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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)

Sanskrit Text as per publication of

Paropakarini Sabha, Ajmer

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

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Dedication

The Mother's Gift

For all her children



Your path is up and onwards,
Never downwards

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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.

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Sharma and son-in-law Gulab Sharma and my brother Ram
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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

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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

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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)

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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 intellingietial 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 intelligential 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 It's 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	ଓ	o	ঔ	au
অনুস্বার (.)		m̥	বিসর্গ (:)		ঃ	ঃ	n̥

Consonants

Guttural

ক্	k	খ্	kh	গ্	g	ଘ্	gh	ঙ্	ñ
----	---	----	----	----	---	----	----	----	---

Palatal

চ্	c	ছ্	ch	জ্	j	ঝ্	jh	জ্	ñ
----	---	----	----	----	---	----	----	----	---

Lingual

ট্	t̥	ଠ	ଠ̥	ଡ্	d̥	ହ্	ହ̥	ଣ্	ñ̥
----	----	---	----	----	----	----	----	----	----

Dental

ত্	t	থ্	th	ଦ্	d	ধ্	dh	ନ্	n
----	---	----	----	----	---	----	----	----	---

Labial

প্	p	ফ্	ph	ব্	b	ভ্	bh	ম্	m
----	---	----	----	----	---	----	----	----	---

others

য্	y	ର୍	r	ଲ୍	l	ବ୍	v
----	---	----	---	----	---	----	---

শ্	ś	ষ্	ṣ	স্	s	হ্	h
----	---	----	---	----	---	----	---

(s)	,	ঃ	ঃ
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AUM
RGVEDA

ऋग्वेदः

MANDALA-1

Mandala 1/Sukta 1

Agni Devata, Madhucchanda Rshi

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारं 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 पूर्वेभिर्द्विषिभिरीड्यो नूतनैरुत ।
स देवाँ एह वक्षति ॥ २ ॥

2. *Agnih pūrvebhīrṣibhirīḍyo 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 पोषमेव द्विवेदिवे ।
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.

**अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि ।
स इद्वेषु 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.

**अग्निर्होता॑ कविक्रतुः सृत्यश्चित्रश्वस्तमः ।
देवो देवेभिरा गमत् ॥ 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 त्वमग्रे भुद्रं करिष्यसि ।
तवेत्तत् 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 त्वाग्रे दिवेदिवे दोषावस्तर्धिया वयम् ।
नमो भरन्तु एमसि ॥ ७ ॥

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

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

राजन्तमध्वराणां गोपामृतस्य दीदिविम् ।
वर्धमानं स्वे दमे ॥ 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 पितेव सूनवेऽग्रे सूपायनो भव ।
सच्चस्वा नः स्वस्तये ॥ 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 दर्शतेमे सोमा अरंकृताः ।
तेषां 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 उक्थेभिर्जरन्ते त्वामच्छा जरितारः ।
सुतसोमा अहुर्विदः ॥ २ ॥

2. *Vāya ukthebhijarante 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.

वायो तव प्रपृश्चुती धेना जिगाति दाशुषे ।
उरुची सोमपीतये ॥ 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 इमे सुता उप प्रयोभिरा गतम् ।
इन्द्रवो वामुशन्ति हि ॥ ४ ॥

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

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

वायुविन्द्रश्च चेतथः सुतानां वाजिनीवसू ।
तावा यात्मुप द्रवत् ॥ 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.

वायुविन्द्रश्च सुन्वत आ यात्मुप निष्कृतम् ।
मङ्गिवृत्था 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 हुवे पूतदक्षं वरुणं च रिशादसम् ।
धियं घृताचीं साधन्ता ॥ ७ ॥**

7. *Mitram̄ huve pūtadakṣam̄ varuṇam̄ ca riśādasam.
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).

**ऋतेन मित्रावरुणावृतावृथावृतस्पृशा ।
क्रतुं बृहन्तमाशाथे ॥ ८ ॥**

8. *Rtena mitrāvaruṇāvṛtāvṛdhāvṛtasprśā.
Kratum̄ 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 नो मित्रावरुणा तुविजाता उरुक्षया ।
दक्षं दधाते अपसम् ॥ ९ ॥**

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

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

Mandala 1/Sukta 3

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

अश्विना॒ यज्वरीरिषो॑ द्रवत्पाणी॑ शुभस्पती॑ ।
पुरु॒भुजा॑ चन्त्यतम्॑ ॥ 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 शवीरया॑ धि॒या ।
धि॒ष्ण्या॑ वनतं॑ 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.

दस्ता॑ युवाक॑वः॒ सुता॑ नासत्या॑ वृक्तबर्हिषः॑ ।
आ॑ यातं॑ रुद्रवर्तनी॑ ॥ 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).

इन्द्रा याहि चित्रभानो सुता इमे 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.

इन्द्रा याहि धि॒येषि॒तो वि॒प्रजू॒तः सुता॒वतः ।
उपु॒ ब्रह्माणि वा॒घतः ॥ ५ ॥

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

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

इन्द्रा याहि तूतुजान् उपु॒ ब्रह्माणि हरिवः ।
सुते 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.

ओमासश्चर्षणीदृतो विश्वे देवासु आ गत ।
दाश्वांसो दाशुषः सुतम् ॥ ७ ॥

7. *Omāsaścarṣaṇīdṛhto 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.

विश्वे देवासो असुरः सुतमा गन्तु तूर्णयः ।
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.

विश्वे देवासो अस्त्रिध एहिमायासो अद्रुहः ।
मेधं जुषन्त 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 वार्जेभिर्वाजिनीवती ।
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.

**चोदयित्री सूनृतानां चेतन्ती सुमतीनाम् ।
यज्ञं दधे 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.

**महो अर्णः सरस्वती प्र चेतयति केतुना ।
धियो 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

सुरूपकृत्तमूर्तये सुदुधामिव गोदुहे ।
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.

उप नः सवना गौहि सोमस्य सोमपाः पिब ।
गोदा इद्रेवतो 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 ते अन्तमानां विद्याम् सुमतीनाम् ।
मा नो 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.

परेहि विग्रमस्तृतमिन्द्रं पृच्छा विपश्चितम् ।
यस्ते 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 नो निदो निरन्यतश्चिदारत ।
दधाना इन्द्रु इद् 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 अरिर्वोचेयुर्दस्म कृष्टयः ।
स्यामेदिन्द्रस्य 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.

एमाशुमाशवे भर यज्ञश्रियं नृमादनम् ।
पतयन्मन्दयत् सखम् ॥ 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 शतक्रतो धनो वृत्राणांमधवः ।
प्रावो वाजेषु वाजिनम् ॥ ८ ॥

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

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

तं त्वा वाजेषु वाजिनं वाजयामः शतक्रतो ।
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.

यो रायोऽवनिर्महान्त्सुपारः सुन्वतः सखा॑ ।
तस्मा इन्द्राय गायत ॥ १० ॥

10. *Yo rāyo' vanirmahāntsupāraḥ sunvataḥ sakhaḥ.
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 त्वेता॒ नि षीदुते॒न्द्रमभि॒ प्र गायत ।
सखाय॑ः स्तोमवाहसः ॥ 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.

पुरुतमं पुरुणामीशान् वार्यीणाम् ।
इन्द्रं सोमे॒ सचा॑ सुते ॥ 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 घा॑ नो योगु॒ आ भु॒वत्स राये॒ स पुरन्ध्याम् ।
गमद् वाजै॒भिरा॒ स नः॑ ॥ 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 संस्थे॑ न वृ॒ण्वते॒ हरी॒ सु॒मत्सु॒ शत्रवः॑ ।
तस्मा॒ इन्द्राय॒ 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.

सु॒तुपाक्वे॑ सु॒ता॒ डु॒मे॒ शुच्यो॒ यन्ति॒ वी॒तये॑ ।
सो॒मांसो॒ दध्याशिरः॑ ॥ 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 सद्यो वृद्धो अजायथा: ।
इन्द्र ज्यैष्ठयाय सुक्रतो ॥ 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 सोमास इन्द्र गिर्वणः ।
शं ते सन्तु प्रचेतसे ॥ 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 स्तोमा अवीवृधन् त्वामुक्था शतक्रतो ।
त्वां वर्धन्तु नो 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.

अक्षितोति: सनेदिमं वाजुमिन्द्रः सहस्रिणम् ।
यस्मिन् विश्वानि पौंस्या ॥ ९ ॥

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

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 नो मर्ती अभि द्रुहन् तुनूनामिन्द्र गिर्वणः ।
ईशानो यवया वृथम् ॥ 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

युज्जन्ति ब्रूध्नमरुषं चरन्तं परि तुस्थुषः ।
रोचन्ते रोचना दिवि ॥ 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 विपक्षसा रथे ।
शोणा 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.

केतुं कृणवन्नकेतवे पेशो मर्या अपेशसे ।
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 पुनर्गर्भत्वमेस्ति ।
दधाना नाम यज्ञियम् ॥ ४ ॥

4. *Ādaha svadhāmanu punargarbhavamerire.
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 चिदारुजतुभिर्गुहा चिदिन्द्रु वह्निभिः ।
अविन्दु उस्त्रिया 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.

देवयन्तो यथा मतिमच्छा विद्धसुं 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.

इन्द्रेण सं हि दृक्षसे सञ्जगमानो 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.

अनवद्यैरभिद्युभिर्मखः सहस्रदर्चति ।
गणैरिन्द्रस्य काम्यैः ॥ 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 परिज्मन्ना गहि दिवो वा रोचनादधि ।
समस्मिन्नज्जते 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.

इतो वा सातिमीमहे दिवो वा पार्थिवादधि ।
इन्द्रं मुहो 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

इन्द्रमित् गाथिनो बृहदिन्द्रमर्केभिरकिंणः ।

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 इद्धर्योः सचा सम्मिश्ल आ वचोयुजा ।

इन्द्रौ वज्री हिरण्ययः ॥ २ ॥

2. *Indra iddharyoh 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.

इन्द्रौ दीर्घायु चक्षसु आ सूर्यं रोहयद् दिवि ।

वि गोभिरद्रिमैरयत् ॥ 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.

इन्द्रं वाजेषु नोऽव सुहस्त्रप्रधनेषु च ।
उग्रं 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 इन्द्रमर्भे हवामहे ।
युजं वृत्रेषु वृत्रिणम् ॥ 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 नो वृषन्नमुं चरुं सत्रादावन्नपा वृथि ।
अस्मभ्युमप्रतिष्कुतः ॥ 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.

तुञ्जेतुञ्जे य उत्तरे स्तोमा इन्द्रस्य वृत्रिणः ।
न विन्धे 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.

वृषा॑ यू॒थेव् वंसगः कृष्टीरिय॑त्योजसा॑ ।
ईशानो॒ अप्रतिष्कृतः ॥ 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 एकश्चर्षणीनां वसूनामिर॑ज्यति ।
इन्द्रः पञ्च क्षितीनाम् ॥ ९ ॥

9. *Ya ekaścarṣaṇīnāṁ 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 वो विश्वतस्परि॑ हवामहे॒ जनेभ्यः ।
अ॒स्माकमस्तु॒ केवलः ॥ १० ॥

10. *Indram vo viśvataspari havāmahe janebhyah.
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 sadāsaham.
Varṣiṣṭhamūtaye bhara.*

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

नि येन मुष्टिहृत्यया नि वृत्रा रुणधामहै।
त्वोतासो न्यर्वता ॥ 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 त्वोतासु आ वृयं वर्जं घुना ददीमहि।
जयेम् सं युधि स्पृधः ॥ ३ ॥

3. *Indra tvotāsa ā vayam vajram ghanā dadimahi.
Jayema sam yudhi sprdhah.*

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

वृयं शूरैभिरस्त्रभिरिन्द्रु त्वया युजा वृयम् ।
सासहाय 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 इन्द्रः परश्च नु महित्वमस्तु वज्रिणे ।
द्यौर्न प्रथिना 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.

समोहे वा य आशत् नरस्तोकस्य सनितौ ।
विप्रासो 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 कुक्षिः सोमपातमः समुद्रैव पिन्वते ।
उर्वीरापो न काकुदः ॥ 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 सूनृता विरप्शी गोमती मुही ।
पक्वा शाखा न दाशुषे ॥ ८ ॥

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

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

एवा हि ते विभूतय ऊतय इन्द्र मावते ।
सद्यश्चित् सन्ति दाशुषे ॥ 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 स्तोम उक्थं च शंस्या ।
इन्द्राय सोमपीतये ॥ 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

इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः ।
महां अभिष्टिरोजसा ॥ १ ॥

1. *Indrehi matsyandhaso viśvebhīḥ 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.

एमेनं सृजता सुते मुन्दिमिन्द्राय मुन्दिने ।
चक्रिं विश्वानि चक्रये ॥ 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 सुशिप्रा॒ मन्दिभि॑ः स्तोमैभिर्विश्वचर्षणे॑ ।
सचैषु॒ सवनेष्वा॑ ॥ ३ ॥

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

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.

असृग्रमिन्द्र ते॒ गिरः॑ प्रति॒ त्वामुदहासत ।
अजोषा॑ वृषभं॒ पतिम् ॥ 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 चोदय॑ चित्रमवर्ग्राध॑ इन्द्रु॒ वरेण्यम् ।
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 चोदयेन्द्रं राये 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 गोमदिन्द्रं वाजवदस्मे पृथु श्रवो बृहत् ।
विश्वायुर्ध्वक्षितम् ॥ 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.

अस्मे धैहि श्रवो बृहद् द्युमनं सहस्रसातमम् ।
इन्द्रं ता रथिनीरिषः ॥ ८ ॥

8. *Asme dhehi śravo bṛhad dyumnam sahasrasātamaṁ.
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).

वसोरिन्द्रं वसुपतिं गीर्भिर्गृणन्त ऋग्मियम् ।
होम गन्तारमूतये ॥ ९ ॥

9. *Vasorindram vasupatim gīrbhirgrṇanta ṛgmiyam.
Homa gantāramūtaye.*

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

सुतेसुते न्योकसे बृहद् बृहत् एदुरिः ।
इन्द्राय शुषमर्चति ॥ 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 गायत्रिणोऽर्चन्त्युक्तमुकिणः ।
ब्रह्माणस्त्वा शतक्रत् उद्वंशमिव येमिरे ॥ १ ॥

1. *Gāyanti tvā gāyatriṇo'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.

यत्सानोः सानुमारुहृद् भूर्यस्पष्ट कर्त्त्वम् ।
तदिन्द्रो अर्थं चेतति यूथेन वृष्णिरेजति ॥ 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.

युक्ष्वा हि केशिना हरी वृष्णा कक्ष्यप्रा ।
अर्था न इन्द्र सोमपा गिरामुपश्रुतिं चर ॥ ३ ॥

3. *Yukṣvā hi keśinā harī vṛṣṇā kaksyaprā.
Athā na indra somapā girāmupaśrutim cara.*

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

एहि स्तोमां अभि स्वराऽभि गृणीह्या रुव ।
ब्रह्म च नो वसो सचेन्द्र यज्ञं च वर्धय ॥ 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 वर्धनं पुरुनिष्ठिधे ।
शक्रो यथा सुतेषु णो रारणत् सख्येषु च ॥५॥**

5. *Ukthamindrāya śaṁsyam vardhanam puruniṣhi-dhe. Śakro yathā sutesu no rāraṇat sakhyeṣu ca.*

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

**तमित् सखित्व ईमहे तं राये तं सुवीर्ये ।
स शक्र उत नः शकुदिन्द्रो 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 सुनिरज्मिन्द्र त्वादात्मिद् यशः ।
गवामप व्रजं वृथि कृणुष्व राथो अद्रिवः ॥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.

**नुहि त्वा रोदसी उभे क्रृध्यायमाणमिन्वतः ।
जेषः स्वर्वतीरुपः 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.

**आश्रुत्कर्ण श्रुधी हवं नू चिद्वधिष्व मे गिरः ।
इन्द्र स्तोममिमं 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 इन्द्र कौशिक मन्दसानः सुतं पिब ।
नव्यमायुः प्र सू तिर कृधी सहस्रसामृषिम् ॥ ११ ॥

11. *Ā tū na indra kauśika mandasānāḥ sutam piba.
Navyamāyuh pra sū tira 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 गिर्वणो गिर इमा भवन्तु विश्वतः ।
वृद्धायुमनु वृद्धयो जुष्टा भवन्तु जुष्टयः ॥ १२ ॥

12. *Pari tvā girvano 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

इन्द्रं विश्वा॑ अवीवृधन्त्समुद्रव्यचसं 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.

सृष्ये ते इन्द्र वाजिनो मा भेम शवसस्पते ।
त्वामभि प्र णौनुमो जेतारमपराजितम् ॥२॥

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

पूर्वीरिन्द्रस्य रातयो न वि दस्यन्त्यूतयः ।
यदी वाजस्य गोमतः स्तोतृभ्यो मंहते मघम् ॥३॥

*Pūrvīrindrasya rātayo na vi dasyantyūtayah.
Yadī vājasya gomataḥ stotrbhyo mañhate 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 भिन्दुर्युवा कविरमितौजा अजायत ।
इन्द्रो 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 वलस्य गोमतोऽपावरद्रिवो बिलम् ।
त्वां देवा 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 प्रत्यायं सिन्धुमावदन् ।
उपातिष्ठन्त गिर्वणो विदुषे तस्य कारवः ॥ ६ ॥

6. *Tavāham śūra rātibhiḥ pratyāyam sindhumāvadan. Upātiṣṭhanta girvaṇo 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 मयिनं त्वं शुष्णुमवातिरः ।
विदुषे तस्य मेधिरास्तेषां श्रवांस्युत्तिर ॥७॥

7. *Māyābhīrīndra māyinam tvam śuṣṇamavātirah.
Viduṣte tasya medhīrāstēṣāṁ 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.

इन्द्रमीशानुमोजसाभि स्तोमा अनूषत ।
सहस्रं यस्य रातय उत वा सन्ति भूयसीः ॥८॥

8. *Indramīśānamojasābhi stoma 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 वृणीमहे होतारं विश्ववेदसम्।
अस्य यज्ञस्य सुक्रतुम् ॥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 देवां इहा वह जज्ञानो वृक्तबर्हिषे ।
असि होता न ईङ्गः ॥ 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 उशतो वि बोधय यदग्ने यासि दूत्यम् ।
देवैरा सत्सि बर्हिषि ॥ 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 प्रति ष्म रिषतो दह।
अग्ने त्वं रक्षस्विनः ॥ ५ ॥

5. *Gṛtāhavana dīdivah prati ṣma 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 समिध्यते कविर्गृहपतिर्युवा।
हव्यवाद् 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 सत्यधर्माणमध्वरे।
देवममीवचातनम् ॥ ७ ॥

7. *Kavimagnimupa stuhi satyadharmanamadhvare.
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.

यस्त्वामग्ने हृविष्पतिर्दूतं देव सपर्यति ।
तस्य स्म प्राविता भव ॥ ८ ॥

8. *Yastvāmagne havispatirdūtam 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.

यो अग्निं देववीतये हृविष्मां आविवासति ।
तस्मै पावक मृल्य ॥ ९ ॥

9. *Yo agnīm devavītaye havismāṁ 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 दीदिवोऽग्ने देवाँ इहा वह ।
उप यज्ञं हृविश्च नः ॥ १० ॥

10. *Sa nah pāvaka dīdivo'gne devām ihā vaha.
Upa yajñam 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 वीरवतीमिषम् ॥ ११ ॥

11. *Sa nah stavāna ā bhara gāyatréṇa navīyasā.
Rayim vīravatīmiṣam.*

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

अग्ने शुक्रेण शोचिषा विश्वाभिर्देवहृतिभिः ।
इमं स्तोमं जुषस्व नः ॥ १२ ॥

12. *Agne śukreṇa śociṣā viśvābhiraḥ devahūtibhiḥ.
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

सुसमिद्धो न आ वह देवाँ अग्ने हुविष्टते ।
होतः 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 तनूनपाद् यज्ञं देवेषु नः कवे ।
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 प्रियमस्मिन् यज्ञ उप ह्वये ।
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.

अग्ने सुखतमे रथे देवाँ इँच्छित आ वहा ।
असि होता मनुर्हितः ॥ ४ ॥

4. *Agne sukhatame rathe devāñ iḷita 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 बर्हिरानुषग् घृतपृष्ठं मनीषिणः ।
यत्रामृतस्य चक्षोणम् ॥ ५ ॥

5. *Strṇīta barhirānuṣag ghṛtaprṣṭham 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 श्रयन्तामृतावृथो द्वारो देवीरसुश्चतः ।
अद्या नूनं च यष्टवे ॥ 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.

नक्तोषासा सुपेशासाऽस्मिन् यज्ञ उप ह्वये ।
इदं नौ ब्रह्मिरासदे ॥ 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 ह्वये होतारा दैव्या कवी ।
यज्ञं नौ यक्षतामिमम् ॥ ८ ॥

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

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

इळा सरस्वती मही तिस्रो देवीर्मयोभुवः ।

बर्हिः सीदन्त्वस्त्रिधः ॥ ९ ॥

9. *Ila sarasvatī mahī tisro devīrmayobhuvah.
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 ह्ये ।

अस्माकंमस्तु केवलः ॥ 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 वनस्पते देव देवेभ्यो हुविः ।

प्र दातुरस्तु चेतनम् ॥ 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 कृणोत्नेन्द्राय॑ यज्वनो गृहे॑।
तत्र॑ देवाँ॒ उप॑ ह्वये॑ ॥ 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

ऐभिरग्ने॑ दुवो॑ गिरो॑ विश्वेभिः॑ सोमपीतये॑।
देवेभिर्याहि॑ यक्षि॑ 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.

आ॑ त्वा॑ कण्वा॑ अहूषत॑ गृणन्ति॑ विप्र॑ ते॑ धियः॑।
देवेभिरग्ने॑ आ॑ 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 मि॒त्राग्निं पूषणं भगम् ।
आदि॒त्यान् मा॒रुतं गुणम् ॥ 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.

प्र वौ भ्रियन्त इन्दवो मत्सरा मादयिष्णवः ।
द्रृप्सा 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.

ईळते त्वामवस्यवः कण्वासो वृक्तबर्हिषः ।
हुविष्मन्तो अरुङ्कृतः ॥ 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 मनोयुजो ये त्वा वहन्ति वह्नयः ।
आ देवान्त्सोमपीतये ॥ ६ ॥

6. *Gṛhtapṛṣṭhā manoyujo ye tvā vahanti vahnayaḥ.
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.

तान् यजत्रां ऋत्तावृथोऽग्ने पत्नीवतस्कृधि ।
मध्वः सुजिह्वा पायय ॥ ७ ॥

7. *Tān yajatrāṁ rtāvṛdho'gne patnīvataskṛdhi.
Madhvāḥ 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.

ये यजत्रा य ईड्यास्ते ते पिबन्तु जिह्वया ।
मधोरग्ने वषट्कृति ॥ 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 रोचनाद् विश्वान् देवाँ उषबुधः ।
विप्रो होतेह वक्षति ॥ 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).

विश्वैभिः सोम्यं मध्वज्गु इन्द्रैण 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 होता मनुर्हितोऽग्ने यज्ञेषु सीदसि ।
सेमं नो 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.

युद्धवा ह्यरुषी रथे हरितो देव रोहितः ।
ताभिर्देवाँ 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 सोमं पिब ऋतुनाऽस त्वा विशुन्त्वन्दवः ।
मत्सरासुस्तदौकसः ॥ 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 पोत्राद् 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 नो ग्रावो नेष्टः 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 देवाँ इहा वह सादया योनिषु त्रिषु ।
परि भूष पिब ऋतुना ॥ ४ ॥

4. *Agne devāṁ 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.

ब्राह्मणादिन्द्र राधसः पिबा सोममृतूरनु ।
तवेद्धि सख्यमस्तृतम् ॥ ५ ॥

5. *Brāhmaṇādindra rādhasaḥ pibā somamṛtūmranu.
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 दक्षं धृतव्रत मित्रावरुण दूलभम् ।
ऋतुना यज्ञमाशाथे ॥ 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.

**द्रविणोदा द्रविणसो ग्रावहस्तासो अध्वरे ।
यज्ञेषु देवमीलते ॥ 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.

**द्रविणोदा ददातु नो वसूनि यानि शृण्वरे ।
देवेषु ता वनामहे ॥ 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.

**द्रविणोदा: पिपीषति जुहोत् प्र च तिष्ठत ।
नेष्ट्रादृतुभिरिष्यत ॥ 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 तुरीयमृतुभिर्द्विणोदो यजामहे।
अधे स्मा नो दुर्दिर्भव ॥ 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 शुचिव्रता।
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.

गार्हपत्येन सन्त्य ऋतुना यज्ञनीरसि।
देवान् देवयते यज ॥ १२ ॥

12. *Gārhapatyena santya ṛtunā yajñanīrasī.
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 हरयो॒ वृषणं॒ सोमपीतये॑ ।
इन्द्रं॒ त्वा॑ सूरचक्षसः॒ ॥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 धाना॑ घृतस्नुवो॒ हरी॑ इहोप॑ वक्षतः॑ ।
इन्द्रं॒ सुखतमे॒ रथै॒ ॥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.

इन्द्रं प्रातर्हीवामहु इन्द्रं प्रयत्यध्वरे । इन्द्रं सोमस्य पीतयै ॥ ३ ॥

3. *Indram prātarhavāmaḥ 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.

उपं नः सुतमा गृहि हरिभिरिन्द्र केशिभिः ।

सुते हि त्वा हवामहे ॥ 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.

सेमं नः स्तोममा गृह्युपेदं सवनं सुतम् ।

गौरो न तृष्णितः पिब ॥ ५ ॥

5. *Semam nah stomaṁ 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.

इमे सोमासु इन्दवः सुतासो अधि बर्हिषि ।
तां इन्द्र सहसे 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 ते स्तोमो अग्नियो हृदिस्पृगस्तु शन्तमः ।
अथा सोमं 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 सुतमिन्द्रो मदाय गच्छति ।
वृत्रहा सोमपीतये ॥ 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.

सेमं नः काममा पृण् गोभिरश्वैः शतक्रतो ।
स्तवाम त्वा स्वाध्यः ॥ ९ ॥

9. *Semam nah kāmamā prṇa gobhiraśvaiḥ śatakrato. 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

इन्द्रावरुणयोरुहं सुम्राजोरव् आ वृणे ।
ता नो मृलात ईदृशे ॥ १ ॥

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

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 स्थोऽवसे हव् विप्रस्य मावतः ।
धर्तारा चर्षणीनाम् ॥ २ ॥

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

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

and abide by us for our protection and progress.

**अनुकामं तर्पयेथामिन्द्रावरुण राय आ ।
ता वां नेदिष्ठमीमहे ॥ ३ ॥**

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

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 सुमतीनाम् ।
भूयाम् वाजदाव्नाम् ॥ 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.

**इन्द्रः सहस्रदाव्नां वरुणः शंस्यानाम् ।
क्रतुर्भवत्युक्थ्यः ॥ ५ ॥**

5. *Indrah sahasradāvnām varuṇah śamsyānām.
Kraturbhavatyukthyah.*

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

**तयोरिदवसा वृयं सनेम् नि च धीमहि ।
स्यादुत प्रेरेचनम् ॥ 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.

इन्द्रावरुण वामःहं हुवे चित्राय राधसे ।
अस्मान्त्सु जिग्युषस्कृतम् ॥ 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.

इन्द्रावरुण नू नु वां सिषासन्तीषु धीष्वा ।
अस्मभ्यं शार्म यच्छतम् ॥ 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.

प्र वामश्नोतु सुष्टुतिरिन्द्रावरुण यां हुवे ।
यामृधाथै सुधस्तुतिम् ॥ 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, Sadaspati, Sadaspati-Narashansa Devatah, Kanya Medhatithi Rshi

सोमानं स्वरणं कृणुहि ब्रह्मणस्पते ।
कक्षीवन्तं य औशिजः ॥ १ ॥

1. *Somānam svaraṇam kṛṇuhi 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.

यो रेवान् यो अमीवहा वसुवित् 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 शंसो अररुषो धूर्तिः प्रणङ् मत्यस्य ।
रक्षा णो ब्रह्मणस्पते ॥ ३ ॥

3. *Mā nah śamso araruṣo dhūrtih pranaṁ martyasya.
Rakṣā ḡo 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 वीरो न रिष्यति यमिन्द्रो ब्रह्मणस्पतिः ।
सोमो हिनोति 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 ब्रह्मणस्पते सोम इन्द्रश्च मत्यम् ।
दक्षिणा 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.

सदसप्तिमद्भुतं प्रियमिन्द्रस्य काम्यम् ।
सनिं मेधामयासिषम् ॥ 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.

यस्माद्वृते न सिध्यति यज्ञो विपश्चितश्चन् ।
स धीनां योगमिन्वति ॥ ७ ॥

7. *Yasmādrte na sidhyati yajño vipaścitaścana.
Sa dhīnāṁ yogaminvati.*

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

आदृध्नोति हविष्कृतिं प्राज्ञं कृणोत्यध्वरम् ।
होत्रा देवेषु 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 सप्रथस्तमम् ।
दिवो न सद्मामखसम् ॥ 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

प्रति त्यं चारुमध्वरं गोपीथाय प्र हूयसे ।
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 देवो न मत्यौ महस्तव क्रतुं परः ।
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.

ये महो रजसो विदुर्विश्वें देवासों अद्रुहः ।
मरुद्धिरग्नु आ गौहि ॥ ३ ॥

3. *Ye maho rajasō vidurviśve devāso adruhah.
Marudbhiraṅgaṇa 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 अकर्मानृचुरनाधृष्टासु ओजसा ।
मरुद्धिरग्नु आ गौहि ॥ ४ ॥

4. *Ya ugrā arkamānṛcuranādhṛṣṭāsa ojasā.
Marudbhiraṅgaṇa 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.

ये शुभा घोरवर्पसः सुक्षत्रासो रिशादसः ।
मरुद्धिरग्नु आ गौहि ॥ ५ ॥

5. *Ye śubhrā ghoravarpaśaḥ suksatrāso riśādaśaḥ.
Marudbhiraṅgaṇa 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.

ये नाकस्याधि रोचने दिवि देवासु आसते ।
मरुद्धिरग्नु आ गौहि ॥ ६ ॥

6. *Ye nākasyādhi rocane divi devāsa āsate.
Marudbhiraṅgaṇa 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 ईङ्घयन्ति पर्वतान् तिरः समुद्रमर्णवम् ।
मरुद्धिरग्नु 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 ये तन्वन्ति रश्मिभिस्तिरः समुद्रमोजसा ।
मरुद्धिरग्नु 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 पूर्वपीतये सृजामि सोम्यं मधु ।
मरुद्धिरग्नु 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 देवाय जन्मने स्तोमो विप्रेभिरासुया ।
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 वचोयुजा तत्क्षुर्मनसा हरी ।
शमीभिर्यज्ञमाशत ॥ 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.

तक्षन्नासत्याभ्यां परिज्मानं सुखं रथम् ।
तक्षन्धेनुं सबदुघाम् ॥ 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 ।
ऋभवो विष्ट्यक्रत ॥ ४ ॥

4. *Yuvānā pitarā punah satyamantrā rjūyavah.
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 वो मदासो अग्मतेन्द्रेण च मरुत्वता ।
आदित्येभिश्च राजभिः ॥ ५ ॥

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

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

उत त्यं चमसं नवं त्वष्टु द्वेवस्य निष्कृतम् ।
अकर्त चतुरः पुनः ॥ ६ ॥

6. *Uta tyam̄ camasam̄ navam̄ tvasturdevasya 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.

ते नो रक्तानि धत्तन् त्रिरा साप्तानि सुन्वते ।
एकमेकं सुशस्तिभिः ॥ ७ ॥

8. *Te no ratnāni dhattana trirā sāptāni sunvate.
Ekamekam 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 वह्नयोऽभजन्त सुकृत्यया।
भागं देवेषु 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

इहेन्द्राग्नी उप छ्वये तयोरित्स्तोममुश्मसि ।
ता सोमं सोमपातमा ॥ 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 प्र शंसते न्द्राग्नी शुभता नरः ।
ता गायत्रेषु गायत ॥ २ ॥

2. *Tā yajñeśu pra śamsatendrāgnī śumbhatā narah.
Tā gāyatréṣu 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 प्रशस्तय इन्द्राग्नी ता हवामहे ।
सोमपा सोमपीतये ॥ 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.

उग्रा सन्ता हवामहु उपेदं सवनं सुतम् ।
इन्द्राग्नी एह गच्छताम् ॥ 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 रक्षा उब्जतम् ।
अप्रजाः 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.

तेन सत्येन जागृतमधि प्रचेतुने प्रदे ।
इन्द्राग्नी शर्म यच्छतम् ॥ 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*

प्रातर्युजा वि बोधयाश्विनावेह गच्छताम् ।
अस्य सोमस्य 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 रथीतमोभा देवा दिविस्पृशा ।
अश्विना ता हवामहे ॥ 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 मिमिक्षतम् ॥ ३ ॥

3. *Yā vām kaśā madhumatyāśvinā sūnṛtāvati.
Tayā yajñam mimikṣatam.*

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

नहि वामस्ति दूरके यत्रा रथेन गच्छथः ।
अश्विना सोमिनो गृहम् ॥ 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.

हिरण्यपाणिमूर्तये सवितारमुप ह्वये ।
स चेत्ता देवता पुदम् ॥ ५ ॥

5. *Hiranyapāñimūtayे 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 नपातमवसे 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 हवामहे वसोश्चित्रस्य राधसः ।
सवितारं नृचक्षसम् ॥ 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 धीदत सविता स्तोम्यो नु नः ।
दाता राधांसि शुभ्मति ॥ ८ ॥

8. *Sakhāya ā ni śīdata 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 देवानामुशतीरुपं ।
त्वष्टारं सोमपीतये ॥ 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 इहावसे होत्रां यविष्ठ भारतीम् ।
वरूत्रां धिषणां वह ॥ १० ॥

10. *Ā gnā agna iħāvase 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 नौ देवीरवसा मुहः शर्मणा नृपत्नीः ।
अच्छिन्नपत्राः 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.

इहेन्द्राणीमुपं ह्ये वरुणानीं स्वस्तयै ।
अग्नायीं सोमपीतये ॥ 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 द्यौः पृथिवी च न इमं यज्ञं मिमिक्षताम् ।
पिपूतां नो 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.

तयोरिद् धृतवृत्पयो विप्रा रिहन्ति धीतिभिः ।
गन्धर्वस्य ध्रुवे पुदे ॥ 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.

स्योना पृथिवि भवानृक्षरा निवेशनी ।
यच्छा नः शर्म सप्रथः ॥ १५ ॥

15. *Syonā prthivi bhavānrksarā 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.

अतो देवा अवन्तु नो यतो विष्णुर्विचक्रमे ।
पृथिव्याः सम धामभिः ॥ 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 विष्णुर्विचक्रमे त्रेधा नि दधे प्रदम् ।
समूलहमस्य पांसुरे ॥ 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 चक्रमे विष्णुगुर्णोपा अदाभ्यः ।
अतो 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.

विष्णोः कर्माणि पश्यत् यतो ब्रतानि पस्पशे ।
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.

तद्विष्णोः परमं पुदं सदा पश्यन्ति सूर्यः ।
दिवीव चक्षुराततम् ॥ 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.

तद्विप्रासो विपन्यवों जागृवांसः समिन्धते ।
विष्णोर्यत्परमं पृदम् ॥ 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 सोमास् आ गह्यशीर्वन्तः सुता इमे ।
वायो तान्प्रस्थितान्पिब ॥ 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 देवा दिविस्पृशेन्द्रवायू हवामहे ।
अस्य सोमस्य पीतये ॥ 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 विप्रा हवन्त ऊतये ।
सहस्राक्षा 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 वृद्धं हवामहे वरुणं सोमपीतये ।
जुज्ञाना पूतदक्षसा ॥ ४ ॥

4. *Mitram vayam havāmahe varunām 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.

ऋतेन यावृतावृथावृतस्य ज्योतिष्पती ।
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 प्राविता भुवन्मित्रो 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 सोमपीतये ।
सुजूर्गणेन 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.

इन्द्रज्येष्ठा मरुद्गणा देवासः पूषरातयः ।
विश्वे मम श्रुता हवम् ॥ 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 सुदानवः इन्द्रैण सहसा युजा ।
मा नो दुःशांस ईशत ॥ 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.

विश्वान्देवान्हवामहे मरुतः सोमपीतये ।
उग्रा 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 तन्युतुर्मरुतामेति 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.

हस्काराद्विद्युतस्पर्यऽतो जाता अवन्तु नः ।
मरुतो मृद्यन्तु 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 पूषञ्चित्रबर्हिष्माघृणे ध्रुणं द्विवः ।
आजा नुष्टं यथा पुशुम् ॥ १३ ॥

13. *Ā pūṣāñ citrabarhiṣamāghrṇe dharunām divah.
Ājā naṣṭām 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 राजान्माघृणिरपगूळहुं गुहा हितम् ।
अविन्दच्चित्रबर्हिषम् ॥ 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.)

उतो स मह्यमिन्दुभिः षड्गुक्ताँ अनुसेष्ठित् ।
गोभिर्यवं न चर्कृष्टत् ॥ १५ ॥

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

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.

अप्बयो यन्त्यध्वभिर्जमयो अध्वरीयताम् ।
पृज्ञतीर्मधुना पयः ॥ १६ ॥

16. *Ambayo yanthyadhvabhirjāmaya adhvareyatām.
Prīcatīrmadhunā 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 सूर्ये याभिर्व सूर्यः सुह ।
ता नो हिन्वन्त्वध्वरम् ॥ 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.

अपो देवीरूप ह्वये 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 भैषजमपामुत प्रशस्तये ।
देवा भवत वाजिनः ॥ 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 मे सोमो अब्रवीद्न्तर्विश्वानि भैषजा ।
अग्निं च विश्वर्णभुवमापश्च विश्वभैषजीः ॥ २० ॥

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

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 भैषजं वर्स्थं तुन्वेऽ मम ।
ज्योक् च सूर्यं दृशे ॥ २१ ॥

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

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 प्र वहत् यत्किं च दुरितं मयि ।
यद्वाहमभिदुद्रोहु यद्वा शेप उतानृतम् ॥ २२ ॥

22. *Idamāpaḥ pra vahata yatkiṁ ca duritam 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.

आपो अद्यान्वचारिषं रसेन समग्रस्महि ।
पयस्वानग्ने आ गहि तं मा सं सृज वर्चैसा ॥ २३ ॥

23. *Āpo adyānvacāriṣam rasena samagrasmahi.
Payasvāngana ā gahi tam mā sam 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 मागे वर्चैसा सृज सं प्रजया समायुषा ।
विद्युर्मै अस्य द्रेवा इन्द्रौ विद्यात्सुह ऋषिभिः ॥ २४ ॥

24. *Sam māgne varcasā srja sam prajayā samāyusā.
Vidyurme asya devā indro vidyātsaha ṛṣibhiḥ.*

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

Mandala 1/Sukta 24

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

कस्य नूनं केतुमस्यामृतानां मनामहे चारु देवस्य नामं ।
को नौ मृह्या अदितये पुनर्दर्शितरं च दृशेयं 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?

अग्नेर्वयं प्रथमस्यामृतानां मनामहे चारु देवस्य नामं ।
स नौ मृह्या अदितये पुनर्दर्शितरं च दृशेयं 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 देव सवित्रीशानं वार्यीणाम् ।
सदावन्भागमीमहे ॥ 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 ।
अद्वेषो हस्तयोर्दधे ॥ 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 ते वयमुदशेम तवावसा ।
मूर्धनं राय आरभे ॥ 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.

नहिते क्षत्रं न सहो न मन्युं वयश्चनामी प्रतयन्त आपुः ।
नेमा आपो अनिमिषं चरन्तीर्न ये वातस्य
प्रमिनन्त्यभ्वम् ॥ ६ ॥

6. *Nahi te kṣatram na saho na manyum vayaścanāmī patayanta āpuḥ. Nemā āpo animiṣam carantīrna 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.

अबुध्ने राजा वरुणो वनस्योधर्वं स्तूपं ददते पूतदक्षः ।
नीचीनाः स्थुरुपरि बुध्न एषामस्मे अन्तर्निहिताः केतवः
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 सूर्यीयं पन्थामन्वेतवा उ ।
अपदे पादा प्रतिधातवेऽ करुतापवक्ता हृदयाविधश्चित् ॥ 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 ते राजन्भिषजः सुहस्रमुर्वी गभीरा सुमतिष्ठै अस्तु ।
बाधस्व दूरे निर्रितिं पराचैः कृतं चिदेनः प्र मुमुग्धस्मत् ॥ ९ ॥

9. *Śatam te rājan bhiṣajah sahasramurvī gabhīrā sumatiṣṭe astu. Bādhasva dūre nirṛitīm 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 ऋक्षा निहितास उच्चा नक्तं ददृशे कुह चिद्वैयुः ।
अदब्धानि वरुणस्य व्रतानि विचाकशच्चन्द्रमा नक्त-
मेति ॥ १० ॥

10. *Amī yā ṛksā nihitāsa uccā naktam dadṛśre kuha ciddiveyuh. Adabdhāni varuṇasya 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 ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो
हुविर्भिः । अहैळमानो वरुणो ह बोध्युरुशंस मा न आयुः प्र
मौषीः ॥ ११ ॥

11. *Tattvāyāmi brahmaṇā vandamānastadāśāste yajamāno havirbhiḥ. Aheṭmāno varuṇeha bodhyuruśāṁsa 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.

तदिन्नक्तं तद्विवा महामाहुस्तदुयं केतो हृद आ वि चष्टे।
शुनःशेपो यमहृद गृभीतः सो अस्मान् राजा वरुणो
मुमोक्तु ॥ १२ ॥

12. *Tadinnaktam taddivā mahyamāhustadayam keto hrda ā vi caste. Šunahšepo 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.

शुनःशेपो ह्यहृद गृभीतस्त्रिष्वादित्यं द्वुपदेषु बृद्धः । अवैनं
राजा वरुणः ससृज्याद्विद्वां अदब्धो वि मुमोक्तु पाशान् ॥ १३ ॥

13. *Šunahšepo 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.

अवं ते हेलो वरुणं नमोऽभिरवं यज्ञेभिरीमहे हृविर्भिः । क्षयन्न-
स्मभ्यमसुर प्रचेता राजन्नेनांसि शिश्रथः कृतानि ॥ १४ ॥

14. *Ava te heļo 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 व्रते तवानांगसो अदितये स्याम ॥ १५ ॥

*Uduttamam̄ varuṇa pāśamasmadavādhamaṁ vi
madhyamam̄ śrathāya. Athā vayamāditya vrate
tavānāgasō 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 ते विशो यथा प्र दैव वरुण व्रतम् ।
मिनीमसि द्यविद्यवि ॥ १ ॥

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

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

मा नो वृधाय हुलवे जिहीळनस्य रीरधः ।
मा हृणनस्य मन्यवे ॥ २ ॥

2. *Mā no vadhyā 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.

वि मृळीकाय ते मनो रथीरश्वं न सन्दितम् ।
गीर्भिर्वैरुण सीमहि ॥ ३ ॥

3. *Vi mr̥likāya te mano Rathīraśvam na samditam.
Girbhīrvaruṇa 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 मे विमन्यवः पतन्ति वस्य-इष्टये ।
वयो न वस्तीरुपं ॥ 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 करामहे ।
मृलीकायौरुचक्षसम् ॥ 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.

**तदित्समानमाशाते वेनन्ता न प्र युच्छतः ।
धृतव्रताय दाशुषे ॥ ६ ॥**

6. *Taditsamānamāśātē venantā na pra yucchataḥ.
Dhṛtvratāya 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.

**वेदा यो वीनां पदमन्तरिक्षेण पतताम् ।
वेद नावः समुद्रियः ॥ 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.

वेद मासो धृतव्रतो द्वादश प्रजावतः ।
 वेदा य उपजायते ॥ 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.

वेद वातस्य वर्तनिमुरोत्रृष्ट्वस्य बृहतः ।
 वेदा ये अध्यासते ॥ ९ ॥

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

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

नि षसाद धृतव्रतो वरुणः प्रस्त्याऽस्वा ।
 साम्राज्याय सुक्रतुः ॥ १० ॥

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

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.

अतो विश्वान्यद्भुता चिकित्वाँ अभि पश्यति ।
कृतानि या च कर्त्वी ॥ 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 नौ विश्वाहा सुक्रतुरादित्यः सुपथा करत् ।
प्रण आयूषि तारिषत् ॥ १२ ॥

12. *Sa no viśvāhā sukraturādityah supathā karat.
Praṇa 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.

बिभ्रद् द्रापिं हिरण्ययं वरुणो वस्त निर्णिजम् ।
परि स्पशो नि धेदिरे ॥ 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 दिप्सवो न द्रुह्वाणो जनानाम् ।
न देवमभिमातयः ॥ 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 यो मानुषेष्वा यशश्चक्रे असाम्या ।
अस्माकमुदरेष्वा ॥ 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 मे यन्ति धीतयो गावो न गव्यूतीरनु ।
इच्छन्तीरुचक्षसम् ॥ 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 वौचावहै पुनर्यतो मे मध्वाभृतम् ।
होतेव क्षदसे प्रियम् ॥ 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 विश्वदर्शतं दर्श रथमधि क्षमि ।
एुता जुषत मे 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 मे वरुण श्रुधी हवमूद्या च मृलय ।
त्वामवस्युरा चके ॥ 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 मेधिर दिवश्च गमश्च राजसि ।
स यामनि प्रति 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 नो वि पाशं मध्यमं चृतं ।
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 मियेध्य वस्त्राण्यूर्जा पते ।
सेमं नो अध्वरं यज ॥ १ ॥

1. *Vasiṣṭā hi miyedhyā 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 नो होता वरेण्यः सदा यविष्ठ मन्मभिः ।
अग्ने द्विवित्मता वचः ॥ २ ॥

2. *Ni no hotā vareṇyah sadā yavistha 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 सूनवै पितापिर्यजत्यापये ।
सखा सख्ये 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 नो बृही रिशादसो वरुणो मित्रो अर्यमा ।
सीदन्तु मनुषो 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.

पूर्व्यै होतरस्य नो 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 द्वेवंदैवं यजामहे।
त्वे इव्द्युयते हृविः ॥ ६ ॥

6. *Yacciddhi śāśvatā tanā devamdevam yajāmahe.
Tve iddhūyate 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.

प्रियो नो अस्तु विश्पतिर्हीता मन्द्रो वरेण्यः ।
प्रियाः स्वग्रयो वृथम् ॥ ७ ॥

7. *Priyo no astu viśpatirhotā mandro vareṇyah.
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.

स्वग्रयो हि वार्यं द्वेवासो दधिरे च नः । स्वग्रयो मनामहे ॥ 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 मर्त्यीनाम् ।

मिथः सन्तु प्रशस्तयः ॥ 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.

विश्वेभिरग्ने अग्निभिरिमं यज्ञमिदं वचः ।

चनों धाः सहसो यहो ॥ १० ॥

10. *Viśvebhiragne agnibhirimam 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
Krtrima Vaishvamitra Devarata Rshi*

अश्वं न त्वा वारवन्तं वृन्दध्यां अग्निं नमोभिः ।

सुप्राजन्तमध्वराणाम् ॥ 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 पृथुप्रगामा॒ सुशेवः॑ ।
मी॒द्वाँ॑ अ॒स्माकं॑ बभूयात्॒ ॥ २ ॥

2. *Sa ghā nah sūnuḥ śavasā pṛthupragāmā suśevah.
Mīḍhvāñ 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 नौ॑ दूराच्चासाच्च॑ नि॒ मत्यै॒दध्यायोः॑ ।
पा॒हि॑ सदु॒मिद्विश्वायुः॑ ॥ 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.

इ॒ममू॒षु॑ त्वम्॒स्माकं॑ सु॒निं॑ गा॒यत्रं॑ नव्यां॒सम्॑ ।
अग्ने॑ द्वे॒वेषु॑ प्र॒वोचः॑ ॥ ४ ॥

4. *Imamū ḫu 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 नौ भज परमेष्वा वाजैषु मध्यमेषु ।
शिक्षा वस्वो 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.

विभक्तासि चित्रभानो सिन्धौरूर्मा उपाक आ ।
सुद्यो दाशुषे क्षरसि ॥ 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.

यमग्रे पृत्सु मर्त्यमवा वाजैषु यं जुनाः ।
स यन्ता शश्वतीरिषः ॥ 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 पर्युता कयस्य चित् ।
वाजो 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 विश्वचर्षणिर्वैद्विरस्तु तरुता ।
विप्रेभिरस्तु 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.

जराबोधु तद्विविह्वि विशेविशे यज्ञियाय ।
स्तोमं रुद्राय दृशीकम् ॥ १० ॥

10. *Jarābodha tadvividhī viśeviśe 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 नो महाँ अनिमानो धूमकेतुः पुरुशचन्द्रः ।
धिये 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 रेवाँइव विश्पतिर्दैव्यः केतुः शृणोतु नः ।
उक्थैरुपिर्बृहद्भानुः ॥ १२ ॥

12. *Sa revān iva viśpatirdaivyah ketuh śṛṇotu nah.
Ukthairagnirbr̥hadbhānuh.*

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.

नमो महदभ्यो नमो अर्भकेभ्यो नमो युवभ्यो नम आशि-
नेभ्यः । यजाम देवान्यदि शक्नवाम मा ज्यायसः शंसमा
वृक्षि देवाः ॥ 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 ग्रावा पृथुबुध्न ऊर्ध्वो भवति सोतवे ।
उलूखलसुतानामवेद्विन्द्र 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 जग्हनाधिषवृण्या कृता ।
उलूखलसुतानामवेद्विन्द्र 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 नार्यपच्युवमुपच्युवं च शिक्षते ।
उलूखलसुतानामवेद्विन्द्र 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 विबृध्नते रुश्मीन्यमित्वाइव ।
उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥ ४ ॥

4. *Yatra manthāṁ vibadhñe raśmīn yamitavā iva.
Ulūkhalaśutānāmavedvindra jalguла.*

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 गृहेगृह उलूखलक युज्यसे ।
इह द्युमत्तमं वद् 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 ते वनस्पते वातो वि वात्यग्रमित् ।
अथो इन्द्राय पातवे सुनु सोममुलूखल ॥ ६ ॥

6. *Uta sma te vanaspatे vāto vi vātyagramit.
Atho indrāya pātave sunu somamulūkhala.*

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

आयजी वाजसातमा ता ह्युच्चा विजर्भृतः ।
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 नो अद्य वनस्पती ऋष्वाकृष्वेभिः सोतृभिः ।
इन्द्राय मधुमत्सुतम् ॥ 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 चम्वोर्भर् सोमं पवित्रं आ सृज ।
नि धेहि गोरधि 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 सोमपा अनाशस्ताइव स्मसि । आ तू नं
इन्द्र शंसयु गोष्वश्वेषु शुभ्रिषु 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).

शिप्रिन्वाजानां पते शचीवस्तव दुंसना । आ तू नं इन्द्र
शंसयु गोष्वश्वेषु शुभ्रिषु 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 सस्तामबुध्यमाने । आ तू न इन्द्र
शंसयु गोष्वशवेषु शुभ्रिषु सुहस्त्रेषु 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 अरातयो बोधन्तु शूर रातयः । आ तू न इन्द्र
शंसयु गोष्वशवेषु शुभ्रिषु सुहस्त्रेषु 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 गर्दुभं मृण नुवन्तं पापयामुया । आ तू न इन्द्र
शंसयु गोष्वशवेषु शुभ्रिषु सुहस्त्रेषु 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 वातो वनादधि । आ तू न इन्द्र
शंसय गोष्वश्वेषु शुभ्रिषु 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 परिक्रोशं जहि जम्भया कृकदाश्वम् । आ तू न इन्द्र
शंसय गोष्वश्वेषु शुभ्रिषु 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 क्रिविं यथा वाज्यन्तः शतक्रतुम् ।
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 समाशिराम् ।
एदु निम्नं न रीयते ॥ 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 ह्यस्योदरे ।
सुमुद्रो न व्यचो दुधे ॥ 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.

अयमु ते समतसि कपोतङ्क गर्भधिम् ।
वचस्तच्चिन्न ओहसे ॥ 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.

स्तोत्रं राधानां पते गिर्वाहो वीर् यस्य ते ।
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 ऊतयेऽस्मिन्वाजे शतक्रतो ।
समन्येषु ब्रवावहै ॥ 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.

योगेयोगे तवस्तरं वाजेवाजे हवामहे।
सखाय इन्द्रमृतये ॥ 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।
वाजेभिरुपं नो हवम् ॥ ८ ॥

8. *Ā ghā gamadyadi śravatsahasriṇībhirūtibhiḥ.
Vājebhirupa no havam.*

If Indra hears our call, let Him come, we pray, with a thousand ways of protection and progress of prosperity and well-being.

अनु प्रत्नस्यौकसो हुवे तुविप्रतिं नरम्।
यं ते पूर्वं पिता हुवे ॥ 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 विश्ववा॒राऽ॑ शा॒स्महे पुरुहूत॑ ।
सखे॑ वसो॑ 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.

अ॒स्मा॒कं शि॒प्रिणी॒नां सो॒मपा॒ः सो॒मपा॒द्वा॒म् ।
सखे॑ वत्रि॒न्त्सखी॒नाम् ॥ 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 सो॒मपा॒ः सखे॑ वत्रि॒न्तथा॑ 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.

रेवती॒र्नः॑ सधु॒मादु॑ इन्द्रै॑ सन्तु॑ तु॒विवा॒जा॑ः ।
क्षु॒मन्तो॑ याभि॒र्मदै॑म ॥ 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 स्तोतृभ्यो धृष्णवियानः ।
ऋणोरक्षं न चक्रयोः ॥ 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 शतक्रत्वा कामं जरितृणाम् ।
ऋणोरक्षं 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.

शश्वदिन्द्रः पोप्रुथद्विर्जिगाय नानदद्विः शाश्वसद्विर्धनानि ।
स नो हिरण्यरथं दुंसनावान्त्स नः सनिता सनये स
नौऽदात् ॥ १६ ॥

16. Śāsvadindraḥ popruthadbhvirjigāya nānadadbhiḥ
śāśvasadbhirdhanāni. Sa no hiranya Ratham
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.

आश्विनावश्वावत्येषा यातं शवीरया ।

गोमद्दस्रा 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.

सुमानयोजनो हि वाँ रथो दस्त्रावमर्त्यः ।

सुमुद्रे अश्विनेयते ॥ 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.

न्य॑च्यस्य मूर्धनि चक्रं रथस्य येमथः ।

परि द्याम्न्यदीयते ॥ 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 कथप्रिये भुजे मतोऽमर्त्ये ।
कं नक्षसे 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 ते अमन्मह्याऽन्तादा पराकात् ।
अश्वे न चित्रे अरुषि ॥ २१ ॥

21. *Vayam hi te amanmahiya'ntādā parākāt.
Aśve 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 त्येभिरा गहि वाजेभिर्दुहितर्दिवः ।
अस्मे 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

त्वमग्रे प्रथमो अङ्गिरा ऋषिर्देवो देवानामभवः शिवः
सखा । तव व्रते कवयो विद्यनापुर्सोऽजायन्त मरुतो भ्राज-
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.

त्वमग्रे प्रथमो अङ्गिरस्तमः कविर्देवानां परि भूषसि व्रतम् ।
विभुर्विश्वस्मै भुवनायु मेधिरो द्विमाता शयुः कंतिधा
चिदायवे ॥ २ ॥

2. *Tvamagne prathamo aṅgirastamaḥ 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.

त्वमगे प्रथमो मातृरिश्वन् आविर्भैव सुक्रतूया विवस्वते ।
अरेजेतां रोदसी होतृवूर्येऽसध्नोभर्मयजो महो वसो ॥ ३ ॥

3. *Tvamagne prathamo mātariśvana āvirbhava sukratūyā 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.

त्वमगे मनवे द्यामवाशयः पुरुरवसे सुकृतैः सुकृत्तरः ।
श्वात्रेण यत्पित्रोर्मुच्यसे पर्याऽस त्वा पूर्वैमनयन्नापरं
पुनः ॥ ४ ॥

4. *Tvamagne manave dyāmavāśayah purūravase sukrte sukrttarah. Śvātreṇa yatpitrormucyase 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.

त्वमग्रे वृषभः पुष्टिवर्धनं उद्यातस्त्रुचे भवसि श्रवाय्यः । य आहुतिं
परि वेदा वषट्कृतिमेकायुग्रे 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.

त्वमग्रे वृजिनवर्तनिं नरं सक्मन्पिपर्षि विदथै विचर्षणे ।
यः शूरसाता परितक्ष्ये धने दुधेभिः शुत्समृता 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 तमग्रे अमृतत्वं उत्तमे मर्तं दधासि श्रवसे दिवेदिवे ।
यस्तातृष्णाण उभयाय जन्मने मयः कृणोषि प्रय आ च
सुरये ॥ ७ ॥

7. *Tvam tamagre amṛtatva uttame martam dadhāsi śravase divedive. Yastātrṣāṇa ubhayāya janmane mayah kṛṇoṣi 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 नौ अग्रे सुनये धनानां यशसं कारुं कृणुहि स्तवानः ।
ऋद्ध्याम् कर्मपसा नवेन देवैर्द्यीवापृथिवी प्रावतं नः ॥ ८ ॥

8. *Tvam no agne sanaye dhanānām yaśasām kārum kṛṇuhi stavānah. Rḍhyāma 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 नौ अग्ने पित्रोरुपस्थि आ देवो देवेष्वनवद्य जागृविः ।
तनुकृद् बोधि प्रमतिश्च कारवे त्वं कल्याणं वसु विश्व-
मोपिषे ॥ ९ ॥

9. *Tvam no agne pitrorupastha ā devo devesvanavadya 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.

त्वमग्ने प्रमतिस्त्वं पितासि नस्त्वं वयुस्कृत्तव जामयो वयम् ।
सं त्वा रायः शतिनः सं सहस्रिणः सुवीरं यन्ति व्रतपाम-
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.

त्वामग्रे प्रथममायुमायवे देवा अकृणवन्नहुषस्य विश्पतिम् ।
इळामकृणवन्मनुषस्य शासनीं पितुर्यत्पुत्रो ममकस्य
जायते ॥ ११ ॥

11. *Tvāmagne prathamamāyumāyave devā akṛṇvan-*
nnaḥasya viśpatim. Ilāmakṛṇvan manusasya
śāsanīṁ 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 नौ अग्ने तव देव पायुभिर्मघोनो रक्ष तुन्वश्च वन्द्य ।
त्राता तोकस्य तनये गवामस्यनिमेषं रक्षमाणस्तवं
ब्रते ॥ १२ ॥

12. *Tvām no agne tava deva pāyubhirmaghoно rakṣa*
tanvaśca vandya. Trātā tokasya tanaye gavāma-
syaniṁ rakaśamāṇastava 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 यज्यवे पायुरन्तरोऽनिष्टङ्गाय चतुरक्ष इध्यसे । यो
रातहव्योऽवृकाय धायसे कीरेश्चन्मन्त्रं मनसा वनोषि
तम् ॥ १३ ॥

13. *Tvamagne yajyave pāyurantaro'niṣaṅgāya caturakṣa idhyase. Yo rātahavyo'vṛkāya dhāyase kīreścīnmantram manasā vanoṣi tam.*

Agni, ruling lord, you are the protector and promoter of the man of yajna who creates wealth and contributes to prosperity. Lord of all round vision and power, you shine within for the man of objective wisdom and judgement. You are the creator and giver of wealth and prosperity for the non-violent man of action and generosity, and you listen with love and accept that prayer and mantra of the celebrant which springs from the heart.

त्वमग्न उरुशंसाय वाघते स्पार्ह्यद्रेकणः परमं वनोषि तत् ।
आध्रस्य चित्प्रमतिरुच्यसे पिता प्र पाकं शास्त्रं प्रदिशो
विदुष्टरः ॥ १४ ॥

14. *Tvamagna uruśāṁsāya vāghate spārhaṁ yadrekenāḥ paramāṁ vanoṣi tat. Ādhrasya citpramatirucyase pitā pra pākaṁ śāssi pra diśo viduṣṭarāḥ.*

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 प्रयत्नदक्षिणं नरं वर्मेव स्युतं परि पासि विश्वतः ।
स्वादुक्षिणा यो वसुतौ स्योनृकृज्ञीवयाजं यजते सोपमा
दिवः ॥ १५ ॥

15. *Tvamagne prayatnadakṣināṁ naram varmeva
syūtam pari pāsi viśvataḥ. Svādukṣadmā yo
vasatau syonakrjjīvayājam 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 मीमृषो न इममध्वानं यमगाम दुरात् । आपि:
पिता प्रमतिः सोम्यानां भूमिरस्यृषिकृन्मत्यीनाम् ॥ 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 अङ्ग्रस्वदङ्गिरो ययातिवत्सदने पूर्ववच्छुचे ।
अच्छ याह्वा वह्वा दैव्यं जनमा सादय ब्रह्मिषि यक्षि च
प्रियम् ॥ 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.

एतेनाग्ने ब्रह्मणा वावृधस्व शक्तीं वा यत्ते चकृमा विदा
वा। उत प्र णेष्यभि वस्यो अस्मान्त्सं नः सूज सुमत्या
वाजवत्या ॥ १८ ॥

18. *Etanāgne brahmaṇā vāvṛdhasva śaktī vā yatte
cakrmā vidā vā. Uta pra ṇeṣyabhi 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 वीर्याँणि प्र वोच्यं यानि चकार प्रथमानि वृत्ती ।
अहन्नहिमन्वपस्ततर्द् प्र वक्षणा अभिन्त्पर्वतानाम् ॥ 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.)

अहून्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वर्यं ततक्ष।
वा_श्राइव धेनवः स्यन्दमाना_ अञ्जः समुद्रमवं जग्मुरापः ॥ २ ॥

2. *Ahannahim parvate śisriyāṇam tavaṣṭāsmai
vajram svaryam tataksa. Vāśrā iva dhenavah
syandamānā añjah 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.

वृषायमाणोऽवृणीत् सोमं त्रिकद्रुकेष्वपिबत्सुतस्य ।
आ सायकं मृघवादत्तं वज्रमहन्त्रेनं प्रथमजामहीनाम् ॥ ३ ॥

3. *Vṛṣayamāṇo'vrṇīta somam trikadrukeṣvapibat-
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.)

यदिन्नाहन्प्रथमजामहीनामान्मायिनाममिनाः प्रोत मायाः ।
आत्सूर्यं जनयन्द्यामुषासं तादीला शत्रुं न किलो विवित्से ॥ 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 व्यंसुमिन्द्रो वज्रेण महता वृधेन ।
स्कन्धांसीव कुलिशेना विवृक्णाऽहिः शयत उपपृक्ष-
थिव्याः ॥ ५ ॥

5. *Ahanvr̥trām 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).

**अयोद्धेव दुर्मद् आ हि जुहे महावीरं तुविबाधमृजी-
षम् । नातारीदस्य समृतिं वृधानां सं रुजानाः पिपिष्ट
इन्द्रशत्रुः ॥ 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.

