhavastataksuragnim mahāma-  
vocāmā suvrktim. Agne prāva jaritāram 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 जुहूदृषिहाता न्यसीदत्पिता  
नः । स आशिषा दविणमिच्छमानः पथमच्छदवराँ आ  
विवश ॥ १ ॥

1. *Ya imā viśvā bhuvanāni juhvadṛṣīhrhotā nyasīdat pitā nah. Sa āśiṣā draviṇāmicchamānah prathamacchadavarāṁ 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 Prakrti vesting it with his divine will and then simultaneously enters and pervades the modes and forms of Prakrti as they evolve.

किं स्विदासीदधि॑ष्ठानमा॒रभणं कत्मस्त्वित्कथा॒सीत् । यत्ता॒  
भूमि॑ जु॒नयन्विश्वकर्मा॒ वि॒द्यामाणा॑महिना॒ विश्व-॒  
च ाः ॥ २ ॥

2. *Kim svidāsīdadhi॑ṣṭhānamārambhanāṁ katamat svit kathāsīt. Yato bhūmīm janayan viśvakarmā vi dyāmaurṇonmahimā viśvacaksāḥ.*

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 तुरुत विश्वतामुखा विश्वताबाहुरुत विश्वत-  
स्पात । सं बाहुभ्यां धर्मति सं पतत्रद्यावाभूमी जुनयन्द्व  
एकः ॥ ३ ॥

3. *Viśvataścakṣuruta viśvatomukho viśvatobā-  
huruta viśvataspāt. Sam bāhubhyāṁ dhamati sam  
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 । आस् यता द्यावापृथिवी निष्टत् तुः ।  
मनीषिणा मनसा पृच्छतदु तद्यदध्यतिष्ठद्वनानि धार-  
यन ॥ ४ ॥

4. *Kim svidvanam ka u sa vṛkṣa āsa yato dyāvāpr-thivī niṣṭataksuh. Manīṣino manasā pṛcchatedu 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 त् धामानि परमाणि यावमा या मध्यमा विश्वकम् तुतमा ।  
शि ग् सखिभ्या हुविषि स्वधावः स्वयं यजस्व तन्वं  
वृथानः ॥ ५ ॥

5. *Yā te dhāmāni paramāni yāvamā yā madhyamā viśvakarmanutemā. Śikṣā sakhibhyo haviṣi svadhāvah svayam yajasva tanvam vṛdhānah.*

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 Prakrti and natural law, keep on the universal yajna by yourself, offering the fragrant havish and expanding the body form of the universe.

विश्वकर्मन् हृषिषा वावृधानः स्वयं यजस्व पृथिवीमुत द्याम ।  
मुहूर्न्त्वन्य अभिता जनास इहास्माकं मघवा सूरिरस्तु ॥ ६ ॥

6. *Viśvakarman haviṣā vāvṛdhānah svayam yajasva  
prthivīmuta dyām. Muhyantvanye abhito janāsa  
ihāsmākam 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 omnifcent, be the ultimate giver of enlightenment for us.

वाचस्पतिं विश्वकर्माणमूतये मनाजुवं वाज अद्या ह्रुवम ।  
स ना विश्वानि हवनानि जाषद्विश्वशम्भूरवस साधु-  
कमा ॥ ७ ॥

7. *Vācaspatim viśvakarmāṇamūtaye manojuvam  
vāje adhyā huvema. Sa no viśvāni havanāni joṣad  
viśvaśambhūravase sādhukarmā.*

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 तुषः पिता मनसा हि धीरा घृतमन् अजन् पञ्चमान ।  
यददन्ता अदद्वहन्त् पूव् आदिद द्यावापृथिवी अपथ-  
ताम ॥ १ ॥

1. *Cakṣuṣah pitā manasā hi dhīro ghṛtamene  
ajanannamnamāne. Yadedantā adadrhanta pūrva  
ādiddyāvāprthivī 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.

विश्वकर्मा विमना आद्विहाया ध्रुता विध्रुता परमात सुंदूक ।  
तषामिष्टानि समिषा मदन्ति यत्रा सप्तऋषीन्पुर एक-  
माहुः ॥ २ ॥

2. *Viśvakarmā vimanā ādvihāyā dhṛtā vidhṛtā paramota samdr̥k. Teṣāmiṣṭāni samiṣā madanti yatrā saptarṣin para ekamāhuh.*

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 वद् भुवनानि  
विश्वा। या दुवानां नामधा एकं एव तं संपूर्णं भुवना  
यन्त्यन्या ॥ ३ ॥

3. *Yo nah pitā janitā yo vidhātā dhāmāni veda  
bhuvanāni viśvā. Yo devānāṁ nāmadhā eka eva  
tam sāmpraśnam bhuvanā yantyanyā.*

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 आयजन्त् दविणं समस्मा ऋषयः पूर्व जरितारा न भूना ।  
असूत् सूत् रजसि निष्टत् य भूतानि सुमकृणवीमानि ॥ ४ ॥

4. *Ta āyajanta draviṇāṁ samasmā ṛṣayah 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.

**परा द्विवा पर एना पृथिव्या परा दुवभिरसुरुयदस्ति । कं स्विद्गर्भं पथमं दधु आपा यत्र दुवाः सुमपश्यन्त विश्व ॥ ५ ॥**

5. *Paro divā para enā pr̥thivyā paro devebhira-surairyadasti. Kam svidgarbham̄ prathamam̄ 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 Prakrti particles contain and which contains and generates those particles themselves, wherein all the divine existences find and realise themselves?

**तमिद्गर्भं पथमं दधु आप् यत्र दुवाः सुमगच्छन्त विश्व ।  
अजस्य नाभावध्यकमपि तं यस्मिन्विश्वनि भुवनानि  
तस्थुः ॥ ६ ॥**

6. *Tamidgarbham̄ prathamam̄ dadhra āpo yatra devāḥ samagacchanta viśve. Ajasya nābhāvadhyekamarpitam̄ yasmin viśvāni bhuvanāni tasthuh.*

That Vishvakarma is the first power and presence which the particles of Prakrti 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 विदाथ् य इमा जुजानान्यद्युष्माकुमन्तरं बभूव ।  
नीहारण पावृता जल्प्या चासुतृप्त उक्थशास्त्रचरन्ति ॥ ७ ॥

7. *Na tam vidātha ya imā jajānānyadyuṣmākamantaram babhūva. Nīhareṇa prāvṛtā jalpyā cāsu-trpa ukhaśāsaścaranti.*

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 मन्या विध्वज सायक सह आजः पुष्यति  
विश्वमानुषक । साह्याम दासमार्यं त्वयो युजा सहस्कृतन्  
सहस्रा सहस्रता ॥ १ ॥

1. *Yaste manyo'vidhadvajra sāyaka saha ojah  
puṣyati viśvamānuṣak. Sāhyāma dāsamāryam  
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.)

मन्युरिन्दा मन्युरवास दुवा मन्युहाता वरुणा जातवदा: ।  
मन्युं विशे इळत् मानुषीयाः पाहि ना मन्या तपसा  
सजाषाः ॥ २ ॥

2. *Manyurindro manyurevāsa devo manyurhotā varuṇo jātavedāḥ. Manyum viśa īlate mānuṣītryāḥ pāhi no manyo tapasā sajōṣāḥ.*

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.

अभीहि मन्या तवसुस्तवीयान्तपसा युजा वि जहि शत्रून् ।  
अमित्रहा वृत्रहा दस्युहा च विश्वा वसुन्या भरा त्वं नः ॥ ३ ॥

3. *Abhīhi manyo tavasastavīyān tapasā yujā vi jahi śatrūn. Amitrahā vṛtrahā dasyuhā ca viśvā vasūnyā bharā tvam nah.*

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 अभिभूत्याजाः स्वयंभूभामा अभिमातिषाहः ।  
विश्वचर्षणिः सहुरिः सहावानुस्मास्वाजः पृतनासु  
धहि ॥ ४ ॥

4. *Tvar̄n hi manyo abhibhūtyojāḥ svayaṁbhūrbhāmo abhimātiṣāhāḥ. Viśvacarṣanīḥ sahuriḥ sahāvā-nasmāsvojāḥ 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.

अभागः स अप परता अस्मि तव कत्वा तविषस्य पचतः ।  
तं त्वा मन्या अकृतुजिहील्लाहं स्वा तनूबलुदयोयु महि ॥ ५ ॥

5. *Abhāgah sannapa pareto asmi tava kratvā taviṣasya pracetah. Tam tvā manyo akraturjihilāham 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.

अयं ते अस्म्युप महावाङ पतीचीनः सहुर विश्वधायः ।  
मन्या वजि अभि मामा वैवृत्स्व हनाव दस्यूरुत बोध्यापः ॥ ६ ॥

6. *Ayam te asmyupa mehyarvān pratīcīnah sahure viśvadhbāyah. Manyo vajrinnabhi māmā vavrtsva hanāva dasyūmruta bodhyāpeh.*

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.

अभि पहि दक्षिणता भवा म धा वृत्राणि जड्हनाव भूरि ।  
जुहामि त धरुणं मध्वा अगमुभा उपांशु पथमा पिबाव ॥ ७ ॥

7. *Abhi prehi dakṣinato bhavā me'dhā vrtrāṇi jaṅghāva bhūri. Juhomi te dharuṇam madhvo agramubhā 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*

त्वया मन्या सरथमारुजन्ता हष्माणासा धृषिता मरुत्वः ।  
तिगमष्व आयुधा संशिशाना अभि प चन्तु नरा अग्नि-  
रूपाः ॥ १ ॥

1. *Tvayā manyo sarathamārujanto harṣamānāśo dhṛṣiḥtā marutvah. Tigmeṣava āyudhā samśiśānā 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 सहस्र सनानीनः सहुर हृत एधि ।  
हत्वाय शत्रून्वि भजस्व वदु आजा मिमाना वि मृधा  
नुदस्व ॥ २ ॥

2. *Agniriva manyo tviṣitah sahava senāñIrnah sahure hūta edhi. Hatvāya śatruṇ vi bhajasva veda ojo 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.

सहस्र मन्या अभिमातिमस्म रुजन्मृणन्पमृणन्पहि शत्रून ।  
उगं तु पाजा नुन्वा रुरुध वशी वशं नयस एकज्ञ त्वम ॥ ३ ॥

3. *Sahasva manyo abhimātimasme rujan mṛṇan pramṛṇan prehi śatruṇ. Ugram te pājo nanvā rurudhre vaśī vaśāṁ 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.

एका॑ बहूनामसि॒ मन्यवीक्षिता॑ विशंविशं॒ युध्य॑ सं॒ शिशाधि॑ ।  
अकृत्तरुक्त्वया॑ युजा॑ वृयं॒ द्युमन्तं॒ घाषं॒ विजयाय॑ कृण्मह॑ ॥ ४ ॥

4. *Eko bahūnāmasi manyavīlito viśamviśam yudhaye sam śisādhi. Akṛttaruk tvayā yujā vayam dyumantam ghoṣam 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.

विजष्कृदिन्द्र॑ इवानवबृवा॑ श्माकं॒ मन्या॒ अधिपा॒ भवेहा॑ ।  
प्रियं॒ त्॒ नाम॒ सहुर॒ गृणीमसि॒ विद्वा॒ तमुत्सं॒ यत्॒ आब॒-  
भूथ॑ ॥ ५ ॥

5. *Vijeṣakṛdindra ivānavabṛvo 'smākam manyo adhipā bhaveha. Priyam te nāma sahure gr̥ñimasi vidmā tamutsam 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 सहुजा वज्र सायक् सहो बिभव्यभिभूत उत्तरम् ।  
कत्वा ना मन्या सुह मृद्यधि महाधूनस्य पुरुहूत संसृजि ॥ ६ ॥

6. *Ābhūtyā sahajā vajra sāyaka saho vibharṣya-bhibhūta uttaram. Kratvā no manyo saha madyedhi mahādhanasya puruhūta saṁsrji.*

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 सुमाकृतमस्मभ्यं दत्तां वरुणश्च मन्युः ।  
भियं दधाना हृदयषु शत्रवः पराजितासा अप नि  
लयन्ताम् ॥ ७ ॥

7. *Samṛṣṭam dhanamubhayam samākṛtamasma-bhyam dattām varuṇaśca manyuh. Bhiyam dadhānā hṛdayeṣu Śśatravah 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 dampatyoḥ (31) Surya Savitri (32-47) Devataḥ; Savitri Surya Rshi*

सृत्यनात्तभिता भूमिः सूर्यणात्तभिता द्याः ।  
ऋतनादित्यास्तिष्ठन्ति दिवि सामा अधि श्रितः ॥ १ ॥

1. *Satyenottabhitā bhūmih̄ sūryenottabhitā dyauḥ.  
Rtenādityāstis̄thanti 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.

सामनादित्या बुलिनः सामन पृथिवी मही ।  
अथा न त्राणामृषामुपस्थ साम आहितः ॥ २ ॥

2. *Somenādityā balinah somena prthivī mahī.  
Atho nakṣatrāṇāmeśāmupasthe 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.

सामं मन्यत पपिवान्यत्संपिंषन्त्याषधिम ।  
सामं यं ब्रह्माणा विदुन तस्याशनाति कश्चन ॥ ३ ॥

3. *Somam manyate papivān yat saṁpiṁṣantyoṣadhim. Somam yam brahmāṇo vidurna tasyāśnāni 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.

आच्छद्विधानगुप्तिः ब्रह्मतः साम रक्षितः ।  
ग्राव्यामिच्छृणवन्तिष्ठसि न ते अश्नाति पारथिवः ॥ ४ ॥

4. *Āchchadvidhānairgupito vārhataih soma rakṣitah.  
Grāvñāmicchṛṇyan tiṣṭhasi na te aśnāti pārthivah.*

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 दव प्रपिबन्ति तत् आ प्यायस् पुनः ।  
वायुः सामस्य रक्षिता समानां मासु आकृतिः ॥ ५ ॥

5. *Yat tvā deva prapibanti tata ā pyāyase punah.  
Vāyuh somasya raksitā samānām māsa ākṛtih.*

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 भद्रमिद्वासा गथयति परिष्कृतम् ॥ ६ ॥

6. *Raibhyāśidanudeyī nārāśamśi nyocanī.  
Sūryāyā bhadramidvāso 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 उपबहॄणं च तुरा अभ्यज्जनम् ।  
द्याभूमिः काश आसीद्यदयात्सूया पतिम् ॥ ७ ॥

7. *Cittirā upabarhaṇam cakṣurā abhyañjanam.  
Dyaurbhūmih kośa āśid 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 कुरीरुं छन्द आपुशः ।  
सूयाया अश्विना वराग्निरासीत्पुराग्वः ॥ ८ ॥

8. *Stomā āsan pratidhayah kuvīram chanda opaśah.  
Sūryāyā aśvanā varāgnirāśit purogavah.*

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.

सामा॑ वधूयुरभवद्विवनास्तामुभा वरा॑ ।  
सूर्या॒ यत्पत्य॒ शंसन्ती॑ मनसा॒ सविताददात॑ ॥ ९ ॥

9. *Somo vadhyurabhadavaśvināstāmubhā varā.  
Śuryāṁ yat patye śamsantīṁ 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.

मना॑ अस्या॒ अनं॒ आसी॑द् द्य॒ रासीदुत् छुदि॑ः ।  
शुक्रावन्तद्वाहोवास्तां॒ यदयोत्सूया॒ गृहम् ॥ १० ॥

10. *Mano asyā ana āśid daurāśiduta cchadiḥ.  
Śukrāvanadvāhāvāstāṁ yadayāt sūryā gr̥ham.*

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.

ऋक्सामाभ्यामभिहिता॑ गावा॑ त सामनावितः॑ ।  
श्रात्रं॒ त चक्रे॒ आस्तां॒ दिवि॒ पन्थाश्चराच्चरः॑ ॥ ११ ॥

11. *Rksāmābhyaṁabhihitau gāvau te sāmanāvitah.  
Śrotram te cakre āstāṁ divi panthāścarācrah.*

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 चक यात्या व्याना अ\_॑ आहतः ।  
अना॑ मनस्मयं सूयाराहत्पयुती पतिम् ॥ १२ ॥

12. *Śucī te cakre yātyā vyāno akṣa āhataḥ.  
Ano manasmayam sūryārohat prayatī 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.

सूयाया॒ वहृतुः पाग॑त्सविता यम्\_वासृजत ।  
अघासु॒ हन्यन्त् गावा॒ जुन्या॑ः पयु॒ह्यत ॥ १३ ॥

13. *Sūryāyā vahatuh prāgāt savitā yamavāśrajat.  
Aghāsu hanyante gāvo'rjunyoh paryuhhyate.*

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.

यदश्विना॒ पृच्छमाना॒वयोतं त्रिचकणं वहृतुं सूयाया॑ः । विश्व  
द्वा॒ अनु॒ तद्वामजानन्पुत्रः पितराववृणीत पूषा ॥ १४ ॥

14. *Yadaśvinā pṛcchamānāvayātām tricakrena  
vahatum sūryāyāh. Viśve devā anu tadvāmajānan  
putrah pitarāvavṛṇīta 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 चकं वामासीत्क्व दृष्टाय तस्थथः ॥ १५ ॥

15. *Yadayātām śubhaspatī vareyam sūryāmupa.  
Kvaikam 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 चक सूय ब्रह्माण ऋतुथा विदुः ।  
अथकं चकं यद गुहा तदद्वातय इद्विदुः ॥ १६ ॥

16. *Dve te cakre sūrye brahmāṇa rtuthā viduh.  
Athaiakam 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 द्ववभ्या मित्राय वरुणाय च ।  
य भूतस्य पचतस इदं तभ्या करं नमः ॥ १७ ॥

17. *Sūryāyai devebhyo mitrāya varunāya ca. Ye bhūtasya pracetasa idam tebhyo'karam namah.*

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.

पूर्वापरं चरता माययुता शिशू कीळन्ता परि याता अध्वरम ।  
विश्वान्यन्या भवनाभिचष्टे ऋतूरन्या विदधज्जायत  
पुनः ॥ १८ ॥

18. *Pūrvāparam carato māyaya itau śiśū krīlantau pari yāto adhvaram. Viśvānyanyo bhuvanābhicasṭa rtūmranyo vidadhajjāyate punah.*

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 कृतुरुषसामत्यगम । भागं  
द्ववभ्या वि दधात्यायन्प चन्द्रमास्तिरत दीघमायुः ॥ १९ ॥

19. *Navonavo bhavati jāyamāno'hnām keturuṣa-sāmetyagram. Bhāgam devebhyo vi dadhātyāyan pra candramāsitirate 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 सुचकम् ।  
आ राह सूय अमृतस्य लाकं स्यानं पत्ये वहतुं कृणुष्व ॥ २० ॥

20. *Sukimśukam śalmalim viśvarupam hirṇyavarṇam suvṛtam sucakram. Ā roha sūrye amṛtasya lokam syonam patye vahatum kṛnuṣva.*

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 paradisal bliss of immortal joy for the husband and the family.

उदीष्वातः पतिवती ह्युडुषा विश्वावसुं नमसा गीभिरीळ ।  
अन्यामिच्छ पितृषदं व्यक्तां स तं भागा जनुषा तस्य विद्धि ॥ २१ ॥

21. *Udīrṣvātah pativatī hyiṣā viśvāvasum namasā gīrbhirile. Anyāmiccha pitṛṣadam 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.

उदीष्वाता विश्वावसा नमस्तामह त्वा ।  
अन्यामिच्छ पफव्यं सं जायां पत्या सूज ॥ २२ ॥

22. *Udīrṣvāto viśvāaso namaselāmahe tvā.  
Ajyāmiccha prapharvyamśam 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.

**अनृ ए ऋजवः सन्तु पन्था यभिः सखाया यन्ति ना  
वरयम। समयुमा सं भगा ना निनीयुत्सं जास्पृत्यं सुयममस्तु  
दवाः ॥ २३ ॥**

23. *Anṛkṣarā ṛjavad̄ santu panthā yebhiḥ sakhaīyo  
yanti no vareyam. Samaryamā sam bhago no  
ninīyāt sam 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.

**प त्वा मुञ्चामि वरुणस्य पाशाद्यन् त्वाबध्नात्सविता  
सुशवः। ऋतस्य याना सुकृतस्य लाक रिष्टां त्वा सुह पत्या  
दधामि ॥ २४ ॥**

24. *Pra tvā muñcāmi varuṇasya pāśād yena tvāba-  
dhnāt savitā suśevah. 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 सुबद्धामुमुतस्करम् ।  
यथैयमिन्द्र मीढवः सुपुत्रा सुभगासति ॥ २५ ॥

25. *Preto muñcāmi nāmutah subaddhāmamutaskaram. Yatheyamindra mīḍhvah 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 हस्तगृह्यश्विना त्वा प वहतां रथन् ।  
गृहान्गच्छ गृहपत्नी यथासा' वशिनी त्वं विदथमा  
वदासि ॥ २६ ॥

26. *Pūṣā tveto nayatu hastagrhyāśvinā tvā pravahatāṁ rathena. Gr̥hān gaccha gr̥hapatnī yathāso vaśinī tvām vadhamā 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 पिंचं पुजया तु समृध्यताम् स्मिन्गृहं गाह॑पत्याय  
जागृहि । एना पत्या तुन्वं॑ सं सृजस्वाधा जिवी विदथमा  
वदाथः ॥ २७ ॥

27. *Iha priyam prajayā te samṛdhyatāmasmin gr̥he  
gārhapatyāya jāgrhi. Enā patyā tanvam̄ sam  
srjasvādhā jivrī vidathamā vadāthah.*

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 कृत्यासक्तिव्यञ्यत ।  
एधन्त अस्या ज्ञातयः पतिबन्धेषु बध्यत ॥ २८ ॥

28. *Nīlalohitam bhavati krtyāsaktirvyajyate.  
Edhante asyā jñātayah 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 पद्वती भूत्या जाया विशत् पतिम ॥ २९ ॥

29. *Parā dehi śāmulyam brahmabhyo vi bhajā vasu.  
Krtyaiṣā padvatī bhūtvyā 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 ।  
पतियद्वध्वारे वाससा स्वमङ्गमभिधित्सत ॥ ३० ॥

30. *Aśrīrā tanūrbhavati ruśatī pāpayāmuyā. Patiryadvadhavo 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 वृध्वश्चन्दं वहतुं य मा यन्ति जनादनु ।  
पुनस्तान्यज्ञिया द्रवा नयन्तु यत् आगताः ॥ ३१ ॥

31. *Ye vadhvaścandram 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 द्रान्त्वरातयः ॥ ३२ ॥

32. *Mā vidan paripanthino ya āśidanti dampatī. Sugebhirdurgamatitāmapa 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 वृथूरिमां सुमत् पश्यते ।  
साभाग्यमस्य दत्त्वायाथास्तुं वि परतन ॥ ३३ ॥

33. *Sumaṅgalīriyam vadhurimāṁ sameta paśyata.  
Saubhāgyamasyai dattvāya'thaśtam 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.

तृष्णमतत कटुकमतदपाष्ठवद्विषव तदत्तव ।  
सूर्या या ब्रह्मा विद्यात्स इद्वाधूयमहति ॥ ३४ ॥

34. *Trṣṭametat kaṭukametadapāṣṭhavadvīṣav-  
annaitadattave. Suryām 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 विशसनमथो अधिविकतनम ।  
सूर्याः पश्य रूपाणि तानि ब्रह्मा तु शुन्धति ॥ ३५ ॥

35. *Āśasanam viśasanamatho adhivikartanam.  
Suryāyāḥ 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 जरदृष्टियथासः ।  
भगा अयमा सविता पुरन्धिमह्यं त्वादुगाहपत्याय द्रवाः ॥ ३६ ॥

36. *Grbhñāmi te saubhagatvāya hastam mayā patyā jaradaṣṭiryathāsaḥ. 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 पूषञ्चिवतमामरयस्व यस्यां बीजं मनुष्याङ् वर्पन्ति ।  
या न ऊरु उशती विश्रयात् यस्यामुशन्तः पुराम्  
शप्तम् ॥ ३७ ॥

37. *Tām pūṣañchivatamāmerayasva yasyām bījam manusyā 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.

तुभ्यमग्न पयवहन्त्सूर्यो वहतुना सुह ।  
पुनः पतिभ्या जायां दा अग्नपजया सुह ॥ ३८ ॥

38. *Tubhyamagre paryavahantsūryāṁ vahatunā saha. Punah patibhyo jāyāṁ 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 पत्नीम् ग्निरदादायुषा सुह वचसा ।  
दीघायुरस्या यः पतिजीवाति शरदः शतम् ॥ ३९ ॥

39. *Punah patnīmagniradādāyuṣā saha varcasā. Dīrghāyurasyā yaḥ patirjīvāti śaradah 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 गन्धवा विविदु उत्तरः ।  
तृतीया अग्निष्टु पतिस्तुरीयस्त मनुष्यजाः ॥ ४० ॥

40. *Somah prathamo vivide gandharvo vividā uttarah. Trtyo agniṣte patisturiyaste manusyajāḥ.*

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 ददद्धन्धवाय गन्धवा ददद्धर्य ।  
रुयिं च पुत्रांश्चादादग्निमह्यमथा इमाम् ॥ ४१ ॥

41. *Somo dadadgandharvāya gandharvo dadada-gnaye. Rayim ca putrāṁścādādagnirmahyam-atho 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 विश्वमायुव्यश्नुतम ।  
कीळन्ता पुत्रनस्तभिमादमाना स्व गृह ॥ ४२ ॥

42. *Ihaiva stam mā vi yausṭam viśvamāyurvyāśnutam.  
Krīlantau putairnaptr̄bhirmodam-ānau sve gr̄he.*

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 प॒जां ज॑नयतु प॒जाप॒तिराजर॒साय समनक्त्वय॒मा ।  
अदु॒मङ्गलीः प॒तिल॒कमा विश्॒ शं ना॑ भव द्विपद्॒ शं  
चतुष्पद ॥ ४३ ॥

43. *Ā nah prajām janayatu prajāpatirājarasāya samanaktvaryamā. Adurmaṅgalīḥ patilokamā viśa śām no bhava dvipade śām 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 paradisal bliss, and may there be all round peace and well being for humans and animals all.

अघारच तुरपतिच्यधि शिवा पशुभ्यः सुमनाः सुवचाः ।  
वीरसूदवकामा स्याना शं ना भव द्विपद शं चतुष्पद ॥ ४४ ॥

44. *Aghoracaksurapatighnyedhi śivā paśubhyah sumanāḥ suvarcāḥ. Viṛasūrdevṛkāmā syonā śāṁ no bhava dvipade śāṁ 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 त्वमिन्द्र मीढवः सुपुत्रां सुभगां कृणु ।  
दशास्यां पुत्राना धहि पतिमकादुशं कृथि ॥ ४५ ॥

45. *Imāṁ tvamindra mīḍhavaḥ suputrāṁ subhagāṁ kṛṇu. Daśāsyāṁ putrānā dhehi patimekādaśāṁ 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 दुवृष्टु ॥ ४६ ॥

46. *Samrājñī svaśure bhava samrājñī svaśrvāṁ 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 द्रुवाः समापा हृदयानि ना ।  
सं मातृरिश्वा सं धाता समु दष्टी दधातु ना ॥ ४७ ॥

47. *Samañjantu viśve devāḥ samāpo hṛdayāni nau. Sam mātariśvā sam dhātā samu deṣṭī 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 सातारसृ त् नन्दं द्रुवममंसत । यत्रामदद वृषाकपिर्यः  
पुष्टषु मत्सखा विश्वस्मादिन्दु उत्तरः ॥ १ ॥

1. *Vi hi sotorasṛkṣata nendram devamam̄sata. Yatrāmadadvṛṣākapiraryah puṣṭesu 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 Prakrti, the mother consort.

परा हीन्दु धावसि वृषाकंपरति व्यथिः । ना अहु प  
विन्दस्यन्यत्र सामपीतये विश्वस्मादिन्दु उत्तरः ॥ २ ॥

2. *Parā hīndra dhāvasi vṛṣākaperati vyathih. 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 वृषाकंपिश्चकारु हरिता मृगः । यस्मा इरुस्यसीदु  
न्वया वा पुष्टिमद्भसु विश्वस्मादिन्दु उत्तरः ॥ ३ ॥

3. *Kimayaṁ tvāṁ vṛṣākapiścakāra harito mrgah.  
Yasmā irasyasīdu nvaryo vā puṣṭimadvasu viśva-smādindra 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 वृषाकंपिं पियमिन्दाभिरुप्सि । श्वा न्वस्य  
जम्भिषदपि कण्ठं वराहयुविश्वस्मादिन्दु उत्तरः ॥ ४ ॥

4. *Yamimam tvāṁ vṛṣākapim priyamindrābhira-  
ksasi. 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.

पिया तुष्टानि म कुपिव्यक्ता व्यदूदुषत । शिरा न्वस्य राविषुं  
न सुगं दुष्कृतं भुवं विश्वस्मादिन्दु उत्तरः ॥ ५ ॥

5. *Priyā taṣṭāni me kapiryaktā vyadadūṣat. Śiro  
nvasya rāviṣam na sugam duṣkrte bhuvam viśva-  
smādindra 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 सुभसत्तरा न सुयाशुतरा भुवत । न मत्पतिच्यवी-  
यसी न सकथ्युद्यमीयसी विश्वस्मादिन्दु उत्तरः ॥ 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 Prakrti, 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.

उव अम्ब सुलाभिक् यथवाङ् भविष्यति । भसन्म अम्ब  
सक्षिथ मु शिरा मु वीव हृष्यति विश्वस्मादिन्दु उत्तरः ॥ ७ ॥

7. *Uve amba sulābhike yathevāṅga bhaviṣyati.  
Bhasanme amba sakthi me śiro me vīva hrṣyati  
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 स्वज्ञुर् पृथुष्ट\_ पृथुजाघन । किं शूरपत्नि  
नस्त्वम् भ्यमीषि वृषाकंपिं विश्वस्मादिन्दु उत्तरः ॥ ८ ॥

8. *Kim subāho svāngure prthuṣṭo prthujāghane. Kim  
śūrapatni nastvamabhyamīṣi vṛṣākapim 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 विश्वस्मादिन्दु उत्तरः ॥ ९ ॥

9. *Avīrāmiva māmayam 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.

संहात्रं स्म पुरा नारी समनं वाव गच्छति । वृथा ऋतस्य  
वीरिणीन्दपत्नी महीयत् विश्वस्मादिन्दु उत्तरः ॥ १० ॥

10. *Samhaotram sma purā nārī samanam vāva gacchati. Vedhā rtasya 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, Prakrti, 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 सुभगामुहमश्रवम । नह्यस्या अपरं चन  
जरसा मरत् पतिविश्वस्मादिन्दु उत्तरः ॥ ११ ॥

11. *Indrāñimāsu nāriṣu subhagāmahamaśrvam. Na hyasyā aparam 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.

नाहमिन्दाणि रारण् सख्युवृषाकपत्रकृत । यस्युदमप्यं हृविः  
पियं द्रवषु गच्छति विश्वस्मादिन्दु उत्तरः ॥ १२ ॥

12. *Nāhamindrāṇi rāraṇa sakhyurvṛṣākapeṛṛte. Yasyedamapyaṁ havīḥ priyaṁ 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 सुस्तुष । घसत्त इन्द उ णः  
पिंयं काचित्करं हृविविश्वस्मादिन्दु उत्तरः ॥ १३ ॥

13. *Vṛṣākapāyi revati suputra ādu susnuṣe. Ghasat ta indra uṣanah priyam kācitkaram havirviśva-smādindra 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 सांकं पचन्ति विंशतिम । उताहमद्वि  
पीव इदुभा कु गी पृणन्ति म विश्वस्मादिन्दु उत्तरः ॥ १४ ॥

14. *Vṛṣākapāyi revati suputra ādu susnuṣe. Utāhamadmi pīva idubhā kuksī prṇanti me viśva-smādindra 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 involutionary consumption of the Rtam and Satyam modes of existence. Indra is supreme over all.

वृषभा न तिग्मशृङ्गा न्तयूथषु रारुवत । मन्थस्त इन्दु शं  
हृद यं त सुनाति भावयुविश्वस्मादिन्दु उत्तरः ॥ १५ ॥

15. *Vṛṣabho na tigmaśrīgo'ntaryūtheṣu roruvat.  
Manhasta indra śām hrde yam te sunoti bhāvayurviśvasmādindra 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 Prakrti 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 सुकथ्याऽु कपृत । सदीश यस्य  
रामशं निषदुषा विजृम्भत विश्वस्मादिन्दु उत्तरः ॥ १६ ॥

16. *Na seše yasya rambate'ntarā sakthayā kapṛt.  
Sedīše yasya romaśām niṣeduṣo vijrmbhate viśvasmādindra 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 सुकथ्याऽु कपृद्विश्वस्मादिन्दु उत्तरः ॥ १७ ॥

17. *Na seše yasya romaśām niṣeduṣo vijrmbhate.  
Sedīše 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 विदत् । असिं सूनां नवं  
चुरुमादध्यस्यान् आचितं विश्वस्मादिन्दु उत्तरः ॥ १८ ॥**

18. *Ayamindra vṛṣākapiḥ parasvantam hatam vidat.  
Asim sūnām navam carumādedhasyān ācitam  
viśvasmādindra 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.

**अयमि विचाकशद्विचिन्वन्दासुमार्यम् । पिबामि पाक-  
सुत्वना भि धीरमचाकशं विश्वस्मादिन्दु उत्तरः ॥ १९ ॥**

19. *Ayamemi vicākaśad vicinvan dāsamāryam.  
Pibāmi pākasutvano'bhi dhīramacākaśam  
viśvasmādindra 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 कर्ति स्विता वि याजना । नदीयसा  
वृषाकप स्तमहि गृहाँ उप विश्वस्मादिन्दु उत्तरः ॥ २० ॥

20. *Dhanva ca yat krntatram ca kati svit tā vi yojanā. Nedīyaso vṛṣākape 'stamehi grhāṁ upa viśvasmādindra uttaraḥ.*

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 स्वप्ननंशना -  
स्तमषि पथा पुनविश्वस्मादिन्दु उत्तरः ॥ २१ ॥

21. *Punarehi vṛṣākape suvitā kalpayāvahai. Ya eṣam svapnanamśano 'stameši pathā punaviśvasmādindra uttaraḥ.*

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 । क्वा॑ स्य पुल्वघा  
मृगः कमगञ्जनयापन् विश्वस्मादिन्दु उत्तरः ॥ २२ ॥

22. *Yadudañco vṛṣākape grhamindrājagantana. Kva sya pulvagho mrgah kamāgañjanayopano viśvasmādindra uttaraḥ.*

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.

पशुहृ नाम मानवी साकं ससूव विंशतिम । भुदं भल त्यस्या  
अभृद्यस्या उदरमयद्विश्वस्मादिन्द्र उत्तरः ॥ २३ ॥

23. *Parṣurha nāma mānavī sākam̄ sasūva viṁśatim. Bhadram̄ bhala tyasyā abhūd yasyā udaramā-mayad viśvasmādindra uttarah.*

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*

र ाहणं वाजिनमा जिघमि मित्रं पथिष्ठमुप यामि शम् ।  
शिशाना अग्निः कतुभिः समिद्धः स ना दिवा स रिषः  
पातु नक्तम ॥ १ ॥

1. *Rakṣoḥanām vājinamā jigharmi mitram̄ prathi-ṣṭhamupa yāmi śarma. Śiśāno agnih̄ kratubhiḥ samiddhah sa no divā sa riṣah 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.

अयादंष्ट्रे अचिषा यातुधानानुप स्पृश जातवदः समिद्धः ।  
आ जिह्वया मूरदवानभस्व कव्यादा वृक्त्व्यपि धत्स्वा-  
सन ॥ २ ॥

2. *Ayodamṣṭro arcīśā yātudhānānupa sprśa jāta-vedah samiddhah. Ā jihvayā mūradevān rabhasva kravyādo vṛktvyapi 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 lazer beams, seize the agents of death with flames, catch the blood suckers and flesh eaters with the jaws and crush them to naught.

उभाभयावितुप धहि दंष्ट्रे हिंस्रः शिशाना वरं परं च ।  
उतान्तरि त परि याहि राजञ्जम्भः सं धह्यभि यातुधा-  
नान ॥ ३ ॥

3. *Ubhobhayāvinnapa dhehi damṣṭrā himsrah  
śisāno'varaṁ param ca. Utāntarikṣe pariyāhi  
rājañjambaiḥ sam 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 resplendent 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.

यज्ञरिषूः संनममाना अग्र वाचा शत्याँ अशनिभिद्हानः ।  
ताभिर्विध्यु हृदये यातुधानोन्पतीचा बाहून्पति भड्ध्य-  
षाम ॥ ४ ॥

4. *Yajñairiṣūḥ saṁnamamāno agne vācā śalyāṁ  
aśanibhirdihānah. Tābhirvidhya hṛdaye yātu-  
dhānān praṭīco bāhūn prati bhaṇḍhyeṣām.*

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.

अग्ने त्वचं यातुधानस्य भिन्धि हिंस्राशनिहरसा हन्त्वनम ।  
प पर्वाणि जातवदः शृणीहि कुव्यात्कविष्णुवि चिनातु  
वृक्षणम ॥ ५ ॥

5. *Agne tvacam yātudhānasya bhindhi himsrāśanir-  
harasā hantvenam. Pra parvaṇi jātavedah śrṇīhi  
kravyāt kraviṣṇurvi cinotu vṛkṇam.*

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.

यत्रुदानीं पश्यसि जातवदुस्तिष्ठन्तमग्ने उत वा चरन्तम ।  
यद्वान्तरि॑ त पथिभिः पतन्तं तमस्ता विध्य शवा  
शिशानः ॥ ६ ॥

6. *Yatredānīm paśyasi jātavedastisṭhantamagna uta  
vā carantam. Yadvāntarikṣe pathibhiḥ patantam  
tamastā vidhya śarvā śiśānah.*

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.

उतालब्धं स्पृणुहि जातवद आलभानादृष्टिभियातुधानात ।  
अग्न पूवा नि जहि शाशुचान आमादः फैवङ्गस्तम-  
दुन्त्वनीः ॥ ७ ॥

7. *Utālabdham spr̥nuhi jātaveda ālebhānādrṣṭi-  
bhiryātudhānāt. Agne pūrvo ni jahi śośucāna  
āmādaḥ kṣviṅkāstamadantvenīḥ.*

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.

इह प ब्रूहि यत्मः सा अग्न या यातुधाना य इदं कृणाति ।  
तमा रभस्व सुमिधा यविष्ट नृच सुश्च तुष रन्धयनम ॥ ८ ॥

8. *Iha pra brūhu yatamah 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 णनाग्नु च तुषा र यज्ञं पाज्चं वसुभ्यः प णय  
पचतः । हिंस्त्रं र अस्यभि शाशुचानं मा त्वा दभन्यातुधाना  
नृच तः ॥ ९ ॥

9. *Tīkṣṇenāgne cakṣuṣā rakṣa yajñam prāñcam  
vasubhyah pra naya pracetah. Himṣram rakṣām-  
syabhi śośucānam mā tvā dabhan yātudhānā  
nṛcakṣah.*

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. Unsparring destroyer of the negatives, shining, and burning the destructive, let no violent force terrorize or depress you ever.

नृच ग र तः परि पश्य वि तु तस्य त्रीणि पति शृणीह्वगा ।  
तस्याग्नं पृष्ठीहरसा शृणीहि त्रुधा मूलं यातुधानस्य  
वृश्च ॥ १० ॥

10. *Nṛcakṣā rakṣah pari paśya vikṣu tasya trīni prati  
śrṇīhyagrā. Tasyāgne prṣṭīharasā śrṇīhi  
tredhā mūlam yātudhānasya vrśca.*

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 पसिति त एत्वृतं या अग्ने अनृतन् हन्ति ।  
तमुचिषा स्फूजयञ्जातवदः सम् रमनं गृणत नि  
वृडधि ॥ ११ ॥

11. *Triryātudhānāḥ prasitiṁ ta etvṛtam yo agne anytena hanti. Tamarcīśā sphūrjayañjātavedah samakṣamenam grṇate ni vrīndhi.*

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.

तदग्ने च तुः पति धहि रभ शफारुजं यन पश्यसि यातुधानम् ।  
अथववञ्च्यातिषा दव्यन सुत्यं धूवन्तमुचितं न्याष ॥ १२ ॥

12. *Tadagne cakṣuh prati dhehi rebhe śaphārujam yena paśyāsi yātudhānam. Atharvavajjyotiṣā daivyena satyam dhūrvantamacitam 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.

यदंग्र अद्य मिथुना शपाता यद्वाचस्तृष्टं जनयन्त रभाः ।  
मन्यामनसः शरव्याइ जायते या तयो विध्य हृदय यातु-  
धानान् ॥ १३ ॥

13. *Yadagne adya mithunā śapāto yadvācastrṣṭam janayanta rebhāḥ. Manyormanasaḥ śaravyā jāyate yā tayā vidhya hṛdaye 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 रा हरसा शृणीहि ।  
पराचिष्ठा मूरदवाञ्छृणीहि परासुतृपा अभि शाशु-  
चानः ॥ १४ ॥

14. *Parā śrṇīhi tapasā yātudhānān parāgne rakṣo harasā śrṇīhi. Parārciṣṭā mūradevāñchṛṇīhi parā-sutṛpo abhi śośucānah.*

Agni, shatter the violent with heat, destroy the demonic with passion, destroy the destroyers with blaze, and destroy the devitalizers with light.

पराद्य द्रवा वृजिनं शृणन्तु प्रत्यगेनं शपथो यन्तु तृष्टाः ।  
वाचास्तनुं शरवं ऋच्छन्तु ममन्विश्वस्यतु परसितिं यातु-  
धानः ॥ १५ ॥

15. *Parādyā devā vṛjinam śrṇantu pratyagenaṁ śapathā yantu ṛṣṭāḥ. Vācāstenam śarava rcchā-  
antu marman viśvasyaitu prasitim yātudhānah.*

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 पारुषेयण कृविषा समङ्गः या अश्व्यन् पुशुना यातुधानः ।  
या अ॒च्न्याया॑ भरति गीर्मग् तषां शीषाणि हर॒सापि॑  
वृ॒श्च ॥ १६ ॥

16. *Yah pauruṣeyeṇa kraviṣā samāṅkte yo aśvyena  
paśunā yātudhānah. Yo aghnyāyā bharati  
kṣīramagne teṣāṁ śīrṣāni 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.