**अपादहस्तो अपृतन्यदिन्द्रमास्य वज्रमधि सानौ जघान ।
वृष्णो वधिः प्रतिमानं बुभूषन्पुरुत्रा वृत्रो अशयद्वच्य-
स्तः ॥ ७ ॥**

7. *Āpādahasto apṛtanyadindramāsyā vajramadhi
sānau jaghāna. Vṛṣṇo vadhiḥ prativimānam bu-
bhūṣan purutrā vṛtrot 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 भिन्नममुया शयानं मनो रुहाणा अति यन्त्यापः ।
याश्चिद् वृत्रो महिना पर्यतिष्ठत्तासामहिः पत्सुतःशीर्बै-
भूव ॥ ८ ॥**

8. *Nadar̄ na bhinnamamuyā śayānam mano ruhāṇā
ati yantyāpaḥ. Yāścid vṛtrop 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 वृत्रपुत्रेन्द्रो अस्या अव वधर्जभार ।
उत्तरा सूरधरः पुत्र आसीदानुः शये सुहवत्सा न धेनुः ॥ 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.)

**अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम् ।
वृत्रस्य निष्यं वि चरन्त्यापो दीर्घं तम् आशयुदिन्द्र-
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.)

दासपत्नीरहिंगोपा अतिष्ठन्निरुद्धा आपः पृणिनैव गावः ।
अपां बिलमपिहितं यदासीद् वृत्रं जघन्वाँ अपु तद्वार ॥ ११ ॥

11. *Dāsapatnīrahigopā atiṣṭhaniruddhā āpah
pañineva gāvah. Āpām bilamapihitam yadāsīd-
vṛtram jaghanvāñ apa tadvavāra.*

Like women supported by their husbands, the waters stay supported by the cloud, hidden in its darkness like cows in the stall guarded by the cowherd or the trader. The water-hold that was hidden and closed was opened and released through the door by the slayer of Vrtra, Indra, the sun.

अश्व्यो वारो अभवस्तदिन्द्र सूके यत्त्वा प्रत्यहन्देव एकः ।
अजयो गा अजयः शूर् सोममवासृजः सर्तवे सुस
सिन्धून् ॥ 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.

नास्मै विद्युन्न तन्युतः सिषेधु न यां मिहमकिरदध्नादुनिं
च । इन्द्रश्च यद्युयुधाते अहिश्चोतापरीभ्यो मधवा वि
जिग्ये ॥ १३ ॥

13. *Nāsmai vidyunna tanyatuh siṣedha na yāṁ mihamakiraddhrādunim ca. Indraśca yadyuyudhāte ahiścotāparībhyo maghavā vi jigye.*

Neither lightning nor thunder, nor storm and shower, nor the roar and rumble which Vrtra produces does resist and stop Indra. When Indra and Vrtra both battle—Vrtra with inadequate forces—then Indra, powerful and glorious, comes out victorious.

अहैर्यातारं कमपश्य इन्द्र हृदि यत्ते जुघुषो भीरगच्छत् ।
नवं च यन्नवृतिं च स्ववन्तीः श्येनो न भीतो अतरो
रजांसि ॥ १४ ॥

14. *Aheryātāram kamapaśya indra hṛdi yatte jaghnuṣo bhīragacchat. Nava ca yannavatiṁ ca sravantīḥ 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.

इन्द्रोऽयातोऽवसितस्य राजा शमस्य च शृङ्गिणो वत्रबाहुः ।
सेदुराजा क्षयति चर्षणीनामुरान्न नेमिः 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

एतायामोप गव्यन्त इन्द्रमस्माकुं सु प्रमतिं वावृधाति ।
अनामृणः कुविदादस्य रायो गवां केतुं परमावर्जीते नः ॥ १ ॥

1. *Etāyāmopa gavyanta indramasmākam su pramatim vāvṛdhāti. Anāmrṇah 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.

उपेदुहं धनदामप्रतीतं जुष्टां न श्येनो वसुतिं पतामि । इन्द्रं
नमस्यन्तु प्रमेभिरकैर्यः स्तोतृभ्यो हव्यो अस्ति यामन् ॥ 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 सर्वैसेन इषुधीर्सक्त् समर्यो गा अजति यस्यु वर्ष्णै।
चोष्कुयमाण इन्द्र भूरि वामं मा पृणिर्भूरस्मदधि प्रवृद्ध ॥ 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.

वधीर्हि दस्युं धनिनं घनेन एकश्चरन्नपशाकेभिरिन्द्र ।
धनोरधि विषुणके व्यायन्नयञ्चानः सनकाः प्रेतिमीयुः ॥ 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 चिच्छी॒र्षा॒ व॑वृजु॒स्त् इ॒न्द्राऽय॑ज्वानो॒ यज्व॑भिः॒
स्पर्ध॑माना॒ः । प्रा॒यद्वि॒वो॒ ह॑रिवः॒ स्थातरुग्र॒ निर॑ब्रताँ॒ अ॑धमो॒
रोदस्यो॒ः ॥ ५ ॥

5. *Parā cicchīrṣā vavṛjusta indrā'yajvāno yajvabhiḥ 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.

अयुयुत्सन्नव॑द्यस्य॒ सेना॑मयातयन्त॒ द्वितयो॒ नवंवा॒ः ।
वृषा॑युधो॒ न वध्ययो॒ निर॑ष्टाः॒ प्रवद्धिरिन्द्राच्चितयन्त॒
आयन् ॥ 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.

त्वमेतान् रुद्तो जक्षतश्चायोधयो रजस इन्द्र पारे । अवादहो
दिव आ दस्युमुच्चा प्र 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 हिरण्येन मणिना शुभ्रमानाः ।
न हिन्वनासस्तिरुस्त इन्द्रं परि स्पशो अदधात्सूर्यैण ॥ 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 यदिन्द्रं रोदसी उभे अबुभोजीर्महिना विश्वतः सीम् ।
अमन्यमानां अभि मन्यमानैर्निर्ब्रह्माभिरथमो दस्युमिन्द्र ॥ 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 ये द्विवः पृथिव्या अन्तमापुर्न मायाभिर्धनदां पर्यभूवन् ।
युजं वज्रं वृषभश्चक्रं इन्द्रो निर्ज्योतिषा तमसो गा
अदुक्षत ॥ १० ॥

10. *Na ye divah prthivyā antamāpurna māyābhirdhanadām paryabhūvan. Yujam vajram vṛṣabhaśakra 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 स्वधामक्षरं नापो अस्याऽवर्धत् मध्य आ नाव्यानाम् ।
सुध्रीचीनेन् मनसा तमिन्द्र ओजिष्ठेन् हन्मनाहन्नभि
द्यून् ॥ 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 दृढ़हा वि शृङ्गिणमभिनच्छुष्ण-
मिन्द्रः । यावत्तरो मघवन्यावदोजो वज्रेण शत्रुमवधीः
पृतन्युम् ॥ १२ ॥

12. *Nyavidhyadilībiśasya dr̥ḍhā 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 सिध्मो अजिगादस्य शत्रून्वि तिगमेन् वृषभेणा
पुरोऽभेत्। सं वज्रैणासृजद् वृत्रमिन्द्रः प्र स्वां मृतिमतिरच्छा-
शदानः ॥ १३ ॥**

13. *Abhi sidhma ajigādasya śatrūnvi tigmena vṛṣa-bheṇā puro'bhēt. 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 कुत्समिन्द्र यस्मिञ्चाकन्प्रावो युध्यन्तं वृषभं
दशद्युम्। शफच्युतो रेणुनैक्षत् द्यामुच्छैत्रेयो नृषाह्याय
तस्थौ ॥ 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 क्षेत्रजे षे मघवञ्चित्रं गाम्। ज्योक्त
चिदत्र तस्थिवांसो अक्रञ्चन्त्रयतामधरा वेदनाकः ॥ 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

त्रिश्चन्नो अद्या भवतं नवेदसा विभुर्वां याम् उत राति-
रश्विना । युवोर्हि युन्नं हिम्येव वाससोऽभ्यायुसेन्या 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 पवयौ मधुवाहने रथे सोमस्य वेनामनु विश्व इद्विदुः ।
त्रयः स्कंभासः स्कभितास आरभे त्रिनक्तं याथस्त्रिवैश्विना
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.

समाने अहन्त्रिरवद्यगोहना त्रिरद्य यज्ञं मधुना मिमिक्षतम् ।
त्रिवर्जवतीरिषो अश्विना युवं दोषा अस्मभ्यमुषसश्च
पिन्वतम् ॥ 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.

त्रिर्वृतिर्यीतं त्रिरनुव्रते जने त्रिः सुप्राव्ये त्रेधेव शिक्षतम् ।
त्रिनांन्द्यं वहतमश्विना युवं त्रिः पृक्षौ अस्मे अक्षरैव
पिन्वतम् ॥ ४ ॥

4. *Trirvartiryātām triranuvrate jane triḥ suprāvye 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.

त्रिर्नो रूयिं वहतमश्विना युवं त्रिर्देवताता त्रिरुतावतं धियः ।
त्रिः सौभग्यत्वं त्रिरुत श्रवांसि नस्त्रिष्ठं वां सूरै दुहिता
रुहुद्रथम् ॥ 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.

**त्रिनोै अश्विना दि॒व्यानि भेषजा त्रिः पाथ॑र्थीवानि॒ त्रिरु॒
दत्तम॒द्ध्यः । ओ॒मानं शंयोर्ममकाय सू॒नवै त्रिधातु॒ शर्म॑ वहतं॒
शुभस्पती ॥ ६ ॥**

6. *Trirno aśvinā divyāni bhesajā triḥ pārthivāni triru dattamadbhyah. Omānam śamyormama-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.

**त्रिनोै अश्विना यजु॒ता दि॒वेदिवे॒ परि॒ त्रिधातु॒ पृथि॒वी-॒
म॒शायतम् । ति॒स्त्रो॒ नासत्या॒ रथ्या॒ परा॒वत्॒ आ॒त्मेव॒ वातु॒
स्वसराणि॒ गच्छतम् ॥ ७ ॥**

7. *Trirno aśvinā yajatā divedive pari tridhātu pṛthivīmaśāyatam. 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 आहावास्त्रेथा
हुविष्कृतम्। तिस्रः पृथिवीरूपरि प्रवा दिवो नाकं रक्षेथे
द्युभिरुक्तुभिर्हितम्॥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.

**क्वां त्री चक्रा त्रिवृतो रथस्य क्वां त्रयो वन्धुरो ये सनीळाः ।
कदा योगो वाजिनो रासभस्य येन यज्ञं नासत्योपयाथः ॥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 हृयते हुविर्मध्वः पिबतं मधुपेभिरासभिः ।
युवोर्हि पूर्वं सवितोषसो 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 त्रिभिरेकादशैरिह देवेभिर्यतं मधुपेयमश्विना ।
प्रायुस्तारिष्टं नी रपांसि मृक्षतं सेधतं द्वेषो भवतं
सचाभुवा ॥ ११ ॥

11. Ā nāsatyā tribhirekādaśairiha devebhiryatam̄
madhupeyamaśvinā. Prāyustāriṣṭam̄ nī rapāmsi
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 नौं अश्विना त्रिवृता रथेनाऽवर्ज्जनं रुयिं वहतं सुवीरम् ।
शृण्वन्ता वामवसे जोहवीमि वृद्धे च नो भवतं वाज-
सातौ ॥ १२ ॥

12. *Ā no aśvinā trivṛtā rathenā'rvāñcam rayim
vahatam suvīram. Śṛṇvantā vāmavase johavīmi
vṛdhē ca no bhavataṁ 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 प्रथमं स्वस्तये ह्यामि मित्रावरुणाविहावसे ।
ह्यामि रात्रिं जगतो निवेशनीं ह्यामि देवं सवितार-
मृतयै ॥ 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 कृष्णेन् रजसा वर्तमानो निवेशयन्नमृतं मत्यं च।
हिरण्ययैन सविता रथेनाऽदेवो याति भुवनानि पश्यन् ॥ 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 देवः प्रवता यात्युद्धता याति शुभ्राभ्यां यजुतो हरिभ्याम्। आ देवो याति सविता परावतोऽपुविश्वा दुरिता बाधमानः ॥ ३ ॥

3. *Yāti devaḥ 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.

अभीवृतं कृशनैर्विश्वरूपं हिरण्यशम्यं यज्ञतो बृहन्तम् ।
आस्थाद्रथं सविता चित्रभानुः कृष्णा रजांसि तविषीं
दधानः ॥ ४ ॥

4. *Abhīvṛtam kṛśanairviśvarūpaṁ hiranyaśamyam
yajato bṛhantam. Āsthādratham savitā citrabhā-
nuḥ 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 अख्यन्त्रथं हिरण्यप्रउगं वहन्तः ।
शश्वद्विशः सवितुदेव्यस्योपस्थे 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.

तिस्रो द्यावः सवितुद्वा उपस्थाँ एका यमस्य भुवने विराषाट् ।
आणिं न रथ्यमृताधि तस्थुरिह ब्रवीतु य उ तच्चिकेतत् ॥ ६ ॥

6. *Tisro dyāvah saviturdvā upasthām ekā yamasya
bhuvane virāṣat. Āṇim na rathyamamṛtādhi
tasthuriha 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 सुपर्णो अन्तरिक्षाण्यख्यद् गभीरवैपा असुरः सुनीथः ।
क्वे इदानीं सूर्यः कश्चिकेत कतुमां द्यां रश्मिरस्या
ततान् ॥ ७ ॥

7. *Vi suparṇo antarikṣāṇyakhyad 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.

अष्टौ व्यख्यत्कुभः पृथिव्यास्त्री धन्व योजना सप्त सिन्धून् ।
हिरण्याक्षः सविता देव आगाहध्रत्ना दाशुषे वार्याणि ॥ ८ ॥

8. *Aṣṭau vyakhyaḥ kakubhaḥ pṛthivyāś tri dhanva yojanā sapta sindhūn. Hiranyākṣaḥ 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 विचर्षणिरुभे द्यावापृथिवी अन्तरीयते । अपामीवां बाधते वेति सूर्यमुभि कृष्णेन् रजसा द्यामृणोति ॥ 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.

हिरण्यहस्तो असुरः सुनीथः सुमृलीकः स्ववाँ यात्वर्वाङ् । अपसेधत्रक्षसौ यातुधानानस्थाह्वः प्रतिदोषं गृणानः ॥ १० ॥

10. *Hiranyahasto asurah sunīthah sumr̥likah svavāñ yātvavarvāñ. Apasedhan rakşaso 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.

ये ते पन्थाः सवितः पूर्व्यासोऽ रेणवः सुकृता अन्तरिक्षे ।
तेभिर्नो अद्य प्रथिभिः सुगेभी रक्षा च नो अधि च ब्रूहि
देव ॥ 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

प्र वो युह्मं पुरुणां विशां दैवयुतीनाम् ।
अग्निं सूक्तेभिर्वचोभिरीमहे यं सीमिदुन्य ईळते ॥ १ ॥

1. *Pra vo yahvam̄ puruṇām̄ viśām̄ devayatīnām̄.
Agnim̄ sūktēbhīrvacōbhīrīmahe 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.

जनासो अग्निं दधिरे सहोवृथं हृविष्मन्तो विधेम ते ।
स त्वं नो 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.

प्र त्वा दूतं वृणीमहे होतारं विश्ववेदसम् ।
महस्ते सुतो वि चरन्त्युर्चयो 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.

देवासस्त्वा वरुणो मित्रो अर्यमा सं दूतं प्रत्नमिन्धते ।
विश्वं सो अग्ने जयति त्वया धनुं यस्ते दुदाश मर्त्यैः ॥ 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.

मन्द्रो होता गृहपतिरग्ने दूतो विशामसि ।
त्वे विश्वा संगतानि व्रता ध्रुवा यानि देवा अकृण्वत ॥ 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.

त्वे इदंगे सुभर्गे यविष्ठ्य विश्वमा हूयते हुविः ।
स त्वं नौ अद्य सुमना उतापुरं यक्षि देवान्त्सुवीर्यी ॥ ६ ॥

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

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 धैमित्था नमस्विन् उप स्वराजमासते ।
होत्राभिरुग्मि मनुषः समिन्धते तितिर्वांसो अति स्त्रिधः ॥ ७ ॥

7. *Tam ghemitthā namasvina upa svarājamāsate. Hotrābhīragnīm 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.

जन्तो वृत्रमतरुत्रोदसी अप उरु क्षयाय चक्रिरे ।
भुवत्कण्वे वृषा द्युम्न्याहुतः क्रन्ददश्वो 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 महां असि शोचस्व देववीतमः ।
वि धूममग्ने अरुषं मियेध्य सृज प्रशस्त दर्शतम् ॥ 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 देवासो मनवे दुधुरिह यजिष्ठं हव्यवाहन ।
यं कण्वो मेध्यातिथिर्धन् स्पृतं 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.

यमग्रिं मेध्यातिथिः कण्व ईर्ध ऋतादधि ।
तस्य प्रेषो दीदियुस्तमिमा ऋचस्तमग्रिं वर्धयामसि ॥ ११ ॥

11. *Yamagnim medhyātithih kaṇva īdha rtādadhi. Tasya preṣo dīdiyustamimā ṛcastamagnim vardhayāmasi.*

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 स्वधा॒वोऽस्ति हि तेऽ ग्रे॑ देवेष्वाप्यम् ।
त्वं वाजस्य॑ श्रुत्यस्य॑ राजसि॑ स नो॑ मृळ॑ मुहाँ॑ असि॑ ॥ १२ ॥

12. *Rāyaspūrdhi svadhāvo’sti hi te’gne deveṣvāpyam.
Tvaṁ vājasya śrutyasya rājasī sa no mṛla mahāṅ
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.

ऊर्ध्वं ऊषुणं ऊतये॑ तिष्ठा॑ देवो॑ न सविता॑ । ऊर्ध्वर्णं वाजस्य॑
सनिता॑ यदुञ्जिभिर्वाघद्विर्विह्यामहे॑ ॥ १३ ॥

13. *Ūrdhva ū 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.

ऊर्ध्वर्णं नः पाहंहसो॑ नि केतुना॑ विश्वं॑ समुत्रिणं॑ दह ।
कृथी॑ न ऊर्ध्वज्ञव्रथाय॑ जीवसे॑ विदा॑ देवेषु॑ नो॑ 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 नौ अग्ने रक्षसः पाहि धूर्तेरराव्यः । पाहि रीषत उत वा
जिघांसतो बृहद्दानो 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.)

**घनेव विष्वग्वि जह्यराव्यस्तपुर्जम्भ यो अस्मध्रुक् ।
यो मर्त्यः शिशीते अत्यक्तुभिर्मा नः स रिपुरीशत ॥ १६ ॥**

16. *Ghaneva viṣvagvi jahyarāvṇa stapurjambha yo
asmadhruk. Yo martyah śisīte 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.

**अग्निर्वेदे सुवीर्यम्‌ग्निः कण्वाय सौभगम् । अग्निः प्रावन्मित्रोत
मेध्यातिथिम्‌ग्निः साता उपस्तुतम् ॥ १७ ॥**

17. *Agnirvavne suvīryamagnih kāñvāya 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 तुर्वशं यदुं परावत् उग्रादेवं हवामहे ।
अग्निर्यन्नवास्त्वं बृहद्रथं तुर्वीतिं दस्यके 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 त्वामग्ने मनुर्दध्ये ज्योतिर्जनाय शश्वते । दीदेश कण्व
ऋतजात उक्षितो यं नमस्यन्ति कृष्टयः ॥ १९ ॥**

19. *Ni tvāmagne manurdadhe jyotirjanāya śāsvate.
Dīdetha kānva 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.

त्वेषासौ अग्रेरमवन्तो अर्चयौ भीमासो न प्रतीतये ।
रक्षस्विनः सदुमिद्यातुमावतो 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

क्रीळं वः शर्धो मारुतमनवर्णं रथेशुभम् ।
कण्वा अभि प्र गायत ॥ १ ॥

1. *Krīlam vah śardho mārutamanarvāñam 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.

ये पृष्ठतीभिर्त्रृष्टिभिः साकं वाशीभिरज्जिभिः ।
अजायन्त 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.

द्रुहेवं शृण्व एशां कशा हस्तैषु यद्वदान् ।
नि यामञ्चित्रमृञ्जते ॥ 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.)

प्र वः शर्धीय घृष्यये त्वेषद्युम्नाय शुभ्मिणै ।
द्रेवत्तं ब्रह्म 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.

प्र शंसा गोष्वध्न्यं क्रीळं यच्छध्ये मारुतम् ।
जम्भे रसस्य वावृथे ॥ ५ ॥

5. *Pra śāṁśā gośvaghnyam krīlām yaccardhō mārutam. Jambhe rasasya vāvrdhe.*

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.

को वो वर्षिष्ठ आ नरो दिवश्च ग्मश्च धूतयः ।
यत्सीमन्तं न धूनुथ ॥ ६ ॥

6. *Ko vo varṣiṣṭha ā naro divaśca gmaśca dhūtayah.
Yatsīmantam na dhūnutha.*

Ye men, energetic as the winds, movers and shakers of earth and heavens, who is the mightiest so great of you that you shake the world around you to the very end like the leaves of a tree or the hem of a gown?

नि वो यामाय मानुषो दुध उग्राय मन्यवे ।
जिहीत् पर्वतो 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.

येषामज्मेषु पृथिवी जुजुवाँडव विश्पतिः ।
भिया यामेषु रेजते ॥ 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 जानमेषां वयो मातुर्निरैतवे ।
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 त्ये सूनवो गिरः काष्ठा अज्मेष्वत्नत ।
वाश्रा अभिज्ञु यातवे ॥ 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 चिद् घा दीर्घं पृथुं मिहो नपात्ममृधम् ।
प्र च्यावयन्ति याम॑भिः ॥ ११ ॥**

11. *Tyām cid ghā dīrgham pr̄thum 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.

मरुतो यद्धं वो बलं जनौ अचुच्यवीतन ।
गिरीरचुच्यवीतन ॥ १२ ॥

12. *Maruto yaddha vo balam janāñ acucyavītana. Girīracucyavītana.*

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 ब्रुवतेऽध्वना ।
शृणोति कश्चिदेषाम् ॥ 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.

प्र यात् शीभमाशुभिः सन्ति कण्वेषु वो दुवः ।
तत्रो षु मादयाध्वै ॥ १४ ॥

14. *Pra yāta śibhamāśubhiḥ santi kanvesu vo duvah. Tatroṣu 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 वयमेषाम् ।
विश्वं चिदायुर्जीवसे ॥ 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 कधप्रियः पिता पुत्रं न हस्तयोः ।
दधिध्वे वृक्तबर्हिषः ॥ १ ॥**

1. *Kaddha nūnam kadhapriyah 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 कद्भो अर्थं गन्ता द्विवो न पृथिव्याः ।
क्व वो गावो न रण्यन्ति ॥ २ ॥**

2. *Kva nūnam kad vo artham gantā divo na pr̄thivyaḥ. Kva vo gāvo na ranyanti.*

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?

कव वः सुम्ना नव्यांसि मरुतः कव सुविता ।
क्वोऽ॒ विश्वानि सौभगा ॥ 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 पृश्निमातरो मर्तीसुः स्यातन ।
स्त्रोता वो 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 वो मृगो न यवसे जरिता भूदजौष्यः ।
पथा यमस्य गादुप ॥ 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.

मो षु णः परापरा निर्वैतिर्दुर्हणा वधीत् ।
पदीष्ट तृष्णाया सुह ॥ ६ ॥

6. *Mo ṣu 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.

सूत्यं त्वेषा अमवन्तो धन्वज्जिदा रुद्रियासः ।
मिहं कृपवन्त्यवाताम् ॥ 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).

वाश्रेव विद्युन्मिमाति वृत्सं न माता सिषक्ति ।
यदेषां वृष्टिरसर्जि ॥ ८ ॥

8. *Vāśreva vidyunmimāti vatsam na mātā sisakti.
Yadeṣām 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 पर्जन्यैनोदवाहेन ।
यत्पृथिवीं व्युन्दन्ति ॥ 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.

अधे स्वनान्मरुतां विश्वमा सद्गु पार्थिवम् ।
अरेजन्तु प्र 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.

मरुतो वीक्षुपाणिभिःश्चत्रा रोधस्वतीरनु ।
यातेमखिद्रयामभिः ॥ ११ ॥

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

Maruts, lightning powers of the winds, wondrous forces of the nation, resistant and inviolable, march on with invincible arms by the irresistible paths (to your goal in sight).

स्थिरा वः सन्तु नेमयो रथा अश्वासं एषाम् ।
सुसंस्कृता अभीश्ववः ॥ १२ ॥

12. *Sthirā vah 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.

अच्छा वदा तना॑ गिरा जुरायै ब्रह्मण्‌स्पतिम्॒।
अग्नि॑ं मित्रं न दर्शतम्॒॥ 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.

मिमीहि श्लोकमास्ये पर्जन्यइव ततनः ।
गाय॑ गायत्रमुक्थ्यम्॒॥ 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.

वन्दस्व मारुतं गुणं त्वेषं पन्स्युमर्किणम्॑।
अस्मे वृद्धा असन्निह ॥ 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

प्र यदि॒त्था परा॒वतः शो॒चिर्न मानु॒मस्यथ ।
कस्यु॒ क्रत्वा॒ मरुतः॒ कस्यु॒ वर्पै॒सा॒ कं याथु॒ 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?

स्थिरा॒ वः॒ सन्त्वायुधा॒ परा॒णुदे॒ वीळू॒ उत्॒ प्रतिष्क॒भै ।
युष्माकमस्तु॒ तविषी॒ पनीयसी॒ मा॒ मत्यैस्य॒ मायिनः ॥ २ ॥

2. *Sthirā vah santvāyudhā parāṇude vīḍū uta pratিষ্কabhe. 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 नरो वृत्तयथा गुरु । वि याथन वृनिनः पृथिव्या व्याशा: पर्वतानाम् ॥ 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 शत्रुविद्विदे अधि द्यवि न भूम्यां रिशादसः । युष्माकमस्तु तविषी तना युजा रुद्रासो नू चिदाधृषे ॥ ४ ॥

4. *Nahi vah śatrvivide 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.

प्र वैपयन्ति पर्वतान्वि विज्जन्ति वनस्पतीन् । प्रो आरत मरुतो दुर्मदाङ्गव देवासः सर्वया 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 प्रस्तिर्वहति रोहितः । आ वो यामाय
पृथिवी चिदश्रोदबीभयन्तु मानुषाः ॥ ६ ॥

6. *Upo ratheṣu pr̄satīrayugdhvam̄ praśṭirvahati rohitah. Ā vo yāmāya pr̄thivī 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 वो मुक्षू तनायु कं रुद्रा अवो वृणीमहे । गन्ता नूनं नोऽ
वसा यथा पुरेत्था कणवाय बिभ्युषे ॥ ७ ॥

7. *Ā vo makṣū tanāya kam̄ rudrā avo vr̄ṇīmahe.
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.

युष्मेषितो मरुतो मत्यैषित आ यो नो अभ्व ईषते ।
वि तं युयोत् शवसा व्योजसा 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 प्रयज्यवः कणवं दुद प्रचेतसः ।

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.

असाम्योजो बिभृथा सुदानवोऽ सामि धूतयः शवः ।

ऋषिद्विषे मरुतः परिमन्यव इषुं न सृजत् द्विषम् ॥ 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 ब्रह्मणस्पते देवयन्तस्त्वेमहे ।

उप प्र यन्तु मरुतः सुदानव् इन्द्रं प्राशूर्भवा सचा ॥ १ ॥

1. *Uttiṣṭha brahmaṇaspatē devayantastvēmahe. 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 मर्त्यै उपब्रूते धने हुते ।

सुवीर्यै मरुत् आ स्वश्व्यं दधीत् यो व आचुके ॥ 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.

प्रैतु ब्रह्मणस्पतिः प्र देव्यैतु सूनृता । अच्छा वीरं नयं पङ्क्षि
राथसं देवा यज्ञं नयन्तु नः ॥ ३ ॥

3. *Praitū 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.

यो वाघते ददाति सूनरं वसु स धते अक्षिति श्रवः ।
तस्मा इळां सुवीरामा यजामहे सुप्रतूर्तिमनेहसम् ॥ 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.

प्र नूनं ब्रह्मणस्पतिर्मन्त्रं वदत्युकथ्यम् । यस्मिन्निन्द्रो वरुणो
मित्रो अर्यमा देवा ओकांसि चक्रिरे ॥ ५ ॥

5. *Pra nūnam̄ brahmaṇaspatirmantram vadatyukthyam. Yasminnindro varuṇo mitro aryamā devā okāṁsi cakrire.*

Surely the master of divinity and high-priest of yajna and Vedic speech chants the celebrated hymns of the Lord of the Universe in whose infinite presence Indra (electric energy), Varuna (sun, moon and oceans, etc.), Mitra (prana energy), Aryama (winds) and other divine powers of nature such as earth find their abode and sustenance.

तमिद्वोचेमा विदथैषु शम्भुवं मन्त्रं देवा अनेहसम् ।
इमां च वाचं प्रतिहर्यैथा नरो विश्वेद्वामा वो अश्नवत् ॥ 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.

को दैव्यन्तमशनवज्जनं को वृक्तबर्हिषम् ।
प्रप्रदाश्वान्पस्त्याभिरस्थिताऽन्तर्वात्क्षयं दधे ॥ 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 क्षत्रं पृञ्जीत हन्ति राजभिर्भये चित्सुक्षितिं दधे ।
नास्य वृत्ता न तरुता महाधने नार्भे अस्ति वृत्रिणः ॥ ८ ॥

8. *Upa kṣatram prñcīta hanti rājabhirbhaye citsukṣitim 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 रक्षन्ति प्रचेतसो वरुणो मित्रो अर्यमा ।
नू चित्स दध्यते 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 बाहुतेव पिप्रति पान्ति मर्त्ये रिषः ।
अरिष्टः सर्वे एधते ॥ 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 पुरो 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 अनृक्षर आदित्यास ऋतुं युते ।
नात्रावखादो 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 ।
प्र वः स धीतयै नशत् ॥ 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 मर्त्योऽवसु विश्वं तोकमुत त्मना ।
अच्छां 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.

कथा राधाम सखायः स्तोमं मि॒त्रस्यार्यम्णः ।
महि॒ प्सरो वरुणस्य ॥ ७ ॥

7. *Kathā rādhāma sakħāyah stomaṁ mitrasyār-yamṇāḥ. 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 वो घन्तं मा शपन्तं प्रति वोचे देवयन्तम् ।
सुम्नैरिद्वा आ विवासे ॥ 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.

चतुरश्चिदद्विमानाद्विभीयादा निधातोः ।
न दुरुक्ताय स्पृहयेत् ॥ 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 पूषन्नध्वनस्तिर् व्यंहो विमुचो नपात्।
सक्ष्वा॑ देव् प्र 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.

यो नः पूषन्नघो वृक्तो दुःशेव आदिदैशति ।
अप स्म तं पथो जहि॥ २ ॥

2. *Yo nah pūṣannagho vṛko duḥṣeva 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 स्तुतेरज ॥ 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 द्वयाविनोऽ घशंसस्य कस्य चित् ।
प्रदाभि तिष्ठ तपुषिम् ॥ 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 तत्ते दस्त्र मन्तुमः पूषन्नवो वृणीमहे ।
येन पितृनचोदयः ॥ 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 नो विश्वसौभग्नि हिरण्यवाशीमन्तम् ।
धनानि सुषणा कृधि ॥ ६ ॥

6. *Adhā no viśvasaubhaga hiran̄yavāśīmattama.
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 सूश्चतो नय सुगा नः सुपथा॑ कृणु ।
पूर्वन्निह क्रतुं 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.

अभि सूयवसं नयु न नवज्वारो अध्वने ।
पूर्वन्निह क्रतुं विदः ॥ ८ ॥

8. *Abhi sūyavasam 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).

शग्धि पूर्धि प्र यंसि च शिशीहि प्रास्युदर्म् ।
पूर्वन्निह क्रतुं विदः ॥ ९ ॥

9. *Śagdhi pūrdhi pra yānsi 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 मेथामसि सूक्तैरभि गृणीमसि ।
वसूनि दुस्ममीमहे ॥ १० ॥

10. *Na pūṣanam methāmasi sūktairabhi gṛṇīmasi.
Vasūni dasmamīmahe.*

We don't fight Pusha, generous lord giver, sustainer and ruler of the world. We celebrate him in sacred songs. We pray to the generous lord for the wealths of life.

Mandala 1/Sukta 43

*Rudra, Mitra, Varuna, Soma, Devataḥ,
Ghaura Kanya Rshi*

कद् रुद्राय प्रचेतसे मीळहुष्टमाय तव्यसे ।
वोचेम् शन्तमं हृदे ॥ १ ॥

1. *Kad rudrāya pracetase mīl huṣṭamāya tavyase.
Vocema śantamam hṛde.*

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 नो अदिति: करत्पश्वे नृभ्यो यथा गवे ।
यथा तोकाय रुद्रियम् ॥ 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 नो मित्रो वरुणो यथा रुद्रश्चकेतति ।
यथा विश्वे सुजोषसः ॥ 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 मेधपतिं रुद्रं जलाषभेषजम् ।
तच्छुंयोः सुन्मरीमहे ॥ ४ ॥

4. *Gāthapatim medhapatim rudram jalāṣabheṣajam. Tacchamyoḥ sumnamīmahe.*

We pray to gathapati, lord protector of hymns and celebrants, medhapati, lord protector and promoter of yajnas, jalashabhesha jam, universal balm of life, and Rudra, lord of life, love and justice for the bliss of peace and ultimate freedom.

यः शुक्रइव सूर्यो हिरण्यमिव रोचते ।
श्रेष्ठो देवानां 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 करत्यर्वते सुगं मेषाय मेष्ये ।
नृभ्यो नारिभ्यो गवे ॥ 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.

अस्मे सोमं श्रियमधि नि धैहि 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 सोमपरिबाधो मारातयो जुहुरन्त ।

आ न इन्दो 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.

यास्ते प्रजा अमृतस्य परस्मिन्धामन्त्रूतस्य ।

मृधा नाभा सोम वेन आभूषन्तीः सोम वेदः ॥ ९ ॥

9. *Yāste prajā amṛtasya parasmin dhāmannṛtasya.
Mūrdhā nābhā soma vena ābhūṣantīḥ soma vedah.*

Soma, lord of peace and prosperity, Vena, blessed presence of beauty and grace, these are your people trying to reach the prime centre of immortal truth and law. Know these, love these, and help them reach and abide in the highest heaven of joy.

Mandala 1/Sukta 44

Agni Devata, Praskanva Kanya Rshi

अग्ने विवस्वदुषस्त्रिचत्रं राधो अमर्त्यं ।

आ दाशुषे जातवेदो वहा त्वमद्या देवाँ उषर्बुधः ॥ १ ॥

1. *Agne vivasvaduṣasaścitram rādho amartya. Ā dā-
śuṣe jātavedo vahā tvamadyā devān 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.

जुष्टो हि दृतो असि हव्यवाहनोऽ ग्रे रथीरध्वराणाम् ।
सजूरश्विभ्यामुषसा सुवीर्यमस्मे धैहि श्रवो 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 दृतं वृणीमहे वसुमग्निं पुरुप्रियम् ।
धूमकेतुं भात्रहजीकं व्युष्टिषु यज्ञानामध्वरश्रियम् ॥ ३ ॥

3. *Adyā dūtam vṛṇīmahe vasumagnim purupriyam. Dhūmaketum bhārjīkam vyuṣṭisu yajñānām adhvaraśriyam.*

Today we choose to invoke, invite and light up Agni, lord of light and life and knowledge, leader of the dynamics of existence, homely sustainer of all and giver of wealth, darling of everybody, moving with the flag of smoke in dazzling flames of light, and giving us brilliant success and glory in the holy yajnas of our heart's desire.

श्रेष्ठं यविष्ठमतिथिं स्वाहुतं जुष्टं जनाय दाशुषे ।
देवाँ अच्छा यातवे जातवेदसमग्निमीले 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 भोजन ।
अग्ने त्रातारम्‌मृतं मियेध्य 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.

सुशंसो बोधि गृणते यविष्ठ्य मधुजिह्वः स्वाहुतः ।
प्रस्कण्वस्य प्रतिरन्नायुर्जीवसे नमस्या दैव्यं जनम् ॥ 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.

होतारं विश्ववेदसं सं हि त्वा विश इन्धते ।
स आ वह पुरुहूत प्रचेत्सोऽग्ने देवाँ इह द्रवत् ॥ 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 क्षपः ।
कण्वासस्त्वा सुतसौमास इन्धते 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.

पतिर्ह्यैध्वराणामग्रे दूतो विशामसि ।
उषर्बुध आ वहु सोमपीतये देवाँ अद्य स्वर्दृशः ॥ ९ ॥

9. *Patirhyadhvarānāmagine 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.

अग्ने पूर्वा अनूषसो विभावसो दीदेथ विश्वदर्शतः ।
असि ग्रामेष्वविता पुरोहितोऽ सि यज्ञेषु मानुषः ॥ 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.

नि त्वा यज्ञस्य साधनमग्रे होतारमृत्विजम् ।
मनुष्वदेव धीमहि प्रचेतसं जीरं दूतममर्त्यम् ॥ ११ ॥

*Ni tvā yajñasya sādhanamagñe hotāramṛtvijam.
Manuṣvad deva dhīmahि 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.

यद्वेवानां मित्रमहः पुरोहितोऽ न्तरो यासि दूत्यम् ।
सिन्धोरिव प्रस्वनितास ऊर्मयोऽ ग्रेशीजन्ते अर्चयः ॥ १२ ॥

12. *Yad devānāṁ mitramahāḥ 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 श्रुत्कर्ण वह्निभिर्द्वैरग्ने सुयावभिः । आ सीदन्तु बर्हिषि
मित्रो अर्यमा प्रात्यर्यावाणो 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 स्तोमं मरुतः सुदानवोऽ ग्रिजिह्वा त्रष्टावृथः ।
पिबतु सोमं वरुणो धृतव्रतोऽ श्विभ्यामुषसा सजूः ॥ १४ ॥

14. *Śranyantu stomaṁ marutah sudānavo'gnijihvā rtāvṛdhah. 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 रुद्राँ आदित्याँ उत ।
यजा स्वध्वरं जनं मनुजातं धृतप्रुषम् ॥ 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.

श्रुष्टीवानो हि दाशुषे देवा अग्ने विचेतसः ।
तान् रोहिदश्व गिर्वणस्त्रयस्त्रिंशतमा वह ॥ २ ॥

2. *Śruṣṭīvāno hi dāśuṣe devā agne vicetasah.
Tān rohidaśva girvaṇastrayastrimśatamā vaha.*

Agni, lord of light, knowledge and power of the world, moving at lightning speed of the red flames of fire, bring here for the generous man of charity and brilliant piety the thirty-three divinities of the universe such as earth and vital airs which are givers of light and intelligence and which instantly bring up the blessings of life.

प्रियमेधवद्विवज्जातवेदो विरूपवत् ।
आङ्गिरस्वन्महिव्रत प्रस्कणवस्य श्रुधी हवम् ॥ ३ ॥

3. *Priyamedhavad atrivaj jātavedo virūpavat.
Āṅgirasvanmahivrata praskanvasya 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.

महिकेरव ऊतये प्रियमेधा अहूषत ।
राजन्तमध्वराणामग्निं शुक्रेण शोचिषा ॥ ४ ॥

4. *Mahikerava ūtaye priyamedhā ahūṣata.
Rājantam adhvareṇām agnim śukreṇa 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 सन्त्येमा उ षु श्रुधी गिरः ।
याभिः कण्वस्य सूनवो हवन्ते वसेत्वा ॥५॥

5. *Gṛtāhavana sanyemā u ṣu śrudhī girah.
Yābhiḥ kāṇvasya sūnavo havante'vase tvā.*

Agni, lord of light and knowledge, generous, receiving libations of ghee and waters, listen well to these voices of prayer with which the disciples of the distinguished genius of science invoke and serve you for the sake of protection.

त्वां चित्रश्रवस्तम् हवन्ते विक्षु जन्तवः ।
शोचिष्केशं पुरुप्रियाऽग्ने हृव्याय वोक्ष्वते ॥६॥

6. *Tvāṁ 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 होतारमृत्विजं दधिरे वसुवित्तमम् ।
श्रुत्कर्णं सप्रथस्तम् विप्रा 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 विप्रा अचुच्यवुः सुतसोमा अभि प्रयः ।
बृहद्दा बिभ्रतो हविरग्ने मर्ताय 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.

प्रात्यर्थ्याणः सहस्कृत सोमपेयाय सन्त्य ।
इहाद्य दैव्यं जनं बृहिरा सादया वसो ॥ ९ ॥

9. *Prātaryāvṇah sahaskṛta somapeyāya santya.
Ihādyā daivyam janam̄ 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.

अर्वाञ्चं दैव्यं जनमग्ने यक्षव् सहूतिभिः ।
अयं सोमः सुदानवस्तं पात तिरोऽङ्ग्ल्यम् ॥ १० ॥

10. *Arvāñcam̄ daivyam̄ janamagine yakṣva sahūti-bhīḥ. Ayam̄ somah sudānavastam̄ 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

एषो उषा अपूर्व्या व्युच्छति प्रिया दिवः ।
स्तुषे 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 दस्त्रा सिन्धुमातरा मनोतरा रयीणाम् ।
धिया देवा 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.

वृच्यन्ते वां ककुहासो जूर्णायामधि विष्टप्ति ।
यद्वां रथो 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 जारो अपां पिपर्ति पपुरिन्नरा ।
पिता कुटस्य चर्षणिः ॥ 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.

आदारो वां मतीनां नासत्या मतवचसा ।
पातं सोमस्य धृष्णुया ॥ ५ ॥

5. *Ādāro vāṁ matināṁ nāstyā matavacasā.
Pātarāṁ 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 ज्योतिष्मती तमस्तिरः ।
तामस्मे रासाथामिषम् ॥ 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 नौ नावा मतीनां यातं पाराय गन्तवे ।
युज्जाथामश्विना रथम् ॥ ७ ॥

7. Ā no nāvā maṭīnāṁ 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.

अरित्रं वां दिवस्पृथु तीर्थे सिन्धूनां रथः ।
धिया युयुज्ञ इन्दवः ॥ ८ ॥

8. Aritram vāṁ divasprthu tīrthe sindhūnāṁ 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.

दिवस्कण्वासु इन्दवो वसु सिन्धूनां पदे ।
स्वं वृव्रिं कुह धित्सथः ॥ ९ ॥

9. Divaskanvāsa indavo vasu sindhūnāṁ pade.
Svāṁ vavriṁ 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 अंशवे हिरण्यं प्रति सूर्यः ।
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 पारमेतवे पन्था ऋतस्य साधुया ।
अदर्शि वि स्तुतिर्दिवः ॥ 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.

तत्तदिदृश्विनोरवो जरिता प्रति भूषति ।
मदे सोमस्य पिप्रतोः ॥ 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 सोमस्य 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.

युवोरुषा अनु श्रियं परिज्मनोरुपाचरत् ।
ऋता वनथो अकुभिः ॥ १४ ॥

14. *Yuvoruṣā anu śriyam parijmanorupācarat.*
R̥tā vanatho aktubhīḥ.

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 पिबतमश्विनोभा नः शर्म यच्छतम् ।
अविद्रियाभिरुतिभिः ॥ १५ ॥

15. *Ubhā pibatamaśvinobhā nah śarma yacchatam.*
Avidriyābhirūtibhīḥ.

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 सोम ऋतावृथा ।
तमश्विना पिबतं तिरोऽह्रयं धत्तं 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.

त्रिवन्धुरेण त्रिवृता सुपेशसा रथेना यातमाश्विना ।
कण्वासो वां ब्रह्म कृष्णन्त्यध्वरे तेषां 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 सोममृतावृथा ।
अथाद्य दस्रा वसु बिभ्रता रथे दाशवांसमुप 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.

**त्रिषधस्थे बर्हिषि विश्ववेदसा मध्वा यज्ञं मिमिक्षतम् ।
कण्वासो वां सुतसोमा अभिद्यवो युवां हवन्ते अश्विना ॥ ४ ॥**

4. *Triṣadhadhasthe barhiṣi viśvavedasā madhvā yajñam
mimikṣatam. Kaṇvāso 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 प्रावतं युवमश्विना ।
ताभिः ष्वाम्मां अवतं शुभस्पती पातं सोममृतावृथा ॥ ५ ॥**

5. *Yābhiḥ kaṇvam abhiṣṭibhiḥ prāvataṁ yuvama-
śvinā. Tābhiḥ ṣvasmān̄ avataṁ śubhaspatī pātaṁ
somam ṛtāvṛdhā.*

Ashvins, universal harbingers of light and knowledge, defenders of good and promoters of Truth and Law, by the cherished plans and noble desires by which you protect and promote the sagely scholar, protect us too and promote the beauty and glory of the world.

**सुदासै दस्त्रा वसु बिश्रता रथे पृक्षो वहतमश्विना ।
रुयिं समुद्रादुत वा दिवस्पर्यस्मे धत्तं पुरुस्पृहम् ॥ 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.

यन्नासत्या परावति यद्वा स्थो अधि तुर्वशे ।
अतो रथैन सुवृत्तां न आ गतं साकं सूर्यस्य 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.

अर्वाञ्चां वां सप्तयोऽध्वरश्रियो वहन्तु सवनेदुप ।
इषं पृञ्चन्तां सुकृते सुदानव आ ब्रह्मः सीदतं नरा ॥ ८ ॥

8. *Arvāñcā vāṁ saptayo'dhvaraśriyo 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.

तेन नासृत्या गतं रथेन् सूर्यत्वचा । येन शश्वदूहथुदूर्दशुषे
वसु मध्वः सोमस्य 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.

उक्थेभिर्वागवसे पुरुवसू अकैश्च नि ह्वयामहे ।
शश्वत्कण्वानां सदसि प्रिये हि कं सोमं पुपथुरश्विना ॥ 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 वामेन न उषो व्युच्छा दुहितर्दिवः ।
सुह द्युम्नेन बृहता विभावरि राया देवि 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.

अश्वावतीर्गमतीर्विश्वसुविदो भूरि च्यवन्तु वस्तवे ।
उदीरय प्रति मा सूनृता उषश्चोद् राधो मधोनाम् ॥ २ ॥

2. *Aśvāvatīrgomatīrvivasuviśo 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.

उवासोषा उच्छाच्य नु देवी जीरा रथानाम् ।
ये अस्या आचरणेषु दध्निरे समुद्रे न श्रवस्यवः ॥ ३ ॥

3. *Uvāsoṣā ucchācca nu devī jīrā rathānām. Ye asyā
ācaraneṣu dadhrire samudre na śravasyavah.*

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.)

उषो ये ते प्र यामेषु युञ्जते मनौ दानाय सूरयः ।
अत्राहु तत्कण्व एषां कण्वतमो 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 योर्षेव सूनर्युषा याति प्रभुञ्जती ।
ज्ञरयन्ती वृजनं पद्मदीयत उत्पातयति पक्षिणः ॥ 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 व्यर्थिनः पुर्दं न वेत्योदती ।
वयो नकिष्टे पस्तिवांसं आसते व्युष्टौ 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 सूर्यस्योदयनादधि ।
शतं रथेभिः सुभगोषा 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 चक्षसे जगज्ज्योतिष्कृणोति सूनरी ।
अप द्वेषो मघोनी दुहिता दिव उषा उच्छदप 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 चन्द्रेण दुहितर्दिवः ।
आवहन्ती भूर्यस्मभ्यं सौभगं व्युच्छन्ती दिविष्टिषु ॥ ९ ॥

9. *Uṣa ā bhāhi bhānunā candreṇā duhitardivah.
Āvahantī bhūryasmabhyam saubhagam vyu-
cchantī 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 प्राणनं जीवनं त्वे वि यदुच्छसि सूनरि ।
सा नो रथेन बृहता विभावरि श्रुधि चित्रामघे 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.

उषो वाजुं हि वंस्व यश्चित्रो मानुषे जने ।
तेना वह सुकृतौ अध्वराँ उप ये त्वा गृणन्ति वह्नयः ॥ ११ ॥

11. *Uṣo vājāḥ hi vāṁsva yaścītro mānuṣe jane. Tenā
vaha sukṛto adhvvarāḥ 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.

विश्वान्देवां आ वहु सोमपीतये ७ न्तरिक्षादुष्ट्वम् ।
सास्मासु धा गोमदश्वावदुकथ्य॑ मुषो वाजं सुवीर्यम् ॥ १२ ॥

12. *Viśvān devān ā vaha somapītaye'ntariksāduṣṭvam. Sāsmāsu dhā gomadaśvāadukthyamuṣo 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 रुशन्तो अर्चयः प्रति भद्रा अदृक्षत ।
सा नो रयिं विश्ववारं सुपेशसमुषा ददातु सुगम्यम् ॥ 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.

ये चिद्धि त्वामृषयः पूर्वं ऊतये जुहूरे ७ वसे महि ।
सा नः स्तोमां अभि गृणीहि राधुसोषः शुक्रेण शोचिषा ॥ १४ ॥

14. *Ye ciddhi tvāmr̥sayah pūrva ūtaye juhūre'vase mahi. Sā nah stomān abhi gr̥ṇīhi 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.

उषो यदृद्य भानुना वि द्वारावृणवों दिवः ।
प्र नो यच्छतादवृकं पृथु च्छर्दिः प्र देवि गोमतीरिषः ॥ 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 नौ राया बृहता विश्वपेशसा मिमिक्ष्वा समिळाभिरा ।
सं द्युम्नेन विश्वतुरोषो महि सं वाजैवाजिनीवति ॥ १६ ॥

16. *Sam no rāyā br̥hatā viśvapeśasā mimikṣvā samiḷābhirā. Sam dyumnena viśvaturoṣo 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

उषों भद्रेभिरा गहि दिवश्चिंद्रोचनादधि ।
वहन्त्वरुणप्स्तवु उप त्वा स्त्रेमिनौ गृहम् ॥ १ ॥

1. *Uṣo bhadrebhirā gahi divaścid rocanādadadhi.
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.

सुपेशासं सुखं रथं यमध्यस्था॑ उषस्त्वम् ।
तेना॒ सुश्रवेसं जनं प्रावाद्य दुहितर्दिवः ॥ 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.

वयश्चित्ते पतत्रिणो॑ द्विपच्चतुष्पदर्जुनि ।
उषः प्रारन्तूरनु॒ दिवो अन्तेभ्युस्परि॑ ॥ ३ ॥

3. *Vayaścitte patatriṇo dvipaccatuspadarjuni.
Uṣah prārannṛtuňranu 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 रश्मिभिर्किश्वमाभासि रोचनम् ।
तां त्वामुषर्वसूयवो 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 जातवेदसं देवं वहन्ति केतवः ।
दृशे 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 त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः ।
सूराय विश्वचक्षसे ॥ 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 केतवो वि रुश्मयो जनाँ अनु ।
भ्राजन्तो अग्रयो 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.

तरणिविश्वदर्शतो ज्योतिष्कृदसि सूर्यं ।
विश्वमा भासि रोचनम् ॥ 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.

प्रत्यङ्गदेवानां विशः प्रत्यङ्गुदैषि मानुषान् ।
प्रत्यङ्ग विश्वं स्वर्दृशे ॥ 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.

येनां पावकं चक्षसा भुरुण्यन्तं जनाँ अनु ।
त्वं वरुणं 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 द्यामेषि रजस्पृथ्वहा मिमानो अकुभिः ।
पश्यञ्जन्मानि सूर्य ॥ 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 हृरितो रथे वहन्ति देव सूर्य ।
शोचिष्केशं विचक्षण ॥ ८ ॥

8. *Sapta tvā harito rathe vahanti deva sūrya.
Śociṣkeśam vicakṣaṇa.*

O sun, self-refulgent lord of blazing flames and universal illumination, seven are the colourful lights of glory which like seven horses draw your chariot of time across the spaces. In the same way, seven are the chhandas, metres, which reveal the light of Divinity in the sacred voice of the Veda.

अयुक्त सुम शुन्ध्युवः सूरो 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 ज्योतिष्पश्यन्त उत्तरम्।
देवं देवत्रा सूर्यमगान्म ज्योतिरुत्तमम्॥ 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.

उद्घन्नद्य मित्रमह आरोहनुत्तरां दिवम्।
हृद्रोगं मम सूर्य 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.

शुकेषु मे हरिमाणं रोपुणाकासु दध्मसि ।
अथो हारिद्रवेषु मे 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.

उद्गाद्यमादित्यो विश्वेन् सहसा सुह।
द्विषन्तं महां रुन्धयन्मो अहं द्विषते 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 मेषं पुरुहृतमृग्मियमिन्द्रं गीर्भिर्मैदता वस्वो
अर्णवम् । यस्य द्यावो न विचरन्ति मानुषा भुजे मंहिष्ठमभि
विप्रमर्चत ॥ १ ॥

1. *Abhi tyam meṣam puruhūtam rgmiyam indraṁ
gīrbhirmadatā 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.

अभीमवन्वन्त्स्वभिष्ठिमूतयोऽन्तरिक्षप्रां तविषीभिरावृतम् ।
इन्द्रं दक्षास ऋभवो मदुच्युतं शतक्रतुं जवनी सूनृतारुहत् ॥ २ ॥

2. *Abhimavanvantsvabhiṣṭimūtayo'ntarikṣaprāṁ 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 गोत्रमङ्गिरोभ्योऽ वृणोरपोतात्रये शतदुरेषु गातुवित् ।
सुसेन चिद्विमुदायावहो वस्वाजावद्रिं वावसानस्य नुर्तयन् ॥ 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 वृणो रपाऽधारयः पर्वते दानुमद्वसु । वृत्रं
यदिन्द्रं शवसावधीरहिमादित्सूर्यं दिव्यारोहयो हृशे ॥ ४ ॥

4. *Tvam apām abhidhānāvṛṇor apā' dhārayaḥ 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 मायाभिरप्त मायिनोऽधमः स्वधाभिर्ये अधि शुभा-
वजुह्वत । त्वं पिप्रोर्नमणः प्रारुजः पुरः प्र ऋजिश्वानं
दस्युहत्यैष्वा-विथ ॥ ५ ॥

5. *Tvam māyābhira pa māyino' dhamah svadhā-
bhiryē adhi śuptāvajuhvata. Tvam piprornrmaṇaḥ
prārujaḥ puraḥ pra ṛjiśvānaṁ 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 शुष्णुहत्यैष्वाविथारन्धयोऽ तिथिग्वाय शम्बरम् ।
मुहान्तं चिदर्बुदं नि क्रमीः पुदा सुनादेव दस्युहत्याय
जज्ञिषे ॥ 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.

त्वे विश्वा तविषी सुध्यग्निता तव् राधः सोमपीथाय हर्षते ।
तव् वज्रशिचकिते ब्रह्मोर्हितो वृश्चा शत्रोरव् विश्वानि
वृष्ण्या ॥ ७ ॥

7. *Tve viśvā taviṣī sadhrayagghitā tava rādhah somapīthāya harṣate. Tava vajrāscikite bāhvohito vrścā śatrrorava viśvāni vrṣṇyā.*

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 जानीह्यार्यन्ये च दस्यवो ब्रह्मिष्टते रन्धया शासदब्रतान् ।
शाकीं भव् यजमानस्य चोदिता विश्वेत्ता ते सधमादेषु
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.

अनुव्रताय रुन्धयन्नपव्रतानाभूभिरिन्द्रः शनथयन्नाभुवः ।
वृद्धस्य चिद्वर्धतो द्यामिनक्षतः स्तवानो व्रग्रो वि जघान
सन्दिहः ॥ 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.

तक्षद्यत्तं उशना सहसा सहो वि रोदसी मज्जना बाधते शवः ।
आ त्वा वातस्य नृमणो मनोयुज आ पूर्यमाणमवहन्नभि
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 काव्ये सचाँ इन्द्रो वद्धू वक्षुतराधि तिष्ठति ।
उग्रो ययिं निरपः स्रोतसासृजद्वि शुष्णास्य दृंहिता ऐर-
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 शार्यातस्य प्रभृता येषु
मन्दसे । इन्द्रु यथा सुतसोमेषु चाकनोऽनवर्णं श्लोकुमा
रोहसे 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 महते वृचस्यवे कक्षीवते वृचयामिन्द्र सुन्वते ।
मेनाभवो वृषणश्वस्य सुक्रतो विश्वेत्ता ते सवनेषु
प्रवाच्या ॥ १३ ॥

13. *Adadā arbhām mahate vacasyave kakṣīvate
vr̥cayāmindra sunvate. Menābhavo vr̥ṣaṇaśva-
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.

इन्द्रो अश्रायि सुध्यो निरे के पुत्रेषु स्तोमो दुर्यो न यूपः ।
अश्वयुर्गव्य रथयुवर्सूयुरिन्द्र इद्रायः क्षयति प्रयन्ता ॥ 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 नमो वृषभाय स्वराजे सुत्यशुभ्माय तवसेऽवाचि ।
अस्मिन्निन्द्र वृजने सर्ववीराः स्मत्सूरिभिस्तव शर्मन्त्-
स्याम ॥ १५ ॥

15. *Idam namo vṛṣabhaḥya 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 मेषं महया स्वर्विदं शतं यस्य सुभ्वः साकमीरते ।
अत्यं न वाजं हवनस्यदुरथमेन्द्रं 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 पर्वतो न ध्रुणेष्वच्युतः सहस्रमूतिस्तविषीषु वावृथे ।
इन्द्रो यद् वृत्रमवधीन्रदीवृत्तमुब्जन्नर्णांसि जर्हषाणो
अन्धसा ॥ २ ॥

2. *Sa parvato na dharuṇeṣvacyutaḥ sahasramūtistaviṣīṣu vāvṛdhē. Indro 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 द्वारो द्वारिषु वक्र ऊर्धनि चन्द्रबुध्नो मदवृद्धो मनीषिभिः ।
इन्द्रं तमहे स्वप्स्यया धिया मंहिष्ठरातिं स हि पप्रिरन्धसः ॥ ३ ॥

3. *Sa hi dvaro dvariṣu vavra ūdhani candrabudhno 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 सद्यबर्हिषः समुद्रं न सुभ्वः स्वा
अभिष्टयः । तं वृत्रहत्ये अनु तस्थुरुतयः शुष्मा इन्द्रपवाता
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 मदै अस्य युध्यते रुध्वीरिं प्रवणे संस्तु-
रूतयः । इन्द्रो यद्वज्ञी धृष्माणो अन्धसा भिनद् 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 तित्विषे शवोऽ पो वृत्वी रजसो बुध्न-
माशयत् । वृत्रस्य यत्प्रवणे दुर्गृभिश्वनो निजघन्थ हन्वौरिन्द्र
तन्युतुम् ॥ 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 न्यूषन्त्यूर्मयो ब्रह्माणीन्‌द्र तव यानि वर्धना।
त्वष्टा चित्ते युज्यं वावृथे शवस्तुतक्षु वज्रमभिभूत्यो-
जसम् ॥ ७ ॥

7. *Hradaṁ 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 संभूतक्रत्विन्द्र वृत्रं मनुषे गातुयन्नपः ।
अयच्छथा ब्रह्मोर्वज्रमायुसमधारयो दिव्या सूर्यं दृशे ॥ ८ ॥

9. *Jaghanvāṁ u haribhiḥ sambhṛtakratavindra vṛtrāṁ manuṣe gātuyannapah. Ayacchathā bāh-vorvajramāyasamadhārayo 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.

बृहत्स्वश्चन्द्रममवृद्यदुकथ्यं मकृण्वत भियसा रोहणं द्विवः ।
यन्मानुषप्रधना इन्द्रपूतयः स्वर्णर्षाचो मरुतोऽ मदुन्नन् ॥ 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.

द्यौश्चिदस्यामवाँ अहेः स्वनादयोयवीद्वियसा वज्रं इन्द्रं ते ।
वृत्रस्य यद्वद्वधानस्य रोदसी मदे सुतस्य शवसाभिन-
च्छिरः ॥ १० ॥

10. *Dyauscidasyāmavāň aheḥ svanād ayoyavīd bhiyasā vajra indra te. Vṛtrasya yad badbadhā-nasya 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.

यदिन्विन्द्र पृथिवी दशभुजिरहानि विश्वा ततनन्त कृष्टयः ।
अत्राहं ते मधवन्विश्रुतं सहो द्यामनु शवसा ब्रह्मणा
भुवत् ॥ 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 पारे रजसो व्योमनः स्वभूत्योजा अवसे धृषन्मनः ।
चकृषे भूमिं प्रतिमानमोजसोऽ पः स्वः परिभूरेष्या
दिवम् ॥ 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 प्रतिमानं पृथिव्या त्रृष्णवीरस्य बृहूतः पतिर्भूः ।
विश्वमाप्रा अन्तरिक्षं महित्वा सत्यमुद्धा नकिरन्यस्त्वा-
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 द्यावापृथिवी अनु व्यचो न सिन्धवो रजसो
अन्तमानुशुः । नोत स्ववृष्टिं मदै अस्य युध्यते एकौ
अन्यच्चकृषे विश्वमानुषक् ॥ 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.

आर्चन्त्रत्र मरुतः सस्मिन्नाजौ विश्वे देवासों अमदुन्नतु त्वा ।
वृत्रस्य यद्धृष्टिमता वधेन् नि त्वमिन्द्र प्रत्यानं जघन्थे ॥ १५ ॥

15. *Ārcannatra marutah sasminnājau viśve devāso amadannanu tvā. Vṛtrasya yad bṛṣṭimatā 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 प्र महे भरामहे गिर इन्द्राय सदने विवस्वतः ।
नू चिद्धि रत्नं ससुतामिवाविदुन्न दुष्टुतिर्द्विणोदेषु
शस्यते ॥ 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.

दुरो अश्वस्य दुर इन्द्र गोरसि दुरो यवस्य वसुन इनस्पतिः ।
शिक्षान्नरः प्रदिवो अकामकर्शनः 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 इन्द्र पुरुकृद् द्युमत्तम् तवेदिदम् भितश्चेकिते वसु ।
अतः संगृभ्याभिभूत् आ भर् मा त्वायतो जरितुः काम-
मूनयीः ॥ ३ ॥

3. *Sacīva indra purukṛd dyumattama tavedidam abhitaścekite vasu. Atah samigrbhyaśbhīhūta ā bhara mā tvāyato jarituh kāmamūnayīh.*

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.

एुभिर्द्युभिः सुमना एुभिरिन्दुभिर्निरुन्धानो अमति गोभि-
रुश्विना । इन्द्रैण दस्युं द्रयन्त इन्दुभिर्युतद्वेषसः समिषा
रभेमहि ॥ ४ ॥

4. *Ebhirdyubhih sumanā ebhirindubhīrnirun-dhāno amatin gobhiraśvinā. Indrena dasyum darayanta indubhīryutadveṣasah 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.

समिन्द्रं राया समिषा रभेमहि सं वाजेभिः पुरुश्चन्द्रै-
रभिद्युभिः । सं देव्या प्रमत्या वीरशुष्मया गोअग्रयाश्वावत्या
रभेमहि ॥ ५ ॥

5. *Samindra rāyā samiṣā rabhemahi Sam vājebhiḥ
puruścandrairabhidyubhīh. 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.

ते त्वा मदा अमदुन्तानि वृष्ण्या ते सोमासो वृत्रहत्येषु सत्पते ।
यत्कारवे दश वृत्राण्यप्रति बर्हिष्मते नि सहस्राणि
ब्रह्म्यः ॥ ६ ॥

6. *Te tvā madā amadan tāni vṛṣṇyā te somāso
vr̥trahatyeṣu satpate. Yat kārave daśa vr̥trāṇya-
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 घेदेषि धृष्णुया पुरा पुरां समिदं हुस्योजसा ।
नम्या यदिन्द्र सख्या परावति निबर्हयो नमुचिं नाम
मायिनम् ॥ ७ ॥

7. *Yudhā yudhamupa ghedesi 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 पुण्यं वधीस्तेजिष्ठातिथिगवस्य वर्तनी ।
त्वं शता वङ्गृदस्याभिन्त्पुरोऽनानुदः परिषूता ऋजि-
श्वना ॥ ८ ॥

8. *Tvam karañjamuta parṇayam vadhiṣtejiṣṭha-
yatithigvasya 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.

त्वमेताज्जनराज्ञो द्विर्दशाऽबन्धुना सुश्रवसोपजग्मुषः । षष्ठि
सुहस्त्रा नवतिं नवं श्रुतो नि चक्रेण रथ्या दुष्पदावृणक् ॥ 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 सुश्रवसं तवोतिभिस्तव त्रामभिरिन्द्र तूर्वैयाणम् ।
त्वमस्मै कुत्समतिथिगवमायुं महे राज्ञे यूने अरन्धनायः ॥ १० ॥

10. *Tvam āvitha suśravasam tavotibhistava trāmabhirin dra 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 उदूचीन्द्र देवगोपाः सखायस्ते शिवतमा असाम । त्वा
स्तौषाम् त्वया सुवीरा द्राघीयु आयुः प्रतुरं दधानाः ॥ ११ ॥

11. *Ya udrcīndra devagopāḥ sakħāyaste 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 नो अस्मिन्मधवन्पृत्स्वंहसि नुहि ते अन्तः शवसः
परीणशो । अक्रन्दयो नद्योऽरोरुवद्वना कथा न क्षोणीभिर्यसा
समारत ॥ १ ॥

1. *Mā no asmin maghavan pr̄tsvar̄hasi 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?

अची शक्राय शाकिने शाचीवते शृणवन्तुमिन्द्रं मृहयन्नभि
ष्टुहि । यो धृष्णुना शवसा रोदसी उभे वृषा वृषत्वा वृषभो
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.

अर्ची दिवे बृहते शूष्यं॑ वचुः स्वक्षत्रं यस्य धृष्टो धृष्टन्मनः ।
बृहद्ध्रवा असुरो बर्हणा कृतः पुरो हरिभ्यां वृषभो रथो हि
षः ॥ ३ ॥

3. *Arcā dive bṛhate śūṣyam vacah svakṣatram yasya dhṛṣato dhṛṣanmanah. Brhacchravā 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 दिवो बृहतः सानु कोपयोऽ व त्मना धृष्टा शम्बरं
भिनत् । यन्मायिनो व्रन्दिनो मुन्दिना धृष्टच्छितां गभस्ति-
मशनिं पृतन्यसि ॥ ४ ॥

4. *Tvam divo bṛhataḥ sānu kopayo'va tmanā dhṛṣatā
śambarām bhinat. Yanmāyino vrāndino mandinā
dhṛṣacchitām 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 यद् वृणक्षि॑ श्वसुनस्य मूर्धनि॒ शुष्णास्य चिद् ब्रुन्दिनो॒
रोरुवुद्धना॑ । प्राचीनेन॒ मनसा बुर्हणावता॒ यदुद्या॒ चित्कृणवः॒
कस्त्वा॒ 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.

त्वमाविथु॑ नर्य॑ तुर्वशं॒ यदुं॒ त्वं॒ तुर्वीति॑ बुच्यं॒ शतक्रतो॑ ।
त्वं॒ रथ॑मेतशं॒ कृत्व्ये॑ धने॒ त्वं॒ पुरो॑ नवुति॑ दम्भयो॒ नव॑ ॥ ६ ॥

6. *Tvamāvitha naryam turvaśam yadum tvam
turvītiṁ 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 शूशुवज्जनो रातहृव्यः प्रति यः
शासमिन्वति । उकथा वा यो अभिगृणाति राधसा दानुरस्मा
उपरा पिन्वते 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 क्षुत्रमसमा मनीषा प्र सोमपा अपसा सन्तु नेमे ।
ये ते इन्द्र ददुषो वृद्धयन्ति महि क्षुत्रं स्थविरं वृष्यं च ॥ ८ ॥

*Asamam kṣatram asamā manīṣā pra somapā
apasā santu neme. Ye ta indra daduṣo vardhayanti
mahi kṣatram sthaviram vṛṣyam 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.

तुभ्येदेते बहुला अद्रिदुग्धाश्चमूषदश्चमसा इन्द्रपानाः ।
व्यश्नुहि तर्पया काममेषामथा मनौ वसुदेयाय 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.

अपामतिष्ठद्वृण्हरं तमोऽन्तर्वृत्रस्य जठरेषु पर्वतः ।
अभीमिन्द्रो नद्यो व्रिणां हिता विश्वा अनुष्ठाः प्रवृणेषु
जिघते ॥ १० ॥

10. *Apām atiṣṭhad dharuṇahvaram tamo'ntarvrtra-sya jathareṣu 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 शेषृधमधि धा द्युम्नमस्मे महि क्षुत्रं जनाषाञ्छिन्द्र तव्यम् ।
रक्षा च नो मधोनः पाहि सूरीत्राये च नः स्वपत्या इषे
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 पंप्रथ इन्द्रं न महा पृथिवी चन् प्रति । भीमस्तुविष्माज्चर्षणिभ्य आतुपः शिशीते वज्रं तेजसे 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.

सो अर्णवो न नृद्यः समुद्रियः प्रति गृभ्णाति विश्रिता वरीमधिः । इन्द्रः सोमस्य पीतये वृषायते सुनात्स युध्म ओजसा पनस्यते ॥ 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 पर्वतं न भोजसे महो नृप्णस्य धर्मेणामिरज्यसि ।
प्र वीर्येण देवताति चेकिते विश्वस्मा उग्रः कर्मणे
पुरोहितः ॥ ३ ॥

3. *Tvam tamindra parvataṁ na bhojase maho
nṛmṇasya dharmanāmirajyasi. Pra vīryeṇa
devatāti cekite viśvasmā ugrah karmane puro-
hitah.*

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 इद्वनै नमस्युभिर्वचस्यते चारु जनेषु प्रब्रुवाण इन्द्रियम् ।
वृषा छन्दुर्भवति हर्यतो वृषा क्षेमेण धेनां मघवा यदि-
न्वति ॥ ४ ॥

4. *Sa id vane manasyubhirvacasyate cāru janesu 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 कृणोति युध्म ओजसा
जनेभ्यः । अधा चन श्रद्धधति त्विषीमत् इन्द्राय वज्रं
निघनिघते वृधम् ॥ 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 क्षमया॒ वृधान् ओजसा॑
विनाशयन्। ज्योतींषि कृ॒पवन्नवृकाणि॑ यज्यवेऽ व सुक्रतुः॑
सर्त्वा॑ अ॒पः सृजत्॥६॥

6. *Sa hi śravasyuh sadanāni kṛtrimā kṣmayā vṛdhāna 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 मनः सोमपावन्नस्तु ते॒ वर्ज्ज्वा॒ हरी॒ वन्दनश्रुदा॒ कृधि॑ ।
यमिष्ठासः॒ सारथयो॒ य इन्द्रं ते॒ न त्वा॒ केता॒ आ दैभुवन्ति॑
भूर्णीयः॒ ॥७॥

7. *Dānāya manah somapāvannastu te'rvāñcā harī vandanaśrudā kṛdhi. Yamiṣṭhāsaḥ sārathayyo ya indra te na tvā ketā ā dabhnuvanti bhūrṇayaḥ.*

Indra, lord creator of soma and lover of the drink of joy, may your heart and mind concentrate on giving. Lord of fame commanding admiration and reverence, direct your dynamic and magnetic forces this way for progress and stability. May your charioteers, leaders and guides of the nation, be experts on the steering wheel

and in the direction of Dharma. Realise your noble and brilliant intentions. May no enemies be able to injure and suppress or terrorize you.

अप्रक्षितं वसु बिभर्षि हस्तयोरषाक्षुं सहस्तन्वि श्रुतो दधे ।
आवृतासोऽ व्रतासो न कर्तृभिस्तनूषु ते क्रतव इन्द्रं
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 प्र पूर्वीरव तस्य चम्रिषोऽ त्यो न योषामुदयंस्त भुर्वणिः ।
दक्षं मुहे पाययते हिरण्ययं रथमावृत्या हरियोगमृभ्वसम् ॥ १ ॥

1. *Eṣa pra pūrvīrava tasya camriṣo'tyo na yoṣāmudayamsta 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 गूर्तयो नेमन्निषः परीणसः समुद्रं न सुंचराणे सनिष्ववः ।
पतिं दक्षस्य विदथस्य नू सहो गिरिं न वेना अधि रोह
तेजसा ॥ 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 तुर्वणिर्महाँ अरेणु पौंस्ये गिरेर्भृष्टिर्न भ्राजते तुजा शवः ।
येन् शुष्णं मायिनमायुसो मदे दुध आभूषु रामयन्नि
दामनि ॥ ३ ॥

3. *Sa turvaṇirmahān arenu paumṣye girerbhṛṣṭirna
bhrājate tujā śavah. Yena śuṣṇam māyinamā-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.

**देवी यदि तविषी त्वावृधोतय इन्द्रं सिषक्त्युषसं न सूर्येः ।
यो धृष्णुना शवसा बाधते तम् इयर्ति रेणुं बृहदर्ह-
सिष्वणिः ॥ ४ ॥**

4. *Devī yadi taviṣī tvāvṛdhōtaya indram siṣaktyuṣasam na sūryeḥ । Yo dhṛṣṇunā śavasā bādhate tama iyarti reṇuṁ 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 यत्तिरो धरुणमच्युतं रजोऽतिष्ठिपो दिव आतासु ब्रह्णा ।
स्वर्मीळहे यन्मद इन्द्रु हर्ष्याहैन्वृत्रं निरुपामौब्जो अण्वम् ॥ ५ ॥**

5. *Vi yat tiro dharuṇamacyutam rajo’tiṣṭhipo diva ātāsu barhaṇā. Svarmīlhe yanmada indra harṣyāhan 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 दिवो धरुणं धिष् ओजसा पृथिव्या इन्द्र सदनेषु माहिनः ।
त्वं सुतस्य मदै अरिणा अपो 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

प्र मंहिष्ठाय बृहते बृहद्रये सत्यशुभ्माय तवसे मतिं भरे ।
अपामिव प्रवणे यस्य दुर्धरं राधौ विश्वायु शवसे अपा-
वृतम् ॥ 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 ते विश्वमनु हासदिष्टय आपो निम्नेव सवना हृविष्मतः ।
यत्पर्वते न सुमशीत हर्यत इन्द्रस्य वज्रः शनथिता हिर-
ण्ययः ॥ 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.)

अस्मै भीमाय नमसा समध्वर उषो न शुभ्र आ भरा पनीयसे ।
यस्य धाम श्रवसे नामैन्द्रियं ज्योतिरकारि हुरितो नायसे ॥ 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.

इमे त इन्द्र ते वयं पुरुष्टुत ये त्वारभ्य चरामसि प्रभूवसो ।
नहि त्वदुन्यो गिर्वणो गिरः सघत्क्षोणीरिव प्रति नो हर्य
तद्वचः ॥ ४ ॥

4. *Ime ta indra te vayaṁ puruṣṭuta ye tvārabhya carāmasi prabhūvaso. Nahi tvadanyo girvāṇo 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 इन्द्र वीर्यैतव स्मस्यस्य स्तोतुमंघवन्काममा पृण ।
अनु ते द्यौबृहृती वीर्यै मम इयं च ते पृथिवी नैम्
ओजसे ॥ 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 तमिन्द्र पर्वतं महामुरुं वत्रेण वत्रिन्पर्वशचकर्तिथ ।
अवासृजो निवृताः सर्तवा अपः सुत्रा विश्वं दधिष्ठे केवलं
सहः ॥ ६ ॥

6. *Tvam tamindra parvatam mahāmurum vajrena vajrinparvaścakartitha. Avāsrjo nivṛtāḥ sartavā 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 चित्सहोजा अमृतो नि तुन्दते होता यद्युतो अभवद्विवस्वतः ।
वि साधिष्ठेभिः पृथिभी रजो मम आ देवताता हुविषां
विवासति ॥ 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.

आ स्वमद्य युवमानो अजरस्तृष्वविष्यन्नतसेषु तिष्ठति ।
अत्यो न पृष्ठं प्रुषितस्य रोचते द्विवो न सानु स्तुनयन्न-
चिक्रदत् ॥ २ ॥

2. *Ā svamadma yuvamāno ajarastrṣvavisiyannatasēṣu tiṣṭhati. Atyo na pr̄ṣṭham pruṣitasya rocate divo na sānu stanaya-nnacikradat.*

Unaging and immortal, instantly consuming its food, it protects the environment and abides in the winds

and the vast skies. Like a courser on the wings, it flies and shines on top when it is sprinkled with ghrta, and as on the peak of heaven, it thunders as lightning.

क्राणा रुद्रेभिर्वर्सुभिः पुरोहितो होता निषत्तो रयिषालमर्त्यः ।
रथो न विक्ष्वृज्जसान आयुषु व्यानुषगवार्या देव ऋण्वति ॥ ३ ॥

3. *Krāññā rudrebhirvasubhiḥ purohito hotā niṣatto rayiṣālamartyah. Ratho na vikṣvṛñjasāna āyusu vyānuṣagvāryā deva ṛṇvati.*

Immortal agent of nature's karma, living and acting with pranic energies and the abodes and supports of life, it is the high priest of cosmic yajna both offering and receiving the oblations in the dynamics of existence, and it is the treasure source of wealth. Beautiful and moving like a chariot, mixing with people, it integrates with life and age and, brilliant and generous, it creates and provides the choicest gifts of life.

वि वातजूतो अत्सेषु तिष्ठते वृथा जुहूभिः सृण्या तुवि-
ष्वणिः । तृषु यदग्ने वनिनौ वृषायसे कृष्णं त एम् रुशदूर्मे
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.

तपुर्जम्भो वन् आ वातचोदितो यूथे न साह्वाँ अव वाति
वंसगः । अभिव्रजन्नक्षितं पाजसा रजः स्थातुश्चरथं भयते
पतुत्रिणः ॥ ५ ॥

5. *Tapurjambho vana ā vātacodito yūthe na sāhvāñ ava vāti vāṁsagaḥ. Abhivrajannakṣitam pājasā rajah sthātuścaratham bhayate patatrināḥ.*

Voracious power of the jaws of flame, enveloped in the rays of its own light, inspired by the energy of Vayu, it moves around bold and fearless like a bull in the herd of cows in the forest far and near. It moves across the moving and undecaying world of earth and sky up and down with its force, and the world feels afraid of it whether it stays or flies like a bird.

दधुष्ट्वा भृगवो मानुषेष्वा रयिं न चारुं सुहवं जनैभ्यः ।
होतारमग्ने अतिथिं वरेण्यं मित्रं न शेवं दिव्याय जन्मने ॥ 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.

होतारं सुम जुहोऽु यजिष्ठं यं वाघतो वृणते अध्वरेषु । अग्निं
विश्वेषामरुतिं वसूनां सपुर्यामि प्रयसा यामि रत्नम् ॥ ७ ॥

7. *Hotāram sapta juhvo yajisṭham 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.

अच्छिद्रा सूनो सहसो नो अद्य स्तोतृभ्यो मित्रमहः शर्म
यच्छ। अग्ने गृणन्तुमंहस उरुष्योजों नपात्पूर्भिरायसीभिः ॥ 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.

भवा वरुथं गृणते विभावो भवा मघवन्मधवद्भ्यः शर्म।
उरुष्याग्ने अंहसो गृणन्तं प्रात्मक्षू धियावसुर्जगम्यात् ॥ ९ ॥

9. *Bhavā varūtham grṇate vibhāvo bhavā maghavan maghavadbhyāḥ śarma. Uruṣyāgne ar̄haso 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 इदग्ने अग्रग्यस्ते अन्ये त्वे विश्वे अमृता मादयन्ते ।
वैश्वानर् नाभिरसि क्षितीनां स्थूणैव जनाँ उपमिद्य-
यन्थ ॥ १ ॥

1. *Vayā idagne agnayaste anye tve viśve amṛtā mādayante. Vaiśvānara nābhiraśi kṣitīnāṁ sthūṇeva janāñ upam id yayantha.*

Agni, light and life of the universe, other agnis, lights, fires and vitalities are reflective branches of you only. All the immortals of the world, devas, jivas and lights such as the sun rejoice in you. Vaishvanara, vitality and leading light of the earthly worlds, you are the navel, centre-hold of the earths and the people, and, like the pillar of a house or the hub of the wheel of existence, you hold the people in the law of Dharma and keep them in their orbit.

मूर्धा द्विवो नाभिरग्निः पृथिव्या अथाभवदरुती रोदस्योः ।
तं त्वा देवासोऽजनयन्त देवं वैश्वानर् ज्योतिरिदार्याय ॥ २ ॥

2. *Mūrdhā divo nābhiragnih pṛthivyā athābhavadaratī rodasyoḥ. 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 सूर्ये न रुशमयो ध्रुवासो वैश्वानरे दंधिरेऽग्ना वसूनि ।
या पर्वते षष्ठोषधीष्वप्सु या मानुषेष्वसि तस्य राजा ॥ ३ ॥

3. *Ā sūrye na raśmayo dhruvāso vaiśvānare dadhi-re'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 सूनवे रोदसी गिरो होता मनुष्योऽ न दक्षः ।
स्वर्वते सत्यशुभ्राय पूर्वीवैश्वानराय नृतमाय युह्मिः ॥ ४ ॥

4. *Bṛhatīva sūnave rodasī giro hotā manusyo na dakṣah. Svarvate satyaśuṣmāya pūrvīrvaiśvāna-rāya 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.

दिवशिचत्ते बृहतो जातवेदो वैश्वानरं प्र रिरिचे महित्वम् ।
राजा कृष्णनामसि मानुषीणां युधा देवेभ्यो वरिवशच-
कर्थ ॥ 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.

प्र नू महित्वं वृषभस्य वोचं यं पूरवो वृत्रहणं सचन्ते ।
वैश्वानरो दस्युमुग्निर्जघ्न्वाँ अधूनोत्काष्ठा अव शम्बरं
भेत् ॥ ६ ॥

6. *Pra nū mahitvam vṛṣabhasya vocam yam pūravo
vṛtrahaṇam sacante. Vaiśvānaro dasyum agnirja
ghanvān adhūnot kāṣṭhā ava śambaram bhet.*

Spontaneously I celebrate the greatness and grandeur of the mighty and generous Vaishvanara Agni, Lord Omnipotent and Omnipresent, whom all people of the world seek and worship. Lord of light, breaker of the cloud, dispeller of darkness and destroyer of the wicked, He shakes the quarters of space and terrifies the demons of evil.

वैश्वानरो महिमा विश्वकृष्टिर्भरद्वाजेषु यज्ञतो विभावा ।
शात्रवनेये शतिनीभिरुग्निः पुरुणीथे जरते सूनूतावान् ॥ ७ ॥

7. *Vaiśvānaro mahimnā viśvakṛṣṭirbhāradvājeṣu
yajato vibhāvā. Śatavaneye śatinībhīragnih puru-
ṇīthe 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 केतुं सुप्राव्यं दूतं सुद्योर्थम् ।
द्विजन्मानं रयिमिव प्रशस्तं रातिं भरद् भृगवे 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 सचन्ते हुविष्मन्त उशिजो ये च मर्तीः ।
दिवशिच्चत्पूर्वो न्यसादि होताऽपृच्छ्यो विश्पतिर्विक्षु
वेधाः ॥ २ ॥

2. *Asya śāsurubhayāsaḥ sacante haviṣmanta uśijo ye ca martāḥ. Divaścit pūrvo nyasādi hotā'' pṛcchyo viśpatirvikṣu vedhāḥ.*

Ordinary people and men of means both, who

are ambitious for noble yajnic acts, abide by the law and order of this ruler of truth and justice. Giver as well as receiver of the gifts of yajna, man of discriminate wisdom, protector of the people, intelligent and highly knowledgeable, he takes his place among the people like the sun before the rise of day.

तं नव्यसी हृद आ जायमानम् स्मत्सुकीर्तिर्मधुजिह्वमश्याः ।
यमृत्विजो वृजने मानुषासः प्रयस्वन्त आयवो 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.

उशिक्पावको वसुर्मनुषेषु वरेण्यो होताधायि विक्षु ।
दमूना गृहपतिर्दम् आँ अग्निर्भूवद्रयिपती रयीणाम् ॥ 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 पतिमग्ने रयीणां प्र शंसामो मृतिभिर्गोत्तमासः ।
आशुं न वाजम्भरं मूर्जयन्तः प्रातर्मक्षू धियावसुर्ज-
गम्यात् ॥ ५ ॥

5. *Tam tvā vayam patimagne rayīṇāṁ 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 प्र तवसे तुराय प्रयो न हर्मि स्तोमं माहिनाय ।
ऋचीषमायाध्विगव् ओहुमिन्द्राय ब्रह्माणि राततमा ॥ १ ॥

1. *Asmā idu pra tavase turāya prayo na harmi stomaṁ māhināya. Ṛcīśamāyādhrigava 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 प्रयङ्गव् प्र यंसि भराम्याङ्गुषं बाधै सुवृक्तिः ।
इन्द्राय हृदा मनसा मनीषा प्रत्वाय पत्ये धियो मर्जयन्त ॥ 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 भराम्याङ्गुषमास्येन ।
मंहिष्ठमच्छौक्तिभिर्मतीनां सुवृक्तिभिः सूरिं वावृधध्यै ॥ 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 स्तोमं सं हिनोमि रथं न तष्टेव तत्सिनाय ।
गिरश्च गिर्वाहसे सुवृक्तीन्द्राय विश्वमिन्वं मेधिराय ॥ 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 श्रवस्येन्द्रायार्कं जुह्वात् समज्जे ।
वीरं दानोकसं बन्दध्यै पुरां गृत्तश्रवसं दुर्माणाम् ॥ 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 तक्षद्वज्रं स्वपस्तमं स्वर्यं रणाय ।
वृत्रस्य चिद्विद्येन मर्मं तुजन्नीशानस्तुजता कियेधाः ॥ 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).

अस्येदु मातुः सवनेषु सृद्यो महः पितुं पूष्वाज्चार्वन्ना॑ ।
मुषायद्विष्णु॑ः पचतं सहीयान्विध्यद्वराहं तिरो अद्रि-
मस्ता॑ ॥ ७ ॥

7. *Asyedu mātuḥ savaneṣu sadyo mahāḥ pitum
papivāñcārvannā. Muṣayad 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 ग्राश्चद्वेवपत्नीरिन्नायार्कमहित्य ऊवुः ।
परि द्यावापृथिवी जध्र उर्वी नास्य ते महिमानं परि षटः ॥ ८ ॥

8. *Asmā idu gnāścid devapatnīrindrāyārkarṇahi-
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).

अस्येदेव प्र रिरिचे महित्वं दिवस्पृथिव्याः पर्यन्तरिक्षात् ।
स्वराक्षिन्द्रो दम् आ विश्वगूर्तः स्वरिरमत्रो ववक्षे
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.

अस्येदेव शक्सा शुषन्तं वि वृश्चद्वज्रैण वृत्रमिन्द्रः ।
गा न व्राणा अवनीरमुञ्चदभि श्रवो दावने सचेताः ॥ १० ॥

10. *Asyedeva śavasā śuṣantam vi vṛścad vajrena vṛtramindrah. Gā na vrāṇā 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.

अस्येदु त्वेषसा रन्तु सिन्धवः परि यद्वज्रैण सीमयच्छत् ।
ईशानकृह्वशुषे दशस्यन्तुर्वीतये गाधं तुर्वणिः कः ॥ ११ ॥

11. *Asyedu tveṣasā 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 प्र भरा तूतुजानो वृत्राय वज्रमीशानः कियेधाः ।
गोर्नं पर्वं वि रदा तिरश्चेष्यन्नर्णीस्यपां चुरध्यै ॥ 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.

अस्येदु प्र ब्रूहि पूर्व्याणि तुरस्य कर्माणि नव्यं उक्थैः । युधे
यदिष्णान आयुधान्यृथायमाणो 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.

अस्येदु भिया गिरयश्च दृङ्घा द्यावा च भूमा जनुषस्तुजेते ।
उपो वेनस्य जोगुवान ओणिं सुद्यो भुवद्वीर्यौय नोधाः ॥ १४ ॥

14. *Asyedu bhiyā girayaśca dṝlahā 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 दाय्येषामेको यद्वन्ने भूरेरीशानः ।
प्रैतशं सूर्यै पस्यृथानं सौवश्व्ये सुष्विमावदिन्द्रः ॥ १५ ॥

15. *Asmā idu tyadanu dāyyeṣāmeko yad vavne bhūrerīśānah. Praitaśam sūrye pasprdhānam 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 ते हारियोजना सुवृक्तीन्द्र ब्रह्माणि गोतमासो अक्रन् ।
ऐषु विश्वपैशसुं धियं धाः प्रातर्मक्षू धियावसुर्जगम्यात् ॥ १६ ॥

16. *Evā te hāriyojanā suvrktīndra brahmāṇi gotamāso akran. Aiṣu viśvapeśasam dhiyam 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

प्र मन्महे शवसानाय शूषमाङ्गुषं गिर्वणसे अङ्गिरस्वत् ।
सुवृक्तिभिः स्तुवत् ऋग्मियायाऽचीमार्कं नरे 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.

प्र वो महि नमो भरध्वमाङ्गुष्यं शवसानाय साम ।
येना नः पूर्वे पितरः पदञ्जा अर्चन्तो अङ्गिरसो गा
अविन्दन् ॥ 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 चेष्टौ विदत्सरमा तनयाय धासिम् । बृहस्पति॒ भिर्नदद्रिं विदद् गा॑ः समुस्त्रियाभिर्वशन्तु नरः ॥ ३ ॥

3. *Indrasyāngirasāṁ 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 सुषुभा स स्तुभा सु॒स विप्रैः स्वरेणाद्रिं स्वर्योऽनवग्वैः ।
सर॒ण्युभिः फलिगमिन्द्र शक्र वृलं रवैण दरयो दशग्वैः ॥ ४ ॥

4. *Sa suṣṭubhā sa stubhā sapta vipraiḥ svareṇādriṁ 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.

गृणानो अङ्गिरोभिर्दस्म् वि वरुषसा सूर्येण गोभिरन्धः ।
वि भूम्या अप्रथय इन्द्र सानु दिवो 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 प्रयक्षतममस्य कर्म दुस्मस्य चारुतममस्ति दंसः ।
उपह्वरे यदुपरा अपिन्वन्मध्वर्णसो नुद्यश्चतस्तः ॥ ६ ॥

6. *Tadu paryakṣatamam asya karma dasmasya cārutamam asti daṁsah. Upahvare yaduparā apinvan madhvarnāso 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 वत्रे सुनजा सनीक्ले अयास्यः स्तवमानेभिरकैः ।
भगो न मेने परमे व्योमन्नधारयद्रोदसी सुदंसाः ॥ ७ ॥

7. *Dvitā vi vavre sanajā sanīle ayāsyah stavamā-nebhirkaih. Bhago na mene parame vyomanna-dhārayad rodasī sudamsāḥ.*

Indra, valiant lord of infinite action, concealed and held and then revealed a duality of creation, two complementarities, both born of the same mother, 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.

सुनाद्विवं परि भूमा विरूपे पुनर्भुवा युवती स्वेभिरेवैः ।
कृष्णेभिरुक्तोषा रुशद्विवर्पुर्भिर्गच्चरतो अन्यान्या ॥ ८ ॥

8. *Sanād divam pari bhūmā virūpe punarbhuvā yuvatī svebhirevaih. Kṛṣṇebhiraktosā 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.

सनेमि सुख्यं स्वप्स्यमानः सूनुर्दीधार शवसा सुदंसाः ।
आमासु चिद्धिषे पुक्वमन्तः पयः कृष्णासु रुशद्रोहि-
णीषु ॥ ९ ॥

9. *Sanemi sakhyam svapasyamānah sūnurdādhāra śavasā sudamsāḥ. 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.

सनात्सनीका अवनीरवाता व्रता रक्षन्ते अमृताः सहोभिः ।
पुरु सुहस्रा जनयो न पत्नीरुवस्यन्ति स्वसारो अहयाणम् ॥ 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.

सनायुवो नमसा नव्यो अर्कैर्वैसूयवो मृतयो दस्म दद्वः ।
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.

सुनाद्वेव तव् रायो गभस्तौ न क्षीयन्ते नोपदस्यन्ति दस्म ।
द्युमाँ असि क्रतुमाँ इन्द्र धीरः शिक्षा 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.

सुनायते गोत्तम इन्द्र नव्यमतक्षुद्ब्रह्म हरियोजनाय । सुनीथाय
नः शवसान नौधाः प्रातर्मक्षु धियावसुर्जग-म्यात् ॥ १३ ॥

13. *Sanāyate gotama indra navyamatakṣad brahma hariyojanāya. Sunīthāya nah śavasāna nodhāḥ prātar makṣū 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 इन्द्रु यो हु शुमैर्द्यावा जज्ञानः पृथिवी अमे धाः ।
यद्व ते विश्वा गिरयश्चिदभ्वा भिया दृक्ष्वासः किरणा
नैजन् ॥ १ ॥

1. *Tvam mahān indra yo ha śuṁmairdyāvā jajñānah
pṛthivī ame dhāḥ. Yaddha te viśvā girayaści-
dabhvā bhiyā dr̥lhāsaḥ 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 यद्वरी इन्द्रु विव्रता वेरा ते वत्रं जरिता बाह्वोर्धीत् ।
येनाविहर्यतक्रतो अमित्रान्पुरं दृष्णासि पुरुहूतं पूर्वीः ॥ 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 धृष्णुरे तान्त्वम् भुक्षा नर्यस्त्वं घाट् । त्वं शुष्णं
वृजने पृक्ष आणौ यूने कुत्साय द्युमते सचाहन् ॥ ३ ॥

3. *Tvam satya indra dhṛṣṇuretān tvamṛbhukṣā naryastvam śāṭ. Tvam śuṣṇam vṛjane prkṣa āṇau yūne kutsāya dyumate sacāhan.*

Indra, you are ever true, constant destroyer of these negativities of life and nature. You are the protector and promoter of the wise artists and scientists. You are the leader and friend of humanity. You are ever patient and forbearing. In the great battles of unity and fulfilment, you eliminate want and drought for the sake of the young generation, bright and brave wielders of the force of the thunderbolt of plenty and righteousness.

त्वं ह त्यदिन्द्र चोदीः सखा वृत्रं यद्विन्वृषकर्मनुभाः ।
यद्व शूर वृषमणः पराचैर्वि दस्यूर्योनावकृतो वृथाषाट् ॥ ४ ॥

4. *Tvam ha tyadindra codīḥ sakhā vṛtrām yad vajrin
vṛṣakarmannubhnāḥ. Yaddha sūra vṛṣamaṇāḥ
parācairvi dasyūrnyonāvakṛto 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 त्यदिन्द्रारिषण्यन्दृक्ष्य चिन्मर्तीनामजुष्टौ ।
व्यास्मदा काष्ठा अवैते वर्धनेव वज्रिज्ज्ञथिह्यमित्रान् ॥ ५ ॥

5. *Tvāṁ ha tyadindrāriṣanyan dṝkṣya cīnmartā-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 त्यदिन्द्रार्णीसातौ स्वर्मीळहे नर आजा हवन्ते ।
तव स्वधाव इयमा समर्य ऊतिवर्जेष्वत्साव्या भूत् ॥ ६ ॥

6. *Tvāṁ ha tyadindrārṇasātāu svarmīlhe nara ājā havante. Tava svadhāva iyamā samarya utirvā-jeṣvatasāyyā 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 त्यदिन्द्र सुस युध्यन्पुरो वज्रिन्पुरुकुत्साय दर्दः ।
बर्हिन्य यत्सुदासे वृथा वर्गहो राजन्वरिवः पूरवे 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 नै इन्द्र देव चित्रामिषमापो न पीपयः परिज्मन् ।
यया॑ शूर् प्रत्यस्मभ्युं यंसि त्मनमूर्ज्ञ न विश्वधु क्षरध्यै ॥ ८ ॥

8. *Tvam̄ tyām̄ na indra deva citrāmiṣamāpo na
pīpayah parijman. Yayā śūra pratyasmabhyām̄
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 इन्द्रु गोतमेभिर्ब्रह्माण्योक्ता नमसा॒ हरिभ्याम् ।
सुपेशसं वाज्मा भरा नः प्रातर्मक्षु॒ धियावसुर्जगम्यात् ॥ ९ ॥

9. *Akāri ta indra gotamebhir brahmāṇyoktā namasā
haribhyām. Supeśasam̄ vājamā bharā nah
prātar makṣū 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

वृष्णे शर्धीय सुमखाय वेधसे नोधः सुवृक्तिं प्र भरा
मरुद्ध्यः । अपो न धीरो मनसा सुहस्त्यो गिरः समञ्जे
विदथैष्वा भुवः ॥ १ ॥

1. *Vṛṣṇe śardhāya sumakhāya vedhase nodhah suvrktim̄ pra bharā marudbhyaḥ. Apo na dhīro manasā suhastyo girah samañje vidatheśvā-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.

ते जंजिरे दिव त्रृष्णास उक्षणो रुद्रस्य मर्या असुरा अरेपसः ।
पावकासः शुचयः सूर्यो इव सत्वानो न द्रप्सिनो घोर-
वर्षसः ॥ 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.

युवानो रुद्रा अजरा अभोग्यनो ववृक्षुरधिगावः पर्वता इव ।
दृल्हा चिद्विश्वा भुवनानि पाथींवा प्रच्यावयन्ति दिव्यानि
मज्जनां ॥ ३ ॥

3. *Yuvāno rudrā ajarā abhogghano vavakṣuradhrigāvah parvatā iva. Dṛlhā cid viśvā bhuvanāni pārthivā pra cyāvayanti divyāni majmanā.*

Fresh, powerful and ever young, dynamic catalytic energies, unaging, free from suffering and death, they grow and augment. Unseen and irresistible in motion, strong and steady as mountains, with their power and force they move everything on earth and in heaven and all the worlds in existence.

चित्रैरज्जिभिर्पुषे व्यञ्जते वक्षःसु रुक्माँ अधि येतिरे
शुभे । अंसेष्वेषां नि मिमृक्षुर्कृष्टयः साकं जङ्गिरे स्वधया
दिवो नरः ॥ ४ ॥

4. *Citrairañjibhirvapuṣe vyāñjate vakṣaḥsu rukmāñ adhi yetire śubhe. Amseṣveṣāṁ ni mimṛksurrṣṭayah sākam jajñire svadhayā divo narah.*

In various colourful shapes they manifest and

define themselves in beautiful forms of nature. They activate the heat and light of vitality in the body system. Their dynamic powers shine in the athletic shoulders of their favourite heroes. Life of heroic people, they arise and shine with their innate light and power from heaven itself.

इशानकृतो धुनयो रिशादसो वातान्विद्युतस्तविषीभिरक्रत ।
दुहन्त्यूधर्दिव्यानि धूतयो भूमिं पिन्वन्ति पर्यसा परिज्रयः ॥ ५ ॥

5. *Íśanakṛto dhunayo riśādaso vātān vidyutastavisiṣ-
bhikrata. Duhantyūdhardivyāni dhūtayō 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.

पिन्वन्त्यपो मरुतः सुदानवः पयो घृतवृद्धिदर्शेष्वाभुवः ।
अत्यं न मिहे वि नयन्ति वाजिनमुत्सं दुहन्ति स्तुन-
यन्तुमक्षितम् ॥ ६ ॥

6. *Pinvantyapo marutah sudānavah payo ghrta-vad
vidathesvābhuvah. 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.

महिषासो मयिनश्चत्रभानवो गिरयो न स्वतंवसो रघुष्यदः ।
मृगाइव हृस्तिनः खादथा वना यदारुणीषु तविषीर-
युग्ध्वम् ॥ ७ ॥

7. *Mahiṣāso mayinaścitrabhānavo 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.

सिंहा इव नानदति प्रचेतसः पिशा इव सुपिशो विश्ववेदसः ।
क्षपो जिन्वन्तः पृष्ठतीभिर्त्तिभिः समित्सबाधः शवसाहि-
मन्यवः ॥ ८ ॥

8. *Siṁhā iva nānadati pracetasah piśā iva supiśo
viśvavedasah. Kṣapo jinvataḥ prsatibhirṛṣṭibhiḥ
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.)

रोदसी आ वदता गणश्रियो नृषाचः शूराः शवसाहिमन्यवः ।
आ वन्धुरेष्वमतिर्न दर्शता विद्युन्न तस्थौ मरुतो रथैषु
वः ॥ ९ ॥

9. *Rodasī ā vadatā gaṇaśriyo nṛṣācaḥ śūrāḥ śasāhimanyavaḥ. Ā bandhureṣvamatirna darśatā vidyunna tasthau maruto rathēṣu 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.

विश्ववेदसो रयिभिः समोकसः संमिश्लासुस्तविषी-
भिर्विरप्षिनः । अस्तार् इषुं दधिरे गभस्त्योरनन्तशुष्मा
वृषखादयो नरः ॥ १० ॥

10. *Viśvavedaso rayibhiḥ samokasah sammiślāsa-
stavisibhirvirapśinah. 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.

हिरण्ययेभिः पविभिः पयोवृथ उज्जिघन्त आपथ्योऽ न
पर्वतान्। मुखा अयासः स्वसृतौ ध्रुवच्युतौ दुध्रकृतौ मरुतो
भ्राजदृष्ट्यः ॥ 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 विचर्षणिं रुद्रस्य सूनुं हृवसा गृणीमसि ।
रुजस्तुरं तवसं मारुतं गुणमृजीषिणं वृष्णं सश्चत
श्रिये ॥ 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.

प्र नू स मर्तः शवसा जनाँ अति तुस्थौ व ऊती मरुतो
यमावत। अर्वद्विर्वजं भरते धना नृभिरापृच्छ्यं क्रतुमा
क्षेति पुष्यति ॥ १३ ॥

13. *Pra nū sa martaḥ śavasā janāň ati tasthau va ūti
maruto yamāvata. Arvadbhirvājam bharate
dhanā nr̄bhirāprcchyaṁ 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.

चर्कृत्यं मरुतः पृत्सु दुष्टरं द्युमन्तं शुष्मं मघवत्सु धत्तन।
धनस्पृतमुक्ष्यं विश्वचर्षणिं तोकं पुष्येम् तनयं शतं
हिमाः ॥ १४ ॥

14. *Carkṛtyaṁ marutaḥ pṛtsu duṣṭaram dyumantam
śuṣmām maghavatsu dhattana. Dhanaspṛtamu-
kthyām viśvacarṣanīm tokam puṣyema tanayām
śatām 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.

नूष्ठिरं मरुतो वीरवन्तमृतीषाहं रयिमस्मासु धत् । सहस्रिणं
शतिनं शूशुवांसं प्रातर्मक्षू धियावसुर्जगम्यात् ॥ 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 नमो युजानं नमो वहन्तम् ।
सजोषा धीराः पुदैरनु गमन्नुपत्वा सीदन्विश्वे यजत्राः ॥ १ ॥

1. *Pashvā 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 देवा अनुव्रता गुर्भुवत्परिष्ठिर्द्यौर्न भूमे । वर्धन्तीमापः
पन्वा सुशिश्विमृतस्य योना गर्भे 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.

पुष्टिर्न रुणवा क्षितिर्न पृथ्वी गिरिर्न भुज्म क्षोदो न शंभु ।
अत्यो नाज्मन्त्सर्गप्रतक्षः सिन्धुर्न क्षोदुः क इं वराते ॥ ३ ॥

3. *Puṣṭirna raṇvā kṣitirna pṛthvī girirna bhujma kṣodo na śambhu. Atyo nājmantsargaprataktah 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 भ्रातैव स्वस्त्रामिभ्यान्न राजा वनान्यत्ति ।
यद्वातजूतो वना व्यस्थादुग्निर्है दाति रोमा पृथिव्याः ॥ ४ ॥

4. *Jāmih sindhūnāṁ bhrāteva svasrāmibhyānnā 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 हंसो न सीद्धन्कत्वा चेतिष्ठो विशामुषर्भुत् ।
सोमो न वेधा ऋतप्रजातः पशुर्न शिश्वा विभुर्दूरेभाः ॥ ५ ॥

5. *Śvasityapsu haṁso na sīdan kratvā cetiṣṭho viśāmuṣarbhut. Somo na vedhā ṛtaprajātah paśurna śiśvā vibhurdūrebhāḥ.*

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

रुयिर्न चित्रा सूरो न सुंदृगायुर्न प्राणो नित्यो न सूनुः । तक्वा न भूर्णिर्वना सिषक्ति पयो न धेनुः शुचिर्विभावां ॥ १ ॥

1. *Rayirna citrā sūro na saṁdṛgāyurna prāṇo nityo na sūnuḥ. Takvā na bhūrṇirvanā 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 क्षेममोक्तो न रुप्वो यवो न पुक्वो जेता जनानाम् ।
ऋषिर्न स्तुभ्वा॑ विक्षु प्रशस्तो वाजी न प्रीतो वयो॑
दधाति ॥ 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.

दुरोक्तशोचिः क्रतुर्न नित्यो जायेव योनावरं विश्वस्मै । चित्रो
यदभ्राद् छवेतो न विक्षु रथो न रुक्मी त्वेषः सुमत्सु ॥ ३ ॥

3. *Durokaśocih kraturna nityo jāyeva yonāvaram viśvasmai. Citro yadabhrāt 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.

सेनेव सृष्टामं दधात्यस्तुर्न दिद्युत्त्वेषप्रतीका । यमो ह जातो
यमो जनित्वं जारः कुनीनां पतिर्जनीनाम् ॥ ४ ॥

4. *Seneva sr̄ṣṭāmaṁ dadhātyasturna didyut tveṣapratīkā. Yamo ha jāto yamo janitvam jārah kanīnām patirjanīnām.*

Like an army sent up to advance in battle, it

wields power and force. Like an electric missile of fire it is blazing and voracious, a symbol of light and fire. It is the guide, controller, and destiny of all that is born, and the guide, controller and destiny of all that is on way to life. It is the paramour of maidens and the protector of wives.

तं वश्चराथा॑ वृयं वसुत्यास्तं न गावो नक्षन्त इद्धम् ।
सिन्धुर्न क्षोदुः प्र नीचीैरेनोन्नवन्तु गावः स्व॑ दृशीके ॥ ५ ॥

5. *Tam vaścarāthā vayam vasatyāstam na gāvo nakṣanta iddham. Sindhurna kṣodah pra nīcirainonnavanta 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 जायुर्मर्तेषु मित्रो वृणीते श्रुष्टि॒ राजेवाजुर्यम् ।
क्षेमो न साधुः क्रतुर्न भद्रो भुवत्स्वाधीहीता॑ हव्यवाद् ॥ १ ॥

1. *Vaneṣu jāyurmarteṣu mitro vṛṇīte śruṣṭim rājевā-juryam. Kṣemo na sādhuh 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.

हस्ते दधानो नृम्णा विश्वान्यमै देवान्धाद् गुहा निषीदन् ।
विदन्तीमत्र नरो धियंधा हृदा यत्तष्टान्मन्त्रां अशांसन् ॥ 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.

अजो न क्षां दाधारं पृथिवीं तस्तम्भ द्यां मन्त्रैभिः सृत्यैः ।
प्रिया पदानि पश्वो नि पाहि विश्वायुरग्ने गुहा गुहं गाः ॥ ३ ॥

3. *Ajo na kṣāṁ dādhāra pṛthivīṁ 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 चिकेत् गुहा भवन्तमा यः ससाद् धारामृतस्य ।
वि ये चृतन्त्यृता सपन्तु आदिद्वसूनि प्र ववाचास्मै ॥ 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 यो वीरुत्सु रोधन्महित्वोत प्रजा उत प्रसूष्वन्तः ।
चित्तिरपां दमै विश्वायुः सद्यैव धीराः सुमाय चक्रः ॥ ५ ॥

5. *Vi yo vīrutsu rodhanmahitvota prajā uta prasū-
ṣvantah. 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

श्रीणनुप स्थादिवं भुरुण्युः स्थातुश्चरथमकून्वूर्णोत् ।
परि यदेषामेको विश्वेषां भुवद्वेवो देवानां 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.

आदित्ते विश्वे क्रतुं जुषन्तु शुष्काद्यद्वै जीवो जनिष्ठाः ।
भजन्तु विश्वे देवत्वं नाम ऋतुं सपन्तो अमृतमेवैः ॥ 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 प्रेषा॑ त्रृतस्य धीतिर्विश्वायुर्विश्वे अपांसि चक्रुः ।
यस्तुभ्यं दाशाद्यो वा॑ ते शिक्षात्तस्मै॑ चिकित्वान्त्रयिं
दयस्व ॥ ३ ॥

3. *Rtasya presā rtasya dhītirviśvāyurviśve apāṁsi cakruḥ. Yastubhyam dāśādyo vā te śikṣat tasmai cikityān rayin 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.

होता॒ निषत्तो॒ मनोरपत्ये॒ स चिन्वासां॒ पती॒ रथीणाम् ।
इच्छन्तृ॒ रेतो॒ मिथस्तनूषु॒ सं॒ जानतु॒ स्वैर्दक्षैरमूरा॒ः ॥ ४ ॥

4. *Hotā niṣatto manorapatyē sa cinnvāsām 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.

पितुर्न पुत्राः क्रतुं जुषन्त् श्रोषन्ये अस्य शासं तुरासः ।
वि राय और्णोद्दुरः पुरुक्षुः पिपेश नाकं स्तृभिर्दमूनाः ॥ 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

शुक्रः शुशुक्वाँ उषो न जारः प्रप्रा समीची दिवो न ज्योतिः ।
परि प्रजातः क्रत्वा बभूथ भुवो देवानां पिता पुत्रः सन् ॥ १ ॥

1. *Śukraḥ śuśukvāḥ uso na jārah paprā samīcī divo na jyotih. Pari Prajātah kratvā babhūtha bhuvō 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.

वेधा अदृसो अग्निविज्ञानन्नूधर्न गोनां स्वाद्या पितृनाम् ।
जने न शेव आहूर्यः सन्मध्ये निषत्तो रुण्वो दुरोणे ॥ 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.

पुत्रो न जातो रुण्वो दुरोणे वाजी न प्रीतो विशो वि तारीत् ।
विशो यदह्ने नृभिः सनीळा अग्निर्देवत्वा विश्वान्यश्याः ॥ ३ ॥

3. *Putro na jāto ranvo duroṇe vājī na pṛito viśo vitārīt. Viśo yadahve nṛbhiḥ 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 एता व्रता मिनन्ति नृभ्यो यदेभ्यः श्रुष्टिं चकर्थौ ।
तत्तु ते दंसो यदहन्त्समानैर्भिर्यद्युक्तो विवे रपांसि ॥ ४ ॥

4. *Nakīṣṭa etā vrata minanti nṛbhyo yadebhyaḥ śrūṣṭim cakartha. Tat tu te daṁso yadahantsamānair-nṛbhiryad yukto vive rapāṁsi.*

Agni, none of these people violate your laws and discipline since you do good to them, for them. Agni, Lord of light and life, it is your grand act of

generosity that you, joining with people of equality, repair their infirmities and ward off their sins without doing violence to anyone or anything.

उषो न जारो विभावोस्तः संज्ञातरूपश्चकेतदस्मै ।
त्मना वहन्तो दुरो व्यृणवन्नवन्तु विश्वे स्वर्णदूर्शीके ॥ 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

वनेम पूर्वीर्यो मनीषा अग्निः सुशोको विश्वान्यश्याः ।
आ दैव्यानि 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.

गर्भे यो अपां गर्भे वनानां गर्भेश्च स्थातां गर्भेश्चरथाम् ।
अद्रौं चिदस्मा अन्तर्दुरोणे विशां न विश्वो अमृतः
स्वाधीः ॥ २ ॥

2. *Garbho yo apām garbho vanānām Garbhaśca
sthātām garbhaścarathām. Adrau cidasmā
antarduroṇe viśām na viśvo amṛtaḥ svādhīḥ.*

Agni abides at the heart of the waters and the pranic energies of the universe. It is at the heart of forests, sunbeams and all the lovely and beloved beauties of the world. It is at the heart of all that is still and all that moves. It abides in the cloud and in the mountain and it is the centre of the homes of people. Universal, immortal, free and absolute, it is the very life and ruler of everything in nature as it is the life and ruler of all the people for their sake only.

स हि क्षुपावाँ अग्नी रयीणां दाशद्यो अस्मा अरं सूक्तैः ।
एता चिकित्वो भूमा नि पाहि देवानां जन्म मर्तांश्च
विद्वान् ॥ ३ ॥

3. *Sa hi kṣapāvāñ agnī rayīṇām dāśadyo asmā aram
sūktaiḥ. Etā cikitvo bhūmā ni pāhi devānām janma
martāñscā 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.

वर्धन्यं पूर्वीः क्षुपो विस्तपाः स्थातुश्च रथमृतप्रवीतम् ।
आराधि होता स्वर्णिषत्तः 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.

गोषु प्रशस्तिं वनैषु धिषे भरन्तु विश्वे ब्रुलिं स्वर्णः ।
वि त्वा नरः पुरुत्रा सपर्यन्पितुर्न जिव्रेविं वेदो भरन्त ॥ ५ ॥

5. *Goṣu praśastim vaneṣu dhiṣe bharanta viśve balim svarṇah. Vi tvā naraḥ purutrā saparyan piturna 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.

साधुर्न गृध्नुरस्तेव शूरो यातेव भीमस्त्वेषः सुमत्सु ॥ ६ ॥

6. *Sādhurna grdhnurasteva śūro yāteva bhīmastves-ṣah 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 प्र जिन्वन्नुशतीरुशन्तं पतिं न नित्यं जनयः सनीळाः ।
स्वसारः श्यावीमरुषीमजुष्रज्ञित्रमुच्छन्तीमुषसं 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 चिद् दृळहा पितरो न उक्थैरद्रिं रुजुन्नद्गिरसो रवेण ।
चक्रुर्दिवो बृहतो गातुमस्मे अहः स्वर्विविदुः केतुमुस्त्राः ॥ २ ॥

2. *Vīlu cid dṛlhā pitaro na ukthairadrim rujanna-ṅgiraso raveṇa. Cakrurdivo br̄hato gātumasmē 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 धनयन्नस्य धीतिमादिद्यो दिधिष्वोऽु विभृत्राः ।
अतृष्ण्यन्तीरुपसो यन्त्यच्छां देवाज्जन्म प्रयसा वृद्ध-
यन्तीः ॥ ३ ॥

3. *Dadhannṛtam dhanayannasya dhītimādidaryo didhiṣvo vibhṛtrāḥ. Atrṣyanīrapaso yanthyacchā devāñjanma prayasā vārdhayantīḥ.*

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 विभृतो मातृरिश्वा गृहेगृहे श्येतो जेन्यो भूत् ।
आदीं राज्ञे न सहीयसे सचा सन्ना दृत्यां भृगवाणो
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.

मुहे यत्पित्र ईरुं रसं दिवे करवत् त्सरत्पृशन्यश्चकित्वान्।
सूजदस्ता धृषता दिद्युमस्मै स्वायां देवो दुहितरि त्विषिं
धात् ॥ ५ ॥

5. *Mahe yat pitra īṁ rasam̄ dive karavatsarat
prśanyaścikitvān. Srjadastā dhṛṣatā didyumasmai
svāyām̄ devo duhitari tviṣīm̄ 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 दम् आ वि_भाति नमो वा दाशादुश_तो अन्
द्यून्। वर्धों अग्ने वयों अस्य द्विबर्ही यासद्वाया सुरथं यं
जुनासि ॥ ६ ॥

6. *Sva ā yastubhyam̄ dama ā vibhāti namo vā
dāśaduśato anu dyūn. Vardho agne vayo asya dvi-
barhā yāsad rāyā saratham̄ yam̄ 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 पृक्षः सचन्ते समुद्रं न स्ववर्तः सुस युह्वीः ।
न जामिभिर्विच चिकिते वयो नो विदा देवेषु प्रमतिं
चिकित्वान् ॥ ७ ॥

7. *Agnim viśvā abhi prkṣah sacante samudram na sravataḥ sapta yahvīḥ. Na jāmibhirvi cikite vayo no vidā deveṣu pramatīṁ 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 यदिषे नृपतिं तेज आनद्धुचि रेतो निषिक्तं द्यौर भीके ।
अग्निः शर्धमनवद्यं युवानं स्वाध्यं जनयत्सूदयच्च ॥ ८ ॥

8. *Ā yadiṣe nṛpatiṁ teja ānat chuci reto niṣiktam dyaurabhīke. 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.

मनो न योऽध्वनः सूद्य एत्येकः सूत्रा सूरो वस्व ईशे ।
राजाना मित्रावरुणा सुपाणी गोषु प्रियममृतं रक्षमाणा ॥ ९ ॥

9. *Mano na yo'dhvanaḥ sadya etyekah satrā sūro vasva īše. 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 नौं अग्ने सुख्या पित्र्याणि प्र मर्षिष्ठा अभि विदुष्कविः
सन्। नभो न रूपं जरिमा मिनाति पुरा तस्या अभिश-
स्तेरधीहि॥ 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 वेधसः शश्वतस्कर्हस्ते दधान्ते नर्यै पुरुणि ।
अग्निर्भुवद्रयिपती रयीणां सुत्रा चक्राणो अमृतानि
विश्वा॥ १ ॥

1. *Ni kāvyā vedhasah śaśvataśkarhaste dadhāno
naryā puruṇi. Agnirbhuvad rayipatī rayīṇām
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.

**अस्मे वृत्सं परि षन्तं न विन्दन्निच्छन्तो विश्वे अमृता अमूराः ।
श्रमयुवः पदुच्यो धियंधास्तस्थुः पुदे परमे चार्वग्रेः ॥ 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.

**तिस्रो यदंग्रे शुरदस्त्वामिच्छुचिं घृतेन् शुचयः सपुर्यान् ।
नामानि चिद्धधिरे 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 रोदसी बृहुती वेविदानाः प्र रुद्रिया जभिरे यज्ञियासः ।
विदन्मतोऽ नेमधिता चिकित्वानग्निं पदे परमे तस्थि-
वांसम् ॥ ४ ॥

4. *Ā rodasī br̥hatī vevidānāḥ pra rudriyā jabhritre yajñiyāsaḥ. Vidanmarto nemadhitā cikityvāna-gnīm 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 सीदन्नभिज्ञु पत्नीवन्तो नमस्यन् ।
रिक्वांसस्तन्वः कृपवत् स्वाः सखा सख्युर्निमिषि
रक्षमाणाः ॥ ५ ॥

5. *Sañjānānā upa sīdannibhijñu patnīvanto nama-syānam namasyan. Ririkvāṁsastanvah kr̥nvata 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 त्वे इत्पदाविदुन्निहिता यज्ञियासः ।
तेभी रक्षन्ते अमृतं सुजोषाः पशूञ्चर्च 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 क्षितीनां व्यानुषक्षुरधो जीवसे धाः ।
अन्तुर्विद्वाँ अध्वनो देव्यानानतन्द्रो दृतो अभवो हविर्वाट् ॥ 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.

स्वाध्यौ दिव आ सुस यही रायो दुरो व्यृतज्ञा अजानन्।
विदद् गव्यं सुरमा दृळहमूर्व येना नु कं मानुषी भोजते
विट्॥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.

आ ये विश्वा स्वपत्यानि तस्थुः कृणवानासो अमृतत्वाय
गातुम्। महा महद्विः पृथिवी वि तस्थे माता पुत्रैरदितिर्धायसे
वैः॥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 दंधुश्चारुमस्मिन्दिवो यदुक्षी अमृता
अकृण्वन्। अर्थं क्षरन्ति सिन्धवो न सृष्टाः प्र नीचौरग्ने
अरुषीरजा-नन्॥ 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

रुर्यन्त यः पितृविज्ञो वयोधाः सुप्रणीतिश्चकितुष्णो न शासुः ।
स्योनशीरतिथिर्न प्रीणानो होतेव सद्य विधुतो वि तारीत् ॥ 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.

द्रैवो न यः सविता सुत्यमन्मा क्रत्वा निपाति वृजनानि
विश्वा । पुरुप्रशस्तो अमतिर्न सत्य आत्मेव शेवो दिधिषाय्यो
भूत् ॥ 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.

द्रैवो न यः पृथिवीं विश्वधाया उपक्षेति हितमित्रो न राजा ।
पुरुःसदः शर्मसदो न वीरा अनवृद्धा पतिजुष्टेव 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 नरो दम् आ नित्यमिद्धमगे सचन्त क्षितिषु ध्रुवासु ।
अधि द्युम्नं नि दधुर्भूर्यैस्मिन्भवा विश्वायुर्धरुणो रयी-
णाम् ॥ 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.

वि पृक्षो अग्ने मृघवानो अश्युर्विं सूरयो ददत्तो विश्वमायुः ।
सुनेम् वाजं समिथेष्वर्यो भागं देवेषु श्रवसे दधानाः ॥ 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 धेनवो वावशानाः स्मदूधनीः पीपयन्त द्युभक्ताः ।
परावतः सुमतिं भिक्षमाणा वि सिन्धवः सुमया सस्त्र-
रद्रिम् ॥ 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.)

त्वे अग्ने सुमतिं भिक्षमाणा दिवि श्रवो दधिरे यज्ञियासः ।
नक्ता च चक्रुषसा विरुपे 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.)

यात्राये मर्तान्त्सुषूदो अग्ने ते स्याम मृघवानो वृयं च। छायेव
विश्वं भुवनं सिसक्ष्यापप्रिवात्रोदसी अन्तरिक्षम् ॥ 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.

अर्वैद्विरगे अर्वतो नृभिर्नृन्वीरैर्वीरान्वनुयामा त्वोताः ।
ईशानासः पितृवित्तस्य रायो वि सूरयः शतहिमा नो
अश्युः ॥ ९ ॥

9. *Arvadbhiragne arvato nr̥bhirnṛn 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.

एता ते अग्न उचथानि वेधो जुष्टानि सन्तु मनसे हृदे च ।
शकेम रायः सुधुरो यमं तेऽधि श्रवो देवभक्तं दधानाः ॥ १० ॥

10. *Etā te agna ucathāni vedho juṣṭāni santu manase hr̥de ca. Śakema 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

उपप्रयन्तो अध्वरं मन्त्रं वोचेमाग्रये ।
आरे अस्मे च शृण्वते ॥ 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 ।
अरक्षद्वाशुषे गयम् ॥ 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 ब्रुवन्तु जन्तव उदग्निर्वृत्रहाजनि । धनंजयो रणेरणे ॥ ३ ॥

3. *Uta bruvantu jantava udagnirvr̥trahājani.
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 दृतो असि क्षये वेषि हृव्यानि वीतये ।
दस्मत्कृणोष्यध्वरम् ॥ ४ ॥

4. *Yasya dūto asi kṣaye veṣi havyāni vītaye.
Dasmat kr̥noṣyadhvaram.*

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 सुदेवं सहसो यहो ।
जना आहुः सुबर्हिषम् ॥ ५ ॥

5. *Tamit suhavyamaṅgirah sudevaṁ sahaso yaho. Janā āhuḥ subarhiṣam.*

Agni, Angira, breath of life for the world arising in yajna as the child of omnipotence, you are the same whom people call the lord of brilliance, master of science, waters and of the skies, worthy of being invoked in yajna for the gifts of wonderful wealths.

आ च वहासि तां इह देवां उप प्रशस्तये ।
हृव्या सुश्चन्द्र वीतये ॥ 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 योरुपद्विरश्व्यः शृण्वे रथस्य कच्चन ।
यदग्ने यासि दृत्यम् ॥ ७ ॥

7. *Na yorupabdiraśvyah śrṇṇve rathasya kaccana.
Yadagne yāsi dūtyam.*

Agni, lord of light, power and yajnic communication, when you move on your mission then the

tempestuous roar of your superfast chariot is not even heard.

त्वोतो वाज्यहयोऽ भि पूर्वस्मादपरः ।
प्र दाश्वां अग्ने अस्थात् ॥ ८ ॥

8. *Tvoto vāyayhrayo'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 बृहदग्ने विवाससि ।
देवेभ्यो देव 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 सप्रथस्तम् वचो देवप्सरस्तमम् ।
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 ते अङ्गिरस्तमाग्ने वेधस्तम प्रियम् ।
वोचेम् ब्रह्म सानुसि ॥ २ ॥

2. *Athā te aṅgirastamāgne vedhastama priyam.
Vocema brahma sānasi.*

Agni, lord most knowledgeable, dearest breath of enlightenment, bless us, and then we would speak the eternal victorious words of divinity dear to you.

कस्ते जामिर्जनानामग्ने को दाश्वध्वरः ।
को हु कस्मिन्नसि 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 जामिर्जनानामग्ने मित्रो असि प्रियः ।
सखा सखिभ्य इङ्ड्यः ॥ 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 नो मित्रावरुणा यजा द्वेवाँ ऋतं बृहत् ।
अग्ने यक्षि स्वं दर्मम् ॥ ५ ॥

5. *Yajā no mitrāvarunā yajā devān ṛtam bṛhat.
Agne yakṣi svam̄ 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 उपैतिर्मनसो वराय भवदग्ने शन्तमा का मनीषा ।
को वा यज्ञैः परि दक्षं त आपु केन वा ते मनसा दाशेम ॥ १ ॥

1. *Kā ta upetirmanaso varāya bhuvadagne śantamā
kā maniṣā. 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?

एहाग्न इह होता नि षीदादब्ध्यः सु पुरएता भवा नः । अवतां
त्वा रोदसी विश्वमिन्वे यजा मुहे सौमनसाय देवान् ॥ 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.

प्र सु विश्वात्रक्षसो धक्षयगे भवा यज्ञानामभिशस्तिपावा ।
अथा वह सोमपतिं हरिभ्यामातिथ्यमस्मै चकृमा सुदावै ॥ ३ ॥

3. *Pra su viśvān rakṣaso dhakṣyagne bhavā yajñānā mabhiśastipāvā. Athā vaha somapatiṁ 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 हुवे नि च सत्सीह देवैः ।
वेषि होत्रमुत पोत्रं यजत्र बोधि प्रयन्तर्जनितर्वसूनाम् ॥ 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 विप्रस्य मनुषो हविभिर्देवाँ अयजः कविभिः कविः
सन्। एवा होतः सत्यतरु त्वमुद्याग्ने मुन्द्रया जुह्वा यजस्व ॥ ५ ॥

5. *Yathā viprasya manuṣo havirbhīdevāñ 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 दाशेमाग्नये कास्मै देवजुष्टोच्यते भामिने गीः ।
यो मत्येष्वमृतं ऋतावा होता यजिष्ठ इत्कृणोति देवान् ॥ १ ॥

1. *Kathā dāśemāgnaye kāsmai devajuṣṭocyate
bhāmine gīḥ. Yo martyeṣvamṛta ṛtāvā hotā yaji-
ṣṭha it kṛṇoti devān.*

What shall we offer, how shall we offer, what appropriate words worthy of divinities, to this Agni, lord of yajna, light of knowledge, loving, kind and righteous, who, immortal among the mortals, is the master of eternal truth and Law, lord promoter of yajnic projects, most adorable and most sacrificing, creates brilliant and generous celebrities?