संवृत्सरीणं पय उस्त्रियायास्तस्य माशीद्यातुधाना॑ नृच १ः ।  
पीयूषमग्र यत्मस्तिरूप्सात्तं पत्यज्वम् चिषा॑ विध्य  
ममन् ॥ १७ ॥

17. *Samvatsarīnaṁ paya usriyāyāstasya māśīdyātudhāno nrcakṣah. Pīyūṣamagne yata mastitṛpsāt tam 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 । परनान्द्रवः सविता ददातु परा भागमाषधीनां  
जयन्ताम् ॥ १८ ॥

18. *Viṣam gavāṁ yātudhānāḥ pibantvā vrścyantāma-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).

सनादग्ने मृणसि यातुधाना । त्वा र गंसि पृतनासु जिग्युः ।  
अनु दह सहमूरान्कव्यादा मा त हृत्या मु त् दव्यायाः ॥ १९ ॥

19. *Sanādagne mṛṇasi yātudhānān na tvā rakṣāṁsi  
pr̥tanāsu jigyuh. 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 अग्ने अधरादुदक्तात्त्वं पश्चादुत र ा पुरस्तात ।  
पति त त अजरासुस्तपिष्ठा अघशंसु शाशुचता दहन्तु ॥ २० ॥

20. *Tvam̄ no agne adharādudaktāt tvam̄ paścāduta rakṣā purastāt. Prati te te ajarāsastapiṣṭhā agha-śāṁsam̄ 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.

पश्चात्पुरस्तादध्रादुदक्तात्कविः काव्यन् परि पाहि राजन् ।  
सख॑ सखोयमजरा जरिम्ण गृ मत्तां अमत्यस्त्वं नः ॥ २१ ॥

21. *Paścāt purastādadharādudaktāt kavīḥ kāvyena pari pāhi rājan. Sakhe makhāyamajaro jarimñe 'gne martāṁ amartyastvam̄ nah.*

O resplendent 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.

परि त्वाग्नु पुरं व्यं विपं सहस्य धीमहि ।  
धृषद्वर्णं दिवदिव हुन्तारं भडगुरावताम् ॥ २२ ॥

22. *Pari tvāgne puram̄ vayam̄ vipram̄ sahasya dhī-mahi. Dhṛṣadvarṇam̄ divedive hantāram̄ 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.

विष्ण भङ्गुरावतः पति ष्म रु सा दह।  
अग्ने तिग्मने शाचिषा तपुरगाभित्रहृष्टिभिः ॥ २३ ॥

23. *Viṣṇa bhaṅgurāvataḥ prati ṣma 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.

पत्यग्न मिथुना दह यातुधाना किमीदिना ।  
संत्वा शिशामि जागृह्यदब्धं विप्र मन्मभिः ॥ २४ ॥

24. *Pratyagne mithunā daha yātudhānā kimīdinā.  
Sam tvā śiśāmi jāgrhyadabdhām vipra manmabhiḥ.*

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.

पत्यग्न हरसा हरः शृणीहि विश्वतः पति ।  
यातुधानस्य रु सा बलं वि रुज वीर्यम् ॥ २५ ॥

25. *Pratyagne harasā haraḥ śrṇīhi viśvataḥ prati.  
Yātudhānasya rakṣaso balam vi ruja vīryam.*

Agni, universal spirit of light and fire, creator, protector and destroyer, resplendent 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*

हृविष्णान्तम् जरं स्वविदि दिविस्पृश्याहुतं जुष्टम् ग्रा ।  
तस्य भर्मण् भुवनाय दुवा धर्मण् कं स्वधया पपथन्त ॥ १ ॥

1. *Havispañtamajaram svarvidi divisprśyāhutam justamagnau. Tasya bharmane bhuvanāya devā dharmane 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.

गीर्ण भुवनं तमसापगू हमाविः स्वरभवज्ञात अग्रा । तस्य  
दुवाः पृथिवी द्यारुतापा रणय ाषधीः सख्य अस्य ॥ २ ॥

2. *Girṇam bhuvanam tamasāpagūlhmāvih svara-bhavajjāte agnau. Tasya devā prthivī dyauru-tāpo'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.

द्रवभिन्विषिता यज्ञियभिरग्निं स्ताषाण्यजरं बृहन्तम् । या  
भानुना पृथिवीं द्यामुतमामातृतान् रादसी अन्तरि एम ॥ ३ ॥

3. *Devebhīrṇviṣito yajñiyebhīragnim stōṣānyajaram  
bṛhantam. Yo bhānunā prthivīm dyāmutemā-  
mātatañā 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 हातासीत्पथ्थमा द्रवजुष्टा यं सुमाज्जु गाज्यना वृणानाः ।  
स पत्त्रीत्वरं स्था जगद्यच्छात्रमग्निरकृणाज्ञातवदाः ॥ ४ ॥

4. *Yo hotāśit prathamo devajuṣṭo yaṁ samāñja-  
nnājyenā vṛṇānāḥ. Sa patatrītvaram sthā jag-  
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.

यज्ञातवदा भुवनस्य मूर्धा तिष्ठा अग्न सह राचनन् । तं त्वा हम  
मुतिभिंगी भिरुक्थः स युज्जिया 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.

मूर्धा भुवा भवति नक्तमुग्रिस्ततः सूर्या<sup>१</sup> जायत पातरुद्यन् ।  
मायामूर्तु युज्जियानामुतामपा यत्तूणि श्चरति पजानन् ॥ ६ ॥

6. *Mūrdhā bhuvo bhavati naktamagnistataḥ sūryo jāyate prātarudyan. 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 दिवियानिविभावा ।  
तस्मिंग्रा सूक्तवाक्नं द्रवा ह्रविविश्वा आजुहवुस्तनुपाः ॥ ७ ॥

7. *Drśenyo yo mahinā samiddho'rocata divi yonirvibhāvā. Tasminnagnau sūktavākena devā havirviśca ājuhavustanūpāḥ.*

Wondrous in form, Agni, who, resplendent 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 पथममादिद्ग्रिमादिद्धविरजनयन्त दुवाः ।  
स एषां यज्ञा अभवत्तनूपास्तं द्यावदु तं पृथिवी तमापः ॥ ८ ॥

8. *Sūktavākam prathamamādidiagnimiddhavirajanayanta devāḥ. Sa eṣāṁ yajño abhavat tanūpāstam dyurveda tam prthivī tamāpah.*

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 दुवासा जनयन्ताग्निं यस्मि गाजुहवुभुवनानि विश्वा ।  
सा अचिषा पृथिवीं द्यामुतमामृजूयमाना अतपन्महित्वा ॥ ९ ॥

9. *Yam devāso'janayantāgnim yasminnājuhavurbhuvanāni viśvā. So arcisā prthivīm dyāmutemāmrjūyamāno 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 द्रवासा अग्निमजीजनञ्छक्तिभी रादसिपाम ।  
तमू अकृणवन्त्रधा भुव कं स आषधीः पचति विश्व-  
रूपाः ॥ १० ॥

10. *Stomena hi divi devāso agnimajījanañchaktibhī rodasiprām. Tamū akṛṇvan tredhā bhuve kam sa oṣadhīḥ pacati viśvarūpāḥ.*

By manric 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.

यददन्मदध्युयज्जियासा दिवि द्रवाः सूर्यमादित्यम । यदा  
चरिष्णु मिथुनावभूतामादित्यापश्यन्भुवनानि विश्वा ॥ ११ ॥

11. *Yadedenamadadhuryajñiyāso divi devāḥ sūrya-māditeyam. Yadā cariṣṇū mithunāvabhūtāmādit prāpaśyan bhuvanānī 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 द्रवा वश्वान्तरं कृतुमह्नामकृणवन ।  
आ यस्तानाषसा विभातीरपा ऊणाति तमा अचिष्ठा  
यन ॥ १२ ॥

12. *Viśvamā agnim bhuvanāya devā vaiśvānaram ketumahnāmakṛṇvan. Ā yastatānośaso vibhātīrapo 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.

**वश्वान्रं कृवया यज्ञियासा ग्निं द्रवा अजनय तजुयम । न त्रं पूत्रममिनच्चरिष्णु य ास्याध्यं तविषं बृहन्तम् ॥ १३ ॥**

13. *Vaiśvānaram kavayo yajñiyāśo'gnim devā ajanyaannajuryam. Nakṣatram pratnamaminaccariṣnu yakṣasyādhyakṣam taviṣam brhantam.*

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.

**वश्वान्रं विश्वहा दीदिवांसु मन्त्ररुग्मिं कृविमच्छा वदामः । या महिमा परिबृभूवावी उतावस्तादुत द्रवः पुरस्तात् ॥ १४ ॥**

14. *Vaiśvānaram viśvahā dīvivāṁsam mantrairagnim kavimacchā vadāmah. Yo mahimnā paribabhu-vorvī utāvastāduta devah 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 सृती अशृणवं पितृणामहं दुवानामुत मत्यानाम ।  
ताभ्यामिदं विश्वमज्जत्समति यदन्तुरा पितरं मातरं च ॥ १५ ॥

15. *Dve srutī aśrṇavam pitṛṇāmaham devānāmuta martyānām. Tābhyaṁidam viśvamejat sameti yadantarā pitaram mātaram 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 पृथ्विश्वा भुवनानि तस्थावपयुच्छन्तरणिभाजमानः ॥ १६ ॥

16. *Dve samīcī bibhrataścarantam śirṣato jātam manasā vimṛṣṭam. Sa pratyāṅ viśvā bhuvanāni tasthāvaprayucchan tarañirbhṛājamānah.*

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 वदत् अवरः परश्च यज्ञन्याः कतरा ना वि वद ।  
आ शकुरित्सध्मादं सखाया न न्त यज्ञं क इदं वि वाचत ॥ १७ ॥

17. *Yatrā vadete avaraḥ paraśca yajñanyoh kataro nau vi veda. Ā śekurit sadhamādām sakhayo naksanta yajñam ka idam vi vocat.*

Where both terrestrial agni and supraterrestrial

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?

**कत्युग्रयः कति सूर्यासः कत्युषासः कत्यु स्विदापः ।  
नापुस्पिजं वः पितरा वदामि पृच्छामि वः कवया विद्वन्  
कम् ॥ १८ ॥**

18. *Katyagnayah kati sūryāsaḥ katyuṣāsaḥ katyu  
svidāpaḥ. Nopaspijam vah pitaro vadāmi prcchā-  
mi vah 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 सुपृण्याऽ॒ वसत मातरिश्वः ।  
तावद्धद्यत्युप यज्ञमायन्बाह्यणा हातुरवरा निषीदन ॥ १९ ॥**

19. *Yāvanmātramuṣaso na pratīkam suparṇyo vasate  
mātariśvah. Tāvaddadadhātyupa yajñamāyan  
brahmaṇo hoturavaro niṣidan.*

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*

इन्दं स्तवा नृतम् यस्य मह्ना विबबाध रात्र्वना वि ज्मा  
अन्तान् । आ यः पुपा चषणीधृद्वराभिः प सिन्धुभ्या  
रिस्त्वाना महित्वा ॥ १ ॥

1. *Indram stavā nṛtamāṁ yasya mahnā vibabādhe rocanā vi jmo antān. Āyah papraucarṣaṇī-dhṛdvareobhiḥ 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 सूयः पयुरु वरांस्यन्दो ववृत्यादश्यव चका । अतिष्ठन्तम-  
पस्यं न सर्गं कृष्णा तमांसि त्विष्या जघान ॥ २ ॥

2. *Sa sūryah paryurū varāṁsyendro vavṛtyādra-thyeva cakrā. Atiṣṭhantamapasyam na sargam kṛṣṇā tamāṁsi 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.

**सुमानमस्मा अनपावृदच मया दिवा असमं बहू नव्यम ।  
वि यः पृष्ठव जनिमान्यय इन्दश्चिकाय न सखाय-  
मीष ॥ ३ ॥**

3. *Samānamasmā anapāvṛdarca kṣmayā divo  
asamam brahma navyam. Vi yah pr̄ṣṭheva janimā-  
nyarya 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.

**इन्दोय गिरा अनिशितसगा अपः परयं सगरस्य बुध्नात ।  
या अणव चकिया शाचीभिविष्वक्स्तमभ पृथिवीमुत-  
द्याम ॥ ४ ॥**

4. *Indrāya giro atisitasargā apah prerayam sagarasya budhnāt. Yo akṣenēva cakrīya śacībhīrvī-  
svak tastambha pr̄thivīmuta 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.

**आपान्तमन्युस्तपलपभमा धुनिः शिमीवञ्छरुमाँ त्रज्जीषी ।  
सामा विश्वान्यत्सा वनानि नावागिन्दं पतिमानानि  
दभुः ॥ ५ ॥**

5. *Āpāntamanyustṛpalaprabharmā dhunih śimīvā-ñcharumāṁ ṛjīṣī. Somo viśvānyatasā vanāni nārvāgindram̄ 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 द्यावा पृथिवी न धन्वं नान्तरि॑ं नादयः सामा॒ अ गा॑ः ।  
यदस्य मुन्युरधिनीयमानः शृणाति॑ वीळु॒ रुजति॑ स्थि-राणि॑ ॥ ६ ॥

6. *Na yasya dyāvāpr̄thivī na dhanva nāntarikṣam nādrayah somo akṣāḥ. Yadasya manyuradhini-yamānah śrṇāti vīlu 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.

जङ्घानं वृत्रं स्वधितिवनक रुराजु पुरा अरदु॑ । सिन्धून । बिभद् गिरि॑ नवमि॑ । कुम्भमा गा इन्दा॑ अकृणुत स्वयुगिभः॑ ॥ ७ ॥

7. *Jaghāna vṛtram̄ svadhitirvaneva ruroja puro aradanna sindhūn. Bibheda girim̄ 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 हृत्यदृष्टिया इन्द्र धीरा सिन पव्रृजिना शृणासि । प  
य मित्रस्य वरुणस्य धाम् युज्ञ न जना मिनन्ति मित्रम् ॥ ८ ॥

8. *Tvam ha tyadṛṇayā indra dhīro 'sirna parva  
vṛjinā śṛṇāsi. Pra ye mitrasya varuṇasya dhāma  
yujam 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 दुरवा: प सुंगिरः प वरुणं मिनन्ति ।  
न्य॑मित्रेषु वृथमिन्द्र तुम् वृष्ट्वृष्टाणमरुषं शिशीहि ॥ ९ ॥

9. *Pra ye mitram prātyamaṇam durevāḥ pra sam-  
girah pra varunam minanti. Nyamitreṣu vadha-  
mindra tumram vṛṣan vṛṣāṇamaruṣam śiśīhi.*

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.

इन्दा दिव इन्द इश पृथिव्या इन्दा अपामिन्दु इत्पवत्तानाम् ।  
 इन्दा वृथामिन्दु इन्मधिराणामिन्दः ॥१०॥ अ याग हव्य  
 इन्दः ॥ १० ॥

10. *Indro diva indra īśe pr̥thivyā indro apāmindra it parvatānām. Indro vṛdhāmindra inmedhir-ānāmindrah kṣeme yoge havya indrah.*

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.)

पाकुभ्य इन्दुः प वृथा अहभ्यः पान्तरि ात्प समुदस्य धासः ।  
 प वातस्य पथसः प ज्मा अन्तात्प सिन्धुभ्या रिरिच् प  
 ग्रितिभ्यः ॥ ११ ॥

11. *Prāktubhya indrah pra vṛdho ahabyah prāntari-kṣat pra samudrasya dhāseh. Pra vātasya prathamah pra jmo antāt pra sindhubhyo ririce pra kṣitibhyah.*

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 कुरुसिन्वा त वततामिन्द हृतिः ।  
अश्मव विध्य दिव आ सृजानस्तपिष्ठन् हषसा दाघ-  
मित्रान ॥ १२ ॥

12. *Pra śośucatyā uṣaso na keturasinvā te vartatā-mindra hetih. Aśmeva vidhya diva ā srjānastapi-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.

अन्वहु मासा अन्विद्वनान्यन्वाषधीरनु पवतासः । अन्विन्दुं  
रादसी वावशान अन्वापो अजिहत जायमानम ॥ १३ ॥

13. *Anvaha māsā anvidvanānyanvoṣadhiṇanu parvata-sah. Anvindram rodasi 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.

कहि स्वित्सा त इन्द चत्यासदुघस्य यद्भिनदा र एषत ।  
मित्रकुवा यच्छसन् न गावः पृथिव्या आपृगमुया  
शयन्त ॥ १४ ॥

14. *Karhi svit sā ta indra cetyāsadaghasya yadbhinado rakṣa eṣat. Mitrakruvo yacchasane na gāvah pṛthivyā āpr̥gamuya 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 अभि य नस्तुस्त्र महि वाधन्त आगुणास इन्द ।  
अन्धनामित्रास्तमसा सचन्तां सुज्यातिषा अक्तवस्ताँ अभि  
ष्युः ॥ १५ ॥

15. *Śatrūyanto abhi ye nastatasre mahī vrādhanta  
ogañāsa 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.

पुरुणि हि त्वा सवना जनानां ब्रह्मणि मन्दन्गृणता-  
मृषीणाम । इमामाधाष रवसा सहूतिं तिरा विश्वाँ अचर्ता  
याह्यवाङ् ॥ १६ ॥

16. *Purūṇi hi tvā savanā janānāṁ brahmāṇi mandan  
grṇatāmṛṣīnām. Imāmāghoṣannavasā sahūtiṁ  
tiro viśvāṁ arcato yāhyarvān.*

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.

एवा त वृयमिन्द भुज्जतीनां विद्याम् सुमतीनां नवानाम ।  
विद्याम् वस्तारवसा गृणन्ता विश्वामित्रा उत त इन्द  
नूनम ॥ १७ ॥

17. *Evā te vayamindra bhuñjnām vidyāna sumatīnām navānām. Vidyāma vastoravasā gṛnanto viśvāmitrā 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 हृवम मुघवानुमिन्दमुस्मिन्भर् नृतम् वाजसाता ।  
शृण्वन्तमुगमूतय सुप्रत्यु ब्रन्तं वृत्राणि संजितं धना-  
नाम ॥ १८ ॥

18. *Śunam huvema maghavānamindramasmin bhare nṛtamām vājasātau. Śrṇvantamugramūtaye samatsu ghnantam vṛtrāṇi samjitatam 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 ऽः सहस्रपात ।  
स भूमिं विश्वता वृत्वात्यतिष्ठद्वाङ्गुलम् ॥ १ ॥

1. *Sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt. Sa bhūmim viśvato vṛtvātyatiṣṭhaddaśāṅgulam.*

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 यद्धूतं यच्च भव्यम् ।  
उतामृतत्वस्यशाना यद नातिराहति ॥ २ ॥

2. *Puruṣa evedam sarvam yadbhūtam 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 ज्यायाँश्च पूरुषः ।  
पादा स्य विश्वा भूतानि त्रिपादस्यामृतं द्विवि ॥ ३ ॥

3. *Etāvānasya mahimāto jyāyāṁśca pūruṣah.  
Pādo'sya viśvā bhūtāni tripādasyāmṛtam 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.

त्रिपादुर्ध्व उदृत्पुरुषः पादा स्यहाभवत्पुनः ।  
तता विष्वड व्यक्तामत्साशनानशन अभि ॥ ४ ॥

4. *Tripādūrdhvā udait puruṣah pādo'syeḥābhavat punah. Tato viśvān vyakrāmt 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 पश्चाद्धूमिमथा पुरः ॥ ५ ॥

5. *Tasmādvirāla jāyata virājo adhi pūruṣah.  
Sa jāto atyaricyata paścādbhūmimatho purah.*

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.

यत्पुरुषण हृविषां द्रवा यज्ञमतन्वत ।  
वसन्ता अस्यासीदाज्यं गीष्म इधमः शरद्धूविः ॥ ६ ॥

6. *Yat puruṣena haviṣā devā yajñamatana vata.  
Vasanto asyāśīdājyam grīṣma idhmaḥ śara ddhavih.*

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 बहिषि पा न्पुरुषं जातमग्तः ।  
तन् द्रवा 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.

तस्माद्यज्ञात्स्वहुतः संभृतं पृष्ठदाज्यम् ।  
पशून्ताँश्चक वायुव्यानारुण्यान्गाम्याश्च य ॥ ८ ॥

8. *Tasmādyajñat sarvahutah sambhrataṁ pṛśadā-jyam. Paśūn tāṁścakre vāyavyānāranyān grām-yāśca ye.*

From that cosmic yajna with total input of Prakrti, 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.

तस्माद्यज्ञात्स्वहुत ऋचः सामानि जज्ञिर ।  
छन्दांसि जज्ञिर तस्माद्यज्ञुस्तस्मादजायत ॥ ९ ॥

9. *Tasmādyajñat sarvahuta rcaḥ sāmāni jajñire. Chandāṁsi jajñire tasmādyajustasmādajayata.*

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 तस्मात्स्माज्ञाता अजावयः ॥ १० ॥

10. *Tasmādaśvā ajāyanta ye ke cobhayādataḥ.  
Gāvo ha jajñire tasmāt tasmājjātā ajāvayah.*

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 ऊरु पादा उच्यते ॥ ११ ॥

11. *Yat puruṣam vyadadhuh katidhā vyakalpayan.  
Mukham kimasya kau bāhu kā ūrū pādā ucye.*

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?

ब्राह्मणा स्य मुखमासीद्बाहू राजन्यः कृतः ।  
ऊरु तदस्य यद्वश्यः पद्भ्यां शूदा अजायत ॥ १२ ॥

12. *Brāhmaṇo'sya mukhamāśīdbāhū rājanyaḥ kṛtaḥ.  
Ūrū tadasya yadvaiśyaḥ padbhyaṁ 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.

चन्दमा मनसा जातश्च गः सूर्या॑ अजायत ।  
मुखादिन्दश्चाग्निश्च पाणाद्वायुर्जायत ॥ १३ ॥

13. *Candramā manaso jātaścakṣoh 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.

नाभ्या आसीद्नन्तरि॑ं शीष्णा द्या॒ः समवतत॑ ।  
पद्म्यां भूमिदिश॑ः श्रात्रात्तथ॑लकाँ अकल्पयन् ॥ १४ ॥

14. *Nābhyā āśidantarikṣam śīrṣno dyauḥ sama-vartata. Padbhyāṁ bhūmirdiṣ्शah śrotrāt tathā lokāṁ 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.

समास्यासन्परिधयस्त्रिः सप्त समिधः कृताः ।  
द्रवा यद्यज्ञं तन्वाना अबैधन्पुरुषं पशुम् ॥ १५ ॥

15. *Saptāsyāsan paridhayastriḥ sapta samidhaḥ kṛtāḥ. Devā yadyajñam tanvānā abadhnā 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.

यज्ञन् यज्ञमयजन्त् द्रुवास्तानि धर्माणि पथमान्यासन । त  
ह नाकं महिमानः सचन्त् यत्र पूर्वे साध्याः सन्ति  
द्रवाः ॥ १६ ॥

16. *Yajñena yajñamaya janta devāstāni dharmāṇi prathamānyāsan. Te ha nākam mahimānāḥ 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 इषयि॑ळस्पद् ।  
विश्वस्य हाता हुविषा वरण्या वि॒भुवि॒भावा सु॒षखा॑  
सखीयुत ॥ १ ॥

1. *Sam jāgrvadbhirjaramāṇa idhyate dame damūnā iṣayannilaspade. Viśvasya hotā haviṣo vareṇyo vibhurvibhāvā suṣakhā sakhiyate.*

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, resplendent, and an unfailing friend who loves the devotees as friends and is honoured by them as a friend.

स दर्शत् श्रीरति॑थिगृहगृह् वन्तवन् शिश्रिय तक्ववीरिव ।  
जनंजनं जन्या॑ नाति॑ मन्यत् विश् आ न॒ति॑ वि॒श्या॑ इ॑  
विशंविशम ॥ २ ॥

2. *Sa darśataśrīratithirgrhegrhe 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.

सुद गा द ।ः कतुनासि सुकतुरग्रं कविः काव्येनासि  
विश्ववित । वसुवसूनां यसि त्वमक् इद द्यावा च यानि  
पृथिवी च पृष्ठतः ॥ ३ ॥

3. *Sudakṣo dakṣaiḥ kratunāsi sukraturagne kavīḥ  
kāvyenāsi viśvavit. Vasurvasūnām kṣayasi  
tvameka id dyāvā ca yāni prthivī 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.

पज्ञान ग्नि तव यानि मृत्विय मिळायास्पद घृतवन्तमासदः ।  
आ त चिकित्र उषसामिवतया रपसः सूर्यस्यव  
रुश्मयः ॥ ४ ॥

4. *Prajānannagne tava yonimṛtviyamīlāyāspade  
ghṛtavantamāsadaḥ. Ā te cikitra uṣasāmivetayo-  
'repasah sūryasyeva raṣmayah.*

Agni, lighted and resplendent, 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.

तव श्रिया वृष्ट्यस्यव विद्युतश्चित्राश्चिकित्र उषसां न  
कृतवः । यदाषधीरभिसृष्टा वनानि च परि स्वयं चिनुष  
अ त्मास्य ॥ ५ ॥

5. *Tava śriyo varṣyasyeva vidyutaścitrāścikitra uṣasāṁ na ketavaḥ. Yadoṣadhīrabhisṛṣṭo vanāni ca pari svayāṁ cinuṣe annamāsyे.*

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 गभ॑मृत्वियुं तमापा अग्निं जनयन्त मातरः ।  
तमित्समानं वृनिनश्च वीरुधा न्तव॑तीश्च सुवत च  
विश्वहा॑ ॥ ६ ॥

6. *Tamoṣadhīrdadhire garbhāmṛtviam tamāpo agnim janayanta mātarah. Tamit samānam 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.

वातोपधूत इषिता वशाँ अनु तृषु यद ा वविषद्वितिष्ठस ।  
आ त यतन्त रुथ्याऽ यथा पृथक्षर्थार्थस्यग्न अजराणि  
ध तः ॥ ७ ॥

7. *Vātopadhūta iṣito vaśāṁ anu ṛṣu 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.

मृधाकारं विदथस्य प्रसाधनमग्निं हातारं परिभूतमं मृतिम् ।  
तमिदभ॑ हुविष्या समानमित्तमिन्महवृणत् नान्यं त्वत् ॥ ८ ॥

8. *Medhākāram vidathasya prasādhanamagnim  
hotāram paribhūtamām matim. Tamidarbhe  
havisyā 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.

त्वामिदत्र वृणत् त्वायवा हातारमग्नि विदथेषु वृधसः ।  
यद्वयन्ता दधति पयांसि त हुविष्मन्ता मनवा वृक्त-  
बहिषः ॥ ९ ॥

9. *Tvāmidatra vṛṇate tvāyavo hotāramagne veda-  
theṣu vedhasah. Yaddevayanto dadhati prayāṁsi  
te havismando manavo vrktabarhiṣah.*

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.

तवाग्नि हृत्रं तवं पात्रमृत्वियं तवं नष्टं त्वम् ग्रिहृतायतः । तवं  
पशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च ना दम् ॥ १० ॥

10. *Tavāgne hotram tava potramṛtviyam tava  
neṣṭram 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.

यस्तुभ्यमग्नि अमृताय मत्यः सुमिधा दाशदुत वा हृविष्कृति ।  
तस्य हातो भवसि यासि दृत्यमुप बूष यजस्यधरी-  
यसि ॥ ११ ॥

11. *Yastubhyamagne amṛtāya martyaḥ samidhā  
dāśaduta vā haviṣkṛti. Tasya hotā bhavasi yāsi  
dūtyamupa bruṣe 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  
समर्गमत । वसूयवा वसेव जातवदेस वृद्धासु चिद्वधना यासु  
चाकन्ते ॥ १२ ॥

12. *Imā asmai matayo vāco asmadāṁ rco girah  
suṣṭutayah samagmata. Vasūyavo vasave jāta-  
vedase vrddhāsu 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 प्रत्नाय सुष्टुतिं नवीयसीं वाचयमस्मा उशत् शृणातु  
नः । भूया अन्तरा हृद्यस्य निस्पृशं जायव् पत्य उशती  
सुवासीः ॥ १३ ॥

13. *Imāṁ pratnāya suṣṭutim navīyasīṁ voceyamasmā  
uśate śrṇtotu nah. Bhūyā antarā hṛdyasya nisprše  
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 श्वास ऋषभासे उणा' वृशा मृषा अवसृष्टास  
आहुताः । कीलालप सामपृष्ठाय वृथसे हृदा मृतिं जनय  
चारुमग्रय ॥ १४ ॥

14. *Yasminnaśvāsa ṛṣabhaśa ukṣaṇo vaśā meśā  
avasṛṣṭāsa āhutāḥ. Kīlālape somaprṣṭhāya  
vedhase hṛdā matīm 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.

अहौव्यग्र हुविरास्य त स्नुचीव धृतं चम्वीव सामः । वाजसनिं  
रुयिमस्म सुवीरं पशस्तं धहि यशसं बृहन्तम् ॥ १५ ॥

15. *Ahāvyagne havirāsyे te srucīva ghṛtam camvīva somah. Vājasanīm rayimasme suvīram praśastam dhehi yaśasam bṛhantam.*

Agni, fragrant havi is offered into the sacred fire as ghrta 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 विश्पतिं विशां हातारमक्तारतिथिं विभा-  
वसुम । शाचञ्छुष्कासु हरिणीषु जभुरद वृषा कृतुयज्ञता  
द्यामशायत ॥ १ ॥

1. *Yajñasya vo rathyam viśpatim viśām hotāramaktoratithim vibhāvasum. Šocañchuṣkāsu harinīṣu jarbhurad vṛṣā keturyajato dyāmaśayat.*

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.

इममञ्जस्यामुभयं अकृपवत् धर्माणम् ग्रिं विदथेस्य साधनम् । अकुं न युह्वमुषसः पुराहितं तनूनपातमरुषस्य निंसत ॥ २ ॥

2. *Imamañjaspāmubhaye akṛṇvata dharmāṇamagnim vidathasya sādhanam. Aktum na yahvamuṣasah purohitān 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.

बलस्य नीथा वि पूणश्च मन्मह वृया अस्य पहुता आसुरत्वं । यदा घोरासा अमृतत्वमाशतादिजनस्य दद्व्यस्य चकिरन ॥ ३ ॥

3. *Balasya nīthā vi paneśca manmahe vayā asya prahutā āsurattave. Yadā ghorāso amṛtatvamāśatādijanasya 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 पस्ति द्यारुरु व्यचा नमा मुह्यश्चर्मतिः पनीयसी । इन्दा मित्रा वरुणः सं चिकित्रि था भगः सविता पूतद ासः ॥ ४ ॥

4. *Rtasya hi prasitirdyaururu vyaco namo mahyaramatiḥ paniyasi. Indro mitro varuṇaḥ sam cikitrire'tho bhagah savitā pūtadakṣasah.*

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 रुदण्ण युयिना यन्ति सिन्धवस्तिरा मुहीमुरमतिं दधन्विर ।  
यभिः परिज्ञा परियुक्त जया वि रारुबज्जठर् विश्व-  
मुत्ति ॥५॥

5. *Pra rudreṇa yayinā yanti sindhavasti ro mahīmaramatim dadhanvire. Yebhiḥ parijsmā pariyan-nuru jrayo vi roruvajjaṭhare 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 मुरुता विश्वकृष्टया दिवः श्युनासा असुरस्य  
नीळयः । तभिश्चष्ट वरुणा मित्रा अयुमन्दा दुवभिरव-  
शभिरवशः ॥६॥

6. *Krāñṇā rudrā maruto viśvakṛṣṭayo divah syenāso asurasya nīlayah. Tebhiścaṣte varuṇo mitro aryamendro devebhīrarvaśebhirarvaśah.*

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.

इन्दु भुजं शशमानास आशत् सूरा दृशीक् वृष्णश्च पंस्य ।  
प य न्वस्याहणा तत्तिर युजं वजं नृषदनषु कारवः ॥ ७ ॥

7. *Indre bhujam śaśamānāsa āśata sūro dṛṣike vṛṣa-naśca paumṣye. Pra ye nyasyārhanā tatakṣire yujam vajram nṛṣadaneṣu kāravah.*

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 हुरिता' अस्य रीरमदिन्दादा कश्चिद्धयत्  
तवीयसः । भीमस्य वृष्णा जठरादभिश्वसा दिवदिव सहुरिः  
स्तु त्राधितः ॥ ८ ॥

8. *Sūraścidā harito asya rīramadindrādā kaścidbhaya-  
tate tavīyasah. Bhīmasya vṛṣṇo jaṭharādabhi-  
śvaso divedive suhuriḥ stannabādhitah.*

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 रुदायु शिक्वसे यद्वीरायु नमसा दिदिष्टन ।  
यभिः शिवः स्ववाँ एव्यावभिदिवः सिषक्ति स्वयशा  
निकामभिः ॥ ९ ॥

9. *Stomam vo adya rudrāya śikvase kṣayadvīrāya  
namasā didiṣṭana. Yebhiḥ śivah svavām evayāva-  
bhīhrdivah siṣakti svayaśā nikāmabhih.*

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 पञ्जाया अभरन्त् वि श्रवा बृहस्पतिवृषभः साम-  
जामयः । यज्ञरथवा पथमा वि धौरयह्वा द भूग्रवः सं  
चिकित्रिर ॥ १० ॥

10. *Te hi prajāyā abharanta vi śravo bṛhaspatirvr-  
śabhah somajāmayah. Yajñairatharvā prathamo  
vi dhārayaddevā dakṣairbhrgavah sam cikitrire.*

They for sure hold and know the evolution of life, birth of divinity's children: Brhaspati, lord of Prakrti 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 नराशंसुश्चतुरङ्गा युमा -  
दितिः । दुवस्त्वष्टा दविणादा ऋभु णः प रादुसी मुरुता  
विष्णुरहिर ॥ ११ ॥

11. *Te hi dyāvāpr̥thivī bhūrirīetasā narāśamsaścatu-  
raṅgo yamo'ditih. Devastvaṣṭā dravīṇodā ṛbhū-  
ksanah̄ 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 उशिजामुविद्या कविरहिः शृणातु बुध्न्याऽ  
हवीमनि । सूयुमासा विचरन्ता दिविः तति धिया शमीनहुषी  
अस्य ब्राधतम ॥ १२ ॥

12. *Uta sya na uśijāmurviyā kavirahiḥ śṛṇotu budh-  
nyo havīmani. Sūryāmāsā vicarantā divikṣitā  
dhiyā śamīnahuṣī asya bodhatam.*

And may that Ahirbudhnya, omnipresent, omniscient and all watching lord of expansive Prakrti, 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 वायुरिष्टये ।  
आत्मानं वस्या अभि वातमचत् तदश्विना सुहवा यामनि  
श्रुतम् ॥ १३ ॥

13. *Pra nah pūṣā caratham viśvadevyo'pām napādavatu vāyuriṣtaye. Ātmānam vasyo abhi vātamarcata 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 ।  
ग्राभिविश्वाभिरदितिमनवण्मक्तायुवानं नृमणा अधा  
पतिम् ॥ १४ ॥

14. *Viśāmāsāmabhayānāmadhikṣitam gīrbhiru svyaśasam grṇīmasi. Gnābhīrviśvābhīraditi-manarvaṇamaktoryuvānam nr̄maṇā 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.

रभदत्र जनुषा पूवा अङ्गिरा गावाण ऊध्वा अभि च उरध्वरम् ।  
यभिविहाया अभवद्विच उणः पाथः सुमकं स्वधितिव-  
नन्वति ॥ १५ ॥

15. *Rebhadatra janusā pūrvo aṅgirā grāvāṇa ūrdhvā  
abhi cakṣuradhvaram. Yebhirvihāyā abhavadvi-  
cakṣaṇah pāthah sumekam svadhitirvananvati.*

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 Parthya Rshi*

महि द्यावापृथिवी भूतमुवी नारी युह्वी न रादसी सदं नः ।  
तभिनः पातुं सह्यस एुभिनः पातं शुष्पणि ॥ १ ॥

93. *Mahi dyāvāpṛthivī bhūtamurvī nārī yahvī na  
rodasī sadam nah. Tebhirnah pātam sahyasa  
ebhirnah pātam śuśani.*

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.

युज्ञयैऽन् स मत्या' द्रवान्त्सपयति ।  
यः सुमनदी'घुश्रुत्तम आविवासात्यनान ॥ २ ॥

2. *Yajñeyajñe sa martyo daṁvāntsaparyati.  
Yaḥ sumnairdīrghaśruttama 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.

विश्वघामिरञ्ज्यवा द्रवानां वामहः ।  
विश्व हि विश्वमहसा विश्व युज्ञषु युज्ञियाः ॥ ३ ॥

3. *Viśveṣāmirajyavo devānāṁ vārmahāḥ.  
Viśve hi viśvamahaso 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 घा राजाना अमृतस्य मुन्दा अयुमा मित्रा वरुणः परिञ्मा ।  
कदुदा नृणां स्तुता मरुतः पूषणा भगः ॥ ४ ॥

4. *Te ghā rājāno amṛtasya mandrā aryamā mitro  
varuṇāḥ parijmā. Kadrudro nṛṇāṁ stuto marutah  
pūṣāṇo bhagah.*

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.

उत ना नक्तमपां वृषणवसू सूर्यामासा सदनाय सधन्या ।  
सचा यत्साद्यशामहिबुध्नेषु बुध्न्यः ॥ ५ ॥

5. *Uta no naktamapāṁ vṛṣaṇvasū sūryāmāsā sadanāya sadhanyā. Sacā yat sādyeśāmahir-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.

उत ना' द्रवावृश्विना' शुभस्पती धामभिमित्रावरुणा  
उरुष्यताम । महः स राय एषत् ति धन्वंव दुरिता ॥ ६ ॥

6. *Uta no devāvaśvinā śubhaspaṭī dhāmabhir-mitrā-varuṇā uruṣyatām. Mahah sa rāya eṣate'ti dhan-veva 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 विश्वे द्वावासा रथस्पतिभगः ।  
ऋभुवाजं ऋभु अणः परिज्मा विश्ववदसः ॥ ७ ॥

7. *Uta no rudrā cinmṛļatāmaśvinā viśve devāso rathaspatirbhagah. Rbhurvāja ṛbhukṣaṇah parijmā viśvavedasah.*

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.

ऋभुत्रहभु ग ऋभुविधता मद् आ त् हरी जूजुवानस्य  
वाजिना । दुष्टरं यस्य साम चिह्नधग्यज्ञा न मानुषः ॥ ८ ॥

8. *Rbhurṛbhukṣā ṛbhurvidhato mada ā te harī jūjuvānasya vājinā. Duṣṭaram yasya sāma cidṛdhagyajño na mānuṣah.*

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 सवितः स च स्तुष मुधानाम् । सुहा न  
इन्दा वहिभिन्यषां चषणीनां चकं रुश्मिं न यायुव ॥ ९ ॥

9. *Kṛdhī no ahrayo deva savitāḥ sa ca stuṣe magho-nām. Saho na indro vahnibhirnyeṣāṁ carṣaṇīnām cakramāṁ 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 मुहदुस्म वीरषु विश्वचर्षणि श्रवः ।  
पृ अं वाजस्य सातयं पृ अं रायात तुवणं ॥ १० ॥

10. *Aiṣu dyāvāprthivī dhātamā mahadasme vīreṣu viśvacarṣaṇi śravaḥ. Prkṣamāṁ vājasya sātaye prkṣamāṁ rāyota turvane.*

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 शंसमिन्द्रास्मयुज्वं कूचित्सन्तं सहसाव\_भिष्टय सदा  
पाह्यभिष्टय । मुदतां वृदतां वसा ॥ ११ ॥

11. *Etamāṁ śāmsamindrāsmayuṣṭvam kūcīt santam  
sahasāvannabhiṣṭaye sadā pāhyabhiṣṭaye.  
Medatāṁ 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 म स्तामं तुना न सूर्यं द्युतद्यामानं वावृथन्त नृणाम ।  
संवन्नन्तं नाश्व्यं तष्ट्रवानपच्युतम ॥ १२ ॥

12. *Etam me stomam tanā na sūrye dyutadyāmānam vāvṛdhanta nṛṇām. Saṁvananām nāśvyam taste-vānapacyutam.*

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.

वावत् यषां राया युक्तषां हिरण्ययी ।  
नमधिता न पांस्या वृथेव विष्टान्ता ॥ १३ ॥

13. *Vāvarta yeṣām rāyā yuktaisām hiranyayī. Nemadhitā na paumisyā vṛtheva 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 तद्दुःशीम् पृथवान् वृन् प गुम् वाचमसुर मघवत्सु ।  
य युक्त्वाय् पञ्च शतास्मयु पथा विश्राव्यषाम ॥ १४ ॥

14. *Pra tadduhśīme prthavāne 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 सस्तिं च सुम च । सृद्या दिदिष्ट तान्वः सृद्या  
दिदिष्ट पाथ्यः सृद्या दिदिष्ट मायवः ॥ १५ ॥

15. *Adhīnnvatra saptatim ca sapta ca. Sadyo didiṣṭa tānvaḥ sadyo didiṣṭa pārthyah sayo didiṣṭa māyavah.*

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 वदद्वयः ।  
यदद्रयः पवताः साकमाशवः श्लाकं घासं भरथन्दाय  
सामिनः ॥ १ ॥

1. *Praite vadantu pra vadāma grāvabhyo vācam  
vadatā vadadbhyah. Yadadrayah parvatā  
sākamāśavaḥ ślokam ghoṣam bharathendrāya  
sominah.*

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 वंदन्ति शृतवत्सुहस्रवदुभि कन्दन्ति हरितभिरासभिः ।  
विष्वी गावाणः सुकृतः सुकृत्यया हातुश्चित्पूवं हविरद्य-  
माशत ॥ २ ॥

2. *Ete vadanti śatavat sahasravadabhi krandanti haritebhīrāsabhiḥ. Viṣṭvī grāvāṇah sukṛataḥ sukṛatyayā hotuścit 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 वदन्त्यविद् तना मधु न्यूद्धयन्तु अथि पक्व आमिषि ।  
वृ तस्य शाखामरुणस्य बप्सत्स्त सूभवा वृषभाः पमरा-  
विषुः ॥ ३ ॥

3. *Ete vadantyavidannanā madhu nyūñkhayante adhi pakva āmiṣi. Vṛkṣasya Śśākhāmaruṇasya bapsataste sūbhārvā 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 मदिरण मन्दिनन्दं काशन्ता विद् तना मधु ।  
सुरभ्या धीराः स्वसृभिरन्तिषुराधाष्यन्तः पृथिवीमु-  
पद्विभिः ॥ ४ ॥

4. *Bṛhadvadanti madireṇa mandinendre krośanto'vidannanā madhu. Saṁrabhyā dhīrāḥ svasrbhiranartiṣurāghoṣyantah pṛthivīmupabdibhih.*

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.