यो अध्वरेषु शन्तम ऋतावा होता तमू नमोभिरा कृणुध्वम् ।
अग्निर्यद्वेर्मतीय देवान्तस चा बोधाति 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 क्रतुः स मर्यः स साधुर्मित्रो न भूदद्वृतस्य रथीः ।
तं मेधेषु प्रथमं दैवयन्तीर्विश उप ब्रुवते दुस्ममारीः ॥ 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 नौ नृणां नृतमो रिशादा अग्निर्गिरोऽवसा वेतु धीतिम् ।
तना च ये मधवान् शविष्ठा वाजप्रसूता 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.

एवाग्निर्गीतमेभिरत्तावा विप्रेभिरस्तोषं जातवेदाः । स एषु
द्युम्नं पीपयुत्स वाजुं स पुष्टिं याति जोषुमा चिकित्वान् ॥ ५ ॥

5. *Evāgnir gotamebhīr ṛtāvā viprebhīrastoṣṭa jātavēdāḥ. 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 गोतमा गिरा जातवेदो विचर्षणे ।
द्युम्नैरभि प्र णोनुमः ॥ 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 गोतमो गिरा रायस्कामो दुवस्यति ।
द्युम्नैरभि प्रणौनुमः ॥ २ ॥

2. *Tamu tvā gotamo girā rāyaskāmo duvasyati.
Dyumnaibhi praṇonumah.*

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 वाज्सातममङ्गिरस्वद्धवामहे ।
द्युम्नैरभि प्रणौनुमः ॥ ३ ॥

3. *Tamu tvā vājasātamam aṅgirasvaddhavāhame.
Dyumnaibhi praṇonumah.*

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 वृत्रहन्तम् यो दस्यूरवधूनुषे ।
द्युम्नैरभि प्रणौनुमः ॥ ४ ॥

4. *Tamu tvā vṛtrahantamāṁ yo dasyūravadhūnuṣe.
Dyumnaibhi praṇonumah.*

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.

अवौचाम् रहगणा अग्रये मधुमद्वचः ।
द्युम्नैरभि प्रणौनुमः ॥ 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

हिरण्यकेशो रजसो विसरेऽहिर्धुनिर्वातिइव ध्रजीमान्।
शुचिभ्राजा उषसो नवेदा यशस्वतीरपस्युवो न सुत्याः ॥ १ ॥

1. *Hiraṇyakeśo rajasо visare' hirdhunirvāta iva dhrajimān. 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.

आ ते सुपर्णा अमिनन्तं एवैः कृष्णो नौनाव वृषभो यदीदम्।
शिवाभिर्न स्मयमानाभिरागात्पतर्तन्ति मिहः स्तनयन्त्यभ्रा ॥ २ ॥

2. *Ā te suparṇā aminantaṁ evaiḥ kṛṣṇo nonāva vṛṣabho yadīdam. Śivābhiraḥ smayamānābhirāgāt patanti miḥ 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 पियानो नयन्त्रृतस्य पथिभी रजिष्टैः ।
अर्यमा मित्रो वरुणः परिज्मा त्वचं पृञ्चन्त्युपरस्य
योनौ ॥ ३ ॥

3. *Yadīmr̥tasya payasā piyāno nayannrtasya 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 गोमत् ईशानः सहसो यहो ।
अस्मे धैहि जातवेदो 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 इधानो वसुष्कविरग्निरिलेन्यो गिरा ।
रेवदुस्मभ्यं पुर्वणीक दीदिहि ॥ ५ ॥

5. *Sa idhāno vasuṣkaviragnirīlenyo 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.

क्षपो राजन्नुत त्मनाग्ने वस्तोरुतोषसः ।
स तिग्मजम्भ रक्षसो दहु प्रति ॥ ६ ॥

6. *Kṣapo rājannuta tmanāgne vastorutoṣasah.
Sa tigmajambha rakṣaso daha prati.*

Agni, blazing with light and power, creating and ruling over nights, days and the dawns, lord of the mighty order of justice and dispensation, burn up the evil and the wicked.

अवा नो अग्ने ऊतिभिर्गयित्रस्य प्रभर्मणि ।
विश्वासु धीषु वन्द्य ॥ ७ ॥

7. *Avā no agna ūtibhirgāyatrasya prabharmāṇi.
Viśvāsu dhīṣu vandya.*

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 नौ 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 नौं अग्ने सुचेतुना रयिं विश्वायुपोषसम्।
मार्दीकं धैहि जीवसे ॥ ९ ॥

9. *Ā no agne sucetunā rayim viśvāyuposasam.
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.

प्र पृतास्तिगमशोचिषे वाचो गोतमाग्नये।
भरस्व सुन्नयुर्गिरः ॥ 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.

यो नौं अग्नेऽभिदासत्यन्ति दूरे पदीष्ट सः।
अस्माकमिद् वृथे 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.

सुहस्त्राक्षो विचर्षणिरुग्मी रक्षांसि सेधति ।
होता॑ गृणीत उक्थ्यः ॥ १२ ॥

12. *Sahasrākṣo vicarṣaṇiragnī rakṣāṁsi sedhati.
Hotā gṛīṇīta 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 सोम् इन्मदै ब्रह्मा चकार् वर्धनम् । शविष्ठ वज्रिन्नो-
जसा पृथिव्या निः शशा॒ अहिमर्चन्ननु॒ स्वराज्यम् ॥ १ ॥

1. *Itthā hi soma inmade brahmā cakāra vardhanam.
Śaviṣṭha vajrinnojasā pṛthivya nihśāśā ahimarc-
nnanu svarājyam.*

Giving to freedom and self-government an exalted place of honour, Brahma, lord creator, in-vested the joy and excitement of life with animation, growth and independence. And for the same reason, Indra, strongest in courage and valour, wielder of the thunderbolt of freedom and self-government, with your might and main, strike off the serpent of evil, suffering and slavery from the earth for all time.

स त्वामदृद् वृषा॒ मद्॒ सोमः॒ श्येनाभृतः॒ सुतः॒ । येना॑ वृत्रं
निरुद्धयो॒ जघन्थ॒ वज्रिन्नोजसार्चन्ननु॒ 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.

प्रेहृभीहि धृष्णुहि न ते वज्रो नि यंसते । इन्द्रं नृमणं हि ते
शवो हनो वृत्रं जया अपोऽर्चन्ननु स्वराज्यम् ॥ ३ ॥

3. *Prehyabhīhi dhṛṣṇuhi na te vajro ni yamsate.
Indra nr̄mṇām 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.

निरिन्द्रं भूम्या अधि वृत्रं जघन्थं निर्दिवः । सृजा मरुत्वतीरव
जीवधन्या डुमा अपोऽर्चन्ननु स्वराज्यम् ॥ 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.

इन्द्रो वृत्रस्य दोधतः सानुं वज्रेण हीलितः । अभिक्रम्याव
जिघतेऽपः सर्माय चोदयुत्त्वर्त्तनु स्वराज्यम् ॥ ५ ॥

5. *Indro vrtrasya dodhataḥ sānum vajrena hilitah.
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 सानौ नि जिघते वज्रेण शतपर्वणा । मन्दान इन्द्रो
अन्धसः सखिभ्यो गातुमिच्छत्यर्त्तनु 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.

इन्द्रं तुभ्यमिदद्रिवोऽ नुत्तं वत्रिन्वीर्यम् । यद्धु त्वं मायिनं
मृगं तमु त्वं माययावधीरच्चन्ननु 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 ते वज्रासो अस्थिरन्नवृतिं नाव्याद् अनु । महत्त इन्द्रं वीर्यं
बाह्वोस्ते बलं हितमर्चन्ननु स्वराज्यम् ॥ ८ ॥

8. *Vi te vajrāso asthirannavatim nāvyā anu. Mahat ta indra vīryam bāhvoste balam 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.

सुहस्तं साकमर्चत परि षोभत विंशतिः । शतैनुमन्वनोन-
वुरिन्द्राय ब्रह्मोद्यतमर्चन्ननु 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.

इन्द्रो वृत्रस्य तविषीं निरहन्त्सहसा सहः । महत्तदस्य पौंस्यं
वृत्रं जघन्वाँ असृजुदर्चन्ननु स्वराज्यम् ॥ १० ॥

10. *Indro vrtrasya taviṣīṁ nirahantsahasā sahā. Mahat tadasya paumṣyam vṛtram jaghanvāñ asṛjadarcannanu svarājyam.*

Indra, lord mighty as the force of lightning, with his courage and valour breaks down and eliminates the force and power of Vrtra, demon of ignorance, injustice and poverty. Great is that manliness and virility of his. Destroyer of the forces of darkness and slavery, he releases the spirit of freshness and the waters of new life in dedication and reverence to freedom and sovereignty of the grand world order of humanity.

इमे चित्तव मन्यवे वेपेते भियसा मही । यदिन्द्र वज्रिन्नोजसा
वृत्रं मरुत्वाँ अवधीर्चन्ननु 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 वेपसा न तन्युतेन्द्रं वृत्रो वि बीभयत् । अभ्येनं वज्रं
आयुसः सुहस्रभृष्टिरायुतार्चन्ननु 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.

यद् वृत्रं तवं चाशनिं वज्रेण सुमयोधयः । अहिमिन्द्रं
जिघांसतो द्विवि ते बद्धधे शवोर्चन्ननु 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.

**अभिष्टने तै अद्रिवो यत्स्था जगच्च रेजते । त्वष्टा चित्तव
मन्यव इन्द्रं वेविज्यते भियार्चन्ननु स्वराज्यम् ॥ 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 यादधीमसीन्द्रं को वीर्यी परः । तस्मिन्नृम्णामुत क्रतुं
देवा ओजांसि सं दधुर्चन्ननु स्वराज्यम् ॥ १५ ॥**

15. *Nahi nu yādadhiṁsaīndram ko vīryā parah.
Tasminnṛmṇamuta kratum devā ojāṁsi saṁ
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 दुध्यङ् धियमलतं । तस्मिन्ब्रह्माणि
पूर्वथेन्द्र उक्था समग्रमतार्चन्ननु स्वराज्यम् ॥ 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

इन्द्रो मदाय वावृद्धे शवसे वृत्रहा नृभिः । तस्मिन्महत्स्वाजिष्ठ-
तेमर्भे हवामहे स वाजेषु प्र नौऽविषत् ॥ १ ॥

1. *Indro madāya vāvṛdhe śavase vr̄trahā nr̄bhiḥ.
Tasminmahatsvājīṣṭūtemarbhe 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 सेन्योऽसि भूरि परादुदिः । असि द्व॒भ्रस्य चिद्
वृथो यज्मानाय शिक्षसि सुन्वते भूरि ते 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 आजयो धृष्णावे धीयते धना । युक्ष्वा मदुच्युता
हरी कं हनः कं वसौ दधोऽस्माँ इन्द्र वसौ 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.

क्रत्वा मुहाँ अनुष्वधं भीम आ वावृथे शवः । श्रिय ऋष्व
उपाकयोर्नि शिप्री हरिवान्दधे हस्तयोर्वर्ज्मायसम् ॥ 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 पंप्रौ पाथींवं रजो बद्धुधे रोचना दिवि । न त्वावाँ इन्द्रु
कश्चन न जातो न जनिष्यतेऽति विश्वं ववक्षिथ ॥ 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.

यो अर्यो मर्तभोजनं पराददाति दाशुषे । इन्द्रो अस्मभ्यं
शिक्षतु वि भजा भूरि ते वसु भक्षीय तव राधसः ॥ 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.

मदेमदे हि नो दुदिर्यूथा गवामृजुक्रतुः । सं गृभाय पुरु
शतोभयाहस्त्या 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 सुते सचा शवसे शूर् राधसे । विद्वा हि त्वा
पुरुवसुमुप कामान्त्ससृज्महेऽथा नोऽ 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.

एते त इन्द्र जन्तवो विश्वं पुष्यन्ति वार्यम् । अन्तर्हि ख्यो
जनानामयो वेदो अदाशुषां तेषां नो वेदु आ भर ॥ ९ ॥

9. *Ete ta indra jantavo viśvam puṣyanti vāryam.
Antarhi khyo janānāmaryo vedo adāśuṣāṁ teṣām
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

उपो षु शृणुही गिरो मधवन्मातथाइव । युदा नः सूनृतावतः
करु आदर्थयासु इद्योजा न्विन्द्र ते 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).

अक्षन्नमीमदन्तु ह्यव प्रिया अधूषत । अस्तौषत् स्वभानवो
विप्रा नविष्ठया मृती योजा न्विन्द्र ते हरी ॥ २ ॥

2. *Akṣannamīmadanta hyava priyā adhūṣata. Asto-
ṣata svabhānavo vipra naviṣṭhayā matī yojā nvi-
ndra 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 । प्र नूनं पूर्णवन्धुरः
स्तुतो याहि वशाँ अनु योजा न्विन्द्र ते 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 वृष्टं रथमधि तिष्ठाति गोविदम् । यः पात्रं
हारियोजनं पूर्णमिन्द्र चिकेतति योजा न्विन्द्र ते 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).

युक्तस्ते अस्तु दक्षिण उत सूव्यः शतक्रतो । तेन जायामुप
प्रियां मन्दानो याह्यान्धसो योजा न्विन्द्र ते हरी ॥ ५ ॥

5. *Yuktaste astu dakṣīṇa uta savyah̄ 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 ते ब्रह्मणा केशिना हरी उप प्र याहि दधिषे गभस्त्योः ।
उत्त्वा सुतासो रभसा अमन्दिषुः पूषणवान्वज्ञिन्त्समु
पत्न्यामदः ॥ ६ ॥

6. *Yunajmi te brahmaṇā keśinā harī upa pra yāhi dadhise gabhastyoh. Uttvā sutāso rabhasā amandisuh 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 प्रथमो गोषु गच्छति सुप्रावीरिन्द्र मर्त्यस्त-
वोतिभिः । तमित्पृणक्षिं वसुना भवीयसा सिन्धुमापो
यथाभितो विचैतसः ॥ १ ॥

1. *Aśvāvati prathamo goṣu gacchati suprāvīrindra martyastavotibhiḥ. Tamit pṛṇakṣi vasunā bhavīyasā 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.

आपो न देवीरूपं यन्ति ह्लेत्रियम् वः पश्यन्ति विततुं यथा
रजः । प्राचैर्देवासः प्र णयन्ति देवयुं ब्रह्मप्रियं जोषयन्ते
वराङ्गव ॥ २ ॥

2. *Āpo na devīrupa yanti hotriyamavaḥ paśyanti
vitataṁ yathā rajah. Prācairdevāsaḥ pra ṣayan-
ti 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 द्वयोरदधा उक्थ्यं॑ वचो युतस्तुचा मिथुना या सप्यर्यतः ।
असंयत्तो ब्रते तें क्षेति पुष्यति भद्रा शक्तिर्यजमानाय
सुन्वते ॥ ३ ॥

3. *Adhi dvayoradadhā ukthyam vaco yatasrucā mithunā yā saparyataḥ. Asamyatto 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 प्रथमं दधिरे वय इद्धाग्रायः शम्या ये सुकृत्यया ।
सर्वं पुणे: समविन्दन्त भोजनमश्वावन्तं गोमन्तमा पशुं
नरः ॥ ४ ॥

4. *Ādaṅgirāḥ prathamam dadhire vaya iddhāgnayah śamya ye sukṛtyayā. Sarvam paṇeh 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.

यज्ञैरथर्वा प्रथमः प्रथस्तते ततः सूर्योऽव्रतपा वेन आजनि ।
आ गा आजदुशनां काव्यः सचां यमस्य जातममृतं
यजामहे ॥ ५ ॥

5. *Yajñairatharvā prathamaḥ 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.

बुर्हिवा यत्स्वपत्याय वृज्यते र्को वा श्लोकमाघोषते द्विवि ।
ग्रावा यत्र वदति कारुरुक्थ्यस्तस्येदिन्द्रो अभिपित्वेषु
रण्यति ॥ ६ ॥

6. *Barhirvā yat svapatyāya vṛjyate'rko vā ślokamā-
ghoṣate 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 सोम इन्द्र ते शविष्ठ धृष्णवा गहि ।
आ त्वा पृणक्तिवन्द्रियं रजः सूर्यो 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.

इन्द्रमिद्धरीं वहतोऽ प्रतिधृष्टशावसम् ।
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 वृत्रहृत्थं युक्ता ते ब्रह्मणा हरीं ।
अर्वाचीनं सु ते मनो ग्रावा कृष्णोतु वग्नुना ॥ ३ ॥

3. *Ā tiṣṭha vṛtrahan ratham yuktā te brahmaṇā harī.*
Arvācīnām su te mano grāvā kṛṣṇotu 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.

इममिन्द्र सुतं पिब ज्येष्ठममर्त्यं मदम् ।
शुक्रस्य त्वाभ्यक्षरन्धारा ऋतस्य सादने ॥ ४ ॥

4. *Imamindra sutam piba jytesham amartyam madam. Šukrasya tvābhyaṅkṣaran 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 नूनमर्चतोकथानि च ब्रवीतन ।
सुता अमत्सुरिन्द्रवो ज्येष्ठं नमस्यता सहः ॥ ५ ॥

5. *Indrāya nūnamarcatokthāni ca bravītana.
Sutā amatsurindravō 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.

नकिष्वद्ग्रथीतरो हरी यदिन्द्र यच्छसे ।
नकिष्वानु मुज्मना नकिः स्वश्व आनशे ॥ ६ ॥

6. *Nakistvad rathitaro harī yadindra yaccchase.
Nakistvānu majmanā nakih svaśva ānaše.*

Indra, while you yoke and drive the horses, powers of the chariot of your dominion, none could be a better master of the chariot. None could equal you in power, courage and force. None as master of horse and chariot could claim even to approach you in power, efficiency and glory.

य एक इद्विदयते वसु मर्तीय दाशुषे ।
ईशानो अप्रतिष्कुत इन्द्रो अङ्ग ॥ ७ ॥

7. *Ya eka id vidayate vasu martāya dāśuṣe.
Īśāno apratiṣkuta indro aṅga.*

Dear friend, the one sole lord who gives everything in life to the man of charity and generosity is Indra, supreme ruler of the world, who is constant, unmoved and unchallenged.

कृदा मर्तमराधसं पदा क्षुम्पमिव स्फुरत् ।
कृदा नः शुश्रवद्विरु इन्द्रो अङ्ग ॥ ८ ॥

8. *Kadā martam arādhāsam padā kṣumpamiva sphurat. Kadā nah śuśravat 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!

यश्चिन्द्रि त्वा ब्रह्म्य आ सुतावाँ आविवासति ।
उग्रं तत्पत्यते शव इन्द्रो अङ्ग ॥ 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.

स्वादोरित्था विषूवतो मध्वः पिबन्ति गौर्यः । या इन्द्रैण
स्यावरीर्वृष्णा मदन्ति शोभसे 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 सोमं श्रीणन्ति पृशनयः । प्रिया इन्द्रस्य
धेनवो वज्रं 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 नमसा सहः सपुर्यन्ति प्रचैतसः । व्रतान्यस्य सश्चरे
पुरुषाणि पूर्वचित्तये 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 दधींचो 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.

इच्छन्नश्वस्य यच्छिरः पर्वतेष्वपश्रितम् ।
तद्विदच्छर्युणावति ॥ १४ ॥

14. *Icchannaśvasya yacchirah parvateṣvapaśritam.
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 गोरमन्वत् नाम् त्वष्टुरपीच्यम् ।
इत्था चुन्द्रमसो गृहे ॥ 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.)

को अद्य युङ्के धुरि गा ऋतस्य शिमीवतो भामिनो दुर्वृणायून् ।
आसन्निषून्हृत्स्वसो मयोभून्य एषां भृत्यामृणधृत्स
जीवात् ॥ 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 ईषते तुञ्यते को बिभायु को मंसते सन्तुमिन्द्रं को
अन्ति । कस्तोकाय क इभायोत रायेऽधि ब्रवत्तन्वेऽ
को जनाय ॥ १७ ॥

17. *Ka iṣate tujyate ko bibhāya ko maṁsate santa-mindram 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.

को अग्निमीद्वे हृविषा धृतेन स्तुचा यजाता ऋतुभिर्धुवेभिः ।
कस्मै देवा आ वहनाशु होम् को मंसते वीतिहोत्रः
सुदेवः ॥ १८ ॥

18. *Ko agnimītē haviṣā gṛtena srucā yajātā rtubhir-dhruvebhiḥ. Kasmai devā ā vahānāśu homa ko māṁsate 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 प्र शंसिषो देवः शविष्ट मर्त्यम् ।
न त्वदन्यो मधवन्नस्ति मर्दितेन्द्र ब्रवीमि ते वचः ॥ १९ ॥

19. *Tvamaṅga pra sāṁsiṣo 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 ते राधांसि मा ते ऊतयो वसोऽस्मान्कदा चना दंभन् ।
विश्वा च न उपमिमीहि मानुष वसूनि चर्षणिभ्य 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

प्र ये शुभ्नंते जनयो न सप्तयो यामन्त्रुद्रस्य सूनवः सुदंससः ।
रोदसी हि मुरुतश्चक्रिरे वृथे मदन्ति वीरा विदथेषु
घृष्ययः ॥ १ ॥

1. *Pra ye śumbhante janayo na saptayo yāman rudrasya sūnavah sudāṁsasah. Rodasī hi marutaścakrire vṛdhe madanti vīrā vidathesu gṛṣvayah.*

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 उक्षितासो महिमानमाशत द्विवि रुद्रासो अधि चक्रिरे
सदः । अर्चन्तो अर्कं जनयन्त इन्द्रियमधि श्रियो दधिरे
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.

गोमातरो यच्छुभयन्ते अञ्जिभिस्तनूषु शुभ्रा दधिरे
विरुक्मतः । बाधन्ते विश्वमभिमातिनमप् वर्त्मीन्येषामनु
रीयते 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 ये भ्राजन्ते सुमंखास ऋषिभिः प्रच्यावयन्तो अच्युता
चिदोजसा । मनोजुवो यन्मरुतो रथेष्वा वृष्टव्रातासः
पृष्ठतीरयुग्धवम् ॥ ४ ॥

4. *Vi ye bhrājante sumakhāsa ṛṣibhīḥ pracyāvayanto acyutā cidojasā. Manojuvo yanmurato ratheṣvā 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.

प्र यद्रथेषु पृष्ठतीरयुग्धवं वाजे अद्रिं मरुतो रुहयन्तः ।
उतारुषस्य वि ष्णन्ति धाराश्चर्मेवोदभिव्युन्दन्ति भूमै ॥ 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 वो वहन्तु सप्तयो रघुष्यदो रघुपत्वानः प्र जिगात बाहुभिः ।
सीदुता बुर्हिरुरु वः सदस्कृतं मादयध्वं मरुतो मध्वो
अन्धसः ॥ 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.

तैऽवर्धन्त् स्वतंवसो महित्वना नाकं तस्थुरुरु चक्रिरे सदः ।
विष्णुर्यद्धावद् वृषणं मद्दच्युतं वयो न सीदुन्नधि बर्हिषि
प्रिये ॥ 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.

शूराङ्गुवेद्युयुधयो न जग्मयः श्रवस्यवो न पृतनासु येतिरे ।
भयन्ते विश्वा भुवना मरुद्भ्यो राजान इव त्वेषसंदृशो
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 यद्वत्रं सुकृतं हिरण्ययं सहस्रभृष्टिं स्वपा अर्वत्यत् ।
धृत्त इन्द्रो नर्यपांसि कर्तवेऽहन्वृतं निरपामौजदर्णवम् ॥ 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 नुनुद्रेऽवृतं त ओजसा दावृहाणं चिद्विभिदुर्विं पर्वतम्।
धमन्तो वाणं मुरुतः सुदानवो मदे सोमस्य रण्यानि
चक्रिरे ॥ 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 नुनुद्रेऽ वृतं तया दिशासिञ्चनुत्सं गोतमाय तृष्णाजे ।
आ गच्छन्तीमवसा चित्रभानवः कामं विप्रस्य तर्पयन्त्
धामभिः ॥ ११ ॥**

11. *Jihmam̄ nunudre'vatam̄ tayā diśāsiñcannutsam̄ gotamāya trṣṇaje. Ā gacchanīmavasā 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.

**या वः शर्मं शाशमानाय सन्ति त्रिधातूनि दाशुषे यच्छताधि ।
अस्मभ्यं तानि मरुतो वि यन्त रथिं नो धत्त वृषणः
सुवीरम् ॥ १२ ॥**

12. *Yā vah śarma śāśamānāya santi tridhātūni dāśuṣe
yacchatādhi. Asmabhyam̄ tāni maruto vi yanta
rayim no dhatta vrṣanāḥ 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

मरुतो यस्य हि क्षये पाथा दिवो विमहसः ।
स सुगोपातमो 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.

यज्ञैर्वीं यज्ञवाहसो विप्रस्य वा मतीनाम् ।
मरुतः शृणुता हवम् ॥ 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 वाजिनोऽनु विप्रमतक्षत ।
स गन्ता गोमति ब्रजे ॥ ३ ॥

3. *Uta vā yasya vājino'nu vipramatakṣata.
Sa gantā gomati vraje.*

Maruts, powers of exceptional speed and intelligence, the man of knowledge whom you shape into a sophisticated scholar of eminence grows to be a pioneer on the path of the stars.

अस्य वीरस्य बुर्हिषि सुतः सोमो दिविष्टिषु ।
उक्थं मदश्च शास्यते ॥ 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 श्रोषन्त्वा भुवो विश्वा यश्चर्षणीरभि ।
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.

पूर्वीभिर्हि ददाश्मि शरद्धिर्मरुतो वयम् ।
अवोभिश्चर्षणीनाम् ॥ ६ ॥

6. *Pūrvībhī dadāśma 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 प्रयज्यवो मरुतो अस्तु मर्त्यैः ।
यस्य प्रयांसि पर्षीथ ॥ 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 स्वेदस्य सत्यशब्दः ।
विदा कामस्य वेनतः ॥ 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.

यूं तत्सत्यशब्दः आविष्कर्ता महित्वना ।
विद्यता 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 तमो वि यात् विश्वमत्रिणम् ।
ज्योतिष्कर्ता 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

प्रत्वक्षसः प्रतवसो विरप्शिनोऽनानता अविथुरा
ऋजीषिणः । जुष्टतमासो नृतमासो अञ्जिभिर्व्यौनज्ञे के
चिदुस्त्राइव स्तृभिः ॥ १ ॥

1. *Pratvakṣasah pratavaso virapśino'�नताविथुरा
ऋजीषिणः । Juṣṭatamāso nṛtamāso añjibhir
vyānajre ke cidusrā iva strbhīḥ.*

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.

उपहवरेषु यदचिध्वं यद्यिं वयडव मरुतः केन चित्पथा ।
श्चोत्तन्ति कोशा उपवो रथेष्वा घृतमुक्षता मधुवर्णमर्चते ॥ 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 faithfuls dedicated to you and your project.

प्रैषामज्मेषु विथुरेव रेजते भूमिर्यामिषु यद्ध युज्जते शुभे ।
ते क्रीळयो धुनयो भ्राजदृष्टयः स्वयं महित्वं पनयन्त
धूतयः ॥ ३ ॥

3. *Praisāmajmeṣu vithureva rejate bhūmiryāmeṣu yaddha yuñjate śubhe. Te krīlayo dhunayo bhrājadr̄ṣṭayah 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 स्वसृत्पृष्ठदश्थो युवा गुणोऽऽ चा ईशानस्तविषीभि-
रावृतः । असि सत्य ऋण्यावानैद्योऽ स्या धियः प्राविताथा
वृषा गुणः ॥ ४ ॥

4. *Sa hi svasṛt pr̄ṣadaśvo yuvā gaṇo'yā iśānasta-
viṣibhirāvṛtaḥ. Asi satya ṛṇayāvānedyo'syā
dhiyah prāvitāthā vr̄ṣā 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 प्रत्नस्य जन्मना वदामसि सोमस्य जिह्वा प्र जिगाति
चक्षसा । यदीमिन्द्रं शम्यूक्वाण् आशतादिन्नामानि युज्ञियानि
दधिरे ॥ ५ ॥**

5. *Pituh pratnasya janmanā vadāmasi somasya jihvā
pra jigāti cakṣasā. Yadīmindram śamyrkvāṇa
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.

**श्रियसे कं भानुभिः सं मिमिक्षिरे ते रुश्मिभिस्त ऋक्वर्भिः
सुखादयः । ते वाशीमन्त इव्विष्णो अभीरवो विद्रे प्रियस्य
मारुतस्य धाम्नः ॥ ६ ॥**

6. *Śriyase kam bhānubhīḥ saṁ mimikṣire te raśmi-
bhista ṛkvabhiḥ sukhādayaḥ. Te vāsimanta iṣmiṇo
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 विद्युन्मद्धिर्मरुतः स्वर्कै रथेभिर्यात ऋषिमद्धिरश्वपर्णः ।

आ वर्षिष्ठया न इषा वयो न पस्ता 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.

तेऽरुणेभिर्वरुमा पिशङ्गैः शुभे कं यान्ति रथतूर्भिरश्वैः ।

रुक्मो न चित्रः स्वधितीवान् पृव्या रथस्य जङ्घनन्त
भूमौ ॥ २ ॥

2. *Te'ruṇebhirvaramā piśāṅgaiḥ śubhe kam yānti
rathatūrbhiraśvaiḥ. 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.

**श्रीये कं वो अधि तनूषु वाशीर्मेधा वना न कृणवन्त
ऊर्ध्वा। युष्मभ्यं कं मरुतः सुजातास्तुविद्युम्नासो धनयन्ते
अद्रिम् ॥ 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 गृध्राः पर्या व आगुरिमां धियं वार्कार्या च
देवीम्। ब्रह्म कृणवन्तो गोतमासो अर्कैरुर्ध्वं नुनुद्र उत्सुधिं
पिबध्यै ॥ ४ ॥**

4. *Ahāni grdhrah paryā va āgurimām dhiyam
vārkāryām ca devīm. Brahma kṛṇvanto gotamaso
arkairūrdhvam nunudra utsadhim pibadhyai.*

Lovers of noble ambition, good days are come for you all round. Scholars of divine knowledge creating food for knowledge and spirit with the chant of holy mantras inspire this brilliant vision and intelligence of yours pure as celestial waters. Just as they uplift the water to provide drink and irrigation to dry area, so they impel our knowledge and intelligence to rise high.

एतत्यन्न योजनमचेति सस्वर्हू यन्मरुतो गोतमो वः ।
पश्यन् हिरण्यचक्रानयोदंष्ट्रान्विधावतो वराहून् ॥ ५ ॥

5. *Etat tyanna yojanam aceti sasvarha yanmaruto gotamo vah. Paśyan hiranyacakrān 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.

एषा स्या वो मरुतोऽनुभूत्री प्रति ष्ठोभति वाघतो न वाणी ।
अस्तोभयद् वृथासामनु स्वधां गभस्त्योः ॥ ६ ॥

6. *Eṣā syā vo maruto'nubhātrī 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 नो भद्राः क्रतवो यन्तु विश्वतोऽ दब्धासो अपरीतास
उद्भिदः । देवा नो यथा सदुमिद् वृधे असन्नप्रायुवो रक्षितारो
द्विवेदिवे ॥ 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.

देवानां भद्रा सुमतिर्त्रैज्युतां देवानां रातिरभि नो नि
वर्तताम् । देवानां सुख्यमुप सेदिमा वयं देवा न आयुः प्र
तिरन्तु जीवसे ॥ २ ॥

2. *Devānām bhadrā sumatirtr̄jyutām devānām rātirabhi no ni vartatām. Devānām sakhyamu-pa sedimā vayam devā na āyuh pra tirantu jīvase.*

May the holy wisdom of the noble people dedicated to truth, simplicity and divinity come and bless us. May the wealth and generosity of the self-realised souls ever shine on us. May we ever be close to the love and friendship of the creative and brilliant people. May all powers of divinity bless us with good health and long age for a noble and full life.

तान्पूर्वींया निविदा हूमहे वयं भगं मि॒त्रमदि॒ति॑ दक्षम्॒स्त्रिधम् ।
अर्यमणं वरुणं सोमम्॒श्विना॒ सरस्वती नः सुभगा॒ मय-
स्करत् ॥ 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.

तन्नो वातो मयोभु वातु भेषुजं तन्माता पृथिवी तत्पिता
द्यौः । तद् ग्रावाणः सोमसुतो मयोभुवस्तदश्विना शृणुतं
धिष्या युवम् ॥ ४ ॥

4. *Tanno vāto mayobhu vātu bheṣajam tanmātā pr̄thivī tat pitā dyauḥ. Tad grāvāṇah somasuto mayobhuvastadaśvinā śṛṇutam 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 धियंजिन्वमवसे हूमहेवयम् ।
पूषा नो यथा वेदसामसद् वृथे रक्षिता पायुरदब्धः
स्वस्तयै ॥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 इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्ताक्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पति-
र्दधातु ॥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 शुभंयावानो विदथैषु जग्मयः ।
अग्निजिह्वा मनवः सूरचक्षसो विश्वे नो देवा अवसा
गमन्निह ॥ 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 कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गस्तुषुवांसस्तनूभिर्वैशेम देवहितं 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.

शतमिन्नु शरदो अन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम् ।
पुत्रासो यत्र पितरो भवन्ति मा नौ मध्या रीरिषुता-
युर्गन्तौः ॥ 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.

अदितिर्यौरदितिरुन्तरिक्षमदितिर्माता स पिता स पुत्रः । विश्वे
देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जनित्वम् ॥ 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 नो वरुणो मित्रो नयतु विद्वान् ।
अर्यमा देवैः सजोषाः ॥ 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.

ते हि वस्वो वसवानास्ते अप्रमूरा महोभिः ।
ब्रता रक्षन्ते 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.

ते अस्मभ्यं शर्म यंसन्नमृता मर्त्येभ्यः ।
बाधमाना अपु 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 चियन्त्वन्द्रो मरुतः ।
पूषा भगो 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 नो धियो गोअंग्राः पूषन्विष्णुवेवयावः ।
कर्ती 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 ऋतायुते मधु क्षरन्ति सिन्धवः ।
माध्वीर्नः सुन्त्वोषधीः ॥ 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 नक्तमुतोषसो मधुमत्पार्थिवं रजः ।
मधु द्यौरस्तु 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.

मधुमात्रो वन्स्पतिर्मधुमाँ अस्तु सूर्यः ।
माध्वीर्गावो 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 नौ मित्रः शं वरुणः शं नौ भवत्वर्यमा ।
शं नू इन्द्रो बृहस्पतिः शं नौ विष्णुरुक्रमः ॥ ९ ॥

9. *Śam no mitrah śam varuṇah śam no bhavatvar-yamā. Śam na indro bṛhaspatih śam 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 सोम् प्र चिकितो मनीषा त्वं रजिष्ठमनु नेषि पन्थाम् ।
तवु प्रणीती पितरौ न इन्दो द्वेवेषु रत्नमभजन्तु धीराः ॥ १ ॥

1. *Tvam̄ soma pra cikito manīṣā tvam̄ rajiṣṭhamanu 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 सोमं क्रतुभिः सुक्रतुर्भूस्त्वं दक्षैः सुदक्षो विश्ववेदाः ।
त्वं वृषा वृषत्वेभिर्महित्वा द्युम्नेभिर्द्युम्न्यभवो नृचक्षाः ॥ 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.

राज्ञो नु ते वरुणस्य व्रतानि बृहद् गंभीरं तत्वं सोमं धाम ।
शुचिष्ठ्वमसि प्रियो न मित्रो दुक्षाय्यो अर्यमेवासि सोम ॥ 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 ते धामानि दिवि या पृथिव्यां या पर्वते षोषधीष्वप्सु ।
तेभिन्नां विश्वैः सुमना अहेळत्राजन्त्सोमं प्रति हुव्या
गृभाय ॥ ४ ॥

4. *Yā te dhāmāni divi yā prthivyām̄ yā parvate-
śvoṣadhiṣvapsu. 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 सौमासि सत्पतिस्त्वं राजोत वृत्रहा ।
त्वं भद्रो असि क्रतुः ॥ 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 सोम नो वशो जीवातुं न मरामहे ।
प्रियस्तोत्रो 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 सौम मुहे भगं त्वं यून ऋतायुते ।
दक्षं दधासि जीवसै ॥ 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 सोम विश्वते रक्षा राजन्नधायतः ।
न रिष्येत्त्वावतः सखा ॥ 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.

सोम यास्ते मयोभुव ऊतयः सन्ति दाशुषे ।
ताभिर्नोऽ विता भव ॥ 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 वचो जुजुषाण उपागहि ।
सोम त्वं नो वृथे भव ॥ 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.

सोमं गीर्भिष्ठा॑ वयं वर्धयामो॒ वचोविदः॑ ।
सुमृलीको॒ नु॒ आ॒ विश॑ ॥ 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.

गयस्फानो॑ अमीवहा॒ वसुवित्पुष्टिवर्धनः॑ ।
सुमित्रः॒ सोमं॒ नो॒ भव॑ ॥ 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.

सोमं रारन्धि॑ नो॒ हृदि॒ गावो॒ न॒ यवसेष्वा॑ ।
मर्यैङ्गव॒ स्व॒ ओक्ये॑ ॥ १३ ॥

13. *Soma rārandhi no hr̥di gāvo na yavaseshvā.
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.

यः॑ सोमं॒ सुख्ये॑ तव॒ रारणद्वै॒ मर्त्यै॑ ।
तं॑ दक्षः॑ सचते॑ कृविः॑ ॥ १४ ॥

14. *Yah̄ soma sakhye tava rāraṇad deva martyah.
Tam dakṣah sacate kavih.*

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 णौ अभिशस्ते: सोम् नि पाह्यांहसः ।
सखा सुशेव एधि नः ॥ १५ ॥

15. *Urusyā no abhiśasteh soma ni pāhyañhasah.
Sakhā suševa edhi nah.*

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 समेतु ते विश्वतः सोम् वृष्यम् ।
भवा वाजस्य संगथे ॥ १६ ॥

16. *Ā pyāyasva sametu te viśvataḥ 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 सोम् विश्वेभिरुशुभिः ।
भवा नः सुश्रवस्तमः सखा वृथे ॥ १७ ॥

17. *Ā pyāyasva madintama soma viśvebhiraṁsu-bhiḥ.
Bhavā nah suśravastamah sakhā vṛdhē.*

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 ते पयांसि समु यन्तु वाजाः सं वृष्ण्यान्यभिमातिषाहः ।
आप्यायमानो अमृताय सोम दिवि श्रवांस्युत्तमानि
धिष्व ॥ १८ ॥

18. *Sam te payāmsi samu yantu vājāḥ sam vṛṣṇyānyabhimātiṣāhāḥ. 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 ते धामानि हृविषा यज्ञन्ति ता ते विश्वा परिभूरस्तु
यज्ञम् । गयस्फानः प्रतरणः सुवीरोऽवीरहा प्र चरा सोम
दुर्योन् ॥ 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.

सोमो धेनुं सोमो अर्वन्तमाशुं सोमो वीरं कर्मण्यं ददाति ।
सादन्यं विदृश्यं सुभेयं पितृश्रवणं यो ददाशदस्मै ॥ २० ॥

20. *Somo dhenum somo arvantamāśum somo vīram
karmaṇyam dadāti. Sādanyam vidathyam
sabheyam pitrśravaṇam 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.

अषाळहं युत्सु पृतनासु पप्रिं स्वर्षमिष्प्सां वृजनस्य गोपाम् ।
भरेषुजां सुक्षितिं सुश्रवेसं जयन्तं त्वामनु मदेम सोम ॥ २१ ॥

21. *Aṣālham yutsu pṛtanāsu paprim svarṣāmapsām
vṛjanasya gopām. Bhareṣujām sukṣitim suśrava-
sam jayantam tvāmanu madema soma.*

Soma, lord of joy, ecstasy and generosity in abundance, formidable in battles, protective and promotive in contests, abundant in the shower of waters, preserver of strength, hero of abundance in means of defence, lord of land and shelter, commanding fame and honour, and always victorious, we praise and celebrate

you and enjoy life with you.

त्वमिमा ओषधीः सोम् विश्वास्त्वमपो अजनयस्त्वं गाः ।
त्वमा ततन्थोर्वैन्तरिक्षं त्वं ज्योतिषा वि तमो ववर्थ ॥ २२ ॥

22. *Tvamimā oṣadhiḥ soma viśvāstvamapo ajanaya-stvam gāḥ. Tvamā tatanthorvantarikṣam tvam jyotiṣā vi tamō 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.

देवेन नो मनसा देव सोम रायो भागं सहसावन्नभि युध्य ।
मा त्वा तनुदीशिषे वीर्यस्यो भवेभ्यः प्र चिकित्सा
गविष्टौ ॥ 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 केतुमक्रतु पूर्वे अर्थे रजसो भानुमञ्जते ।
निष्कृण्वाना आयुधानीव धृष्णावः प्रति गावोऽरुषीर्यन्ति
मातरः ॥ १ ॥

1. *Etā u tyā uṣasah ketumakrata pūrve ardhe rajaso bhānumañjate. Niṣkṛṇvānā āyudhānīva dhṛṣṇavah 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.

उद्पसन्नरुणा भानवो वृथा स्वायुजो अरुषीर्गा अयुक्षत ।
अक्रन्नुषासो वयुनानि पूर्वथा रुशन्तं भानुमरुषीरशि-
श्रयः ॥ 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.

अर्चन्ति नारीरपसो न विष्टिभिः समानेन योजनेना परावतः ।
इषं वहन्तीः सुकृते सुदानवे विश्वेदहु यजमानाय सुन्वते ॥ ३ ॥

3. *Arcanti nārīrapaso na viṣṭibhiḥ samānena yoja-
nenā 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 पेशांसि वपते नृत्तरिवापोर्णुते वक्ष उस्त्रेव बर्जहम् ।
ज्योतिर्विश्वस्मै भुवनाय कृणवती गावो न ब्रजं व्युषा
आवृत्तमः ॥ 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.

प्रत्यची रुशदस्या अदर्शि वि तिष्ठते बाधते कृष्णमभ्वम् ।
स्वरुं न पेशो विदथैष्वञ्जजिञ्चत्रं दिवो दुहिता भानु-
मश्रेत् ॥ ५ ॥

5. *Pratyarcī ruśadasyā adarśi vi tiṣṭhate bādhate
krṣṇamabhvam. Svaruṁ na pēśo vidatheśvañjañ
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 मस्योषा उच्छन्ती वयुना कृणोति । श्रिये
छन्दो न स्मयते विभाती सुप्रतीका सौमनसायाजीगः ॥ 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 नेत्री सूनृतानां द्विवः स्तवे दुहिता गोतमेभिः ।
प्रजावतो नृवतो अश्वबुध्यानुषो गोअंग्राँ उप मासि
वाजान् ॥ ७ ॥

7. *Bhāsvatī netrī sūnṛtānāṁ divah stave duhitā
gotamebhih. Prajāvato nr̄vato aśvabudhyānuṣo
go-agrāñ upa māsi vājān.*

Brilliant and radiating, inspiring the devotees of truth and piety, the Dawn, daughter of light, is celebrated by divine scholars. So do I sing in honour of her. She brings over the foods, energies, inspirations and noble aspirations and battles of action which lead to awakening of family people and leaders of men to speed of advancement, planning for land and cows, human development and family management.

उषस्तमश्यां युशसं सुवीरं दासप्रवर्गं रुद्धिमश्वबुध्यम् ।
सुदंससा श्रवसा या विभासि वाजप्रसूता सुभगे बृहन्तम् ॥ 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 देवी भुवनाभिचक्ष्या प्रतीची चक्षुरुर्विद्या वि
भाति । विश्वं जीवं चरसे बोधयन्ती विश्वस्य वाचम-
विदन्मनायोः ॥ ९ ॥**

9. *Viśvāni devī bhuvanābhicakṣyā pratīcī cakṣururvijyā vi bhāti. Viśvam jīvam carase bodhayan-
tī viśvasya vācam avidanmanāyoh.*

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 । श्वग्नीव कृत्वर्विज आमिनाना मर्तस्य देवी जर-
यन्त्यायुः ॥ १० ॥**

10. *Punah punarjāyamānā purāṇī samānām varṇamabhi śubhamānā. Śvaghnīva kṛtnurvija āmi-
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.

व्यूर्ण्वती दिवो अन्ताँ अबोध्यप स्वसारं सनुतर्युयोति ।
प्रमिनृती मनुष्या युगानि योषा जारस्य चक्षसा वि
भाति ॥ ११ ॥

11. *Vyūrṇvatī divo antāḥ abodhyapa svasāram
sanutaryuyoti. Praminañi 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.

पशून्न चित्रा सुभगा प्रथाना सिन्धुर्न क्षोद उर्विया व्यश्वैत् ।
अमिनती दैव्यानि व्रतानि सूर्यस्य चेति रश्मिभिर्दृ-
शाना ॥ १२ ॥

12. *Paśūnna citrā subhagā prathānā sindhurna kṣoda
urviyā vyaśvait. Aminañi 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 ।
येन तोकं च तनयं च धामहे ॥ 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.

उषो अद्येह गोमुत्यश्वावति विभावरि ।
रेवदुस्मे 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.

युक्ष्वा हि वाजिनीवत्यश्वाँ अद्यारुणाँ उषः ।
अथा नो विश्वा सौभग्यान्या 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 वृत्तिरुस्मदा गोमहस्ता हिरण्यवत् ।

अर्वाग्रथं 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 श्लोकमा दिवो ज्योतिर्जनाय चक्रथुः ।

आ न ऊर्जे 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 देवा मयोभुवा दुस्ता हिरण्यवर्तनी ।

उषबुद्धो वहन्तु सोमपीतये ॥ 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

अग्नीषोमाविमं सु मे शृणुतं वृषणा हवम् ।
प्रति सूक्तानि हर्यतं भवतं दाशुषे मयः ॥ १ ॥

1. *Agnīṣomāvimam su me śṛṇutam vṛṣaṇā havam.
Prati sūktāni haryatam bhavatam dāśuṣe 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.

अग्नीषोमा यो अद्य वामिदं वचः सपर्यति ।
तस्मै धत्तं सुवीर्यं गवां पोषं 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.

अग्नीषोमा य आहुतिं यो वां दाशाद्विष्कृतिम् ।
स प्रजया सुवीर्यं विश्वमायुर्व्येशनवत् ॥ 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.

अग्नीषोमा चेति तद्वीर्यं वां यदमुष्णीतमवसं पूर्णं गाः ।
अवातिरतं बृसयस्य शेषोऽविन्दतं ज्योतिरेकं बहुभ्यः ॥ ४ ॥

4. *Agnīṣomā ceti tad vīryam vāṁ yadamuṣṇītama-vasam pañim 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.

युवमेतानि दिवि रोचनान्यग्निश्च सोम सक्रत् अधत्तम् ।
युवं सिन्धूरभिशस्तेरव्यादग्नीषोमावमुञ्चतं गृभीतान् ॥ 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 दिवो मातृरिश्वा जभारामथनाद्वन्यं परि श्येनो अद्रेः ।
अग्नीषोमा ब्रह्मणा वावृथानोरुं यज्ञाय चक्रथुरु लोकम् ॥ 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.

अग्नीषोमा हुविषः प्रस्थितस्य वीतं हर्यतं वृषणा जुषेथाम् ।
सुशर्मीणा स्ववसा हि भूतमथा धत्तं यजमानाय शं
योः ॥ 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.

यो अग्नीषोमा हुविषा सप्यद्वैवद्रीचा मनसा यो घृतेन ।
तस्य व्रतं रक्षतं पातमंहसो विशे जनाय महि शर्म
यच्छतम् ॥ ८ ॥

8. Yo agnīṣomā haviṣā saparyād devadrīcā manasā
yo gṛtena. Tasya vrataṁ rakṣataṁ pātamaṁhaso
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.

अग्नीषोमा सवैदसा सहूती वनतं गिरः ।
सं दैवत्रा 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.

अग्नीषोमावनेन वां यो वां घृतेन दाशति ।
तस्मै दीदयतं बृहत् ॥ १० ॥

10. *Agnīṣomāvanena vām yo vām 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.

अग्नीषोमाविमानि नो युवं हृव्या जुजोषतम् ।
आ यात्मुप नः सचा ॥ ११ ॥

11. *Agnīṣomāvimāni no yuvam 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.

अग्नीषोमा पिपृतमर्वते न आ प्यायन्तामुस्त्रिया हव्यसूदः ।
अस्मे बलानि मुघवत्सु धत्तं कृणुतं नौ अध्वरं श्रुष्टि-
मन्तम् ॥ १२ ॥

12. *Agniśomā pipṛtamarvato na ā pyāyantāmusriyā havyasūdah. Asme balāni maghavatsu dhattam kṛṇutatām no adhvaram ūrūṣṭimantam.*

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 स्तोममहंते जातवेदसे रथमिव सं महेमा मनीषया ।
भद्रा हि नः प्रमतिरस्य संसद्याग्ने सुख्ये 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.

यस्मै त्वमायजसे स साधत्यनर्वा क्षेति दधते सुवीर्यम् ।
स तूताव नैनमश्नोत्यंहुतिरग्ने सुख्ये मा रिषामा वृयं तवं ॥ २ ॥

2. *Yasmai tvamāyajase sa sādhatyanarvā kṣeti dadhate suvīryam. Sa tūtāva nainamaśnotyaṁ-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.

शकेम त्वा सुमिधं साधया धियस्त्वे देवा हुविरदुन्त्याहुतम् ।
त्वमादित्यां आ वहु तान् ह्युंशमस्यग्ने सुख्ये मा रिषामा वृयं तवं ॥ 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.

**भरामेधं कृणवामा हुवींधि ते चितयन्तः पर्वैणापर्वणा
वृयम्। जीवातवे प्रतुरं साधया धियोऽग्ने सुख्ये मा रिषामा
वृयं तर्व ॥ ४ ॥**

4. *Bharāmedhmam kṛṇavāmā havīṁśi 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 गोपा अस्य चरन्ति जन्तवो द्विपच्च यदुत चतुष्प-
दुक्तुभिः। चित्रः प्रकेत उषसो महां अस्यग्ने सुख्ये मा रिषामा
वृयं तर्व ॥ ५ ॥**

5. *Viśāṁ gopā asya caranti jantavo dvipacca yaduta catuspadaktubhiḥ. Citrah praketa uṣaso 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.

त्वमध्वर्युरुत होतासि पूर्व्यः प्रशास्ता पोता जनुषा पुरोहितः ।
विश्वा विद्वाँ आत्मिञ्च्या धीर पुष्यस्यग्ने सुख्ये मा रिषामा
वृयं तव ॥ 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.

यो विश्वतः सुप्रतीकः सूदृङ्डङ्सि दूरे चित्सन्तळिदिवाति
रोचसे । रात्र्याश्चदन्धो अति देव पश्यस्यग्ने सुख्ये मा
रिषामा वृयं तव ॥ ७ ॥

7. *Yo viśvataḥ supratīkāḥ sadṛiṇāsi dūre cit satālidivāti 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.

पूर्वो देवा भवतु सुन्वतो रथोऽस्माकं शांसौ अभ्यस्तु दूद्व्यः ।
तदा जानीतोत पुष्यता वचोऽग्ने सुख्ये मा रिषामा वृयं
तव ॥ 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.

**वृधैर्दुःशंसाँ अप दूढ्यो जहि दूरे वा ये अन्ति वा के
चिदत्रिणः । अथा यज्ञाय गृणते सुं कृध्यग्ने सुख्ये मा रिषामा
व्यं तवं ॥ 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.

**यदयुक्था अरुषा रोहिता रथे वातजूता वृषभस्यैव ते रवः ।
आदिन्वसि वृनिनो धूमकेतुनाऽग्ने सुख्ये मा रिषामा व्यं
तवं ॥ 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 पत्रिणो द्रूप्सा यत्ते यवसादो
व्यस्थिरन्। सुगं तत्ते तावकेभ्योऽरथेभ्योऽग्ने सुख्ये मा रिषामा
वृयं तवं ॥ 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 धायसेऽवयातां मरुतां हेळो अद्भुतः।
मृत्वा सु नो भूत्वेषां मनः पुनरग्ने सुख्ये मा रिषामा वृयं
तवं ॥ १२ ॥

12. *Ayam mitrasya varuṇasya dhāyase'vayātāṁ
marutāṁ heļo adbhutaḥ. Mṛļā su no bhūtveṣāṁ
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.

देवो देवानामसि मित्रो अद्भुतो वसुर्वसूनामसि चारुरध्वरे ।
शर्मन्त्स्याम् तवं सप्रथस्तमेऽग्ने सुख्ये मा रिषामा वृयं
तवं ॥ १३ ॥

13. *Devo devānāmasi mitro adbhuto vasurvasūnāmasi cāruradhware. Šarmantsyāma 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.

तत्ते भुद्रं यत्समिद्धः स्वे दमे सोमाहुतो जरसे मृक्लयत्तमः ।
दधासि रलं द्रविणं च दाशुषेऽग्ने सुख्ये 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.

यस्मै त्वं सुद्रविणो ददाशोऽ नागास्त्वमदिते सर्वताता । यं
भद्रेण शवसा चोदयासि प्रजावता राधसा ते 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 त्वमग्रे सौभगत्वस्य विद्वानुस्माकुमायुः प्रतिरेह देव ।
तत्रो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत
द्यौः ॥ 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

द्वे विरूपे चरतः स्वर्थे अन्यान्या वृत्समुप धापयेते । हरिरन्य-
स्यां भवति स्वधावाञ्छुक्रो अन्यस्यां ददृशे सुवर्चीः ॥ 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.

दशेमं त्वष्टुर्जनयन्तु गर्भुमतन्द्रासो युवतयो विभृत्रम् ।
तिग्मानीकं स्वयशसं जनेषु विरोचमानं परि षीं नयन्ति ॥ २ ॥

2. *Daśemam tvaṣṭurjanayanta garbhām atandrāso yuvatayo vibhr̄tram. Tigmānīkam svayaśasām janeṣu virocamaṇām pari ṣīm nayanti.*

Ten directions of space, young and unaging, and ever-vigilant, create, produce and manifest this sun, child of Tvashta, Vayu, cosmic energy. It is of versatile action and purpose and sustains the various forms of existence. It is blazing and beautiful, self-refulgent with inherent glory, glowing and showing among the people, and the same directions move it around for the accomplishment of the tasks of creation.

त्रीणि जाना परि भूषन्त्यस्य समुद्र एकं दिव्येकमप्सु ।
पूर्वामनु प्र दिशं पार्थिवानामृतून्प्रशासुद्वि 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 वो निष्यमा चिकेत वत्सो मातृजनयत स्वधाभिः ।
बह्वीनां गर्भोऽपसामुपस्थान्महान्कविर्निश्चरति 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.

आविष्ट्यो वर्धते चारुरासु जिहानामूर्ध्वः स्वयंशा उपस्थेऽ
उभे त्वष्टुर्बिभ्यतुर्जायमानात्प्रतीची सिंहं प्रति जोषयेते ॥ ५ ॥

5. *Āviṣṭyo vardhate cārurāsu jihmānāmūrdhvah svayaśā upasthe. Ubhe tvaṣṭurbibhyaturjāyamānāt pratīcī siṁham̄ 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.

उभे भद्रे जोषयेते न मेने गावो न वाश्रा उप तस्थुरेवैः ।
स दक्षाणं दक्षपतिर्बभूवाज्जन्ति यं दक्षिणतो हविर्भिः ॥ ६ ॥

6. *Ubhe bhadre joṣayete na mene gāvo na vāśrā upa tasthurevaiḥ. Sa dakṣāṇāṁ dakṣapatirbabhūvāñjanti yam̄ dakṣinato 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 सवितेवं बाहू उभे सिचौ यतते भीम त्रृञ्जन् ।
उच्छुक्रमत्कमजते सिमस्मान्नवां मातृभ्यो वसना जहाति ॥ ७ ॥

7. *Ud yamyamīti saviteva bāhū ubhe sicau yataste bhīma ḥñjan. Ucchukramatkam ajate simasmānnavā 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.

त्वेषं रूपं कृणुत उत्तरं यत्संपृञ्ज्वानः सदने गोभिरुद्धिः ।
कविर्बुध्नं परि मर्मृञ्ज्यते धीः सा देवताता समितिर्बभूव ॥ ८ ॥

8. *Tveṣāṁ rūpaṁ kṛṇuta uttaram yat sampr̄ñcānāḥ sadane gobhiradbhiḥ. Kavirbudhnām pari mar-mr̄jyate 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.

उरु ते ऋयः पर्येति बुध्नं विरोच्मानं महिषस्य धाम ।
विश्वेभिरग्ने स्वयशोभिरिद्धोऽदब्धेभिः पायुभिः पाण्ड-
स्मान् ॥ ९ ॥

9. *Uru te jrayaḥ paryeti budhnām virocāmānam mahiṣasya dhāma. Viśvebhira gne svayaśobhiri-ddho'abdhebhiḥ 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.

धन्वन्त्स्रोतः कृणुते गातुमूर्मि शुक्रैरुमिर्भिरुभि नक्षति
क्षाम् । विश्वा सनानि जठरेषु धत्तेऽ न्तर्नवासु चरति
प्रसूषु ॥ १० ॥

10. *Dhanvantsrotah kṛṇute gātumūrmīṁ śukrairūr-mirbhīrabhi naṅṣati 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 नौं अग्ने सुमिथा वृथानो रेवत्पावक श्रवसे वि भाहि ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत्त
द्यौः ॥ 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 साधन्देवा अग्निं धारयन्द्रविणो-
दाम् ॥ 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 कव्यतायोरिमाः प्रजा अजनयन्मनूनाम् ।
विवस्वता चक्षसा द्यामपश्च देवा अग्निं धारयन्द्रविणो-
दाम् ॥ 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 प्रथमं यज्ञसाधुं विशु आरीराहृतमृज्जसानम् ।
ऊर्जः पुत्रं भरतं सूप्रदानुं देवा अग्निं धारयन्द्रविणोदाम् ॥ ३ ॥

3. *Tamīlata prathamam yajñasādham viśa ārīrā-hutam rñjasānam. 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 पुरुवारपुष्टिर्विद्वगातुं तनयाय स्वर्वित् । विशां
गोपा जनिता रोदस्योर्देवा अग्निं धारयन्द्रविणोदाम् ॥ ४ ॥

4. *Sa mātariśvā puruvārapuṣṭirvidvā gātum tanayāya 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.

नक्तोषासा वर्णमामेष्याने धापयैते शिशुमेकं समीची ।
द्यावाक्षामा रुक्मो अन्तर्विं भाँति देवा अुग्निं धारयन्द्रविणो-
दाम् ॥ ५ ॥

5. *Naktoṣāsā varṇamāmemyāne dhāpayete śiśume-kam samīcī. Dyāvākṣāmā 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.

रायो बुध्नः संगमनो वसूनां यज्ञस्य केतुर्मन्मसाधनो वे: ।
अमृतत्वं रक्षमाणास एनं देवा अुग्निं धारयन्द्रविणो-
दाम् ॥ ६ ॥

6. *Rāyo budhnah̄ saṅgamano vasūnāṁ yajñasya keturmanmasādhano veh. 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 र्यीणां जातस्य च जायमानस्य च
क्षाम् । सतश्च गोपां भवतश्च भूरेर्देवा अग्निं धारयन्द्रविणो-
दाम् ॥ ७ ॥

7. *Nū ca purā ca sadanam rayīṇām jātasya ca
jāyamānasya ca kṣām. Sataśca gopām bhavata-
śca bhūrerdevā agnim dhārayan dravinodām.*

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.

द्रविणोदा द्रविणसस्तुरस्य द्रविणोदाः सनरस्य प्र यंसत् ।
द्रविणोदा वीरवतीमिषं नो द्रविणोदा रासते दीर्घमायुः ॥ ८ ॥

8. *Dravinodā draviṇasasturasya dravinodāḥ
sanarasya pra yamsat. Dravinodā vīravaṭīmi-ṣam
no dravinodā 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 नौं अग्ने सुमिधा॑ वृधानो रैवत्पावक॒ श्रवसे॑ वि भाहि।
तन्नो मि॒त्रो वरुणो मामहन्ता॒मदिति॑ः सिन्धुः पृथिवी॑ उत्
द्यौः ॥ 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 नः शोशुच्दुघमग्ने॑ शुशुग्ध्या॑ र॒यिम्।
अप॑ नः शोशुच्दुघम् ॥ 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.

सुक्षेत्रिया॑ सुगातुया॑ वसूया॑ च यजामहे।
अप॑ नः शोशुच्दुघम् ॥ 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.

प्र यद्धन्दिष्ठ एषां प्रास्माकासश्च सूरयः ।
अप॒ नः शोशुचदुघम् ॥ 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.

प्र यत्ते अग्ने सूरयो जायेमहि प्र ते वृयम् ।
अप॒ नः शोशुचदुघम् ॥ 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.

प्र यद्ग्रे: सहस्वतो विश्वतो यन्ति भानवः ।
अप॒ नः शोशुचदुघम् ॥ 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 विश्वतोमुख विश्वतः परिभूसि ।

अपे नः शोशुचदृघम् ॥ 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.

द्विषो नो विश्वतोमुखाति नावेक पारय ।

अपे नः शोशुचदृघम् ॥ 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 पर्षा स्वस्तये ।

अपे नः शोशुचदृघम् ॥ ८ ॥

8. *Sa nah sindhumiva nāvayāti parṣā 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

वैश्वानरस्य सुमतौ स्याम् राजा हि कं भुवनानामभिश्रीः ।
इतो जातो विश्वमिदं वि चष्टे वैश्वानरो यतते सूर्येण ॥ 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.

पृष्ठो द्विवि पृष्ठो अग्निः पृथिव्यां पृष्ठो विश्वा ओषधीरा
विवेश । वैश्वानरः सहसा पृष्ठो अग्निः स नो दिवा स रिषः
पातु नक्तम् ॥ २ ॥

2. *Prṣṭo divi prṣṭo agnih prthivyāṁ prṣṭo viśvā
oṣadhirā viveśa. Vaiśvānarah sahasā prṣṭo agnih
sa no divā sa riṣah 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.