सुपूणा वाचमकृतापु द्यव्याख्यर कृष्णा इषिरा अनतिषुः ।  
न्यान्नि यन्त्युपरस्य निष्कृतं पुरु रता दधिर सूय-  
श्वितः ॥ ५ ॥

5. *Suparnā vācamakratopa dyavyākhare krṣnā iṣirā anartiṣuh. Nyaanni yantyuparasya niṣkṛtam purū reto dadhire sūryaśvltah.*

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 प्रवहन्तः समायमुः साकं युक्ता वृषणा बिभता  
धुरः । यच्छ्वसन्ता जगसना अराविषुः शृणव एषां पाथथा  
अवतामिव ॥ ६ ॥

6. *Ugrā iva pravahantah samāyamuḥ sākam yukta  
vr̥ṣaṇo bibhrato dhurah. Yacchvasanto jagrasānā  
arāviṣuh śr̥ṇva 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 अचत्ताजर्भ्या दश धुरा दश युक्ता  
वहद्ध्यः ॥ ७ ॥

7. *Daśāvanibhyo daśakaksyebhyo daśayoktrebhyo daśayojanebhyah. Daśabhiśubhyo arcatājarebhyo daśa dhuro daśa yuktā vahabdbyah.*

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 अदैया दशयन्त्रास आशवस्तषामाधानं पर्यति हयुतम् ।  
त ऊ सुतस्य साम्यस्यान्धसां शाः पीयूषं पथमस्य  
भजिर ॥ ८ ॥

8. *Te adrayo daśayantrāsa āśavasteśāmādhānam paryeti haryatam. Ta ū sutasya somyasyāndhasomīśoh 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 निंसतं शु दुहन्ता अध्यासत् गवि ।  
तभिर्दुग्धं पपिवान्त्साम्यं मध्विन्दा वधत् पथते वृषायते ॥ ९ ॥

9. *Te somādo harī indrasya niṁsatem'śum duhanto  
adhyāsate gavi. Tebhirdugdham papivāntsomyam  
madhvindro vardhate prathate vṛṣāyte.*

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 किलो रिषाथृनळावन्तः सदुमित्स्थनाशितः ।  
रवत्यव महसा चारवः स्थन् यस्य गावाणा अजुषध्व-  
मध्वरम ॥ १० ॥

10. *Vṛṣā vo amśurna kilā riṣāthanelāvantah sadamit  
sthanaśitāḥ. Raivatyeva mahasā cāravah 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 स्थामविष्णावः सुपीवसा अतृष्टिता  
अतृष्णजः ॥ ११ ॥

11. *Tr̄dilā atr̄dilāso adrayo'śramanaā aśr̄thitā amṛtyavah. Anātūra ajarāḥ sthāmaviṣṇavah supi-vaso atr̄ṣitā atr̄ṣṇajah.*

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 युगयुगे अकामासः सदसा न युञ्जत ।  
अजुयासा हरिषाचाहुरिदेव आ द्यां रवणं पृथिवीमशु-  
श्रवुः ॥ १२ ॥

12. *Dhṝvā eva vah pitaro yugeyuge kṣemakāmāsaḥ  
sadaso na yuñjate. Ajuryāso hariṣājo haridrava  
ā dyāṁ ravena 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.

तदिद्वद्वद्वन्त्यदया विमाचन् याम अज्जस्पाइव घदुपब्दिभिः ।  
वपन्ता बीजमिव धान्याकृतः पृञ्चन्ति सामं न मिनन्ति  
बप्सतः ॥ १३ ॥

13. *Tadidvadantyadrayo vimocane yāmannañjaspā iva ghedupabdibhiḥ. Vapanto bijamiva dhānyākṛtah pṛñcanti somāṁ 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 कील्या न मातरं तुदन्तः ।  
वि षु मुञ्चा सुषुवुषो मनीषां वि वर्तन्तामदयश्चाय-  
मानाः ॥ १४ ॥

14. *Sute adhvare adhi vācamakratākrīlāyo na mātarām tudantah. 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 तिष्ठघार वचांसि मिश्रा कृणवावहुन् ।  
न न मन्त्रा अनुदितास एत मयस्करन्परतर चनाहन ॥ १ ॥

1. *Haye jāye manasā tiṣṭha ghore vacāṁsi 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 पाकमिषमुषसामग्रियव ।  
पुरुरवः पुनरस्तं परहि दुरापुना वातेऽवाहमस्मि ॥ २ ॥

2. *Kimetā vācā kṛṇavā tavāhah 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 इषुधरसुना गाषाः शतसा न रंहिः ।  
अवीर कता वि दविद्युत गारा न मायुं चितयन्त धुनयः ॥ ३ ॥

3. *Isurna śriya iṣudherasanā gośāḥ śatamā na ram-hih. Avīre kratau vi dāvidyutannorā na māyum citayanta dhunayah.*

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 शवशुराय वय उषा यदि वष्ट्यन्तिगृहात ।  
अस्तं नन् । यस्मिञ्चाकन्दिवा नक्तं शनथिता वत्सन् ॥ ४ ॥

4. *Sā vasu dadhtī śvaśurāya vaya uṣo yadi vaṣṭya-  
ntigṛhāt. Astam 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 शनथया वत्सनात् स्म म व्यत्य पृणासि ।  
पुरुरवा नुत् कतमायं राजा म वीर तन्वस्तदासीः ॥५॥

5. *Triḥ sma māhnah śnathayo vaitasenota sma  
me'vyatyai prṇāsi. Purūravo'nu te ketamāyam  
rājā me vīra tanva tadāśih.*

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 श्रेणिः सुम्नआपिहृदच तुन गन्थिनी चरण्युः ।  
ता अञ्जया रुणया न सस्तुः श्रिय गावा न धनवा -  
नवन्त ॥६॥

6. *Yā sujūṇīḥ śreṇīḥ sumnapirhradecaksurna gran-  
thinī carānyuh. Tā añjayo'rūnayo na sasruḥ śiryē  
gāvo na dhenavō'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.

समस्मिज्जायमान आसत् ग्रा उत्तमवध॑ नद्य॑ः स्वगूताः ।  
मुह यत्त्वा पुरुरवा रणायावधयन्दस्युहत्याय दुवाः ॥ ७ ॥

7. *Samasmiñjāyamāna āsata gnā utemavardhan nadyah 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 जहतीष्वत्कुममानुषीषु मानुषा निषव । अप  
स्म मत्तुरसंत्ती न भुञ्युस्ता अत्रसनथस्पृशा नाश्वाः ॥ ८ ॥

8. *Sacā yadāsu jahatīṣvatkamamānūṣīṣu 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 निस्पृक्षं ाणीभिः कर्तुभिन पृङ्गः ।  
ता आतया न तन्वः शुभत् स्वा अश्वासा न कीळया  
दन्दशानाः ॥ ९ ॥

9. *Yadāsu marto amṛtāsu nispṛk sam kṣoṇībhīḥ  
kratubhirna prīktes. Tā ātayo na tanvah śumbhata  
svā aśvāso na krīlayo dandasānāḥ.*

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 च या पतन्ती दविद्युद्भरन्ती म अप्या काम्यानि ।  
जनिष्टा अपा नयः सुजातः पावशी तिरत दीघमायुः ॥ १० ॥

10. *Vidyunna yā patanṭī davidyodbharanṭī me apyā  
kāmyāni. Janoṣṭo apo naryah sujātah prorvaśī  
tirata dīrghamāyuh.*

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.

जङ्गिष इत्था गापीश्याय हि दुधाथ तत्पुरुरवा म आजः ।  
अशासं त्वा विदुषी सस्मि हु । म आशृणाः किम्भुगव-  
दासि ॥ ११ ॥

11. *Jajñiṣa itthā gopīthyāya hi dadhātha tat purūravo ma ojah. Aśāsam tvā viduṣī sasminnahanna ma áṣrṇoḥ 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.

कृदा सूनुः पितरं जात इच्छाच्युक गाश्रु वतयद्विजानन । का  
दम्पती समनसा वि यूयादध यदुग्निः श्वशुरषु दीद-  
यत ॥ १२ ॥

12. *Kadā sūnuḥ pitaram jāta icchāccakranāśru vartayadvijānan. Ko dāmpatī samanasā vi yūyodadha yadagnih 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.

पति बवाणि वृतयत् अश्रु चक । कन्ददाध्ये शिवाय ।  
प तत्त हिनवा यत्त अस्म परह्यस्तं नुहि मूर मापः ॥ १३ ॥

13. *Prati bravāni vartayate aśru cakran na kranda-dādhye śivāyai. Pra tat te hinavā yat te asme parehyastaṁ 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 पपत्तदनावृत्परावतं परमां गन्तवा उ । अधा  
शयीत् नित्रहतरुपस्थ धनं वृक्तो रभसासा अद्युः ॥ १४ ॥

14. *Sudevo adya prapatedanāvṛt parāvataṁ paramām gantavā u. Adhā śayīta nirṛterupasthe 'dhainam vṛkā rabhasāso adyuah.*

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 पत्ता मा त्वा वृकासा अशिवास उ  
न । न व स्त्रणानि सुख्यानि सन्ति सालावृकाणां हृद-  
यान्युता ॥ १५ ॥

15. *Purūravo mā mr̥thā mā pra papto mā tvā vṛkāso aśivāsa u kṣan. Na vai straiñāni sakhyāni santi sālāvṛkāṇām hrdayānyetā.*

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.

यद्विरुपाचरं मत्युष्ववसं रात्रीः शुरदुश्चतस्त्रः । घृतस्य  
स्ताकं सुकृदह्न आशनां तादुवदं तातृपाणा चरामि ॥ १६ ॥

16. *Yadvirūpācaram martyesvavasam rātrihśarada-ścasah. Ghṛtasya stokam sakṛdahna āśnām tādevedam tātṛpāṇā 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 पां रजसा विमानीमुपशि गम्युवशीं वसिष्ठः । उप त्वा रातिः सुकृतस्य तिष्ठाति वतस्व हृदयं तप्यत म ॥ १७ ॥

17. *Antariṣaprām rajaso vimānīmupa śikṣāmyurvaśīm vasiṣṭhah. Upa tvā rātiḥ sukṛtasya tiṣṭhānni vartasva hṛdayam 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 द्रुवा द्रुम आहुरळ यथेमतद्वर्सि मृत्युबन्धुः । पूजा ते द्रवान्हविषा यजाति स्वग उ त्वमपि मादयास ॥ १८ ॥

18. *Iti tvā devā ima āhuraiļa 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 मृह विदथं शंसिषुं हरी प त वन्व वनुषां हयतं मदम् ।  
घृतं न या हरिभिश्चारु सच्तुं आ त्वा विशन्तु हरिवपसं  
गिरः ॥ १ ॥

1. *Pra te mahe vidathe śamśiṣām harī pra te vanve vanuṣo haryatām madam. Ghṛtam na yo hari-bhiścāru secata ā tvā viśantu harivarpasām 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 सुमस्वरन्हिन्वन्ता हरीं द्विव्यं यथा  
सदः । आ यं पृणन्ति हरिभिन धनव इन्द्राय शूषं हरिवन्त-  
मचत ॥ २ ॥

2. *Harim hi yonimabhi ye samasvaran hinvanto harī  
divyam yathā sadah. Ā yam 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 आयुसा हरिनिकामा हरिरा  
गभस्त्याः । द्युम्नी सुशिपा हरिमन्युसायक इन्द नि रूपा  
हरिता मिमिर्णर ॥ ३ ॥

3. *So asya vajro harito ya āyaso harirnikāmo harirā  
gabhastyoh. Dyumñi 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.

दि॒वि न कृतुरधि॑ धायि ह्य॒ता विव्यच॒द्गजा॑ हरि॒ता॑ न रंहा॑ ।  
तु॒ददहि॑ हरि॒शिपा॑ य आ॒यु॒सः सु॒हस्त्र॒शाका॑ अभवद्ध-  
रिंभरः ॥ ४ ॥

4. *Divi na keturadhi dhāyi haryato vivyacadvajro harito na ramhyā. Tudadahim hariśipro ya āyasah sahasraśokā abhavaddhariimbharah.*

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.

त्वंत्वमहयथा॑ उपस्तुतः पूर्वभिरिन्द्र हरिकश॑ यज्चभिः॑ ।  
त्वं हयसि॑ तव॑ विश्वमुक्थ्य॑ मसामि॑ राधा॑ हरिजात  
ह्युतम् ॥ ५ ॥

5. *Tvam tvamaharyathā upastutah pūrvebhirindra harikeśa yajvabhih. Tvam 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.

ता॑ व्रजिणं मन्दिनं॑ स्ताम्यं॑ मद् इन्दूं॑ रथ॑ वहता॑ ह्य॒ता॑ हरी॑ ।  
पुरुष्यस्म॑ सवनानि॑ ह्य॑त् इन्दौयु॑ सामा॑ हरया॑ दध-  
न्विर ॥ ६ ॥

6. *Tā vajriṇāṁ mandināṁ stomyāṁ mada indrāṁ rathe vahato haryatā harī. Purūnyasmai 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.

अरं कामायु हरया दधन्विर स्थिराय हिन्वन्हरया हरी तुरा ।  
अवद्धिया हरिभिजाषमीयत् सा अस्य कामं हरिवन्त-  
मानश ॥ ७ ॥

7. *Aram kāmāya harayo dadhnvire sthirāya hinvan harayo harī turā. Arvadbhирyo haribhyirjosamīyate so asya kāmāṁ harivantamānaśe.*

The dynamics of divine nature sustain the resplendent 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.

हरिश्मशारुहरिकश आयुसस्तुरस्पय या हरिपा अवधत ।  
अवद्धिया हरिभिवा॒जिनीवसुरति॑ विश्वा॒ दुरिता॑ पारि-  
षद्धरी॒ ॥ ८ ॥

8. *Hariśmaśārurharikeśa āyasasturaspeye yo haripā avardhata. Arvadbhирyo haribhirvājin-  
īvasurati viśvā duritā pāriṣaddharī.*

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.

**स्तुवत् यस्य हरिणी विपृततुः शिष् वाजाय् हरिणी  
दविध्वतः । प यत्कृत चमस ममृजुद्धरी पीत्वा मदस्य  
हयतस्यान्धसः ॥ ९ ॥**

9. *Sruveva yasya harinī vipetatuḥ śipre vājāya harinī  
davidhvataḥ. Pra yat krte 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.

**उत स्म सद्द हयतस्य पुस्त्याङ्गरत्या न वाजं हरिवाँ अचि-  
कदत । मही चिद्धि धिषणाहयदाजसा बृहद्वया दधिष  
हयतश्चिदा ॥ १० ॥**

10. *Uta sma sadma haryatasya pastyoratyo na vājam  
harivāṁ acikradat. Mahī ciddhi dhiṣanāharya-  
dojasā bṛhadvayo 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 resplendent heaven, loves them and bears abundant food, strength and joy for life there.

आ रादसी हयमाणा महित्वा नव्यनव्यं हयसि मन्म नु  
पि॒यम् । प प्रस्त्य॑मसुर हयतं गारा॒विष्कृ॒धि॒ हरय॒  
सूर्यो॒य ॥ ११ ॥

11. *Ā rodasī haryamāṇo mahitvā navyamnavyam  
haryasi manma nu priyam. Pra pastyamasura  
haryatam 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 प्रयुजा॒ जनानां॒ रथ॒ वहन्तु॒ हरिशिप्रमिन्द॑ ।  
पिबा॒ यथा॒ पतिभृतस्य॒ मध्वा॒ हयन्यज्ञं॒ सधुमाद॒ दशा॒-  
णिम् ॥ १२ ॥

12. *Ā tvā haryatam prayujo janānāṁ rathe vahantu  
hariśipramindra. Pibā yathā pratibhṛtasya  
madhvo haryan yajñam sadhamāde daśonim.*

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 पूर्वां हरिवः सुतानामथा इदं सवनं कवलं त ।  
ममद्धि सामं मधुमन्तमिन्द सूत्रा वृषज्जठर् आ वृष-  
स्व ॥ १३ ॥

13. *Apāḥ pūrveśāṁ harivah sutānāmatho idam savanāṁ devalam te. Mamaddhi somam madhumantamindra satrā vrṣañjathara ā vrṣasva.*

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

*Oshadhyayah Devata, Bhishag Atharvana Rshi*

या आषधीः पूर्वा जाता दुवभ्यस्त्रियुगं पुरा ।  
मन् नु बभूणामहं शतं धामानि सप्त च ॥ १ ॥

1. *Yā oṣadhiḥ pūrvā jātā devebhyasrīyugam purā.  
Manai nu babhūṇāmaham śatam 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 अम्बु धामानि सुहस्त्रमुत वा रुहः ।  
अधी शतकत्वा यूयमिमं मे अग्रदं कृत ॥ २ ॥

2. *Śatam vo amba dhāmāni sahasramuta vo ruhah.  
Adhā śatakratvo yūyamimam me agadam 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 पति मादध्वं पुष्पवतीः पूसूवरीः ।  
अश्वाङ्ग उजित्वरीवीरुधः पारयिष्णवः ॥ ३ ॥

3. *Oṣadhīḥ prati modadhvam̄ puspavatīḥ prasūvarīḥ. Aśvā iva sajitarīrvīrudhah̄ parāyiṣṇvah̄.*

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 मातरस्तद्वा॑ दक्षीरुप॑ ब्रुव ।  
सनयमश्वं गां वासं आत्मनं तवं पूरुष ॥ ४ ॥

4. *Oṣadhīriti mātarastadvo devīrupa bruve.  
Saneyamaśvam̄ gām̄ vāsa ātmānam̄ 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.”

अश्वथं वा॑ निषदनं पूण वा॑ वसुतिष्कृता ।  
गाभाजु॒ इत्किलासथं यत्सुनवथं पूरुषम् ॥ ५ ॥

5. *Aśvatthe vo niṣadanam̄ parne 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 समग्मत् राजानः समिताविव ।  
विपुः स उच्यते भिषग् ाहामीवचातनः ॥ ६ ॥

6. *Yatrauṣadhiḥ samagmata rājānah samitāviva.  
Viprah sa ucyate bhiṣag rakṣohāmīvacātanaḥ.*

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.

अश्वावृतीं सामावृतीमूजयन्तीमुदाजसम ।  
आविस्ति सवा आषधीरस्मा अस्तितय ॥ ७ ॥

7. *Aśvāvatīṁ somāvatīṁ urjayantīmudojasam.  
Āvitsi sarvā oṣadhiṛasmā arīṣṭatātaye.*

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 गावा' गाष्ठादिवरत ।  
धनं सनिष्यन्तीनामात्मानं तवं पूरुष ॥ ८ ॥

8. *Ucchuṣmā oṣadhiṇāṁ gāvo goṣṭhādivegate.  
Dhanāṁ saniṣyantīnāmātmānāṁ 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.

इष्कृतिनामं वा माताथा यूयं स्थु निष्कृतीः ।  
सीरा: पतुत्रिणीं स्थन् यदामयति निष्कृथ ॥ ९ ॥

9. *Iskṛtirnāma vo mātātho yūyam stha niṣkr̄tiḥ.  
Sīrāḥ patatriṇīḥ sthana yadāmayati niṣkr̄tha.*

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 स्तुनङ्गव वजमकमुः ।  
आषधीः पाचुच्यवुयत्किं च तन्वाऽरपः ॥ १० ॥

10. *Ati viśvāḥ pariṣṭhāḥ stena iva vrajamakramuḥ.  
Oṣadhīḥ prācucyavuryat kiṁ ca tanvo rapah.*

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 वाजयैहमाषधीहस्त आदृथ ।  
आत्मा य मस्य नश्यति पुरा जीवगृभा यथा ॥ ११ ॥

11. *Yadimā vājayannahamoṣadhīrhasta ādadhe.  
Ātmā yakṣmasya naśyati purā jīvagr̄bho 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.

यस्यांषधीः पुसपथाङ्गमङ्गं परुष्वरः ।  
तता य म वि बाधध्व उग्रा मध्यमशीरिंव ॥ १२ ॥

12. *Yasyauṣadhiḥ prasarpāthāṅgamaṅgam parusparuh. Tato yakṣmam vi bādhadhva ugro madhyamaśīriva.*

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.

साकं य म प पत् चाषण किकिदीविना ।  
साकं वातस्य धाज्या साकं नश्य निहाकया ॥ १३ ॥

13. *Sākam yakṣma pra pata cāṣena kikiḍīvinā.  
Sākam vātasya dhrājyā sākam 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.

अन्या वा अन्यामवत्वन्यान्यस्या उपावत ।  
ताः सवाः संविदाना इदं म पावता वचः ॥ १४ ॥

14. *Anyā vo anyāmavatvanyānyasyā upāvata.  
Tāḥ sarvāḥ samvidānā idam me prāvatā vacah.*

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.

या: फलिनीया अफला अपुष्पा याश्च पुष्पिणीः ।  
बृहस्पतिपसूतास्ता ना मुञ्चन्त्वंहसः ॥ १५ ॥

15. *Yāḥ phalinīryā aphalā apuspā yāśca puspiṇīḥ.  
Bṛhaspatiprasūtāstā no muñcantvamhasah.*

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 द्रुदथा वरुण्यादुत ।  
अथा यमस्य पडवीशात्सवस्माद्वकिल्बिषात ॥ १६ ॥

16. *Muñcantu mā śapathyādatho varunyāduta. Atho yamasya padvīśāt 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 जीवमश्नवामहु न स रिष्याति पूरुषः ॥ १७ ॥

17. *Avapatantīravadan diva oṣadhyayaspari.  
Yam jīvamaśnavāmhai na sa riṣyti pūruṣah.*

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 तणाः ।  
तासां त्वमस्युत्तमारं कामाय शं हृद ॥ १८ ॥

18. *Yā oṣadhīḥ somarājñīrbahvīḥ śatavicakṣanāḥ.  
Tāśāṁ tvamasyuttamāraṁ kāmāya śāṁ hrde.*

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 वीयम् ॥ १९ ॥

19. *Yā oṣadhīḥ somarājñīrviṣṭhitāḥ pr̄thivīmanu.  
Br̄haspatiprasūtā asyai sam 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 यस्म चाहं खनामि वः ।  
द्विपच्छतुष्पदस्माकं सव मस्त्वनातुरम् ॥ २० ॥

20. *Mā vo riṣat khanitā yasmai cāham khanāmi vah.  
Dvipacchatuspadasmākam 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.

याश्चदसुपशृणवन्ति याश्च द्रुं परागताः ।  
सवाः सुंगत्वं वीरुधा स्य सं दत्त वीयम् ॥ २१ ॥

21. *Yāścedamupaśr̄ṇvanti yāśca dūram parāgatāḥ.  
Sarvāḥ samgaṭya vīrudho'syai sam 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 वदन्त् सामन् सुह राज्ञा ।  
यस्म कृणाति ब्रह्मणस्तं राजन्पारयामसि ॥ २२ ॥

22. *Oṣadhayaḥ sam vadante somena saha rājñā.  
Yasmai kr̄noti brāhmaṇastam 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.

त्वमुक्त्तमास्याषधु तव वृ ग उपस्तयः ।  
उपस्तिरस्तु सां श्माकं या अस्माँ अभिदासति ॥ २३ ॥

23. *Tvamuttamāsyoṣadhe tava vṛkṣā upastayāḥ.  
Upastirastu so'smākam yo asmām abhidāsatī.*

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 Arshthishena Rshi*

बृहस्पति पर्ति म द्रुवतामिहि मित्रा वा यद्वरुणा वासि पूषा ।  
आदित्यवा यद्वसुभिमुरुत्वान्त्स पञ्चन्यं शन्तनव वृषाय ॥ १ ॥

1. *Bṛhaspate prati me devatāmihि mitro vā yadvāruṇo vāsi pūṣā. Ādityairvā yadvasubhirmarutvāntsā parjanyam̄ 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 Viyarthi in his book **Wisdom of the Rshis**, republished by Dr. Ravi Prakash Arya, Email : vedicscience@hotmail.com).

आ दुवा दूता अजिरश्चकित्वान्त्वद्वाप अभि मामगच्छत ।  
प्रतीचीनः पतिः मामा वैवृत्स्व दधामि त द्युमतीं वाच-  
मासन ॥ २ ॥

2. Ā devo dūto ajiraścikityān tvaddevāpe abhi māmagacchat. Pratīcīnah prati māmā vavrtsva 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 ।  
ययो वृष्टिं शन्तनव् वनाव दिवा दप्सा मधुमाँ आ विवश ॥ ३ ॥

3. *Asme dhehi dyumatīm vācamāsan brhaspate  
anamīvāmiśirām. Yayā vr̄ṣṭim̄ 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 paradisal honey sweets bless the earth from heaven.

आ ना दुप्सा मधुमन्ता विशुन्त्वन्द दुहृधिरथं सहस्रम ।  
नि षीद हुत्रमृतुथा यजस्व दुवान्दवाप हुविषा सपय ॥ ४ ॥

4. *Ā no drapsā madhumanto viśantvindra dehyadhi-  
ratham sahasram. Ni śīda 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 हुत्रमृषिनिषीदन्दवापिदवसुमतिं चिकित्वान ।  
स उत्तरस्मादधरं समुद्रपा दिव्या असृजद्वष्टा अभिं ॥ ५ ॥

5. *Ārṣiṣeṇo hotramṛṣirniśīdan devāpirdevasumatiṁ  
cikitvān. Sa uttarasmādadharām 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.

अस्मिन्त्समुद अध्युत्तरस्मि गापा॑ दुवभिन्वृता अतिष्ठन ।  
ता अदवा॒ आष्टिषुणनं सृष्टा॒ दुवापिना॒ परिता॒ मृ॒ णीषु॒ ॥ ६ ॥

6. *Asmintsamudre adhyuttarasminnāpo devebhīr-nivṛtā atiṣṭhan. Tā adravannārṣtiṣenena srṣṭā devāpitā preśitā mṛkṣinīṣu.*

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.

यद्वापि॒ शन्तनवे॒ पुराहिता॒ हृत्राय॒ वृतः॒ कृपय॒ दीधत ।  
दुवश्रुतं॒ वृष्टिवनि॒ रराणा॒ बृहस्पतिवाचमस्मा॒ अयच्छत ॥ ७ ॥

7. *Yaddevāpiḥ śamtanave purohito hotrāya vṛtaḥ kṛpayannadīdhet. Devaśrutam vṛṣṭivanīm rarāṇo 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 त्वा॒ दुवापि॒ शुशुचाना॒ अग्ने॒ आष्टिषुणा॒ मनुष्यः॒ समीधः॒  
विश्वभिदुवरनुमद्यमानः॒ पञ्जन्यमीरया॒ वृष्टिमन्तम ॥ ८ ॥

8. *Yam tvā devāpiḥ śuśucāno agna ārṣtiṣeno manuṣyah samīdhe. Viśvebhiraḥ devairan-upadyamānah 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 पूव् ऋषया गीभिरायन्त्वामध्वरघु पुरुहृत् विश्वं ।  
सुहस्त्राण्यधिरथान्यस्म आ ना यज्ञं राहिदश्वाप याहि ॥ ९ ॥

9. *Tvāṁ pūrva ṛṣayo gīrbhirāyan tvāmadhvareṣu puruhūta viśve. Sahasrāṇyadhirathānyasme ā no yajñāṁ 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.

एतान्यग्न नवतिनव त्व आहुतान्यधिरथा सुहस्त्रा । तभिवधस्व तुन्वः शूर पूवीदिवा ना वृष्टिमिष्ठिता रिरीहि ॥ १० ॥

10. *Etānyagne navatirnava tve āhutānyadhirathā sahasrā. Tebhirvardhasva tanvah 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.

एतान्यग्ने नवतिं सुहस्ता सं प यच्छु वृष्णु इन्द्राय भागम ।  
विद्वान्पथ ऋतुशा देवयानानप्यालानं द्विवि दुवषु धहि ॥ ११ ॥

11. *Etānyagne navatīm sahasrā sam pra yaccha vṛṣṇa  
indrāya bhāgam. Vidvān patha ṛtuśo devayānā-  
napyolānam 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.)

अग्ने बाधस्व वि मृधा वि दुग्हापामीवामपर ांसि सध ।  
अस्मात्समुदाद बृहुता द्विवा ना पां भूमानमुप नः  
सृज्ञह ॥ १२ ॥

12. *Agne bādhasva vi mṛdho vi durgahāpāmīvām-apar  
rakṣāmsi sedha. Asmāt samudrādbṛhato divo  
no'pām bhūmānamupa nah 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 वावृधध्यं ।  
कत्स्य दातु शवसा व्युष्टा त द्वजं वृत्रतुरुमपिन्वत ॥ १ ॥

1. *Kam naścitraṁiṣaṇyasi cikītvān pr̄thugmānam vāśram vāvṛdhadhyai. Kat tasya dātu śavaso vyuṣṭau takṣadvajram vr̄traturamapinvat.*

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 साम पृथुं यानिमसुरत्वा संसाद ।  
स सनीळभिः पसहाना अस्य भातुन ऋतु सुसर्थस्य  
मायाः ॥ २ ॥

2. *Sa hi dyutā vidyutā veti sāma pr̄thum yonimasuratvā sasāda. Sa sanīlebhīḥ prasahāno asya bhrāturna rte 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 यन्त्स्वेषाता परि षदत्सनिष्यन ।  
 अनुवा यच्छृतदुरस्य वदा ग्नज्ञिशनदवाँ अभि वपसा  
 भूत ॥ ३ ॥

3. *Sa vājam yātāpaduṣpadā yantsvarṣātā pari ṣadat  
 saniṣyan. Anarvā yacchatadurasya vedo ghnañ-  
 chiśnadevām 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 यह्याऽ॑ वनीगाष्ववा जुहति पथन्यासु सस्त्रिः ।  
 अपादा यत्र युज्योसा रथा दुण्यश्वासु इरतं घृतं वा: ॥ ४ ॥

4. *Sa yahvyo'vanīrgosvarvājuhoti pradhanyāsu  
 sasriḥ. Apādo yatra yujyāso'rathā dronyaśvāsa  
 īrate gṛhtam 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 रुदभिरशस्तवार् ऋभ्वा हित्वी गयमारअवद्या आगात ।  
व्रमस्य मन्य मिथुना विवर्वी अ त्मभीत्यारादयन्मुषा-  
यन ॥५॥

5. *Sa rudrehiraśastavāra ṛbhvā hitvī gayamāre  
avadya āgāt. Vamrasya manye mithunā vivavri  
annamabhityārodayanmuṣayan.*

That Indra, mighty energy, free from despicable 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 इदासं तुवीरवं पतिदन्ष्ठङ् त्रिशीषाणं दमन्यत । अस्य  
त्रिता न्वाजसा वृधाना विपा वराहमयोअगया हन ॥६॥

6. *Sa iddāsam tuvīravam patirdan salakṣam triśī-  
ṣāṇam 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 दुर्वणं मनुष ऊर्ध्वसानं आ साविषदशसानाय शरुम ।  
स नृतमा नहुषा स्मत्सुजातः पुरा भिनदहन्दस्युहत्ये ॥ ७ ॥

7. *Sa druhvane manusā ūrdhvāsāna ā sāviṣadarśasānāya śarum. Sa nṛtamo nahuṣo'smat sujātah puro'bhinadarhan dasyuhatye.*

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 अभिया न यवस उदुन्यन् याय गातुं विद ग अस्म ।  
उप यत्सीदुदिन्दुं शरीरः श्युना यापाष्ठिहन्ति दस्यून ॥ 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 वाधतः शवसानभिरस्य कुत्साय शुष्णं कृपण परादात ।  
अयं कविमनयच्छस्यमानमत्कं या अस्य सनितात  
नृणाम ॥ ९ ॥

9. *Sa vrādhataḥ śavasānebhirasya kutsāya śuṣṇam  
kṛpane parādāt. Ayam kavimanayacchasyamāna-  
matkam 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 suppliant 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 त्यभिरस्य दुस्मा द्रवभिवरुणा न मायी ।  
अयं कनीनं ऋतुपा अवद्यमिमीतारसुं यश्चतुष्पात ॥ १० ॥

10. *Ayam daśasyan naryebhirasya dasmo devebhīr-  
varuno na māyi. Ayam kanīna rtupā avedyami-  
mītararum 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 स्तामभिराशि॒ज ऋ॒जिश्वा॑ व॒जं दरयद् बृ॒ष्टभण् पि॒पा॑ः ।  
सुत्वा॑ यद्यज्ञता॑ दी॒दय॒द्ग्नी॑ः पुर॑ इया॒ना॑ अ॒भि॑ वप॑सा॑  
भू॒त॑ ॥ ११ ॥

11. *Asya stomebhirausija ṛjiśvā vrajam̄ darayadvr-  
ṣabheṇa piproḥ. Sutvā yadyajato dīyayadgīḥ 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.

एवा॑ मृहा॑ अ॒सुर व॑ थ॑य व॒मकः॑ प॒डभिर॒प स॒पुदिन्द॑म ।  
स॑ इया॒नः॑ करति॑ स्व॒स्तिम॒स्मा॑ इष्व॒मूर्ज॑ं॑ सु॒ति॑ं॑ विश्व॒-  
मा॒धा॑ः ॥ १२ ॥

12. *Evā maho asura vakṣathāya vamrakah padbhiri-  
rupa sarpdindram. Sa iyānah karati svastimasmā  
iṣamūrjam̄ sukṣitim̄ 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 दृह्य मधवन्त्वावदिद्भुज इह स्तुतः सुतपा बाधि ना  
वृथ । दुवभिनः सविता पावतु श्रुतमा सवतातिमदितिं  
वृणीमह ॥ १ ॥

1. *Indra dṛmhya maghavan tvāvadidbhūja iha stutah sutapā bodhi no vṛdhe. Devebhirnah savitā prāvatu śrutamā sarvatātimaditim 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 Vishvedivas, 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 कृन्ददिष्टय ।  
गारस्य यः पयसः पीतिमानश आ सवतातिमदितिं  
वृणीमह ॥ २ ॥

2. *Bharāya su bharata bhāgamṛtviyam pra vāyave śucipe krandadiṣtaye. Gaurasya yaḥ payasah pītimānaśā ā sarvatātimaditim 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 ना द्रुवः सविता साविषद्वयं ऋजूयत यजमानाय सुन्वत् ।  
यथा द्रुवान्पतिभूष्म पाकुवदा सवतातिमदिति वृणी-  
मह ॥ ३ ॥

3. *Ā no devah savitā sāviṣadvaya rjūyate yajamā-nāya sunvate. Yathā devān pratibhūṣema pāka-vadā sarvatātimaditīm 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.

इन्द्रो अस्म सुमना अस्तु विश्वहा राजा सामः सुवितस्या-  
ध्यतुनः । यथा यथा मित्रधितानि सन्दृधुरा सवतातिमदिति  
वृणीमह ॥ ४ ॥

4. *Indro asme sumanā astu viśvahā rājā somah suvitasyādhyetu nah. Yathāyathā mitradhitāni samdadadhurā sarvatātimaditīm vṛṇīmahe.*

May Indra, lord of cosmic energy, ever be good and gracious to us, may the resplendent 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.

इन्दू उकथनं शवसा परुदधू बृहस्पत पतरीतास्यायुषः । यज्ञा  
मनुः पर्मतिनः पिता हि कुमा सुवतातिमदितिं वृणीमह ॥ ५ ॥

5. *Indra ukthena śavasā parurdadhe bṛhaspate pratarītāsyāyusah. Yajño manuh pramatirnah pitā hi kamā sarvatātimaditīm 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 ग्निर्गृह जरिता मधिरः कविः ।  
यज्ञश्च भूद्विदथू चारुरन्तम् आ सुवतातिमदितिं वृणी-  
मह ॥ ६ ॥

6. *Indrasya nu sukṛtam daivyam saho'gnirgrhe jaritā medhirah kavih. Yajñaśca bhūdvidathe cārurantama ā sarvatātimaditīm 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 चक्रम् भूरि दुष्कृतं नाविष्ट्यं वसवा दव्यहङ्कनम् ।  
माकिना दवा अनृतस्य वपस् आ सुवतीतिमदितिं  
वृणीमह ॥ ७ ॥

7. *Na vo guhā cakrma bhūri duṣkṛtam nāviṣṭyam  
vasavo devahelānam. Mākirno devā anṛtasya  
varpasa ā sarvatātimaditīm 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 साविष्य यग्वरीय इदप सधन्त्वदयः ।  
गावा यत्र मधुषुदुच्यते बृहदा सुवतीतिमदितिं वृणीमह ॥ ८ ॥

8. *Apāmīvām savitā sāviṣannyaγvariya idapa  
sedhantvadrayah. Grāvā yatra madhuṣuducyate  
bṛhadā sarvatātimaditīm 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 वस्वा स्तु सा॒तरि॒ विश्वा॑ द्व॒षांसि॑ सनु॒तयु॑यात् ।  
स ना॑ दु॒वः सं॒विता॑ पा॒युरीड्यु॑ आ॑ सु॒वता॑ति॒मदि॒तिं॑ वृ॒णी॑-  
मह॑ ॥ ९ ॥

9. *Ūrdhvo grāvā vasavo'stu sotari viśvā dveṣāṁsi sanutaryuyota. Sa no devaḥ savitā pāyurīdya 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.

ऊ॒र्ज॑ गा॒वा॑ यव॑स् पी॒वा॑ अ॒त्तन॑ ऋ॒तस्य॑ या॑ः सद॑न॑ का॒श॑  
अ॒डङ्ध्व । तु॒नूर॑व तु॒न्वा॑ अ॒स्तु॑ भ॒षजमा॑ सु॒वता॑ति॒मदि॒तिं॑  
वृ॒णी॑मह॑ ॥ १० ॥

10. *Ūrjam̄ gāvo yavase pīvo attana rtasya yāḥ sadane kośe añdhve. 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.

**कृतुपावा जरिता शश्वतामव इन्दु इद्धदा पर्मतिः सुता-  
वताम् । पूणमूर्धदिव्यं यस्य सिक्तय आ सुवतातिमदितिं  
वृणीमह ॥ ११ ॥**

11. *Kratuprāvā jaritā śaśvatāmava indra idbhadrā pramatiḥ sutāvatām. Pūṇamūrdhardivyam yasya siktaya ā sarvatātimaditim 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 कृतुपा अभिष्ठिः सन्ति स्पृधा जरणिपा  
अद्यृष्टाः । रजिष्ठया रज्या पश्व आ गास्तूर्षति पयगं  
दुवस्युः ॥ १२ ॥**

12. *Citraste bhānuḥ kratuprā abhiṣṭih santi sprdho jaraniprā adhrṣṭāḥ. Rajiṣṭhayā rajyā paśva ā gostūrṣati paryagram duvasyuḥ.*

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*

उद्बृद्ध्यध्वं समनसः सखायः समग्रिमिन्ध्वं ब्रह्मवः  
सनीळाः । दुधिकामग्रिमुषसं च दुवीमिन्द्रावता वसु नि  
ह्वय वः ॥ १ ॥

1. *Udbudhyadhva samanasaḥ sakha�ah samagnimindhvam bahavaḥ sanilāḥ. Dadhikrāmagnimusasam ca devīmindrāvato'vase ni hvaye vah.*

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 नावमरित्रपररणीं कृणुध्वम ।  
इष्कृणुध्वमायुधारं कृणुध्वं पाञ्चं यज्ञं प णीयता  
सखायः ॥ २ ॥

2. *Mandrā kṛṇudhvam dhiya ā tanudhvam nāvamaritraparaṇīṁ kṛṇudhvam. Iṣkṛṇudhvam-āyudhāram kṛṇudhvam prāñcam yajñam pra ṣayatā sakha�ah.*

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.

युनक्त् सीरा वि युगा तनुध्वं कृत याना॑ वपत्‌ह बीजम् ।  
गिरा च श्रुष्टिः सभरा॒ अस्त्‌ गा॒ नदीय़ इत्सृण्यः पूक्व-  
मयोत् ॥ ३ ॥

3. *Yunakta sīrā vi yugā tanudhvam̄ kṛte yonau  
vapateha bījam. Girā ca śruṣṭih sabharā asanno  
nedīya it sṛṇyah 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.

सीरा॑ युज्जन्ति कृवया॒ युगा॒ वि तन्वत्‌ पृथक् ।  
धीरा॑ दृवषु॒ सुम्नया॒ ॥ ४ ॥

4. *Sīrā yuñjanti kavayo yugā vi tanvate pr̄thak.  
Dhīrā deveṣu sumnayā.*

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 वरुत्रा दधातन ।  
सिञ्चामहा अवतमुदिणं वयं सुषेकमनुपर्फा॑ तम् ॥ ५ ॥

5. *Nirāhāvān kr̄notana sam̄ varatrā dadhātana.  
Siñcāmahā avatamudriṇam̄ vayaṁ 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.

इष्कृताहावमवृतं सुवरुत्रं सुषचनम् ।  
उदिणं सिज्च अतिम् ॥ ६ ॥

6. *Iṣkṛtāhāvamavatāṁ suvaratram suṣecanam.  
Udrinām 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 रथमित्कृणुध्वम् ।  
दाणाहावमवृतमश्मचकुमंसत्रकाशं सिज्चता नृपाण्यम् ॥ ७ ॥

7. *Prīṇītāśvān hitām jayātha svastivāham rathamit  
krṇudhvam. Dronāhāvamavatamaśmacakra-  
maṁsatrakośām 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.

वजं कृणुध्वं स हि वा नृपाणा वम् सीव्यध्वं बहुला पृथूनि ।  
पुरः कृणुध्वमायसीरधृष्टा मा वः सुस्नाच्चमसा दृहता  
तम् ॥ ८ ॥

8. *Vṛjāṁ kṛṇudhvam̄ sa hi vo nṛpāṇo varma sīvya-dhvam̄ bahulā pṛthūni. Purah kṛṇudhvamāya-sīradhṛṣṭā mā vah 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 युज्ञियां वत ऊतयु दवा द्रवीं यज्जुतां युज्ञियामि॒ह ।  
सा ना दुहीयुद्यवसव गृत्वी सुहस्त्रधारा पर्यसा मृही गा॑ः ॥ ९ ॥

9. *Ā vo dhiyam yajñiyāṁ varta ūtaye devā devīm yajatāṁ yajñiyāmaihā. 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 ताश्मन्मयी॑भिः ।  
परि॒ष्वजध्वं दशे क॒ योभिरुभ धुरा पति॒ वह्नि॑युनक्त ॥ १० ॥

10. *Ā tū ṣiñca harimīṁ drorupasthe vāśībhistaṅkṣatā-śmanmayibhiḥ. Pari ṣvajadhvam̄ daśa kakṣyā-bhirubhe dhurau prati vahnīm 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.

उभ धुरा वह्निरपि बद्माना न्तयानव चरति द्विजानिः ।  
वनुस्पतिं वन् आस्थापयध्वं नि षु दंधिध्वमखनन्त्  
उत्सम ॥ ११ ॥

11. *Ubhe dhurau vahnirāpibdamāno'ntaryoneva carati dvijāniḥ. Vanaspatim vana āsthāpaya-dhvam ni śū 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.

कपृ रः कपृथमुद्धातन चादयत खुदत् वाजसातय ।  
निष्टिग्र्यः पुत्रमा च्यावयातय इन्दं सुबाध इह साम-  
पीतय ॥ १२ ॥

12. *Kaprnarah kaprthamuddadhatana codayat khudata vājasātaye. Niṣṭigryah putramā cyāvayotaya indram 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*

प तु रथं मिथूकृतमिन्दा वतु धृष्णुया ।  
अस्मि गाजा पुरुहूत श्रवाच्य धनभ ाषु ना व ॥ १ ॥

1. *Pra te ratham mithūkṛtamindro'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.

उत्स्म वाता वहति वासा अस्या अधिरथं यदजयत्सहस्रम ।  
रुथीरभून्मुद्गलानी गविष्टा भर कृतं व्यचदिन्दस्मना ॥ २ ॥

2. *Ut sma vāto vahati vāso asyā adhiratham  
yadajayat sahasram. Rathīrabhūnmudgalānī  
gaviṣṭau bhare kṛtam 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).

अन्त्यच्छ जिधांसता वज्मिन्दाभिदासतः ।  
दासस्य वा मघव् गायस्य वा सनुतयवया वृधम ॥ ३ ॥

3. *Anaryaccha jighāṁsato 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 हृदमपि बृजहृषाणः कूटं स्म तृंहदभिमातिमति । प  
मुष्कभारः श्रव्युच्छमाना जिरं बाहू अभरत्सिषासन ॥ ४ ॥**

4. *Udno hradamapibajjarhṛṣāṇah kūṭam sma  
tṛṁhadabhimātimeti. Pra muṣkabhāraḥ śrava  
icchamāno'jirām bāhū abharat siśāsan.*

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 उपयन्ते एनममहयन्वृषभं मध्ये आजः ।  
तन् सूभर्वं शतवत्सुहस्रं गवां मुद्गलः पृथनं जिगाय ॥ ५ ॥**

5. *Nykrandayannupayanta enamamehayan vṛṣa-  
bham madhya ājeḥ. Tena sūbhavam śatavat  
sahasram gavām mudgalah 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.

कुकदव वृषभा युक्त आसीदवावचीत्सारथिरस्य कुशी ।  
दुधयुक्तस्य दवतः सुहानसं ऋच्छन्ति ष्मा निष्पदा मुद्र-  
लानीम् ॥ ६ ॥

6. *Kakardave vṛṣabho yukta āśīdavāvacīt sārathirasya keśī. Dudheryuktasya dravataḥ sahānasa rcchanti ṣmā nispado 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 प्रधिमुदहस्य विद्वानुपायुनुग्वंसग्मत्र शि न ।  
इन्दु उदावत्पतिमध्यानामरंहत् पद्याभिः कुकुद्धान ॥ ७ ॥

7. *Uta pradhimudahannasya vidvānupāyuna-gvamsagamatra śikṣan. Indra udāvat patima-ghnyānā-maramhata padyābhīḥ 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, intelligent 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.)

शुनमष्ट्राव्यचरत्कपदी वरूत्रायां दावानह्यमानः । नृमणानि  
कृप्णवन्ब्रह्म जनाय गा: परस्पशानस्तविषीरथत्त ॥ ८ ॥

8. *Śunamaṣṭrāvyacarat kapardī varatrāyāṁ dārvā-nahyamānah. Nṛmṇāni kṛṇvan bahave janāya gāḥ paspaśānastaviṣīradhatta.*

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 युज्जुं काष्ठाया मध्ये दुघ्णां शयानम ।  
यन जिगाय शतवत्सहस्रं गवां मुद्गलः पृतनाज्येषु ॥ ९ ॥

9. *Imam tam paśya vṛṣabhasya yuñjam kāṣṭhāyā madhye drughanām śayānam. Yena jigāya śatavat sahasram gavāṁ mudgalah 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.

आर अघा का न्वि॑त्था ददश् यं युज्जन्ति॒ तम्वा  
स्थापयन्ति॑ । नास्म॒ तृणं नादुकमा भर॒न्त्युत्तरा धुरा वहति॒  
पददिशत ॥ १० ॥

10. *Āre aghā ko nvitthā dadarśa yam̄ yuñjanti tamvā  
sthāpayanti. Nāsmai tṛṇam̄ nodakamā bhara-  
nyuttaro 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.

परिवृक्तव पतिविद्यमानाट पीप्याना॒ कूचकणव सिञ्चन ।  
एषष्या॒ चिदुथ्या॒ जयम सुमङ्गलं॒ सिनवदस्तु॒ सातम ॥ ११ ॥

11. *Parivṛkteva patividyamānaṭ pīpyāna kūcakreñeva  
siñcan. Eṣaiṣyā cidrathyā jayema sumaṅgalam  
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 जगत्सच त्रिन्दासि च तुषः । वृषा यदाजिं  
वृषणा सिषाससि चादयन्वधिणा युजा ॥ १२ ॥

12. *Tvam viśvasya jagataścakṣurindrāsi cakṣuṣah.  
Vṛṣā yadājim vṛṣanā 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) Devataḥ; Apratiratha Aindra Rshi*

आशुः शिशाना वृषभा न भीमा धनाधूनः ॥ गाभणश्चष्ट-  
णीनाम । सुंकन्दना निमिष एकवीरः शतं सना अजयत्सा-  
कमिन्दः ॥ १ ॥

1. *Āśuh śiśāno vṛṣabho na bhīmo ghanāghanaḥ  
kṣobhaṇaścarṣaṇīnām. Sakrandano'nimiṣa  
ekavīrah śatam senā ajayat sākamindrah.*

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.

संकन्दननानिमिषण जिष्णुना युत्कारण दुश्च्यवृनन  
धृष्णुना। तदिन्दण जयत् तत्सहध्वं युधा नर इषुहस्तन्  
वृष्णा ॥ २ ॥

2. *Samkrandanenānimiseṇa jiṣṇunā yutkāreṇa duścyavanena dhṛṣṇunā. Tadindreṇa jayata tat sahadhvāṁ 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 निषङ्गिभिवशी संस्रष्टा स युध इन्दा गुणन् ।  
संसृष्टजित्सामुपा बाहुशश्युगधन्वा पर्तिहिताभिरस्ता ॥ ३ ॥

3. *Sa iṣuhastaiḥ sa niṣaṅgibhirvaśisamsraṣṭā sa yudha indro gaṇena. Samsṛṣṭajit somapā bāhuśardhyugradhanvā 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.

बृहस्पत् परि दीया रथन र ाहमित्रौ अपबाधमानः ।  
पभञ्जन्त्सनाः पमृणा युधा जय ास्माकमध्यविता रथा-  
नाम ॥ ४ ॥

4. *Brhaspate pari dīyā rathenarakṣohāmitrāṁ apabādhamānah. 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.

**ब्रूलविज्ञायः स्थविरः पवीरः सहस्वान्वाजी सहमान उगः ।  
अभिवीरा अभिसत्त्वा सहाजा जत्रमिन्दु रथमा तिष्ठ  
गावित ॥ ५ ॥**

5. *Balavijñāyah sthavirah pravīrah sahasvān vājī sahamāna ugrah. 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 जयन्त्मज्ज्वं पमृणन्त्माजसा ।  
इमं सजाता अनु वीरयध्वमिन्दं सखाया अनु सं रभ-  
ध्वम ॥ ६ ॥**

6. *Gotrabhidam govidam vajrabāhum jayantamajma 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 गाहमाना दुया वीरः शतमन्युरिन्दः ।  
दुश्च्यवनः पृतनाषाळ्युध्या इ स्माकं सना अवतु प  
युत्सु ॥ ७ ॥**

7. *Abhi gotrāṇi sahasā gāhamāno'dayo vīrah śata-manyurindrah. Duścyavanah pṛtanāṣālyudhyo 'smākam 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.

**इन्द आसां नुता बृहस्पतिर्दि णा यज्ञः पुर एतु सामः ।  
दवसनानामभिभञ्जतीनां जयन्तीनां मरुता यन्त्वगम ॥ ८ ॥**

8. *Indra āsām netā bṛhaspatirdakṣinā yajñah pura etu somah. 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.

**इन्दस्य वृष्णा वरुणस्य राज्ञ आदित्यानां मरुतां शाध उगम ।  
महामनसां भुवनच्यवानां घाषा दुवानां जयतामुद-  
स्थात ॥ ९ ॥**

9. *Indrasya vr̄ṣṇo varuṇasya rājña ḥdityānāṁ maru-tāṁ śardha ugram. Mahāmanasāṁ bhuvana-cyavānāṁ ghoṣo devānāṁ 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.

उद्धर्षय मधव गायुधान्युत्सत्वनां मामकानां मनांसि । उद  
वृत्रहन्वजिनान्युदथानां जयतां यन्तु धार्षः ॥ १० ॥

10. *Uddharṣaya maghavannāyudhānyut satvanāṁ māmakānāṁ manāmsi. Udvṛtrahan vājināṁ vājinānyudrathānāṁ 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.

अस्माकमिन्दः समृतषु ध्वजघस्माकं या इष्वस्ता जयन्तु ।  
अस्माकं वीरा उत्तर भवन्त्वस्माँ उद्वा अवता हवेषु ॥ ११ ॥

11. *Asmāmamindraḥ samṛtsu dhvajeśvasmākam yā iṣavastā jayantu. Asmākam 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 पतिलभयन्ति गृहाणाङ्गान्यप्व परहि। अभि  
पहि निदहस्तु शाकरन्धनामित्रास्तमसा सचन्ताम् ॥ १२ ॥**

12. *Amīṣām cittam̄ pratilobhayantī gr̄hāṇāṅgānyapve parehi. Abhi prehi nirdaha hr̄tsu śokairandhenāmitrāstamasā 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 इन्दा वः शम यच्छतु।  
उगा वः सन्तु बाहवा नाधृष्ट्या यथासंथ ॥ १३ ॥**

13. *Pretā jayatā nara indro vah śarma yacchatu. Ugrāh vah santu bāhavo'nādhṛṣyā 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 तूयम् ।  
तुभ्यं गिरा विपवीरा इयाना दधन्विर इन्दु पिबा सुतस्य ॥ १ ॥**

1. *Asāvi somah purūhūta tubhyam haribhyām  
yajñamupa yāhi tūyam. Tubhyam 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 resplendent 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 पिबुह नृभिः सुतस्य जठरं पृणस्व ।  
मिमि त्र्यमदय इन्दु तुभ्यं तभिवधस्व मद्मुक्थवाहः ॥ २ ॥

2. *Apsu dhūtasya harivah pibeha nr̄bhiḥ sutasya  
jatharam p̄nasva. Mimikṣuryamasraya indra  
tubhyam 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 वृष्णि इयमि सुत्यां पुय सुतस्य हयश्व तुभ्यम् ।  
इन्दु धनोभिरिह मादयस्व धीभिविश्वाभिः शच्या  
गृणानः ॥ ३ ॥

3. *Progrām pītim vṛṣṇa iyarmi satyām prayai sutasya haryāsva tubhyam. Indra dhenābhiriha mādayasva dhībhīrvīśvābhiḥ śacyā gr̄nānah.*

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 श॒चीव॑स्तव॒ वी॒यण॑ वया॒ दध॑ना उ॒शिज॑ ऋत॒ज्ञाः ।  
प॒जा॒वदि॒न्दु मनु॒षा दुरा॒ण त॒स्थुगृ॒णन्तः सध॒माद्यासः ॥ ४ ॥

4. *Ūtī śacīvastava vīryenavayo dadhānā uśija ṛta-jñāḥ. Prajāvadindra manuṣo durone tasthurgṛṇantah 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.

पणी॒तिभिष्ट॑ हयश्व॒ सु॒ष्टाः सु॒षुम्नस्य॑ पुरु॒रुचा॒ जना॒सः ।  
मंहि॒ष्टामू॒तिं वि॒तिर॑ दध॑नाः स्ता॒तार॑ इन्दु॑ तव॑ सू॒नृ॑-  
त॑भिः ॥ ५ ॥

5. *Pranītibhiṣṭe haryaśva suṣṭoh suṣumnasya puru-ruco janāsaḥ. Maṁhiṣṭhāmūtiṁ vitire dadhānāḥ stotāra indra tava sūnṛtābhīḥ.*

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.

उप ब्रह्माणि हरिवा हरिभ्यां सामस्य याहि पीतय सुतस्य ।  
इन्द॒त्वा यज्ञः अमाणमानड दाश्वाँ अस्यध्वरस्य पकृतः ॥ ६ ॥

6. *Upa brahmāṇi harivo haribhyāṁ somasya yāhi pītaye sutasya. Indra tvā yajñah kṣamamā-ṇamānaḍ dāśvāṁ asyadhvaresya 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.

सुहस्त्रवाजमभिमातिषाहं सुतरणं मधवानं सुवृक्तिम् ।  
उप भूषन्ति गिरा अपतीतमिन्दं नमस्या जरितुः पनन्त ॥ ७ ॥

7. *Sahasravājamabhimātiṣāham sutenaṇam magha-vānam suvṛktim. Upa bhūṣanti giro apratītamindram 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.

सुमापा दुवीः सुरणा अमृक्ता याभिः सिन्धुमतर इन्द पूभित ।  
नवतिं स्त्रात्या नवे च स्त्रवन्तीद्वभ्या गातुं मनुष च  
विन्दः ॥ ८ ॥

8. *Saptāpo devīḥ suraṇā amṛktā yābhīḥ sindhumata-tara indra pūrbhit. Navatīṁ srotyā nava ca sravantīrdevebhyogātum manusae 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.

**अपा महीरभिशस्तरमुञ्चा जागरास्वधि द्रव एकः । इन्द्र  
यास्त्वं वृत्रतूयं चकथ ताभिविश्वायुस्तन्वं पुपुष्याः ॥ ९ ॥**

9. *Apo mahīrabhiśasteramuñco'jāgarāsvadhi deva ekaḥ. Indra yāstvam vṛtratūrye cakartha tābhiri-  
viśvāyustanvam 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.

**वीरण्यः कतुरिन्दः सुशस्तिरुतापि धना पुरुहृतमीडु ।  
आद्यद वृत्रमकृणादु लाकं ससाह शकः पृतना  
अभिष्ठिः ॥ १० ॥**

10. *Vīreṇyah kraturindrah suśastirutāpi dhenā puru-  
hūtamīṭte. Ārdhayadvrtramakṛṇodu lokam sasāhe  
śakraḥ pr̄tanā abhiṣṭih.*

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 मृघवानुमिन्दमस्मिन्भर् नृतम् वाजसाता ।  
शृण्वन्तमुगमूतय समत्सु द्वन्तं वृत्राणि सुंजितं धना-  
नाम ॥ ११ ॥

11. *Śunam huvema maghavānamindramasmin bhare  
nṛtamam vājasātau. Śṛṇvantamugram-ūtye  
samatsu ghnantam vr̄trāṇi samijitam 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*

कुदा वसा स्तात्रं हयत् आव श्मशा रुधद्वाः ।  
दीर्घं सुतं वाताप्याय ॥ १ ॥

1. *Kadā vaso stotram haryata āva śmaśā rudhadvāḥ.  
Dirgham sutam 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 रुजी न कृशिना पतिदन ॥ २ ॥

2. *Harī yasya suyujā vivṛtā 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.

**अप्यारिन्दुः पापज्ञ आ मता न शश्रमणा विभीवान ।  
शुभ यद्युयुज तविषीवान ॥ ३ ॥**

3. *Apa yorindrah pāpaja ā marto na śaśramāṇo  
bibhīvān. Śubhe yadyuyuje taviṣīvān.*

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.

**सचायारिन्दश्चकृष्ट आं उपानुसः संप्रयन ।  
नदयाविवर्तयाः शूर इन्दः ॥ ४ ॥**

4. *Sacāyorindraścarkṛṣa āṁ upānasah saparyan.  
Nadayorvivratayoh 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.

**अधि यस्तस्था कश्वन्ता व्यच्चस्वन्ता न पृष्ठ्य ।  
व्रनाति शिपाभ्यां शिपिणीवान ॥ ५ ॥**

5. *Adhi yastasthau keśvantā vyacasvantā na puṣṭyai.  
Vanoti śiprābhyaṁ śipriṇīvān.*

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.

पास्तादृष्ट्वाजा ऋष्वभिस्तुत । शूरः शवसा ।  
ऋभुन कतुभिमातुरिश्वा ॥ ६ ॥

6. *Prāstaudṛṣvaujā ṛṣvebhistaṅkṣah śūrah 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.

वज्ञं यश्चक सुहनाय दस्यव हिरीमशा हिरीमान ।  
अरुतहनुरद्धुतं न रजः ॥ ७ ॥

7. *Vajram yaścakre suhanāya dasyave hirīmaśo  
hirīmān. Arutahanuradbhutam 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.

अवं ना वृजिना शिशीहृच्चा वनमानृचः ।  
नाब्रह्मा यज्ञ ऋध्यगजाषति त्व ॥ ८ ॥

8. *Ava no vṛjinā śiśhyrcā 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.

ऊर्ध्वा यत्त्र त्रितीयी भूद्यज्ञस्य धूषु सद्गन् ।  
सजूनावं स्वयशासं सचायाः ॥ ९ ॥

9. *Ūrdhvā yat te tretī bhūdyajñasya dhūrṣu  
sadman. Sajūrnāvam svayaśasam sacayoh.*

Your Trinity of divine glory and power rising with the flames of cosmic yajna, the Trinity of Purusha, Prakrti 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 त् पृश्निरुपसचनी भूच्छिय दविररुपाः ।  
यया स्व पात्रं सिञ्चसु उत ॥ १० ॥

10. *Śriye te prśnirupasecanī 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 यदसुय पति त्वा सुमित्र इत्थास्ताहुमित्र इत्थास्तात ।  
आवा यदस्युहत्य कुत्सपुत्रं पावा यदस्युहत्य कुत्सव-  
त्सम ॥ ११ ॥

11. *Śatam vā yadasurya prati tvā sumitra itthā-stauddurmitra itthāstaut. Āvo yaddasyuhatye kutsaputram prāvo yaddasyuhatye 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 वस्त्रापसंव ।  
सुधीचीना यातव पर्मजीगः सुदिनव पृ आ तंसयथ ॥ १ ॥

1. *Ubhā u nūnam tadi darthayethe vi tanvāthe dhiyo  
vastrāpaseva. Sadhrīcīnā yātave premajīgah  
sudineva prkṣa ā tam sayethe.*

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.

**उष्टारव फवरषु श्रयथ पायगव श्वात्र्या शासुरथः ।  
दूतव हि ष्ठा यशसा जनेषु माप स्थातं महिषवावपानात ॥ २ ॥**

2. *Uṣṭareva pharvareṣu śrayethe prāyogeva śvātryā  
śāsurethah. Dūteva hi ṣtho yaśasā janeṣu māpa  
stātam 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.

**साकंयुजा शकुनस्यव पु ग पश्वव चित्रा यजुरा गमिष्टम ।  
अग्निरिव दवयादीद्वांसा परिज्मानव यजथः पुरुत्रा ॥ ३ ॥**

3. *Sākāmyujā śakunasyeva pakṣā paśveva citrā  
yajurā gamiṣṭam. Agniriva devayordīdivāṁśā  
parijmāneva yajathah 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 nrpaṭīva turyai. Iryeva puṣtyai kiraṇeva bhujyai śruṣṭivāneva 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 पूषयो शिष्बातो मित्रव ऋह्ता शतरा शातपन्ता ।  
वाजेवाच्चा वयसा धर्म्यष्ठा मष्वेषा संपयाऽपुरीषा ॥ ५ ॥

5. *Vamśageva pūṣaryā śimbātā mitreva rtā śatarā śātapatnā. Vājevoccā vayasā gharmaṣṭhā mesēvesā saparyā puriṣā.*

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.

सृष्ट्यव जभरीं तुफरीतू नताशव तुफरीं पफरीका ।  
उदन्यजव जमना मदरू ता मे जराष्वजरं मरायु ॥ ६ ॥

6. *Srnyeva jarbharī turpharītū naitośeva turpharī parpharikā. 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.

प्रजव चचरं जारं मरायु द्विवाथषु ततरीथ उगा ।  
ऋभू नापत्खरमजा खरजुवायुन पफरत यदयीणाम ॥ ७ ॥

7. *Pajreva carcaram jāram marāyu kṣadmev-ārtheṣu tartarītha ugrā. Rbhū nāpat kharamajrā kharajrurvāyurna parpharat kṣayadrayīṇām.*

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 जठर सुनरू भगविता तुफरी फारिवारम । पत्रव  
चचरा चन्दनिणिङ्ग मनत्रद्वङ्गा मनन्याद्व न जगमी ॥ ८ ॥

8. *Gharmeva madhu jaṭhare sanerū bhagevitā turpharī phārivāram. Patareva cacarā candra-nirṇiḥ manarīngā 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 गम्भरषु प्रतिष्ठां पादव गाधं तरत विदाथः ।  
कण्व शासुरनु हि स्मरथां शव ना भजतं चित्रमप्नः ॥ ९ ॥

9. *Bṛhanteva gambharesu pratiṣṭhāmpādeva  
gādham tarate vidāthah. Karneva śāsuranu hi  
smarāthom'śeva no bhajataṁ citramapnāḥ.*

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.

आरङ्गरव मध्वरयथ सारघव गवि नीचीनबार । कीनारव  
स्वदमासिष्वदाना ामवाजा सूयवसात्सचथ ॥ १० ॥

10. *Āraṅgareva madhverayethe sāragheva gavi  
nīcīnavāre. Kīnareva svedamāsiṣvidānā kṣāme-  
vorjā 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.

ऋद्ध्याम् स्तामं सनुयाम् वाजुमा ना मन्त्रं सुरथुहाप्य यातम् ।  
यशा न पूक्वं मधु गाष्वन्तरा भूतांशाऽश्विनाः काम-  
मपाः ॥ ११ ॥

11. *Rdhvāma stomāṁ sanuyāma vājamā no mantrāṁ sarathehopa yātam. Yaśo na pakvāṁ madhu goṣvantarā bhūtāṁśo aśvinoh 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 पितृभिद्वत्तमागादुरुः पन्था दर्शणाया  
अदशि ॥ १ ॥

1. *Āvirabhunmahi māghonameṣāṁ viśvam jīvam tamaso niramoci. Mahi jyotiḥ pitṛbhirdattamāgāduruḥ panthā dakṣiṇāyā adarsi.*

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 दर्शनावन्ता अस्थुय अश्वदाः सुहत् सूर्यङ्ण ।  
हिरण्यदा अमृतत्वं भजन्त वासुदाः साम् प तिरन्त्  
आयुः ॥ २ ॥

2. *Uccā divi dakṣināvanto asthurye aśvadāḥ saha te sūryena. Hiranyadā amṛtatvam 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.

दवी पूतिदर्शना दवयन्धा न कवारिभ्या नहित पृणन्ति ।  
अथानरः पयतदर्शनासा वद्यभिया ब्रह्मवः पृणन्ति ॥ ३ ॥

3. *Daivī pūrtirdakṣinā devayajyā na kavāribhyo nahi te prṇanti. Athā narah prayatadākṣināsōvadyabhiyā bahavah prṇanti.*

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.

शतधारं वायुमर्कं स्वविदं नृच । सुस्त अभि च ात हृविः ।  
य पृणन्ति प च यच्छन्ति संगमं त दर्शिणां दुहत सुस-  
मातरम् ॥ ४ ॥

4. *Śatadhāram vāyumarkam svarvidam nṛcakṣa-saste abhi cakṣate havih. Ye pṛṇanti pra ca yacchanti saṃgame te dakṣiṇām duhate saptamātaram.*

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.

दर्शिणावान्पथमा हृत एति दर्शिणावान्गामणीरगमति ।  
तमव मन्य नृपतिं जनानां यः पथमा दर्शिणामाविवाय ॥ ५ ॥

5. *Dakṣiṇāvān prathamo hūta eti dakṣiṇāvān grāmaṇīragrameti. Tameva manye nṛpatim janānām yah 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.

तमव ऋषिं तमु ब्रह्माणमाहुयज्ञन्यं सामग्रामुकथशास्तम् ।  
स शुकस्य तुन्वा वद तिस्त्रा यः पथमा दर्शिण्या रुराध ॥ ६ ॥

6. *Tameva ṛṣim tamu brahmāṇamāhuryajñanyam  
sāmagāmukthaśāsam. Sa śukrasya tanvo veda  
tisro yaḥ prathamo dakṣinayā rarādha.*

He alone they call Rshi, the seer, Brahma, presiding priest of yajna, Adhvaryu, prime organiser, Samaga, singer of Saman hymns, and Ukthashassa, 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.

**दृ॑णा॒श्वं॒ दृ॑णा॒ गां॒ दृ॑दाति॒ दृ॑णा॒ च॒न्द्रमु॒त्॒ यद्विष्ट-  
रेण्यम्॑। दृ॑णा॒ अ॒वनु॒त्॒ या॒ ने॒ आ॒त्मा॒ दृ॑णा॒ वर्म॑ कृ॒णु॒त्॒  
विजानन॑॥७॥**

7. *Dakṣināśvam dakṣinā gām dadāti dakṣinā  
candramuta yaddhiranyam. Dakṣinānnam vanute  
yo na ātmā dakṣinām 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 भा॒जा॒ म॒मु॒न॒ न्य॒थमी॒यु॒न॒ रि॒ष्यन्ति॒ न॒ व्य॒थन्त॒ ह॒ भा॒जा॒ः॑।  
इ॒दं॒ यद्विश्वं॒ भुवनं॒ स्वश्च॒तत्सर्वं॒ दृ॑णभ्या॒ दृ॑दाति॒॥८॥**

8. *Na bhojā mamrurna nyardhamīyurna riṣyanti na  
vyathante ha bhojāḥ. Idam yadvīśvam bhuvanam  
svaścaitat sarvam dakṣināibhyo 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.

**भा॒जा॒ जिग्यु॑ः सुरु॒भिं॒ यानि॒मग्न॑ भा॒जा॒ जिग्यु॒व॒ध्वं्॑य॑ या॒  
सु॒वासा॒तः॑ । भा॒जा॒ जिग्यु॒रन्तः॑ पय॒ं॑ सुरा॒या॑ भा॒जा॒ जिग्यु॒य॑  
अहू॒ता॒ः॑ पय॒न्ति॑ ॥ ९ ॥**

9. *Bhojā jigyuh surabhim yonimagine bhojā jigyurvadhwam yā suvāsāh. Bhojā jigyurantahpeyam surāyā bhojā jirgyurye ahūtāh 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.

**भा॒जा॒या॒श्वं॑ सं॑ मृ॒जन्त्या॒शुं॑ भा॒जा॒या॒स्त कृ॒न्या॒र॑ शुप्ष्म-  
माना॑ । भा॒जस्य॒दं॑ पुष्क॒रिणी॒व॑ वशम्॑ परिष्कृतं॑ दवमा॒नव॑  
चित्रम् ॥ १० ॥**

10. *Bhojāyāśvam sam mrjantyāśum bhujāyāste kanyā śumbhamānā. Bhojasyedam puskariṇīva veśma pariskṛtam 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.

**भाजमश्वाः सुष्ठुवाहा॒ं वहन्ति सुवृदथा॑ वतत् दर्शि॑णायाः ।  
भाजं दवासा॒ वता॒ भरेषु भाजः शत्रून्त्समनीकषु॒ जता॑ ॥ ११ ॥**

11. *Bhojamaśvāḥ suṣṭhuvāḥo vahanti suvrdratho  
vartate dakṣiṇāyāḥ. Bhojam devāso'vatā bhareṣu  
bhojah śatruṇtsamanīkeṣu 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.

**किमिच्छन्ती॒ सुरमा॒ पदमानड॒ दूर॒ ह्यध्वा॒ जगुरिः॒ परा॒चः॒ ।  
कास्महिति॒ः का॒ परित्कम्यासीत्क॒थं॒ रुसाया॒ अतरु॒  
पयांसि॒ ॥ १ ॥**

1. *Kimicchanī saramā predamānād 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 दृतीरिषिता चरामि मह इच्छन्ती पणया  
निधीन्वः । अतिष्कदो भियसा त + आवृत्तथा रुसाया  
अतरं पयांसि ॥ २ ॥

2. *Indrasya dūtīriṣitā carāmi maha icchantī pañayo  
nidhīn vah. Atiṣkado bhiyasā tanna āvat tathā  
rasāyā ataram payāṁsi.*

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.

कीदृडिन्दः सरम् का दृशीका यस्युदं दृतीरसरः  
पराकात । आ च गच्छान्मित्रमना दधामाथा गवां  
गाप्तिना भवाति ॥ ३ ॥

3. *Kīdrñinindrah sarame kā drśikā yasyedam  
dūtīrasaraḥ parākāt. Ā ca gacchānmitramenā  
dadhamā'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 वदु दश्युं दभूत्स यस्युं दृतीरसरं पराकात ।  
न तं गूहन्ति स्रवता गभीरा हुता इन्दैण पणयः शयध्व ॥ ४ ॥

4. *Nāham tam vedā dabhyam dadhat sa yasyedam  
dūtīrasaram parākāt. Na tam gūhanti sravato  
gabhirā hatā indreṇa paṇayah 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 अन्तान्तसुभग्  
पतन्ती । कस्त एना अव सृजादयुध्युतास्माकुमायुधा  
सन्ति तिग्मा ॥ ५ ॥

5. *Imā gāvah sarame yā aicchah pari divo antān  
subhage patantī. Kasta enā ava srjādayudhvyu  
tāsmākamāyudhā santi tigmā.*

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.

असुन्या वः पणया वचांस्यनिष्वास्तुन्वः सन्तु पापीः ।  
अधृष्टा व एतवा अस्तु पन्था बृहस्पतिव उभया न  
मृलात ॥ ६ ॥

6. *Asenyā vah paṇayo vacāsyaniṣavyāstanvah santu pāpiḥ. Adhrṣṭo va etavā astu panthā brhaspatirva 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 गाभिरश्वभिवसुभिन्यृष्टः ।  
र न्ति तं पण्या य सुग्रापा रकु पदमलकुमा जगन्थ ॥ ७ ॥

7. *Ayam nidhiḥ sarame adribudhno gobhiraśvebhiraśubhirnyṛṣṭah. Rakṣanti tam 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 गम् गृष्यः सामशिता अयास्या अङ्गिरसा नवग्वाः ।  
त एतमूर्वं वि भजन्त गानामथृतद्वचः पुण्या वमीत ॥ ८ ॥

8. *Eha gamannṛṣayah somaśitā ayāsyo aṅgiraso navagvāḥ. Ta etamūrvam vi bhajanta gonāmathaitadvacah 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 आजुगन्थ पबाधिता सहसा दव्यन ।  
स्वसारं त्वा कृणव मा पुनर्गा अप त गवां सुभग  
भजाम ॥ ९ ॥

9. *Evā ca tvam saram ājagantha prabādhitā sahasā daivyena. Svasāram tvā kṛṇavai mā punargā apate gavām 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 वद भातृत्वं ना स्वसृत्वमिन्दा विदुरङ्गिरसश्च घाराः ।  
गाकामा म अच्छदयन्यदायुमपात इत पणया वरीयः ॥ १० ॥

10. *Nāham̄ veda bhrātrtvam̄ no svāśrtvamindro viduraṅgarasaśca ghorāḥ. Gokāmā me acchadayan yadāyamapāta ita paṇayo varīyah.*

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 मिनतीऋतनं । बृहस्पतिया  
अविन्दुगौ हा: सामा गावोण ऋषयश्च विपाः ॥ ११ ॥

11. *Dūramita panayo variya udgāvo yantu minatīr̥tena. Br̥haspatiryā avindannigūlhāh somo grāvāṇa ṛṣayaśca viprāh.*

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  
Urdhvyanabha Rshi*

त वदन्पथमा ब्रह्मकिल्बिष कूपारः सलिला मातृश्वा ।  
वीलुहरास्तप उगा मया भूरापा दुवीः पथमजा ऋतनं ॥ १ ॥

1. *Te'vadan prathamā brahmakilviṣe'kūpārah salilo mātariśvā. Viļuharāstapa ugro mayobhūrāpo devīḥ prathamajā ṣtena.*

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.)

सामा राजा पथमा ब्रह्मजायां पुनः पायच्छद्दहृणीयमानः ।  
अन्वतिता वरुणा मित्र आसीदग्निहातो हस्तगृह्णा  
निनाय ॥ २ ॥

2. *Somo rājā prathamo brahmajāyāṁ punah  
prāyacchadahṛṇīyamānah. Anvartitā varuno  
mitra āśidagnirhotā 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.

हस्तनव ग्राह्य आधिरस्या ब्रह्मजाययमिति चदवाचन ।  
न दूताय प्रह्य तस्थ एषा तथा ग्राषं गुप्तिं अत्रियस्य ॥ ३ ॥

3. *Hastenaiva grāhya ādhirasyā brahmajāyeyamiti  
cedavocan. Na dūtāya prahye tastha eṣā  
tathā rāṣṭram gupitam 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.

दुवा एतस्यामवदन्तं पूर्वं सप्तश्चयस्तपस् य निषदुः । भीमा  
जाया ब्रह्मणस्यापनीता दुर्धार्दधाति परम व्यामन ॥ ४ ॥

4. *Devā etasyāmavadanta pūrve saptarṣayastapase  
ye niṣeduh. Bhīmā jāyā brāhmaṇasyopanītā  
durdhāṁ 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.

ब्रह्मचारी चरति वर्विष्टद्विषः स दुवानां भवत्यकुमङ्गलम् ।  
तन जायामन्विन्दद बृहस्पतिः सामन नीतां जुह्वं न  
दवाः ॥ ५ ॥

5. *Brahmacārī carati veviṣadviṣah sa devānāṁ  
bhavatyekamaṅgam. Tena jāyāmanvavin-  
dadbrha-spatih somena nītāṁ juhvām 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.

पुनव दुवा अददुः पुनमनुष्ठा उत ।  
राजानः सूत्यं कृष्णवाना ब्रह्मजायां पुनददुः ॥ ६ ॥

6. *Punarvai devā adaduh punarmanuṣyā uta. Rājā-  
nah satyam kṛṇvānā brahmajāyām punardaduh.*

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.

पुन्दाय ब्रह्मजायां कृत्वा दुवनिकिल्बिषम ।  
ऊर्जं पृथिव्या भक्त्वायारुगायमुपासत ॥ ७ ॥

7. *Purardāya brahmajāyāṁ kṛtvī devairnikilviṣam.  
Ūrjam prthivyā 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*

समिद्धा अद्य मनुषा दुराण दुवा दुवान्यजसि जातवदः ।  
आ च वह मित्रमहश्चिकित्वान्त्वं दृतः कविरसि पचताः ॥ १ ॥

1. *Samiddho adya manuṣo duroṇe 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.

तनूनपात्पथं ऋतस्य यानान्मध्वा समज्जन्त्स्वदया सुजिह्वा ।  
मन्मानि धीभिरुतं यज्ञमृन्धन्दवत्रा च कृणुह्याध्वरं नः ॥ २ ॥

2. *Tanūnapāt patha rtasya yānān madhvā samañjantsvadaya sujihva. Manmāni dhībhira uta yajñamṛndhan devatrā ca kṛnuhyadhvaram nah.*

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.

आजुह्वान् इड्या वन्द्यश्चा योह्यग्ने वसुभिः सुजाषाः ।  
त्वं द्वानामसि यह्व हता स एनान्य गीषिता यजीयान ॥ ३ ॥

3. *Ājuhvāna īdyo vandyāścāyāhyagne vasubhiḥ sajōṣāḥ. 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.

पाचीनं ब्रह्मः प्रदिशा पृथिव्या वस्तरस्या वृज्यत् अग्  
अह्नाम् । व्यु पथत वित्तरं वरीया दुवभ्या अदितय स्या-  
नम् ॥ ४ ॥

4. *Prācīnam barhiḥ pradiśā pṛthivyā vastorasyā  
vṛjyate 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.)

व्यचस्वतीरुविया वि श्रेयन्तां पतिभ्या न जनयः शुभ-  
मानाः । दवीद्वारा बृहतीविश्वमिन्वा दुवभ्या' भवत  
सुपायणाः ॥ ५ ॥

5. *Vyacasvatīrurviyā vi śrayantāṁ patibhyo na  
janayaḥ śumbhamānāḥ. Devīrdvāro brhatīrvī-  
śaminvā devebhyo bhavata suprāyanāḥ.*

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 यज्ञत उपाक उषासानक्ता सदतां नि याना ।  
दिव्य याषण बृहती सुरुक्म अधि श्रियं शुक्रपिशं दधान ॥ ६ ॥

6. *Ā suṣvayantī yajate upāke uṣāsānaktā sadatām ni yonau. Divye yoṣane bṛhatī surukme adhi śriyam śukrapiṣam 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 हातारा पथ्रमा सुवाचा मिमाना यज्ञं मनुषा यज्ञध्य ।  
पचादयन्ता विदथेषु कारु पाचीनं ज्यातिः पदिशा  
दिशन्ता ॥ ७ ॥

7. *Daivyā hotārā prathamā suvācā mimānā yajñam manuso yajadhyai. Pracodayantā vidathesu kārū prācīnam 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 ।  
तिस्त्रा दुवीबृहिरदं स्यानं सरस्वती स्वपसः सदन्तु ॥ ८ ॥

8. *Ā no yajñam bhāratī tūyametvilā manusvadiha cetayanī. Tisro devīrbahiredam syonam 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 रूपरपिंशुद्धवनानि विश्वा ।  
तमद्य हातरिषिता यजीयान्दुवं त्वष्टारमिहयर्ति विद्वान् ॥ ९ ॥

9. *Ya ime dyāvāprthivī janitṛī 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 resplendent Tvashta, O learned yajaka, loved and venerable, invoke, adore and worship in the yajna here today.

उपावसूज् त्मन्या समञ्जन्दवानां पाथे ऋतुथा हुवीषि ।  
वनुस्पतिः शमिता दुवा अग्निः स्वदन्तु हृव्यं मधुना  
घृतन् ॥ १० ॥

10. *Upāvasraja tmanyā samañjan devānāṁ pātha  
ṛtuthā havīṁṣi. Vanaspatih śamitā devo agnih  
svadantu havyam madhunā gṛtena.*

And sincerely with your heart and soul, offer holy havis into the yajnic fire, having prepared the holy materials, seasoning them with honey and ghrta 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 resplendent sun taste and consume the offerings with delight.

सृद्या जाता व्यमिमीत यज्ञमग्निद्वानामभवत्पुरागाः । अस्य  
हातुः प्रदिश्यृतस्य वाचि स्वाहाकृतं हुविरदन्तु द्वाः ॥ ११ ॥

11. *Sadyo jāto vyamimīta yajñamagnirdevānāmabhavat purogāḥ. Asya hotuh pradiśyṛtasya vāci svāhākṛtam 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*

मनीषिणः प भरध्वं मनीषां यथायथा मृतयः सन्ति नृणाम ।  
इन्द्रं सत्यररयामा कृतभिः स हि वीरा गिर्वणस्युविदानः ॥ १ ॥

1. *Maniṣināḥ pra bharadhvam maniṣāṁ yathāyathā matayah santi nrṇām. Indram satyairerayāmā kṛtebhīḥ sa hi vīro girvaṇasyurvidānāḥ.*

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 ।  
उदतिष्ठत्विषणा रवेण महान्ति चित्सं विव्याचा रजांसि ॥ २ ॥**

2. *Rtasya hi sadaso dhītiradyaut sam gāṣṭaiyo  
vr̥ṣabho gobhirānaṭ. Udatiṣthat taviṣenā ravena  
mahānti cit sam 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 Prakrti 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.

**इन्दुः किल श्रुत्या अस्य वर्दु स हि जिष्णुः पथिकृत्स्याय ।  
आन्मनां कृष्ण च्युता भुवद्वाः पतिदिवः सन् जा  
अपतीतः ॥ ३ ॥**

3. *Indrah kila śrutyā asya veda sa hi jiṣṇuh pathikṛt  
sūryāya. Ānmenāṁ kṛṇvannacyuto bhuvadgoḥ  
patirdivah 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.

इन्द्रो महा महूता अणवस्य व्रतामिनादङ्गिरभिगृणानः ।  
पुरुष्णि चिंता तताना रजांसि दाधार् या धरुणं सूत्य-  
ताता ॥ ४ ॥

4. *Indro mahnā mahato arṇavasya vratāminādaṅgirobhirgrṇānah. Purūṇi cinni tatānā rajāṁsi dādhāra yo dharunāṁ 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.

इन्द्रो दिवः पतिमानं पृथिव्या विश्वा वद् सवना हन्ति  
शृण्म । महीं चिद द्यामातनात्सूयण चास्कम्भं चित्कम्भनन्  
स्कम्भीयान ॥ ५ ॥

5. *Indro divah pratimānam pr̄thivyā 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.