वैश्वानर् तव तत्सत्यमस्त्वस्मान् रायो मधवानः सचन्ताम् ।
तत्रो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत
द्यौः ॥ 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

जातवेदसे सुनवाम् सोममरातीयुतो नि दहाति वेदः । स नः
पर्षदति दुर्गाणि विश्वा नावेत्र 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 यो वृषा वृष्ण्येभिः समोका महो दिवः पृथिव्याश्च सुप्राद् ।
सतीनसत्वा हव्यो भरेषु मरुत्वान्नो भवत्विन्द्रं ऊती ॥ १ ॥

1. *Sa yo vṛṣā vṛṣṇyebhiḥ samokā maho divaḥ
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 : सूर्यस्येव यामो भरेभरे वृत्रहा शुष्मो अस्ति ।
वृष्णन्तम् : सखिभिः स्वेभिरेवैर्मरुत्वान्नो भवत्विन्द्रं
ऊती ॥ २ ॥

2. *Yasyānāptaḥ sūryasyeva yāmo bharebhare
vṛtrahā śuṣmo asti. Vṛṣantamāḥ 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.

**दिवो न यस्य रेतसो दुघानाः पन्थासो यन्ति शवसापरीताः ।
तुरद् द्वैषाः सासुहिः पौस्यैभिर्मुरुत्वान्नो भवत्विन्द्रं
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.

**सो अङ्गिरोभिरङ्गिरस्तमो भूद् वृषा वृषभिः सखिभिः सखा
सन् । ऋग्मिभिर्ऋग्मी गातुभिर्ज्येष्ठो मुरुत्वान्नो भवत्विन्द्रं
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 सूनुभिर्न रुद्रेभिर्द्वया॑ नृषाह्ये॒ सासृहाँ॒ अमित्रान्॑ ।
सनीळेभिः॒ श्रवस्यानि॒ तूर्वै॒ मरुत्वान्नो॒ भवत्विन्द्रं॒ ऊती॑ ॥५॥

5. *Sa sūnubhirna rudre bhirrbhvā nr̄ṣāhye sāsahvāñ amitrān. Sanīlebhīḥ 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 मन्युमी॑ः सुमदनस्य कर्ताऽस्माकैभिर्नृभिः॑ सूर्य॑ सनत्॑ ।
अस्मिन्नहन्त्सत्पतिः॑ पुरुहूतो॑ मरुत्वान्नो॑ भवत्विन्द्रं॒ ऊती॑ ॥६॥

6. *Sa manyumīḥ samadanasya kartā’smākebhīrnṛbhīḥ sūryam sanat. Asminnahantsatpatiḥ puruhūto marutvān no bhavatvindra ūtī.*

Let Indra, ruler of the world, passionate controller of anger and passion, creator of projects for freedom and joy, bring the light and bliss of heaven on earth. Protector and promoter of truth and the true, invoked and praised by many, may he, commander of the force of tempestuous Maruts, we pray, be our leader and guide and protect us on way to progress with the assistance and cooperation of our people.

तमूतयो॑ रणयुज्ज्वरसातौ॑ तं क्षेमस्य क्षितयः॑ कृणवत्॑ त्राम्॑ ।
स विश्वस्य करुणस्येश् एको॑ मरुत्वान्नो॑ भवत्विन्द्रं॒ ऊती॑ ॥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 उत्सवेषु नरो नरमवसे तं धनाय ।
सो अन्धे चित्तमसि ज्योतिर्विदन्मरुत्वान्नो भवत्विन्द्रं
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 सुव्येन यमति व्राधतश्चत्स दक्षिणे संगृभीता कृतानि ।
स कीरिणा चित्सनिता धनानि मरुत्वान्नो भवत्विन्द्रं
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 ग्रामेभिः सनिता स रथेभिर्विदे विश्वाभिः कृष्टिभिन्वंद्य ।
स पौंस्यैभिरभिभूरशस्तीर्मुरुत्वान्नो भवत्विन्द्रं ऊती ॥ १० ॥

10. *Sa grāmebhīḥ sanitā sa rathebhīrvide viśvābhīḥ
krṣṭibhīrvadya. Sa paum̄syebhīrabhībhūraśastīr-
marutvān no bhavatvindra ūtī.*

He shares the wealth of the nation with the farming people in the villages, warriors of the chariot, and all sections of the people without exception, and thus he faces and overcomes all shades of criticism and opposition with the strength of his body, mind and soul and his noble actions for the sake of mutual confidence and understanding for harmony. May he, commander of the Maruts, be our protector for progress and prosperity in unison and freedom.

स जामिभिर्यत्समजाति मीळहेऽ जामिभिर्वा पुरुहूत एवैः ।
अपां तोकस्य तनयस्य जेषे मुरुत्वान्नो भवत्विन्द्रं ऊती ॥ ११ ॥

11. *Sa jāmibhīryat samajāti mīlhe'jāmibhīrvā
puruhūta evaih. Apām tokasya tanayasya jeṣe
marutvān no bhavatvindra ūtī.*

When invoked and called upon by many, Indra goes to battle with his friends, opponents and the indifferent ones with all his might and main, he fights at his best for victory for the future generations of sons and grandsons of the nation. May Indra, commander of the Maruts, be our leader and defender for our protection

and progress.

स वृज्ञभृदस्युहा भीम उग्रः सुहस्रचेताः शतनीथू ऋष्वा॑ ।
चम्रीषो न शवसा॒ पाञ्चजन्यो मुरुत्वान्नो भवत्विन्द्र॑
ऊती ॥ १२ ॥

12. *Sa vajrabhṛd dasyuhā bhīma ugraḥ sahasra-cetāḥ
śatanītha ṛbhvā. Camrīṣo na śavasā pāñcajanyo
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 क्रन्दति स्मत्स्वर्षा दिवो न त्वेषो रुवथः
शिरीवान् । तं सचन्ते सुनयस्तं धनानि मुरुत्वान्नो भवत्विन्द्र॑
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 परिभुजद्रोदसी विश्वतः सीम् ।
स पारिष्टक्तुभिर्मन्दसानो मरुत्वान्नो भवत्विन्द्रं 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 देवा देवता न मर्ता आपश्चन शवसो अन्तमापुः ।
स प्ररिक्वा त्वक्षसा क्ष्मो द्विवश्च मरुत्वान्नो भवत्विन्द्रं
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.

रोहिच्छ्यावा सुमदंशुर्ललामीर्द्युक्षा ग्राय त्रहत्राशवस्य ।
वृष्णवन्तं बिभ्रती धूर्षु रथं मन्द्रा चिकेत् नाहुषीषु
विक्षु ॥ 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 वार्षागिरा अभि गृणन्ति राधः ।
ऋत्राश्वः प्रष्टिभिरम्बुरीषः सुहृदेवो भयमानः सुराधाः ॥ १७ ॥

17. *Etat tyat ta indra vṛṣṇa uktham vārṣāgirā abhi
gr̥nanti rādhah. Rjrāśvah prṣṭibhirambariṣah
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 एवैर्हत्वा पृथिव्यां शर्वा नि बर्हीत् ।
सनुत्क्षेत्रं सखिभिः शिवत्येभिः सनुत्सूर्यं सनदुपः
सुवत्रः ॥ १८ ॥

18. *Dasyūñchimyūñśca puruhūta evairhatvā prthi-
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.

विश्वाहेन्द्रो अधिवक्ता नौ अस्त्वपरिहृताः सनुयाम् वाजम् ।
तत्रो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत्त
द्यौः ॥ 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

प्र मन्दिने पितुमदर्चता वचो यः कृष्णगर्भा निरहंत्रजिश्वना ।
अवस्यवो वृष्णिं वज्रदक्षिणं मरुत्वन्तं सख्याय हवामहे ॥ १ ॥

1. *Pra mandine pitumadarcatā vaco yaḥ krṣṇa-garbhā nirahannṛjiśvanā. Avasyavo vṛṣaṇam vajradakṣiṇam marutvantam sakhyāya havāmahe.*

All ye men and women of the earth, offer words of welcome and hospitality to joyous Indra, lord giver of the power of knowledge, who, in a simple natural manner, breaks open the secret treasures of the dark womb of nature and makes the streams of knowledge flow. We, seekers of protection and knowledge, invoke Indra, lord of light and power, rich and generous, expert in the use of the thunderbolt of knowledge against the demon of darkness, and commander of the tempestuous Maruts of social dynamics, and we pray for his love and friendship.

यो व्यंसं जाहृषाणेन मन्युना यः शम्बरं यो अहुन्पिप्रुमव्रतम् ।
इन्द्रो यः शुष्णमशुषुं न्यावृणङ्मरुत्वन्तं सुख्याय
हवामहे॥ २ ॥

2. *Yo vyāṁsam jāhṛṣāṇena manyunā yaḥ śambaram yo ahan piprum avratam. Indro yaḥ śuṣṇamaśuṣam nyāvṛṇaiḥ 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 पौर्स्यं मुहृद्यस्य ब्रुते वरुणो यस्य सूर्यः ।
यस्येन्द्रस्य सिन्धवः सश्चति ब्रुतं मुरुत्वन्तं सुख्याय
हवामहे ॥ 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.)

यो अश्वानां यो गवां गोपतिर्वृशी य आरितः कर्मणिकर्मणि
स्थिरः । वीक्षोश्चिदिन्द्रो यो असुन्वतो बृधो मुरुत्वन्तं
सुख्याय हवामहे ॥ ४ ॥

4. *Yo aśvānāṁ yo gavāṁ gopatirvaśī ya āritah
karmanī karmanī 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.

यो विश्वस्य जगतः प्राणतस्पतिर्यो ब्रह्मणे प्रथमो गा
अविन्दत्। इन्द्रो यो दस्युरधार्घां अवातिरन् मरुत्वन्तं सुख्याय
हवामहे॥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 शूरैभिर्हव्यो यश्च भीरुभिर्यो धावद्विर्हृयते यश्च
जिग्युभिः। इन्द्रं यं विश्वा भुवनाभि सन्दुधुर्मरुत्वन्तं
सुख्याय हवामहे॥६॥

6. *Yah śurebhirhavyo yaśca bhīrubbhīryo dhyāvadbhirhūyate yaśca jigyubhiḥ. Indram yaṁ viśvā bhuvanābhi samdadhur-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.

रुद्राणामेति प्रदिशा॑ विचक्षणो रुद्रेभिर्योषा॑ तनुते पृथु॒ ऋयः॑ ।
इन्द्रं मनीषा॑ अभ्यर्चति श्रुतं मरुत्वन्तं सुख्याय॑ हवामहे॥ ७ ॥

7. *Rudrāñāmeti pradiśā vicakṣaṇo rudrebhiryoṣā tanute pṛthu jrayaḥ. 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 परमे॒ सुधस्थे॒ यद्वाव्मे॒ वृजनै॒ मादयासे॑ ।
अत् आ॑ याह्याध्वरं॒ नो॒ अच्छा॑ त्वाया॒ हुविश्चकृमा॑
सत्यराधः॥ 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.

त्वायेन्द्रं सोमं सुषुमा सुदक्षं त्वाया हृविश्चकृमा ब्रह्मवाहः ।
अथा नियुत्वः सगणो मरुद्धिरस्मिन् यज्ञे बर्हिषि माद-
यस्व ॥ ९ ॥

9. *Tvāyendra somam̄ suṣumā sudakṣa tvāyā havi-śacakrmā brahmavāhah. Adhā niyutvah saganō marudbhirasmin yajñe barhiṣi mādayasva.*

Gracious lord of versatile power, Indra, with you let us distil the soma of life's joy and knowledge. Divine harbinger of universal wealth, let us create the means and materials of yajnic living with you. And then, lord of all-competence, allies and equipment, come with the Maruts, lightning carriers of fragrance, join, enjoy, and bless us on the holy seats of grass in the yajna.

मादयस्व हरिभिर्ये त इन्द्रं वि ष्यस्व शिष्पे वि सृजस्व धेने ।
आ त्वा सुशिष्प हरयो वहन्तूशन् हृव्यानि प्रति नो
जुषस्व ॥ १० ॥

10. *Mādayasva haribhirye ta indra vi ṣyasva śipre vi srjasva dhene. Ā tvā suśipra harayo vahantūśan havyāni prati no juṣasva.*

Indra, lord of light, power and joy, come by the lights of the dawn, they are yours. Find the heaven and earth of freedom and open the flood-gates of song and joy. Lord of noble helmet, let your horses of the speed of lightning transport you hither. Come to us and, in a mood of love and ecstasy, celebrate and bless our gifts of action and homage in our yajna of life.

मरुत्स्तौत्रस्य वृजनस्य गोपा वृयमिन्द्रेण सनुयाम् वाजम् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत्त
द्यौः ॥ 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 ते धियं प्र भरे महो महीमस्य स्तोत्रे धिषणा यत्त
आनुजे । तमुत्सुवे च प्रसुवे च सासुहिमिन्द्रं देवासुः
शवसामदन्ननु ॥ 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 बिभ्रति द्यावाक्षामा पृथिवी दर्शनं
वपुः । अस्मे सूर्याचन्द्रमसाभिचक्षे श्रद्धे कमिन्द्र चरतो
वितर्तुरम् ॥ 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 मघवन् प्राव सातये जैत्रं यं ते अनुमदाम संगमे ।
आजा न इन्द्र मनसा पुरुष्टुत त्वायद्भ्यो मघवञ्छर्मं 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 जयेम् त्वया युजा वृत्तमस्माकमंशुमुदवा भरेभरे।
 अस्मभ्यमिन्द्र वरिवः सुगं कृथि प्र शत्रूणां मघवन् 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 इमे धनानां धर्तुरवसा विपन्यवः ।
 अस्माकं स्मा रथमा तिष्ठ सातये जैत्रं हीन्द्रं 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.

गोजिता ब्रह्म अमितक्रतुः सिमः कर्मन्कर्मञ्चुतमूतिः
 खजंकरः । अकृल्प इन्द्रः प्रतिमानमोजसाथा जना वि ह्वयन्ते
 सिषासवः ॥ ६ ॥

6. *Gojītā bāhū amitakratuh simah karman karmañ-chatamūtiḥ khajaṅkarah. Akalpa indrah prati-mānamojasāthā janā vi hvayante siśāsavah.*

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.

उत्ते श्रान्मधवन्नुच्य भूयस् उत्सहस्राद्विरिचे कृष्टिषु श्रवः ।
अमात्रं त्वा धिषणा तित्विषे मह्यथा वृत्राणि जिघसे
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 प्रतिमानुमोजसस्तिस्त्रो भूमीर्नृपते त्रीणि रोचना ।
अतीदं विश्वं भुवनं ववक्षिथाशुत्रुरिन्द्र 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 देवेषु प्रथमं हवामहे त्वं बैभूथ पृतनासु सासुहिः ।
सेमं नः कारुमुपमन्युमुद्धिदुमिन्द्रः कृणोतु प्रसुवे रथं
पुरः ॥ ९ ॥

9. *Tvāṁ deveṣu prathamaṁ havāmahe tvāṁ babhūtha pṛtanāsu sāsahih. Semam nah kārumupamanyum udbhidam indrah kṛnotu prasave ratham 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 जिगेथ न धना रुरोधिथार्भैच्चाजा मघवन्महत्सु च ।
त्वामुग्रमवसे सं शिशीमस्यथा न इन्द्रु हवनेषु चोदय ॥ 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.

विश्वाहेन्द्रो अधिवक्ता नौ अस्त्वपरिहृताः सनुयाम् वाजम् ।
तत्रो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत
द्यौः ॥ 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

तत्त इन्द्रियं परमं पशुचैरथारयन्त कवयः पुरेदम् ।
क्षुमेदमन्यद्विव्यन्यदस्य समी पृच्यते समनेव केतुः ॥ 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 पप्रथच्च वज्रेण हृत्वा निरुपः संसर्ज ।
अहन्नहिमभिनद्रौहिणं व्यहून्वंसं मधवा शचीभिः ॥ २ ॥

2. *Sa dhārayat pṛthivīṁ 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 श्रद्धान् ओजः पुरो विभिन्दन्नचरुद्वि दासीः ।
विद्वान्वज्रिन्दस्यवे हृतिमस्याऽर्यं सहौ वर्धया द्युम्न-
मिन्द्र ॥ 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.

तदूचुषे मानुषेमा युगानि कीर्तेन्यं मघवा नाम बिभ्रत् ।
उपप्रयन्दस्युहत्याय वृत्री यद्ध सूनुः श्रवसे नाम दधे ॥ 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.

तदस्येदं पश्यता भूरि पुष्टं श्रदिन्द्रस्य धत्तन वीर्याय ।
स गा अविन्दुत्सो अविन्दुदशवान्त्स ओषधीः सो 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.

भूरिकर्मणे वृषभाय वृष्णे सत्यशुष्माय सुनवाम् सोमम् ।
य आदृत्या परिपन्थीव शूरोऽयज्वनो विभजन्नेति वेदः ॥ 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 प्रेव वीर्यं चकर्थं यत्सुसन्तं वज्रेणाबोध्योऽ हिम् ।
अनु त्वा पत्नीर्हषितं वयश्च विश्वे देवासौ अमदुन्ननु त्वा ॥ ७ ॥

7. *Tadindra preva vīryam cakartha yat sasantam vajrenābodhayo 'him. Anu tvā patnīrhr̄ṣitam 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.

शुष्ठं पिप्रुं कुर्यावं वृत्रमिन्द्रं युदावधीर्विं पुरः शम्बरस्य ।
तत्रो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ८ ॥

8. *Śuṣṭam pipruṁ kuyavam vṛtramindra yadāvadhīrvi 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

योनिष्ट इन्द्र निषदै अकारि तमा नि षीद स्वानो नार्वी ।
विमुच्या वयोऽ वसायाश्वान्दोषा वस्तोर्वहीयसः
प्रपित्वे ॥ १ ॥

1. *Yoniṣṭa indra niṣade akāri tamā ni ṣīda svāno nārvā. Vimucyā vayo'vasāyāśvān doṣā vastorvahīyasah prapitve.*

Indra, this seat of high office is prepared and reserved for you. Come, take it, rejoicing as a victorious knight of horse. Come post-haste to join for refreshments and holy food, leaving behind the birds, horses and the celestial carriers of the night and day.

ओ त्ये नर इन्द्रमूतये गुर्नु चित्तान्त्सद्यो अध्वनो जगम्यात् ।
देवासौ मन्युं दासस्य श्चमन्त्ते न आ वक्षन्त्सुवितायु
वर्णम् ॥ 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 भरते॑ केतवेदा॑ अव॑ त्मना॒ भरते॑ फेनमुदन् । क्षीरेण॑
स्नातः॑ कुयवस्य॑ योषे॑ हुते॑ ते॑ स्यातां॑ प्रव॑णे॑ शिफाया॑ः ॥ ३ ॥

3. *Ava tmanā bharate ketavedā ava tmanā bharate phenamudan. Kṣīrena snātah kuyavasya yoṣe hate te syatām 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.

युयोप॑ नाभि॒रुपरस्यायो॑ः प्र॑ पूर्व॑भिस्ति॒रते॑ राष्ट्र॑ः शूर॑ः ।
अञ्जसी॑ कुलिशी॑ वीरपत्नी॑ पयो॑ हिन्वाना॑ उद्धि॑र्भरन्ते॑ ॥ 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.

प्रति यत्स्या नीथादर्शि दस्योरोको नाच्छा सदनं जानृती
गात्। अधे स्मा नो मघवञ्चर्कृतादिन्मा नो मधेव निष्पपी
परा दाः॥५॥

5. *Prati yat syā nīthādarśi dasyoroko nācchā sada-nam jānātī 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 इन्द्रु सूर्ये सो अप्स्वनागास्त्व आ भज जीवशंसे ।
मान्तरां भुजमा रीरिषो नः श्रद्धितं ते महत इन्द्रियाय ॥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 मन्ये श्रते अस्मा अधायि वृषा चोदस्व महुते धनाय ।
मा नो अकृते पुरुहूत योनाविन्द्र क्षुध्यद्वयो वय आसुतिं
दाः॥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 नौ वधीरिन्द्र मा परा दा मा नः प्रिया भोजनानि प्र
मौषीः । आण्डा मा नौ मधवञ्चक्र निर्भेन्मा नुः पात्रा
भेत्सुहजानुषाणि ॥८॥

8. *Mā no vadhirindra mā parā dā mā nah priyā bhojanāni pra moṣih. Āṇḍā mā no maghavañ-chakra nirbhenmā nah pātrā bhet sahajānuṣāni.*

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.

अवाङ्डेहि सोमकामं त्वाहुरयं सुतस्तस्य पिबा मदाय ।
उरुव्यचा जठर आ वृषस्व पितेव नः शृणुहि हुयमानः ॥९॥

9. *Arvānehi somakāmam tvāhurayam sutastasya pibā madāya. Uruvyacā jaṭhara ā vṛṣasva piteva nah 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

चून्द्रमा अप्स्वन्तरा सुपर्णो धावते द्रिवि । न वो हिरण्य-
नेमयः पदं विन्दन्ति विद्युतो विन्त मैं अस्य रोदसी ॥ 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.

अर्थमिद्वा उ अर्थिन् आ जाया युवते पतिम् । तुञ्जाते वृष्ण्यं
पयः परिदाय रसं दुहे विन्त मैं अस्य रोदसी ॥ 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.

मो षु दैवा अ॒दः स्व॑रवं पादि दि॒वस्परि॑ । मा सो॒म्यस्य
शंभुवः शूने॑ भूम् कदा॑ च॒न वित्तं॑ मैं अ॒स्य रो॒दसी॑ ॥ 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 तद् दृतो वि वोचति॑ । कवं॑ ऋतं॑ पूर्व्यं
गतं॑ कस्तद्विभर्ति॑ नूतनो वित्तं॑ मैं अ॒स्य रो॒दसी॑ ॥ 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.

अ॒मी ये दैवा॑ः स्थन॑ त्रिष्वा॑ रो॒च्ने दि॒वः । कद्वि॑ ऋतं॑ कदनृतं॑
कवं प्र॒ला॑ व॑ आहु॑तिर्वित्तं॑ मैं अ॒स्य रो॒दसी॑ ॥ ५ ॥

5. *Amī ye devāḥ sthana triṣṭā 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 धर्णसि कद्वरुणस्य चक्षणम् । कदर्यम्णो
महस्यथाति क्रामेम दूढ्यो वित्तं मै अस्य रौदसी ॥ ६ ॥

6. *Kad va rtasya dharnasi kad varuṇasya cakṣanam. Kadaryamṇo mahaspathāti krāmema dhūḍhyo 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 सो अस्मि यः पुरा सुते वदामि कानि चित् । तं मा
व्यन्त्याध्योऽ॒ वृक्तो न तृष्णाजं मृगं वित्तं मै अस्य रौदसी ॥ 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 पश्चैवः । मूषे न शिश्ना
व्यदन्ति माध्यः स्तोतारं ते शतक्रतो वित्तं में अस्य
रोदसी ॥ 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 ये सुम रुशमयस्तत्रा मे नाभिरातता । त्रितस्तद्वेदाप्त्यः
स जामित्वाय रेभति वित्तं में अस्य रोदसी ॥ 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 ये पञ्चोक्षणो मध्ये तस्थुर्महो दिवः । देवत्रा नु प्रवाच्यं सधीचीना नि वावृतुर्वित्तं मै अस्य रोदसी ॥ १० ॥

10. *Amī ye pañcokṣaṇo 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 आसते मध्य आरोधने दिवः । ते सेधन्ति पथो वृकुं तरन्तं युह्वतीरपो वित्तं मै अस्य रोदसी ॥ 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 ह्रितं देवासः सुप्रवाचनम् । ऋतर्मर्षन्ति
सिन्धवः सूत्यं तातान् सूर्यो वित्तं मै अस्य रोदसी ॥ १२ ॥

12. *Navyam tadukthyam hitam devāsaḥ 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 देवेष्वस्त्याप्यम् । स नः सूत्तो मनुष्वदा
देवान्यक्षिणि विदुष्टरो वित्तं मै अस्य रोदसी ॥ १३ ॥

13. *Agne tava tyadukthyam deveṣvastyāpyam. 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.

सूत्तो होता मनुष्वदा देवाँ अच्छा विदुष्टरः । अग्निर्हव्या
सुषूदति देवो देवेषु मेधिरो वित्तं मै अस्य रोदसी ॥ 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 कृणोति वरुणो गातुविदुं तमीमहे। व्यूर्णोति हृदा
मृतिं नव्यों जायतामृतं वित्तं में अस्य रोदसी ॥ 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.

असौ यः पन्था आदित्यो द्विवि प्रवाच्यं कृतः । न स देवा
अतिक्रमे तं मर्तासो न पश्यथ वित्तं में अस्य रोदसी ॥ १६ ॥

16. *Asau yaḥ panthā ādityo divi pravācyam kṛtaḥ. Na
sa devā atikrame tamī marṭāso 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 कूपेऽवहितो देवान्हवत ऊतयै । तच्छुश्राव बृहस्पतिः
कृपवन्नं हूरुणादुरु वित्तं मे अस्य रोदसी ॥ 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.

**अरुणो मा सूकृद् वृक्तः पथा यन्तं दुर्दर्शं हि । उज्जिहीते
निचाय्या तष्ट्रैव पृष्ठ्यामयी वित्तं मे अस्य रोदसी ॥ १८ ॥**

18. *Aruno mā sakrd vṛkāḥ 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 वयमिन्द्रवन्तोऽभि ष्याम वृजने सर्ववीराः ।
तत्रो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत
द्यौः ॥ 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 ग्निमृतये मारुतं शर्थो अदितिं हवामहे ।
रथं न दुर्गद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्ठि-
पर्तन् ॥ १ ॥

1. *Indram mitram varuṇamagnimūtaye mārutam
śardho aditim havāmahe. Ratham na durgād vasa-
vah sudānavo viśvasmānno aṅhaso niṣipartana.*

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 आ॒दित्या आ ग॑ता सु॒र्वतातये भू॒त दै॒वा वृत्तू॒र्येषु शं॒भुवः ।
रथं॑ न दुर्गाद्व॑सवः सुदानवो॒ विश्वस्मान्नो॒ अंहसो॒ निष्पि॑-
पर्तन ॥ 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.

अवन्तु नः पितरः सुप्रवाचना उत देवी देवपुत्रे ऋत्तावृधा ।
रथं॑ न दुर्गाद्व॑सवः सुदानवो॒ विश्वस्मान्नो॒ अंहसो॒ निष्पि॑-
पर्तन ॥ ३ ॥

3. *Avantu nah pitarah supravācanā uta devī devaputre ṛtāvṛdhā. 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 वाजयन्निह क्षुयद्वीरं पूषणं सुम्नैरौमहे।
रथं न दुर्गाद्विसवः सुदानवो विश्वस्मान्नो अंहसो निष्पि-
पर्तन ॥ 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.

बृहस्पते सदुमित्रः सुगं कृधि शं योर्यते मनुर्हितं तदीमहे।
रथं न दुर्गाद्विसवः सुदानवो विश्वस्मान्नो अंहसो निष्पि-
पर्तन ॥ 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.

इन्द्रं कुत्सो वृत्रहणं शचीपतिं काटे निबाळ्हु ऋषिरहदूतये ।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पि-
पर्तन ॥ ६ ॥

6. *Indram kutso vrutrahaṇam 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.

देवैनों देव्यदितिर्नि पातु देवस्त्राता त्रायतामप्रयुच्छन् ।
तत्रो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत
द्यौः ॥ 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

यज्ञो देवानां प्रत्येति सुन्मादित्यासो भवता मृल्यन्तः ।
आ वोऽ वर्चीं सुमतिर्वृत्यादुहोशिंचद्या वरिवोवित्त-
रासत् ॥ १ ॥

1. *Yajño devānāṁ pratyeti sumnamādityāso bhavatā mṛlayantah. Ā vo'rvācī sumatirvav-ṛtyad amho-scidyā 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 नो देवा अवसा गमन्त्वद्विरसां सामभिः स्तूयमानाः ।
इन्द्र इन्द्रियैर्मूरुतो मरुद्विरादित्यैर्नैः अदितिः शर्म यसत् ॥ 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.

तन्न इन्द्रस्तद्वरुणस्तद्गिस्तदर्यमा तत्सविता चनो धात् । तन्नो
मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत्त
द्यौः ॥ 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 इन्द्राग्नी चित्रतमो रथो वामभि विश्वानि भुवनानि चाष्टे ।
तेना यातं सुरथं तस्थिवांसाथा सोमस्य 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 पातवे॑ सोमो॑ अ॒स्त्वरमिन्द्राग्नी॑ मनसे॑ युवभ्याम् ॥ 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.

चक्राथे॑ हि स॒ध्या॑इ नाम॑ भुद्रं संधीचीना॑ वृत्रहणा॑ उ॒त स्थः॑ । तावि॒न्द्राग्नी॑ स॒ध्यञ्चा॑ नि॒षद्या॑ वृष्णः॑ सोमस्य॑ वृष्णा॑ वृषेथाम् ॥ ३ ॥

3. *Cakrāthe hi sadhryaṇnāma bhadram sadhṛicīnā vṛtrahaṇā uta sthāḥ. Tāvindrāgnī sadhryaṇcā niṣadyā vṛṣṇah somasya vṛṣanā 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.

समिद्धेष्वग्निष्वानजाना॑ युतस्तुचा॑ बुर्हिरु॑ तिस्तिराणा॑ ।
ती॒ब्रैः॑ सोमैः॑ परिषिक्तेभिरु॒वर्गेन्द्राग्नी॑ सौमन॒साय॑ यातम् ॥ ४ ॥

4. *Samiddheṣvagniṣvānajānā yatasrucā barhīru tastirānā. Tīvraiḥ somaiḥ pariṣiktebhīrārvā- 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.

यानीन्द्राग्नि चक्रथुर्वीर्यैणि यानि रूपाण्युत वृष्ण्यानि ।
या वां प्रत्नानि सुख्या शिवानि तेभिः सोमस्य पिबतं
सुतस्य ॥५॥

5. *Yānīndrāgnī cakrathurvīryāṇi yāni rūpāṇyuta vṛṣṇyāṇi. 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 प्रथमं वां वृणानोऽइ यं सोमो असुरैर्नो विहव्यः ।
तां सुत्यां श्रद्धामभ्या हि यातमथा सोमस्य 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.

यदिन्द्राग्नी मदथः स्वे दुरोणे यद् ब्रह्मणि राजनि वा यजत्रा ।
अतः परि वृषणावा हि यातमथा सोमस्य 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.

यदिन्द्राग्नी यदुषु तुर्वशेषु यद् द्रुह्युष्वनुषु पूरुषु स्थः ।
अतः परि वृषणावा हि यातमथा सोमस्य 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.

यदिन्द्राग्नी अवमस्यां पृथिव्यां मध्यमस्यां परमस्यामुत स्थः ।
अतः परि वृषणावा हि यातमथा सोमस्य 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.

यदिन्द्राग्नी परमस्यां पृथिव्यां मध्यमस्यामवस्यामुत स्थः ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥ १० ॥

10. *Yadindrāgnī paramasyāṁ prthivyāṁ madhyamasyāmavamasyāmuta sthāḥ. Atah pari vṛṣanāvā 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.

यदिन्द्राग्नी दिविष्ठो यत्पृथिव्यां यत्पर्वतेष्वोषदीष्वप्सु । अतः
परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥ ११ ॥

11. *Yadindrāgnī diviṣṭho yat prthivyāṁ yat parvateṣvoṣadīṣvapsu. Atah pari vṛṣanāvā 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.

यदिन्द्राग्नी उदिता सूर्यस्य मध्ये दिवः स्वधया मादयेथे ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥ १२ ॥

12. *Yadindrāgnī uditā sūryasya madhye divah svadhayā mādayethe. Atah pari vr̄ṣaṇāvā 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.

एवेन्द्राग्नी पपिवांसा सुतस्य विश्वास्मभ्यं सं जयतं धनानि ।
तत्रो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत
द्यौः ॥ १३ ॥

13. *Evendrāgnī papivāṁsā sutasya viśvāsmabhyam
sam jayatāṁ dhanāni. Tanno mitro varuno māma-
hantām aditiḥ sindhuḥ pr̄thivī 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 इच्छन्निन्द्राग्नी ज्ञास उत वा सजातान् ।
नान्या युवत्प्रमतिरस्ति महां स वां धियं वाज्यन्ती-
मतक्षम् ॥ 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 स्यालात् ।
अथा॒ सोमस्यु॒ प्रयती॒ युवभ्यामिन्द्राग्नी॒ स्तोमं॒ 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 च्छेद्वा॒ रुश्मी॑रिति॒ नाधमानाः॒ पितृणां॒ शक्तीरनुयच्छमानाः॒ ।
इन्द्राग्निभ्यां॒ कं॒ वृषणो॒ मदन्ति॒ ता॒ ह्यद्री॑ धिषणाया॒
उपस्थे॒ ॥ ३ ॥

3. *Mā cchedma raśmīnriti nādhamānāḥ pitṛṇāṁ
śaktīranuyacchamānāḥ. Indrāgnibhyām 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 देवी धिषणा मदायेन्द्राग्नी सोममुशती सुनोति ।
तावश्विना भद्रहस्ता सुपाणी आ धावतं मधुना पृज्ञ
मप्सु ॥ ४ ॥

4. *Yuvābhyaṁ devī dhiṣaṇā madāyendrāgnī soma-muśatī sunoti. Tāvaśvinā bhadrahastā supāṇī 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.

युवामिन्द्राग्नी वसुनो विभागे तवस्तमा शुश्रव वृत्रहत्ये ।
तावसद्या बुर्हिषि यज्ञे अस्मिन्प्र चर्षणी मादयेथां
सुतस्य ॥ ५ ॥

5. *Yuvāminindrāgnī 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.

प्र चर्षणिभ्यः पृतनाहवेषु प्र पृथिव्या रिरिचाथे दिवश्च ।
प्र सिन्धुभ्यः प्र गिरिभ्यो महित्वा प्रेन्द्राग्नी विश्वा भुवना-
त्यन्या ॥ ६ ॥

6. *Pra carṣaṇibhyah pṛtanāhaveṣu pra pṛthivyā riricāthe divaśca. Pra sindhubhyah pra giribhyo mahitvā prendrāgnī 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 शिक्षतं वज्रबाहू अस्माँ इन्द्राग्नी अवतं शचीभिः ।
इमे नु ते रुशमयः सूर्यस्य येभिः सपित्वं पितरो न आसन् ॥ ७ ॥

7. *Ā bharatam śikṣatam vajrabāhū asmān̄ indrāgnī avatam̄ śacībhiḥ. 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 शिक्षतं वज्रहस्तास्माँ इन्द्राग्नी अवतं भरेषु ।
तत्रो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत
द्यौः ॥ ८ ॥

8. *Puramdarā śikṣatam vajrahastāsmān̄ indrāgnī avatam bhareṣu. Tanno mitro varuṇo māmahanṭām 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

तुतं मे अपुस्तदु तायते पुनः स्वादिष्ठा धीतिरुचथाय शस्यते ।
अयं समुद्र इह विश्वदेव्यः स्वाहाकृतस्य समु तृष्णुत
ऋभवः ॥ १ ॥

1. *Tatām me apastadu tāyate punah svādiṣṭhā dhītirucathāya śasyate. Ayam samudra iha viśvadevyah svāhākṛtasya samu tṛṇuta 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.

आभोगयं प्र यदि॑च्छन्त ऐतनापाकाः प्राञ्चो मम के
चिदापयः । सौधन्वनासश्चरितस्य भूमनागच्छत सवितु-
दांशुषो गृहम् ॥ 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 वोऽ मृत्त्वमासुवदगौह्यं यच्छ्रवयन्तु ऐतन ।
त्यं चिच्चमसमसुरस्य भक्षणमेकं सन्तमकृणुता चतुर्व-
यम् ॥ 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.

विद्वी शमी तरणित्वेन वाघतो मर्तीसुः सन्तो अमृत्त्व-
मानशुः । सौधन्वना ऋभवः सूरचक्षसः संवत्सरे समपृच्यन्त
धीतिभिः ॥ ४ ॥

4. *Viṣṭvī śamī taranītvena 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.

क्षेत्रमिव वि ममुस्तेजनेनँ एकं पात्रमृभवो जेहमानम् ।
उपस्तुता उपमं नाधमाना अमर्त्येषु श्रव इच्छमानाः ॥ ५ ॥

5. *Kṣetramiva vi mamustejanenaṁ ekam pātramṛbhavo jehamānam. Upastutā upamam 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 मनीषामन्तरिक्षस्य नृभ्यः स्तुत्रेव घृतं जुहवाम विद्मना ।
तरणित्वा ये पितुरस्य सश्चिर ऋभवो वाजमरुहन्दिवो
रजः ॥ ६ ॥

6. *Ā manīṣāmantarikṣasya nṛbhyah sruceva ghṛtam 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.

ऋभुर्न इन्द्रः शवसा नवीयानुभुर्वर्जेभिर्वसुभिर्वसुर्दुदिः ।
युष्माकं देवा अवसाहनि प्रिये ऽधि तिष्ठेम पृत्सुतीरसुन्व-
ताम् ॥ 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.

निश्चर्मैणं ऋभवो गामपिंशतु सं वृत्सेनासृजता मातरं पुनः ।
सौधन्वनासः स्वप्स्यया नरो जिक्री युवाना पितराकृणो-
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.

वार्जेभिर्नै वाजसातावविहृभुमाँ इन्द्र चित्रमा दर्षि राथः ।
तत्रौ मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत-
द्घौः ॥ ९ ॥

9. *Vājebhirno vājasātāvavid्धyarbhūmāṁ indra
citramā darṣi rādhah. Tanno mitro varuno māma-
hantām aditiih sindhuḥ pṛthivī uta dyauḥ.*

Indra, lord of power and force, empowered with

the Rbhus, wondrous force of knowledge and power of science, move into the battle of life for us and win us wealth as well as honour. And, we pray, may Mitra, Varuna, Aditi, rivers and the sea, earth and heaven bless and advance this united effort of knowledge, power and the people.

Mandala 1/Sukta 111

Rbhus Devata, Angirasa Kutsa Rshi

तक्षत्रथं सुवृतं विद्मनापस्तक्षन्हरी इन्द्रवाहा वृष्णिवसू।
तक्षन्पितृभ्यामृभवो युवद्वयस्तक्षन्वत्साय मातरं सचाभुवम्॥ १ ॥

1. *Takṣan ratham suvṛtam vidmanāpasastakṣan harī indravāhā vṛṣṇivasū. Takṣan pitṛbhyaṁ ṛbhavo yuvad vayastakṣan vatsāya mātaram sacābhuvam.*

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 नो यज्ञाय तक्षत ऋभुमद्वयः क्रत्वे दक्षाय सुप्रजावतीमिषम्। यथा क्षयाम सर्ववीरया विशा तन्नः शर्धीय धासथा स्विन्द्रियम्॥ 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.

आ तक्षत सातिमस्मभ्यमृभवः सातिं रथाय सातिमर्वते नरः ।
सातिं नो जैत्रीं सं महेत विश्वहा॑ जामिमजामि॑ पृतनासु
सुक्षण्म् ॥ 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.

ऋभुक्षणमिन्द्रमा हुव ऊतय ऋभून्वाजान्मरुतः सोमपीतये ।
उभा मित्रावरुणा नूनमश्विना॒ ते नो हिन्वन्तु सातये धिये
जिषे ॥ 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.

ऋभुर्भराय सं शिशातु सातिं समर्यजिद्वाजौ अस्माँ अविष्टु ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत
द्यौः ॥ 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

ईळे द्यावापृथिवी पूर्वचित्तयेऽ ग्रिं धर्मं सुरुचं यामन्निष्टये ।
याभिर्भरै कारमंशाय 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.

युवोदर्नाय सुभरा असुश्चतो रथमा तस्थुर्वच्चसं न मन्तवे ।
याभिर्धियोऽवथः कर्मन्निष्टये ताभिरुषु ऊतिभिरश्विना
गतम् ॥ २ ॥

2. *Yuvordānāya subharā asaścato rathamā tashurvacaśam na mantave. Yābhīrdhi-yo'vathah karmanniṣtaye tābhīrūṣu utibhiraś-vinā gatam.*

Ashvins, teachers and scholars, complementary harbingers of natural wealth, just as creators and producers of food and energy, avoiding idlers and wastours, come to the man of knowledge for advice, so they come to your chariot to sit in for the gift of desired achievement in action. Come forth with those means of

safety and success by which you protect and promote intellectuals and researchers for progress.

युवं तासां द्विव्यस्य प्रशासने विशां क्षयथो अमृतस्य मज्जना।
याभिर्धेनुमस्वं॑ पिन्वथो नरा ताभिरु षु ऊतिभिरश्विना
गतम् ॥ ३ ॥

3. *Yuvam tāsām divyasya praśāsane viśām kṣayatho amṛtasya majmanā. Yābhirdhenuma-svam pinvatho narā tābhirū ṣu ūtibhiraśvinā gatam.*

O Ashvins, teachers, scholars and leaders of the nation, harbingers of health and vitality from the sap of nature, who reside in the midst of the socio-economic and educational system of the people and rule and teach by the power of celestial soma and by the grace of the pure and eternal lord of immortality, come and bless us with those means of vitality, safety and protection by which you revitalize the enervated holy speech and education like rejuvenation of the barren cow.

याभिः परिज्मा तनयस्य मज्जना द्विमाता तूर्षु तुरणिवि-
भूषति । याभिस्त्रिमन्तुरभवद्विचक्षणस्ताभिरु षु ऊतिभि-
रश्विना गतम् ॥ ४ ॥

4. *Yābhiḥ parijmā tanayasya majmanā dvimātā tūrṣu 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 रेभं निवृतं सितमद्ध्य उद्गन्दनमैरयतं स्वर्दूशो ।
याभिः कण्वं प्रसिषासन्तमावतं ताभिरुषु ऊतिभिरश्विना
गतम् ॥ ५ ॥

5. *Yābhī rebhaṁ nivṛtam sitamadbhya ud vanda-namairayatam svardrśe. Yābhiḥ kanyam pra-siṣāsanta-māvataṁ tābhirūṣu 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 जसमानमारणे भुज्युं याभिरव्यथिभिर्जि-
जिन्वथुः । याभिः कर्कन्धुं वयं च जिन्वथस्ताभिरुषु
ऊतिभिरश्विना गतम् ॥ ६ ॥

6. *Yābhīrantakam jasamānamāraṇe bhujyum yābhi-ravyathibhirjijinvathuh. Yābhiḥ karkandhum vay-yam ca jinvathastābhirūṣu 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 घर्ममोम्यावन्तुमत्रये ।
याभिः पृश्निंगुं पुरुकुत्समावतुं ताभिरुषु ऊतिभिरश्विना गतम् ॥ 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 शचीभिर्वृषणा परावृजं प्रान्धं श्रोणं चक्षसु एतवे कृथः । याभिर्वर्तिकां ग्रसिताममुञ्चतुं ताभिरुषु ऊतिभिरश्विना गतम् ॥ ८ ॥

8. *Yābhiḥ śacībhivṛṣaṇā parāvṛjam prāndham
śroṇam 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 श्रुतर्यं नर्यमावतं ताभिरुषु
ऊतिभिरश्विना गतम्॥ ९ ॥

9. *Yābhīḥ sindhum madhumantamasaścatam vasiṣṭham yābhīrajarāvajinvatam. Yābhīḥ kutsam śrutaryam naryamāvataṁ tābhirūṣu 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.

याभिर्विश्पलां धनसामथर्वं सुहस्रमीळह आजावजिन्व-
तम्। याभिर्वशमश्वं प्रेणिमावतं ताभिरुषु ऊतिभिरश्विना
गतम्॥ १० ॥

10. *Yābhīrviśpalām dhanasāmatharvyam sahasra-mīlha ājāvajinvatam. Yābhīrvaśamaśvyam preṇimāvataṁ tābhirūṣu 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 औशिजाय वृणिजे दीर्घश्रवसे मधु कोशो
अक्षरत्। कक्षीवन्तं स्तोतारं याभिरावतं ताभिरू षु
ऊतिभिरश्चिवना गतम्॥ 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 क्षोदसोदगः पिपिन्वथुरनश्वं याभी रथमावतं
जिषे। याभिस्त्रिशोकं उस्त्रिया उदाजतं ताभिरू षु
ऊतिभिरश्चिवना गतम्॥ 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 क्षैत्रपत्येष्वावतम् ।
याभिर्विप्रं प्र भुरद्वाजुमावतं ताभिरुषु ऊतिभिरश्विना
गतम् ॥ १३ ॥

13. *Yābhīḥ sūryam pariyāthah parāvati mandhātāram kṣaitrapatyēṣvāvatam. Yābhīrvipram pra bharadvājam 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.

याभिर्महामतिथिग्वं कशोजुवं दिवोदासं शम्बरहत्य
आवतम् । याभिः पूर्भिर्द्यौ त्रसदस्युमावतं ताभिरुषु
ऊतिभिरश्विना गतम् ॥ १४ ॥

14. *Yābhirmahām atithigvam kaśojuvam̄ divodāsam̄
śambarahatya āvatam. Yābhiḥ pūrbhidye trasadasyum āvatam̄ 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.

**याभिर्विग्रं विपिपानमुपस्तुतं कुलिं याभिर्वित्तजानि॑ं दुव्-
स्यथ॑ः । याभिर्विश्वमुत पृथिमावतं ताभिर॒ षु ऊतिभि॑-
रश्विना गतम् ॥ १५ ॥**

15. *Yābhirkramam̄ vipipānam upastutam̄ kalim̄
yābhirvittajānim̄ duvasyathah̄. Yābhirkvaśvam̄-
uta pr̄thim̄ āvatam̄ 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.

**याभिर्नर्गा श्रायवे याभिरत्रये याभिः पुरा मनवे ग्रातुमीषथ॑ः ।
याभिः शारीराजतं स्यूमरशमये ताभिर॒ षु ऊतिभिरश्विना
गतम् ॥ 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: पठव्वा जठरस्य मुज्मनाग्निर्दीदेच्छित इृद्धो अञ्मन्ना ।
याभिः: शर्यैतमवथो महाधूने ताभिरूषु ऊतिभिरश्विना गतम् ॥ 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.

याभिरङ्गिरो मनसा निरुप्यथोऽग्रं गच्छथो विवरे गो-अर्णसः । **याभिर्मनुं** शूरमिषा सुमावतं ताभिरूषु ऊतिभि-रश्विना गतम् ॥ 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 पत्नीर्विमदाय न्यूहथुरा धवा याभिरसुणीरशिक्षतम् ।
याभिः सुदास ऊहथुः सुदेव्यं॑ ताभिरूषु ऊतिभिरश्विना गतम् ॥ 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 भवथो ददाशुषे भुञ्ज्युं याभिरवथो याभिरधिगुम् । ओम्यावतीं सुभरामृतस्तुभं ताभिरूषु ऊतिभिरश्विना गतम् ॥ 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 कृशानुमसने दुवस्यथो जुवे याभिर्यूनो अर्वैन्त-
मावतम् । मधु प्रियं भरथो यत्सुरङ्ग्यस्ताभिर्सु षु ऊति-
भिरश्विना 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.

**याभिर्नं गोषुयुधं नृषाह्ये क्षेत्रस्य साता तनयस्य जिन्वथः ।
याभी रथाँ अवथो याभिर्वैतस्ताभिर्सु षु ऊतिभिरश्विना
गतम् ॥ २२ ॥**

22. *Yābhirnaram goṣuyudham nr̄ṣāhye kṣetrasya sātā
tanayasya jinvathah. Yābhi 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 कुत्समार्जुनेयं शतक्रतू प्र तुर्वीतिं प्र च दुभीति-
मावतम् । याभिर्ध्वंसन्ति पुरुषन्तिमावतं ताभिरु षु
ऊतिभिरश्विना गतम् ॥ २३ ॥**

23. *Yābhiḥ kutsmārjuneyam śatakratū pra turvītim
pra ca dabhītim 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.

**अप्नस्वतीमश्विना वाचमस्मे कृतं नो दस्त्रा वृषणा मनीषाम् ।
अद्यूत्येऽवसे नि ह्वये वां वृथे च नो भवतुं वाजसातौ ॥ 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 स्पानरिष्टेभिरश्विना सौभगेभिः ।
तन्मो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत्त
द्यौः ॥ 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 श्रेष्ठं ज्योतिषां ज्योतिरागाच्चित्रः प्रकेतो अजनिष्टविभ्वा ।
यथा प्रसूता सवितुः सुवायै एवा रात्र्युषसे योनिमारैक ॥ 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 श्वेत्यागादारैगु कृष्णा सदनान्यस्याः ।
सुमानबन्धु अमृते अनूची द्यावा वर्णं चरत आमिनाने ॥ २ ॥

2. *Ruśadvatsā ruśatū śvetyāgādāraigu kṛṣṇā sadanānyasyāḥ. 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.

सुमानो अध्वा स्वस्त्रोरनुन्तस्तमन्यान्या चरतो देवशिष्टे ।
न मेथेते न तस्थतुः सुमेके नक्तोषासा समनसा विरूपे ॥ ३ ॥

3. *Samāno adhvā svasroranantastamanyānyā carato devaśiṣṭe. Na methate na tasthatuh sumeke naktoṣasā 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 नेत्री सूनृतानामचेति चित्रा वि दुरो न आवः ।
प्राप्य जगद्धयु नो रायो अख्यदुषा अजीगुर्भुवनानि
विश्वा ॥ ४ ॥

4. *Bhāsvatī netrī sūnṛtānāmaceti citrā vi duro na
āvah. Prāpnyā jagadvyu no rāyo akhyaduṣā aji-
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.

जिह्माश्ये उचितवे मधोन्याभोगय इष्टये राय उ त्वम् ।
दुभ्रं पश्यद्धय उर्विया विचक्ष उषा अजीगुर्भुवनानि
विश्वा ॥ ५ ॥

5. *Jihmaśye caritave maghonyābhogaya iṣṭaye rāya
u tvam. Dabhrāṁ paśyadbhya urviyā vicakṣa uṣā
aji garbhuvanāni 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.

क्षत्राय त्वं श्रवसे त्वं महीया इष्टये त्वमर्थमिव त्वमित्यै ।
विसदृशा जीविताभिप्रचक्ष उषा अजीगुर्भुवनानि
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 द्विवो दुहिता प्रत्यदर्शि व्युच्छन्ती युवतिः शुक्रवासा॒ः ।
विश्वस्येशाना॒ पार्थिवस्य वस्व उषो॑ अद्योह सुभगे॒
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.

परायतीनामन्वैति पाथ आयतीनां प्रथमा शश्वतीनाम् ।
व्युच्छन्ती जीवमुदीरयन्त्युषा मृतं कं चन बोधयन्ती ॥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.

उषो यदृग्ं सुमिधे चकर्थं वि यदावश्चक्षसा सूर्यस्य ।
यन्मानुषान्यक्ष्यमाणां अजीग्रस्तहेवेषु चकृषे भद्रमप्नः ॥ 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 व्युषुर्याश्च नूनं व्युच्छान् ।
अनु पूर्वीः कृपते वावशाना प्रदीध्याना जोषमन्याभिरेति ॥ 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.

इयुष्टे ये पूर्वतरामपश्यन्वुच्छन्तीमुषसं मत्यीसः । अस्माभिरु-
नु प्रतिचक्ष्याभूदो ते यन्ति ये औपरीषु पश्यान् ॥ ११ ॥

11. *Īyuṣṭe ye pūrvatarāmapaśyan vyucchantīm-
uṣasam martyāsaḥ. Asmābhirū nu praticakṣyā-
bhūdo 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.)

यावयद् द्वेषा ऋतुपा ऋतुजाः सुमनावरीं सूनृता ईरयन्ति ।
सुमङ्गलीर्बिभ्रती द्वेववीतिमिहायोषः श्रेष्ठतमा व्युच्छ ॥ १२ ॥

12. *Yāvayad dvesā rtapā rtejāḥ sumnāvarī sūnṛtā īrayantī. Suman̄galīrbibhratī devavītimihā-
yosah 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.

शश्वत्पुरोषा व्युवास देव्यथो अद्येदं व्यावो मघोनी । अथो
व्युच्छुदुत्तराँ अनु द्यूनजरामृता चरति स्वधाभिः ॥ १३ ॥

13. *Śaśvat puroṣā vyuvāsa devyatho adyedam vyāvo
maghonī. Atho vyucchāduttarān anu dyūna-
jarāmṛtā carati svadhābhiḥ.*

The bright dawn, ancient and eternal, shines since eternity. Bright and generous mistress of wealth, lights up this world this day and then brightens up the days following till eternity. Unaging and immortal, the dawn moves on and on with its own divine powers and

gifts of generosity.

व्य॑ज्जिभिर्दि॒व आता॒स्वद्यौदप॒ कृष्णां नि॒र्णिजं देव्या॒वः ।
प्रबोधयन्त्यरुणे॒भिरश्वैरोषा याति 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 पोष्या॒ वार्य॑णि॒ चित्रं॒ केतुं॒ कृणुते॒ चेकिताना॑ ।
ई॒युषी॑णामुपमा॒ शश्वतीनां॒ विभातीनां॒ प्रथमोषा॒
व्यश्वैत् ॥ १५ ॥

15. *Āvahantī posyā vāryāṇi citram ketum kṛṇute 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 जी॒वो॒ असुर्न्॒ आगा॒दप्॒ प्रागा॒त्तम्॒ आ॒ ज्योति॒रेति॒ ।
आरै॒क्ष्मन्थां॒ यातवे॒ सूर्या॒यागन्म्॒ यत्र॑ प्रतिरन्त्॒ आयुः॒ ॥ 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 उदियर्ति वह्निः स्तवानो रे भ उषसौ विभातीः ।
अद्या तदुच्छ गृणते मधोन्यस्मे आयुर्निदिदीहि प्रजावत् ॥ 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 गोमतीरुषसः सर्ववीरा व्युच्छन्ति दाशुषे मत्यीय ।
वायोरिव सूनृतानामुदर्के ता अश्वदा अश्नवत्सोम-
सुत्वा ॥ १८ ॥

18. *Yā gomatīruṣasah 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 देवानामदितेरनीकं यज्ञस्य केतुबृहती वि भाहि।
प्रशस्तिकृद् ब्रह्मणे नो व्युच्छा नो जने जनय विश्ववारे ॥ १९ ॥

19. *Mātā devānām aditeranīkam yajñasya keturbṛhañ vi bhāhi. Praśastikṛd brahmāne 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 उषसो वहन्तीजानाय शशमानाय भद्रम्। तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत्तद्यौः ॥ 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 रुद्राय तवसे कपर्दिने क्षयद्वीराय प्र भरामहे मतीः ।
यथा शमसद् द्विपदे चतुष्पदे विश्वं पुष्टं ग्रामे अस्मिन्न-
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 नो रुद्रोत नो मयस्कृधि क्षयद्वीराय नमसा विधेम ते ।
यच्छं च योश्च च मनुरायेजे पिता तदश्याम् तव रुद्र
प्रणीतिषु ॥ 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.

अश्याम ते सुमतिं दैवयज्यया क्षयद्वीरस्य तव रुद्र मीढ्वः ।
सुम्नायन्निद्विशो अस्माकमा चरारिष्टवीरा जुहवाम ते
हृषिः ॥ ३ ॥

3. *Aśyāma te sumatim 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.

त्वेषं वृयं रुद्रं यज्ञसाधं वङ्गुं कविमवसे नि ह्वयामहे ।
आरे अस्मदैव्यं हेळो अस्यतु सुमतिमिद्वयमस्या वृणीमहे ॥ ४ ॥

4. *Tvesam 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.

दिवो वराहमरुषं कपर्दिनं त्वेषं रूपं नमसा नि ह्वयामहे ।
हस्ते बिभ्रद्देष्जा वार्येणि शर्म वर्म च्छर्दिरस्मृयं यंसत् ॥ ५ ॥

5. *Divo varāhamaruṣam kapardinam tvesam rūpam namasā ni hvayāmahe. Haste bibhrad bhesajā vāryāṇi śarma varma cchardirasmabhyam yamsat.*

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 पित्रे मरुतामुच्यते वचः स्वादोः स्वादीयो रुद्राय वर्धनम् ।
रास्वा च नो अमृत मर्तभोजनं त्मने तोकाय 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 नो महान्तमुत मा नो अर्भकं मा नु उक्षन्तमुत मा न
उक्षितम् । मा नो वधीः पितरं मोत मातरं मा नः प्रियास्तन्वौ
रुद्र 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 नस्तोके तनये मा न आयौ मा नो गोषु मा नो अश्वेषु
रीरिषः । वीरान्मा नो रुद्र भामितो वधीर्हविष्मन्तः सदमित्त्वा
हवामहे ॥ ८ ॥

8. *Mā nastoke tanaye mā na āyau mā no goṣu mā no aśveṣu rīriṣah. Virān mā no rudra bhāmito vadhiḥraviṣmantah 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.

उपं ते स्तोमान्पशुपा इवाकरं रास्वा पितर्मरुतां सुम्नमस्मे ।
भद्रा हि ते सुमतिमैङ्क्यत्तमाथा वृयमव इत्ते वृणीमहे ॥ ९ ॥

9. *Upa te stomān paśupā ivākaram rāsva pitarmarutām sumnamasme. Bhadrā hi te sumatirmṛḍayattamāthā 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.

आरे ते गोष्मुत पूरुषघ्नं क्षयद्वीर सुम्नमस्मे ते अस्तु । मृळा
च नो अथि च ब्रूहि देवाधा च नः शमै यच्छ द्विबहीः ॥ १० ॥

10. *Āre te goghnamuta pūruṣaghnaṁ kṣayadvīra sumnamasme te astu. Mr̄lā 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.

अवोचाम् नमो अस्मा अवस्यवः शृणोतु नो हवं रुद्रो
मरुत्वान्। तत्रो मित्रो वरुणो मामहन्तामदितिः सिन्धुः
पृथिवी उत द्यौः ॥ 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 देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्रे : ।
आप्रा द्यावापृथिवी अन्तरिक्षं सूर्यं आत्मा जगतस्तु-
स्थुष्टश्च ॥ 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.

सूर्योऽदेवीमुषसं रोचमानां मर्यो न योषाम् भ्यैति पश्चात् ।
यत्रा नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम् ॥ 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.

भद्रा अश्वा हुरितः सूर्यस्य चित्रा एतग्वा अनुपाद्यासः ।
नमस्यन्तो दिव आ पृष्ठमस्थुः परि द्यावोपृथिवी यन्ति
सद्यः ॥ ३ ॥

3. *Bhadrā aśvā haritah sūryasya citrā etagvā anumādyāsaḥ. Namasyanto diva ā prsthamas-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.

तत्सूर्यैस्य देवत्वं तन्महित्वं मध्या कर्तोर्विततं सं जभार ।
यदेदयुक्त हरितः सधस्थादाद्रात्री वासस्तनुते सिमस्मै ॥ ४ ॥

4. *Tat sūryasya devatvam tanmahitvam madhyā kartorvitataṁ sam jabhāra. Yadedayukta haritah sadhasthādādrātṛī 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 वरुणस्याभिचक्षे सूर्यैँ रूपं कृणुते द्योरुपस्थै ।
अनन्तमन्यद्वशदस्य पाजः कृष्णमन्यद्वरितः सं भरन्ति ॥ ५ ॥

5. *Tanmitrasya varuṇasyābhicakṣe sūryo rūpam kṛṇute 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 दैवा उदिता सूर्यस्य निरंहसः पिपृता निरवद्यात् ।
तन्मि॒त्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत्
द्यौः ॥ 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 बुर्हिरिव प्र वृञ्जे स्तोमां इयम्यभ्रियेव वातः ।
यावर्भगाय विमदाय जायां सेनाजुवा न्युहतू रथेन ॥ १ ॥

1. *Nāsatyābhyaṁ barhiriva pra vṛñje stomān iyarmyahriyeva vātah. Yāvarbhagāya vimadāya jāyām senājuvā nyūhatū rathena.*

Just as the priest selects and plucks sacred grass and spreads it over and around the vedi in celebration, and just as the winds move the vapour laden cloud across the sky, so do I select words of appreciation for the Ashvins, scientist and technologist, sincere and true, compose them into songs of praise and air them over

the skies, for the Ashvins, who fly troops of the army by a carrier plane over the mountains like friends flying a damsel for the youthful sober lover.

वीक्लुपत्यभिराशुहेमभिर्वा देवानां वा जूतिभिः शाशदाना ।
तद्रासंभो नासत्या सुहस्रमाजा युमस्य प्रधने 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.

तुग्रो ह भुज्युमश्विनोदमेघे रयिं न कश्चिन्ममृवाँ अवाहा॒ः ।
तमूहथुनौ॒भिरात्मन्वती॒भिरन्तरिक्षप्रुद्धि॒रपोदकाभिः ॥ ३ ॥

3. *Tugro ha bhujyum aśvinodameghe rayim na kaścin-mamryāñ avāhāḥ. Tam uhathur-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 क्षपस्त्रिरहात्तिव्रजद्धिर्नासत्या भुज्युमूहथुः पतङ्गैः ।
सुमुद्रस्य धन्वन्त्राद्रस्य पारे त्रिभी रथैः शुतपद्धिः घलेश्वैः ॥ 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.

अनारम्भणे तदवीरयेथामनास्थाने अग्रभणे समुद्रे ।
यदश्विना ऊहथुर्भुज्युमस्तं शतारित्रां नावमातस्थि-
वांसम् ॥५॥

5. *Anārambhane tad-avīrayethām-anāsthāne agrabhaṇe samudre. Yad-aśvinā ūhathur bhujyum-astam 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 श्वेतमश्वमधाश्वाय शश्वदित्स्वस्ति ।
तद्वां दात्रं महि कीर्तेन्यं भूत्पैद्वो वाजी सदुमिद्व्यो
अर्यः ॥६॥

6. *Yamaśvinā dadathuh śvetamaśvamaghāśvāya śaśvadit svasti. Tad vām dātṛam mahi kīrtenyam 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 स्तुवते पञ्चियाय कृक्षीवते अरदतं पुरांन्धिम् ।
कारोत्तराच्छफादश्वस्य वृष्णः श्रतं कुम्भाँ असिञ्चतं
सुरायाः ॥ ७ ॥

7. *Yuvam̄ narā stuvate pajriyāya kakṣīvate aradatam̄ purāṇdhim. Kārotarāc-chaphād-aśvasya vṛṣṇah̄ 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.

हिमेनाग्निं घुंसमवारयेथां पितुमतीमूर्जमस्मा अधत्तम् ।
ऋबीसु अत्रिमश्विनावनीतमुन्निन्यथुः सर्वगणं स्वस्ति ॥ ८ ॥

8. *Himenāgnim̄ ghrāmsam-avārayethām̄ pitumatīm-ūrjam-asmā adhattam. Rbīse atrim- aśvināvanītam-unninyathuh̄ sarvaganām 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 नासत्यानुदेथामुच्चाबुधं चक्रथुर्जिह्वारम् ।
क्षरन्नापो न पायनाय राये सहस्राय तृष्णते गोतमस्य ॥ ९ ॥

9. *Parāvataṁ nāsatyā nudethām-uccābudhnām 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.

जुजुरुषो नासत्योत वृव्रिं प्रामुच्चतं द्रापिमिकु च्यवानात् ।
प्रातिरतं जहितस्यायुर्दस्त्रादित्पतिमकृणुतं कनीनाम् ॥ 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 नरा शंस्यं राध्यं चाभिष्टिमन्नासत्या वर्स्थम् ।
यद्विद्वांसा निधिमिवापगूङ्गमुद्दर्शतादूपथुर्वन्दनाय ॥ ११ ॥

11. *Tad vāṁ narā śaṁsyām rādhyām cābhisṭimannāsatyā varūtham. Yad vidvāṁsā nidhimivāpagūlhāmud 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 सुनये दंसि उग्रमाविष्कृणोमि तन्युतुर्न वृष्टिम्।
दुध्यइङ्ह यन्मध्वाथर्वंणो वामश्वस्य शीष्णा प्र 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.