वर्जणं हि वृत्रहा वृत्रमस्तुरदवस्य शूशुवानस्य मायाः । वि  
धृष्णा अत्र धृष्टा जघन्थाथाभवा मघवन्बाह्वाजाः ॥ ६ ॥

6. *Vajreṇa hi vr̄trahā vr̄tramasta radevasya śūśuvā-nasya māyāḥ. Vi dhṛṣṇo atra dhṛṣṭā jaghanthā-thābhavo maghavan bāhvōjāḥ.*

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.

सच्चन्त् यदुषसः सूर्याणं चित्रामस्य कृतवा रामविन्दन ।  
आ य ऽत्रं ददृश द्विवा न पुनर्यता नकिरुद्धा नु वद ॥ ७ ॥

7. *Sacanta yadusasah sūryena citrāmasya ketavo rāmavindan. Ā yannakṣatram dadṛṣe 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 पसुव सुस्वरापः ।  
क्व स्विदग्ं क्व बुध्न आसामापा मध्यं क्व वा नून-  
मन्तः ॥ ८ ॥

8. *Dūram kila prathamā jagmurāsāmindrasya yāḥ prasave sasrurāpah. Kva svidagṛam kva budhna āsāmāpo madhyam kva vo nūnamantah.*

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 सिन्धुरहिना जगसानां आदिद्रुताः प विविज ज्ञवन् ।  
मुमुक्षुमाणा उत या मुमुच ध्रुता न रमन्तु नितिक्तः ॥ ९ ॥

9. *Srjah sindūmrakinā jagraśānāṁ adidetāḥ pra vivijre javena. mumukṣamāṇā uta yā mumucrēdhedetā 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 सिन्धुमुशतीरिवायन्त्सुनाज्जार आरितः पूर्भिदासाम । अस्त्तमा त पाथिवा वसून्यस्म जग्मुः सूनृता इन्दपूर्वीः ॥ १० ॥

10. *Sadhrīcīḥ sindhumuśatīrivāyantsanājjāra āritah 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*

इन्दु पिब पतिकामं सुतस्य पातःसावस्तव् हि पूवपीतिः ।  
हर्षस्व हन्तव शूर् शत्रूनुकथभिष्ट वीयाऽप ब्रवाम ॥ १ ॥

1. *Indra piba pratikāmām sutasya prātah sāvastava hi pūrvapītiḥ. Harṣasva hantave śūra śatruṇukthebhīṣṭe vīryā 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.

यस्त् रथा मनसा जवीयानन्द् तन सामपयाय याहि ।  
तूयमा त् हरयः प द्वन्तु यभियासि वृषभिमन्दमानः ॥ २ ॥

2. *Yaste ratho manaso javīyānendra tena somapeyāya yāhi. Tūyamā te harayah pra dvavantu yebhiryāsi vṛṣabhirmandamānah.*

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 शष्ठे रूपस्तन्वं स्पशयस्व ।  
अस्माभिरिन्द् सखिभिहुवानः सधीचीना मादयस्वा  
निषद्य ॥ ३ ॥

3. *Haritvatā varcasā sūryasya śreṣṭhai rūpaistana-vam sparśayasva. Asmābhīrīndra sakhibhirihu-vānah sadhṛīcīno 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 त्वत्त महिमानं मद्भ्विम् मही रादसी नाविविक्ताम् ।  
तदाक् आ हरिभिरिन्द्र युक्तः पियभियाहि पियम् ।-  
मच्छौ॥ ४ ॥

4. *Yasya tyat te mahimānam madeśvime mahī rodasi nāviviktām. Tadoka ā haribhirīndra yuktaiḥ priyebhīryāhi 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 शश्वत्पिवां इन्द्र शत्रूननानुकृत्या रण्या चकथ ।  
स तु पुरन्धं तविषीमियति स तु मदाय सुत इन्द्र सामः ॥ ५ ॥

5. *Yasya śāśvat papivāṁ indra śatruṇnanānukṛtyā ranyā cakartha. Sa te purandhim taviṣīmiyarti sa te madāya suta indra somah.*

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.

इ॒दं त् पा॒त्रं सनवित्तमि॒न्दु पि॒बा सा॒मम्॒ना श॑तकता । पू॒ण  
आ॒हा॒वा म॒दि॒रस्य॒ मध्वा॒ यं वि॒श्वे॒ इ॒दभि॒हय॑न्ति॒ दु॒वाः ॥ ६ ॥

6. *Idam te pātram sanavittamindra pibā somamenā śatakrato. Pūrṇa āhāvo madirasya madhvo yam 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.

वि॒ हि॒ त्वा॒मि॒न्दु पुरु॒धा॒ जना॒सा॒ हि॒तप॒यसा॒ वृषभ॒ ह्वय॑न्ति॒ ।  
अ॒स्मा॒कं॒ त्॒ मधु॒मत्तमा॒नी॒मा॒ भु॒वन्त्सवना॒ तषु॒ ह्य ॥ ७ ॥

7. *Vi hi tvāmindra purudhā janāso hitaprayaso vrṣabha hvayante. Asmākam te madhumattamānīmā 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.

प॒ त इ॒न्दु पू॒व्या॒णि॒ प॒ नूनं॒ वी॒या॒ वा॒चं॒ पथ॒मा॒ कृ॒तानि॒ ।  
स॒ती॒नम॒न्युरश्चथा॒या॒ अ॒दिं॒सुवदु॒नाम॒कृणा॒बह॑ण॒ गा॒म ॥ ८ ॥

8. *Pra ta indra pūryāṇi pra nūnam vīryā vocām  
prathamā kṛtāni. Satīnamanyuraśrathāyo 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 गुणषु त्वामाहुविपत्तमं कवीनाम ।  
न ऋत् त्वल्कियत् किं चनार महामर्कं मधवञ्चित्रमच ॥ ९ ॥

9. *Ni ṣu sīda ganapate gaṇeṣu tvāmāhurvipratamam kavīnām. Na ṣte tvat kriyate kim canāre mahā-markam 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' मधव् गाधमानान्तसख्या' बाधि वसुपत्  
सखीनाम । रणं कृधि रणकृत्सत्यशुष्माभक्तं चिदा भजा  
राय अस्मान ॥ १० ॥

10. *Abhikhyā no maghavan nādhamānāntsakhe bodhi  
vasupate sakhīnām. Raṇam kṛdhī 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 विश्वभिद्वरन् शुष्ममाव-  
ताम । यदत्कृण्वाना महिमानमिन्दियं पीत्वी सामस्य कतुमाँ  
अवधत ॥ १ ॥

1. *Tamasya dyāvāpṛthivī sacetasā viśvebhira-  
vairanu śuṣmamāvatām. Yadait kṛṇvāno mahimā-  
namindriyam pītvī somasya kratumāṁ 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 विष्णुमहिमानुमाजसांशुं दध्न्वान्मधुना वि रप्षात ।  
द्वभिरिन्द्रा मृघवा सुयावभिवृत्रं जघ्न्वाँ अभवद्वरण्यः ॥ २ ॥

2. *Tamasya viṣṇurmahimānamojasām'śūm dadha-  
nvān madhuno vi rapṣate. Devebhiringro maghavā  
sayāvabhi rvṛtrām jaghānvām abhavadvareṇyah.*

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.

वृत्रण् यदहिना बिभृदायुधा समस्थिथा युधये शंसमाविद् ।  
विश्वं तु अत्र मरुतः सुह त्मनावधं तुग महिमानमि-  
न्दियम् ॥ ३ ॥

3. *Vṛteṇa yadahinā bibhrdāyudhā samasthithā yudhaye śaṁsamāvide. Viśve te atra marutāḥ 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.

जज्ञान एव व्यबाधत् स्पृथः पापश्यद्वीरा अभि पस्यं रणम् ।  
अवृश्चददिमवं सुस्यदः सृजदस्तभ्ना गाकं स्वपस्यया  
पृथुम् ॥ ४ ॥

4. *Jajñāna eva vyabādhata spṛdhah prāpaśyadvīro abhi paumṣyam ranam. Avṛścadadrimava sasyadah srijadastabhnānnākam svapasyayā pr̄thum.*

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.

आदिन्दः सूत्रा तविषीरपत्यत् वरीया द्यावापृथिवी अबाधत ।

अवाभरद् धृषिता वज्रमायुसं शवं मित्रायु वरुणाय  
दाशुष ॥ ५ ॥

5. *Ādindrah satrā taviṣīrapatyata variyo dyāvā-pṛthivī abādhata. Avābharaddhṛṣito vajramāya-sam śevam̄ mitrāya varuṇāya dāśuse.*

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 विरुप्शिनं ऋघायता अरंहयन्त मन्यव ।

वृत्रं यदुगा व्यवृश्चदाजसापा बिभतं तमसा परीवृतम ॥ ६ ॥

6. *Indrasyātra taviṣībhyo virapśina ṛghāyato aram-hayanta manyave. Vṛtram̄ yadugro vyavrścado-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 पथमानि कत्वा महित्वभियतमाना समीयतुः ।  
ध्वान्तं तमा वदध्वस हृत इन्द्रा मुह्ना पूवहृतावपत्यत ॥ ७ ॥

7. *Yā vīryāṇi prathamāni kartvā mahitvebhiryata-mānau samīyatuh. Dhvāntam tamo'va dadhvase hata indro mahnā pūrvahūtāvapatyata.*

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 द्रुवासा अधु वृष्ण्यानि त वधयन्त्सामवत्या  
वचस्यया । रुद्धं वृत्रमहिमिन्दस्य हन्मनाग्निन जम्भस्तुष्व  
मावयत ॥ ८ ॥

8. *Viśve devāso adha vṛṣṇyāni te'vardhayantsoma-vatyā 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 अभिवचनभित्रकवभिः सख्यभिः सख्यानि प  
वाचत । इन्दा धुनिंच् चुमुरिं च दम्भयञ्छद्वामनस्या शृणुत  
दभीतय ॥ ९ ॥**

9. *Bhūri dakṣebhirvacanebhīrrkvabhiḥ sakhyebhiḥ sakhyāni pra vocata. Indro dhunim ca cumurim ca mambhayañchraddhāmanasyā śṛṇute dabhitayē.*

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 स्वश्वा यभिर्मसे निवचनानि शंसन ।  
सुगभिविश्वा दुरिता तरम विदा षु ण उविया गाथ-  
मद्य ॥ १० ॥**

10. *Tvam purūnyā bharā svaśvā yebhirmāṁsai nivacanāni śamsan. Sugebhīrviśvā duritā tarema vido ṣu na 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 व्यापतुस्तया जुष्टि॑ मातृरिश्वा॒ जगाम ।  
दि॒वस्प्या॒ दिधि॒षाणा॒ अवष्टि॒न्वदुद्॒वाः॒ सु॒हसी॒मान-  
म॒कम् ॥ १ ॥

1. *Gharma samantā trivṛtam vyāpatustayornuṣṭim mātariśvā jagāma. Divaspayo didhiṣāñā 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.

तिस्त्रा॒ दुष्टाय॒ नित्र॒तीरुपासत्॒ दीघ॒श्रुता॒ वि॒ हि॒ जा॒नन्ति॒  
वह्न्यः॑ । तासां॒ नि॒ चिक्युः॒ कृ॒वया॒ निदानं॒ परेषु॒ या॒ गुह्येषु॒  
वृत्तेषु॒ ॥ २ ॥

2. *Tisro deṣṭrāya nirṛīrupāsatedīrghaśruto vi hi jānanti vahnayah. Tāsām ni cikyuh kavayo nidānam pareṣu yā guhyeṣu vrateṣu.*

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 सुपर्णा वृष्णां नि षदतुयत्र दुवा दधिर भाग-  
धर्म ॥ ३ ॥

3. *Catuskapardā yuvatīḥ supeṣā ghṛtapratīkā vayu-nāni vaste. Tasyāṁ suparṇa vṛṣṇā 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 Chandas; Para, pashyanti, madhyama and vaikhari, in other words, nama, akhyata, upasarga and nipata. The Veda 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 सुपूर्णः स समुद्रमा विवश् स इदं विश्वं भुवनं वि  
चैष। तं पाकेन मनसापश्यमन्तितस्तं माता रह स उ  
रह मातरम् ॥ ४ ॥

4. *Ekaḥ suparṇah sa samudramā viveśa sa idam  
viśvān bhuvanam vi caste. Tam pākena manasā-  
paśyamantitastam mātā reḥhi sa u reḥhi mātarām.*

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. Prakrti 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.

सुपूर्ण विपाः कवया वचाभिरकं सन्तं बहुधा कल्पयन्ति ।  
छन्दांसि च दधता अध्वरेषु ग्रहान्त्सामस्य मिमत् द्वादश ॥ ५ ॥

5. *Suparṇam viprāḥ kavayo vacobhirekam santam  
bahudhā kalpayanti. Chandāṃsi ca dadhato  
adhvareṣu 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.

**षट्त्रिंशाँश्च चृतुरः कल्पयन्तुश्छन्दांसि च दधते आद्वादु-  
शम । यज्ञं विमाये कवयो मनीषे ऋक्सामाभ्यां प रथं  
वतयन्ति ॥ ६ ॥**

6. *Ṣaṭtriśāṁśca caturah kalpayantaśchandāṁsi ca dadhata ādvādaśam. Yajñam vimāya kavayo manīṣa ṛksāmābhyaṁ 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.

**चतुर्दशान्य महिमाना अस्य तं धीरा वाचा प ण्यन्ति सुप्त ।  
आप्नानं तीर्थं क इह प वाच्यद्यनं पथा प्रपिबन्त सुतस्य ॥ ७ ॥**

7. *Caturdaśānye mahimāno asya tam dhīrā vācā praṇayanti sapta. Āpnānam tīrtham 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?

सुहस्रधा पञ्चदशान्युक्था यावद् द्यावापृथिवी तावदित्तत ।  
सुहस्रधा महिमानः सुहस्रं यावद् ब्रह्म विष्ठितं तावती  
वाक ॥ ८ ॥

8. *Sahasradhā pañcadaśānyukthā yāvad dyāvāpr̄-  
thivī tāvadit tat. Sahasradhā mahimānāḥ saha-  
srām 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 धिष्ण्यां पति वाचं पपाद ।  
कमृत्विजामष्टमं शूरमाहुहरी इन्दस्य नि चिकायु कः  
स्वित ॥ ९ ॥

9. *Kaśchandasām yogamā veda dhīraḥ ko dhiṣṇyām  
prati vācam papād. Kamṛtvijām-aśṭamām  
śūramā-hurharī indrasya ni cikāya kah 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 पयके चरन्ति रथस्य धूषु युक्तासाऽस्थुः ।  
श्रमस्य दायं वि भजन्त्यभ्या यदा यमा भवति हृम्य  
हितः ॥ १० ॥

10. *Bhūmyā antam paryeke caranti rathasya dhūrṣu  
yuktāso asthuḥ. Śramasya dāyam vi bhajantye-  
bhyo yadā yamo bhavati harmye hitah.*

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 अथा न या मातरावृप्यति धातव ।  
अनूधा यदि जीजनुदधा च नु वृव त सुद्या महि दूत्यं॑  
चरन ॥ १ ॥

1. *Citra icchiśostaruṇasya vakṣatho na yo mātarā-  
vapyeti dhātave. Anūdhā yadi jījanadadhā ca nu  
vavakṣa sadyo mahi dūtyam̄ 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.

अग्निहृ नाम धायि दपस्तमः सं या वनो युवत् भस्मना  
दुता । अभिपुमुरा जुह्वा स्वध्वर इना न पाथेमाना यवस्  
वृष्टा ॥ २ ॥

2. *Agnirha nāma dhāyi dannapastamah sam 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 द्रुवमन्धसु इन्दुं पाथन्तं प्रवपन्तमण्वम् ।  
आसा वह्निं न शाचिषा विरप्शिनं महिवतं न सरजन्तम-  
ध्वनेः ॥ ३ ॥

3. *Tam vo vim na druṣadāṁ devamandhasa indum  
prothantāṁ pravapantamarṇavam. Āsā vahnīm  
na śociṣā virapśināṁ 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 जयसानस्याजरु ध ान वाताः परि सन्त्यच्युताः ।  
आ रुणवासा युयुधया न सत्वनं त्रितं नशन्त् प शिष्वन्त  
डुष्ट्ये ॥ ४ ॥

4. *Vi yasya te jrayasānasyājara dhakṣorna vātāḥ  
pari santyacyutāḥ. Ā ranvāso yuyudhayo na  
stvanāṁ tritāṁ naśanta pra śisanta 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 इदुग्गिः कण्वतमः कण्वसखायः परस्यान्तरस्य तरुषः ।  
अग्निः पातु गृणता अग्निः सूरीनुग्रिददातु तषामवानः ॥ ५ ॥  
अथक नविंशा वगः ॥ १९ ॥

19. *Sa idagnih kanvatamah kanvasakhāryah para-syāntarasya taruṣah. Agnih pātu grñato agnih sūrīnagnirdadātu teṣāmavo nah.*

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 सह्यस सुपित्र्य तृषु च्यवाना अनु जातवेदस ।  
अनुद चिद्या धृषता वरं सुत महिन्तमाय धन्वनद-  
विष्यत ॥ ६ ॥

6. *Vājintamāya sahyase supitrya trṣu 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 सूरिभिर्वसु षट् सहसः सूनरा नृभिः ।  
मित्रासा न य सुधिता ऋतायवा द्यावा न द्युम्नरभि सन्ति  
मानुषान ॥ ७ ॥

7. *Evāgnirmartaiḥ saha sūribhirvasuh ṣṭave sahasrah sūnaro nrbhiḥ. Mitrāso na ye sudhitā rtāyavo 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' नपात्सहसावृत्तिं त्वापस्तुतस्य वन्दत् वृषा वाक् ।  
त्वां स्ताषाम् त्वयो सुवीरा दाधीय आयुः पतुरं दधीनाः ॥ ८ ॥

8. *Ūrjo napāt sahasāvanniti vopastutasya vandate vṛṣā vāk. Tvām stōṣāma tvayā suvīrā drāghīya āyuh prataram dadhānāh.*

“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 त्वाग्र वृष्टिहव्यस्य पुत्रा उपस्तुतासु ऋषया वाचन ।  
ताँश्च पाहि गृणतश्च सूरीन्वषडवषलित्युध्वासा अन त-  
मा नम् इत्युध्वासा अन तन ॥ ९ ॥

9. *Iti tvāgne vṛṣṭihavyasya putrā upastutāsa rṣayo'-vocan. Tāṁśca pāhi gṛṇataśca sūrīn vaṣadvalityūrdhvāso 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 ।  
पिबे राय शवेस हृयमानः पिबे मध्वस्तृपदिन्द्रा वृषस्व ॥ १ ॥

1. *Pibā somam mahata indriyāya pibā vṛtrāya hantave Śśavishtha. Piba rāye śavase hūyamānah 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 उमतः पस्थितस्यन्द सामस्य वरुमा सुतस्य ।  
स्वस्तिदा मनसा मादयस्वावाचीना रुवत् साभगाय ॥ २ ॥

2. *Asya piba kṣumataḥ prashitasyendra 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.

ममत्तुत्वा दिव्यः साम इन्द ममत्तुयः सूयत् पाथि॑वषु ।  
ममत्तुयन् वरिवश्चकथ॑ ममत्तुयन् निरिणासि॒ शत्रून् ॥ ३ ॥

3. *Mamattu tvā divyah soma indra mamattu yah 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 द्विबहा अमि॒ना यात्वि॒न्दा वृषा हरि॒भ्यां परि॒षिक्तमन्धः ।  
गव्या सुतस्य पर्भृतस्य मध्वः सूत्रा खदामरुश्‌हा वृषस्व ॥ ४ ॥

4. *Ā dvibarhā amino yātvindro vṛṣā haribhyāṁ pariṣiktamandhah. Gavyā sutasya prabhṛtasya madhvah 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 भाशयन्भाश्यान्यव स्थिरा तनुहि यातुजूनाम ।  
उग्राय तु सहा ब्रुलं ददामि प्रतीत्या शत्रून्विगदषु वृश्च ॥ ५ ॥

5. *Ni tigmāni bhrāśayan bhrāsyānyava 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.

व्याय इन्द तनुहि श्रवांस्याजः स्थिरवृधन्वना भिमातीः ।  
अस्मद्यग्वावृथानः सहाभिरनिभृष्टस्तन्वं वावृथस्व ॥ ६ ॥

6. *Vyarya indra tanuhi śravāṁsyojah sthireva dhanvano'bhimātīḥ. Asmadyragvāvṛdhānah sahobhiranibhrṣṭastanvam 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.

इदं हुविमधवन्तुभ्यं रातं पति समाळहणाना गृभाय । तुभ्यं  
सुता मधवन्तुभ्यं प्रक्वाइ द्वीन्द्रपिबच पस्थितस्य ॥ ७ ॥

7. *Idam havirmaghavan tubhyam rātam prati samrālahṛṇāno grbhāya. Tubhyam suto magha-van tubhyam 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.

अ॒द्वीदि॑न्द पस्थि॒तमा हुवी॑षि चना॑ दधिष्व पच॒तात साम॑म ।  
पय॑स्वन्तुः पति॑ हयामसि॑ त्वा॑ सु॑त्या॑ः सन्तु॑ यज॑मानस्य॑  
कामो॑ः ॥ ८ ॥

8. *Addhīdindra prasthitemā havīṁṣi cano dadhiṣva  
pacatota somam. Prayasvantah 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.

पन्दूग्रिभ्यां सुवचूस्यामियमि॑ सिन्धाविवु॑ परेयं॑ नावमुकः ।  
अयोऽवु॑ परि॑ चरन्ति॑ दुवा॑ य अ॒स्मभ्यं॑ धन॑दा॑ उऽद्धि॑-  
दश्च ॥ ९ ॥

9. *Prendrāgnibhyāṁ suvacasyāmiyarmi sindhāviva  
prerayāṁ nāvamarkaiḥ. Ayā iva pari caranti devā  
ye asmabhyāṁ 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 दुवाः गुधमिद्वधं ददुरुताशितमुप गच्छन्ति  
मृत्यवः । उता रयिः पृणता नापे दस्यत्युतापृणन्मडितारं  
न विन्दत ॥ १ ॥

1. *Na vā u devāḥ kṣudhamidvadhaṁ dadurutā-śitamupa gacchanti mṛtyavah. Uto rayih prṇato nopa dasyat�utāprṇan marditāram 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 त्रिवान्त्सन्फितायापज्ञमुष ।  
स्थिरं मनः कृणुत सवतं पुराता चित्स मंडितारं न  
विन्दत ॥ २ ॥

2. *Ya ādhrāya cakamānāya pitvo'nnavāntsan raphitāyopajagmuṣe. sthīram manah kṛṇute sevate puroto cit sa marditāram 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 इद्धाजा या गृहव ददात्य कामाय चरत कृशाय ।  
अरमस्म भवति यामहूता उतापरीषु कृणुत सखायम ॥ ३ ॥

3. *Sa idbhojo yo gṛhave dadātyannakāmāya carate  
kr̥ṣāya. Aramasmai bhavati yāmahūtā utāpa-riśu  
kr̥ṇute 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 ददौति सख्ये सचाभुव सचमानाय पित्वः ।  
अपास्मात्पया । तदाका॑ अस्ति पृणन्तमन्यमरणं चिदि-  
च्छत ॥ ४ ॥

4. *Na sa sakha yo na dadāti sakhye sacābhuve  
sacamānāya pitvah. Apāsmāt preyānna tadoko  
asti pṛṇantamanyamaranām 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 गाधमानाय तव्यान्दाघीयांसुमनु पश्यत् पन्थाम ।  
आ हि वत्त्वं रथ्यव चकान्यमन्यमुप तिष्ठन्त रायः ॥ ५ ॥

5. *Pṛṇīyādinnādhāmānāya tavyān drāghīyām-  
samānu paśyeta panthām. O hi vartante rathyeva  
cakrānyamanyamupa tiṣṭhanta rāyah.*

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.

**माघमं विन्दत् अपचताः सुत्यं ब्रवीमि वृथ इत्स तस्य ।  
नायुमणं पुष्यति ना सखायुं कवलाधा भवति कव-  
लादी ॥ ६ ॥**

6. *Moghamannam vindate apracetāḥ satyam  
bravīmi vadha it sa tasya. Nāryamaṇam puṣyati  
no sakhāyaṁ kevalāgho bhavati kevalādī.*

The man of no knowledge and short vision gets food in vain and prosperity for nothing. Verily 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.

**कृषीत्कालं आश्ितं कृणाति य अध्वानुमप वृङ्गः चरित्रः ।  
वदन्ब्रह्मावदता वनीयान्पृण ापिरपृणन्तमभि स्यात् ॥ ७ ॥**

7. *Kṛṣṇnit phāla āśitam kṛṇoti yannadhvān-amapa  
vṛṅkte caritraih. Vadān brahmāvadato vanīyān  
pr̥ṇannāpi rapr̥ṇantamabhi syāt.*

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.

**एकपाद्वद्या द्विपदा वि चक्रम द्विपात्रिपादमभ्यति पश्चात् ।  
चतुष्पादति द्विपदामभिस्वर सुंपश्यन्पङ्गीरुपतिष्ठमानः ॥ ८ ॥**

8. *Eka pādbhūyo dvipado vi cakrame dvipāt tripā-  
damabhyeti paścāt. Catuspādeti dvipadā-mabhi-  
svare saṁpaśyan pañktīrupatiṣṭhamānah.*

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.

सुमा चिद्धस्ता न सुमं विविष्टः संमातरा चिन्न सुमं दुहात् ।  
यमयाश्चि । सुमा वीर्याणि ज्ञाती चित्सन्ता न सुमं पृणीतः ॥ ९ ॥

9. *Samau ciddhastau na samām viviṣṭah samīmātarā cinna samām duhāte. Yamayościn-na samā vīryāṇi jñātī cit santau na samām prṇītaḥ.*

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*

अग्न हंसि न्य॑त्रिणं दीद्युन्मत्युष्वा । स्व ाय शुचिवत ॥ १ ॥

1. *Agne hamsi nyatrinam didyanmartyeṣvā.  
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 सुमस्थिरन ॥ २ ॥

2. *Uttiṣṭai svāhuto gṛtāni prati modase.  
Yat tvā srucaḥ samasthiran.*

You rise in flames of glory and respond with fragrant joy to the oblations of ghrta when ladlefuls are brought close to the vedi and poured into the fire.

स आहुता वि राचत् ग्निरीक्लन्या गिरा ।  
स्रुचा पतीकमज्यत ॥ ३ ॥

3. *Sa āhuto vi rocate'gnirīlenyo 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 ghrta as the prime power of yajna.

घृतनाग्निः समज्यत मधुपतीक आहुतः ।  
राचमाना विभावसुः ॥ ४ ॥

4. *Gṛtenāgnih samajyate madhupratīka āhutah.  
Rocamāno vibhāvasuh.*

Agni, honoured and adored with ghrta, 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. *Jaramāṇah samidhyase devebhyo havyavāhana.  
Tam 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 मत्ता अमर्त्य घृतनाग्नि सपयत । अदोऽभ्यं गृहपतिम ॥ ६ ॥

6. *Tam martā amartyam gṛtenāgnim saparyata.  
Adābhyam gṛhapatim.*

That immortal Agni, the mortals serve with ghrta, Agni that is the redoubtable master protector of the home and family.

अदोऽभ्यन शाचिषाग्नु रस्त्वं दह ।  
गपा ऋतस्य दीदिहि ॥ ७ ॥

7. *Adābhyena śociṣāgne rakṣastvam 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 त्वमग्नु पतीकन् पत्योष यातुधान्यः ।  
उरु यषु दीद्यत ॥ ८ ॥

8. *Sa tvamagne pratīkena pratyosa yātudhānyah.  
Urukṣayesu 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 गीभिरुक् तया हव्यवाहुं समीधिर ।  
यजिष्ठ मानुषे जने ॥ ९ ॥

9. *Tam tvā gīrbhirurukṣayā havyavāham samīdhire.  
Yajistham 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*

इति वा इति म मना गामश्वं सनुयामिति ।  
कुवित्सामस्यापामिति ॥ १ ॥

1. *Iti vā iti me mano gāmaśvam 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.

प वातोऽव दाधतु उन्मा पीता अयंसत ।  
कुवित्सामस्यापामिति ॥ 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 ayamṣata rathamaśvā ivāśavah.  
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 बृन्धुरं पर्यचामि हृदा मतिम ।  
कुवित्सामस्यापामिति ॥ ५ ॥

5. *Aham taṣṭeva bandhuram paryacāmi hṛdā 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.

नहि म अपच्चनाच्छान्त्सुः पञ्च कृष्टयः ।  
कुवित्सामस्यापामिति ॥ ६ ॥

6. *Nahi me akṣipaccanācchāntsuḥ pañca krṣṭayah.  
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.

नहि म रादसी उभ अन्यं पु ं चन पति ।  
कुवित्सामस्यापामिति ॥ ७ ॥

7. *Nahi me rodasi ubhe anyam pakṣam 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.

अभि द्यां महिना भुवमभीड़मां पृथिवीं महीम ।  
कुवित्सामस्यापामिति ॥ ८ ॥

8. *Abhi dyām mahinā bhuvamabhīmām pr̄thivīm  
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.

हन्ताहं पृथिवीमिमां नि दधानीह वह वा ।  
कुवित्सामस्यापामिति ॥ ९ ॥

9. *Hantāham pr̄thivīmimām ni dadhānīha veha 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.

आ॒षमित्य॑थि॒वी॒मु॒हं जङ्घना॒नी॒ह व॒ह वा॑ ।  
कु॒वित्सा॒म॒स्या॒पा॒मिति॑ ॥ १० ॥

10. *Oṣamit prthivīmahām 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.

दि॒वि॒ म॑ अ॒न्यः॒ प्॒ ा॑रे॒ धा॒ अ॒न्यम॑ची॒कृ॒ष्म ।  
कु॒वित्सा॒म॒स्या॒पा॒मिति॑ ॥ 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.

अ॒हमस्मि॒ महा॒महा॑ भिन॑भ्यमुदी॒षितः॑ ।  
कु॒वित्सा॒म॒स्या॒पा॒मिति॑ ॥ १२ ॥

12. *Ahamasmi mahāmaho’ bhinabhyamudīśitah.  
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.

गृ॒हा॒ या॒म्यरं॒कृता॒ दु॒वभ्या॑ हृव्य॒वाहनः॑ ।  
कु॒वित्सा॒म॒स्या॒पा॒मिति॑ ॥ १३ ॥

13. *Gṛho yāmyaramkṛto devebhyo havyavāhanah.  
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 भुवनषु ज्यष्ठं यता ज्ञज्ञ उगस्त्वष्टुम्णः ।  
सृद्या ज्ञाना नि रिणाति शत्रुननु यं विश्व मदन्त्यूमाः ॥ १ ॥

1. *Tadidāsa bhuvaneṣu jyeṣṭham yato jajñā ugra-stveṣanṛmṇah. Sadyo jajñāno ni riṇāti śatruṇanu yaṁ viśve madantyūmāḥ.*

That Indra, Brahma, is the first and highest among all the worlds in existence, of which, as the original cause, is born the blazing, resplendent 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 शत्रुदासाय भूयाज्ञाः शत्रुदासाय भियसं दधाति ।  
अव्यानच्च व्युनच्च सस्ति सं त नवन्त पभृता मदषु ॥ २ ॥

2. *Vāvṛdhānah śavasā bhūryojāḥ śatruṇdāsāya bhiyasam dadhāti. Avyanacca vyanacca sasti sam te navanta prabhṛtā madesu.*

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.

त्वं करुमपि वृज्जन्ति विश्वे द्वियदृतं त्रिभवन्त्यमाः । स्वादाः  
स्वादीयः स्वादुना सृजा समुदः सु मधु मधुनाभि याधीः ॥ ३ ॥

3. *Tve kratumapi vṛñjanti viśve dviryadete trirbhavantyūmāḥ. Svādoh svādīyah svādunā srjā samadah 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  
दुर्वाः ॥ ४ ॥

4. *Iti ciddhi tvā dhanā jayantam mademade  
anumadanti viprāḥ. Ojīyo dhṛṣṭno sthiramā  
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 वृयं शाशद्धहु रणेषु पुपश्यन्ता युधन्यानि भूरि ।  
चादयोमि तु आयुधा वचाभिः सं ते शिशामि ब्रह्मणा वयांसि ॥ ५ ॥

5. *Tvayā vayam śāśadmahe rāneṣu prapaśyanto yudhenyāni bhūri. Codayāmi ta āyudhā vacobhiḥ saṁ te śiśāmi brahmaṇā vayāṁsi.*

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.

स्तुषच्यं पुरुवपसमृष्ट्वमिनतममाप्त्यमाप्त्यानाम ।  
आदृष्टत शवसा सुस दानून्प सा त पतिमानानि भूरि ॥ ६ ॥

6. *Stuṣeyyam̄ puruvarpasamṛbhvaminatamamāptyamāptyānām. Ā darsate 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 तद्विष वरं परं च यस्मि गविथावसा दुराण । आ मातरा स्थापयस जिग्लू अते इनाषि कवरा पुरुणि ॥ ७ ॥

7. *Ni taddadhiṣe'varaṁ param ca yasminnāvithā-vasā duroṇe. Ā mātarā 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.

इमा ब्रह्म बृहदिवा विवक्तीन्द्राय शुषमग्नियः स्वषाः । महा  
गृत्रस्य तयति स्वराजा दुरश्च विश्वा अवृणादप् स्वाः ॥ ८ ॥

8. *Imā brahma br̥haddivo vivaktīndrāya śuṣamagriyah 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.

एवा महान्बृहदिवा अथवावाचत्स्वां तन्वमिन्दमव ।  
स्वसारा मातृरिभ्वरीरिपा हिन्वन्ति च शवसा वृधयन्ति  
च ॥ ९ ॥

9. *Evā mahān br̥haddivo atharvāvocat svāṁ tanvamindrameva. Svasāro mātaribhvarīrariprā hinvanti ca śavasā 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*

हिरण्यग्रभः समवत्तागं भूतस्य जातः पतिरके आसीत ।  
स दाधार पृथिवीं द्यामुतमां कस्म दुवाये हृविषां विधम ॥ १ ॥

1. *Hiranyagarbhaḥ samavartatāgre bhūtasya jātah patireka āśit. Sa dādhāra pṛthivīm dyāmutemāṁ kasmai 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 उपासते पश्चिं यस्य दुवाः ।  
यस्य छायामृतं यस्य मृत्युः कस्म दुवाये हृविषां विधम ॥ २ ॥

2. *Ya ātmadā baladā yasya viśva upāsate praśiṣam  
yasya devāḥ. Yasya cāyāmṛtam yasya mṛtyuḥ  
kasmai 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 पाण्ता निमिषता महित्वक इदाजा जगता ब्रभूव । य  
इश अस्य द्विपदश्चतुष्पदः कस्म दुवाये हृविषां विधम ॥ ३ ॥

3. *Yah prānato nimiṣato mahitvaika idrājā jagato  
babhūva. Ya īṣe asya dvipadaścatuspadah 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.

यस्युम हिमवन्ता महित्वा यस्य समुदं रसयो सुहाहुः ।  
यस्यमाः पदिशा यस्य ब्राहूकस्म द्रवाय हुविषा विधम ॥ ४ ॥

4. *Yasyeme himavanto mahitvā yasya samudram  
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 द्रवाय हुविषा विधम ॥ ५ ॥

5. *Yena dyaurugrā pṛthivī ca dṛlhā yena svah stabhi-  
tam yena nākah. Yo antarikṣe rajaso vimānah  
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 resplendent and omnipotent with offers of homage in havis.

यं कन्दसी अवसा तस्तभान् अभ्यं तां मनसा रजमान् ।  
यत्राधि सूरु उदिता विभाति कस्मै द्रवाय हृविषा विधम् ॥ ६ ॥

6. *Yam krandasi avasā tastabhāne abhyaikṣetāṁ 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 हु यद बृहतीविश्वमायन्गर्भं दधाना जनयन्तीरुग्मि ।  
ततो द्रवानां समवत्तासुरकः कस्मै द्रवाय हृविषा विधम् ॥ ७ ॥

7. *Āpo ha yadbṛhatīrvīśvamāyan garbhām dadhānā janayantīagnim. Tato devānāṁ samavartatā-surekah 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 पर्यपश्यद् तं दधाना जनयन्तीयज्ञम् ।  
या द्रवष्वधि द्रव एक आसीत्कस्मै द्रवाय हृविषा विधम् ॥ ८ ॥

8. *Yaścidāpo mahinā paryapaśyad dakṣam dadhānā janayantīryajñam. Yo deveśvadhi deva eka āśit-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 हिंसीज्जनि॒ता यः पृथि॒व्या या वा॑ दि॒वं सृत्यधर्मा॑  
ज्‌जाने॑ । यश्चा॒पश्चुन्दा॑ बृहूतीज्‌जाने॑ कस्मै॑ दुवाये॑ हुविषा॑  
विधम् ॥ ९ ॥

9. *Mā no himsījjanitā yaḥ prthivyā yo vā divam satyadharma jajāna. Yaścāpaścandrā bṛhatīrja-jāna kasmai 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 beauteous, 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.

पज्ञापत् न त्वदुतान्यन्या॑ विश्वा॑ जातानि॑ परि॑ ता॑ बभूव ।  
यत्कामास्त जुहुमस्त गा॑ अस्तु॑ वृयं॑ स्याम्॑ पतया॑ रथी-  
णाम् ॥ १० ॥

10. *Prajāpate na tvadetānyanyo viśvā jātāni pari tā babhūva. Yat kāmāste juhumastanno astu vayam syāma patayo rayīñām.*

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 शत्रुमतिथिमद्विषुप्यम । स  
रासत शुरुधा विश्वधायसा ग्रिहातो गृहपतिः सुवीथम ॥ १ ॥

1. *Vasum na citramahasam grñise vāmam śevamatithidviṣenyam. Sa rāsate śurudho viśvadhāyaso'gnirhotā gr̥hapatih suvīryam.*

I adore Agni like my life's parental home, wondrous generous and resplendent, 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 अग्ने पति हय म वचा विश्वानि विद्वान्वयुनानि  
सुकता । घृतनिर्णिगब्रह्मण गातुमरय तव द्रवा अजनय नु  
व्रतम ॥ २ ॥

2. *Jusāṇo agne prati harya me vaco viśvāni vidvān  
vayunāni sukrato. Ghṛtanirṇigbrahmaṇe gātu-  
meraya tava devā ajanayannanu vrataṁ.*

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 resplendent with ghrta, 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.

सुम धामानि परिया मत्या दाशहृशुष्वं सुकृतं मामहस्व।  
सुवीरणं रयिणांग्रं स्वाभुवा यस्तु आनटं समिधा तं  
जुषस्व ॥ ३ ॥

3. *Sapta dhāmāni pariyannamartyo dāśaddāśuṣe  
sukrate māmahasva. Suvīrena rayiṇāgne svā-  
bhuvā yasta ānaṭ samidhā tam 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 कुतुं पथमं पुराहितं हृविष्मन्तं इळतं सुस वाजिनंम ।  
शृण्वन्तम् ग्रिं घृतपृष्ठम् ाणं पृणन्तं द्रवं पृणतं सुवीयंम ॥ ४ ॥

4. *Yajñasya ketum prathamam purohitam havismanaṭ īlate sapta vājinam. Śrīvāntamagnim gṛta-  
prṣṭhamukşanam prṇantam devam prṇate 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 gṛta, generous lord resplendent who blesses the dedicated celebrant with noble strength and happy progeny.

त्वं दूतः पथमा वरण्यः स हुयमाना अमृताय मत्स्व । त्वां  
मजयन्मरुता दाशुषा गृहत्वां स्तामभिभृगवा वि रुरुचुः ॥ ५ ॥

5. *Tvam dūtah prathamo vareṇyah sa hūyamāno amṛtāya matsva. Tvāṁ marjayan maruto daśuṣo grhe tvāṁ stomebhīrbhṛgavo vi rurucuh.*

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 दुहन्त्सुदुधां विश्वधीयसं यज्ञपियु यजमानाय सुकता ।  
अग्ने घृतस्त्रिकृतानि दीद्यद्वृतियुज्जं परियन्त्सुकतूयस ॥ ६ ॥

6. *Isam duhantsudughām viśvadhāyasam yajñapriye yajamānāya sukrato. Agne ghṛtasnustrirṛtāni dīdyadvartiryajñam paryantsukratūyase.*

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.

त्वामिदुस्या उषसा व्युष्टिषु दूतं कृणवाना अयजन्तु मानुषाः ।  
त्वां दुवा मह्याय्याय वावृथुराज्यमग्ने निमृजन्ता अध्वर ॥ ७ ॥

7. *Tvāmidasyā uśaso vyuṣṭiṣu dūtam kṛṇvānā  
ayajanta mānuṣāḥ. Tvāṁ devā mahayāyyāya  
vāvṛdhurājyamagne nimṛjanto adhvare.*

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 वसिष्ठा अहृत्त वाजिनं गृणन्ता अग्ने विदथेषु  
वधसः । रायस्पाष्टं यजमानषु धारय यूयं पात स्वस्तिभिः  
सदा नः ॥ ८ ॥

8. *Ni tvā vasiṣṭhā ahvanta vājinam gr̄nanto agne  
vidathesu vedhasah. Rāyaspoṣam yajamānesu  
dhāraya yūyam pāta svastibhiḥ sadā nah.*

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 वृनश्चाद्यत्पृश्निंगभा ज्यातिजरायू रजसा विमानं ।  
इममपां संग्राम सूयस्य शिशुं न विपा मृतिभी रिहन्ति ॥ १ ॥

1. *Ayam venaścodayat prśnigarbhā jyotirjarāyū rajaso vimāne. Imamapāṁ samgame suryasya śiśum 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.

सुमुदादूमिमुदियति वृना नभाजाः पृष्ठं हृतस्य दशि । ऋतस्य  
सानावधि विष्टपि भाट समानं यानिमध्यनूषत् वाः ॥ २ ॥

2. *Samudrādurmimudiyarti veno nabhojāḥ prsthāṁ haryatasya darṣi. R̥tasya sānāvadhi viṣṭapi bhrāṭ samānaṁ yonimabhyanūṣata vrāh.*

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 पूर्वीरुभि वावशानास्तिष्ठन्वत्सस्य मातरः सनीक्षाः ।  
ऋतस्य सानावधि चक्रमाणा रिहन्ति मध्वा अमृतस्य  
वाणीः ॥ ३ ॥

3. *Samānaṁ pūrvīrabhi vāvaśānāstiṣthan vatsasya mātarah sanīlāḥ. R̥tasya sānāvadhi 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.