अजोहवीन्नासत्या कुरा वां मुहे यामन्पुरुभुजा पुरन्धिः ।
श्रुतं तच्छासुरिव वधिमत्या हिरण्यहस्तमश्विनावद-
त्तम् ॥ 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.

आस्नो वृक्षस्य वर्तिंकामभीकेयुवं नरा नासत्यामुमुक्तम् ।
उतो कविं पुरुभुजा युवं हृ कृपमाणमकृणुतं विचक्षे ॥ 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 वेरिवाच्छेदि पर्णमाजा खेलस्य परितक्ष्यायाम् ।
सुद्यो जङ्घामायसीं विश्पलायै धने हिते सर्तवे प्रत्यध-
त्तम् ॥ 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 मेषान्वृक्ये चक्षदानमृग्राश्वं तं पितान्धं चकार । तस्मा
अक्षी नासत्या विचक्षु आधत्तं दस्त्रा भिषजावन्वर्ण् ॥ 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 सूर्यैस्य कार्ष्मैवातिष्ठदर्वता जयन्ती ।
विश्वे देवा अन्वमन्यन्त हृष्टिः समु श्रिया नासत्या
सचेथे ॥ 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 दिवोदासाय वृत्तिर्भरद्वाजायाश्विना हयन्ता ।
रेवदुवाह सच्चनो रथो वां वृषभश्च शिंशुमारश्च युक्ता ॥ १८ ॥

18. *Yadayātāṁ 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.

रूयिं सुक्षत्रं स्वप्त्यमायुः सुवीर्यं नासत्या वहन्ता । आ जह्नावीं समनसोप वाजैस्त्रिरह्नो भागं दधतीमयातम् ॥ १९ ॥

19. *Rayim sukṣatram svapatyam-āyuh suvīryam nāsatyā vahantā. Ā jahnāvīṁ 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 सुगेभिर्नक्तमूहथु रजोभिः ।
विभिन्दुना नासत्या रथेन वि पर्वतां अजरयू अयातम् ॥ २० ॥

20. *Parivisṭam jāhuṣam viśvataḥ sīṁ sugebhiraṅkta-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 वस्तोरावतं॒ रणाय॑ वशमश्विना॒ सुनये॑ सुहस्त्रा॑ ।
निरहतं॒ दुच्छुना॒ इन्द्रवन्ता॒ पृथुश्रवसो॒ 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.

शुरस्य॑ चिदार्चत्कस्यावतादा॒ नीचादुच्चा॒ चक्रथुः॑ पातवे॑ वाः॑ ।
शुयवै॒ चिन्नासत्या॑ शचीभिर्जसुरये॒ स्तर्य॑ पिष्पथुर्गाम् ॥ 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.

**अवस्थते स्तुवते कृष्णियाय ऋजूयते नासत्या शचीभिः ।
पशुं न नष्टमिव दर्शनाय विष्णाप्वं ददथुर्विश्वकाय ॥ 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.

**दश रात्रीरशिवेना नव द्यूनवनद्धं शनथितमप्स्वन्तः ।
विप्रुतं रेभमुदनि प्रवृक्तमुन्निन्यथुः सोममिव स्तुवेण ॥ २४ ॥**

24. *Daśa rātrīr-aśivenā nava dyūn-avanaddham
śnathitam-apsvantah. Viprutam rebham-udani
pravrktam-unnyathuh 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.

प्र वां दंसांस्यश्विनाववोचम्‌स्य पतिः स्यां सुगवः सुवीरः ।
उत पश्यन्नशनुवन्दीर्घमायुरस्तमिवेज्जरिमाणं जगम्याम् ॥ २५ ॥

25. *Pra vāṁ daṁsāṁsyasyaśvināvavocamasya 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 सोमस्याश्विना मदाय प्रत्नो होता विवासते वाम् ।
बर्हिष्मती रातिर्विश्रिता गीरिषा यातं नासृत्योप वाजैः ॥ 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.

यो वामश्विना मनसो जवीयात्रथः स्वश्वो विशो आजिगाति ।
येनु गच्छथः सुकृतो दुरोणं तेन नरा वृत्तिरस्मभ्यं यातम् ॥ 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 नरावंहसः पाञ्चजन्यमृबीसादत्रिं मुञ्चथो गुणेन ।
मिनन्ता दस्योरशिवस्य माया अनुपूर्वं वृषणा चोद-
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 गूळ्हमश्विना दुरेवैर्घषिं नरा वृषणा रेभमप्सु ।
सं तं रिणीथो विप्रुतं दंसोभिर्न वां जूर्यन्ति पूर्वा कृतानि ॥ ४ ॥

4. *Aśvam na gūlham-aśvinā durevair-ṛṣim narā vṛṣanā 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 निर्झृतेरुपस्थे सूर्यं न दस्ता तमसि क्षियन्तम् ।
शुभे रुक्मं न दर्शतं 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 पञ्चियेण कृक्षीवता नासत्या परिज्मन् ।
शुफादश्वस्य वाजिनो जनाय श्रुतं कुम्भाँ अस्मिज्चतं
मधूनाम् ॥ 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 स्तुवते कृष्णायाय विष्णाप्वं ददथुर्विश्वकाय ।
घोषायै चित्पितृष्ठदे दुरोणे पतिं जूर्यन्त्या अश्विनाव-
दत्तम् ॥ ७ ॥

7. *Yuvam narā stuvate kṛṣṇiyāya viṣṇāpvaṁ dada-thurviśvakāya. Ghosāyai cit pitṛṣade duroṇe patiṁ 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 क्षोणस्याश्विना कणवाय ।
प्रवाच्यं तद् वृषणा कृतं वां यन्नार्षदायु श्रवो अध्य-
धत्तम् ॥ ८ ॥

8. *Yuvam̄ śyāvāya ruśatīm-adattam̄ mahah kṣoṇa-syāśvinā kaṇvāya. Pravācyam̄ tad vṛṣanā kṛtam̄ vām̄ yannārṣadāya śravo adhyadhattam.*

Ashvins, brave and generous harbingers of fulfilment for the lover of learning, give brilliance of knowledge for the learned teacher and his resident pupil, give great strength of will and purpose, and for the successor of the man presiding over people and pupils, give communicable knowledge, strength of action, right reputation and the will to listen above all.

पुरु वर्पास्यश्विना दधाना नि पेदव ऊहथुराशुमश्वम् ।
सुहस्रसां वाजिनमप्रतीतमहिहनं श्रवस्यं॑ तरुत्रम् ॥ ९ ॥

9. *Purū varpāṁsyāśvinā dadhānā ni pedava ūhathur-āśumaśvam. Sahasrasāṁ vājinamapratītam-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 ब्रह्माङ्गूषं सदनं रोदस्योः ।
यद्वां पञ्चासौ अश्विना हवन्ते यातमिषा च विदुषे च
वाजम् ॥ १० ॥

10. *Etāni vāṁ śravasyā sudānū brahmāṅgūṣām
sadanāṁ 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.

सूरोर्मानेनाश्विना गृणाना वाज्ञं विप्राय भुरणा रदन्ता ।
अगस्त्ये ब्रह्मणा 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 दिवो नपाता वृषणा शयुत्रा ।
हिरण्यस्येव कलशं निखातमुदूपथुर्दशमे 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 जरन्तं पुनर्युवानं चक्रथुः शचीभिः ।
युवो रथं दुहिता सूर्यस्य सुहश्रिया नासत्यावृणीत ॥ १३ ॥

13. *Yuvam cyavānamāśvinā jarantam punaryu-
vānam cakrathuh śacībhih. 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 पूर्वेभिरेवैः पुनर्मन्यावभवतं युवाना ।
युवं भुज्युमर्णसो निः समुद्राद्विभिरस्त्वयुर्त्रृत्रेभिरश्वैः ॥ १४ ॥

14. *Yuvam tugarāya pūrvyebhirevaih punarman-
yāvabhavatam yuvānā. Yuvam bhujyumarṇaso
nih samudrād vibhirūhathurrjrebhiraśvaih.*

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.

अजौहवीदश्विना तौग्यो वां प्रोळहः समुद्रमव्यथिर्जग्न्वान् ।
निष्टमूहथुः सुयुजा रथेन मनोजवसा वृषणा स्वस्ति ॥ १५ ॥

15. *Ajohavīdaśvinā taugryo vāṁ 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.

अजौहवीदश्विना वर्तिका वामास्नो यत्सीममुञ्चतं वृक्षस्य ।
वि जयुषा ययथुः सान्वद्रेर्जातं विष्वाचो अहतं
विषेण ॥ १६ ॥

16. *Ajohavīdaśvinā vartikā vāmāsno yat sīmamuñcatam vṛkasya. Vi jayuṣā yayathuh sānvadrerjātam 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 मे॒षान्वृ॒क्यै मा॒महानं तमः प्रणी॒तमशि॒वेन पि॒त्रा ।
आ॒क्षी ऋ॒त्राश्वै अ॒श्विना॒वधृतं ज्योति॒रन्धाय च॒क्रथु॒
र्वि॒चक्षै ॥ १७ ॥

17. *Śatam meṣān vṛkye māmahānam tamah pranītamaśivena pitrā. Ākṣī rjrāśve aśvināvadhattam jyotirandhāya cakrathurvicakṣe.*

Ashvins, creators of light and givers of eyes, remove the social butcher who throws a hundred helpless persons like sheep to the she-wolf, correct the unkind father and the unreasonable judge who assigns the innocent youth to the dungeon, bring eyes for the injured of the swift army of horse, in short, create and bring light for the blind who may then see the light of truth.

शुनमन्धाय भरमह्यत्सा वृकीरश्विना वृषणा नरेति ।
जारः कनीनङ्गव चक्षदान ऋत्राश्वः शृतमेकं च मे॒षान् ॥ 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 मयोभूरुत स्नामं धिष्ण्या सं रिणीथः ।
अथा युवामिदह्वयत्पुरन्धरागच्छतं सीं वृषणाववोभिः ॥ 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 शयवे अश्विना गाम ।
युवं शाचीभिर्विमदाय जायां न्यूहथुः पुरुमित्रस्य
योषाम् ॥ 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 वृक्षेणाश्विना वपन्तेषं दुहन्ता मनुषाय दस्त्रा ।
अभि दस्युं बकुरेणा धमन्तोरु ज्योतिश्चक्रथुरार्याय ॥ २१ ॥

21. *Yavam vr̄kenāśvinā vapanteṣam duhantā-ma-
nuṣāya 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.

आथर्वणायाश्विना दधीचेऽश्वं शिरः प्रत्यैरयतम् ।
स वां मधु प्र वौचदृतायन्त्वाष्ट्रं यहस्त्रावपिकक्ष्यं वाम् ॥ 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 चके वां विश्वा धियो अश्विना प्रावतं
मे । अस्मे रुयिं नासत्या बृहन्तमपत्यसाचं श्रुत्यं ररा-
थाम् ॥ २३ ॥

23. Sadā kavī sumatimā cake vām viśvā dhiyo aśvinā
prāvatamē 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 ऐरयतं 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 प्र पूर्वाण्यायवोऽ वोचन् । ब्रह्म
कृप्णवन्तो वृषणा युवभ्यां सुवीरासो विदथ्मा वदेम ॥ २५ ॥

25. *Etāni vāmaśvinā vīryāni pra pūrvyānyāyavo'-vocan. Brahma kṛṇvanto vrṣaṇā yuvabhyāṁ 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 रथोऽश्विना श्येनपत्वा सुमृळीकः स्ववाँ
यात्वर्वाङ् । यो मर्त्यस्य मनसो जवीयान्त्रिवन्धुरो वृषणा
वातरंहः ॥ १ ॥

1. Ā vāṁ ratho aśvinā śyenapatvā sumṝlīkah svavāñ yātvavarvāñ. 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.

त्रिवन्धुरेण त्रिवृता रथैन त्रिचक्रेण सुवृता यात्मर्वक् ।
पिन्वतं गा जिन्वत्मर्वतो नो वर्धयत्मश्विना वीरमस्मे ॥ २ ॥

2. Tribandhureṇa trivṛtā rathena tricakreṇa suvṛtā yātamaryāk. Pinvantam gā jinvatamarvato no vardhayatamaśvinā vīramasme.

Ashvins, masters of engineering, let the three-staged, triple—structured, three wheeled, thrice sophisticated chariot come here. Enrich the land, rejuvenate the people and the social order, develop transport and communication, and let the brave of the land flourish.

प्रवद्यामना सुवृता रथैन दस्राविमं शृणुतं श्लोकमद्रेः ।
किमङ्गवां प्रत्यवर्ति गमिष्ठाहुर्विप्रासो अश्विना पुराजाः ॥ ३ ॥

3. Pravadyāmanā suvṛtā rathena dasrāvimaṁ śrṇatūm ślokamadreh. Kimaṅga vāṁ pratyavartim 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 श्येनासो अश्विना वहन्तु रथे युक्तास आशवः
पतङ्गाः । ये असुरो दिव्यासो न गृध्रा अभि प्रयो नासत्या
वहन्ति ॥ ४ ॥

4. *Ā vāṁ śyenāso aśvinā vahantu rathe yuktāsa
āśavah pataṅgāḥ. Ye apturo divyāso na grdhra
Abhi prayo nāsatyā vahanti.*

Ashvins, powers of nature's divinity and humanity, high-priests of truth and life's joy, may the eagle-like motive powers fast as sunbeams yoked to your chariot drive you hither, which, shining as light, flying over water and vapour in the sky, carry you to your desired destination like a feathered arrow flying to its target.

आ वां रथं युवतिस्थिष्ठदत्र जुष्ट्वी नरा दुहिता सूर्यस्य ।
परि वामश्वा वपुषः पतङ्गा वयो वहन्त्वरुषा अभीके ॥ ५ ॥

5. *Ā vāṁ ratham yuvatistisṭhadatra juṣṭvī narā
duhitā sūryasya. Pari vāmaśva vapusah pataṅgā
vayo vahantvaruṣā abhike.*

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.

उद्धन्दनमैरतं दुःसनाभिरुद्रेभं दस्त्रा वृषणा शचीभिः ।
निष्टौग्रं पारयथः समुद्रात् पुनश्चवानं चक्रथुर्युवानम् ॥ ६ ॥

6. *Ud vandanamairataṁ daṁsanābhiraudrebham
dasrā vrṣaṇā śacībhiḥ. Niṣṭaugryam pārayathah
samudrāt punaścyavānam 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.

युवमत्रयेऽवनीताय तु समूर्जमो मानमश्विनावधत्तम् ।
युवं कण्वायापिरिसाय चक्षुः प्रत्यधत्तं 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 धेनुं श्यवे नाधितायापि-नवतमश्विना पूर्व्यायं ।
अमुञ्चत् वर्तिकामंहसो निः प्रति जङ्घं विश्पलाया
अधत्तम् ॥ 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 श्वेतं पेदव इन्द्रजूतमहिनमश्विनादत्तमश्वम् ।
जोहूत्रमर्यो अभिभूतिमुग्रं सहस्रसां वृषणं वीडवङ्गम् ॥ 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 स्ववसे सुजाता हवामहे अश्विना नाधमानाः ।
आ न उप वसुमता रथैन गिरौ जुषाणा सुविताय यातम् ॥ 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 श्येनस्य जर्वसा नूतनेनास्मे यातं नासत्या सजोषाः ।
हवे हि वामशिवना रातहव्यः शश्वत्तमाया उषसो
व्यृद्धौ ॥ 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 मनोजुवं जीराश्वं यज्ञियं जीवसे हुवे ।
सुहस्त्रकेतुं वृनिं शतद्वासुं श्रुद्धीवानं वरिवोधामुभि
प्रयः ॥ १ ॥

1. Ā vām ratham purumāyam manojuvam jīrāśvam
yajñiyam jīvase huve. *Sahasraketum vaninam
śatadvasum śruṣṭivānam 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 प्रत्यस्य प्रयामन्यधायि शस्मन्त्समयन्त आ
दिशः। स्वदामि घर्म प्रति यन्त्यूतय आ वामूर्जानी रथमश्वि-
नारुहत्॥ 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 पंस्पृधानासो अगमत शुभे मुखा अमिता जायवो
रणे। युवोरहं प्रवुणे चैकिते रथो यदश्विना वहथः सुरिमा
वरम्॥ 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 विभिर्गतं स्वयुक्तिभिर्निवहन्ता पितृभ्य
आ । यासिष्टं वृत्तिर्वृषणा विजेन्यं् दिवोदासाय महि चेति
वामवः ॥ ४ ॥

4. *Yuvam bhujyum bhuramāṇam vibhiringatam svayuktibhirnivahantā pitrbhya 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.

युवोरश्विना वपुषे युवायुजं रथं वाणी येमतुरस्य शर्ध्यम् ।
आ वां पतित्वं सख्याय जग्मुषी योषावृणीत जेन्या 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 रेभं परिषूतेरुरुष्यथो हिमेन धर्म परितस्ममत्रये ।
युवं शयोरक्वसं पिप्यथुर्गवि प्रदीर्घेण वन्दनस्तार्यायुषा ॥ ६ ॥

6. *Yuvam̄ rebham̄ pariṣūteruruṣyatho 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 निर्ऋतं जरुप्यया रथं न दस्ता करुणा
समिन्वथः । क्षेत्रादा विप्रं जनथो विपन्यया प्रवामत्र विधते
दुसना भुवत् ॥ ७ ॥

7. *Yuvam̄ vandanam̄ nr̄itam̄ 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 । स्वर्वतीरित ऊतीर्युवोरह चित्रा अभीके
अभवन्नभिष्टयः ॥ ८ ॥

8. *Agacchataṁ kṛpamāṇam parāvati pituḥ svasya
tyajasā nibādhitam. Svarvaṭīrita ūṭiryuvoraha
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 मधुमन्मक्षिकारपन्मदे सोमस्यौशिजो हुवन्यति ।
युवं दधीचो मन् आ विवासुथोऽथा शिरः प्रति वामश्वं
वदत् ॥ ९ ॥

9. *Uta syā vām madhuman-makṣikārapanmade
somasyauśijo huvanyati. Yuvam dadhīco mana ā
vivāsatho'tha 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 पेदवे पुरुवारमश्विना स्पृधां श्वेतं तरुतारं दुवस्यथः ।
शर्यैरभिद्युं पृतनासु दुष्टरं चक्रत्यमिन्द्रमिव चर्षणी-
सहम् ॥ १० ॥

10. *Yuvam̄ pedave puruvāramāśvinā spṛdhām̄ 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 राधद्वोत्राश्विना वां को वां जोष उभयोः ।
कथा विधात्यप्रचेताः ॥ १ ॥

1. *Kā rādhaddhotrāśvinā vāṁ ko vāṁ joṣa ubhayoḥ.
Kathā vidhātyapracetāḥ.*

What call, Ashvins, leaders and commanders, would rouse you to action and victory? Who could, if he were ignorant and unintelligent, lead you to victory and win your pleasure, and how? (None of the ignorant and unintelligent.)

विद्वांसाविद्वुरः पृच्छेदविद्वानित्थापरो अचेताः ।
नूचिन्न मर्ते अक्राणौ ॥ 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 हवामहे वां ता नो विद्वांसा मन्म वोचेतमद्य ।
प्रार्चद्यमानो 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 देवान्वषट्कृतस्यादभुतस्य दस्त्रा ।
पातं च सह्यसो युवं च रभ्यसो नः ॥ ४ ॥

4. *Vi prcchāmi pākyā na devān vaṣatkṛtasyād-bhutasya dasrā. Pātam ca sahyaso yuvam 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.

प्र या घोषे भृगवाणे न शोभे यया वाचा यजति पञ्चियो
वाम् । प्रैष्युर्न विद्वान् ॥ ५ ॥

5. *Pra yā ghoṣe bhṛgavāṇe na śobhe yayā vācā yajati pajriyo vām. Praiṣayurna vidvān.*

Ashvins, harbingers of light and knowledge, that voice which rings like the resounding proclamation of the brilliant visionary, by which the scholar does homage and reverence to you, the same voice and word, we pray, may the teacher speak to us like a scholar in search of food, energy and light for all of us.

श्रुतं गायत्रं तकवानस्याहं चिद्धि रिरेभाश्विना वाम् ।
आक्षी शुभस्पती दन् ॥ ६ ॥

6. *Śrutam gāyatram takavānasyāham ciddhi rirebhāśvinā vām. Ākṣī śubhaspatī dan.*

Ashvins, eyes divine and harbingers of supernal bliss, I have heard your song of omniscience and redemption and, truly by your kindness and grace, I sing in ecstasy.

युवं ह्यास्तं महो रन् युवं वा यन्निरतंसतम् ।
ता नो वसू सुगोपा स्यातं पातं नो वृकादधायोः ॥ ७ ॥

7. *Yuvam̄ hyāstam̄ maho ran yuvam̄ vā yanniratataṁsatam. Tā no vasū sugopā syātam̄ pātām̄ 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 धातम्॒भ्यं मि॒त्रिणै॒ नो मा॒कुत्रा॑ नो गृहे॒भ्यो॑ धे॒नवो॑
गुः॑ । स्तना॒भुजो॑ अशि॒श्वीः॑ ॥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.

दुहीयन्मि॒त्रिधि॒तये युवाकुराये च नो मि॒मीतं वाजवत्यै॑ ।
इषे च नो मि॒मीतं धेनुमत्यै॑ ॥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.

अशि॒विनोरसनं॑ रथमन्शवं॑ वा॒जिनी॒वतो॑ ।
तेना॒हं॑ भूरि॑ 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 तनू॒ह्याते जना॑ँ अनु॑ ।
सो॒मपेयं सु॒खो 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.

अ॒ध् स्वप्रस्य निर्विदेऽभुञ्जतश्च रेवतः ।
उ॒भा ता बस्त्रि 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 देवयतां श्रवद् गिरो अङ्गिरसां तुरुण्यन् ।
प्र यदानुद्विशु आ हर्म्यस्योरु क्रांसते अध्वरे यजत्रः ॥ १ ॥

1. *Kaditthā nṝn pātrām devyatām śravad giro aṅgirasām turānyan. Pra yadānadviśā ā harmyasyoru 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 प्रुषायद्भुर्वाजाय द्रविणं नरो गोः ।
अनु स्वजां महिषश्चक्षत् ब्रां मेनामश्वस्य परि मातरं
गोः ॥ २ ॥

2. *Stambhīddha dyām sa dharunām pruṣāyadr-bhurvājāya draviṇām naro goḥ. Anu svajām mahiṣaścakṣata 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.

नक्षद्ववमरुणीः पूर्वं रात् तुरो विशामङ्गिरसामनु द्यून् ।
तक्षद्वञ्चं नियुतं तु स्तम्भद् द्यां चतुष्पदे नर्याय द्विपादे ॥ ३ ॥

3. *Nakṣaddhavamaruṇīḥ pūrvyam rāt 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 मर्दे स्वयं दा ऋतायापीवृत्तमुस्त्रियाणामनीकम् ।
यद्ध प्रसर्गे त्रिकुम्निवर्तदप द्रुहो मानुषस्य दुरो वः ॥ ४ ॥

4. *Asya made svaryam dā ṛtāyāpīvṛtam-usriyānām-
anīkam. 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 पयो यत्पितरावनीतां राधः सुरेतस्तुरणे भुरुण्यू । शुचि
यत्ते रेक्ण आयजन्त सबुद्धघायाः पय 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 प्र जज्ञे तुरणिर्ममत्तु प्र रोच्यस्या उषसो न सूरः ।
इन्दुर्येभिराष्ट्र स्वेदुहव्यैः स्तुवेण सिञ्चञ्जरणाभि धाम ॥ ६ ॥

6. *Adha pra jajñe taranirmamattu pra rocyasyā uṣaso na sūrah. Induryebhirāṣṭa sveduhavyaiḥ sruvena siñcañjarañabhi 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.

**स्विधमा यद् वनधीतिरप्स्यात्सूरों अध्वरे परि रोधना गोः ।
यद्द्वं प्रभासि कृत्व्यां अनु द्यूननर्विशे पश्चिमे तुराय ॥७॥**

7. *Svidhmā yad vanadhitirapasyāt sūro adhvare pari rodhanā goḥ. Yaddha prabhāsi kṛtvyaṁ 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 महो दिव आदो हरी इह द्युम्नासाहमभि योधान उत्सम् ।
हरिं यत्ते मन्दिनं दुक्षन्वृथे गोरभसमद्रिभिर्वताप्यम् ॥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 प्रति वर्तयो गोर्दिंवो अश्मान्‌मुपनीतमृभ्वा ।
कुत्साय यत्र पुरुहूत वन्वञ्छष्णामन्नैः परियासि वधैः ॥ 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 चत्सूरस्तमसो अपीतेस्तमद्विवः फलिंगं हेतिमस्य ।
शुष्णास्य चित्परिहितं यदोजों 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 अचक्रे द्यावक्षामा मदतामिन्द्र कर्मन् ।
त्वं वृत्रमाशयानं सिरासु महो वज्रेण सिष्वपो 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.

त्वमिन्द्र नर्यो याँ अवो नृन्तिष्ठा वातस्य सुयुजो वहिष्ठान् ।
यं ते काव्य उशना मन्दिनं दाद वृत्रहणं पार्यं ततक्ष 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 सूरो हुरितो रामयो नृन्भरच्चक्रमेतशो नायमिन्द्र ।
प्रास्य पारं नवतिं नाव्यानामपि कर्तमवर्तयोऽयज्यन् ॥ १३ ॥

13. *Tvam sūro harito rāmayo nṛn bharaccakra-metasho 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 नो अस्या इन्द्र दुर्हणायाः पाहि वज्रिवो दुरितादभीके ।
प्र नो वाजात्रूथ्योऽ अश्वबुध्यानिषे यन्धि श्रवसे
सूनृतायै ॥ १४ ॥

14. *Tvam no asyā indra durhaṇayāḥ 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 तैं अस्मत्सुमतिर्वि दसद्वाजप्रमहः समिषो वरन्ते ।
आ नौ भज मघवन्गोष्वयर्यो मंहिष्ठास्ते सधमादः 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*

प्र वः पान्तं रघुमन्यवोऽन्धो यज्ञं रुद्राय मील्हुषे भरध्वम् ।
दिवो अस्तोष्यसुरस्य वीरैरिषुध्येव मुरुतो रोदस्योः ॥ 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 विदाने ।
स्तरीनात्कं व्युतं वसाना सूर्यैस्य श्रिया सुदृशी हिरण्यैः ॥ 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 वसुर्हा ममत्तु वातो अपां वृष्णवान् ।
शिशीतमिन्द्रापर्वता युवं नस्तन्नो विश्वे वरिवस्यन्तु
देवाः ॥ 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 मै यशसा श्वेतनायै व्यन्ता पान्तौशिजो हुवध्यै ।
प्र वो नपातमुपां कृणुध्वं प्र मातरा रास्मिनस्यायोः ॥ 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 वो रुवण्युमौशिजो हुवध्यै घोषेत् शंसुमर्जुनस्य नंशे ।
प्र वः पूष्णो दावन् आँ अच्छा वोचेय वसुतातिम्ग्रेः ॥ ५ ॥

5. *Ā vo ruvaṇyumaśijo huvadhyai ghoṣeva śaṁ-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 मै मित्रावरुणा हवेमोत् श्रुतं सदने विश्वतः सीम् ।
श्रोतुं नुः श्रोतुरातिः सुश्रोतुः सुक्षेत्रा सिन्धुरुद्धिः ॥ ६ ॥

6. *Śrutiṁ me mitrāvaraṇā havemota śrutiṁ sadane viśvataḥ sīm. Śrotu nah śroturātih 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.

स्तुषे सा वां वरुण मित्र रातिर्गवां शता पृक्षयामेषु पञ्चे ।
श्रुतरथे प्रियरथे दधानाः सद्यः पुष्टिं निरुन्धानासो
अग्मन् ॥ 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 स्तुषे महिमघस्य राधः सचा सनेम् नहुषः सुवीराः ।
जनो यः पञ्चेभ्यो वाजिनीवानश्वावतो रथिनो 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.

जनो यो मित्रावरुणावभिधुगपो न वां सुनोत्यक्षणयाधुक् ।
स्वयं स यद्मं हृदये नि धत्त आप यदीं होत्राभिरुत्तावा ॥ ९ ॥

9. *Jano yo mitrāvaruṇāvabhidhrugapo na vāṁ sunotyakṣṇayādhruk. Svayam 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 व्राधतो नहुषो दंसुजूतः शर्धस्तरो नुरां गूर्तश्रवाः ।
विसृष्टरातिर्याति बाळहसृत्वा विश्वासु पृत्सु सद्भ-
मिच्छूरः ॥ १० ॥

10. *Sa vrāghato nahuṣo damsujūtaḥ śardhastaro narām gūrtaśravāḥ. 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 नहुषो हवं सूरेः श्रोता राजानो अमृतस्य मन्द्राः ।
नभोजुवो यन्निरवस्थं राधः प्रशस्तये महिना रथवते ॥ ११ ॥

11. *Adha gmantā nahuṣo havam̄ sureḥ śrotā rājāno
amṛtasya mandrāḥ. Nabhojuvo yanniravasya
rādhah̄ praśastaye mahinā rathavate.*

O Divinities of nature, generous powers of humanity, brilliant and joyous, flying across the skies with your own power and grandeur, listen to the prayer and invitation of the charitable man, brave and immortal of fame and honour, leave the wealth of the uncharitable and unprotective unprotected and let it pass on to the man of love and charity for noble causes.

एतं शर्धं धाम् यस्य सूरेरित्यवोचुन् दशतयस्य नंशे ।
द्युम्नानि येषु वसुताती रारन्विश्वे सन्वन्तु प्रभृथेषु
वाजम् ॥ १२ ॥

12. *Etam̄ śardham̄ dhāma yasya sūrerityavocan
daśatayasya namše. 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.

मन्दामहे दशतयस्य धा॒सेद्विर्यत्पञ्च॑ बिभ्रतो यन्त्यन्ना॑ ।
कि॒मिष्टाश्वं इष्टर॑श्मिरे॒त ई॒शानासु॒स्तरुषं त्रहञ्जते॑
नृ॒न् ॥ १३ ॥

13. *Mandāmahe daśatayasya dhāserdviryat pañca bibhrato yantyannā. Kimiṣṭāśva iṣṭaraśmireta īśānāsastaruṣa rñjate 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.

हि॒रण्यकर्णं मणिग्रीव॑मर्णस्तन्नो॒ विश्वे॑ वरिवस्यन्तु देवाः ।
अ॒र्यो॒ गिरः॑ स॒द्य आ॒ जग्मुषीरोस्त्राश्चाकन्तु॒भयैष्वस्मे ॥ १४ ॥

14. *Hiranyakarṇam manigrīvamarṇastanno viśve varivasayantu devāḥ. Aryo giraḥ sadya ā jagmu-ṣīrosrāścākantūbhayeṣvasme.*

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.

च॒त्वारै॒ मा॒ मशु॒शारि॒स्य॒ शिश्व॒स्त्रयो॒ राज्ञ॒ आय॒वसस्य॒
जि॒ष्णोः । रथो॒ वां॒ मित्रावरुणा॒ दीर्घाप्स्मा॒ः॒ स्यू॒मगभस्ति॒ः
सूरो॒ नाद्यौत् ॥ 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 रथो दक्षिणाया अयोज्यैनं देवासो अमृतासो अस्थुः ।
कृष्णादुदर्स्थादर्याऽऽु विहायाशिचकित्सन्ती मानुषायु
क्षयाय ॥ १ ॥

1. *Prthū ratho dakṣināyā ayojyainam devāso
amṛtāso asthuḥ. Kṛṣṇādudasthādaryā vihāyā-
ścikitsantī mānuṣāya kṣayāya.*

The great and wide chariot of the glorious dawn is ready, which the divine immortal powers of nature would ride. The great noble maiden is arisen from the dark, radiating health and freedom from disease for human settlements.

पूर्वा विश्वस्माद् भुवनादबोधि जयन्ती वाजं बृहती सनुत्री ।
उच्चा व्यख्यद्युवतिः पुनर्भूरोषा अग्नप्रथमा पूर्वहृतौ ॥ 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.

यद्द्य भागं विभजसि नृभ्यु उषो देवि मर्त्यत्रा सुजाते ।
देवो नो अत्र सविता दमूना अनांगसो वोचति सूर्यौय ॥ ३ ॥

3. *Yadadya bhāgam vibhajāsi nr̥bhya 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 दिवेदिवे अधि नामा दधाना ।
सिषासन्ती द्योतना शश्वदागादग्रमग्रमिद्धजते वसूनाम् ॥ ४ ॥

4. *Grhamgrhamahanā yātyacchā divedive adhi nāmā dadhānā. Siṣāsantī dyotanā śāśvadāgādagramagramid 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 सूनृते प्रथमा जरस्व ।
पश्चा स दद्ध्या यो अघस्य धाता जयेम तं दक्षिणया
रथैन ॥ 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 शुशुचानासो अस्थुः ।
स्पार्हा वसूनि तमसापगूह्यविष्कृपवन्त्युषसो विभातीः ॥ ६ ॥

6. *Udīratāṁ sūnṛtā ut purandhīrudagnayah śuśu-cānāso astuh. Spārhā vasūni tamasāpagūlhā-viskr̄nvantyuṣaso 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.

अपान्यदेत्यभ्युन्यदेति विषुरूपे अहनी सं चरेते ।
परिक्षितोस्तमो अन्या गुहाकरद्यौदुषाः शोशुचता रथैन ॥ 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.

सृदूशीरुद्य सृदूशीरिदु श्वो दीर्घं सचन्ते वरुणस्य धाम् ।
अनवद्यास्त्रिंशतं योजनान्येकैका क्रतुं परि यन्ति सृद्यः ॥ ८ ॥

8. *Sadrśīradya sadrśīridu śvo dīrgham sacante varuṇasya dhāma. Anavadyāstriṁśatam yojanān-yeikaikā 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 प्रथमस्य नामं शुक्रा कृष्णादजनिष्ट श्वितीची ।
ऋतस्य योषा न मिनाति धामाहरहर्निष्कृतमाचरन्ती ॥ 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.

कन्यैव तन्वारे शाशदानां एषि देवि द्वेवमियक्षमाणम् ।
संस्मर्यमाना युवतिः पुरस्तादाविर्वक्षांसि कृणुषे
विभाती ॥ १० ॥

10. *Kanyeava tanvā śāśadānāñ eṣi devi devamiyakṣamāṇam. Saṁsayamānā yuvatiḥ purastādāvirvakṣāṁsi kr̥nuṣe 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.

सुसंकाशा मातृमृष्टेव योषाविस्तन्वं कृणुषे दृशो कम् ।
भद्रा त्वमुषो वितरं व्युच्छ न तत्ते अन्या उषसो
नशन्त ॥ ११ ॥

11. *Susaṅkāśā mātṛmr̥ṣṭeva yoṣāvistanvam kr̥nuṣe 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.

अश्वावतीर्गोमतीर्विश्ववारा यत्माना रश्मिभिः
सूर्यस्य । परा च यन्ति पुनरा च यन्ति भद्रा 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 क्रतुमस्मासु धेहि । उषो नो अद्य सुहवा व्युछास्मासु रायो 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 समिधाने अग्ना उद्यन्त्सूर्यं उर्विया ज्योतिरश्रेत् ।
देवो नो अत्र सविता नवर्थं प्रासादीद् द्विपत्प्र चतुष्पदित्यै ॥ 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 दैव्यानि व्रतानि प्रमिनती मनुष्या युगानि ।
ईयुषीणामुपमा शश्वतीनामायतीनां प्रथमोषा व्यद्यौत् ॥ २ ॥

2. *Aminatī daivyāni vratāni praminatī manusyā yugāni. Īyuṣīṇāmupamā śasvatīnāmāyatīnām prathamosā 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 द्विवो दुहिता प्रत्यदर्शि ज्योतिर्वसाना समना पुरस्तात् ।
ऋतस्य पन्थामन्वेति साधु प्रजानतीव न दिशो 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.

उपो अदर्शि शुन्ध्युवो न वक्षो नोधाइवाविरकृत प्रियाणि ।
अद्वासन्न ससुतो बोधयन्ती शशवत्तमागात्पुनरेयुषीणाम् ॥ ४ ॥

4. *Upo adarśi śundhyuvo na vakṣo nodhā ivāvira-kṛta priyāṇi. Admasanna sasato bodhayantī śaśvattamāgāt punareyuṣīṇām.*

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.

पूर्वे अर्थे रजसो अप्त्यस्य गवां जनित्र्यकृत प्र केतुम् ।
व्यु प्रथते वित्तरं वरीय ओभा पृणन्ती पित्रोरुपस्था ॥ 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.

एवेदेषा पुरुतमा दृशे कं नाजामिं न परि वृणक्ति
जामिम् । अरेपसा तन्वाऽ शाशदाना नाभर्दीषते न
महो विभाती ॥ ६ ॥

6. *Evedeṣā purutamā dr̄še 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.

अभ्रातेव पुंस एति प्रतीची गर्तरुगिव सनये धनानाम्।
जायेव पत्य उशती सुवासा उषा हस्त्रेव नि रिणीते
अप्सः ॥ ७ ॥

7. *Abhrāteva puṁsa eti pratīcī gartarugiva sanaye dhanānām. Jāyeva patya uśatī suvāsā uṣā hasreva ni riṇīte apsah.*

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 स्वस्त्रे ज्यायस्यै योनिमारैगपैत्यस्याः प्रतिचक्ष्येव ।
व्युच्छन्ती राश्मिभिः सूर्यस्याऽन्यङ्के समनुगाइव ब्राः ॥ 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 पूर्वीसामहसु स्वसृणामपरा पूर्वीमभ्येति पश्चात् ।
ताः प्रत्नवन्नव्यसीर्नुनमस्मे रेवदुच्छन्तु सुदिना उषासः ॥ ९ ॥

9. *Āśāṁ pūrvāśāmaḥasu svasṛṇāmaparā pūrvā-mabhyeti paścāt. Tāḥ pratnavannavyasīrnūna-masme revaducchantu sudinā uṣāsaḥ.*

Of all these sister dawns of the past age, the latter, the elder, follows after the former, the younger, in cyclic succession day after day. May all these dawns, each new one like the former, bring us happy days bearing the wealth of the world and illuminate our days with the light of the world.

प्र बोधयोषः पृणतो मधोन्यबुध्यमानाः पृणयः ससन्तु ।
रेवदुच्छ मधवद्धयो मधोनि रेवत्स्तोत्रे सूनृते जारयन्ती ॥ १० ॥

10. *Pra bodhayoṣaḥ prṇato maghonyabudhyamā-nāḥ paṇayaḥ 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.

अवेयमश्वैद्युवतिः पुरस्ताद्युङ्गे गवामरुणानामनीकम् ।
वि नूनमुच्छुदसति प्र केतुगृहंग्रहमुप तिष्ठाते अग्निः ॥ ११ ॥

11. *Aveyamaśvaid yuvatiḥ purastād yuṅkte gavāma-runānāmanīkam. Vi nūnamucchādasati pra keturgrham gr̥hamupa 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.

उते वयश्चिद्वद्वसुतेरपसुन्नरश्च ये पितुभाजो व्युष्टौ ।
अमा सुते वहसि भूरि वाममुषो देवि दाशुषे मत्यीय ॥ 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.

अस्तोद्वं स्तोम्या ब्रह्मणा मेऽवीकृधध्वमुशतीरुषासः ।
युष्माकं देवीरवसा सनेम सहस्रिणं च शृतिनं च
वाजम् ॥ १३ ॥

13. *Astodhvam̄ stomyā brahmaṇā me'vīvṛdhadhvamuśatīruṣāsaḥ. 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*

प्राता रत्नं प्रातरित्वा दधाति तं चिकित्वान्प्रतिगृह्या नि धत्ते ।
तेन प्रजां वर्धयमान् आयु रायस्पोषेण सचते 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.

सुगुरसत्सुहिरूण्यः स्वश्वो बृहदस्मै वय इन्द्रो दधाति ।
यस्त्वायन्तं वसुना प्रातरित्वो मुक्षीजयेव 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 प्रातरिच्छन्निष्टेः पुत्रं वसुमता रथेन।
अंशोः सुतं पायय मत्सरस्य क्षयद्वौरं वर्धय 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.

उपं क्षरन्ति सिन्धवो मयोभुव ईजानं च युक्ष्यमाणं च धेनवः ।
पृणन्तं च पपुरिं च श्रवस्यवो घृतस्य धारा उपं यन्ति
विश्वतः ॥ ४ ॥

4. Upa kṣaranti sindhavo mayobhuva ījānam ca
yakṣyamāṇam ca dhenavah. Pṛṇantam ca papu-
rim ca śravasyavo gṛtasya dhārā upa yanti
viśvatah.

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 पृष्ठे अधि तिष्ठति श्रितो यः पृणाति स ह देवेषु
गच्छति । तस्मा आपो घृतमर्घन्ति सिन्धवस्तस्मा इयं दक्षिणा
पिन्वते सदा ॥ ५ ॥

5. *Nākasya prṣṭhe adhi tiṣṭhati śrito yaḥ prṇāti sa ha deveṣu gacchati. Tasmā āpo ghṛtamarsanti sindhavastasmā iyam dakṣinā pīnva te 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.

दक्षिणावतामिदिमानि चित्रा दक्षिणावतां दिवि सूर्यासः ।
दक्षिणावन्तो अमृतं भजन्ते दक्षिणावन्तः प्र तिरन्त्
आयुः ॥ ६ ॥

6. *Dakṣināvatāmidimāni citrā dakṣināvatām divi sūryāsaḥ. Dakṣināvanto amṛtam bhajante dakṣināvantah 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 पृणन्तो दुरितमेन आरुन्मा जारिषुः सूर्यः सुव्रतासः ।
अन्यस्तेषां परिधिरस्तु कश्चिदपृणन्तमभिसं यन्तु
शोकाः ॥ ७ ॥

7. *Mā pṛṇanto duritamena āraṇ mā jāriṣuh sūrayah
suvratāsah. Anyasteśāṁ paridhirastu kaścida-
pṛṇantamabhi sam 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*

अमन्दान्तस्तोमान्प्र भरे मनीषा सिन्धावधि क्षियतो
भाव्यस्य। यो मैं सुहस्रममिमीत सवान्तूर्तो राजा श्रव
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 राज्ञो नाधीमानस्य निष्काञ्छतमश्वान्प्रयतान्त्सुद्य
आदम्। शतं कक्षीवाँ असुरस्य गोनां दिवि श्रवोऽजरुमा
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 वृधूमन्तो दश रथासो अस्थुः ।
षष्ठिः सहस्रमनु गव्यमागात्सनत्कक्षीवाँ अभिपित्वे
अह्नाम् ॥ 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 शोणाः सहस्रस्याग्रे श्रेणिं नयन्ति ।
मुद्रुच्युतः कृशनावतो अत्यान्कक्षीवन्तु उद्मृक्षन्तु
पञ्चाः ॥ 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.

पूर्वमनु प्रयतिमा ददे वस्त्रीन् युक्ताँ अष्टावरिधायसो गा: ।
सुबन्धवो ये विश्याइवु ब्रा अनस्वन्तः श्रवु ऐषन्त
पत्राः ॥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 कशीकेव जङ्गहे ।
ददाति मह्यं यादुरी याशूनां भोज्या 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.

उपोप मे परा मृश मा मै दुधाणि मन्यथा: ।
सर्वाहमस्मि रोमशा गन्धारीणामिवाविका ॥ ७ ॥

7. *Upopa me parā mr̄śa mā me dabhrāṇi manyathāḥ.
Sarvāhamasmi romasā 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 होतारं मन्ये दास्वन्तं वसुं सूनुं सहसो जातवेदसं विप्रं
न जातवेदसम् । य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा ।
घृतस्य विभ्राष्टिमनु वष्टि शोचिषाऽऽजुह्वानस्य सर्पिषः ॥ १ ॥

1. *Agnim hotāram manye dāsvantam vasum sūnum
sahaso jātavedasam vipram na jātavedasam. Ya
ūrdhvayā svadhvaro devā devācyā kṛpā. Ghrtasya
vibhrāṣṭimanu vasiṣṭi śociṣā’’ juhvānasya sarpiṣah.*

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 हुवेम् ज्येष्ठमङ्गिरसां विप्र मन्म-
भिर्विप्रैभिः शुक्र मन्मभिः । परिज्मानमिव द्यां होतारं
चर्षणीनाम् । शोचिष्कैशं वृषणं यमिमा विशः प्रावन्तु
जूतये 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 चिदोजसा विरुक्मता दीद्यानो भवति द्वुहन्त्रः
परुर्शुर्न द्वुहन्त्रः । वीलु चिदास्य समृतौ श्रुद्वनैव यत्थिरम् ।
निष्वहमाणो यमते नायते धन्वासहा नायते ॥ 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.

दृढ्हा चिदस्मा अनु दुर्यथा विदे तेजिष्ठाभिरुरणिभिर्दुष्ट्य-
वस्तेऽग्रये दुष्ट्यवसे । प्रयः पुरुणि गाहते तक्षद्वनैव शोचिषा ।
स्थिरा चिदन्ना नि रिणात्योजसा नि स्थिराणि चिदोजसा ॥ ४ ॥

4. *Dṛlhā cidasmā anu duryathā vide tejiṣṭhābhira-
raṇibhir-duṣṭyavase'gnaye duṣṭyavase. Pra yaḥ
purūṇi gāhate takṣad vaneva śociṣā. Sthirā
cidannā ni riṇātyojasā ni sthirāṇi cidojasā.*

Just as the strong man of prosperity and spirit of service offers homage to the man of knowledge and wisdom, so does he offer oblations in yajna to Agni for the sake of protection and advancement. And Agni too, arising from the fiery potential of arani wood, gives protection and advancement to the yajaka. Just as fire overtakes many thick forests and reduces them to ash with its flames, so does the commanding yajaka reduce even strong enemies to naught, and just as the light of the sun ripens the grain with its energy, so does the yajaka ripen and strengthen the prosperity of the earth

and humanity.

तमस्य पृक्षमुपरासु धीमहि नक्तं यः सुदर्शनतरो दिवात-
रादप्रायुषे दिवातरात्। आदृस्यायुर्ग्रभूणवद्वीलु शर्म् न
सूनवै। भुक्तमभुक्तमवो व्यन्तो अजरा अग्रयो व्यन्तो
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 शर्धो न मारुतं तुविष्वणिरप्रस्वतीषुर्वरास्विष्टनिरात्मा-
स्विष्टनिः। आदद्व्यान्यादुदिर्यज्ञस्य केतुर्हणा। अथ
स्मास्य हर्षतो हर्षीवतो विश्वै जुषन्त पन्थां नरः शुभे न
पन्थाम् ॥६॥

6. *Sa hi śardho na mārutam tuviṣvanir-apnasvatī-
śūrvarāsviṣtanir-ārtanāsviṣtanīḥ. Ādaddhavyā-
nyādadadir-yajñasya keturarhaṇā. Adha smāsyā
harṣato hrṣīvato 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 अभिद्यवो नमस्यन्त उपवोचन्त् भृगवो
मथनन्तो दाशा भृगवः । अग्निरीशे वसूनां शुचिर्यो धर्णि-
रेषाम् । प्रियाँ अपिधर्णिवै निषीष्ट मेधिर् आ वनिषीष्ट
मेधिरः ॥ 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 हवामहे सर्वीसां समानं दम्पतिं
भुजे सृत्यगिर्वाहसं भुजे । अतिथिं मानुषाणां पितुर्न
यस्यासुया । अमी च विश्वे अमृतासु आ वयो हव्या देवेष्वा
वयः ॥ ८ ॥

8. *Viśvāsām tvā viśām patiṁ havāmahe sarvāsām
samānam dampatiṁ bhuje satyagirvāhasam
bhuje. Athithim mānuṣānām piturna yasyāsayā.
Amī ca viśve amṛtāsa ā vayo havyā deveṣvā
vayah.*

We invoke, invite and do homage to you, Agni, lord protector of all the people of the world, for the light of life. We invoke and do homage to the lord protector of the home and family equally for all the people, for the joy of family life. We do homage to the lord of the voice of omniscience for the joy of knowledge. We do homage to the lord as the guest of honour and fire of yajna for all the people, in whose presence, as in the presence of the father, all these seekers of freedom and immortality hope for the food of life, and in whose honour they offer food and oblations to the brilliant and generous divinities of nature and humanity.

त्वमग्रे सहसा सहन्तमः शुष्मिन्तमो जायसे देवतातये रुद्धिर्न
देवतातये । शुष्मिन्तमो हि ते मदो द्युम्निन्तम उत क्रतुः ।
अथ स्मा ते परि चरन्त्यजर श्रुष्टीवानो नाजर ॥ ९ ॥

9. *Tvamagne sahasā sahantamaḥ śuṣmintamo
jāyase devatātaye rayirna devatātaye. Śuṣmin-
tamo hi te mado dyumintama uta kratuh. Adha
smā te pari carantyajara śruṣṭīvāno nājara.*

Agni, lord of light, knowledge and power, by courage most courageous of the brave and victorious, you rise most brilliant and fiery for the advancement of the noblest powers of nature and humanity, just as wealth is most effective for the service of the divines. Most brilliant is your light of joy, most abundant in the service of yajna. Lord of light immortal, servants of yajna most obedient and willing, serve you just as they would serve the Immortal Lord of life.

प्र वो मुहे सहसा सहस्वत उषबुधे पशुषे नाग्नये स्तोमो
बभूत्यग्ये । प्रति यदीं हृविष्मान् विश्वासु क्षासु जोगुवे ।
अग्रे रेभो न जरत ऋषूणां जूर्णिर्हर्ते ऋषूणाम् ॥ १० ॥

10. *Pra vo mahe sahasā sahasvata uṣarbudhe paśuṣe
nāgnaye stomo babhūtvagnaye. Prati yadīm
haviṣmān viśvāsu kṣāsu joguve. Agre rebho na
jarata ṛṣūṇām jūrnirhota 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 नो नेदिष्टं ददृशान् आ भुराग्रे देवेभिः सचनाः सुचेतुना
मुहो रायः सुचेतुना । महि शविष्ठ नस्कृधि सञ्चक्षे भुजे
अस्यै । महि स्तोतृभ्यो मधवन्त्सुवीर्यं मथीरुग्रो 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 tsuvīryam mathīrugro na
śavasā.*

O Lord, Agni, watching, guiding and guarding us at the closest, with all the brilliant powers of nature and humanity, bear and bring us, most kindly and graciously, great, valuable and lasting wealths of the world. Mightiest Lord, make us great for the experience and enjoyment of this earth. Lord of wealth, power and grandeur, bring us, admirers and worshippers, great valour and honour, and as a fierce disciplinarian churn us to the essence of magnanimity and majesty of life that existence is in reality.

Mandala 1/Sukta 128

Agni Devata, Paruchhepa Daivodasi Rshi

अयं जायत् मनुषो धरीमणि होता यजिष्ठ उशिजामनु
व्रतम्‌ग्रिः स्वमनु व्रतम्। विश्वश्रुष्टिः सखीयुते रुयिरिव
श्रवस्युते। अदब्ध्यो होता नि षद्दिळस्पदे परिवीत
इळस्पदे॥ १॥

1. *Ayam jāyata manuṣo dharīmaṇi hotā yajisṭha
uśijāmanu vratamagnih svamanu vratam.
Viśvaśruṣṭih sakhiyate rayiriva śravasyate.
Adabdhō hotā ni ṣadadilaspade parivīta iḷaspade.*

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
देवताता हुविष्मता । स न ऊर्जामुपाभृत्यया कृपा न जूर्यति ।
यं मातृशिश्वा मनवे परावतो देवं 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.

एवैन सूद्यः पर्येति पार्थिवं मुहुर्गी रेतो वृषभः कनि-
क्रदुद्धध्रेतः कनिक्रदत् । शुतं चक्षाणो अक्षभिर्दुर्वो वनेषु
तुर्वणिः । सदो दधान् उपरेषु सानुष्वग्निः परेषु 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 सुक्रतुः पुरोहितो दमेदमेऽग्निर्ज्ञस्याध्वरस्य चेतति क्रत्वा
यज्ञस्य चेतति । क्रत्वा वेधा इषूयते विश्वा जातानि पस्पशे ।
यतौ घृतश्रीरतिथिरजायत् वह्निर्वेधा अजायत ॥ ४ ॥

4. *Sa sukratuh purohito damedame'gniryajñasyādhvarasya cetati kratvā yajñasya cetati. Kratvā vedhā iṣūyate 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.

क्रत्वा यदस्य तविषीषु पृञ्चते ग्रेरवैण मरुतां न
भोज्येषिराय न भोज्या । स हि ष्मा दानमिन्वति वसूनां च
मञ्मना । स नस्त्रासते 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.

**विश्वो विहाया अरतिर्वसुर्दधे हस्ते दक्षिणे तरणिन्
शिश्रथच्छ्रवस्यया न शिश्रथत् । विश्वस्मा इदिषुध्यते देवत्रा
हृव्यमोहिषे । विश्वस्मा इत्सुकृते वारमृणवत्यग्निर्द्वारा
व्यृणवति ॥ ६ ॥**

6. *Viśvo vihāyā aratirvasurdadhe haste dakṣine
tarañirna śriśrathacchravasyayā na śiśrathat.
Viśvasmā idiṣudhyate devatrā havyamohiṣe.
Viśvasmā it sukṛte vāramṛṇvatyagnirdvārā^vyṛṇvati.*

Agni, universal lord of wealth, honour and grandeur, like a saviour and redeemer, holds the wealth of the world in his right hand for the man of endeavour for his honour and fame, and the gift never slackens, yes, it never slackens. Lord of brilliance and generosity, you bear and bring all the sacrificial riches for the man of martial action and prayer. For the man of yajnic action,

you give all the choice gifts of the world, give them through open doors.

स मानुषे वृजने शन्तमो हितोऽग्निर्ज्ञेषु जेन्यो न विश्पतिः
प्रियो यज्ञेषु विश्पतिः । स हव्या मानुषाणामिळा कृतानि
पत्यते । स नस्त्रासते वरुणस्य धूर्तेर्महो देवस्य धूर्तेः ॥ ७ ॥

7. *Sa mānuṣe vṛjane śamtamo 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 होतारमीळते वसुधितिं प्रियं चेतिष्ठमरुतिं न्यैरिरे
हव्यवाहुं न्यैरिरे । विश्वायुं विश्ववेदसं होतारं यजुतं कविम् ।
देवासो रुण्वमवसे वसुयवो गीर्भी रुण्वं वसुयवः ॥ ८ ॥

8. *Agnim hotāramīlate vasudhitim priyam cetiṣṭha-
maratim nyerire havyavāham nyerire. Viśvāyur
viśvavedasam hotāram yajatam 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 मेधसातये पाका सन्तमिषिर प्रणयसि
प्रानवद्यु नयसि । सद्यश्चित्तमभिष्टये करो वशश्च वाजिनम् ।
सास्माकमनवद्य तूतुजान वेधसामिमां वाचं न वेधसाम् ॥ १ ॥

1. *Yam tvam rathamindra medhasātaye' pākā santamiṣira prānayasi 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 चिद्क्षात्य इन्द्र भरहूतये
नृभिरसि प्रतूर्तये नृभिः । यः शूरैः स्वः सनिता यो विप्रैवर्वाजं
तरुता । तमीशानास इरधन्त वाजिनं पृक्षमत्यं न वाजि-
नम् ॥ २ ॥

2. *Sa śrudhiḥ yaḥ smā pṛtanāsu kāsu cid daksāyya
indra bharahūtaye nr̥bhirasi pratūrtaye nr̥bhiḥ.
Yaḥ śuraiḥ svāḥ sanitā yo viprairvājam tarutā.
Tamiśānāsa iradhanta vājinam prkṣamatyam 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.

दुस्मो हि ष्मा वृष्णं पिन्वसि त्वचं कं चिद्यावीरुरुं शूरं
मत्यं परिवृणक्षि मत्यंम् । इन्द्रोत तुभ्यं तद्विवे तद् रुद्रायु
स्वयशसे । मित्राय वोचं वरुणाय सुप्रथः सुमृळीकाय
सुप्रथः ॥ 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 इन्द्रमुश्मसीष्टये सखायं विश्वायुं प्रासहुं युजं
वाजेषु प्रासहुं युजम् । अस्माकं ब्रह्मोतयेऽवा पृत्सुषु कासु
चित् । नहि त्वा शत्रुः स्तरते स्तृणोषि यं विश्वं शत्रुं स्तृणोषि
यम् ॥ ४ ॥

4. *Asmākam va indramuśmasīṣṭaye sakhāyam
viśvāyum prāsaham yujam vājeṣu prāsaham
yujam. Asmākam brahmotaye'vā pṛtsuṣu kāsu cit.
Nahi tvā śatruḥ starate strṇoṣi yam viśvam
śatrum strṇoṣi yam.*

For your good and ours, we love and celebrate

Indra, friend, the very life breath of the world, patient and courageous, cooperative comrade, daring and victorious in battles, dedicated and meditative on life and Divinity. For our protection, O lord, protect and preserve our knowledge and Veda in all the battles. No enemy can overwhelm you. Whatever adversary you defeat, whatever world you win and cover with justice and protection, no enemy anywhere can overcome you.

नि षु नमातिमतिं कयस्य चित्तेजिष्ठाभिरुणिभिन्नोतिभिरु-
ग्राभिरुग्रोतिभिः । नेषि प्णो यथा पुराऽनेनाः शूर् मन्यसे ।
विश्वानि पूरोरप पर्षि वह्निरासा वह्निर्नो 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.

प्र तद्वौचेयं भव्यायेन्दवे हव्यो न य इषवान्मन्म रेजति रक्षोहा
मन्म रेजति । स्वयं सो अस्मदा निदो वधैरजेत दुर्मतिम् ।
अव स्ववेदुघशांसोऽवतरमव क्षुद्रमिव स्ववेत् ॥ 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.

वृनेम् तद्धोत्रया चितन्त्या वृनेम् रुयिं रथिवः सुवीर्यं रुपवं
सन्तं सुवीर्यम् । दुर्मन्मानं सुमन्तुभिरेमिषा पृचीमहि । आ
सृत्याभिरिन्द्रं द्युम्नहृतिभिर्यजत्रं 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.

प्रप्रा॑ वो अ॒स्मे स्वयशोभि॒रुती परिव॒र्ग इन्द्रौं दुर्मती॒नां
दरी॒मन्दुर्मती॒नाम्। स्व॒यं सा रिष्यध्यै॒ या न उपेषे अ॒त्रैः।
हुतेम॒सुन्न वक्षति॒ क्षिसा॒ जूर्णिन्न वक्षति॒ ॥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 न॑ इन्द्र राया॒ परीणसा॒ याहि॒ पुथाँ॑ अनेहसा॑ पुरो॒
याह्यारुक्षसा॑। सच्चस्व नः॒ पराक आ॒ सच्चस्वास्तमीक आ॒।
पाहि॒ नौ॒ दूरादारादुभिष्टिभिः॒ सदा॑ पाह्युभिष्टिभिः॒ ॥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 न इन्द्र राया तरुषसोऽग्रं चित्त्वा महिमा सक्षदवसे मुहे
मित्रं नावसे । ओजिष्ठ त्रातुरविता रथं कं चिदमर्त्यं ।
अन्यमस्मद्विरिषेः कं चिदद्रिवो रिरिक्षन्तं चिदद्रिवः ॥ 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 न इन्द्र सुषुत स्त्रिधोऽवयाता सदुमिदुर्मतीनां देवः
सन् दुर्मतीनाम् । हुन्ता पापस्य रक्षसस्त्राता विप्रस्य मावतः ।
अधा हि त्वा जनिता जीजनद्वसो रक्षोहणं त्वा जीजन-
द्वसो ॥ 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

एन्द्रं याह्युपं नः परावतो नायमच्छा विदथानीव सत्पतिरस्तुं
राजेव सत्पतिः । हवामहे त्वा वृयं प्रयस्वन्तः सुते सचा ।
पुत्रासो न पितरं वाजसातये मंहिष्ठं वाजसातये ॥ १ ॥

1. *Endra yāhyupa nah parāvato nāyamacchā
vidathānīva satpatirastam rājeva satpatih.
Havāmahe tvā vayam prayasvantah sute sacā.
Putrāso na pitaram vājasātaye mañhis̄tham
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 सोममिन्द्र सुवानमद्रिभिः कोशेन सिक्तमवतं न
वंसगस्तातृष्णाणो न वंसगः । मदाय हर्यताय ते तुविष्टमाय
धायसे । आ त्वा यच्छन्तु हुरितो न सूर्यमहा विश्वेव
सूर्यम् ॥ २ ॥

2. *Pibā somamindra suvānamadribhiḥ kośena siktamavatam na vāṁsagastātṛṣāṇo na vāṁsagāḥ. 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.

अविन्दद्विवो निहितं गुहा निधिं वेर्न गर्भं परिवीतमश्मन्यन्ते
अन्तरश्मनि । व्रजं वृत्री गवामिव सिषासन्नांगिरस्तमः ।
अपावृणोदिष्ठ इन्द्रः परीवृता द्वारा इषः परीवृताः ॥ ३ ॥

3. *Avindad divo nihitam guhā nidhim verna garbham parivītamāśmanyante antaraśmani. Vajram vajrī gavāmiva siṣāsannaṅgirastamah. Apāvṛṇodiṣa 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.

दादृहाणो वज्रमिन्द्रो गभस्त्योः क्षद्वैव तिग्ममसनायु सं
श्यदहिहत्यायु सं श्यत् । संविव्यान ओजसा शवोभिरिन्द्र
मज्मना । तष्टेव वृक्षं वृनिनो नि वृश्चसि परश्वेव 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 नृद्य इन्द्र सर्वेऽच्छा समुद्रमसृजो रथाँइव वाजयतो
रथाँइव । इत ऊतीरयुज्जत समानमर्थमक्षितम् । धेनूरिव मनवे
विश्वदौहसो जनाय विश्वदौहसः ॥ 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 ते वाचं वसुयन्त आयवो रथं न धीरः स्वपा अतक्षिषुः
सुम्नाय त्वामतक्षिषुः । शुभन्तो जेन्यं यथा वाजेषु विप्र
वाजिनम् । अत्यमिव शब्दसे सातये धना विश्वा धनानि
सातयै ॥ ६ ॥

6. *Imām te vācam vasuyanta āyavo ratham na dhī-
raḥ svapā atakṣiṣuh sumnāya tvāmatakṣiṣuh.
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.

**भिनत्पुरो नवतिमिन्द्र पूरवे दिवोदासाय महि दाशुषे नृतो
वज्रेण दाशुषे नृतो । अतिथिगवाय शम्बरं गिरेरुग्रो
अवाभरत् । महो धनानि दयमान् ओजसा विश्वा
धनान्योजसा ॥ 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.

**इन्द्रः समत्सु यजमानमार्यं प्रावद्विश्वेषु शतमूतिराजिषु
स्वर्मीळहेष्वाजिषु । मनवे शासदव्रतान्त्वचं कृष्णामरन्धयत् ।
दक्षन् विश्वं तत्रषाणमोषति न्यर्शसानमोषति ॥ ८ ॥**

8. *Indrah samatsu yajamānamāryam prāvad viśvesu
śatamūtirājisu svarmīḍheṣvājisu. Manave śasad-
avratān tvacām kṛṣṇāmarandhayat. Dakṣanna
viśvam tatṛṣāṇamoṣati nyarśasāna-moṣati.*

Indra, ruler of the world, master of a hundred modes and means of protection and promotion, should

protect and advance the noble and creative yajamana in all the projects of public good, in all the programmes of heavenly light for the man of thought and pious intention and action. Let him correct and control the forces of indiscipline and lawlessness, overthrow the earth's cover of darkness, and like the generous benefactor enlighten all the seekers thirsting for light and knowledge and cauterise all the festering wounds of humanity.

सूरश्चक्रं प्र वृहज्जात ओजसा प्रपित्वे वाचमरुणो मुषायतीशान् आ मुषायति । उशना यत्परावतोऽ जगन्नृतये कवे । सुम्नानि विश्वा मनुषेव तुर्वणिरहा विश्वेव तुर्वणिः ॥ ९ ॥

9. *Sūraścakram pra bṛhajjāta ojasā prapitve vācamaruṇo 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 नो नव्येभिर्वृषकर्मनुकथैः पुरां दर्तः पायुभिः पाहि शग्मैः । दिवोदासेभिरिन्द्र स्तवानो वावृधीथा अहौभिरिव द्यौः ॥ 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 द्यौरसुरो अनम्नतेन्द्राय मही पृथिवी वरीमभिर्द्युम्न-
साता वरीमभिः । इन्द्रं विश्वे सुजोषसो देवासो दधिरे 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.

विश्वेषु हि त्वा सवनेषु तु ज्जते समानमेकं वृषमण्यवः पृथक्
स्वः सनिष्पवः पृथक् । तं त्वा नावं न पर्षणिं शुषस्य धुरि
धीमहि । इन्द्रं न यज्ञैश्चितयन्त आयवः स्तोमैभिरिन्द्र-
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 ततस्वे मिथुना अवस्यवो व्रजस्य साता गव्यस्य
निःसूजः सक्षन्त इन्द्र निःसूजः । यद् गव्यन्ता द्वा जना
स्वर्णन्ता समूहसि । आविष्करिक्रद् वृषणं सचाभुवं
वज्रमिन्द्र 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
vṛṣaṇam 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 वीर्यस्य पूरवः पुरो यदिन्द्र शारदीरवातिरः
सासहानो अवातिरः । शासुस्तमिन्द्र मर्त्यमयज्यु शवसस्पते ।
महीममुष्णा: पृथिवीमिमा अपो 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.

आदित्ते अस्य वीर्यस्य चकिर्न्मदेषु वृषभशिजो यदाविथ
सखीयतो यदाविथ । चकर्थं कारमैभ्यः पृतनासु प्रवन्तवे ।
ते 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.

उतो नौं अस्या उषसों जुषेत् ह्यांकस्य बोधि हुविषे
हवीमभिः स्वर्षात् हवीमभिः । यदिन्द्र हन्तवे मृधो वृषा
वत्रिज्जिवकेतसि । आ मैं अस्य वेधसों नवीयसों मन्म श्रुधि
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 वावृथानो अस्मयुर्मित्रयन्तं तुविजात् मर्त्यं वत्रेण
शूर् मर्त्यैम् । जहि यो नो अघायति शृणुष्व सुश्रवस्तमः ।
रिष्टं न यामन्नप भूतु दुर्मतिर्विश्वापे भूतु दुर्मतिः ॥ 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 मधवन्पूर्व्ये धन् इन्द्रत्वोताः सासह्याम पृतन्युतो
वनुयाम वनुष्यतः । नेदिष्टे अस्मिन्नहन्यधि वोचा नु सुन्वते ।
अस्मिन्युज्ञे वि चयेमा भरे कृतं वाज्यन्तो भरे कृतम् ॥ १ ॥

1. *Tvayā 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.

स्वर्जेषे भर आप्रस्य वक्मन्युषबुधः स्वस्मिन्नज्जसि क्राणस्य
स्वस्मिन्नज्जसि । अहन्निन्द्रो यथा॑ विदे शीघ्रांशीघर्णोप-
वाच्यः । अस्मत्रा॒ ते॑ सुध्यक् सन्तु रातयो॑ भद्रा॒ 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 प्रयः प्रलथा॑ ते शुशुक्वनं यस्मिन्यज्ञे वार॒ मकृण्वत्
क्षयमृतस्य॒ वारसि॑ क्षयम्॑ । वि तद्वौचेरध॑ द्विताऽन्तः पश्यन्ति
रुश्मिभिः॑ । स घा॑ विदे॑ अन्विन्द्रो॑ गुवेषणो॑ बन्धुक्षिद्द्वयो॑
गुवेषणः॑ ॥ 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 gaveṣaṇo bandhu-kiṣidbhyo gaveṣaṇah.*

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 तै॑ पू॒र्वथा॑ च॒ प्रवाच्य॑ यदङ्गि॒रो॒भ्यो॑ वृ॒णो॒रप॑
ब्र॒जमिन्द्र॑ शिक्षुन्नप॑ ब्रजम्॑ । ऐ॒भ्यः॑ समान्या॑ दिशाऽ॑ स्मभ्यं
जेषि॑ योत्सि॑ च॑ । सु॒न्वद्द्वयो॑ रन्धया॑ कं॑ चिदब्र॒तं॑ हृणा॒यन्तं
चिदब्र॒तम्॑ ॥ ४ ॥

4. *Na itthā te pūrvathā ca pravācyam yadaṅgiro-bhyo'vrñorapa vrajamindra siksnnapa vrajam. Aibhyah samānyā diśā'smabhyam jeṣi yotsi ca. Sunvadbhyo randhayā kam cidavrataṁ hṛṇāyantaṁ 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 क्रतुभिः शूर ईक्षयद्वन्ने हिते तरुषन्त श्रवस्यवः
प्र यक्षन्त श्रवस्यवः । तस्मा आयुः प्रजावदिद् बाधे
अर्चन्त्योजसा । इन्द्र ओक्यं दिधिषन्त धीतयौ देवाँ अच्छा
न धीतयः ॥५॥

5. *Sam yajjanān kratubhiḥ śūra īkṣayaddhane 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 तमिन्द्रापर्वता पुरोयुधा यो नः पृतन्यादप् तन्तमिद्धतं
वज्रेण तन्तमिद्धतम् । दूरे चत्ताय छन्त्सुद् गहनं यदिनक्षत् ।
अस्माकं शत्रून् परि शूर विश्वतौ दर्मा दर्षीष्टविश्वतः ॥ ६ ॥

6. *Yuvam tamindrāparvatā puroyudhā yo nah
prtanyādapa tamtamiddhatam vajrena 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

उभे पुनामि रोदसी त्रुतेन द्रुहो दहामि सं महीरनिन्द्राः ।
अभिव्लग्य यत्र हुता अमित्रा वैलस्थानं परि तृळ्हा
अशेरन् ॥ १ ॥

1. *Ubhe punāmi rodasī rtena druho dahāmi sam
mahīranindrāḥ. Abhivlagya yatra hatā amitṛā
vailasthānam pari tṛl̄hā 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 चिदद्रिवः शीषा॒ यातु॒मती॑नाम् ।
छिन्धि॒ 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 शधो॑ यातु॒मती॑नाम् ।
वैलस्थानुके॑ अर्मके॑ महावैलस्थे॑ अर्मके॑ ॥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 तिस्रः॑ पञ्चाशतो॑ भिक्लङ्घैरपावपः॑ ।
तत्सु॑ ते॑ मनायति॑ तुकत्सु॑ ते॑ मनायति॑ ॥४॥

4. *Yāsām tisrah pañcāśato'bhivlaṅgairapāvapaḥ.
Tat su te manāyati takat su te manāyati.*

Indra, now that you have routed the three times

fifty forces of those agents of hate and violence by your tactics of seizure and attack, that act excites holy admiration and celebration, hearty admiration and reverence.

पि॒शा॒ङ्गभृ॒ष्टिमम्भृ॒णं पि॒शाचि॒मिन्द्र सं॒ मृ॒ण ।
सर्वं॒ रक्षो॒ नि॒ बर्हय ॥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.

अवर्मह इन्द्र दादृहि श्रुधी नः शुशोच् हि द्यौः क्षा न भीषां
अद्रिवो घृणात्र भीषां अद्रिवः । शुष्मिन्तमो हि शुष्मिभिर्वै-
रुग्रेभिरीयसे । अपूरुषघ्नो अप्रतीत शूर् सत्वभिस्त्रिसुसैः
शूर् सत्वभिः ॥ ६ ॥

6. *Avarmaha indra dādṛhi śrudhī nah śuśoca hi
dyauḥ kṣā na bhiṣān̄ adrivo ghṛṇānna bhiṣān̄
adrivah. Śuṣminta mo hi śuṣmibhirvadhairu-
grebhīriyase. 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.

वृनोति हि सुन्वन्क्षयं परीणसः सुन्वानो हि ष्ठा यजुत्यव
द्विष्ठौ देवानामव द्विष्ठः । सुन्वान इत्सिषासति सुहस्त्रा
वाज्यवृतः । सुन्वानायेन्द्रौ 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 जुवो रारहाणा अभि प्रयो वायो वहन्त्विह पूर्वपीतये
सोमस्य पूर्वपीतये । ऊर्ध्वा ते अनु सूनृता मनस्तिष्ठतु जानती ।
नियुत्वता रथेना याहि दावने वायो 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 मन्दिनौ वायविन्दवोऽस्मत्काणासः सुकृता
अभिद्यावो गोभिः क्राणा अभिद्यावः । यद्ध क्राणा इरध्यै
दक्षं सचन्त ऊतयः । सुध्रीचीना नियुतो दावने धिय उप
ब्रुवत इं धियः ॥ 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.

वायुर्युङ्गे रोहिता वायुररुणा वायू रथै अजिरा धुरि वोळहवे
वहिष्ठा धुरि वोळहवे । प्र बोधया पुरन्धिं जार आ ससृतीमिव ।
प्र चक्षय रोदसी वासयोषसः श्रवसे वासयोषसः ॥ 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 भद्रा वस्त्रा तन्वते दंसु रश्मिषु
चित्रा नव्येषु रश्मिषु । तुभ्यं धेनुः सबदुघा विश्वा वसूनि
दोहते । अजनयो मरुतो वक्षणाभ्यो द्विव आ वक्ष-
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 शुचयस्तुरुण्यवो मदैषूग्रा इषणन्त भुर्वर्ण्य-
पामिषन्त भुर्वर्णि । त्वां त्सारी दसमानो भगमीहे तक्ववीये ।
त्वं विश्वस्माद्बुवनात्पासि धर्मेणाऽसुर्यीत्पासि धर्मेणा ॥ ५ ॥

5. *Tubhyam śukrāsaḥ śucayasturaṇyavo madeṣūgrā
iṣaṇanta bhurvaṇyapāmiṣanta bhurvanī. Tvāṁ
tsārī dasamāno bhagamītte 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 नौ वायवेषामपूर्व्यः सोमानां प्रथमः पीतिमर्हसि । सुतानां
पीतिमर्हसि । उतो विहुत्मतीनां विशां वृजुर्जीणाम् । विश्वा
इत्ते धेनवो दुह आशिरं घृतं दुहत आशिरम् ॥ ६ ॥

6. *Tvāṁ no vāyavesāmapūrvyah somānāṁ pratha-
maḥ pītimarhasi sutānāṁ pītimarhasi. Uto vihut-
matīnāṁ viśāṁ vavarjuṣīnām. Viśvā it te dhenavo
duhra āśiram 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 ब्रह्मिरूपं नो याहि वीतयै सुहस्रेण नियुता नियुत्वते
शतिनीभिर्नियुत्वते । तुभ्यं हि पूर्वपीतये देवा देवाय येमिरे ।
प्रतै सुतासो मधुमन्तो अस्थिरन्मदायु क्रत्वे अस्थिरन् ॥ १ ॥

1. *Stīrṇam barhirupa no yāhi vītaye sahasreṇa niyutā niyutvate śatībhir-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 सोमः परिपूतो अद्रिभिः स्पार्हा वसानः परि
कोशामर्षति शुक्रा वसानो अर्षति । तवायं भूग आयुषु
सोमो देवेषु हृयते । वह वायो नियुतो याह्यस्मयुज्जुषाणो
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 नौ नियुद्धिः शतिनीभिरध्वरं सहस्रिणीभिरुप याहि
वीतये वायो हृव्यानि वीतये । तवायं भूग ऋत्वियः सराश्मिः
सूर्ये सचा । अध्वर्युभिर्भरमाणा अयंसत् वायो शुक्रा
अयंसत ॥ ३ ॥

3. *Ā no niyudbhīḥ śatinībhira dhvaram sahasri-
nībhīr-upa yāhi vītaye vāyo havyāni vītaye.
Tavāyam bhāga rtviyah saraśmīḥ sūrye sacā.
Adhvaryubhir-bharamāṇā ayam sata vāyo śukrā
ayam sata.*

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 रथो नियुत्वान्वक्षुदवसेऽ भि प्रयांसि सुधितानि वीतये
वायो हव्यानि वीतये । पिबतं मध्वो अन्धसः पूर्वपेयं हि वां
हितम् । वायवा चन्द्रेण राधसा गतुमिन्द्रश्च 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 धियो ववृत्युरध्वराँ उपेमिन्दुं मर्जजन्त वाजिन-
माशुमत्यं न वाजिनम् । तेषां पिबतमस्मयू आ नो गन्त-
मिहोत्या । इन्द्रवायू सुतानामद्रिभिर्युवं 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.

इमे वां सोमा अप्स्वा सुता इहाध्वर्युभिर्भर्माणा अयंसत्
 वायौ शुक्रा अयंसत । एते वामुभ्यसृक्षत तिरः पुवित्रमाशवः ।
 युवायवोऽति रोमाण्यव्यया सोमासो अत्यव्यया ॥ ६ ॥

6. Ime vāṁ somā apsvā sutā ihādhvaryubhirbhar-
 ramāṇā 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 वायो ससुतो याहि शश्वतो यत्र ग्रावा वदति तत्र
गच्छतं गृहमिन्द्रश्च गच्छतम् । वि सूनृता ददृशे रीयते धृतमा
पूर्णया नियुता याथो अध्वरमिन्द्रश्च याथो अध्वरम् ॥ ७ ॥

7. *Ati vāyo sasato yāhi śāśvato yatra grāvā vadati tatra gacchatam gṛhamindraśca gacchatam. Vi sūnṛtā dadṛśe rīyate ghṛtamā pūrnayā 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 तद्वहेथे मध्व आहुतिं यमश्वत्थमुपतिष्ठन्त जायवोऽस्मे
ते सन्तु जायवः । साकं गावः सुवते पच्यते यवो न ते
वाय उप दस्यन्ति धेनवो नाप दस्यन्ति धेनवः ॥ 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.

इमे ये ते सु वायो बाह्वोजसोऽ न्तर्नदी ते पतयन्त्युक्षणो
महि व्राधन्त उक्षणः । धन्वञ्चिद् ये अनाशवो जीराश्चिद-
गिरौकसः । सूर्यस्येव रश्मयो दुर्नियन्तवो हस्तयोर्दु-
र्नियन्तवः ॥ 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

प्र सु ज्येष्ठं निचिराभ्यां बृहन्मो हृव्यं मृतिं भरता मृळयद्द्वयां
स्वादिष्ठं मृळयद्द्वयाम् । ता सुम्राजा घृतासुती यज्ञेर्ज्ञ
उपस्तुता । अथैनोः क्षत्रं न कुतश्चनाधृषे देवत्वं नू
चिदाधृषे ॥ १ ॥

1. *Pra su jyeṣṭham nicirābhyaṁ br̥hannamo havyaṁ
matiṁ bharatā mr̥layadbhyām svādiṣṭhaṁ
mr̥layadbhyām. Tā samrājā ghṛtāsutū 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.

अदर्शि गातुरुरवे वरीयसी पन्था ऋतस्य समयंस्त रुश्मि-
भिश् चक्षुर्भगस्य रुश्मिभिः । द्युक्षां मित्रस्य सादनमर्यम्प्णो
वरुणस्य च । अथा दधाते बृहदुक्थ्यां वय उपस्तुत्यं बृहद्
वयः ॥ २ ॥

2. *Adarśi gāturusurave varīyasī panthā rtasya sama-
yamsta raśmibhiścakṣurbhagasya raśmibhiḥ.
Dyukṣāṁ mitrasya sādanamaryamṇo varuṇasya
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.

ज्योतिष्मतीमदिति॑ं धार् यत्क्षिंति॒ं स्वर्वती॑मा सचेते दि॒वेदिवे
जागृवांसा॑ दि॒वेदिवे । ज्योतिष्मत् क्षुत्रमाशाते आदि॒त्या
दानु॒नस्पती॑ । मि॒त्रस्तयो॒र्वरुणो यात्॒यज्जनोऽर्यमा॑ यात्॒
यज्जनः ॥ ३ ॥

3. *Jyotiṣmatīmaditim dhārayatksitīm svarvatīmā sacete divedive jāgrvāṁsā divedive. Jyotiṣmat kṣatramāśāte 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 सोमो भूत्ववपानेष्वाभगो
देवो देवेष्वाभगः । तं देवासो जुषेरत् विश्वे अद्य सजोषसः ।
तथा राजाना करथो यदीमहु ऋतावाना यदीमहे ॥ ४ ॥**

4. *Ayam mitrāya varuṇāya śamitamah somo bhūtvavapāneṣvābhago devo deveṣvābhagah. Tam devāso juṣerata viśve 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.

**यो मित्राय वरुणायाविधज्जनोऽ नवाणं तं परि पातो अंहसो
दाश्वांसं मर्तुमंहसः । तमर्युमाभि रक्षत्यृज्यन्तमनु व्रतम् ।
उक्थैर्य एनोः परिभूषति व्रतं स्तोमैराभूषति व्रतम् ॥ ५ ॥**

5. *Yo mitrāya varuṇāyāvidhajjano' narvāṇam tam pari pāto aṅhaso dāśvāṁsaṁ martamañhasah. Tamaryamābhi rakṣatyrjūyantamanu vratam. Ukthairyā enoh paribhūṣati vratam stomaīrābhūṣati 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.

नमो दिवे बृहुते रोदसीभ्यां मि॒त्राय वो॒चं वरुणाय मी॒ळहुषे
सु॒मृलीकाय मी॒ळहुषे । इन्द्र॑मि॒ग्रिमुप॑ स्तुहि॒ द्युक्षमर्युमणं॑ भगा॑म् ।
ज्योगजीवन्तः प्र॒जया॑ सचेमहि॒ सोमस्योती॑ सचेमहि॒ ॥ ६ ॥

6. *Namo dive br̥hate rodasibhyām mitrāya vocaṁ varuṇaya mīlhuṣe sumṛlīkāya mīlhuṣe. Indramag- nimirupa 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.

ऊती॑ देवानां॑ व॒यमि॒न्द्रवन्तो॑ मंसी॑महि॒ स्वयशसो॑ म॒रुद्धि॑ः ।
अ॒ग्निर्मि॒त्रो॑ वरुण॑ः शर्म॑ यंस॒न्॑ तद॑श्याम॑ म॒घवानो॑ व॒यं॑
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 यात्मद्रिभिर्गोश्रीता मत्सुरा इमे सोमासो मत्सुरा
इमे । आ राजाना दिविस्पृशाऽस्मत्रा गन्त्मुप नः । इमे वां
मित्रावरुणा गवाशिरः सोमाः 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 सोमासो दध्याशिरः सुतासो दध्या-
शिरः । उत वामुषसो बुधि साकं सूर्यस्य रश्मिभिः । सुतो
मित्राय वरुणाय पीतये चारुकृताय पीतये ॥ २ ॥

2. *Ima ā yātamindavaḥ somāso dadhyāśirah sutāso dadhyāśirah. Uta vāmuṣaso budhi sākam sūryasya raśmibhiḥ. Suto mitrāya varuṇāya pītaye cārurṛtāya pītaye.*

O Mitra and Varuna, bright friend as the day and highest lord of wisdom, broad as the sky and deep as the night, come, these nectar drops of soma mixed with curds, distilled at the break of dawn and matured with life-giving rays of the sun, are for you both, yes, distilled for the drink of Mitra and Varuna, matured for a soothing, inspiring and enlightening drink of the truth and essence of law of the world of existence for both our friends and wise teachers, ideals of our love and cherished choice and for the dearest lover of truth.

तां वां धेनुं न वासरीमंशुं दुहृन्त्यद्रिभिः सोमं दुहृन्त्यद्रिभिः ।
अस्मत्रा गन्तुमुप नोऽ वर्ज्ज्वा सोमपीतये । अयं वां मित्रा-
वरुणा नृभिः सुतः सोम आ पीतये सुतः ॥ ३ ॥

3. *Tām vām dhenum na vāsarīmamśum 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

प्रप्र पूष्णस्तुविजातस्य शस्यते महित्वमस्य तुवसो न तन्दते
स्तोत्रमस्य न तन्दते । अर्चामि सुम्नयन्नहमन्त्यूतिं मयोभुवम् ।
विश्वस्य यो मन आयुयुवे मुखो देव आयुयुवे 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.

प्र हि त्वा पूषन्नजिरं न यामनि स्तोमैभिः कृणव ऋणवो
यथा मृध्य उष्ट्रो न पीपरो मृध्यः । हुवे यत्त्वा मयोभुवं देवं
सुख्याय मत्यैः । अस्माकंमाङ्गूषान् द्युम्निनस्कृधि वाजैषु
द्युम्निनस्कृधि ॥ २ ॥

2. *Pra hi tvā pūṣannajiram na yāmani stomebhīḥ
kr̥ṇva ṛnava 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 ते पूषन्त्सुख्ये विपन्यवः क्रत्वा चित्सन्तोऽवसा
बुभुत्तिर इति क्रत्वा बुभुत्तिरे । तामनु त्वा नवीयसीं नियुतं
राय ईमहे । अहेळमान उरुशंसु सरी भव वाजैवाजे सरी
भव ॥ ३ ॥

3. *Yasya te pūṣantsakhye vipanyavah kratvā cit santo' vasā bubhujrira iti kratvā bubhujrire. Tāmanu tvā navīyasīm niyutam 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 ण उप सातये भुवोऽ हैळमानो ररिवाँ अंजाश्व
श्रवस्युतामजाश्व । ओ षु त्वा ववृतीमहि स्तोमेभिर्दस्म
साधुभिः । नहि त्वा पूषन्नतिमन्य आघृणे न ते सख्यम-
पहुवे ॥ ४ ॥

4. *Asyā ū ṣu na 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 श्रौषं पुरो अग्निं धिया दधु आ नु तच्छधोँ दिव्यं
वृणीमह इन्द्रवायू वृणीमहे। यद्ध क्राणा विवस्वति नाभा
सन्दायि नव्यसी। अधु प्र सू नु उप यन्तु धीतयो देवाँ
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 त्यन्मित्रावरुणावृतादध्यादुदाथे अनृतं स्वेन मन्युना
दक्षस्य स्वेन मन्युना। युवोरित्थाधि सद्गुस्वपश्याम हिरण्य-
यम्। धीभिश्चन मनसा स्वेभिरक्षभिः सोमस्य स्वेभि-
रक्षभिः ॥ २ ॥

2. *Yaddha tyanmitrāvaraṇāvṛtādadhyādadāthe
anṛtam svena manyunā dakṣasya svena manyunā.
Yuvoritthādhi sadmasvapaśyāma hiraṇyayam.
Dhībhīścana 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 स्तोमेभिर्देव्यन्तौ अश्विनाऽऽश्रावयन्तइव श्लोक-
मायवौ युवां हृव्याभ्याऽऽ यवः । युवोर्विश्वा अधि श्रियः
पृक्षश्च विश्ववेदसा । प्रुषायन्ते वां पूर्वयौ हिरण्यये रथे
दस्त्रा हिरण्यये ॥ ३ ॥

3. *Yuvāṁ stomebhīr-devayanto aśvina''śrāvayanta
iva ślokamāyavo yuvāṁ havyābhīyāyavah. Yuvorviśvā adhi śriyah prkṣaśca viśvavedasā.
Pruṣāyante 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.

अचैति दस्त्रा व्युं नाकमृणवथो युज्जते वां रथयुजो
दिविष्टिष्वध्वस्मानो दिविष्टिषु । अधि वां स्थाम् वन्धुरे रथे
दस्त्रा हिरण्यये । पथेव यन्तावनुशासता रजोऽज्जसा
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.

शचीभिर्नः शचीवसू दिवा नक्तं दशस्यतम् । मा वां रातिरूपं
दसुत्कदा चनास्मद्भ्रातिः कदा चन् ॥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.

वृषन्निन्द्र वृषपाणास् इन्दव इमे सुता अद्रिषुतास् उद्धि-
दस्तुभ्यं सुतास् उद्धिदः । ते त्वा मन्दन्तु दावने महे चित्राय
राधसे । गीर्भिर्गीर्वाहुः स्तवमान् आ गहि सुमृलीको न आ
गहि ॥ ६ ॥

6. *Vṛṣannindra vṛṣapāṇāsa indava ime sutā adri-
ṣutāsa 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!

ओ षूणो अग्ने शृणुहि त्वमीलितो देवेभ्यो ब्रवसि यज्ञियेभ्यो
राजेभ्यो यज्ञियेभ्यः । यद्बुत्यामङ्गिरोभ्यो धेनुं देवा अदत्तन ।
वि तां दुहे अर्यमा कुर्तरी सचाँ एष तां वेद मे सचा ॥ ७ ॥

7. *O śūno 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.

मो षु वो अस्मदभि तानि पौंस्या सना भूवन् द्युम्नानि मोत
जारिषुरस्मत्पुरोत जारिषुः । यद् वश्चित्रं युगेयुगे नव्यं
घोषादमर्त्यम् । अस्मासु तन्मरुतो यच्च दुष्टरं दिधृता यच्च
दुष्टरम् ॥८॥

8. *Mo ṣu vo asmadabhi tāni paumṣyā sanā bhūvan
dyumnaṇi mota jāsiṣurasmat purota jāriṣuh. Yad
vaścitraṁ 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.

दुध्यङ्ग है मे जनुषं पूर्वे अङ्गिराः प्रियमेधः कण्वे अत्रिमन्तु-
र्विदुस्ते मे पूर्वे मनुर्विदुः । तेषां द्रवेष्वायतिरस्माकं तेषु
नाभ्यः । तेषां पदेन महा नमे गिरेन्द्राग्नी आ नमे गिरा ॥९॥

9. *Dadhyāñ ha me januśām pūrvo aṅgirāḥ priya-medhāḥ kañvo atrirmanurviduste me pūrve manu-rividuh. Teśām deveśvāyatirasmākaṁ 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.

होता यक्षद् व निनो वन्त् वार्य बृहस्पतिर्यजति वेन उक्षभिः
पुरुवारेभिरुक्षभिः । जग्रभ्मा दूरआदिशं श्लोकमद्रेष्ठ त्मना ।
अधारयदरुरिन्दानि सुक्रतुः पुरु सद्मानि सुक्रतुः ॥ १० ॥

10. *Hotā yakṣad vanino vanta vāryam bṛhaspatir-yajati vena uksabhiḥ 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.

ये दैवासो द्विव्येकादश स्थ पृथिव्यामध्येकादश स्थ ।
अप्सुक्षितौ महिनैकादश स्थ ते दैवासो यज्ञमिमं जुष-
ध्वम् ॥ ११ ॥

11. *Ye devāso divyekādaśa stha pṛthivyāmadhye-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

वेदिषदे प्रियधामाय सुद्युते धासिमिव प्र भरा योनिमग्रये ।
वस्त्रैणेव वासया मन्मना शुचिं ज्योतीरथं शुक्रवर्णं
तमोहनम् ॥ १ ॥

1. *Vediṣade priyadhāmāya sudyute Dhāsimiva pra bharā yonimagnaye. Vastreneva vāsayā manmanā śucim jyotīratham śukravarnam 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 त्रिवृदन्नमृज्यते संवत्सरे वावृथे जग्धमी पुनः ।
अन्यस्यासा जिह्वा जेन्यो वृषा न्यरुन्येन वनिनौ मृष्टा
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.

कृष्णप्रुतौ वेविजे अस्य सुक्षिता उभा तरेते अभि मातरा
शिशुम्। प्राचाजिह्वं ध्वसयन्तं तृषुच्युतमा साच्यं कुपयं
वर्धनं पितुः ॥ ३ ॥

3. *Kṛṣṇaprutau 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.

मुमुक्ष्वोऽ मनवे मानवस्यते रघुद्रुवः कृष्णसीतास ऊ जुवः ।
असुमना अजिरासो रघुष्यदो वातजूता उप युज्यन्त
आशवः ॥ 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 ते ध्वसयन्ते वृथैरते कृष्णमभ्वं महि वर्पः
करिक्रतः । यत्सीं महीमवनिं प्राभि मर्मैशदभिश्वसन्तस्तुन-
यन्नेति नानदत् ॥ ५ ॥

5. *Ādasya te dhvasayanto vṛtherate kṛṣṇamabhvam
mahi varpaḥ karikrataḥ. Yat sīṁ mahīmavanīm
prābhi marmrśadabhiśvasan tstanayanneti
nānadat.*

When this Agni, mighty hero of light and power, goes forward blowing, roaring, thundering and striking, covering and vitalising this great earth all round, then those warriors of his, men of action, advance at will destroying the monstrous ways of darkness and creating mighty forms of life and social structure.

भूषन् न योऽधि बभूषु नम्नते वृषेव पत्नीरभ्यैति रोरुवत् ।
ओजायमानस्तन्वश्च शुम्भते भीमो न शृङ्गा दविधाव
दुर्गृभिः ॥ 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 सुस्तिरौ विष्टिरः सं गृभायति जानन्नेव जानतीर्नित्य आ
शये । पुनर्वर्धन्ते अपि यन्ति देव्यमन्यद् वर्पैः पित्रोः कृणवते
सचाँ ॥ ७ ॥

7. *Sa samstiro viṣṭirah sam̄ grbhāyati jānanneva
jānatīrnitya 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.

**तमग्रुवः केशिनीः सं हि रैभिर ऊर्ध्वास्तस्थुर्मुषीः प्रायवे
पुनः । तासां ज्ञानं प्रमुच्चन्नैति नानददसुं परं जनयज्जीवम-
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.

**अधीवासं परि मातृ रिहन्नहं तुविग्रेभिः सत्वभिर्याति वि
ज्यः । वयो दधत् पुद्धते रेरिहृत् सदानु श्येनीं सचते
वर्तनीरहं ॥ 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.

अस्माकमग्रे मुघवत्सु दीदिह्याथ् श्वसीवान् वृषभो दमूनाः ।
अवास्या शिशुपतीरदीदेर्वर्मेव 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.

इदमग्रे सुधितं दुर्धितादधि प्रियादु चिन्मन्मनः प्रेयो अस्तु
ते । यत्ते शुक्रं तन्वोऽ रोचते शुचि तेनास्मभ्यं वनसे 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 नौ गृहाय नित्यारित्रां पद्धतीं रास्यग्ने । अस्माकं
वीरां उत नौ मधोनो जनैश्च या पारयामच्छर्म 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 नौं अग्न उक्थमिज्जुगुर्या द्यावाक्षामा सिन्धवश्च
स्वगृताः । गव्यं यव्यं यन्तो दीर्घाहेषं वरमरुण्यो वरन्त ॥ १३ ॥

Abhī no agna ukthamijjuguryā dyāvāksāmā sindhavaśca svagūrtāḥ. Gavyam yavyam yanto dīrghāhesam 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 वपुषे धायि दर्शतं देवस्य भर्गः सहस्रो यतो
जनि। यदीमुप छरते साधते मूतिर्हृतस्य धेना अनयन्त
सुस्तुतः ॥ १ ॥

1. *Balitthā tad vapushe dhāyi darśatam devasya
bhargah sahasro 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.

पृक्षो वपुः पितुमान्नित्य आ शये द्वितीयमा सुसशिवासु
मातृषु। तृतीयमस्य वृषभस्य दोहसे दशप्रमतिं जनयन्त
योषणः ॥ २ ॥

2. *Prkṣo vapuh pitumān nitya ā śaye dvitiyamā
saptaśivāsu mātṛṣu. Trtiyamasya vrṣabhasya
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.

निर्यदीं बुधान्महिषस्य वर्पैस ईशानासः शवसा क्रन्त
सूर्यः । यदीमनु प्रदिवो मध्व आधुवे 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.

प्र यत्पितुः परमान्नीयते पर्या पृक्षुधो वीरुधो दंसु रोहति ।
उभा यदस्य जनुषं यदिन्वत् आदिद्यविष्णो अभवद् घृणा
शुचिः ॥ ४ ॥

*Pra yat pituh paramānnīyate paryā prkṣudho
vīrudho daṁsu rohati. Ubhā yadasya januṣam
yadinvata ādid yaviṣṭho abhavad gṛṇā 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 उर्विया वि
वावृद्धे । अनु यत्पूर्वा अरुहत्सनाजुवो नि नव्यसीष्ववरासु
धावते ॥ 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.

आदिद्व्योतारं वृणते दिविष्टिषु भगमिव पपृच्यानासं ऋञ्जते ।
देवान्यलक्त्वा मज्मना पुरुष्टुतो मर्तं शंसं विश्वधा वेति
धायसे ॥ 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 यदस्थाद्यजुतो वातचोदितो ह्वारो न वक्वा जरणा
अनाकृतः । तस्य पत्मन्दुक्षुषः कृष्णजंहसः शुचिजन्मनो
रजु आ व्यध्वनः ॥ ७ ॥

7. *Vi yadasthād yajato vātacodito hvāro na vakvā
jarañā anākṛtaḥ. Tasya patman dakṣuṣah kṛṣṇa-
jaṅhasah 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.

रथो न यातः शिक्वभिः कृतो द्यामङ्गेभिरसुषेभिरीयते ।
आदस्य ते कृष्णासौ दक्षि सूरयः शूरस्येव त्वेषथादीषते
वयः ॥ ८ ॥

8. *Ratho na yātaḥ śikvabhiḥ kṛto dyām-aṅgebhir-
aruṣebhiriyyate. Ādasya te kṛṣṇāso 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 वरुणो धृतव्रतो मित्रः शाश्वदे अर्यमा सुदानवः ।
यत्सीमनु क्रतुना विश्वथा विभुररात्र नेमिः 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 सुन्वते रत्नं यविष्ठ देवतातिमिन्वसि । तं
त्वा नु नव्यं सहसो युवन्वयं भगं न कारे महिरत्न
धीमहि ॥ १० ॥

10. *Tvamagine śāśamānāya sunvate ratnam yaviṣṭha
devatātiminvasi. Tam tvā nu navyam sahaso
yuvan vayam bhagam na kare 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.

**अस्मे रुयिं न स्वर्थं दमूनसं भगं दक्षं न पपृचासि धर्णसिम् ।
रुश्मीँरिव यो यमति जन्मनी उभे देवानां शंसमृत आ च
सुक्रतुः ॥ ११ ॥**

11. *Asme rayim na svartham̄ damūnasam̄ bhagam̄ dakṣam̄ na papṛcāsi dharṇasim. Raśmīnriva yo yamati janmanī ubhe devānām̄ 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 सुद्योत्मा जीराश्वो होता मन्द्रः शृणवच्यन्द्ररथः ।
स नो नेष्टन्नेष्टतमैरमूरोऽ ग्रिवामं सुवितं वस्यो 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 शिर्मीवद्धिरकैः साम्राज्याय प्रतरं दधानः ।
अमी च ये मुघवानो वृयं च मिहं न सूरो 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

समिद्धो अग्न आ वह देवाँ अद्य युतस्रुचे ।
तन्तुं तनुष्व पूर्व्य सुतसौमाय 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 तनूनपात् ।
यज्ञं विप्रस्य मावतः शशमानस्य दाशुषः ॥ २ ॥

2. *Gṛtvantamupa māsi madhumantaṁ 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 पावको अद्भुतो मध्वा यज्ञं मिमिक्षति ।
नराशंसस्त्रिरा दिवो देवो देवेषु 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.

ईळितो अग्ने आ वहेन्द्रं चित्रमिह प्रियम् ।
इयं हि त्वा मतिर्माच्छा सुजिह्व वच्यते ॥ 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.

स्तृणानासो युतस्तुचो बृहिर्यज्ञे स्वध्वरे ।
वृज्जे देवव्यचस्तमिन्द्राय शर्म सप्रथः ॥ 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 प्रयै देवेभ्यो मुहीः ।
पावकासः पुरुस्पृहो द्वारो देवीरसुश्चतः ॥ 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 भन्दमाने उपाके नक्तोषासा' सुपेशसा ।
युह्वी ऋतस्य मातरा सीदतां बृहिरा सुमत् ॥ 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.

मन्द्रजिह्वा जुगुर्वर्णी होतारा दैव्या कुवी ।
यज्ञं नौ यक्षतामि॑म् सिध्रम॒द्य दिवि॒स्पृश्म् ॥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.

शुचिर्देवेष्वपि॑ता होत्रा मरुत्सु भारती ।
इळा सरस्वती मही ब्रह्मः सीदन्तु यज्ञियाः ॥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.

तन्नस्तुरीपमदभुतं पुरु वारं पुरु त्मना॑ ।
त्वष्टा॒ पोषाय॑ वि ष्यतु राये नाभा॑ नो अस्मयुः ॥ १० ॥

10. *Tannasturīpamadbhutam puru vāram puru tmanā. Tvaṣṭā posāya 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.

अवसृजन्नुप त्मना॑ देवान्यक्षि वनस्पते॑ ।
अग्निर्हव्या सुषूदति देवो देवेषु मेधिरः ॥ ११ ॥

11. *Avasṛjannupa tmanā devān yakṣi vanaspatē. 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.

पूषणवते॑ मरुत्वते॑ विश्वदेवाय वायवे॑ ।
स्वाहा॑ गायत्रवैपसे॑ हव्यमिन्द्राय कर्तन ॥ १२ ॥

12. *Puṣanvate marutvate viśvadevāya vāyave. Svāhā gāyatravapse 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 ।
इन्द्रा गहि श्रुधी हवं त्वां हवन्ते अध्वरे ॥ 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

**प्र तव्यसीं नव्यसीं धीतिमग्नये वाचो मृतिं सहसः सूनवे
भरे । अपां नपाद् यो वसुभिः सुह प्रियो होता 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 परमे व्योमन्याविरुद्धिरभवन्मातृश्वने । अस्य
क्रत्वा समिधानस्य मुज्मना प्र द्यावा शोचिः पृथिवी
अरोचयत् ॥ 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 त्वेषा अजरा अस्य भानवः सुसंदृशः सुप्रतीकस्य
सुद्युतः । भात्वक्षसो अत्यक्तुर्न सिन्धवोऽ ग्रे रैजन्ते अससन्तो
अजराः ॥ ३ ॥

3. *Asya tvesā ajarā asya bhānavah susamdrśah supratikasya sudyutah. Bhātvakṣaso atyakturna 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.

यमेरिरे भृगवो विश्ववेदसं नाभा पृथिव्या भुवनस्य मज्जना ।
अग्निं तं गीर्भिर्हिनुहि स्व आ दमे य एको वस्वो वरुणो 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 यो वराय मरुतामिव स्वनः सेनैव सृष्टा दिव्या यथाशनिः ।
अग्निर्जम्भैस्तिगितैरत्ति भर्वति योधो न शत्रुन्त्स वना न्यृञ्जते ॥ ५ ॥

5. *Na yo varāya marutāmiva svanah seneva srṣṭā 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.

कुविन्नो अग्निरुचथस्य वीरसद्गुविद्वसुभिः काममावरत् ।
चोदः कुवित्तुत्यात्सातये धियः शुचिप्रतीकं तम्या धिया
गृणे ॥ ६ ॥

6. *Kuvinno agnirucathasya vīrasad vasuṣkuvid
vasubhiḥ kāmamāvarat. Codah kuvit tutuṣyāt
sātaye dhiyah śucipratīkam tamayā dhiyā grṇe.*

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.

घृतप्रतीकं व ऋतस्य धूर्षदम् ग्रिं मित्रं न समिधान ऋञ्जते ।
इन्धानो अक्रो विदथेषु दीद्याच्छु क्रवर्णमुदु नो यंसते
धियम् ॥ 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.

अप्रयुच्छन्नप्रयुच्छद्विरगे शिवेभिर्नः पायुभिः पाहि शग्मैः ।
अदब्धेभिरदृपितेभिरिष्टे निमिषद्विः परि पाहि नो
जाः ॥ ८ ॥

8. *Aprayucchann aprayucchadbhir agne śivebhira-nah pāyubhiḥ pāhi śagmaiḥ. Adabdhēbhira-drpītebhīr-iṣṭe'niṁśadbhiḥ 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

एति प्र होता व्रतमस्य माययोध्वा दधानः शुचिपेशसुं धियम् ।
अभि स्तुचः क्रमते दक्षिणावृतो या अस्य धाम प्रथमं ह
निंसते ॥ १ ॥

1. *Eti pra hotā vratamasya māyayordhvām 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 दोहना अनूषत् योनौ देवस्य सदने परीवृत्ताः ।
अपामुपस्थे विभृतो यदावसदधं 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 भगो न हव्यः समस्मदा वोळहुर्न 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 सपर्यतः समाने योना मिथुना समोकसा ।
दिवा न नक्तं पलितो युवाजनि पुरु चरन्नजरो 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 धीतयो दश व्रिशो देवं मर्तीस ऊतये हवामहे ।
धनोरधि प्रवत् आ स ऋणवत्यभिव्रजद्विर्युना नवाधित ॥ ५ ॥

5. *Tamīm hinvanti dhītayo daśa vriśo devam̄ mar-tāsa ūtaye havāmahe. Dhanoradhi pravata ā sa rṇvatyabhirajadbhirvayunā 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 ह्यग्रे दिव्यस्य राजसि त्वं पाथीवस्य पशुपाइव त्मना ।
एनी त एते बृहती अभिश्रिया हिरण्ययी वक्वरी बृहिर-
राशाते ॥ ६ ॥

6. *Tvam hyagre 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 प्रति हर्य तद्वचो मन्द्र स्वधाव ऋतजात सुक्रतो ।
यो विश्वतः प्रत्यङ्गसि दर्शतो रुणवः संदृष्टौ पितुमाँइव
क्षयः ॥ 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 वेदु स चिकित्वाँ इंयते सा न्वीयते ।
तस्मिन्त्सन्ति प्रशिष्टस्तस्मिन्निष्टयः 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 सिमो वि पृच्छति स्वेनैव धीरो मनसा
यदग्रभीत् । न मृष्यते प्रथमं नापरं वचोऽस्य क्रत्वा सचते
अप्रदृपितः ॥ 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 जुह्वांस्तमर्वतीर्विश्वान्येकः शृणवद्वचांसि मे ।
पुरुषैषस्ततुरिर्यज्ञसाधुनोऽच्छिद्रोतिः 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 यत्सुमारत सुद्यो जातस्तत्सारु युज्येभिः ।
अभि श्वान्तं मृशते नान्द्यै मुदे यदीं गच्छन्त्युशतीर-
पिष्ठितम् ॥ ४ ॥

4. *Upasthāyam carati yat samārata sadyo jāta-
statsāra yujyebhiḥ. Abhi śvāntam mr̄ṣate 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 मृगो अप्यो वनर्गुरुप त्वच्युपमस्यां नि धायि ।
व्यब्रवीद्युना मत्येभ्योऽग्निर्विद्वाँ त्रहतुचिद्धि सत्यः ॥५॥

5. *Sa īm mrgo apyo vanargurupa tvacyupamasyām 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

त्रिमूर्धनं सप्तरश्मिं गृणीषेऽ नूनमग्निं पित्रोरुपस्थै । निषत्त-
मस्य चरतो ध्रुवस्य विश्वा द्विवो रोचनाप्रिवांसम् ॥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.)

उक्षा महां अभि ववक्ष एने अजरस्तस्थावितऊतिर्ष्वः ।
उव्याः पुदो नि दधाति सानौ रिहन्त्यूधों अरुषासौ
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.

सूर्यानं वृत्समभि सुंचरन्ति विष्वग्धेनू वि चरतः सुमेके ।
अनपवृज्याँ अध्वनो मिमाने विश्वान्केताँ अधि महो
दधाने ॥ 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 रक्षमाणा अजुर्यम् ।
सिषासन्तः पर्यपश्यन्त सिन्धुमाविरेभ्यो अभवत्सूर्यो
नृ० ॥ 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.

दिदृक्षेण्यः परि काष्ठासु जेन्य ईळेन्यो महो अर्भीय जीवसे ।
पुरुत्रा यदभवत्सूर्हैभ्यो गर्भेभ्यो मधवा विश्वदर्शतः ॥ ५ ॥

5. *Didṛkṣenyaḥ pari kāṣṭhāsu jenaḥ 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 ते अग्ने शुचयन्त आयोदैशुवर्जेभिराशुषाणाः ।
उभे यत्तोके तनये दधाना ऋतस्य सामन्त्रणयन्त देवाः ॥ 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?

बोधा मे अस्य वचसो यविष्ट मंहिष्टस्य प्रभृतस्य स्वधावः ।
पीयति त्वो अनु त्वो गृणाति वन्दारुस्ते तुन्वं वन्दे अग्ने ॥ २ ॥

2. *Bodhā me asya vacaso yaviṣṭha mañhiṣṭhasya
prabhṛtasya svadhāvah. Piyatī 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.

ये पायवो मामतेयं ते अग्ने पश्यन्तो अन्धं दुर्सितादरक्षन् ।
रुक्षं तान्त्सुकृतो विश्ववैदा दिप्सन्त इद्रिपवो नाहं
देभुः ॥ ३ ॥

3. *Ye pāyavo māmateyam te agne paśyanto andham
duritādarakṣan. Rarakṣa 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.

यो नो अग्ने अररिवां अघायुररातीवा मुर्चयति द्वयेन ।
मन्त्रो गुरुः पुनरस्तु सो अस्मा अनु मृक्षीष्टतन्वं दुरुक्तैः ॥ ४ ॥

4. *Yo no agne ararivān aghāyurarātīvā marcayati
dvayena. Mantra guruḥ punarastu so asmā
anu mṛkṣīṣṭa 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 प्रविद्वान् मर्तो मर्ते मर्चयति द्वयेन । अतः पाहि स्तवमान स्तुवन्तुमग्ने माकिर्नो दुरिताय धायीः ॥ ५ ॥

5. *Uta vāyah sahasya pravidvān marto martam marcayati dvayena. Atah pāhi stavamāna stuva ntamagne 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 विष्टो मातृशिवा होतारं विश्वाप्सुं विश्वदेव्यम् । नि यं दुधुर्मनुष्यासु विक्षु स्वर्णचित्रं वपुषे विभावम् ॥ १ ॥

1. *Mathīd yadīm viṣṭo mātariśvā hotāram viśvāpsum viśvadevyam. Ni yam dadhurman-uṣyāsu vikṣu svarṇa citram vapuṣe vibhāvam.*

Let us study and develop this Agni, light and fire energy, which Matarishva, wind and electric energy, pervading the skies energises, and which the scholars adopt in human communities like the wonderful sun for enhancement of the beauty of form and health of

body — Agni which exists in all forms of the universe, which gives the universe its cosmic form and which receives, consumes and recreates everything that is offered to it since it is the catalytic agent of the cosmic yajna.

दुदानमित्र ददभन्त मन्माग्निर्वर्लथं मम तस्य चाकन् ।
जुषन्त विश्वान्यस्य कर्मोपस्तुतिं भर्माणस्य कारोः ॥ 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 चिन्नु यं सदने जगृभ्रे प्रशस्तिभिर्दधिरे यज्ञियासः ।
प्रसू नयन्त गृभयन्त इष्टावश्वासो न रथ्यो 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 दुस्मो नि रिणाति जम्भैराक्रोचते वन् आ विभावा।
आदस्य वातो अनु वाति शोचिरस्तुर्न शर्यीमसुनामन्
द्यून् ॥ 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 रिपवो न रिषण्यवो गर्भे सन्तं रेषणा रेषयन्ति । अन्धा
अपश्या न दभन्नभिख्या नित्यास ई प्रेतारो अरक्षन् ॥ ५ ॥

5. *Na yam ripavo na riṣanyavo garbhe santam
reṣaṇā reṣayanti. Andhā apaśyā na dabhan-
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 एषते पतिर्दन्तिन इनस्य वसुनः पद आ ।
उप धजन्तमद्रयो विधन्ति ॥ 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 यो वृषा नुरां न रोदस्योः श्रवोभिरस्ति जीवपीतसर्गः ।
प्र यः संस्त्राणः शिश्रीत योनौ ॥ 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 नार्मीणीमदीदेदत्यः कविर्नैभन्योऽ नार्वी ।
सूरो न रुरुक्वाञ्छतात्मा ॥ ३ ॥

3. *Ā yaḥ puram nārminēmadidēdatyah kavirnabhanyo nārvā. Sūro na rurukvāñchatātmā.*

Agni, who has illuminated the celestial city of this imperishable soul, who is fast as the winds of space and faster than sunbeams, is the visionary creator of the worlds of eternity, blazing as the very soul of a thousand suns.

अभि द्विजन्मा त्री रोचनानि विश्वा रजांसि शुशुचानो
अस्थात् । होता यजिष्ठो अपां सुधस्थै ॥ ४ ॥

4. *Abhi dvijanmā trī rocanāni viśvā rajāṁsi śuśucāno asthāt. Hotā yajiṣṭho 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 होता यो द्विजन्पा विश्वा दुधे वार्याणि श्रवस्या ।
मर्तों यो अस्मै सुतुको दुदाश ॥ 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

पुरु त्वा दाश्वान्वोचेऽ रिरग्ने तव स्विदा ।
तोदस्येव शरण आ महस्य ॥ १ ॥

1. *Puru tvā dāśvān voce 'riragne tava svidā.
Todasyeva śarana 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 प्रहोषे चिदरुषः ।
कुदा चन प्रजिगतो अदैवयोः ॥ 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 चन्द्रो विप्र मत्यौ मुहो व्राधन्तमो दिवि ।
प्रप्रेत्ते अग्ने 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 गोषु गृव्यवः स्वाध्यो विदथे अप्सु
जीजनन् । अरेजेतां रोदसी पाजसा गिरा प्रति प्रियं चज्ञतं
ज्ञनुषामवः ॥ 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 पुरुमीळहस्य सोमिनः प्र मि॒त्रासो न द॑धि॒रे
स्वा॒भुवः । अथ॒ क्रतुं विदतं गा॒तुमर्चैत् उत॒ श्रुतं वृषणा॒
प॒स्त्यावतः ॥ २ ॥**

2. *Yaddha tyad vām purumīlhasya 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 भूषन्निक्षितयो जन्म रोदस्योः प्रवाच्यं वृषणा दक्षसे
मुहे। यदीमृतायु भरथो यदर्वते प्र होत्रया शिष्या वीथो
अध्वरम्॥ 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.

प्र सा क्षितिरसुर या महि प्रिय ऋतावानावृतमा घोषथो
बृहत्। युवं दिवो बृहुतो दक्षमाभुवं गां न धुर्युपं युज्जाथे
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 वारमृणवथोऽ रेणवस्तुज आ सदान्धेनवः ।
स्वरन्ति ता उपरताति सूर्यमा निम्रुच उषसस्तकववीरिव ॥५॥

5. *Mahī atra mahinā vāramṛṇvatho'renavastuja ā sadman dhenavah. Svaranti tā uparatāti sūryamā Nimruca uṣasastakvaviriva.*

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 केशिनीरनूषत् मित्र यत्र वरुण गातुमर्चंथः ।
अव त्मना सृजतं पिन्वतं धियो युवं विप्रस्य 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.

यो वां यज्ञैः शशमानो हु दाशति कविर्हेता यजति
मन्मसाधनः । उपाहु तं गच्छथो वीथो 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 यज्ञैः प्रथमा गोभिरञ्जत् ऋष्टावाना मनसो न प्रयुक्तिषु ।
भरन्ति वां मन्मना संयता गिरोऽदृप्यता मनसा रेवदाशाथे ॥ 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.

रेवद्वयोऽदधाथे रेवदाशाथे नरा मायाभिरितऊति माहिनम् ।
न वां द्यावोऽहंभिर्नोति सिन्धवो न दैवत्वं पृणयो नान-
शुर्मधम् ॥ ९ ॥

9. *Revadvayo dadhāt̄he revadāśāt̄he narā māyā-bhiringita 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 वसाथे युवोरच्छिद्रा मन्तवो हुसर्गीः ।
अवातिरत्मनृतानि विश्वं ऋतेन मित्रावरुणा सचेथे ॥ १ ॥

1. *Yuvām vastrāṇi pīvasā vasāt̄he 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 त्वो वि चिकेतदेषां सृत्यो मन्त्रः कविशस्त
ऋघावान् । त्रिरश्मि हन्ति चतुरश्रिरुग्रो देवनिदो ह प्रथमा
अजूर्यन् ॥ २ ॥

2. *Etaccana tvo vi ciketadeṣāṁ satyo mantrah kaviśasta 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.

अपादेति प्रथमा पद्वतीनां कस्तद्वां मित्रावरुणा चिकेत ।
गर्भोऽभारं भरत्या चिदस्य ऋतं पिपूर्यन्तं नि तारीत् ॥ 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 नोपनिपद्यमानम् ।
अनवपृणा वितता वसानं प्रियं मित्रस्य वरुणस्य
धाम ॥ 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.

अनुश्वो जातो अनभीशुर्वा कनिकदत्पतयदूर्ध्वसानः ।
अचित्तं ब्रह्म जुजुषुर्युवानः प्रमित्रे धाम वरुणे 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 धेनवो मामतेयमवन्तीर्ब्रह्मप्रियं पीपयन्त्सस्मिन्नधन् ।
पित्वो भिक्षेत वयुनानि विद्वानासाविवासुन्नदितिमुरुष्येत् ॥ ६ ॥

6. Ā dhenavo māmateyamavantīrbrahmapriyam
pīpayantsasminnūdhan. Pitvo bhikṣeta vayunāni
vidvānāsāvivāsannaditimuruṣyet.

Just as cows feed their calves on milk from their udders, just as protective mothers breast-feed their darling child of love and promote him in his favourite studies of Divinity, so should the scholar of the ways and laws of the world ask for food and maintenance and, serving and shining, advance the study and knowledge of nature and eternity.

आ वां मित्रावरुणा हुव्यजुष्टिं नमसा देवाववसा ववृत्याम् ।
अस्माकं ब्रह्म पृतनासु सह्या अस्माकं वृष्टिर्दिव्या सुपारा ॥ ७ ॥

7. Ā vāṁ mitrāvaruṇā havyajuṣṭim namasā devā-
vavasā vavrtyām. Asmākam brahma pṛtanāsu
sahyā asmākam vṛṣṭiḥ divyā 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

यजामहे वां मृहः सजोषा हुव्येभिर्मित्रावरुणा नपोभिः ।
घृतैर्घृतस्त्रू अथ यद्वामस्मे अध्वर्यवो न धीतिभिर्भर्त्ति ॥ 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.

प्रस्तुतिर्वां धाम् न प्रयुक्तिरयामि मित्रावरुणा सुवृक्तिः ।
अनक्ति यद्वां विदथैषु होता॑ सुम्नं वां सूरिवृषणा॒-
वियक्षन्॥ 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 धेनुरदितिर्त्ताय जनाय मित्रावरुणा हविर्दे । हिनोति
यद्वां विदथै सपर्यन्त्स रातहव्यो मानुषो न होता॑ ॥ ३ ॥

3. *Pipāya dhenuraditirrtāya janāya mitrāvaruṇā havirde. Hinoti yad vāṁ vidathe saparyantsa 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 विक्षु मद्यास्वन्धो गाव् आपश्च पीपयन्त देवीः ।
उतो नौ अस्य पूर्व्यः पतिर्दन्वीतं 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

विष्णोर्नु कं वीर्याणि प्र वोचुं यः पार्थिवानि विममे रजांसि ।
यो अस्कंभायदुत्तरं सुधस्थं विचक्रमाणस्त्रेधोरुगायः ॥ १ ॥

1. *Viṣṇornu kām vīryāṇi pra vocām yah pārthivāni
vimame rajāmsi. Yo askabhbāyaduttaram 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.

प्र तद्विष्णुः स्तवते वीर्येण मृगो न भीमः कुच्चरो गिरिष्ठाः ।
यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति 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.

प्र विष्णवे शूषमेतु मन्म गिरिक्षितं उरुगायाय वृष्णे ।
य इदं दीर्घं प्रयतं सुधस्थमेको विममे त्रिभिरित्पदेभिः ॥ 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 पदान्यक्षीयमाणा स्वधया मदन्ति ।
य उ त्रिधातु पृथिवीमुत द्यामेको दाधार् भुवनानि
विश्वा ॥ ४ ॥

4. *Yasya trī pūrṇā madhunā padānyakṣīyamāṇā svadhayā madanti. Ya u tridhātu pr̄thivīmuta 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 पाथो अश्यां नरो यत्र देवयवो मदन्ति ।
उरुक्रमस्य स हि बन्धुरित्था विष्णोः पदे परमे मध्व
उत्सः ॥ ५ ॥

5. *Tadasya priyamabhi pātho aśyāṁ naro yatra devayavo madanti. Urukramasya sa hi bandhuritthā 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 गमध्यै यत्र गावो भूरिशृङ्गा अयासः ।
अत्राहं तदुरुगायस्य वृष्णः 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

प्र वः पान्तमन्धसो धियायुते मुहे शूरायु विष्णवे चार्चत ।
या सानुनि पर्वतानामदाभ्या मुहस्तस्थतुर्वंतेव 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.)

त्वेषमित्था सुमरणं शिमीवतोरिन्द्राविष्णू सुतपा वामु-
रुष्यति । या मर्त्यैय प्रतिधीयमानमिल्कृशानोरस्तुरसुना-
मुरुष्यथः ॥ २ ॥

2. *Tveṣamitthā 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' वर्धन्ति महास्य पौंस्यं नि मातरा नयति रेतसे भुजे ।
दधाति पुत्रोऽवरं परं पितुर्नामं तृतीयमधि रोचने द्विवः ॥ ३ ॥

3. *Tā īṁ vardhanti mahyasya paumṣyam ni mātarā nayati retase bhuje. Dadhāti putro'varaṁ param piturnāma tr̄tīyamadhi rocanē 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 पौंस्यं गृणीमसीनस्य त्रातुरवृकस्य मीळहुषः ।
यः पार्थिवानि त्रिभिरिद्विगामभिरुरु क्रमिष्ठोरुगायाय
जीवसे ॥ ४ ॥

4. *Tattadidasya paumisyam gṛṇīmasinasya 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.

द्वे इदस्य क्रमणे स्वर्द्धशोऽभिख्याय मत्यैँ भुरण्यति ।
तृतीयमस्य नकिरा दधर्षति वयश्चन पृतयन्तः पत्रिणः ॥ ५ ॥

5. *Dve idasya kramane svardṛśo'bhibhyāya martyo bhuranyati. Trtiyamasya nakirā dadharṣati 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 नामभिश्चक्रं न वृत्तं व्यतीर्वी-
विपत्। बृहच्छरीरो विमिमानु ऋक्वभिर्युवाकुमारः:
प्रत्येत्याहुवम् ॥ 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 मित्रो न शेष्यो घृतासुतिर्विभूतद्युम्न एवया उ सप्रथाः: ।
अधा ते विष्णो विदुषा चिदर्ध्यः स्तोमो युज्ञश्च राध्यो
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 वेधसे नवीयसे सुमज्जानये विष्णवे ददाशति ।
यो जातमस्य महतो महि ब्रवत्सेदु श्रवोंभिर्युज्यं
चिदभ्यसत् ॥ 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 स्तोतारः पूर्व्य यथा विद ऋतस्य गर्भं जनुषा पिपर्तन ।
आस्य जानन्तो नाम चिद्विवक्तन महस्ते विष्णो सुमतिं
भजामहे ॥ 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 क्रतुं सचन्त मारुतस्य
वेधसः । दाधार् दक्षमुत्तममहर्विदं व्रजं च विष्णुः सखिवाँ
अपोर्णुते ॥ ४ ॥

4. *Tamasya rājā varuṇastamaśvinā kratum sacanta
mārutasya vedhasaḥ. Dādhāra dakṣamuttama-
maharvidam vrajam ca viṣṇuh sakhivāṁ 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 यो विवाय सुचथायू दैव्यू इन्द्रायू विष्णुः सुकृते
सुकृत्तरः । वेधा अंजिन्वत्रिषधस्थ आर्यमृतस्य भागे
यज्ञमानमाभजत् ॥ 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

अबोध्यग्निर्ज्म उदैति सूर्यो व्युषाशचन्द्रा महावो अर्चिषा ।
आयुक्षातामश्विना यातवे रथं प्रासादीहेवः सविता
जगत्पृथक् ॥ १ ॥

1. *Abodhyagnirjma udeti sūryo vyuṣāścandrā mahyāvo arcīṣā. Āyukṣātāmaśvinā yātave ratham prāsādī 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.

यद्युज्जाथे वृषणमश्विना रथं घृतेन नो मधुना क्षुत्रमुक्षतम् ।
अस्माकं ब्रह्म पृतनासु जिन्वतं वृयं धना शूरसाता
भजेमहि ॥ 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.

अर्वाङ् त्रिचक्रो मधुवाहनो रथो जीराश्वो अश्विनौर्यात्
सुष्टुतः । त्रिवन्धुरो मघवा विश्वसौभगः शं न आ वक्षद्
द्विपदे चतुष्पदे ॥ ३ ॥

3. *Arvān tricakro madhuvāhano ratho jīrāśvo aśvinyātu 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
मिमिक्षतम् । प्रायुस्तारिष्टं नी रपांसि मृक्षतं सेधतं द्वेषो 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 धत्थो युवं विश्वेषु भुवनेष्वन्तः ।
युवम् ग्रिं च वृषणावपश्च वनस्पतीं रश्वना॒वैरयेथाम् ॥ ५ ॥

5. Yuvam̄ ha garbham̄ jagatīṣu dhattho yuvam̄
viśveṣu bhuvaneśvantah. Yuvamagnim̄ ca vrṣa-
ṇāvapaśca vanaspatīnraśvināvairayethām̄.

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 हस्थो भिषजा॑ भेषजे॒भिरथो॑ हस्थो॑ रथ्याऽ॑ रथ्यै॒भिः ।
अथो॑ ह क्षत्रमधि॑ धत्थ उग्रा॑ यो वां॑ हृविष्मा॒न्मनसा॑
दुदाश्ट ॥ ६ ॥

6. Yuvam̄ ha stho bhiṣajā bheṣajebhiratho ha stho
rathyā rāthyebhīḥ. Atho ha kṣatramadhi dhattha
ugrā yo vām̄ 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.