जानन्ता रूपमकृपन्तं विपां मृगस्य घाषं महिषस्य हि गमन ।  
ऋतन् यन्ता अधि सिन्धुमस्थुविदद्वन्धवा अमृतानि  
नाम ॥ ४ ॥

4. *Jānanto rūpamakṛpanta viprā mrgasya ghoṣam  
mahiṣasya hi gman. Rtena yanto adhi sindhumas-  
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.

अप्सरा जारमुपसिष्मियाणा याषां बिभति परम व्यामन ।  
चरत्प्रियस्य यानिषु पियः सन्त्सीदत्प्य । हिरण्यय स  
वृनः ॥ ५ ॥

5. *Apsarā jāramupasiṣmiyāñā yoṣā bibharti parame  
vyoman. Carat priyasya yoniṣu priyah santsīdat  
pakṣe hiraṇyaye 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 सुपर्णमुप यत्पतन्तं हृदा वनन्ता अभ्यच्च तत्त्वा ।  
हिरण्यपंक्तं वरुणस्य दूतं यमस्य याना शकुनं भुरुणयुम् ॥ ६ ॥

6. *Nāke suparnamupa yat panantam hṛdā venanto abhyacakṣata tvā. Hiranyapakṣam varunasya dūtam yamasya yonau śakunam 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 गन्धवा अधि नाकं अस्थात्पत्यङ्गं चित्रा बिभद्यायुधानि । वसाना अत्कं सुरभिं दृश कं स्वर्णं नामं जनत पियाणि ॥ ७ ॥

7. *Ūrdhvo gandharvo adhi nāke asthāt pratyān citrā bibhradasyāyudhāni. Vasāno atkam surabhim drṣe kam svarṇa nāma janata priyāṇi.*

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.

दुप्सः समुद्रमभि यज्जिगाति पश्यन्गृधस्य च त्सा विधमन । भानुः शुकण शाचिषा चक्रानस्तृतीय चक्र रजसि पियाणि ॥ ८ ॥

8. *Drapsah samudramabhi yajjigāti paśyan  
ṛgdhrasya cakṣasā vidharman. Bhānuḥ śukreṇa  
śociṣā cakānastrīye cakre rajasi priyāni.*

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 अग्नु उप यज्ञमहि पञ्चयामं त्रिवृतं सुस्तन्तुम् । असा  
हव्यवालुत नः पुरागा ज्यागव दीर्घं तम् आशीष्टाः ॥ १ ॥

1. *Imam no agna upa yajñamehi pañcayāmām trivṛ-  
tam saptatantum. Aso havyavāluta nah purogā  
jyogeva dīrgham 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 Aptyoyami. 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 Brahmanuni 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.)

अद्वाहूवः पुचता गुहा यन्पुपश्यमानं अमृतत्वममि । शिवं  
यत्सन्तुमशिवा जहामि स्वात्सुख्यादरणीं नाभिममि ॥ २ ॥

2. *Adevāddevah pracatā guhā yan prapaśyamāno  
amṛtatvamemi. Śivam yat santamaśivo jahāmi  
svāt sakhyādaranīṁ 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.

पश्य अन्यस्या अतिथिं वृथायाऽत्रहतस्य धाम वि मिम पुरुणि ।  
शंसामि पित्र असुराय शवेमयज्ञियाद्यज्ञियं भागममि ॥ ३ ॥

3. *Paśyannanyasyā atithim vayāyā rtasya dhāma vi  
mime purūṇi. Śamsāmi pitre asurāya śeva-  
mayajñiyādyajñiyam bhāgamemī.*

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.

ब्रह्मीः समा अकरमन्तरस्मिन्दं वृणानः पितरं जहामि ।  
अग्निः सामा वरुणस्तच्चवन्त प्रयावदाष्टं तद्वाम्यायन ॥ ४ ॥

4. *Bahvīḥ samā akaramantarasminnindram vṛṇānah  
pitaram jahāmi. Agnih somo varunaste cyavante  
paryāvardrāṣṭram tadaवाम्यायन.*

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 उ त्य असुरा अभूवन्त्वं च मा वरुण कामयोसं ।  
ऋतनं राज् नृतं विविज्चन्मम राष्ट्रस्याधिपत्युमहि ॥ ५ ॥

5. *Nirmāyā u tye asurā abhūvan tvam ca mā varuṇa kāmayāse. Rtena rājannanṛtam 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.

दुदं स्वरिदिमिदास वाममयं पक्षाश उव॑न्तरि ाम ।  
हनाव वृत्रं निरहि साम हुविष्ट्रा सन्तं हुविषा यजाम ॥ ६ ॥

6. *Idam svaridamidāsa vāmamayam prakāśa urvantarikṣam. Hanāva vrtram 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.

कृविः कृवित्वा द्विवि रूपमासज्जुदपभूती वरुणा निरुपः  
सृजत । ामं कृण्वाना जनया न सिन्धवस्ता अस्य वर्णं  
शुचया भरिभति ॥ ७ ॥

7. *Kaviḥ kavītvā divi rupamājsajadaprahūtī varuṇo  
nirapaḥ srjat. Kṣemam̄ kṛnvānā janayo na sindha-  
vastā asya varṇam̄ 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 अस्यु ज्यष्ठमिन्दियं सचन्त् ता इमा ति स्वधया  
मदन्तीः । ता ई विशा न राजानं वृणाना बीभत्सुवा अप  
वृत्रादतिष्ठन ॥ ८ ॥

8. *Tā asya jyeṣṭhamindriyam̄ sacante tā īmā kṣeti  
svadhāyā madantīḥ. Tā īm̄ viśo na rājānām  
vṛṇānā bībhatsuvo apa vṛtrādatiṣthan.*

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 हुंसमाहुरपां दिव्यानां सख्य चरन्तम् ।  
अनुष्टुभमनु चचूयमाणमिन्दुं नि चिक्युः कवयो मनीषा ॥ ९ ॥

9. *Bībhatsūnāṁ sayujam̄ haṁsamāhurapāṁ  
divyānāṁ sakhye canantam. Anuṣṭubhamanu  
carcūmāṇamindram ni cikyuḥ kavayo maniṣā.*

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 रुदभिवसुभिश्चराम्यहमादित्यरूत विश्वदवः ।  
अहं मित्रावरुणभा बिभम्यहमिन्द्राग्नी अहमश्विनाभा ॥ १ ॥

1. *Aham rudre bhirva subhiś carāmyahamādityair-uta viśvadevaiḥ. Aham mitrā varuṇobhā bibha-mrya hamindrāgnī 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 साममाहुनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम् । अहं  
दधामि दविणं हृविष्मत सुपाव्यद्वयं यजमानाय सुन्वत ॥ २ ॥

2. *Aham somamāhanasam bibharmyaham tvaṣṭāra-muta pūṣanam bhagam. Aham dadhāmi dravīṇam havismate 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 राष्ट्री सुंगमनी वसूनां चिकितुषी पथमा यज्ञियानाम् ।  
तां मा द्रवा व्यदधुः पुरुत्रा भूरिस्थात्रां भूयावशयन्तीम् ॥ ३ ॥

3. *Aham rāṣṭrīm saṃgamanī vasūnām cikituṣī prathamā yajñiyānām. Tām mā devā vyadadhuh purutrā bhūristhātrām bhūryāveśayantīm.*

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 मन्ति या विपश्यति यः पाणिति य इं शृणा-  
त्युक्तम् । अमन्तवा मां त उप फायन्ति श्रुधि श्रुत श्रद्धिवं  
त वदामि ॥ ४ ॥

4. *Mayā so annamatti yo vipaśyati yah prāṇiti ya  
īm śrnotyuktam. 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.)

अहम् व स्वयमिदं वदामि जुष्टं द्रवभिरुत मानुषभिः । यं  
कामय तंतमुगं कृणामि तं ब्रह्माणं तमृषिं तं सुमधाम ॥ ५ ॥

5. *Ahameva svayamidam vadāmi juṣṭam devebhir-  
rūta mānuṣebhīḥ. Yam kāmaye tam tamugram  
kṛṇomi tam brahmāṇam tamṛṣim tam 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 रुद्राय धनुरा तनामि बहुद्विष शरव हन्तवा उ ।  
अहं जनाय सुमदं कृणाम्यहं द्यावापृथिवी आ विवश ॥ ६ ॥

6. *Aham rudrāya dhanurātanimi brahmadvise śarave hantavā u. Aham janāya samadām kṛno-myaham 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 मूर्धन्मम यानिरप्स्वन्तः समुद । तता वि तिष्ठ भुवनानु विश्वातामू द्यां वृष्णाप्स स्पृशामि ॥ ७ ॥

7. *Aham suve pitaramasya mūrdhan mama yonirapsvantah samudre. Tato vi tiṣṭhe bhuvanānu viśvotāmum dyām varṣmanopa 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.

अहम् व वातैङ्ग प वाम्यारभमाणा भुवनानि विश्वा ।  
परा दिवा पर एुना पृथिव्यतावती महिना सं बैभूव ॥ ८ ॥

8. *Ahameva vāta iva pra vāmyārabhamāṇā bhuvanāni viśvā. Paro divā para enā pṛthivyaitāvatī mahinā sam 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 मत्यम् ।  
सुजाषसा यमयमा मित्रा नयन्ति वरुणा अति द्विषः ॥ ९ ॥

1. *Na tamānho na duritam devāso aṣṭa martyam.  
Sajoṣaso yamaryamā mitro nayanti varuno ati dviṣah.*

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 वृयं वृणीमहु वरुण मित्रायमन ।  
यना निरंहसा यूयं पाथ नथा च मत्यमति द्विषः ॥ २ ॥

2. *Taddhi vayam vṛṇīmahe varuṇa mitrāryaman.  
Yenā niramhaso yūyam pātha nethā ca martya-  
mati dviṣah.*

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 यमूतयु वरुणा मित्रा अयुमा ।  
नर्यिष्ठा उ ना नृषणि पर्षिष्ठा उ नः पृषण्यति द्विषः ॥ ३ ॥

3. *Te nūnām no' yamūteye varuṇo mitro aryamā.  
Nayiṣṭhā u no neṣāṇi parṣiṣṭhā u nah parsnyati  
dviṣah.*

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 पाथु वरुणा मित्रा अयुमा ।  
युष्माकं शर्माणि प्रिय स्याम् सुपणीत्या ति द्विषः ॥ ४ ॥

4. *Yūyam viśvam pari pātha varuṇo mitro aryamā.  
Yuṣmākam śarmanī priye syāma supraṇītayo'ti  
dviṣah.*

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 स्निधा वरुणा मित्रा अर्यमा ।  
उगं मरुद्भी रुदं हुवमन्दमग्निं स्वस्तय ति द्विषः ॥ ५ ॥

5. *Ādityāso ati sridho varuṇo mitro aryamā. Ugram marudbhī rudram huvemendramagnim svastaye'-ti dvिषah.*

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 उ षु पंस्तिरा वरुणा मित्रा अर्यमा ।  
अति विश्वानि दुरिता राजानश्चषणीनामति द्विषः ॥ ६ ॥

6. *Netāra ū ṣu nastiro varuṇo mitro aryamā.  
Ati viśvāni duritā rājānaścarṣaṇīnāmati dvिषah.*

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.

शुनमस्मभ्यमूतय वरुणा मित्रा अर्यमा ।  
शम' यच्छन्तु सपथ आदित्यासा यदीमह अति द्विषः ॥ ७ ॥

7. *Śunamasmaṁbhyamūtaye varuṇo mitro aryamā.  
Śarma yacchantu sapratha ādityāśo yadīmahe ati  
dvīśah.*

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 हु त्यद्वस्वा गृर्य॑ चित्पदि षिताममुञ्चता यजत्राः ।  
एवा च्व॑स्मन्मुञ्चता व्यंहः प तायग्र पत्तरं न आयुः ॥ ८ ॥

8. *Yathā ha tyadvasavo gauryam cit padi ṣitāma-  
muñcatā yajatrāḥ. Evo ṣvasmanmuñcatā 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*

रात्रि व्यख्यदायती पुरुत्रा द्वच्व॑ अभिः ।  
विश्वा अधि श्रिया॑ धित ॥ १ ॥

1. *Rātrī vyakhyadāyatī 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.

आव॑पा अम॑त्या नि॒वता॑ दु॒व्यु॑द्धतः॑ ।  
ज्या॒तिषा॑ बा॒धतु॑ तमः॑ ॥ २ ॥

2. *Orvaprā amartyā nivato devyudvataḥ.  
Jyotiṣā bādhate tamah.*

The immortal night divine comes filling vast spaces high and low and arrests the darkness with the light of her stars.

नि॒रु॑ स्वसा॑रमस्कृता॑षसं॑ दु॒व्यायु॑ती॑ ।  
अपदु॑ हासतु॑ तमः॑ ॥ ३ ॥

3. *Niru svasāramaskṛtoṣasam devyāyatī.  
Apedu hāsate tamah.*

Coming and advancing, the night divine prepares the way for its sister dawn which then dispels the dark.

सा॑ ना॑ अद्य॑ यस्या॑ व॑यं॑ नि॑ त्॑ याम्॑ व॑क्षि॑ महि॑ ।  
वृ॑ । न॑ व॑सति॑ व॑यः॑ ॥ ४ ॥

4. *Sā no adya yasyā vayaṁni te yāmannavikṣmahi.  
Vṛkṣe na vasatim 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 पद्धन्ता नि पर्णः ।  
नि श्युनासौश्चिदथिनः ॥ ५ ॥

5. *Ni grāmaso avikṣata ni padvanto ni pakṣinah.  
Ni śyenāsaścidarthinah.*

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.

यावयो वृक्ष्यं॑ वृक्तं यवय स्तुनमूस्य ।  
अथो नः सुतरा भव ॥ ६ ॥

6. *Yāvayā vṛkyam vṛkam yavaya stenamūrmye.  
Athā nah 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 पपिशत्तमः कृष्णं व्यक्तमस्थित ।  
उष्णे ऋणव यातय ॥ ७ ॥

7. *Upa mā pepiśat tamah kṛṣṇam vyaktamasthita.  
Uṣa rneva 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 गाङ्गाकरं वृणीष्व दुहितदिवः ।  
रात्रि स्तामं न जिग्युष ॥ ८ ॥

8. *Upa te gā ivākaram kṛṇīṣva duhitardivah.  
Rātri stomam na jigyuse.*

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*

ममाग्नु वचा' विहृवस्तु व्रयं त्वन्धीनास्तन्वं पुषम् ।  
मह्यं नमन्तां पदिशश्चतस्त्वयाध्ये ण् पृतना जयम ॥ १ ॥

1. *Mamāgne varco vihaveśvastu vayam tvendhā-nāstanvam puṣema. Mahyam namantām pradiśa-ścatasra-stvayādhyakṣena 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 द्रवा विहृव सन्तु सव इन्द्रवन्ता मरुता विष्णुरुग्मिः ।  
ममान्तरि मरुलोकमस्तु मह्यं वातः पवतां काम  
अस्मिन ॥ २ ॥

2. *Mama devā vihave santu sarva indravanto maruto viṣṇuragnih. Mamāntarikṣamurulokam-astu mahyam vātah pavatām 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 दुवा दविणमा यजन्तां मय्याशीरस्तु मयि दुवहृतिः ।  
दव्या हातारा वनुषन्तु पूव रिष्टाः स्याम तुन्वा सुवीराः ॥ ३ ॥

3. *Mayi devā dravīṇamā yajantāṁ 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.

महं यजन्तु मम यानि हुव्याकूतिः सत्या मनसा म अस्तु ।  
एना मा नि गां कतुमच्चनाहं विश्वे दवासा अधि वाचता  
नः ॥ ४ ॥

4. *Mahyam yajantu mama yāni havyākūtih satyā  
manaso me astu. Eno mā ni gām 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 षष्ठ्वीरुरु नः कृणात् विश्वं दवास इह वीरयध्वम ।  
मा हास्महि प्रजया मा तनूभिमा रथाम द्विषत् साम राजन ॥ ५ ॥

5. *Devīḥ ṣalurvīruru nah kṛṇota viśve devāsa iha  
vīrayadhwam. Mā hāsmahi prajayā mā tanūbhī-  
rmā 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.

अग्ने मन्युं पर्तिनुदन्परघामदब्धा गापाः परि पाहि नस्त्वम ।  
प्रत्यञ्चा यन्तु निगुतः पुनस्त्रिमषां चित्तं प्रबुधां वि-  
नेशत ॥ ६ ॥

6. *Agne manyum pratiniudan pareśāmadabdhō  
gopāḥ pari pāhi nastvam. Pratyañco yantu  
nigutah punastemaiśāṁ cittam̄ prabhudhām̄ 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.

धाता धातृणां भुवनस्य यस्पतिदुवं त्रातारमभिमातिषा-  
हम । इमं यज्ञमश्विनाभा बृहस्पतिदुवाः पान्तु यजमानं  
न्युथात ॥ ७ ॥

7. *Dhātā dhātṛañāṁ bhuvanasya yaspatirdevam  
trātāramabhimātiṣāham. Imāṁ yajñamāśvin-  
obhā bṛhaspatirdevāḥ pāntu yajamānāṁ  
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.

उरुव्यचा ना महिषः शम' यंसदस्मिन्हव पुरुहृतः पुरु जुः ।  
स नः प्रजाय हयश्व मृल्यन्द मा ना रीरिषा मा परा दाः ॥ ८ ॥

8. *Uruvyacā no mahiṣah śarma yamsadasmin have  
puruhūtah purukṣuh. Sa nah prajāyai haryaśva  
mr̥layendra mā no rīriṣo mā parā dāh.*

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 सुपत्ना अपुत भवन्त्विन्दुग्निभ्यामव बाधामहूतान ।  
वसवा रुदा आदित्या उपरिस्पृशं मागं चत्तारमधिराज-  
मकन ॥ ९ ॥

9. *Ye nah sapantā apa te bhavantvindrāgnibhyāmava bādhāmahe tān. Vasavo rudrā adityā upari-sprśam̄ mogram̄ 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

*Bhavarvttam Devata, Prajapati Parameshthi Rshi*

नासदासी गा सदासीत्तदानीं नासीदजा ना व्यामा पुरा  
यत । किमावरीवः कुहु कस्य शम् ाम्भः किमासीद्वहनं  
गभीरम ॥ १ ॥

1. *Nāsadāśinno sadāśit tadānīm nāśidrajo no vyomā paro yat. Kimāvarīvah kuha kasya śarmanna-mbhah kimāśidgahanam 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 अहं आसीत्पकृतः ।  
आनीदवातं स्वधया तदकं तस्माद्धान्या परः किं  
चनास् ॥ २ ॥

2. *Na martyurāsidamṛtam na tarhi na rātryā ahna  
āśit praketaḥ. Ānīdavātām svadhyā tadekām  
tasmāddhānyanna parah kim 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 गृ हमग पकृतं सलिलं सव॑मा डुदम ।  
तुच्छ्यनाभ्वपिहितं यदासीत्तपस्स्तन्महिनाजायुतकम ॥ ३ ॥

3. *Tama āśīt tamasā gūlhamagre'praketam salilam sarvamā idam. Tucchyenābhvapihitam yadāśīt- 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.

कामस्तदग्र समवत्ताधि मनसा रतः पथुमं यदासीत । सूता  
बन्धुमसति निरविन्दन्हृदि प्रतीष्या कवया मनीषा ॥ ४ ॥

4. *Kāmstadagre samavartatādhi manaso retaḥ prathamam yadāśīt. Sato bandhumasati niravindan hr̥di praṭīṣyā kavayo maniṣā.*

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 Prakrti subsisting in the divine mind.

तिरश्चीना वितता रश्मिरघामधः स्विदासीश्चुपरि  
स्विदासीश्च । रताधा आसन्महिमान आसन्त्स्वधा अवस्ता-  
त्पर्यतिः परस्तात ॥ ५ ॥

5. *Tiraścīno vitato raśmireśāmadhah svidāśīdupari  
svidāśīt. Retodhā 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 अद्वा वद् क इह प वाचत्कुत् आजाता कुत् इयं  
विसृष्टिः । अवागद्वा अस्य विसजननाथा का वद् यत्  
आब्रूव ॥ ६ ॥

6. *Ko addhā veda ka iha pra vocat kuta ājātā kuta  
iyam visṛṣṭih. Arvāgdevā asya visarjanenā-  
thā ko veda yata ababhuva.*

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.

इयं विसृष्टियते आब्रूवू यदि वा दुध यदि वा न । या  
अस्याध्य तः परम व्यामन्त्सा अङ्गवद् यदि वा न वद् ॥ ७ ॥

7. *Iyam visṛṣṭiryata ababhuva 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 युज्ञा विश्वतस्तन्तुभिस्तुत एकशतं दवकमभिरायतः ।  
द्वम व्यथन्ति पितरा य आयुयः पव्याप्तव्यत्वासत तृत ॥ १ ॥

1. *Yo yajño viśvatastantubhistata ekaśatam devakaremebhīrāyataḥ. 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 Vishvasraj 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.

पुमां एनं तनुत उत्कृणत्ति पुमान्वि तत्र अधि नाके अस्मिन् ।  
द्वम मयूखा उप सदुरु सदुः सामानि चक्रस्तसराण्या-  
तव ॥ २ ॥

2. *Pumāṁ enām tanuta ut kṛṇatti pumān vi tatne adhi nāke asmin. Ime mayūkhā upa sedurū sadah sāmāni cakrustasarāṇyotave.*

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.

**कासीत्युमा पर्तिमा किं निदानमाज्यं किमासीत्परिधिः क  
आसीत । छन्दः किमासीत्पउगं किमुक्थं यद्वा द्रवमयजन्त  
विश्व ॥ ३ ॥**

3. *Kāsīt pramā pratimā kiṁ nidānamājyam 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?

**अग्नेगायत्र्यभवत्सयुगवाष्णिहया सविता सं बभूव । अनुष्टुभा  
साम उक्थमहस्वान्बृहस्पतबृहती वाचमावत ॥ ४ ॥**

4. *Agnergāyatryabhvavat sayugvoṣnihayā savitā sam babhūva. Anuṣṭubhā soma ukthairmahasvān bṛhaspaterbṛhañ 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.)

विराण्मित्रावरुणायारभिश्रीरिन्दस्य त्रिष्टुबिह भागा अहः ।  
विश्वान्द्वाज्जगत्या विवश् तन् चाक्लृप् ऋषया  
मनुष्याः ॥ ५ ॥

5. *Virāṇmitrāvaruṇayorabhiśrīrindrasya triṣṭubih  
bhāgo ahnāḥ. Viśvān devāñjagatyā viveśa tena  
cākłṛprā ṛṣayo manusyāḥ.*

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 तन् ऋषया मनुष्या यज्ञ जात पितरां नः पुराण ।  
पश्यन्मन्य मनसा च सा तान्य इमं यज्ञमयजन्तु पूर्व ॥ ६ ॥

6. *Cākłṛpre tena ṛṣayo manusyā yajñe jāte pitaro  
nah purāne. Paśyan manye manasā cakṣasā tān  
ya imam yajñamaya janta 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.

सुहस्तामा: सुहछन्दस आवृतः सुहप्रमा ऋषयः सुस  
दव्याः । पूर्वषां पन्थामनुदृश्य धीरो अन्वालभिररुथ्याऽ  
न रुश्मीन ॥ ७ ॥

7. *Sahastomāḥ sahachandasa āvṛtaḥ sahapramā  
ṛṣayah sapta daiyāḥ. Pūrveśāṁ panthāmanu-  
dr̥syā 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*

अप पाच इन्दु विश्वां अमित्रानपापाचा अभिभूत नुदस्व ।  
अपादीचा अप शूराधराच उरा यथा तव शमन्मदम ॥ १ ॥

1. *Apa prāca indra viśvāṁ amitrānapāpāco abhu-  
bhūte nudasya. Apodīco 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.

**कुविदुङ्ग यवमन्ता यवं चिद्यथा दान्त्यनुपूर्व वियूय। इहहषां  
कृणुहि भाजनानि य ब्रह्मिषा नमावृक्तिं न जग्मुः ॥ २ ॥**

2. *Kuvidaṅga yavamanto yavam cidyathā dāntya-nūpūrvam viyūya. Ihehaiśām kṛṇuhi bhojanāni ye barhiṣo namovṛktim 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 स्थूर्यतुथा यातमस्ति नात श्रवो विविद संगमषु। गुव्यन्त  
इन्दं सुख्याय विपा अश्वायन्ता वृष्णिं वाजयन्तः ॥ ३ ॥**

3. *Nahi sthūryrtuthā yātamasti nota śravo vivide saṁgameṣu. Gavyanta indram sakhyāya viprā aśvāyanto vṛṣaṇam vājayantah.*

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 इन्दुं कर्मस्वावतम ॥ ४ ॥**

4. *Yuvam surāmamaśvinā namucāvāsure sacā.  
Vipipānā śubhaspatī indram 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 पितरावश्विनाभन्दावथुः काव्यर्द्दसनाभिः । यत्सुरामं  
व्यपिबः शचीभिः सरस्वती त्वा मघव अभिष्णाक ॥ ५ ॥**

5. *Putramiva pitārāvaśvinobhendrāvathuh kāvyair-damśanābhiḥ. Yat surāmāṁ vyapibah 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.

**इन्दः सुत्रामा स्ववाँ अवाभिः सुमृळीका भवतु विश्ववदाः ।  
बाधतां द्वषा अभयं कृणातु सुवीयस्य पतयः स्याम ॥ ६ ॥**

6. *Indrah sutrāmā svavāṁ avobhiḥ sumṝlīko bhavatu viśvavedāḥ. Bādhataṁ dveṣo abhyam kṛṇotu suvīryasya patayah 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 वृथं सुमुता यज्ञियस्यापि भद्र सामन्तस स्याम । स  
सुत्रामा स्ववाँ इन्द्रः अस्म आराच्छिद द्वषः सनुतयुयातु ॥ ७ ॥

7. *Tasya vayam sumatau yajñiyasyāpi bhadre saumanase syāma. Sa sutrāmā svavāṁ indro asme ārāccid dveśah 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 गृतावसुरीजानं भूमिरभि प॒भूषणि ।  
इजानं द्रवावश्विनोवुभि सुम्नरवधताम ॥ १ ॥

1. *Ījānamid dyaurgūrtāvasurījānām bhūmirabhi prabhuṣāni. Ījānām devāvaśvināvabhi sumnai-ravarḍhatām.*

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 धारृयति ती सुषुम्नषितत्वता यजामसि ।  
युवाः काणाय सुख्यरभि ष्याम रु रसः ॥ २ ॥

2. *Tā vām mitrāvaruṇā dhārayatkiṣṭī suṣumne-  
śitatvatā yajāmasi. Yuvoḥ krāṇāya sakhyairabhi  
ṣyāma rakṣasah.*

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.

अधा चिं तु यद्विधिषामह वामभि पियं रक्णः पत्यमानाः ।  
दद्वाँ वा यत्पुष्यति रक्णः सम्वारु नकिरस्य मघानि ॥ ३ ॥

3. *Adhā cinnu yaddidhiṣāmahe vāmabhi priyam  
reknah patyamānāḥ. Dadvāṁ vā yat puṣyati  
reknah 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 सूयत द्यास्त्वं विश्वधां वरुणासि राजा ।  
मूढा रथस्य चाकु तावतनसान्तकधुक ॥ ४ ॥

20. *Asāvanyo asura sūyata dyaustvam viśvesāṁ 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.

अस्मिन्त्स्वद्दु तच्छक्पूत एनां ह्रित मित्र निगतान्हन्ति  
वीरान । अवावा यद्वात्तनूष्ववः पियासु यज्ञियास्ववा ॥ ५ ॥

5. *Asmintsvetacchakapūta eno hite mitre nigatān  
hanti vīrān. Avorvā yaddhāt tanuṣvavaḥ priyāsu  
yajñiyāsvarvā.*

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 मातादितिविचतसा द्यान भूमिः पर्यसा पुपूतनि ।  
अव पिया दिदिष्टन् सूरा निनिक्त रश्मिभिः ॥ ६ ॥

6. *Yuvorhi mātāditirvicetasā dyaurna bhūmiḥ  
payasā pupūtani. 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 ह्यपूराजावसीदतं तिष्ठदथं न धूषदं वनुषदम् । ता नः  
कणूकयन्तीनृमधस्तत्र अंहसः सुमधस्तत्र अंहसः ॥ ७ ॥

7. *Yuvam̄ hyapnarājāvasīdatam̄ tiṣṭhadratham̄ na  
dhūṣadām̄ vanarṣadam. Tā nah kaṇukayanfirnr-  
medhastatre amḥasah̄ sumedhastatre amḥasah̄.*

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 पुरारथमिन्द्राय शूषमचत । अभीकं चिदु  
लाकृकृत्संग सुमत्सु वृत्रहास्माकं बाधि चादिता नभन्ता-  
मन्युकषां ज्याका अधि धन्वसु ॥ १ ॥

1. *Pro ṣvasmai purorathamindrāya śuṣamarcata.  
Abhīke cidu lokakṛt saṅge samatsu vṛtrahāsmā-  
kam̄ bodhi coditā nabhantāmanayakeśām̄ 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 सिन्धुर्वासूजा धराचा अहु ाहिम । अशत्रुरिन्द ज़िष्ठ  
विश्वं पुष्यसि वार्यं तं त्वा परि ष्वजामहू नभन्तामन्युकषां  
ज्याका अधि धन्वसु ॥ २ ॥

2. *Tvam sindhūmravāsrjo'dharāco ahannahim.  
Aśatrurindra jajñiṣe viśvam puṣyasi vāryam tam  
tvā pari ṣvajāmahe nabhantāmanayakeśāṁ 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 वृथं या न इन्दु जिधांसति या ते रातिदुदिवसु नभन्ता-  
मन्युकषां ज्याका अधि धन्वसु ॥ ३ ॥

3. *Vi ṣu viśvā arātayo 'ryo naśanta no dhiyah.  
Astāsi śatrave vadham yo na indra jighāṁsatī yā  
te rātirdadirvasu nabhantāmanayakeśāṁ 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 वृक्युरादिदेशति । अधस्पदं तमीं  
कृधि विबाधा असि सासुहिनभन्तामन्युकषां ज्युका अधि  
धन्वसु ॥ ४ ॥

4. *Yo na indrābhito janō vṛkāyurādideśati. Adhaspadam tamīṁ kṛdhī vibādho asi sāsahirnabhantāmanayakesāṁ 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 निष्ट्यः । अव तस्य बलं  
तिर महीव द्यारथ् त्मना नभन्तामन्युकषां ज्युका अधि  
धन्वसु ॥ ५ ॥

5. *Yo na indrābhidāsatि sanābhiryāśca niṣṭyah. Ava tasya balam tira mahīva dauradha tmanā nabhantāmanayakesāṁ 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.

**वृथमिन्द त्वायवः सखित्वमा रभामह। ऋतस्य नः पथा  
नयाति विश्वानि दुरिता नभन्तामन्यकषां ज्याका अधि  
धन्वसु ॥ ६ ॥**

6. *Vayamindra tvāyavah sakhitvamā rabhāmahe.  
Rtasya nah pathā nayāti viśvāni duritā nabhantā-  
manayakesām 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.

**अस्पभ्यं सु त्वमिन्द् तां शि । या दाहत् पति वरं जरित्र ।  
अच्छिदाधनी पीपयद्यथा नः सुहस्तधारा पर्यसा मही  
गा: ॥ ७ ॥**

7. *Asmabhyam su tvamindra tām śikṣa yā dohate  
prati varam jaritre. Acchidrodhni pīpayadyathā  
nah 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*

उभ यदिन्द्र रादसी आपुपाथाषाइव । महान्तं त्वा महीनां  
समाजं चषणीनां द्वी जनित्र्यजीजनद्वदा जनित्र्यजीज-  
नत ॥ १ ॥

1. *Ubhe yadindra rodasī āpaprāthoṣā iva. Mahāntam tvā mahīnāṁ samrājāṁ carṣanījāṁ 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 fulgence 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.)

अव स्म दुहणायुता मतस्य तनुहि स्थिरम् । अधस्प्यदं तमीं  
कृधि या अस्मां आदिदेशति द्वी जनित्र्यजीजनद्वदा  
जनित्र्यजीजनत ॥ २ ॥

2. *Ava sma durhaṇyato martasya tanuhi sthiram.  
Adhaspadam tamīm kṛdhi yo asmām 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.

अव त्या बृहतीरिषो विश्वशचन्द्रा अमित्रहन । शचीभिः  
शक धूनुहीन्द् विश्वाभिरुतिभिरुवी जनित्र्यजीजनद्वदा  
जनित्र्यजीजनत ॥ ३ ॥

3. *Ava tyā bṛhatīriṣo viśvaścandrā amitrahān.  
Śacībhiḥ śakra dhūnuhīndra viśvābhīrūtibhir-devī janitryajījanadbhadrā janitryajījanat.*

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.

अव यत्त्वं शतकत्विन्द् विश्वानि धूनुष । रयिं न सुन्वत  
सचा सहस्रिणीभिरुतिभिरुवी जनित्र्यजीजनद्वदा जनित्र्य-  
जीजनत ॥ ४ ॥

4. *Ava yat tvam śatakratavindra viśvāni dhūnuṣe.  
Rayim na sunvate sacā sahasriṇībhīrūtibhīrdevī janitryajījanadbhadrā janitryajījanat.*

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.

अव् स्वदौङ्वाभिता विष्वक्पतन्तु दिद्यवः । दूर्वायाङ्व  
तन्तवा व्यस्मदेतु दुमुतिद्वी जनित्र्यजीजनद्वदा जनित्र्य-  
जीजनत ॥ ५ ॥

5. *Ava svedā ivābhito viṣvak patantu didyavah.  
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.

दीर्घं ह्याङ्कुशं यथा शक्तिं बिर्भवि मन्तुमः । पूर्वण  
मघवन्पदाजा वृयां यथा यमा द्रवी जनित्र्यजीजनद्वदा  
जनित्र्यजीजनत ॥ ६ ॥

6. *Dīrdham hyaṅkuśam yathā śaktim bibharṣi  
mantumah. 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 ाभिरपिक ाभिरत्राभि सं रभामह ॥ ७ ॥

7. *Nakirdevā minīmasi nakirā yopayāmasi mantraśrutyam carāmasi. Pakṣebhirapikakṣebhiratrabhisam̄ 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 । सुपलश द्रवः संपिबत यमः ।  
अत्रा ना विश्पतिः पिता पुराणां अनु वनति ॥ १ ॥

1. *Yasmin vṛkṣe supalāśe devaiḥ sampibate yamah.  
Atrā no viśpatiḥ pitā purāṇāṁ 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.

पुराणां अनुवनन्तं चरन्तं पापयामुया ।  
असूय ाभ्यचाकशं तस्मा अस्पृहयं पुनः ॥ २ ॥

2. *Purāñām̄ anuvenantam̄ carantam̄ pāpayāmuyā.  
Asūyannabhyacākaśām̄ tasmā asrpr̄hayam̄  
punah.*

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 रथमचकं मनसाकृणाः ।  
एकेषं विश्वतः पाञ्चमपश्य तथि तिष्ठसि ॥ ३ ॥

3. *Yam̄ kumāra navam̄ rathamacakram̄ manasā-  
kr̄noḥ. Ekeśam̄ viśvataḥ prāñcamapaśyannadhi  
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 पावतया रथं विप्रभ्यस्परि ।  
तं सामानु पावतत् समिता नाव्याहितम् ॥ ४ ॥

4. *Yam̄ kumāra prāvartayo ratham̄ viprebhyaspari.  
Tam̄ sāmānu prāvartata samito nāvyāhitam.*

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 कुमारमजनयदथं का निरवतयत ।  
 कः स्वित्तद्या ना बूयादनुदयी यथाभवत ॥ ५ ॥

5. *Kah kumāramajanayadratham ko niravatrayat.  
 Kah svat tada dyo 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 अग्रमजायत ।  
 पुरस्ताद बुध्न आततः पश्चात्तिरयणं 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 Prakrti is all pervasive and expansive, and from that all forms emerge and evolve.

इदं यमस्य सादनं दवमानं यदुच्यते ।  
 इयमस्य धम्यते नालीरयं गीभिः परिष्कृतः ॥ ७ ॥

7. *Idam yamasya sādanam devamānam yaducyate.  
 Iyamasya dhamyate nālīrayam gīrbhiḥ 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), Rshyashrnge (7)*

कृश्य॑ग्निं कृशी विषं कृशी बिभति रादसी ।  
 कृशी विश्वं स्वदृशं कृशीदं ज्यातिरुच्यत ॥ १ ॥

1. *Keśyagnim keśī viṣam keśī bibhrti rodasi.*  
*Keśī viśvam svardrṣe keśidam 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.)

मुनया वातरशनाः पिशङ्गो वसत् मला ।  
 वातस्यानु धाजिं यन्ति यद्वासा अवि त ॥ २ ॥

2. *Munayo vātarāśanāḥ piśāṅgā 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.)

उन्मदिता मानूयन् वाताँ आ तस्थिमा वृयम ।  
शरीरदुस्माकं यूयं मतोसा अभि पश्यथ ॥ ३ ॥

3. *Unmaditā mauneyena vātāṁ ā tasthimā vayam.  
Śrīredasmākam yūyam 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.)

अन्तरि ाण पतति विश्वा रूपावृचाक्षत ।  
मुनिद्ववस्यदवस्य साकृत्याय सखा हितः ॥ ४ ॥

4. *Antarikṣena patati viśvā rūpāvacākaśat.  
Munirdevasyadevasya saukṛtyāya sakhā hitah.*

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.)

वातस्याश्वा॑ वाया॒ः सखाथा॑ दुव॒षिता॑ मुनि॑ः ।  
उ॒भा॒ समुद्रावा॑ प॒ति॒ यश्च॒ पूर्व॑ उतापरः ॥ ५ ॥

5. *Vātasyāśvo vāyoh sakha tho deveṣito munih. Ubhau samudrāvā kṣeti yaśca pūrva utāparah. |*

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.)

अप्सरसां गन्धवाणां मृगाणां चरण् चरन् ।  
कृशी कर्तस्य विद्वान्त्सखा॑ स्वादुमदिन्तमः ॥ ६ ॥

6. *Apsarasāṁ gandharvāṇāṁ mṛgāṇāṁ caranē 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.)

वायुरस्मा उपामन्थत्यिनष्टि स्मा कुनमा ।  
कृशी विषस्य पात्रण् यदुदणापिबत्सुह ॥ 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*

उत दवा अवहितं दवा उ त्यथा पुनः ।  
उतागश्चकुर्ष दवा दवा जीवयथा पुनः ॥ १ ॥

1. *Uta devā avahitam devā unnayathā punah.  
Utāgaścakruṣam devā devā jīvayathā punah.*

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 वाता॑ वातु॒ आ॑ सिन्धुरा॒ परा॑वतः॑ ।  
द॑ अ॒न्य आ॑ वातु॒ परा॑न्या॒ वातु॒ यदपः॑ ॥ २ ॥

2. *Dvāvimaū vātau vāta ā sindhorā parāvataḥ.  
Dakṣam te anya ā vātu parānyo vātu yadrapah.*

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.

आ॑ वात॑ वाहि॑ भष्जं॑ वि॑ वात॑ वाहि॑ यदपः॑ ।  
त्वं॑ हि॑ विश्वभ॑षजा॑ दुवानां॑ दूत॑ इयस॑ ॥ ३ ॥

3. *Ā vāta vāhi bheṣajam vi vāta vāhi yadrapah.  
Tvam hi viśvabheṣajo devānām dūta īyase.*

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.

आ॑ त्वागमं॑ शन्तातिभिरथा॑ अरिष्टातिभिः॑ ।  
द॑ अ॒न्य भ॒द्रमाभ॑र्षं॑ परा॑ य मं॑ सुवामि॑ त ॥ ४ ॥

4. *Ā tvāgamam śantātibhiratho arisṭatātibhiḥ.  
Dakṣam te bhadramābhārṣam parā yakṣmam 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 दुवास्त्रायतां मरुतां गुणः ।  
त्रायन्तां विश्वा भूतानि यथायमरुपा असत ॥ ५ ॥

5. *Trāyantāmiha devāstrāyatāṁ marutāṁ ganah.*  
*Trāyantāṁ 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 सर्वस्य भषजीस्तास्त कृपवन्तु भषजम ॥ ६ ॥

6. *Āpa idvā u bheṣajīrāpo amīvacātanīḥ.*  
*Āpah 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 ।  
अनामयित्तुभ्यां त्वा ताभ्यां त्वाप स्पृशामसि ॥ ७ ॥

7. *Hastābhyaṁ daśāśākhābhyaṁ jihvā vācaḥ purogavī. Anāmayitnubhyaṁ tvā tābhyaṁ 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*

तव त्य इन्द सख्येषु वह्नये ऋतं मन्वाना व्यदिरुवलम् ।  
यत्रा दशस्य तुषसा॑ रिण॑ पः कुत्साय॑ मन्म॑ ह्यश्च  
दंसयः ॥ १ ॥

1. *Tava tya indra sakhyeṣu vahnaya ṛtam manvānā vyadardirurvalam. Yatrā daśasyannuṣaso riṇanapah kutsāya manmannahyaśca dāṁsayah.*

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.

अवासृजः प्रस्वः श्वज्ज्वयो गिरीनुदाज उस्त्रा अपिबा॒ मधु॒  
पि॒यम । अवधया॒ वनिना॑ अस्य॒ दंससा॑ शुशाच्च॒ सूर्य॑ ऋत-  
जातया॒ गिरा॑ ॥ २ ॥

2. *Avāsrjah prasvah śvañcayo girīnudāja usrā apibo madhu priyam. Avardhayo vanino asya dāṁsasā 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 सूर्या मध्ये अमुचदथं दिवा विद्वासाय पतिमानमायः ।  
हृ हानि पिपारसुरस्य मायिन इन्द्रा व्यास्यच्चकृवाँ ऋजि-  
श्वना ॥ ३ ॥

3. *Vi sūryo madhye amucadratham divo vidadāsāya pratimānamāryah. Dṛlhāni piprora-surasya māyina indro vyāsyaccakrvāṁ rjiśvanā.*

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.

अनाधृष्टानि धृषित व्यास्यांधीरदवाँ अमृणदयास्यः ।  
मासव सूर्या वसु पुयमा दद गृणानः शत्रूरशृणाद्वि-  
रुक्षता ॥ ४ ॥

4. *Anādhṛṣṭāni dhṛṣito vyāsyannidhīradevāṁ amṛṇadayāsyah. Māseva sūryo vasu puryamā dade gr̄nānah śtrūṁraśrnādvirukmatā.*

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 विभावि विभिन्दुता दाशद वृत्रहा तुज्यानि तजत ।  
इन्दस्य वजादविभदभिशनथः पाकामच्छुन्ध्यूरजहादुषा  
अनः ॥ ५ ॥

5. *Ayuddhaseno vibhyā vibhindatā dāśadvṛtrahā tujyāni tejate. Indrasya vajrādabhedabhiśnathah prākrāmacchundhyūrajahāduṣā 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 तु श्रुत्यानि कवला यदक् एकमकृणारयज्ञम ।  
मासां विधानमदधा अधि द्यवि त्वया विभि ं भरति प्रधिं  
पिता ॥ ६ ॥

6. *Etā tyā te śrutyāni kevalā yadeka ekamakṛṇo-rayajñam. Māsām vidhānamadadhā adhi dyavi tvayā vibhinnam bharati pradhim 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*

सूर्यरश्मिहरिकशः पुरस्तात्सविता ज्यातिरुदयां अजस्रम ।  
तस्य पूषा प्रसुव याति विद्वान्त्सम्पश्यन्विश्वा भुवनानि  
गापाः ॥ १ ॥

1. *Sūryaraśmirharideśah purastāt savitā jyotirudayāṁ ajasram. Tasya pūṣā prasave yāti vidvānt-sampaśyan 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.

नृच ता एष दिवा मध्ये आस्त आपपिवानादसी अन्तरि तम ।  
स विश्वाचीरभि चष्टघृताचीरन्तरा पूवमपरं च कुतुम ॥ 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.

ग्राया बुधः संगमना वसूनां विश्वा रूपाभि चष्टशचीभिः ।  
द्ववङ्गव सविता सृत्यधमन्दा न तस्था समर धनोनाम ॥ ३ ॥

3. *Rāyo budhnaḥ saṃgamano vasūnām viśvā rūpābhi caṣṭe śacībhiḥ. Deva iva savitā satyadharmaṇo 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 omnifcent 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 गन्धवमापा॑ ददृशुषीस्तदृतना॒ व्यायन ।  
तदन्ववदिन्दा॑ रारहाण आसां परि॒ सूर्यस्य परिधीँर-  
पश्यत ॥ ४ ॥

4. *Viśvāvasum soma gandharvamāpo dadṛśuṣīstadrtenā vyāyan. Tadanvavaidindro rārahāṇa āsām pari sūryasya paridhūṁrapaśyat.*

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.

विश्वावसुरभिता॑ गृणातु द्विव्या गन्धवा रजसा विमानः ।  
यद्वा॑ घा॒ सुत्यमुत् या॑ विद्वा॒ धिया॑ हिन्वाना॒ धियु॒ इपा॑  
अव्याः ॥ ५ ॥

5. *Viśvāvasurabhi tanno gr̥ṇātu divyo gandharvo rajaso vimānah. Yadvā ghā satyamuta yanna vidma dhiyo hinvāno dhiya inno avyāh.*

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.

सस्निमविन्दुच्चरणं नुदीनामपावृणाहुरा अश्मवजानाम।  
पासां गन्धवा अमृतानि वाचदिन्दा दं परि जानाद्-  
हीनाम ॥ ६ ॥

6. *Sasnimavindaccarane nadīnāmapāvṛṇodduro  
āśmavrajānām. Prāsām gandharvo amṛtāni voca-  
dindro dakṣām 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 adamantine 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*

अग्ने तव श्रवा वया महि भाजन्त अच्यां विभावसा ।  
बृहद्बाना शवसा वाजमुक्थ्यं दधासि दाशुष कव ॥ १ ॥

1. *Agne tava śravo vayo mahi bhrājante arcayo vibhāvaso. Br̥hadbhāno śavasā vājamukthyam dadhāsi dāśaṣe kave.*

Agni, leading light of life, great is your vigour, power and felicity, shining, inspiring and incessantly flowing. O resplendent 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.

पावकवचाः शुकवचाऽनूनवचाऽउदियषि भानुना ।  
पुत्रा मातरा विचरं पृष्ठावसि पृणि रादसी उभ ॥ २ ॥

2. *Pāvakavarcāḥ śukravarcā anūnavarcā udīyarṣi bhānunā. Putro mātarā vicarannupāvasti pṛṇakṣi rodasi 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.

ऊजाऽनपाज्ञातवदः सुशस्तिभिमन्दस्व धीतिभिहितः ।  
त्वं इषः सं दधुभूरिवपसश्चित्रातया वामजाताः ॥ ३ ॥

3. *Ūrjo napājjātavedah suśastibhirmandasva dhīti-bhirhitah. Tve iṣāṁ sam dadhurbhūrvarpasa-ścītrotayo 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.

इरुज्य ग्र पथयस्व जन्तुभिरस्म राया अमत्य ।  
स दशतस्य वपुषा वि राजसि पूर्णा । सानुसिं कर्तुम ॥ ४ ॥

4. *Irajyannagne prathayasva jntubhirasme rāyo amartya. Sa darśatasya vapoṣo vi rājasi pṛṇakṣi sānasim̄ 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.

इष्कुतारमध्वरस्य पचतस्म ायन्तं राधसा महः ।  
रातिं वामस्य सुभगां महीमिषं दधासि सानुसिं रुयिम ॥ ५ ॥

5. *Iskartāramadhvarasya pracetasam kṣayantam rādhaso mahah. Rātim vāmasya subhagām mahīmisam dadhāsi sānasim̄ 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 विश्वदर्शतम् ग्रिं सुम्नाय दधिर पुरा जनाः ।  
श्रुत्कर्णं सुपथस्तमं त्वा गिरा दव्यं मानुषा युगा ॥ ६ ॥

6. *Rtāvānam mahiṣam viśvadarśatamagnim sumnāya dadhire puro janāḥ. Śrutkarṇam saprathastamam tvā girā daivyam 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*

अग्ने अच्छा वदुह नः प्रत्यड़ नः सुमना भव ।  
प ना यच्छ विशास्पत धनुदा असि नस्त्वम् ॥ १ ॥

1. *Agne acchā vadeha nah pratyān nah sumanā bhava. Pra no yaccha viśaspate dhanado asi nastvam.*

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 यच्छत्वयमा॒ प भगः॑ प बृहस्पतिः॑ ।  
प दुवाः॑ पात् सूनृता॑ राया॑ दुवी॑ ददातु॑ नः॑ ॥ २ ॥

2. *Pra no yacchatvaryamā pra bhagaḥ pra bṛhaspatih. 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 राजा॑नुमवस्॒ ग्नि॑ गी॒भिह॑वामह ।  
आ॒दित्यान्विष्णुं॑ सूर्य॑ ब्रह्माणं॑ च॑ बृहस्पतिम् ॥ ३ ॥

3. *Somam rājānamavase'gnim gīrbhirhavāmahe. Ādityān viṣṇum sūryam brahmāśnam ca bṛhaspatim.*

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 सुहवृह हवामह ।  
यथा नः सर्व इज्जनः संगत्यां सुमना असत ॥ ४ ॥

4. *Indravāyū bṛhaspatim suhaveha havāmahe.  
Yathā nah sarva ijjanah samigatyām 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.

अयमणि बृहस्पतिमिन्दं दानाय चादय ।  
वातं विष्णुं सरस्वतीं सवितारं च वाजिनं ॥ ५ ॥

5. *Aryamanam bṛhaspatimindram dānāya codaya.  
Vātam viṣṇum sarasvatīm savitāram 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 अग्न अग्निभिर्हृ यज्ञं च वधय ।  
त्वं ना दुवतोत्तय राया दानाय चादय ॥ ६ ॥

6. *Tvam no agne agnibhirbrahma yajñam ca var-dhaya. Tvam 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), Sarisrkva (5-6), Stambamitra (7-8)*

अयमग्ने जरिता त्वं अभूदपि सहस्रः सूना नुह्यान्यदस्त्याप्यम् । भद्रं हि शम्भुं त्रिवरुथमस्ति त आर हिंसानामप दिद्युमाकृधि ॥ १ ॥

1. *Ayamagne jaritā tve abhūdapi sahasrah sūno nahyanyadasytyāpyam. Bhadram hi śarma trivarūthamasti ta āre himsānāmapa didyumā kṛdhī.*

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.

पवत्ते अग्ने जनिमा पितूयुतः साचीव विश्वा भुवनान्यृज्जस । प सप्तयः प सनिषन्त ना धियः पुरश्चरन्ति पशुपाङ्गव त्मना ॥ २ ॥

2. *Pravat te agne janīmā pitūyataḥ sācīva viśvā bhuvanā nyṛñjase. Pra saptayah pra sanīṣanta no dhiyah 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.

उत वा तु परि वृण्णि बप्सद्ब्रह्मग्रु उल्पस्य स्वधावः ।  
उत खिल्या उवरोणां भवन्ति मा त हृतिं तविष्णं  
चुकुधाम ॥ ३ ॥

3. *Uta vā u pari vṛṇakṣi bapsadbahoragna ulapasya svadhāvah. Uta khilyā urvarāṇāṁ bhavanti mā te hetim taviṣīṁ 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.

यदुद्वता निवता यासि बप्सत्पृथगषि पग्धिनीव सना । यदा  
त वाता अनुवाति शाचिवसत् शमश्रु वपसि प भूमे ॥ ४ ॥

4. *Yadudvato nivato yāsi bapsat prthageṣi 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 श्रण्या ददृश् एकं नियानं ब्रह्मवा रथासः ।  
ब्रह्मयदग्र अनुममृजाना न्यडङ्गुत्तानामन्वषि भूमिम् ॥५॥

5. *Pratyasya śrenayo dadṛśra ekam niyānāṁ bahavo rathāsaḥ. Bāhū yadagne anumarmṛjāno nyāññuttānāmanveṣi 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.

उत्तु शुष्मा जिहतामुत्त अचिरुत्त अग्र शशमानस्य वाजाः ।  
उच्छ्वञ्चस्व नि नम् वर्धमान् आ त्वाद्य विश्व वस्वः  
सदन्तु ॥६॥

6. *Ut te śuṣmā jihatāmut te arcirut te agne śaśamā-nasya vājāḥ. Ucchvañcasva ni nama vardhamāna ā tvādya viśve vasavah 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 निवशनम् ।  
अन्यं कृणुष्वतः पन्थां तन् याहि वशां अनु ॥७॥

7. *Apāmidam nyayanam samudrasya niveśanam.  
Anyam krṇuṣvetah panthām tena yāhi vaśāṁ 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.

आयन त पुरायण् दूवा राहन्तु पुष्पिणीः ।  
हृदाशचं पुण्डरीकाणि समुदस्य गृहा इम ॥ ८ ॥

8. *Āyane te parāyane dūrvā rohantu puspiṇīḥ.  
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*

त्यं चिदत्रिमृतजुरमथमश्वं न यातव ।  
कु गीवन्तं यदी पुना रथं न कृणुथा नवम ॥ १ ॥

1. *Tyam cidatrimṛtajuramarthamaśvam na yātave.  
Kakṣīvantam yadī punā ratham 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 वाजिनमरुणवा यमलतं ।  
दृ हं गुन्थिं न वि ष्यतुमत्रिं यविष्टुमा रजः ॥ २ ॥

2. *Tyam cidaśvam na vājinamareṇavo yamatnata.  
Dr̥lham grantim na vi ṣyatamatrim 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 unsoled 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 दंसिष्ठावत्रये शुभा सिषासतं धियः ।  
अथा हि वां दिवा नरा पुनः स्तामा न विशस ॥ ३ ॥

3. *Narā daṁsiṣṭhāvatraye śubhrā siṣāsatam dhiyah.  
Athā hi vām divo narā punah stomo 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 य॑ः सदन् पृथा समन् पषथा नरा ॥ ४ ॥

4. *Cite tadvāṁ surādhasā rātiḥ sumatiraśvinā.  
Ā yannah sadane pr̄thau samane parṣatho nara.*

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 समुद आ रजसः पार इङ्गितम् ।  
यात्मच्छा पत्रिभिनासत्या सातये कृतम् ॥ ५ ॥

5. *Yuvam bhujyum samudra ā rajasah pāra īṅkhitam. Yātamacchā patatribhirnāsatyā 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 सुमः शंयूइव मंहिष्ठा विश्ववदसा ।  
समस्म भूषतं नुरात्सं न पिप्युषीरिषः ॥ ६ ॥

6. *Ā vāṁ sumnaiḥ śamiyū iva māhiṣṭhā viśvavedasā. Samasme bhūṣatam narotsam na pipiyuṣīriṣah.*

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 Urdhvavrksana  
Yamayana Rshi*

अयं हि तु अमर्त्य इन्दुरत्या न पत्यते ।  
द ग विश्वायुवधसे ॥ १ ॥

1. *Ayam hi te amartya induratyo na patyate.  
Dakso 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.

अयमस्मासु काव्य ऋभुवजा दास्वते ।  
अयं बिभत्यूर्धवकृशनं मदमृभुन कृत्यं मदम ॥ २ ॥

2. *Ayamasmāsu kāvya ṛbhurvajro dāsvate. Ayam  
bibhṛtyūrdhvavrksanam madamṛbhurna kṛtvyaṁ  
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 कृत्वन आसु स्वासु वंसगः ।  
अव दीधदहीशुवः ॥ ३ ॥

3. *Gṛṣuh śyenāya kṛtvana āsu svāsu vamśagah.  
Ava dīdhedahīśuvah.*

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 सुपूर्णः परावतः श्यनस्य पुत्र आभरत ।  
शतचक्रं याऽ ह्या वतुनिः ॥ ४ ॥

4. *Yām suparṇah parāvataḥ śyenasya putra ābharaṭ.  
Śatacakram 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 ते श्यनश्चारुमवृकं पदाभरदरुणं मानमन्धसः ।  
एना वयो वि तायायुजीवसे एना जागार बन्धुता ॥ ५ ॥

5. *Yām te śyenaścārumavṛkam padābhadaradar-uṇam  
mānamandhasah. 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 तदिन्दुइन्दुना दुवषु चिद्धारयात् महि त्यजः ।  
कत्वा वया वि तायायुः सुकता कत्वायमस्मदा सुतः ॥ ६ ॥

6. *Evā tadindra indunā deveṣu ciddhārayātē 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 वीरुद्धं बलवत्तमाम ।  
यथा सपत्नीं बाधत् यथा संविन्दत् पतिम ॥ १ ॥

1. *Imām khanāmyoṣadhiṁ vīrudham balavattamām.  
Yayā sapatnīm bādhate yayā saṁvindate 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.

उत्तानपण् सुभग् दवजूत् सहस्रति ।  
सुपत्नीं म् परा धम् पतिं म् कवलं कुरु ॥ २ ॥

2. *Uttānaparne 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.

उत्तराहमुत्तर् उत्तरदुत्तराभ्यः ।  
अथा सुपत्नी या ममाधरा साधराभ्यः ॥ ३ ॥

3. *Uttarāhamuttara uttareduttarābhayah.  
Athā sapatnī yā mamādhara sādharābhayah.*

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.

नह्यस्या नामं गृभ्णामि ना अस्मिन्मतु जने ।  
पराम् व परावतं सुपत्नीं गमयामसि ॥ ४ ॥

4. *Nahyasyā nāma grbhñāmi no asmin ramate jane.  
Parameva parāvataṁ sapatnūṁ 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 सहमानाथु त्वमसि सासुहिः ।  
उभ सहस्वती भूत्वी सुपत्नीं म सहावह ॥ ५ ॥

5. *Ahamasmi sahamānātha tvamasi sāsahih.  
Ubhe sahasvatī bhūtvī sapatnūṁ 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.

उपत धां सहमानामभि त्वाधां सहीयसा । मामनु पत मना  
वत्सं गारिंव धावतु पथा वारिंव धावतु ॥ ६ ॥

6. *Upa te'dhām sahamānāmabhi tvādhām sahīyasā.  
Māmanu pra te mano vatsam 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 विन्दतीङ् ॥ १ ॥

1. *Araṇyānyaraṇyānyasau yā preva naśyasi. Kathā grāmam 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 वदत् यदुपावति चिच्चिकः ।  
आघाटिभीरिव धावय रण्यनिमहीयत ॥ २ ॥

2. *Vṛṣaravāya vadate yadupāvati cicciakah.  
Āghāṭibhiriva dhāvayannaraṇyānirmahīyate.*

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 गावङ्वादन्त्युत वशमव दृश्यत ।  
उता अरण्यानिः सायं शकुटीरिव सजति ॥ ३ ॥

3. *Uta gāva ivādantyuta veśmeva dṛśyate.  
Uto aranyāniḥ sāyam śakafīriva 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.

गामङ्घ आ हृयति दावङ्घषा अपावधीत ।  
वस्ते रण्यान्यां सायमकु गदिति मन्यत ॥ ४ ॥

4. *Gāmaṅgaiṣa ā hvayati dārvaṅgaiṣo apāvadhit.*  
*Vasannaraṇyānyāṁ sāyamakrukṣaditi 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 अरण्यानिहृत्यन्यश्च ाभिगच्छति ।  
 स्वादाः फलस्य जग्धवाय यथाकामं नि पद्यत ॥ ५ ॥

5. *Na vā aranyānirhantyanyaścennābhigacchati.*  
*Svādoh phalasya jagdhvāya yathākāmāṁ 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 बहू ामकृषीवलाम ।  
 पाहं मृगाणां मातरमरण्यानिमशंसिषम ॥ ६ ॥

6. *Āñjanagandhim surabhim bahvannāmakṛṣīvalām.* *Prāham mrgāṇāṁ mātaramaranyānimasaṁsiṣam.*

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*

श्रत्तं दधामि पथमाय मन्यव हुन्यद वृत्रं नर्यं विवरपः ।  
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 श्रवस्युता मनसा वृत्रमदयः ।  
त्वामि रा वृणत् गविष्टिषु त्वां विश्वासु हव्यास्विष्टिषु ॥ २ ॥

2. *Tvam māyābhiranavadya māyinam śravasyatā manasā vrtramardayah. Tvaminna raro 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 गानशुमघम ।  
अचन्ति ताक तनय परिष्ठिषु मधसाता वाजिनमहय  
धनं ॥ ३ ॥

3. *Aiṣu cākandhi puruhūta sūriṣu vṛdhāso ye magha-vannānaśurmagham. Arcanti toke tanaye pariṣṭiṣu 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 उ रायः सुभृतस्य चाकन्मदं या अस्य रंग्म चिकतति ।  
त्वावृथा मघवन्दाश्वधवरा मू स वाजं भरत धना  
नृभिः ॥ ४ ॥

4. *Sa innu rāyah subhṛtasya cākananmadam yo asya ramhyam ciketāni. Tvāvṛdho maghavan dāśvadhvaro makṣu sa vājam bharate dhanā nr̥bhiḥ.*

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 शधाय महिना गृणान् उरु कृधि मघवञ्छग्धि रायः ।  
त्वं ना मित्रा वरुणा न मायी पित्वा न दस्म दयस  
विभक्ता ॥ ५ ॥

5. *Tvam śardhāya mahinā gr̄ṇāna uru kṛdhī magha-vañchagdhi rāyah. Tvam no mitro varuno 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*

सुष्वाणास॑ इन्द स्तुमसि त्वा ससुवांसश्च तुविनृम्णा  
वाजम् । आ ना भर सुवितं यस्य चाकन्त्मना तना सनुयाम्  
त्वातोः ॥ १ ॥

1. *Suṣvāṇāsa indra stumasi tvā sasavāṁsaśca tuvinṛmṇā 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 जाता दासीविशः सूर्यण सह्याः ।  
गुहा हितं गुह्यं गृ हमप्सु बिभूमसि पुस्त्रवण् न सामम् ॥ २ ॥**

2. *Rṣvastvamindra śūra jāto dāśīrviśah sūryena sahyāḥ. Guhā hitam guhyam gūlhamapsu bibhr-masi prasravane 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.)

**अया वा गिरा अभ्यच विद्वानृषीणां विपः सुमतिं चकानः ।  
त स्याम् य रुणयन्तु सामरुनात तुभ्यं रथा ह भु तः ॥ ३ ॥**

3. *Aryo vā giro abhyarca vidvānṛṣīṇām viprah sumatim cakānah. Te syāma ye rānyanta somai-renota tubhyam 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.

इमा ब्रह्मन् तुभ्यं शंसि दा नृभ्या नृणां शूर् शवः ।  
तभिभव सक्तुयषु चाक उत त्रायस्व गृणत उत स्तीन ॥ ४ ॥

4. *Imā brahmendra tubhyam śaṁsi dā nr̄bhyo nr̄ṇām  
śūra śavah. Tebhirbhava sakraturyeṣu cāka-nnuta  
trāyasva gr̄ṇata 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.

श्रुधी हवमिन्द शूर् पृथ्या उत स्तवस वृन्यस्याकः । आ  
यस्त यानिं धृतवन्तमस्वारूपिन निष्ठदवयन्तवक्वाः ॥ ५ ॥

5. *Śrudhī havaminrda śūra prthyā uta stavase venya-syārkaiḥ. Ā yaste yonim ghṛtavantam-asvārūrmirna nimnairdravayanta 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*

सविता यन्त्रः पृथिवीमरम्णादस्कम्भन सविता द्यामदृहत ।  
अश्वमिवाधु बद्धनिमन्तरि अमृतौ बद्धं सविता समुद्दम ॥ १ ॥

1. *Savitā yantraiḥ prthivīmaramṇādaskambhane  
savitā dyāmadṛṁhat. Aśvamivādhukṣaddhu-  
nimantarikṣamatūrte 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 समुदः स्कंभिता व्यानुदपां नपात्सविता तस्य वद ।  
अता भूरते आ उत्थितं रजा ता द्यावापृथिवी अपथ-  
ताम ॥ २ ॥

2. *Yatrā samudraḥ skabhitō vyainadapāṁ napāt  
savitā tasya veda. Ato bhūrata ā utthitām rajo 'to  
dyāvāprthivi 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 । सुपणा  
अङ्ग सवितुगुरुत्मान्पूवा' जातः स उ अस्यानु धम् ॥ ३ ॥

3. *Paścedamanyadabhavadyajatramamartyasya  
bhuvanasya bhūna. Suparṇo aṅga saviturgar-  
utman pūrvo jātaḥ sa u asyānu dharma.*

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.

गावे इव गामं यूयुधिरिवाश्वान्वश्रव वृत्सं सुमना दुहाना ।  
पतिरिव जायामभि ना न्यतु ध्रता दिवः सविता विश्ववारः ॥ ४ ॥

4. *Gāva iva grāmam yūyudhirivāsvān vāśreva  
vatsam sumanā duhānā. Patiriva jāyāmabhi no  
nyetu dhartā divah 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.

हिरण्यस्तूपः सवित्यथा त्वाङ्गिरुसा जुह्व वाजं अस्मिन् ।  
एवा त्वाच् वासु वन्दमानः सामस्यवांशुं पति जागराहम् ॥ ५ ॥

5. *Hiranyastūpaḥ savitaryathā tvāṅgiraso juhve vāje  
asmin. Evā tvārcannavase vandamānah somasye-  
vāśum 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 द्रवभ्या हव्यवाहन ।  
आदित्य रुद्रवसुभिन् आ गहि मृळीकाय न् आ गहि ॥ १ ॥

1. *Samiddhaścit samidhyase devebhyo havya-vāhana. Ādityai rudrairvasubhurna ā gahi mr̄līkāya 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 वचो जुजुषाण उपागहि ।  
मतासस्त्वा समिधान हवामह मृळीकाय हवामह ॥ २ ॥

2. *Imam yajñamidam vaco jujuṣāṇa upāgahi.  
Martāsastvā samidhāna havāmahe mr̄līkāya  
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.

त्वाम् जातवदसं विश्ववारं गृण धिया ।  
अग्ने द्रवां आ वहनः पियवतान्मृळीकाय पियवतान ॥ ३ ॥

3. *Tvāmu jātavedasam viśvavāram gṛne dhiyā. Agne devām ā vaha nah priyavratān mṛlīkāya priya-vratān.*

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.

**अग्निदुवा दुवानामभवत्पुराहिता ग्रिं मनुष्याऽु ऋषयः  
समीधिर । अग्निं मृहा धन्तसातावहं हृव मृक्षीकं धन-  
सातय ॥ ४ ॥**

4. *Agnirdevo devānāmabhavat purohito'gnim manusyā ṛṣayah samīdhire. Agnim maho dhana-sātāvaham huve mṛlīkam 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.

**अग्निरत्रिं भूरद्वाजं गविष्ठिरं पाव॑ ः कण्वं त्रसदस्युमाहूव ।  
अग्निं वस्तिष्ठा हवत पुराहिता मृक्षीकाय पुराहितः ॥ ५ ॥**

5. *Agniratrim bharadvājam gaviṣṭhiram prāvannah  
kaṇvam trasadasyumāhave. Agniṁ vasiṣṭho  
havate purohito mṛīkāya 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.

## Mandala 10/Sukta 151

*Shraddha Devata, Shraddha Kamayani Rshi*

श्रद्धयाग्निः समिध्यत श्रद्धया हूयत हुविः ।  
श्रद्धां भगस्य मूर्धनि वचसा वदयामसि ॥ १ ॥

1. *Śraddhayāgnih 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 श्रद्धु ददतः पियं श्रद्धु दिदासतः ।  
पियं भाजषु यज्वस्विदं म उदितं कृथि ॥ २ ॥

2. *Priyam śraddhe dadataḥ priyam śraddhe didā-sataḥ. Priyam bhojeṣu yajvasvidam 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 दुवा असुरषु श्रद्धामुगषु चकिर ।  
एवं भाजषु यज्वस्वस्माकमुद्दितं कृधि ॥ ३ ॥

3. *Yathā devā asureṣu śraddhāmugreṣu cakrire. Evam bhojeṣu yajvasvasmākamuditam krdhi.*

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 yajnics for their success and fulfilment.

श्रद्धां दुवा यजमाना वायुगोपा उपासत ।  
श्रद्धां हृदय्यायाकूत्या श्रद्धया विन्दत् वसु ॥ ४ ॥

4. *Śraddhām devā yajamānā vāyugopā upāsate. Śraddhā hṛdayayākūtyā 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 श्रद्धा प्रद्वापयह नः ॥ ५ ॥

5. *Śraddhām prātarhavāmahe śraddhām madhyam-dinam pari. Śraddhām sūryasya nimruci śraddhe śraddhāpayeha nah.*

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.

### Mandala 10/Sukta 152

*Indra Devata, Shasa Bharadvaja Rshi*

शास इथा महाँ अस्यमित्रखादा अद्भुतः ।  
न यस्य हन्यते सखा न जीयते कदा चन् ॥ १ ॥

1. *Śavāsa itthā asyamitrakhādo adbhuṭah.  
Na yasya hanyate sakha 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 viśaspatirvrtrahā vimṛdho vaśī.  
Vṛṣendrah pura etu nah somapā abhayamkarah.*

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 मृथा जहि वि वृत्रस्य हनू रुज ।  
वि मन्युमिन्द वृत्रह अमित्रस्याभिदासतः ॥ ३ ॥

3. *Vi rakṣo vi mṛdho jahi vi vr̄trasya hanū ruja.  
Vi manyumindra vr̄trahannamitrasyābhidāsataḥ.*

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 इन्दु मृथा जहि नीचा यच्छ पृतन्यतः ।  
या अस्माँ अभिदासुत्यधरं गमया तमः ॥ ४ ॥

4. *Vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ.  
Yo asmāṁ abhidāsatyadharāṁ gamayā tamāḥ.*

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.

अपन्द द्विषुता मना प जिज्यासता व धम ।  
वि मन्याः शम् यच्छ वरीया यवया व धम ॥ ५ ॥

5. *Apendra dviṣato mano 'pa jijyāsato vadham.  
Vi manyoh 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.

### Mandala 10/Sukta 153

*Indra Devata, Indramatara Devajamaya Rshis*

इ॒ङ्ग्यन्तीरप्‌स्युव् इन्दं जा॒तमुपासत् ।  
भुजा॒नासः सु॒वीयम् ॥ १ ॥

1. *Īnhayantīrapasyuva 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.

त्वमिन्दू बलादधि॒ सहसा जा॒त आजसः ।  
त्वं वृष्ण्वृषदसि ॥ २ ॥

2. *Tvamindra balādadhi 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 resplendent as the sun.

त्वमिन्दासि वृत्रहा व्यं॑न्तरि॑ अमतिरः ।  
उद द्यामस्तभ्ना॒ आजसा ॥ ३ ॥

3. *Tvamindrāsi vṛtrahā vyntarikṣamatirah.  
Ud dyāmastiabhnā 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 सूजाषसमर्कं बिभर्षि ब्राह्माः ।  
वज्ञं शिशानु आजसा ॥ ४ ॥**

4. *Tvamindra sajoṣasamarkam bibharṣi bāhvoh.  
Vajram 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 जातान्याजसा ।  
स विश्वा भुव आभवः ॥ ५ ॥**

5. *Tvamindrābhībhūrasi viśvā jātānyojasā.  
Sa viśvā bhuva ābhavah.*

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.

### Mandala 10/Sukta 154

*Bhava-vrttam Devata, Yami Vaivasvati Rshi*

**साम् एकभ्यः पवत घृतमक् उपासत ।  
यथ्या मधु पृथावति ताँश्चिद्रुवापि गच्छतात ॥ १ ॥**

1. *Soma ekebhyah pavate ghṛtameka upāsate.  
Yebhyo madhu pradhāvati tāṁścidevāpi gacchatāt.*

Soma flows for many, they chant the Samans. Many love ghrta 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 स्वयुः ।  
तपा य चकिर महस्ताँश्चिदुवापि गच्छतात ॥ २ ॥

2. *Tapasā ye anādhṛṣyāstapasā ye svaryayuh.  
Tapo ye cakrire mahastāṁścidevāpi 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 युध्यन्ते प्रधनेषु शूरासा य तनूत्यजः ।  
य वा सुहस्रदर्ढ ाणास्ताँश्चिदुवापि गच्छतात ॥ ३ ॥

3. *Ye yudhyante pradhanēṣu śūrāso ye tanutyajah.  
Ye vā sahasradakṣināstāṁścidevāpi 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' ऋत्सापे ऋतावाने ऋतावृद्धः ।  
पितृन्तपस्वता यम् ताँश्चिदुवापि गच्छतात ॥ ४ ॥

4. *Ye cit pūrva rtasāpa rtavāna rtavṛdhaḥ.  
Pitṛn tapasvato yama tāṁścidevāpi 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.

**सूहस्त्रणीथाः कवया य गापायन्ति सूर्यम् ।  
ऋषीन्तपस्वता यम तपाजाँ अपि गच्छतात् ॥ ५ ॥**

5. *Sahasrañīthāḥ kavayo ye gopāyanti sūryam.  
R̥ṣīn tapasvato yama tapojāṁ 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.

### Mandala 10/Sukta 155

*Alakshmighnam (1, 4), Brahmanaspati (2, 3),  
Vishvedevah (5) Devatah, Shirimbishtha Bharadvaja Rshi*

**अरायि काण् विकट गिरिं गच्छ सदान्व ।  
शिरिम्बिठस्य सत्वभिस्तभिष्ट्वा चातयामसि ॥ १ ॥**

1. *Arāyi kāne vikate girim gaccha sadānve.  
Śirimbīthasya 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.

चृत्ता इतश्चृत्तामुतः सर्वा भूणान्यारुषीं ।  
अराच्यं बह्यणस्पत् ती णशृङ्गादृष्टिहि ॥ २ ॥

2. *Catto itascattāmutah sarvā bhrūṇānyāruṣī.  
Arāyyam brahmaṇaspatē tūkṣṇāśrīngodṛṣannihī.*

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.

अदा यद्वारु प्लवत् सिन्धाः पार अपूरुषम् ।  
तदा रभस्व दुहणा तन गच्छ परस्तरम् ॥ ३ ॥

3. *Ado yaddāru plavate sindhoh 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).

यद्व पाचीरजग्न्तारा मण्डूरधाणिकीः ।  
हता इन्द्रस्य शत्रवः सर्व बुदबुदयाशवः ॥ ४ ॥

4. *Yaddha prācīrajagantoro maṇḍūradhāṇikīḥ.  
Hatā indrasya śatrvah sarve budbudayāśavah.*

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.

परीम गामनघत् पयुग्रिमहृषत् ।  
द्वव्यक्तकत् श्रवः क इमाँ आ दधषति ॥ ५ ॥

5. *Parīme gāmaneṣata paryagnimahṛṣata.  
Deveṣvakraṭa śravaḥ ka imāṁ 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.)

### Mandala 10/Sukta 156

*Agni Devata, Ketu Agneya Rshi*

अग्निं हिन्वन्तु ना धियः सप्तिमाशुमिवाजिषु ।  
तनं जष्म धनंधनम् ॥ १ ॥

1. *Agnim hinvantu no dhiyah saptimāśumivājiṣu.  
Tena jeṣma dhanamdhānam.*

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 आकरामहु सनयाग्न तवात्या ।  
तां ना हिन्व मघत्तये ॥ 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.

आग्ने स्थूरं रूयिं भर पृथुं गामन्तमश्विनम् ।  
अङ्गधि खं वतया पणिम ॥ ३ ॥

3. *Āgne sthūram rayim bhara prthum gomanta-maśvinam. Aṅgdhi kham 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.

अग्ने न त्रमजरमा सूर्यं राहया द्विवि ।  
दधज्ज्यातिजनभ्यः ॥ ४ ॥

4. *Agne nakṣatramajaramā sūryam rohayo divi.  
Dadhajyotirjanebhyaḥ.*

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.

अग्ने कुतुविशामसि पष्ठः श्रष्ट उपस्थसत ।  
बाधा स्तात्र वयो दधत ॥ ५ ॥

5. *Agne deturviśāmasi preṣṭhah śreṣṭha uapasthasat. 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.

## Mandala 10/Sukta 157

*Vishvedeva devata, Bhuvana Aptya or Sadhana  
Bhauvana Rshi*

इमा नु कं भुवना सीषधामन्दश्च विश्व च द्रवाः ॥ १ ॥

1. *Imā nu kam bhuvanā siṣadhāmendraśca 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 पूजां चादित्यरिन्दः सुह चीक्लपाति ॥ २ ॥

2. *Yajñam ca nastanvam ca prajā cādityairindrah saha cīklrpāti.*

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.

आदित्यरिन्दुः सगणा मरुद्धिरस्माकं भूत्वविता तुनूनाम ॥ ३ ॥

3. *Ādityairindrah sagaṇo marudbhiraśmākam 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.

हृत्वाय द्रवा असुरान्यदायन्द्रवा दक्षत्वमभिर त्माणाः ॥ ४ ॥

4. *Hatvāya devā asurān yadāyan devā devetvama-bhirakṣamāñāḥ.*

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.

**पृथ्यञ्चमुकमनयञ्छचीभिरादित्स्वधामिषिरां पर्यपश्यन ॥ ५ ॥**

5. *Pratyāñcamarkamanayañchacībhirādit 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.

## Mandala 10/Sukta 158

*Surya Devata, Chakshu Saurya Rshi*

**सूर्या ना दिवस्पातु वातो अन्तरि गत ।**

**अग्निः पाथि वभ्यः ॥ १ ॥**

1. *Sūryo no divaspātu vāto antariksāt.  
Agnirnah pārthivebhyah.*

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 सवित्यस्य तु हरः शतं सुवाँ अहृति ।  
पाहि ना दिद्युतः पतन्त्याः ॥ २ ॥

2. *Josā saviraryasya te harah śatam̄ savām̄ arhati.  
Pāhi no didyutah patantyāh.*

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 तुना द्रवः सविता च तुन उत पवतः ।  
च तुधाता दधातु नः ॥ ३ ॥

3. *Cakṣurno devaḥ savitā cakṣurna uta parvataḥ.  
Cakṣurdhātā dadhātu nah.*

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 तुना धहि च तुष च तुविख्य तुनूभ्यः ।  
सं चुदं वि च पश्यम ॥ ४ ॥

4. *Cakṣurno dhehi cakṣuṣe cakṣurvikkhyai tanū-  
bhyaḥ. Sam 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.

सुसन्दृशं त्वा व्यं पति पश्यम सूय ।  
वि पश्यम नृच ईसः ॥ ५ ॥

5. *Susamdrśām tvā vayam prati paśyema sūrya.  
Vi paśyema nṛcakṣasah.*

O resplendent 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.

### Mandala 10/Sukta 159

*Shachi Devata, Shachi Paulomi Rshi*

उद्सा सूया अगादुद्यं मामका भगः ।  
अहं तद्विला पतिमध्यसाक्षि विषासहिः ॥ १ ॥

1. *Udasau sūryo agādudayam māmako bhagah.  
Aham tadvidvalā patimabhyasākṣi viṣāsahih.*

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.

अहं कुरुहं मृधाहमुगा विवाचनी ।  
ममदनु कतुं पतिः सहानाया उपाचरत ॥ २ ॥

2. *Aham keturaham mūrdhāhamugrā vivācanī.  
Mamedanu kratum patih sohānāyā upācaret.*

I am my own resplendence, 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 विराट् ।  
उत्ताहमस्मि संजया पत्या मूश्लाकं उत्तमः ॥ ३ ॥

3. *Mama putrāḥ śatruhano 'tho me duhitā virāt.  
Utāhamasmi samjayā patyau me śloka uttamah.*

My sons are destroyers of enmity. My daughter is resplendent. 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 द्युम्न्युत्तमः ।  
इदं तदकि दवा असपत्ना किलभुवम ॥ ४ ॥

4. *Yenendro haviṣā kṛtyabhavad dyumnyuttamah.  
Idam tadakri devā asaptnā 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 सपत्नीश्च जयन्त्यभिभूवरी ।  
आवृत्मन्यासां वचा राधा अस्थेयसामिव ॥ ५ ॥

5. *Asaptnā sapantaghrnī jayantyabhibhūvarī.  
Āvṛkṣamanyāsāṁ 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. *Samajaiśamimā aham 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*

तीवस्याभिव्यसा अस्य पाहि सवरथा वि हरी इह मुञ्च ।  
इन्द्र मा त्वा यजमानासा अन्य नि रीरमन्तुभ्यमिम  
सुतासः ॥ १ ॥

1. *Tivrasyābhivayaso 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 सुतास्तुभ्यम् सात्वास्त्वां गिरः श्वात्र्या आ ह्यन्ति ।  
इन्द्रदमद्या सवर्नं जुषाणा विश्वस्य विद्वाँ इह पाहि  
साम॑म ॥ २ ॥

2. *Tubhyam sutāstubhyamu sotvāsastvām girah  
śvātryā ā hvayanti. Indredamadya savanām  
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 उशता मनसा साममस्म सवहृदा दुवकामः सुनाति । न  
गा इन्द्रस्तस्य परा ददाति पशस्तमिच्चारुमस्म कृणाति ॥ ३ ॥

3. *Ya uśatā manasā somamasmai sarvahṛdā devakāmah sunoti. Na gā indrāstasya parā dadāti praśastamiccārumasmai kṛnoti.*

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.

अनुस्पष्टा भवत्युषा अस्य या अस्म रुवा । सुनाति सामम ।  
निरत्ना मधवा तं दधाति ब्रह्मद्विषा हन्त्यनानुदिष्टः ॥ ४ ॥

4. *Anuspaṣṭo bhavatyēṣo asya yo asmai revān na sunoti somam. Niraratnau maghavā tam dadhāti brahmadviṣo hantyanānudīṣṭah.*

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.

अश्वायन्ता गव्यन्ता वाजयन्ता हवामह त्वापगन्तवा उ ।  
आभूषन्तस्त सुमुता नवायां व्यमिन्द त्वा शुनं हुवम ॥ ५ ॥

5. *Aśvāyanto gavyanto vājayanto havāmahe tvopagantavā u. Ābhūṣantaste sumatau navāyāṁ vayamindra tvā śunāṁ 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 हृविषा जीवनाय कमज्ञातय मादुत राजय मात । गाहिंजग्रह यदि वृतदनं तस्या इन्दाग्री पमुक्तमनम ॥ १ ॥

1. *Muñcāmi tvā haviṣā jīvanāya kamajñataya-kṣmāduta rājayakṣmāt. Grāvirjagrāha yadi vaitadenam 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.

यदि॑ तायुयदि॑ वा॒ परता॑ यदि॑ मृत्यारन्तिकं नीत् एव ।  
तमा॑ हरामि॑ निरृहतसु॑ पस्थादस्पाष्मनं॑ शृतशारदाय ॥ २ ॥

2. *Yadi kṣitāyuryadi vā pareto yadi mṛtyorantikam  
nīta eva. Tamā harāmi nirṛterupasthādaspārṣa-  
menam 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.)

सहस्रा॑ णं॑ शृतशारदनं॑ शृतायुषा॑ हृविषाहृष्मनम् ।  
शृतं॑ यथूमं॑ शुरदा॑ नयातीन्दा॑ विश्वस्य॑ दुरितस्य॑ पारम् ॥ ३ ॥

3. *Sahasrākṣeṇa śataśāradena śatāyuṣā haviṣāhār-  
ṣamenam. Śatam yathemam śarado nayātīndro  
viśvasya duritasya 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.

शृतं॑ जीवं॑ शुरदा॑ वधमानः॑ शृतं॑ हृमन्ताञ्छुतमु॑ वसुन्तान ।  
शृतमिन्दाग्नी॑ सविता॑ बृहस्पतिः॑ शृतायुषा॑ हृविषमं॑ पुनर्दुः ॥ ४ ॥

4. *Śatam jīva śarado vardhamānah śatam hemantā-  
ñchatamu vasantān. Śatamindrāgnī savītā bṛhas-  
patih śatāyuṣā haviṣemam punarduh.*

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.

आहर्ष त्वाविदं त्वा पुनरागाः पुनर्नव ।  
सर्वाङ्गं सर्वं तु च तुः सर्वमायुश्च त विदम् ॥५॥

5. *Āhārṣam tvāvidam tvā punarāgāḥ punarnava. Sarvāṅga sarvam te cakṣuh sarvamāyuśca 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.

## Mandala 10/Sukta 162

*Garbha Samsrave Prayashchittam Devata, Rakshoha  
Brahma Rshi*

ब्रह्मणाग्निः संविदाना र ाहा बाधतामितः ।  
अमीवा यस्तु गर्भं दुणामा यानिमाशय ॥१॥

1. *Brahmanāgnih samvidāno rakshohā bādhata-mitah. Amīvā yaste garbham durnāmā yonimā-saye.*

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.

यस्त् गर्भममीवा दुणामा यानिमाशयै ।  
अग्निष्ठं बह्याणा सुह निष्क्रव्यादमनीनशत ॥ २ ॥

2. *Yaste garbhamamīvā durñāmā yonimāśaye.  
Agniṣṭāṁ brahmaṇā saha niṣkravyādamanīnaśat.*

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.

यस्त् हन्ति प्रतयन्तं निष्पत्सुं यः सरीसृपम ।  
जातं यस्त् जिधांसति तमिता नाशयामसि ॥ ३ ॥

3. *Yaste hanti patayantām niṣatsnum yaḥ sarīṣṛpam.  
Jātam yaste jighāṁsatī tamito naśayāmasi.*

Whatever afflicts the insemination and fertilisation process or the moving foetus or whatever hurts and damages your new born baby, we destroy from here.

यस्त् ऊरु विहरत्यन्तुरा दम्पती शयै ।  
यानि या अन्तरारर्ह तमिता नाशयामसि ॥ ४ ॥

4. *Yasta ūrū viharatyantarā dampatī śaye.  
Yonim yo antarāreliha tamito naśayāmasi.*

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.

यस्त्वा भाता पतिभूत्वा जारा भूत्वा निपद्यते ।  
पजां यस्तु जिधांसति तमिता नाशयामसि ॥ ५ ॥

5. *Yastvā bhratā 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.

यस्त्वा स्वप्नं तमसा माहयित्वा निपद्यते ।  
पजां यस्तु जिधांसति तमिता नाशयामसि ॥ 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.

### Mandala 10/Sukta 163

*Yakshma Nashanam Devata, Vivrha Kashyapa Rshi*

अ गीभ्यां तु नासिकाभ्यां कणाभ्यां छुबुकादधि ।  
य मं शीषुप्ण्यं मस्तिष्काज्जिह्वाया वि वृहामि त ॥ १ ॥

1. *Akṣībhyaṁ te nāsikābhyaṁ karnābhyaṁ chubukādadhi. Yakṣmarṇ śīrṣanyāṁ 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 दाष्ट्यमंसाभ्यां बाहुभ्यां वि वृहामि त ॥ २ ॥

2. *Grīvābhyaḥasta uṣṇihābhyaḥ kīkasābhyo anūkyāt. Yakṣmāṁ doṣanyamamāṁsābhyaṁ bāhubhyāṁ vi vṛhāmi te.*

I remove the consumption, cancerous disease, from your throat, sinews, bones, spine, shoulders, arms and hands.

आन्त्रभ्यस्त गुदाभ्या वनिष्ठाहदथादधि ।  
य मं मत्स्नाभ्यां युक्तः प्लाशिभ्या वि वृहामि त ॥ ३ ॥

3. *Āntrebhyaste gudābhyo vaniṣṭhorhṛdayādadhī. Yakṣmāṁ matasnābhyaṁ yaknah plāśibhyo vi vṛhāmi 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 अष्टीवद्ध्यां पाष्णिभ्यां पपदाभ्याम ।  
य मं श्राणिभ्यां भासदाद्वंससा वि वृहामि त ॥ ४ ॥

4. *Ūrubhyāṁ te aṣṭhīvadbhyāṁ pārṣṇibhyāṁ prapadābhyaṁ. Yakṣmāṁ śronibhyāṁ bhāsadādbhāṁsaso vi vṛhāmi te.*

I uproot the cancerous disease from your thighs, knees, heels, forefeet, hips, lower back and groin.

महनाद्वन्तकरणाल्लामभ्यस्त नुखभ्यः ।  
य मं सवस्मादात्मनस्तमिदं वि वृहामि त ॥ ५ ॥

5. *Mehanādvanamkaraṇālloṁabhyaste nakhebhyah. Yakṣmāṁ sarvasmādātmanastamidāṁ 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.

अङ्गादङ्गाल्लग्नालग्ना जातं पवर्णिपवणि ।  
य मं सवस्मादात्मनस्तमिदं वि वृहामि त ॥ ६ ॥

6. *Aṅgādaṅgālloṁnolomno jātāṁ parvaṇiparvāṇi. Yakṣmāṁ sarvasmādātmanastamidāṁ 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.

## Mandala 10/Sukta 164

*Duh-svapna Nashanam Devata, Pracheta Angirasa Rshi*

अपहि मनसस्पृत प काम परश्चर ।  
पुरा निरृहत्या आ च व बहुधा जीवता मनः ॥ १ ॥

1. *Apehi manasaspṭe'pa krāma paraścara.  
Paro nirṛtyā ā cakṣva bahudhā jīvato manah.*

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.

भृदं व वरं वृणत भृदं युज्जन्ति दीर्णम् ।  
भृदं वैवस्वत च तुबहुत्रा जीवता मनः ॥ २ ॥

2. *Bhadram vai varam vṛṇate bhadram yuñjanti dakṣinam. Bhadram 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.

यदाशसा निःशासाभिशासापारिम जागता यत्स्वपन्तः ।  
अग्निविश्वान्यप दुष्कृतान्यजुष्टान्यार अस्मद्धातु ॥ ३ ॥

3. *Yadāśasā niḥ śasābhiśasopārima jāgrato yat svapantah. 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).

यदिन्द ब्रह्माणस्पत भिदाहं चरामसि ।  
पचता न आङ्गिरुसा द्विषतां पात्वंहसः ॥ ४ ॥

4. *Yadindra brahmaṇaspatē'bhidroham carāmasi.  
Pracetā na āngiraso dviṣatāṁ pātvamhasah.*

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.

अजौष्माद्यासनाम् चाभूमानांगसा वयम् । जाग्रत्स्वप्नः  
सङ्कल्पः पापा यं द्विष्मस्तं स ऋच्छतु या ना द्वष्टि  
तमृच्छतु ॥५॥

5. *Ajaiṣmādyāsanāma cābhūmānāgaso vayam.  
Jāgratsvapnah saṁkalpah pāpo yaṁ dviṣmastaṁ  
sa rcchatu yo no dveṣṭi tamrcchatu.*

(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.

### Mandala 10/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 यदि॑च्छन्दूता नित्रहत्या दु॒दमा॒जगा॒म ।  
तस्मा॑ अचाम कृ॒णवा॒म् निष्कृ॒तिं शं ना॑ अस्तु॑ द्विपद्॑ शं  
चतु॒ष्पद ॥ १ ॥

1. *Devāḥ kapota iṣito yadicchan dūto nirṛtyā idamā-jagāma. Tasmā arcāma kṛṇavāma niṣkṛtimśām no astu dvipade śām 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.

शि॒वः कृ॒पात इषि॒ता ना॑ अस्त्वना॒गा दंवा॑ः शकु॒ना गृ॒हषु ।  
अ॒ग्निहि॒विपा॒जुषतां हू॒विनः परि॒हृतिः प॒र्फि॒णी॑ वृ॒णक्तु ॥ २ ॥

2. *Śivāḥ kapota iṣito no astvanāgā devāḥ śakuno gṛheṣu. Agnirhi vipro jiṣatāṁ havirnah pari hetih pakṣinī 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.

हृ॒तिः प॒र्फि॒णी॑ न दंभात्य॒स्माना॒ष्टयां प॒दं कृ॒णुत अग्नि॒धानं ।  
शं ना॑ गा॒भ्यश्च॒ पुरुषभ्यश्चास्तु॑ मा ना॑ हिंसीदिह॑ दंवा॑ः  
कृ॒पातः ॥ ३ ॥

3. *Hetiḥ pakṣinī na dabhātyasmānāśtryāṁ padam kṛṇute agnidhāne. śāṁ no gobhyaśca puruṣebhyaścāstu mā no himśīdiha devāḥ kapotah.*

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.

**यदुलूक् वदति माधमुत्यत्कपातः पुदमग्रा कृणाति । यस्य दूतः पहित एष पुतत्तस्मि यमाय नमा अस्तु मृत्यव ॥ ४ ॥**

4. *Yadulūko vadati moghametadyat kapotah padamagnau kṛṇoti. Yasya dūtah prahita esa 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 पृणादुमिषं मदन्तः परि गां नयध्वम । संयापयन्ता दुरितानि विश्वा हित्वा नु ऊर्जं प पत्तात्यतिष्ठः ॥ ५ ॥**

5. *Rcā kapotāṁ nudata pranodamiṣāṁ madantah pari gāṁ nayadhvam. Saṁyopayanto duritāni viśvā hitvā na ūrjam pra patāt patiṣṭhah.*

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 interpretaion 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.

### Mandala 10/Sukta 166

*Sapatnaghnam Devata, Rshabha Vairaja or Rshabha Shakvara Rshi*

ऋषभं मा समानानां सुपत्नानां विषासुहिम ।  
हन्तारं शत्रूणां कृधि विराजं गापतिं गवाम ॥ १ ॥

1. *Rṣabham mā samānānāṁ sapatnānāṁ viṣāsahim.  
Hantāram śatruṇām kṛdhi virājam 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 सपत्नहन्दडुवारिष्टा अ तः ।  
अथः सुपत्ना म पदारिम सब' अभिष्ठिताः ॥ २ ॥

2. *Ahamasmi sapatnahendra ivāriṣṭo akṣataḥ.  
Adhah sapatnā me padorime 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 आतीँइव ज्यया ।  
वाचस्पति नि षधमान्यथा मदधरं वदान ॥ ३ ॥

3. *Atraiva vo'pi nahiāmyubhe ārtnī iva jyayā. Vācaspati ni ṣedhemān yathā madadharam 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.

अभिभूरहमागमं विश्वकर्मणं धाम्ना ।  
आ वस्त्रिचत्तमा वा व्रतमा वा हं समितिं दद ॥ ४ ॥

4. *Abhibhūrahamaṁgamaṁ viśvakarneṇa dhānmā.  
Ā vaścittamā vo vratamā vo'ham̄ samitīṁ 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.

यागं रमं व आदायाहं भूयासमुत्तम आ वा मूर्धानमकमीम ।  
अधस्पदान्म उद्धदत मण्डूकाइवादुकान्मण्डूकाइ उदुका-  
दिव ॥ ५ ॥

5. *Yogakṣemam̄ va ādāyāhaṁ 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.

## Mandala 10/Sukta 167

*Indra and others Devata, Vishvamitra and Jamadagni Rshis*

तुभ्यदमिन्द्र परि षिच्यत् मधु त्वं सुतस्य कलशस्य राजसि ।  
त्वं रुयिं पुरुवीरामु नस्कृधि त्वं तपः परितप्याजयः स्वः ॥ १ ॥

1. *Tubhyedamindra pari ṣicyate madhu tvam sutasya kalaśasya rājasi. Tvam rayim paruvīrāmu naskṛdhi tvam tapah paritapyājayah svah.*

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 ब्राध्या गहि स्पृधा जयन्तं मघवान-  
मीमह ॥ २ ॥

2. *Svarjitam mahi mandānamandhaso havāmahe pari śakram sutām upa. Imam no yajñamiha bodhyā gahi sprdho jayantam maghavānamī-mahe.*

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 राजा वरुणस्य धर्मणि बृहस्पतुरनुमत्या उ शमणि ।  
तवाहमद्य मधवुपस्तुता धातुविधातः कलशां अभ त-  
यम ॥ ३ ॥

3. *Somasya rājño varuṇasya dharmaṇi brhaspateranumatyā u śarmaṇi. Tavāhamadya maghavannupastutau dhātarvidhātaḥ kalaśāṁ abhakṣayam.*

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 भु अकरं चरावपि स्तामं चमं पथ्रमः सुरिरुन्मृज ।  
सुत सातन् यद्यागमं वां पति विश्वामित्रजमदग्नी दम ॥ ४ ॥

4. *Prasūto bhakṣamakaram carāvapi stomam cemam prathamah sūrirunmṛje. Sute sātena yadyāgamaṁ vāṁ 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.

## Mandala 10/Sukta 168

*Vayu Devata, Anila Vatayana Rshi*

वातस्य नु महिमानं रथस्य रुज एति स्तनय ास्य धाषः ।  
दिविस्पृग्यात्यरुणानि कृष्णव तुता एति पृथिव्या रुणुम-  
स्यन् ॥ १ ॥

1. *Vātasya nu mahimānam rathasya rujanneti stanayannasya ghoṣah. Divispr̄gayātyarunāni kṛṇvannuto eti pr̄thivyā 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 परत् अनु वातस्य विष्ठा एनं गच्छन्ति समनं न याषाः ।  
ताभिः सुयुक्सुरथं द्रव इयत् स्य विश्वस्य भुवनस्य  
राजा ॥ २ ॥

2. *Sam prerate anu vātasya viṣṭhā enam gacchanti samanam na yoṣah. Tābhīḥ sayuk saratham 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 पथिभिरीयमाना॒ न नि॒ विशत॒ कत्मच्चनाहः॑ ।  
अपां॒ सखा॒ पथमजा॒ ऋतावा॒ क्व॒ स्विज्ञातः॒ कुत्॒ आ॒  
बभूव॒ ॥ ३ ॥

3. *Antarikṣe pathibhīrīyamāno na ni viśate katama-ccanāha. Apāṁ sakhā prathamajā rtāvā kva svijjātah 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?

आत्मा॒ द्वानां॒ भुवनस्य॒ गर्भा॑ यथावशं॒ चरति॒ द्व एषः॑ ।  
घाषा॒ इदस्य॒ शृण्वर्॒ न रूपं॒ तस्म॒ वाताय॒ हुविषा॑ विधम॒ ॥ ४ ॥

4. *Ātmā devānām bhuvanasya garbho yathāvaśam carati deva eṣah. Ghoṣā idasya śṛṇvire na rūpam 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.

## Mandala 10/Sukta 169

*Gavah Devata, Shabara Kakshivata Rshi*

मृद्या भूवाता अभि वातुस्त्रा ऊजस्वतीराषधीरा रिशन्ताम् ।  
पीवस्वतीजीवधन्याः पिबन्त्ववसाय पुद्वत् रुद्र मृळ ॥ १ ॥

1. *Mayobhūrvāto abhi vātūsrā ūrjasvatīroṣadhīrā riśantām. Pīvasvatīrjīvadhanyāḥ pibantvavasāya padvate rudra mr̥la.*

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 सरूपा विरूपा एकरूपा यासामुग्निरिष्ट्या नामानि वद ।  
या अङ्गिरसुस्तप्तसुह चकुस्ताभ्यः पजन्य महि शम्य  
यच्छ ॥ २ ॥

2. *Yāḥ sarūpā virūpā ekarūpā yāsāmagniristiya nāmāni veda. Yā aṅgirasastapaseha cakru-stābhyaḥ 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 दुवषु तन्व॑ मरयन्त् यासां स म् विश्वा रूपाणि वद् ।  
ता अस्मभ्यं पयसा पिन्वमानाः पुजावतीरिन्द्र गा॒ष  
रिरीहि ॥ ३ ॥

3. *Yā deveṣu tanvamairayanta yāsāṁ somo viśvā rūpāṇi veda. Tā asmabhyām payasā pinvamānāḥ 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.

पुजापतिमह्यमता ररोणा विश्वदुवः पितृभिः संविदानः ।  
शिवाः सुतीरुपं ना गा॒षमाक॒स्तासां वृयं पुजया सं  
संदम ॥ ४ ॥

4. *Prajāpatirmahyametā rarāṇo viśvairdevaiḥ pitṛ-  
bhiḥ samvidānāḥ. Śivāḥ satīrupa nogoṣṭhamā-  
kastāsāṁ vayām 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.

## Mandala 10/Sukta 170

*Surya Devata, Vibhrat Saurya Rshi*

विभाड बृहत्यिक्तु साम्यं मध्वायुदधैर्यज्ञपतावविहृतम् ।  
वातजूता या अभिर त्ति त्मना पूजा: पुषाष पुरुधा वि  
राजति ॥ १ ॥

1. *Vibhrād bṛhat somyam madhvāyurdadhadhyajñapatāvavihrutam. Vātajūto yo abhirakṣati tmanā prajāḥ pupoṣa purudhā vi rājati.*

May the mighty resplendent 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 वाजुसातमं धर्मन्दिवा धरुणं सूत्यम-  
पित्तम् । अमित्रहा वृत्रहा दस्युहंतमं ज्यातिजज्ञ असुरहा  
सपत्नहा ॥ २ ॥

2. *Vibhrād bṛhat subhṛtam vājasātamam dharman divo dharune satyamarpitam. Amitrahā vṛtrahā dasyuhantamam jyotirrajñē asurahā sapatnahā.*

The mighty resplendent 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 ज्यातिषं ज्यातिरुत्तमं विश्वजिद्वन्जिदुच्यत बृहत् ।  
विश्वभाड भाजा महि सूर्या' दृश उरु पंथ सह आजा  
अच्युतम् ॥ ३ ॥

3. *Idam śreṣṭham jyotiṣām jyotiruttamam viśvajiddhanajiducyate bṛhat. Viśvabhrād bhrājo mahi sūryo dr̥ṣa uru paprathe saha ojo 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.

विभाजज्यातिषा स्वरुगच्छा रात्रनं दिवः । यन्मा विश्वा  
भुवनान्याभृता विश्वकर्मणा विश्वदव्यावता ॥ ४ ॥

4. *Vibhrājañjyotiṣā svaragaccho rocanam divah.  
Yenemā viśvā bhuvanānyābhṛtā viśvakarmanā  
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.

## Mandala 10/Sukta 171

*Indra Devata, Ita Bhargava Rshi*

त्वं त्वमिष्टता रथमिन्दु पावः सुतावतः ।  
अशृणाः समिना हवम् ॥ १ ॥

1. *Tvam tyamiṣato rathamindra prāvah sutāvataḥ.  
Aśrṇoh 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 मूखस्य दाधतः शिरा व त्वचा भरः ।  
अगच्छः सामिना॑ गृहम ॥ २ ॥

2. *Tvam makhasya dodhatah śiro'va tvaco bharah.  
Agacchah somino grham.*

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 त्यमिन्दु॒ मत्यमास्त्रबुध्नाय वन्यम ।  
मुहुः श्रथ्ना॑ मनुस्यव॑ ॥ ३ ॥

3. *Tvam 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 त्यमिन्दु॒ सूर्य॑ पुश्चा सन्तं पुरस्कृधि ।  
द्वावानां चित्तिरा॑ वशम ॥ ४ ॥

4. *Tvam tyamindra sūryam paścā puraskrdhi.  
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.

### Mandala 10/Sukta 172

*Usha Devata, Samvarta Angirasa Rshi*

आ याहि वनसा सुह गावः सचन्त वत्निं यदूधभिः ॥ १ ॥

1. *Ā yāhi vanasā saha gāvah sacanta vartanīm yadūdhabhīḥ.*

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 वस्वा धिया मंहिषा जारयन्मखः सुदानुभिः ॥ २ ॥

2. *Ā yāhi vasvyā dhiyā marhiṣṭho jārayanmakhaḥ sudānubhīḥ.*

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 पति दध्मा यजामसि ॥ ३ ॥

3. *Pitubhr̥to na tantumit sudānavah̥ 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 वत्निं सुजातता ॥ ४ ॥

4. *Uṣā apa svastamah̥ sam̥ vartayati vartanīm sujātata.*

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.

### Mandala 10/Sukta 173

*Raja Devata, Dhruva Angirasa Rshi*

आ त्वाहाषमन्तरधि धुवस्तिष्ठाविचाचलिः ।  
विशस्त्वा सर्वा वाञ्छन्तु मा त्वदाष्टमधि भशत ॥ १ ॥

1. Ā tvāhārṣamanteradhi dhruvastiṣṭhāvicācalih.  
*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 च्याष्टः पवते इवाविचाचलिः ।  
इन्द्रेऽवह धुवस्तिष्ठह राष्ट्रम् धारय ॥ २ ॥

2. Ihaivaidhi māpa cyoṣṭhāḥ parvata ivāvicācalih.  
*Indra iaveha dhruvastiṣṭheha rāṣṭramu dhāraya.*

Here only, on this seat, Indra, be firm as a rock, never vacillate. 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 धुवं धुवणं हुविषा ।  
तस्मि सामा अधि ब्रवत्स्मा उ ब्रह्मणस्पतिः ॥ ३ ॥

3. Imamindro adīdharaṁ dhruvam dhruvena haviṣā.  
*Tasmai somo adhi bravat tasmā u brahmaṇaspatih.*

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.

धुवा द्याधुवा पृथिवी धुवासः पवता इम ।  
धुवं विश्वमिदं जगद् धुवा राजा विशामयम् ॥ ४ ॥

4. *Dhruvā dhaurdhruvā prthivī dhruvāsaḥ parvatā ime. Dhruvam viśvamidam 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.

धुवं तु राजा वरुणा धुवं द्रुवा बृहस्पतिः ।  
धुवं तु इन्दश्चाग्निश्च राष्ट्रं धारयतां धुवम् ॥ ५ ॥

5. *Dhruvam te rājā varuno dhruvam devo bṛhaspatih. Dhruvam ta indraścāgniśca rāṣṭram 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.

धूवं धूवणं हृविषाभि सामं मृशामसि ।  
अथा तु इन्दुः कवलीविशा बलिहृतस्करत ॥ ६ ॥

6. *Dhruvam dhruveṇa haviṣābhi somam mṛśāmasi.  
Atho ta indrah kevalīrvīśo 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.)

### Mandala 10/Sukta 174

**Raja Devata, Abhivarta Angirasa Rshi**

अभीवृतनं हृविषा यनन्दा अभिवावृत ।  
तनास्मान्ब्रह्मणस्पत् भि राष्ट्राय वतय ॥ १ ॥

1. *Abhīvartena haviṣā yenendro abhivāvṛte.  
Tenāsmān brahmaṇaspatē'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.

अभिवृत्य सुपत्रानभि या ना अरातयः ।  
अभि पृतन्यन्तं तिष्ठाभि या न इरुस्यति ॥ २ ॥

2. *Abhivṛtya sapatnānabhi yā no arātayah.  
Abhi pṛtanyantam 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.

अभि त्वा द्रवः सविताभि सामा अवीवृत्तत ।  
अभि त्वा विश्वा भूतान्यभीवृता यथाससि ॥ ३ ॥

3. *Abhi tvā devah savitābhi somo avīvṛtat.  
Abhi tvā viśvā bhūtānyabhīvarto 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.

यनन्दा हुविषा कृत्यभवद द्युम्न्युत्तमः ।  
द्रुदं तदकि दवा असपतः किलाभुवम ॥ ४ ॥

4. *Yenendro haviṣākṛtyabhavad dyumnyuttamah.  
Idam tadaṅki devā asapatnah 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.

**असुपत्नः संपत्त्वाभिराष्टा विषासुहिः ।  
यथाहमेषां भूतानां विराजानि जनस्य च ॥ ५ ॥**

5. *Asapatnah̄ sapatnahā 'bhirāśtro viṣāsahih.  
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.

### Mandala 10/Sukta 175

*Gravanah Devata, Urdhvagrava Sarpa Arbudi Rshi*

**प वा गावाणः सविता द्रवः सुवतु धर्मणा ।  
धूषु युज्यध्वं सुनुत ॥ १ ॥**

1. *Pra vo grāvāṇah̄ savitā devah̄ suvatu dharmaṇā.  
Dhūrṣu yuujyadhavam̄ 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.

**गावाणा अप दुच्छुनामप सधत दुमतिम ।  
उस्त्राः कतन भषजम ॥ 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.

गावाण उपरुष्वा महीयन्त सजाषसः ।

वृष्ण दधता वृष्ण्यम ॥ ३ ॥

3. *Grāvāṇa uparesvā mahīyante sajosasah.  
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.

गावाणः सविता नु वा दुवः सुवतु धमणा ।

यजमानाय सुन्वतु ॥ ४ ॥

4. *Grāvāṇah savitā nu vo devah 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*

प सूनव ऋभूणां बृह वन्त वृजना ।

गामा य विश्वधायुसा शन्धनुं न मातरम् ॥ १ ॥

1. *Pra sūnava ṛbhūṇāṁ vṛhannavanta vṛjanā. Kṣāmā ye viśvadhāyaso'śnan dhenum na mātarām.*

The children and disciples of Rbus, 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 ।  
हृव्या ना व दानुषक ॥ २ ॥

2. *Pra devam̄ devyā dhiyā bharatā jātavedasam. Havyā no vaksadānuṣak.*

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.

अयम् ष्य प दव्युहाता यज्ञाय नीयत ।  
रथा न चारभीवृता घृणीवाज्वतति त्मना ॥ ३ ॥

3. *Ayamu sya pra devayurhotā yajñāya nīyate. Ratho na yorabhīvrto ghrñīvāñcetati 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.

अयम्\_ग्निरुष्ट्यत्यमृतादिव जन्मनः ।  
सहस्रश्चित्सहीयान्दवा जीवातेव कृतः ॥ ४ ॥

4. *Ayamagniruruṣyat�amṛtādiva janmanah.  
Sahasṛścit sahīyān 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.

### Mandala 10/Sukta 177

*Mayabheda Devata, Patanga Prajapatya Rshi*

पतङ्गमक्तमसुरस्य मायया हृदा पश्यन्ति मनसा विप-  
श्चितः । सुमुद अन्तः कवया वि च त मरीचीनां पदमि-  
च्छन्ति वधसः ॥ १ ॥

1. *Pataṅgamaktamasurasya māyayā hṛdā paśyanti  
manasā vipaścitaḥ. Samudre antaḥ kavayo vi  
cakṣate marīcīnāṁ padamicchanti vedasah.*

Men of wisdom with dedicated mind and heart see the ‘patanga’, bird-like soul, wrapped in golden hues of mysterious Maya, wondrous potential of the Lord’s Prakrti, 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 गन्धवा॑ वदद्वभ॑ अन्तः ।  
तां द्यातमानां स्वर्यं मनीषामृतस्य पद कवया॒ नि पान्ति ॥ २ ॥

2. *Pataṅgo vācam manasā bibharti tāṁ gan-dharvo'vadadgarbhe antah. Tāṁ dyotamānāṁ svaryāṁ manīśāmṛtasya 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 resplendent 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 गापामनिपद्यमानुमा च परा च पथिभिश्चरन्तम् ।  
स सूधीचीः स विषूचीवसानु आवीवति भुवनष्वन्तः ॥ ३ ॥

3. *Apaśyāṁ gopāmanipadyamānamā ca parā ca pathibhiścarantam. Sa sadhrīcīḥ sa viṣūcīrvasāna ā varīvarti bhuvaneśvantah.*

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 दुवजूतं सुहावानं तरुतारं रथानाम ।

अरिष्टनमिं पृत्नाजमाशुं स्वस्तयु ता यमिहा हुवम ॥ १ ॥

1. *Tyamū ṣu vājinam devajūtam sahāvānam tarutāram rathānām. Ariṣṭanemim 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 स्वस्तयु नावमिवा रुहम ।

उवी न पृथक्की 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 शावसा पञ्च कृष्टीः सूर्यङ्कु ज्यातिषापस्तुतान् ।

सुहस्त्रसाः शत्सा अस्य रंहिन स्मा वरन्त युवतिं न शयाम ॥ ३ ॥

3. *Sadyaścidyāḥ śavasā pañca krṣṭīḥ sūrya iva jyotiṣāpastatāna. Sahasrāḥ śatasā asya ramhi-rna smā varante yuvatīm 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.

### Mandala 10/Sukta 179

*Indra Devata, Shivi Aushinara (1), Pratardana Kashiraja (2), and Rauhidashva Vasumana (3) Rshis*

उत्तिष्ठताव पश्युतन्दस्य भागमृत्वियम् ।  
यदि श्राता जुहातन् यद्यश्राता ममत्तन् ॥ १ ॥

1. *Uttis̄hatatāva paṣyatendrasya bhāgamṛtviyam.  
Yadi śrātō juhtotana yadyaśrātō 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 हुविरा ष्विन्दु प याहि जुगाम सूरा अध्वना विमध्यम ।  
परि त्वासत निधिभिः सखायः कुलपा न वाजपतिं  
चरन्तम ॥ २ ॥

2. *Śrātam haviro svindra pra yāhi jagāma sūro  
adhvano vimadhyam. pari tvāsate nidhibhīḥ  
sakhāyah kulapā na vrājapatīm 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.

**श्रातं मन्यु ऊर्धनि श्रातमग्ना सुश्रातं मन्यु तदृतं नवीयः ।  
माध्यम्दिनस्य सवनस्य दुध्नः पिबन्द वजिन्पुरुक्जु-  
षाणः ॥ ३ ॥**

3. *Śrātam manya ūdhani śrātamagnau suśrātam  
manye tadṛtam navīyah. Mādhyamdinasya sava-  
nasya dadhnah pibendra vajrin purukṛjju-śānah.*

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.

## Mandala 10/Sukta 180

*Indra Devata, Jaya Aindra Rshi*

**प संसाहिष पुरुहूत शत्रूञ्ज्यष्टस्तु शुष्म इह रातिरस्तु । इन्दा  
भर दी णना वसूनि पतिः सिन्धूनामसि रवतीनाम ॥ १ ॥**

1. *Pra sasāhiṣe puruhūta śatrūñjyeṣṭhaste śuṣma iha  
rātirastu. Indrā bhara dakṣinetā vasūni patiḥ  
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 परावत् आ जगन्था परस्याः ।  
सृकं सुंशाय पविमिन्द्र तिग्मं वि शत्रून्ताहि ह वि मृधा  
नुदस्व ॥ २ ॥

2. *Mrgo na bhīmah kucaro giriṣṭhāḥ parāvata ā jaganthā parasyāḥ. Srkam samśāya pavimindra tigmam 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 lazer fiery thunderbolt, destroy the enemies and throw out the violent adversaries.

इन्द्र त्रभि वाममाजा जायथा वृषभ चषणीनाम ।  
अपानुदा जनमित्रयन्तमुरुं द्वव्या अकृणारु लकम ॥ ३ ॥

3. *Indra kṣatramabhi vāmamojo'jāyathā vr̄ṣabha carṣaṇīnām. Apānudo janamamitrayantamurum devehyo akr̄ñoru 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 सुस्थश्च नामानुष्टुभस्य हृविषां हृवियत ।  
धातुद्युतानात्सवितुश्च विष्णा रथन्तरमा जभारा वसिष्ठः ॥ १ ॥

1. *Prathaśca yasya saprathaśca nāmānuṣṭubhasya haviṣo haviryat. Dhāturdyutānāt savituśca viṣṇorathantaramā jabhārā vasiṣṭhah.*

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.)

अविन्दुन्त अतिहितं यदासीद्यजस्य धामं परमं गुहा यत ।  
धातुद्युतानात्सवितुश्च विष्णाभृद्वाजा बृहदा चक्र अग्नः ॥ २ ॥

2. *Avindante atihitam yadāsīdyajñasya dhāma paramam guhā yat. Dhāturdhyutānāt savituśca viṣṇor bharadvājō brhadā cakre agneh.*

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 विन्दुन्मनसा दीध्याना यजुः ष्क ं पथमं दक्षयानम् ।  
धातुद्युतानात्सवितुश्च विष्णारा सूर्यादभरन्धममृत ॥ ३ ॥

3. *Te' vindan manasā dīdhyānā yajuḥ ṣkannam  
pratham devayānam. Dhāturdhyutānāt 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.

## Mandala 10/Sukta 182

*Brhaspati Devata, Tapurmurdha Barhaspatya Rshi*

बृहस्पतिनयतु दुग्हाति त्रिः पुनर्नषद्गंधशंसाय मन्म ।  
क्षिपदशस्तिमपे दुमतिं ह था करद्यजमानाय शं याः ॥ १ ॥

1. *Bṛhaspatirnayatu durgahā tirah punarneśada-  
ghaśamīṣaya manma. Kṣipadaśastimapa durma-  
tim hannahathā karadyajamānāya śam yoh.*

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 ।  
क्षिपदशस्तिमपे दुमतिं ह था करद्यजमानाय शं याः ॥ २ ॥

2. *Naraśamso no'vatu prayāje śam no astvanuyājo  
haveṣu. kṣipadaśastimapa durmatiṁ hannahathā  
karadyajamānāya śam yoh.*

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.

तपुमूर्धा तपतु र् ासा य बह्मद्विषः शारव् हन्तवा उ ।  
क्षिपदशस्तिमप दुमुतिं ह था कर्द्यजमानाय शं याः ॥ ३ ॥

3. *Tapurmūrdhā tapatu rakṣaso ye brahmadviṣah  
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 resplendent 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.

### Mandala 10/Sukta 183

*Yajamana, Yajamanapatni, Hotrashisha Devata,  
Prajavan Prajapatya Rshi*

अपश्यं त्वा मनसा चकितानुं तपसा जातं तपसा विभूतम ।  
इह पुजामिहरुयिं रराणः प जायस्व पुजया पुत्रकाम ॥ १ ॥

1. *Apaśyam tvā manasā cekitānam tapaso jātam  
tapaso vibhūtam. Iha prajāmiha rayim rarāṇah  
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 दीध्यानां स्वायां तनू ऋत्व्य नाधमानाम ।  
उप मामुच्चा युवतिब्रह्मया: प जायस्व प्रजया पुत्र-  
काम ॥ २ ॥

2. *Apaśām tvā manasā dīdhyanām svāyām tanū rtvye nādhamānām. Upa māmucchā yuvatirbabhuyāḥ pra jayasva prajayā 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 गर्भमदधामाषधीष्वहं विश्वषु भुवनष्वन्तः ।  
अहं प्रजा अजनयं पृथिव्यामहं जनिष्या अपरीषु पुत्रान ॥ ३ ॥

3. *Aham garbhamadadhāmoṣadhiṣvaham viśveṣu bhuvaneshvantah. Aham prajā ajanayām prthivyāmaham 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.

## Mandala 10/Sukta 184

*Lingokta Devata, Garbhakarta Tvashta or Vishnu  
Prajapatya Rshi*

विष्णुयानि॑ कल्पयतु त्वष्टा॒ रूपाणि॑ पिंशतु ।  
आ॒ सिञ्चतु॒ प॒ जापति॒ धा॒ता॒ गर्भं॑ दधातु॒ त ॥ १ ॥

1. *Viṣṇuryonim kalpayatu tvaṣṭā rūpāṇi pimśatu.  
Ā siñcatu prajāpatirdhātā garbham 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.

गर्भं॑ धहि॒ सिनीवालि॒ गर्भं॑ धहि॒ सरस्वति॒ ।  
गर्भं॑ त अ॒श्विना॑ दुवावा॒ धत्तां॑ पुष्करस्वजा॒ ॥ २ ॥

2. *Garbham dhehi sinīvāli garbham dhehi sarasvati.  
Garbham te aśvinau devāvā dhattām 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.

हि॒रु॒ण्ययी॑ अ॒रणी॑ यं॑ नि॒मन्थता॑ अ॒श्विना॑ ।  
तं॑ त गर्भं॑ हवामह॒ दशम॑ मा॒सि॑ सूतव॑ ॥ ३ ॥

3. *Hiraṇyayārāṇī yam nirmanthato aśvinā.  
Tāṁ te garbhāṁ 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.

### Mandala 10/Sukta 185

*Aditya Devata, Satyadhrti Varuni Rshi*

महि त्रीणामवा स्तु द्युं मित्रस्यायम्णः ।  
दुराधर्षं वरुणस्य ॥ १ ॥

1. *Mahi trīṇāmavo'stu dyukṣam mitrasyāryamnāḥ.  
Duradharṣam varuṇasya.*

May the great, resplendent 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 ।  
इशे रिपुरघासांसः ॥ २ ॥

2. *Nahi teṣāmamā cana nādhvasu vāraṇeṣu.  
Īśe ripuraghāśāṁsaḥ.*

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.)

यस्मि पुत्रासा अदितः प जीवसु मत्याय ।  
ज्यातियच्छन्त्यजस्त्रम् ॥ ३ ॥

3. *Yasmai putrāso aditeḥ pra jīvase martyāya.  
Jyotiryacchanyajajasram.*

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.

### Mandala 10/Sukta 186

*Vayu Devata, Ula Vatayana Rshi*

वात् आ वात् भषजं शंभु मयाभु ना हृद ।  
प ण् आयुषि तारिषत ॥ १ ॥

1. *Vāta ā vātu bheṣajam śambhu mayobhu no hrde.  
Pra na āyūmṣi 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 nah sakha.  
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.

यदुदा वात त गृहु इ मृतस्य निधिहितः ।  
तता ना दहि जीवसे ॥ 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.

### Mandala 10/Sukta 187

*Agni Devata, Vatsa Agneya Rshi*

पाग्रयु वाचमीरय वृषभाय फतीनाम ।  
स नः पषदति द्विषः ॥ १ ॥

1. *Prāgnaye vācamīraya vrśabhbāya kṣitinām.  
Sa nah parṣadati dviṣah.*

O celebrant, sing your song of adoration in honour of Agni, virile, generous and resplendent 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 धन्वात्तिराचत ।  
स नः पषदति द्विषः ॥ २ ॥

2. *Yah parasyā parāvatastiro dhanvātirocate.  
Sa nah parṣadati dviṣah.*

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 गंसि निजूवति वृषा शुकण शुचिषा ।  
स नः पषदति द्विषः ॥ ३ ॥

3. *Yo rakṣāṁsi nijūrvati vṛṣā śukreṇa śociṣā.  
Sa nah parṣadati dviṣah.*

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 sam ca paśyati.  
Sa nah parṣadati dviṣah.*

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 शुका अग्निरजायत ।  
स नः पषदति द्विषः ॥ ५ ॥

5. *Yo asya pāre rajasah śukro agnirajāyata.  
Sa nah parṣadati dviṣah.*

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 जातवदस्मश्वं हिनात् वाजिनम् ।  
इदं ना ब्रह्मिसद् ॥ १ ॥

1. *Pra nūnam jātavedasamaśvam hinota vājinam.*  
*Idam 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.

अस्य प जातवदसा विपर्वीरस्य मी हुषः ।  
महीमियमि सुष्टुतिम् ॥ २ ॥

2. *Asya pra jātavedaso vipravīrasya mīlhuṣah.*  
*Mahīmiyarmi 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 रुचा जातवदसा दवत्रा हव्यवाहनीः ।  
ताभिना यज्ञमिन्वतु ॥ 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.

## Mandala 10/Sukta 189

*Surya or Atma Devata, Sarparajni Rshi*

आयं गा॒ः पृश्नि॒रकमी॒दसंदन्मात॒रं पुरः॑ ।  
पि॒तरं च प॒यन्त्स्वः॑ ॥ १ ॥

1. *Āyam gauḥ prśnirakramīdasadanmātaram 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 राचुनास्य पाणादपानुती ।  
व्यख्यन्महिषा दिवम् ॥ २ ॥

2. *Antaścarati rocanāsyā prāṇādapānati.  
Vyakhyāmahiṣo 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.

त्रिंशद्वाम् वि राजति वाक्पतङ्गाय धीयत ।  
पति वस्तारहृ द्युभिः॑ ॥ 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*

ऋतं च सृत्यं चाभीद्वात्पुसा ध्यजायत ।  
तता रात्र्यजायत् ततः समुदा अणुवः ॥ १ ॥

1. *Rtam ca satyam cābhīddhāttapaso'dhyajāyata.  
Tato rātryajāyata tataḥ samudro arṇavah.*

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.

समुदादणुवादधि संवत्सरा अजायत ।  
अहोरात्राणि विदधुद्विश्वस्य मिष्टा वृशी ॥ २ ॥

2. *Samudrādarnavādadhisamvatsaro 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.

सूर्याचन्द्रमसा ध्रुता यथापूर्वमकल्पयत ।  
दिवं च पृथिवीं चान्तरि अमथा स्वः ॥ ३ ॥

3. *Sūryācandramasau dhṛtā yathāpūrvamakalp-  
ayat. Divam ca pṛthivīm cā'nrariṣamatho svah.*

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.

### Mandala 10/Sukta 191

*Agni (1), Sanjananam (2-4) Devata, Samvanana  
Angirasa Rshi*

संसमिद्युवस वृष् ग्रु विश्वान्यय आ ।  
इळस्पद समिध्यसु स ना वसून्या भर ॥ १ ॥

1. *Samsamidyuvase vṛṣanagne viśvānyarya ā.  
Ilaspade 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 भां यथा पूव् संजानाना उपासत ॥ २ ॥

2. *Sam gacchadhvam sam vadadhyam sam vo manāmsi jānatām. Devā bhāgam yathā pūrvesamjānānā upāsate.*

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 सुहचित्तमषाम ।  
सुमानं मन्त्रमभि मन्त्रय वः समानन् वा हुविषा जुहामि ॥ ३ ॥

3. *Samāno mantraḥ samitiḥ samānī samānam  
manah saha cittameśām. Samānam mantramabhi  
mantraye vah samānenā vo haviṣā juhomī.*

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.

समानी वृ आकूतिः समाना हृदयानि वः ।  
समानमस्तु वा मङ्गना यथा वः सुसहासति ॥ ४ ॥

4. *Samānī va ākūtiḥ samānā hṛdayāni vah.  
Samānamastu vo mano yathā vah susahāsatī.*

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 commonwealth of peace, progress and all round well being for all in commonality.

॥ इति ऋग्वदसंहिता ॥



**COLLECTION OF VARIOUS**  
→ HINDUISM SCRIPTURES  
→ HINDU COMICS  
→ AYURVEDA  
→ MAGZINES

**FIND ALL AT [HTTPS://DSC.GG/DHARMA](https://dsc.gg/dharma)**

Made with



By

Avinash/Shashi

[creator of  
hinduism  
server]



**COLLECTION OF VARIOUS**  
→ HINDUISM SCRIPTURES  
→ HINDU COMICS  
→ AYURVEDA  
→ MAGZINES

**FIND ALL AT [HTTPS://DSC.GG/DHARMA](https://dsc.gg/dharma)**

Made with  
By  
  
Avinash/Shashi

Icreator of  
hinduism  
server!