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Ashvins Devata, Dirghatama Auchathya Rshi

वसू रुद्रा पुरुमन्तू वृधन्ता दशस्यतं नो वृषणावभिष्टौ ।
दस्त्रा ह यद्रेकण औच्यथो वां प्र यत्सुस्त्राथे अकवा-
भिस्तु ॥ 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.

को वां दाशत्सुपतये चिदस्यै वसू यद्देथे नमसा पदे गोः ।
जिगृतमस्मे रेवतीः पुरन्धीः कामप्रेणैव मनसा चरन्ता ॥ २ ॥

2. *Ko vām dāśat sumataye cidasyai vasū yad dhetha
namasā pade goḥ. Jigrtamasme revatīḥ puran-
dhīḥ kāmapreṇeva manasā carantā.*

Ashvins, lords of light and leadership, shelter, support and protection for all, ever on the move with a mind keen to fulfil the desire and ambition of all, who hold and rule the human habitations in villages, towns and rich cities with food and power on the face of the earth and relentlessly keep awake, vigilant for us all and for our protection. Who can give, and what, in appreciation and return for this love and generosity of your mind and consideration for us — what except thanks and gratitude in homage?

युक्तो ह यद्वां तौग्राय पेरुर्विं मध्ये अर्णीसो धायि पञ्चः ।
उपं वामवः शरुणं गमेयं शूरो नाज्म पुतयाद्भिरेवैः ॥ ३ ॥

3. *Yukto ha yad vām taugryāya perurvi madhye arṇaso dhāyi pajrah. Upa vāmavah 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?

उपस्तुतिरौच्यमुरुष्येन्मा मामिमे पत्रिणी वि दुग्धाम् ।
मा मामेथो दशतयश्चितो धाक् प्रयद्वां बद्धस्त्मनि खादति
क्षाम् ॥ 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 मा गरन्नद्यौ मातृतमा दासा यदीं सुसमुब्धमवाधुः । शिरो
यदस्य त्रैतनो वितक्षत्स्वयं दास उरो अंसावपि गथ ॥ 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.

दीर्घतमा मामतेयो जुजुर्वन् दशमे युगे ।
अपामर्थं यतीनां ब्रह्मा भवति सारथिः ॥ ६ ॥

6. *Dīrghatamā māmateyo jujurvān daśame yuge.
Apāmarthaṁ yatīnāṁ 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

प्र द्यावा यज्ञैः पृथिवी ऋत्वर्धां मही स्तुषे विदथेषु प्रचैतसा ।
देवेभिर्ये देवपुत्रे सुदंससेत्था धिया वार्याणि प्रभूषतः ॥ १ ॥

1. *Pra dyāvā yajñaiḥ prthivī rtāvṛdhā mahī stuse vidathesu pracetasā. Devebhiryē 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 मन्ये पितुरद्रुहो मनो मातुर्महि स्वतवस्तद्वीमधिः ।
सुरेतसा पितरा भूम चक्रतुरुरु प्रजायां अमृतं वरीमधिः ॥ 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.

ते सूनवः स्वपसः सुदंससो मही जज्ञुर्मातरा पूर्वचित्तये ।
स्थातुश्च सूत्यं जगतश्च धर्मैणि 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.

ते मायिनो ममिरे सुप्रचेतसो जामी सयोनी मिथुना समोकसा । नव्यनव्यं तन्तुमा तन्वते दिवि समुद्रे अन्तः कृवयः सुकृतयः ॥ ४ ॥

4. *Te māyino mamire supracetaso jāmī sayonī mithunā samokasā. Navyam̄-navyam̄ tantumā tanvate divi samudre antah kavayah suditayah.*

Those are poets and scientists of brilliance and vision possessed of wondrous power and intelligence, of equal knowledge and interest, loving together and working together as a family team like brother and sister, who study and measure the depths and interior of the oceans of earth and the heavens of light, create the warp

and woof of ever expanding new knowledge and find new paths over the seas and in the skies and space.

तद्राधो अद्य सवितुर्वरेण्यं वृयं देवस्य प्रसुवे मनामहे।
अस्मभ्यं द्यावापृथिवी सुचेतुना रयिं धत्तुं वसुमन्तं शत्-
गिन्म् ॥ ५ ॥

5. *Tad rādho adya saviturvarenyam vayam devasya prasave manāmahe. Asmabhyam dyāvāprthivī sucetunā 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

ते हि द्यावापृथिवी विश्वशंभुव ऋतावरी रजसो
धारयत्कवी । सुजन्मनी धिषणे अन्तरीयते देवो देवी धर्मणा
सूर्यः शुचिः ॥ १ ॥

1. *Te hi dyāvāprthivī viśvaśambhuva ṛtāvarī rajasо
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
रक्षतः । सुधृष्टमे वपुष्येऽन रोदसी पिता यत्सीमभि
रूपैरवासयत् ॥ 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 पित्रोः पवित्रवान् पुनाति धीरो भुवनानि
मायया । धेनुं च पृश्निं वृषभं सुरेतसं विश्वाहा शुक्रं पयो
अस्य दुक्षत ॥ 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 देवानामपसामपस्तमो यो जजान रोदसी विश्वशंभुवा ।
वि यो ममे रजसी सुक्रतूयया उजरेभिः स्कम्भनेभिः
समानृचे ॥ 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!

ते नो गृणाने महिनी महि श्रवः क्षत्रं द्यावापृथिवी धासथो
बृहत् । येनाभि कृष्टी स्तुतनाम विश्वहा पुनाय्यमोजो अस्मे
समिन्वतम् ॥ 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 श्रेष्ठः किं यविष्ठो नु आजगुन्किमीयते दूत्यं॑
कद्यदूचिम । न निन्दिम चमसं यो महाकुलोऽ ग्रे भ्रातुर्दुर्णु
इद्वृतिमूदिम ॥ १ ॥

1. *Kimu śreṣṭhaḥ kim yaviṣṭho na ājagan kiṁyate
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 कृणोतनु तद्वो देवा अब्रुवन्तद्व आगमम् ।
सौधन्वना यद्येवा करिष्यथ साकं देवैर्यज्ञियासो 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 प्रति यदब्रवीत् नाश्वः कर्त्वो रथं उतेह कर्त्वः ।
धेनुः कर्त्वी युवशा कर्त्वं द्वा तानि भ्रातुरनु वः कृत्व्ये-
मसि ॥ ३ ॥

3. *Agnim dūtam̄ prati yadabratānāśvah kartvo ratha uteha kartvah. Dhenuḥ kartvā yuvaśā kartvā dvā tāni bhrātaranu vah kṛtvyemasi.*

Agni, scholar, scientist, technologist, if you were to say about agni, the harbinger of fire and electric power: the horse power has to be developed, the chariot has to be designed and developed here and now, and the language has to be found and developed, and youth has to be developed and rejuvenated, and the horse and the cow have to be groomed and developed, then dear brother, we would follow you in action for both fire and electric power.

चकृवांसं ऋभवस्तदपृच्छत् क्वेदभूद्यः स्य दूतो न आजगन् ।
यदावाख्यच्चमसाज्ज्वरः कृतानादित्त्वष्टा ग्रास्वन्तन्यी-
नजे ॥ 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.

हनामैनां इति त्वष्टा यदब्रवीच्चमसं ये देवपानुमनिन्दिषुः ।
अन्या नामानि कृणवते सुते सचाँ अन्यैरेनान् कन्याऽरुं
नामभिः स्परत् ॥ 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.

इन्द्रो हरी युयुजे अश्विना रथं बृहस्पतिर्विश्वरूपामुपाजत ।
ऋभुर्विभ्वा वाजो देवाँ अगच्छत् स्वपसो यज्ञियं भाग-
मैतन ॥ ६ ॥

6. *Indro harī yuyuje aśvinā ratham bṛhaspatirviśva-rūpāmupājata. Rbhurvibhvā vājo devāñ aga-cchata 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.

निश्चर्मणो गामरिणीत धीतिभिर्या जरन्ता युवशा
ताकृष्णोतन। सौधन्वना अश्वादश्वमतक्षत युक्त्वा रथमुप
देवाँ अयातन ॥ ७ ॥

7. *Niścarmaṇo gāmariṇīta dhītibhiryā jarantā yuvaśā tākṛṣṇotana. Saudhanvanā aśvādaśvamataksata yuktvā rathamupa devāñ ayātana.*

With dexterous use of your ideas, repair and enrich the surface of the earth like nourishing the holy cow emaciated to the skin, and rejuvenate those who are breaking down under the weight of aging and consumptive diseases. O warriors of the bow, create new vehicles of wondrous velocity from materials of magnetic energy and radiation. And then yoke your motive power to the chariot and reach the wealth of nature's divinity.

इदमुद्रुकं पिबतेत्यब्रवीतनेदं वा घा पिबता मुञ्जनेजनम् ।
सौधन्वना यदि तत्रेव हर्यथ तृतीये घा सवने माद-
याध्वै ॥ ८ ॥

8. *Idamudakam pibatetyabrvitane dam vā ghā pibatā muñjanajanam. Saudhanvanā yadi tanneva haryatha tr̄īye 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.

आपो भूयिष्ठा इत्येको अब्रवीदुग्धिर्भूयिष्ठा इत्युन्यो अब्रवीत् ।
वृथार्यन्तीं बहुभ्यः प्रैको अब्रवीदृता 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.

श्रोणामेकं उद्कं गामवाजति मांसमेकं: पिंशति सूनया-
भृतम् । आ निम्रुचः शकृदेको अपाभरत्किं स्वित्पुत्रेभ्यः
पितरा उपावतुः ॥ १० ॥

10. *Śronāmekā udakam gāmavājati māṁsamekah
piṁśati sūnayābhṛtam. Ā nimrucaḥ śakṛdeko
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?

**उद्घत्स्वस्मा अकृणोतना तृणं निवत्स्वपः स्वपुस्यया नरः ।
अगोह्यास्य यदसस्तना गृहे तदुद्येदमृभवो 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 पूर्यसर्पत् क्व स्वित्तात्या पितरा व
आसतुः । अशापत् यः कुरस्त्रं व आदुदे यः प्राब्रवीत्प्रो 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 ऋभवस्तदपृच्छतागोह्य क इदं नौ अबूबुधत् ।
श्वानं ब्रुस्तो बौधयितारमब्रवीत्संवत्सर इदम् द्या व्य-
ख्यत ॥ १३ ॥

13. *Suṣupvāṁsa ṛbhavastadaprcchatāgohya ka idam
no abūbudhat. Śvānam basto bodhayitāramab-
ravīt sarīvatsara 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.)

दि॒वा यान्ति मरु॒तो भू॒म्या॒ग्नि॒रु॒यं वातो अन्तरि॒क्षेण
याति । अद्विर्याति वरुणः समुद्रैर्युष्माँ इच्छन्तः शवसो
नपातः ॥ १४ ॥

14. *Divā yānti maruto bhūmya'gnirayam vāto
antarikṣena yāti. Adbhiryāti varuṇaḥ 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 नो मित्रो वरुणो अर्यमायुरिन्द्रं ऋभुक्षा मरुतः परि ख्यन् ।
यद्वाजिनो देवजातस्य सप्ते: प्रवक्ष्यामो विदथै वीर्यैणि ॥ 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.

यन्निर्णिजा रेक्णासा प्रावृत्तस्य रातिं गृभीतां मुख्तो
नयन्ति । सुप्राङ्गजो मेम्यद्विश्वरूपं इन्द्रापूष्णोः
प्रियमप्येति पाथः ॥ २ ॥

2. *Yannirnijā rekṇasā prāvṛtasya rātim gṛbhītām mukhato nayanti. Suprāṅjo memyad viśvarūpa indrapūṣṇoh 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 पुरो अश्वैन वाजिना॑ पूष्णो भा॒गो नीयते
वि॒श्वदै॒व्यः । अभि॒प्रियं यत्पुरोळाशमर्वता॑ त्वष्टेदै॒नं
सौश्रवसा॒य जिन्वति॑ ॥ 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.

यद्धविष्यमृतुशो दै॒व्यानु॑ त्रिमानुषा॑ः पर्यश्वु॒ नयन्ति॑ । अत्रा॑
पूष्णः प्रथमो भा॒ग एति॑ यज्ञं द्वे॒वेष्यः प्रतिवेदयन्नजः॑ ॥ ४ ॥

4. *Yaddhaviṣyamṛtuśo devayānam trīmānuṣāḥ
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.

होतोध्वर्युराक्या अग्निमिन्थो ग्रावग्राभ उत शंस्ता सुविप्रः॑ ।
तेन यज्ञेन स्वरंकृतेन स्विष्टेन वक्षणा॑ आ पृणध्वम्॑ ॥ 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.

यूपव्रस्का उत ये यूपवाहाशच्छालं ये अश्वयूपायु तक्षति ।
ये चार्वैते पचनं संभरन्त्युतो तेषाम् भिगूर्तिर्न 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.

उप् प्रागात्सु मन्मेऽधायि मन्म देवानामाशा उप
वीतपृष्ठः । अन्वेनं विप्रा ऋषयो मदन्ति देवानां पुष्टे
चक्रमा सुबन्धुम् ॥ 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.

यद्वाजिनो दाम सन्दानमवृत्तो या शीर्षण्या रशना रज्जुरस्य ।
यद्वा घास्य प्रभृतमास्ये इं तृणं सर्वा ता ते अपि
देवेष्वस्तु ॥ ८ ॥

8. *Yad vājino dāma saṁdānamarvato yā śīrṣanyā raśanā rajjurasya. Yad vā ghāsyā prabhṛtamāsye tṛṇam 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 क्रविषो मक्षिकाश यद्वा स्वरौ स्वधितौ
स्तिमित्पत्तिः शमितुर्यन्नखेषु सर्वा ता ते अपि
देवेष्वस्तु ॥ ९ ॥

9. *Yadaśvasya kraviṣo makṣikāśa 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 क्रविषोऽग्नंधो अस्ति ।
सुकृता तच्छमितारः कृणवन्तूत मेधं 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.

यत्ते गात्राद्गिना पञ्चमानादभि शूलं निहतस्यावधावति ।
मा तद्भूम्यामा श्रीष्टन्मा तृणेषु देवेभ्यस्तदुशद्यो रात-
मस्तु ॥ ११ ॥

11. *Yat te gātrād-agninā pacyamānād-abhi śūlam nihatasyāvadhāvati. Mā tad bhūmyāmā śriṣṭan-mā trṇeṣu 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.

ये वाजिनं परिपश्यन्ति पक्वं य इमाहुः सुरभिर्नीर्हरेति ।
ये चार्वतो मांसभिक्षामुपासत उतो तेषामभिगृतिर्न
इन्वतु ॥ १२ ॥

12. *Ye vājinam paripaśyanti pakvam ya īmāhuḥ surabhir-nirhareti. Ye cārvato māṁsabhikṣām-upāsata uto teṣāmabhigṛtirna 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.

यन्नीक्षणं मुंस्पचन्या उखाया या पात्राणि चूष्ण आसेच-
नानि । ऊष्मण्यापिधाना चरुणामङ्गः सूनाः परि भूषन्त्य-
श्वम् ॥ १३ ॥

13. *Yannīkṣanām māṁspacanyā ukhāyā yā pātrāṇi
yūṣṇā āsecanāni. Uṣmaṇyāpidhāna caruṇā-
maṅkāḥ sūnāḥ pari bhūṣantyaśvam.*

Watchful stirring of the nation's cauldron of prosperity on fire and careful preservation and enrichment of the earth's fertility which gives fruits and

other foods, all containers and reservoirs of juice and waters for irrigation, methods of heat and steam control, formations of clouds, known, controlled and created, and beauty spots and tourist resorts, these are marks of a nation's march on top of beauty and culture.

निक्रमणं निषदनं विवर्तनं यच्च पड्बीशुमर्वतः । यच्च पूपौ
यच्च धासिं जघासु सर्वा ता ते अपि देवेष्वस्तु ॥ १४ ॥

14. *Nikramaṇam niṣadanam vivartanam yacca paḍbīśamarvataḥ. Yacca papau yacca ghāsim jaghāsa sarvā tā te api deveṣvastu.*

The horse's forward march, the nation launching on action on the highway, its halting and settling for rest on the way, the U-turn and circulation in progression, the fetter control of law and the 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 त्वाग्निर्धर्वनयीद् धूमगन्धिर्मोखा भ्राजन्त्यभि विक्त
जघ्रिः । इष्टं वीतमभिगृतं वषट्कृतं तं देवासः प्रति
गृभ्णन्त्यश्वम् ॥ 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 हिरण्यान्यस्मै ।
सुन्दानमर्वन्तं पद्मबीशं प्रिया देवेष्वा यामयन्ति ॥ १६ ॥

16. *Yadaśvāya vāsa upastrṇantyadhīvāsam yā hiranyanyasmai. Saṁdānamarvantam padbīśam priyā deveṣvā yāmayanti.*

Those who provide the decorative cover for the horse, i.e., the yajnic personality of the human nation on the march, and provide the over-cover as the air cover of fire for defence and onward march, and those who create the golden beauties for it, and the control of law, and the velocity of electric energy, and the brakes of equal power: all these people, cherished powers and beauties of the nation, raise the humans to the light of divinity.

यत्ते सादे महसा शूकृतस्य पाष्ण्यो वा कशया वा तुतोदै ।
स्तुचेव ता हविषो अध्वरेषु सर्वा ता ते 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.)

चतुस्त्रिंशद्वाजिनो देवबन्धोर्वैक्रीरश्वस्य स्वधितिः समेति ।
अच्छिद्रा गात्रा वयुना कृणोत् परुष्परनुघुष्या वि
शस्त ॥ १८ ॥

18. *Catustriṁśad vājino devabandhor-vaṅkrīr-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 भवतस्तथं ऋतुः ।
या ते गात्राणामृतुथा कृणोमि ताता पिण्डानां प्र
जुहोम्यग्नौ ॥ १९ ॥

19. *Ekastvaṣṭuraśvasyā viśastā dvā yantārā bhava-tastatha ṛtuḥ. Yā te gātrāṇāmṛtuthā kṛṇomi tātā piṇḍānām pra juhomyagnau.*

Of the dynamic energy of agni, two are the carrier currents, of which one is the active, positive agent that activates the connected objects. And I apply the power to the material forms of objects according to the needs of the seasons, and having done so I send it back into agni, thereby completing the yajnic circuit.

मा त्वा तपत्यि आत्मापियन्तं मा स्वधितिस्तन्वं आ
तिष्ठिपत्ते । मा ते गृध्नुरविशस्तातिहाय छिद्रा गात्राण्यसिना
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 उपुतन्नियसे न रिष्यसि देवाँ इदैषि पथिभिः सुगेभिः ।
हरी ते युज्जापृष्टती 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 नो वाजी स्वश्वं पुंसः पुत्राँ उत विश्वापुषं रयिम् ।
अनागास्त्वं नो अदितिः कृणोतु क्षत्रं नो अश्वो 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

यदक्रन्दः प्रथमं जायमान उद्यन्त्समुद्रादुत वा पुरीषात् ।
श्येनस्य पक्षा हरिणस्य बाहू उपस्तुत्यं महि जातं ते
अर्वन् ॥ १ ॥

1. *Yadakrandah prathamam jayamana udyantsamu-dradauta 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.

यमेन दुत्तं त्रित एनमायुनगिन्द्रं एणं प्रथमो अध्यतिष्ठत् ।
गन्धर्वो अस्य रशनामगृभ्णात्सूरादश्वं वसवो 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 यमो अस्यादित्यो अर्वन्नसि त्रितो गुह्येन ब्रुतेन । असि सोमेन सुमया विपृक्त आहुस्ते 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 आहुर्दिवि बन्धनानि त्रीण्यप्सु त्रीण्यन्तः समुद्रे ।
उतेव मे वरुणश्छन्त्यवैन् 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.

डुमा तै वाजिन्नवृमार्जनानीमा शफानां सनितुर्निधाना । अत्रा
ते भृद्रा रशना अपश्यमृतस्य या अभिरक्षन्ति गोपाः ॥ ५ ॥

5. *Imā te vājinnavamārjanānīmā 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 ते मनसारादजानाम्^१ वो दिवा पृतयन्तं पतङ्गम् ।
शिरो अपश्यं पथिभिः सुगेभिररेणुभिर्जेहमानं पतत्रि ॥ ६ ॥

6. *Ātmānam te manasārādajānāmavo divā pata-yantam pataṅgam. Śiro apaśyam pathibhiḥ sugebhīr-areṇubhiḥ-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 ते रूपमुक्तममपश्यं जिगीषमाणमिष आ पृदे गोः ।
यदा ते मर्तो अनु भोगमानङ्गादिद् ग्रसिष्ठ ओषधी-रजीगः ॥ ७ ॥

7. *Atrā te rūpam-uttamam-apaśyam jigīṣamāṇam-iṣa ā pade goḥ. Yadā te marto anu bhogamān-alādīd grasiṣṭha oṣadhīrajīgah.*

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 रथो अनु मयो अर्वन्ननु गावो ऽनु भगः कृनीनाम् ।
अनु व्रातासुस्तवं सुख्यमीयुरनु देवा ममिरे कीर्यं ते ॥ 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.

हिरण्यशृङ्गोऽयो अस्य पादा मनोजवा अवरु इन्द्रं आसीत् ।
देवा इदस्य हविरद्यमायन्यो अर्वन्तं प्रथमो अध्य-
तिष्ठत् ॥ 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.

ईर्मन्तासुः सिलिंकमध्यमासुः सं शूरणासो दिव्यासो
अत्याः । हुंसाइव श्रेणिश्चो यतन्ते यदाक्षिषुर्दिव्यमज्ज-
मश्वाः ॥ 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 पतयिष्वर्वन् तवं चित्तं वात-इव धर्जीमान्।
तव शृङ्गाणि विष्ठिता पुरुत्रारण्येषु जर्भुराणा 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 प्रागच्छसनं वाज्यर्वी देवद्रीचा मनसा दीध्यानः । अजः
पुरो नीयते नाभिरस्यानु पश्चात्कवयो यन्ति रेभाः ॥ १२ ॥

12. *Upa prāgacchasanam vājyarvā devadrīcā manasā dīdhyanah. 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 प्रागात्परमं यत्सुधस्थमवाँ अच्छा पितरं मातरं च । अद्या
देवाज्जुष्टतमो हि गम्या अथा शास्ते दाशुषे वार्याणि ॥ १३ ॥

13. *Upa prāgāt paramam yat sadhastham-arvāñ acchā pitaram mātarām 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.

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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 होतुस्तस्य भ्राता मध्यमो अस्त्यश्नः ।
तृतीयो भ्राता घृतपृष्ठो 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 रथमेकचक्रमेको अश्वो वहति सुमनामा ।
त्रिनाभि चक्रमजरमनुर्व यत्रेमा 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 ये सुम तुस्थुः सुमचक्रं सुम वहन्त्यश्वाः । सुम स्वसारो अभि सं नवन्ते यत्र गवां निहिता सुम नाम ॥ ३ ॥

3. *Imam rathamadhi ye sapta tasthuḥ saptacakram sapta vahantyaśvāḥ. Sapta svasāro abhi sati 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.)

को ददर्श प्रथमं जायमानमस्थन्वन्तं यदनुस्था बिभर्ति ।
भूम्या असुरसृगात्मा क्व स्वित्को विद्वांसुमुप गात्प्रष्ट-
मेतत् ॥ 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 मनसाविजानन् देवानामेना निहिता पदानि ।
वत्से ब्रष्टयेऽधि सुस तन्तून्वि तत्त्विरे कवय ओत्वा
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.

अचिकित्वाज्ञ्चकितुष्टश्चिदत्र कृवीन्पृच्छामि विद्मने न
विद्मान् । वि यस्तस्तम्भ षळिमा रजांस्युजस्य रूपे किमपि
स्विदेकम् ॥ 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 ईमङ्ग वेदास्य वामस्य निहितं पूर्दं वे: । शीर्ष्णः
क्षीरं दुहते गावो अस्य बुव्रिं वसाना उदुकं पूरापुः ॥ 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 धीत्यग्रे मनसा सं हि जग्मे । सा
बीभृत्सुर्गर्भरसा 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 मातासीद् धुरि दक्षिणाया अतिष्ठद् गर्भो वृजनीष्वन्तः ।
अमीमेद् वत्सो अनु गामपश्यद् विश्वरूप्यं त्रिषु चोज-
नेषु ॥ ९ ॥

9. *Yuktā mātāśīd dhuri dakṣiṇāyā atiṣṭhad garbho 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.

ति॒स्रो मा॒तृ॒स्त्री॒न्पि॒तृ॒न्बि॒भृ॒देकं ऊ॒र्ध्व॒स्तृ॒स्थौ॒ ने॒मव॒ ग्ला॒प्‌यन्ति॑ । म॒न्त्रयन्ते॑ दि॒वो॑ अ॒मुष्यं॑ पृ॒ष्ठे॑ वि॒श्ववि॒दुं॑ वा॒च्मवि॒श्व-॑मिन्वाम्॑ ॥ 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.

द्वा॒दशारं॑ न॒हि॑ तज्जराय॑ वर्व॑र्ति॑ चक्रं॑ परि॑ द्यामृ॒तस्य॑ । आ॑ पुत्रा॑ अग्ने॑ मि॒थुनासो॑ अत्र॑ सु॑स॑ श॒तानि॑ विंश॒तिश्च॑ तस्थुः॑ ॥ 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 परे अर्धे
पुरीषिणम् । अथेमे अन्य उपरे विचक्षणं सुसच्चक्रे षड्ठर
आहुरपितम् ॥ १२ ॥

12. *Pañcapādaṁ pitaram dvādaśākṛtim diva āhuḥ pare ardhe purīṣinam. Atheme anya upare vikṣanam 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.)

पञ्चारे चक्रे परिवर्तमाने तस्मिन्ना तस्थुर्भुवनानि
विश्वा । तस्य नाक्षस्तप्यते भूरिभारः सनादेव न शीर्यते
सनाभिः ॥ १३ ॥

13. *Pañcāre cakre parivartamāne tasminnā tashur-bhuvanāni viśvā. Tasya nākṣastaptyate 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.)

सनेमि चक्रमजरं वि वावृत उत्तानायां दश युक्ता वहन्ति ।
सूर्यस्य चक्षु रजसैत्यावृतं तस्मिन्नार्पिता भुवनानि
विश्वा ॥ १४ ॥

14. *Sanemi cakramajaram vi vāvṛta uttānāyām dásā yuktā vahanti. Sūryasya cakṣū rajasaityāvṛtam 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 सुस्थर्माहुरेकुञ्ज षळिद्युमा ऋषयो देवजा इति ।
तेषामिष्टानि विहितानि धामशः स्थात्रे रैजन्ते 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 मे पुंस आहुः पश्यदक्षुणवान् वि
चैतदुन्धः । कुर्विर्यः पुत्रः स ईमा चिकेत् यस्ता विजानात्स
पितुष्प्रितासत् ॥ 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 परेण पुर एनावरेण पदा वत्सं बिभ्रती गौरुदस्थात् ।
सा कद्रीची कं स्विदर्धं परागात् क्व स्वित्सूते नहि युथे
अन्तः ॥ १७ ॥

17. *Avaḥ pareṇa para enāvareṇa padā vatsam
bibhratī gaurudasthāt. Sā kadricī 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 परेण पितरं यो अस्यानुवेदं पुर एनावरेण । कवीयमानः
क इह प्र वौचद् देवं मनः कुतो अधि प्रजातम् ॥ 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?

ये अर्वाच्चस्ताँ उ पराच आहुर्ये पराच्चस्ताँ उ अर्वाच्च आहुः ।
इन्द्रश्च या चक्रथुः सोम् तानि धुरा न युक्ता रजसो
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 सुपर्णा सुयुजा सखाया समानं वृक्षं परि घस्वजाते ।
तयोरुन्यः पिप्पलं स्वाद्वच्यनश्नन्नन्यो अभि चाक-
शीति ॥ २० ॥

20. *Dvā suparnā sayujā sakhayā 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 सुपर्णा अमृतस्य भागमनिमेषं विदथाभिस्वरान्ति ।
इनो विश्वस्य भुवनस्य गोपाः स मा धीरः पाकमत्रा
विवेश ॥ 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 वृक्षे मध्वदः सुपर्णा निविशन्ते सुवर्ते चाधि विश्वे ।
तस्येदाहुः पिप्पलं स्वाद्वग्रे तन्नोन्नशङ्घाः पितरं न वेद ॥ २२ ॥

22. *Yasmin vṛkṣe madhvadah suparṇā niviśante
suvate cādhi viśve. Tasyedāhuh 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.

यद् गायुत्रे अधि गायुत्रमाहितं त्रैष्टुभाद् वा त्रैष्टुभं निरतक्षत ।
यद् वा जगज्जगत्याहितं प्रदं य इत्तद् विदुस्ते 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.)

गायत्रेण प्रति मिमीते अर्कमर्केण साम त्रैष्टुभेन वाकम् ।
वाकेन वाकं द्विपदा चतुष्पदाऽक्षरेण मिमते सप्त
वाणीः ॥ २४ ॥

24. *Gāyatrena prati mimīte arkamarkeṇa sāma traīṣṭubhena vākam. Vākena vākam dvipadā catuspadā'kṣareṇa mimate sapta vāṇīḥ.*

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 द्विव्यस्तभायद्रथन्तरे सूर्यं पर्यपश्यत् ।
गायत्रस्य समिधस्तिस्त्र आहुस्ततो मह्ना प्ररिचे
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 ह्वये सुदुधां धेनुमेतां सुहस्तों गोधुगुत दोहदेनाम् । श्रेष्ठं
सुवं सविता साविषन्नोऽभीद्धो घर्मस्तदुषु प्रवोचम् ॥ 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.

हि॒ङ्कृ॒पत्री॑ व॒सु॒पत्री॑ व॒सू॒नां॑ व॒त्स॒मि॒च्छन्ती॑ म॒नसा॒भ्या॒गात्॑ ।
दु॒हामु॒श्विभ्यां॑ प॒यो॑ अ॒घ्न्येयं॑ सा॑ व॒र्धतां॑ म॒हृते॑ सौ॒भ-
गाय ॥ 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.

गौरमी॒मेदनु॑ व॒त्सं॑ मि॒षन्तं॑ मू॒र्धन्तं॑ हि॒ङ्कृ॒णो॒न्मातु॒वा॑ उ॑ ।
सृ॒क्वा॒णं॑ ध॒र्मम॒भि॑ वा॒वशा॒ना॑ मि॒मांति॑ मा॒युं॑ प॒यते॑
प॒यो॒भिः॑ ॥ २८ ॥

28. *Gauramīmedanu vatsam miṣantam mūrdhānam hiññakṛṇonmātavā u. Šrkvāṇam gharmaṁabhi vāvāśanā mimāti māyum 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 शिङ्गे येन् गौरभीवृता मिमाति मायुं ध्वसनावधि
श्रिता । सा चित्तिभिर्नि हि चकार् मत्यै विद्युद्वन्ति प्रति
वृत्रिमौहत ॥ २९ ॥

29. *Ayam sa śinke yena gaurabhīvṛtā mimāti māyum dhvasanāvadhi śritā. Sā cittibhirni hi cakāra martyam̄ 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.

अनच्छये तुरगातु जीवमेजद् ध्रुवं मध्य आ पस्त्यानाम् ।
जीवो मृतस्य चरति स्वधाभिरमत्यै मत्यैना सयोनिः ॥ ३० ॥

30. *Anacchaye turagātu jīvamejad dhruvam̄ madhya ā pastyānām. Jīvo mṛtasya carati svadhābhiraṁartyo 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 गोपामनिपद्यमानमा च परा च पथिभिश्चरन्तम् ।
स सधीचीः स विषूचीर्वसान् आ वरीवर्ति भुवनेष्वन्तः ॥ 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 सो अ॒स्य वैदु य इ॑ दुदर्श्ण हिरुगिन्नु तस्मात् ।
स मातुर्योना परिवीतो अ॒न्तर्बैहुप्रजा निर्वैति॒मा विवेश ॥ 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.

द्यौर्मे पिता जनिता नाभिस्त्र बन्धुर्मे माता पृथिवी महीयम् ।
उत्तानयोश्चम्बोऽर्योनिरन्तरत्रां पिता दुहितुर्गर्भमाधात् ॥ ३३ ॥

33. *Dyaurmē pitā janitā nābhīratra bandhurme mātā pṛthivī mahīyam. Uttānayoścamvoryonirantaratrā 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 वृष्णो अश्वस्य रेतः पृच्छामि वाचः परमं व्योम ॥ 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.

इ॒यं वेदि॑ः परो अन्तः पृथि॒व्या अ॒यं य॒ज्ञो भुवनस्य॑ नाभिः ।
अ॒यं सोमो वृष्णो अश्वस्य॑ रेतो॑ ब्रह्मायं वाचः पर॑म
व्योम ॥ 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*.

सुसार्थंगुर्भा॑ भुवनस्य॑ रेतो॑ विष्णो॑स्तिष्ठन्ति प्रदिशा॑
विधर्मणि । ते धीतिभिर्मनसा॑ ते विपुश्चितः परिभुवः परि॑
भवन्ति विश्वतः ॥ ३६ ॥

36. *Saptārdhagarbhā bhuvanasya reto viṣṇostis̄thanti 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 यदिवेदमस्मि निण्यः संनद्धो मनसा चरामि ।
युदा मागन् प्रथमजा ऋतस्यादिद् वाचो अश्नुवे
भागमस्याः ॥ ३७ ॥

37. *Na vi jānāmi yadivedamasmi ninyaḥ samn-addho manasā carāmi. Yadā māgan pratham-ajā rtasyādīd 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 प्राणेति स्वधया गृभीतोऽ मर्त्ये ना सयोनिः ।
ता शश्वन्ता विषूचीना वियन्ता न्य॑न्यं चिक्युर्न नि
चिक्युरन्यम् ॥ ३८ ॥

38. *Apān 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.

ऋचो अक्षरे परमे व्योमन्यस्मिन् देवा अधि विश्वे निषेदुः ।
यस्तन्न वेदु किमृचा करिष्यति य इत्तद्विदुस्त इमे
समासते ॥ 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.

सूयवसाद्बगवती हि भूया अथो वृयं भगवन्तः स्याम ।
अुद्धि तृणमध्ये विश्वदानीं पिब शुद्धमुदुकमा-
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.

गौरीर्मिमाय सलिलानि तक्षुत्येकपदी द्विपदी सा चतुष्पदी ।
अष्टापदी नवपदी बभूवुषी सुहस्त्राक्षरा परमे व्योमन् ॥ 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 समुद्रा अधि वि क्षरन्ति तेन जीवन्ति प्रदिशश्वतस्वः ।
ततः क्षरत्यक्षरं तद्विश्वमुपै जीवति ॥ ४२ ॥

42. *Tasyāḥ samudrā adhi vi kṣaranti tena jīvanti
pradiśaścasraḥ. 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 विषूवता पर एनावरेण । उक्षाणं
पृश्निमपचन्त वीरास्तानि धर्माणि प्रथमान्यासन् ॥ 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 केशिनं ऋतुथा वि चक्षते संवत्सरे वपत् एकं एषाम् ।
विश्वमेको अभि चष्टे शचीभिर्धार्जिरेकस्य ददृशे न
रूपम् ॥ 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 विदुब्रह्मणा ये
मनीषिणः । गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो 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 मित्रं वरुणम्_ग्निमाहुरथो दि॒व्यः स सु॒पॄणो गुरुत्मा॒न् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातृश्वानमाहुः ॥ 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 नियानुं हरयः सुपूर्णा अपो वसाना दिवमुत्पत्तन्ति ।
त आववृत्त्सदनादृतस्यादिद्घृतेन पृथिवी व्युद्यते ॥ 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.

**द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत ।
तस्मिन्त्साकं त्रिशता न शङ्खवौं पर्षिताः षुष्टिर्ण चलाच-
लासः ॥ ४८ ॥**

48. *Dvādaśa pradhayaś-cakramekaṁ trīṇi nabhyāni
ka u tacciketa. Tasmintsākaṁ 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.

**यस्ते स्तनः शशयो यो मयोभूर्येन् विश्वा पुष्यसि वार्यीणि ।
यो रत्नधा वसुविद्यः सुदत्रः सरस्वति तमिह धातवे
कः ॥ ४९ ॥**

49. *Yaste stanah śāsayo yo mayobhūryena viśvā
puṣyasi vāryāṇi. Yo ratnadhā vasuvid yaḥ
sudatrah 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.

यज्ञेन यज्ञमयजन्त् देवास्तानि धर्माणि प्रथमान्यासन् । ते
ह नाकं महिमानः सचन्त् यत्र पूर्वे साध्याः सन्ति
देवाः ॥ 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.

समानमेतदुदकमुच्चैत्यव चाहभिः । भूमिं पर्जन्या जिन्वन्ति
दिवं जिन्वन्त्यग्नयः ॥ ५१ ॥

51. *Samānam-etad-udakam-uccyaityava cāhabhih.
Bhūmim 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 गर्भं दर्शतमोषधीनाम् ।
अभीपतो वृष्टिभिस्त्तर्पयन्तं सरस्वन्तमवसे जोहवीमि ॥ ५२ ॥

52. *Divyam suparṇām vāyasaṁ bṛhantam-apām
garbhaṁ darśatam-oṣadhiṇām. 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

कथा शुभा सवयसः सनीळाः समान्या मरुतः सं मिमिक्षुः ।
कथा मृती कुत एतास एतेऽर्चन्ति शुष्मं वृषणो वसूया ॥ १ ॥

1. *Kayā śubhā savayasah sanīlāḥ samānyā marutah
samimikṣuh. Kayā matī kuta etāsa ete'rcanti
śuṣmaṁ 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 ब्रह्माणि जुजुषुर्युवान्: को अध्वरे मरुत आ वर्वत ।
श्येनाँइव धर्जतो अन्तरिक्षे केन 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?

कुतस्त्वमिन्द्र माहिनः सन्नेको यासि सत्पते किं त इत्था ।
सं पृच्छसे समराणः शुभानैवोचेस्तन्नो हरिवो यत्ते
अस्मे ॥ ३ ॥

3. *Kutastvamindra māhinah sanneko yāsi satpate
kim ta itthā. Saṁ 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 मे मृतयः शं सुतासुः शुष्म इयर्ति प्रभृतो मे अद्रिः ।
आ शासते प्रति हर्यन्त्युकथेमा हरी वहतस्ता नो अच्छ ॥ ४ ॥

4. *Brahmāṇi me matayah śaṁ sutāsaḥ śuṣma iyarti
prabhṛto me adrih. Ā śāsate prati haryantyu-
kthemā harī vahatastā no accha.*

May the wealth and power, the people and ideas of the nation, and the noble achievements of peace and joy be for our good. The strength, the cloud and the

thunderbolt deployed go forward for our good and peace. The songs of praise arise and celebrate us. May the horses of Indra, the energies of sunbeams and electrical energy, carry us onward.

अतो वृथमन्तमेभिर्युजानाः स्वक्षत्रेभिस्तन्वः। शुभ्मानाः।
महोभिरेतां उप युज्महे न्विन्द्र स्वधामनु हि नो ब्रभूथ ॥५॥

5. *Ato vayam-antam-ebhir-yujānāḥ svakṣatrehis-tanvāḥ śumbhamānāḥ. Mahobhiretāḥ 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.

कवः स्या वो मरुतः स्वधासीद्यन्मामेकं सुमधृत्ताहिहत्ये।
अहं ह्युग्रस्तविषस्तुविष्मान्विशवस्य शत्रोरनमं वधुस्तैः ॥६॥

6. *Kva syā vo marutāḥ svadhāśid yanmāmekam samaddhattāhihatye. Ahaṁ hyugras-taviṣas-tuviṣmān viśasya śatror-anamam vadhasnaiḥ.*

O Maruts, tempestuous powers of knowledge, speed and energy, where is that essential strength and energy of yours which you placed in me to break the clouds of rain showers by myself alone? Bright, blazing and awful of power, I bow in homage to you with all my fatal weapons of defence against the enemies of the world and humanity. (The strength and energy is everywhere in nature, in fire, water and electric and magnetic force, and in the sunbeams. Let us exploit these

with knowledge and scientific technique.)

**भूरिं चकर्थ् युज्येभिरस्मे समानेभिर्वृषभं पौस्येभिः । भूरीणि
हि कृणवामा शविष्टेन्द्रं क्रत्वा मरुतो यद्वशाम ॥ ७ ॥**

7. *Bhūri cakartha yujyebhirasme samānabhirvṛṣabha 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 इन्द्रियेण स्वेन भामेन तविषो बभूवान् ।
अहमेता मनवे विश्वशचन्द्राः सुगा अपश्चकर वज्र-
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 ते मघवन्नकिर्नु न त्वावौ अस्ति देवता विदानः ।
न जायमानो नशते न जातो यानि करिष्या कृणुहि
प्रवृद्ध ॥ 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 चिन्मे वि॒भव॑स्त्वोजो यो नु दृधृष्वान्कृणवै मनीषा ।
अ॒हं ह्यु॑ग्रो मरुतो विदान्तो यानि॒ च्यव॑मिन्द्र इदीैश
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.

अमन्दन्मा मरुतः स्तोमो अत्र यन्मे नरः श्रुत्यं ब्रह्मा
चक्र । इन्द्राय॑ वृष्णे॒ सुमखाय॑ मह्यं॒ सख्ये॒ सखायस्तन्वे॒
तनूभिः ॥ 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.

एवेदेते प्रति॑ मा॒ रोच्माना॒ अनेद्यः॑ श्रव॑ एषो॒ दधाना॒ः ।
सुंचक्ष्या॑ मरुतश्चन्द्रवर्णा॑ अच्छान्त॑ मे छुदयाथा॑ 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.

को न्वत्र॑ मरुतो मामहे वः॑ प्र यातन्॑ सखी॑रच्छा॑ सखायः॑ ।
मन्मानि॑ चित्रा॑ अपिवातयन्त॑ एषां॑ भूत॑ नवैदा॑ म ऋत्ता-
नाम्॥ १३ ॥

13. *Ko nvatra maruto māmahe vah̄ 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 यदुवस्याहुवसे न कारुरस्माञ्चक्रे मान्यस्य मेधा । ओ
षु वर्त्तमरुतो विप्रमच्छेमा ब्रह्माणि जरिता वौ अर्चत् ॥ 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 स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
एषा यासीष्टतन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥ १५ ॥

15. *Eṣa vaḥ stomo maruta iyāṁ gīrmāndāryasya
mānyasya kāroḥ. Eṣā yāsiṣṭa tanve vayāṁ
vidyāmeṣam vṛjanām 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

तनु वौचाम रभसाय जन्मने पूर्वं महित्वं वृषभस्य केतवे ।
ऐधेव यामन्मरुतस्तुविष्वणो युधेव शक्रास्तविषाणि
कर्तन ॥ १ ॥

1. *Tannu vocāma rabhasāya janmane pūrvam mahitvam vṛṣabhasya ketave. Aidheva yāman maratuviṣvano 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 बिभ्रत् उपु क्रीळन्ति क्रीळा विदथैषु
घृष्ययः । नक्षन्ति रुद्रा अवसा नमस्विनं न मर्धन्ति स्वतवसो
हविष्कृतम् ॥ २ ॥

2. *Nityam na sūnum madhu bibhrata upa krīlanti
krīlā vidathesu 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 ऊमासो अमृता अरासत रायस्पोषं च हृविषां ददाशुषे ।
उक्षन्त्यस्मै मरुतौ हिता इव पुरु रजांसि पयसा मयो-
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 ये रजांसि तविषीभिरव्यत् प्र व एवासः स्वयतासो
अधजन् । भयन्ते विश्वा भुवनानि हर्म्या चित्रो वो यामः
प्रयतास्वृष्टिषु ॥ 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.

यत्त्वेषयामा नदयन्त् पर्वतान्दिवो वा पृष्ठं नर्या अचुच्यवुः ।
विश्वो वो अज्मन्भयते वनस्पती रथीयन्तीव्र प्र जिहीत
ओषधिः ॥ ५ ॥

5. *Yattveṣayāmā nadayanta parvatān divo vā
prṣṭham naryā acucyavuh. Viśvo vo ajman bha-
yate vanaspatī rathīyantīva pra jihīta oṣadhiḥ.*

When the man-made meteors of rockets blazing through sky and space roar through mountains of earth and clouds of dust and vapour, making them reverberate, and thus reach the top of heaven, then all the bio-world on your way shakes in fear and celestial herbs like soma shake off from the root like astronauts floating from their seat in the control chamber.

यूयं न उग्रा मरुतः सुचेतुनाऽरिष्टग्रामाः सुमतिं पिपर्तन ।
यत्रा वो दिद्युद्रदति क्रिविर्दती रिणाति पश्वः सुधितेव
ब्रह्मणा ॥ ६ ॥

6. *Yuyam na ugrā marutah sucetunā'riṣṭagrāmāḥ
sumatiṁ pipartana. Yatrā vo didyud radati
krivirdati 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.

प्र स्कम्भदैष्णा अनवभ्राधसोऽलातृणासो विदथैषु
सुष्टुताः । अर्चन्त्युर्कं मदिरस्य पीतये विदुर्वर्गस्य प्रथमानि
पौस्या ॥ ७ ॥

7. *Pra skambhadeṣṇā anavabhrarādhaso'�त्र्णासो 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.

शतभुजिभिस्तमभिहृतेरधात्यूर्भी रक्षता मरुतो यमावत् ।
जनं यमुग्रास्तवसो विरप्तिनः पाथना शंसात्तनयस्य
पुष्टिषु ॥ ८ ॥

8. *Śatabhujibhistamabhihṛuteraghāt 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 मरुतो रथेषु वो मिथस्पृध्येव तवि-
षाण्याहिता । अंसेष्वा वः प्रपथेषु खादयोऽक्षो वश्चक्रा
सुमया वि वावृते ॥ 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 भद्रा नर्येषु बाहुषु वक्षः सु रुक्मा रभसासो अञ्जयः ।
अंसेष्वेताः पविषु क्षुरा अधि वयो न पक्षान् व्यनु श्रियो
धिरे ॥ १० ॥

10. *Bhūrīṇi bhadrā naryeṣu bāhuṣu vakṣaḥsu rukmā
rabhasāso añjayah. Aṁseṣvetāḥ 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.

मुहान्तो मुह्ना विभ्वोऽि विभूतयो दूरैदूशो ये दिव्याइव स्तृभिः ।
मन्द्राः सुजिह्वाः स्वरितार आसभिः समिश्ला इन्द्रे मरुतः
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 मरुतो महित्वनं दीर्घं वौ दात्रमदितेरिव व्रतम् ।
इन्द्रश्चन् त्यजसा वि हुणाति तज्जनाय यस्मै सुकृते
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.

तद्वौ जामित्वं मरुतः परे युगे पुरु यच्छंसममृतासु आवत ।
अया धिया मनवे श्रुष्टिमाव्या साकं नरो दंसनैरा
चिकित्रिरे ॥ 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.

येन दीर्घं मरुतः शूशवाम् युष्माकेन परीणसा तुरासः । आ
यत्ततन्नवृजने जनास एुभिर्यज्ञेभिस्तदभीष्टिमश्याम् ॥ १४ ॥

14. *Yena dīrgham̄ marutah̄ śūśavāma yuṣmākena parīṇasā turāsaḥ. Ā yat tatanan vṛjane janāsa ebhīr-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 स्तोमो मरुत ड्रयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
एषा यासीष्ट तुन्वै व्रयां विद्यामेषं वृजनं जीरदानुम् ॥ १५ ॥

15. *Eṣā vah̄ stomo maruta iyam gīrmāndāryasya mānyasya kāroḥ. Eṣā yāśiṣṭa tanve vayām vidyāmēṣam vṛjanam 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 इन्द्रोतयोः नः सुहस्त्रमिषो हरिवो गृत्ततमाः ।
सुहस्त्रं रायो मादयध्यै सहस्रिण् उप नो यन्तु वाजाः ॥ 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 नोऽवोभिर्मुरतौ यान्त्वच्छा ज्येष्ठेभिर्वा बृहद्विवैः
सुमायाः । अथ यदेषां नियुतः परमाः समुद्रस्य चिक्षुनयन्त
पारे ॥ २ ॥

2. *Ā no'vobhirmaruto yāntvacchā jyesthebhivā
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.

मिष्यक्षु येषु सुधिता घृताची हिरण्यनिर्णिगुप्तरा न ऋषिः ।
गुहा चरन्ती मनुषो न योषा सुभावती विद्ययैव सं
वाक् ॥ ३ ॥

3. *Mimyakṣa yeṣu sudhitā ghṛtācī hiranyanirni-guparā na ṛṣṭih. Guhā caranī manuso na yoṣā sabhāvatī vidathyeva saṁvāk.*

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 शुभ्रा अयासो यव्या साधारण्येव मुरुतौ मिमिक्षुः ।
न रोदुसी अप नुदन्त घोरा जुषन्त् वृधं सुख्याय देवाः ॥ ४ ॥

4. *Parā śubhrā ayāso yavyā sādhāraṇyeva 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.

जोषद्यदीमसुर्यी सच्चद्यै विषितस्तुका रोदुसी नृमणाः ।
आ सूर्येवं विधुतो रथं गात्त्वे प्रतीका नभस्ते नेत्या ॥ 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 शुभे निमिश्लां विदथेषु पुत्राम् ।
अकर्णे यद्वौ मरुतो हुविष्मान्गायद्वाथं सुतसोमो दुव-
स्यन् ॥ 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.

प्रतं विवक्षि वक्ष्यो य एषां मुरुतां महिमा सुत्यो अस्ति ।
सचा यदीं वृषमणा अहंयुः स्थिरा चिज्जनीर्वहते
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 ईमर्यमो अप्रशस्तान् । उत
च्यवन्ते अच्युता ध्रुवाणि वावृथ ईं मरुतो 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 वो मरुतो अन्त्यस्मे आरात्ताच्चिच्छवसो
अन्तमापुः । ते धृष्णुना शवसा शूशुवांसोऽण्ठो न द्वेषो
धृष्टा परि ष्टुः ॥ ९ ॥

9. *Nahī nu vo maruto antyasme ārāttaccicchavaso
antamāpuh. Te dhṛṣṇunā śavasā śūśuvāṁso'rno
na dveṣo dhṛṣatā pari ṣṭuh.*

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.

वृयमद्येन्द्रस्य प्रेष्ठा वृयं श्वो वोचेमहि समर्ये । वृयं पुरा महि
च नो अनु द्यून्तन्नं ऋभुक्षा नरामनु ष्यात् ॥ १० ॥

10. *Vayamadyendrasya preṣṭhā vayam śvo vocemahi samarye. Vayaṁ 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 स्तोमो मरुत इयं गीर्मान्दार्यस्य मा॑न्यस्य कारोः ।
एषा यासीष्ट तु॑न्वे वृयां विद्यामेषं वृजनं जीरदानुम् ॥ ११ ॥

11. *Eṣa vaḥ stomo maruta iyam gīrmāndāryasya mānyasya kāroḥ. Eṣā yāsiṣṭa tanve vayām vidyā- meṣam 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 तुतुर्विणि॒र्धियंधियं वो देव्या उ॑ दधिध्वे ।
आ वो॑ वर्चः सुविताय् रोदस्योम् हे ववृत्यामवसे
सुवृक्तिभिः ॥ १ ॥

1. *Yajñāyajñā vaḥ samanā tuturvanir-dhiyam- dhiyam vo devayā u dadhidhvē. Ā vo'rvācaḥ suvi- tāya 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.

व्रासो न ये स्वजाः स्वतवसु इषं स्वरभिजायन्त् धूतयः ।
सहस्रियासो अपां नोर्मय आसा गावो वन्द्यासो नोक्षणः ॥ २ ॥

2. *Vavrāso na ye svajāḥ svatavasa iṣam svarabhi-jayanta 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.

सोमासो न ये सुतास्तृप्तांशवो हृत्सु पीतासो दुवसो नासते ।
ऐषामंसैषु रम्भणीव रारभे हस्तैषु खादिश्च कृतिश्च सं
दधे ॥ ३ ॥

3. *Somāso na ye sutāstrptāṁśavo hṛtsu pītāso duvaso nāsate. Aiṣāmamseṣu 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 ययुरमत्यः कशया चोदत्
त्मना। अरेणवस्तुविजाता अचुच्यवुर्द्धहानि चिन्मूरतो
भ्राजदृष्टयः ॥ 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.

को वोऽन्तर्मूरुत ऋषिविद्युतो रेजति तमना हन्वैव जिह्वया।
धन्वच्युत इषां न यामनि पुरुप्रैषां अहन्योऽु नैतशः ॥ ५ ॥

5. *Ko vo'ntarmaruta ṛṣṭivid�uto 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?

कव स्विदुस्य रजसो महस्परं क्वावरं मरुतो यस्मिन्नायय ।
यच्यावर्थं विथुरेव संहितं व्यद्रिणा पतथ त्वेष-
मर्णवम् ॥ 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?

सातिर्न वोऽमर्वती स्वर्वती त्वेषा विपाका मरुतः
पिपिष्वती । भद्रा वो ग्रतिः पृणतो न दक्षिणा पृथुज्रयौ
असुर्येव जञ्जती ॥ ७ ॥

7. *Sātirna vo'mavatī svarvatī tvesā vipākā marutah
pipiṣvatī. Bhadrā vo rātiḥ prṇato na dakṣinā
prthujrayī 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.

प्रति ष्टोभन्ति सिन्धवः पविभ्यो यदुभियां वाचमुदीरयन्ति ।
अव स्मयन्त विद्युतः पृथिव्यां यदी घृतं मरुतः प्रुष्ण-
वन्ति ॥ 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 पृश्निर्महते रणाय त्वेषमयासां मरुतामनीकम् । ते
सप्सुरासोऽ जनयन्ताभ्वमादित्स्वधामिषिरां पर्यपश्यन् ॥ ९ ॥

9. *Asūta prśnirmahate raṇāya tveṣamayāsāṁ marutāmanīkam. Te sapsarāso'janayantābhvamādit svadhāmiṣirāṁ 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 स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥ १० ॥

10. *Eṣa vah stomo maruta iyam girmāndāryasya
mānyasya kāroḥ. Eṣā yāśīṣṭa 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

महश्चित्त्वमिन्द्र युत एतान्महश्चदसि त्यजसो वरूता ।
स नौ वेधो मरुतां चिकित्वान्त्सुम्ना वनुष्व तवु हि प्रेष्ठा ॥ 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.

अयुत्रून्त इन्द्र विश्वकृष्णीर्विदुनासो निष्ठिधौ मर्त्यत्रा ।
मरुतां पृत्सुतिर्हासमाना स्वर्मीङ्गहस्य प्रधनस्य सातौ ॥ 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 ऋषिरस्मे सनेम्यभ्वं मुरुतो जुनन्ति ।
अग्निश्चच्छ्वि प्यातुसे शुशुक्वानापो न द्वीपं दधति
प्रयांसि ॥ 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 इन्द्र तं रुयिं दा ओजिष्ठया दक्षिणयेव रातिम् ।
स्तुतश्च यास्ते चकनन्त वायोः स्तनं न मध्वः पीपयन्त वाजैः ॥ ४ ॥

4. *Tvam tū na indra tam rayim dā ojisthayā 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.

त्वे राय इन्द्र तोशतमाः प्रणेतारः कस्य चिदृतायोः ।
ते षु णो मरुतो मृलयन्तु ये स्मा पुरा गातृयन्तीव देवाः ॥ 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.

प्रति प्र याहीन्द्र मीळहुषो नृन्महः पार्थिवे सदने यतस्व ।
अध् यदेषां पृथुबुध्नास् एतास्तीर्थे नार्यः पौंस्यानि
तस्थुः ॥ ६ ॥

6. *Prati pra yāhīndra mīlhuṣo nṛn mahāḥ pārthive sadane yatasva. Adha yadeṣāṁ pṛthubudhnāsa etāstīrthe nāryah paumisyāni tasthuh.*

Indra, lord of power, knowledge and action, go forward to the great, virile and generous people, fast, intelligent and vibrant as the winds, and try experiments on the floor of this great earth. And then, just as the

powers and transports of the master stand ready at his service, so would the mighty and spacious flying machines like horses would stand ready for the heroes of the skies.

प्रति घोराणा॑मेताना॒म्यासां मु॒रुतां शृ॒णव आय॒तामु॑पब्दिः ।
ये मत्य॑पृ॒तना॒यन्त्मू॒मै॒र्फणा॒वान् न पु॒तयन्त् सर्गैः ॥७॥

7. *Prati ghorāṇām-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 मानैभ्य इन्द्र विश्वजन्या॑ रदा॑ मुरुद्धिः शुरुधो॑ गोअग्राः ।
स्तवानेभिः॑ स्तवसे॑ देव द्वैर्विद्यामेषं॑ वृजनं॑ जीरदानुम् ॥८॥

8. *Tvam mānebhya indra viśvajanyā radā maru-
dbhiḥ śurudho goagrāḥ. Stavānebhīḥ stavase deva
devairvidyāmeṣam 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 नो श्वः कस्तद्वेद् यदद्बुतम् ।
अन्यस्य चित्तमभि संचरेण्यमुताधीतं 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 इन्द्र जिधांससि भ्रातरो मुरुतस्तव ।
तेभिः कल्पस्व साधुया मा नः सुमरणे 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 नौ भ्रातरगस्त्य सखा सन्नति मन्यसे ।
विद्मा हि ते यथा मनोऽ स्मभ्युमिन्न 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 वेदिं समग्रिमिन्धतां पुरः ।
तत्रामृतस्य चेतनं यज्ञं ते तनवावहै ॥ 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.

त्वमीशिषे वसुपते वसूनां त्वं मित्राणां मित्रपते धेष्ठः ।
इन्द्र त्वं मरुद्धिः सं वदुस्वाध् प्राशानं क्रतुथा हृवींषि ॥ ५ ॥

5. *Tvamīśiṣe vasupate vasūnām tvam mitrāṇām
mitrapate dheṣṭhah. 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

प्रति व एना नमसाहमेमि सूक्तेन भिक्षे सुमतिं तुराणाम् ।
रराणता मरुतो वेद्याभिर्नि हेळो धत्त वि मुचध्वम-
श्वान् ॥ १ ॥

1. *Prati va enā namasāhamemi sūktena bhikṣe sumatim turāṇām. Rarāṇatā maruto vedyābhirni helo 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 स्तोमो मरुतो नमस्वान्हृदा तष्ठो मनसा धायि देवाः ।
उपेमा यातु मनसा जुषाणा यूयं हि ष्ठा नमस् इद्
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.

**स्तुतासो नो मरुतो मृळयन्तूत स्तुतो मधवा शंभविष्ठः । ऊर्ध्वा
नः सन्तु कोम्या वनान्यहानि विश्वा मरुतो जिगीषा ॥ ३ ॥**

3. *Stutāso no maruto mṛlayantūta 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 तविषादीषमाण इन्द्राद्भिया मरुतो रेजमानः ।
युष्मभ्यं हव्या निश्तान्यासुन्तान्यारे चकृमा मृळता
नः ॥ ४ ॥**

4. *Asmādaham taviṣādīṣamāṇa indrād bhiyā maruto
rejamānah. Yuṣmabhyam havyā niśitānyāsan
tānyāre cakrmā mṛlatā 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.

येन मानासश्चित्यन्त उस्त्रा व्युष्टिषु शवसा शश्वतीनाम् ।
स नो मुरुद्धिर्वृषभु श्रवो धा उग्र उग्रेभिः स्थविरः
सहोदाः ॥ ५ ॥

5. *Yena mānāsaścitayanta usrā vyuṣṭiṣu śavasā
śaśvatīnām. Sa no marudbhīrvṛṣabha śravo dhā
ugra ugrehbhiḥ 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 पाहीन्द्र सहीयसो नृन्भवा मुरुद्धिरव्यातहेळाः ।
सुप्रकेतेभिः सासहिर्दधानो विद्यामेषं वृजनं जीरदानुम् ॥ 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

चित्रो वोऽ स्तु यामश्चित्रं ऊतीं सुदानवः ।
मरुतो 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.

आरे सा वः सुदानवो मरुतं ऋज्जुती शरुः ।
आरे अश्मा यमस्यथ ॥ २ ॥

2. *Āre sā vah sudānavo maruta rñjatī 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 ।
ऊर्ध्वन्निः कर्त जीवसे ॥ ३ ॥

3. *Trṇaskandasya nu viśah pari vr̄nkta sudānavah.
Urdhvān 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 वेरच्चाम॒ तद्वावृधानं॒ स्वर्वत्॒ । गावो॒
धेनवो॑ बृहिष्यदब्धा॒ आ॒ यत्सृज्ञानं॒ दिव्यं॒ विवासान्॒ ॥ १ ॥

1. *Gāyat sāma nabhanyam yathā verarcāma tad vāvṛdhānam svarvat. Gāvo dhenavo barhiṣyadabdhā 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.

अर्चदृ वृषा॒ वृषभिः॑ स्वेदुहव्यैर्मृगो॒ नाश्नो॒ अति॒ यज्ञुगुर्यात्॒ ।
प्र मन्दयुर्मनां॒ गृत्तं॒ होता॒ भरते॒ मयो॑ मिथुना॒ यजत्रः॒ ॥ २ ॥

2. *Arcad vṛṣā vṛṣabhiḥ svēduhavyairmr̄go nāśno ati yajjuguryāt. Pra mandayurmanām gūrta hotā bharate maryo muthunā yajatrah.*

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.

नक्षुद्धोता॑ परि॒ सद्या॑ मि॒ता॑ यन्भर॒द्भर्मा॑ शुरदः॑ पृथिव्या॑ः ।
क्रन्दुदश्वो॑ नयमानो॑ रुवद्वौर॒न्तर्दूतो॑ न रोदसी॑ चरुद्वाक्॑ ॥ ३ ॥

3. *Nakṣaddhotā pari sadma mitā yan bharad garbhamā śaradah prthivyāḥ. Krandadaśvo naya-māno ruvad gaurantardūto na rodasi 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.

ता॑ कुर्मषितरास्मै॑ प्र च्यौत्तानि॑ देवयन्तो॑ भरन्ते॑ ।
जुजोषदिन्द्रो॑ दुस्मवर्चा॑ नासत्येव॑ सुगम्यो॑ रथेष्ठाः॑ ॥ 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 षुहीन्द्रं यो हु सत्वा यः शूरो मृघवा यो रथेष्ठाः ।
प्रतीचशिच्चद्योधीयान्वृष्णवान्वव्रुषशिच्चत्तमसो विहन्ता ॥ ५ ॥

5. *Tamu ṣtuhīndram yo ha satvā yah śūro maghavā yo ratheṣṭhāḥ. Pratīcaścid yodhīyān vṛṣanvān vavavruṣaścit 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.

प्र यदित्था महिना नृभ्यो अस्त्यरं रोदसी कृक्ष्येऽ नास्मै ।
सं विव्य इन्द्रो वृजनं न भूमा भर्ति स्वधावाँ ओपुशमिव
द्याम् ॥ ६ ॥

6. *Pra yaditthā mahinā nrbyo 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 प्रपथिन्तमं परितंसुयध्यै ।
सजोषसङ्गं मदे क्षोणीः सूरि चिद्ये अनुपदन्ति वाजैः ॥ 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 ते शं सवना समुद्र आपो यत्त आसु मर्दन्ति देवीः ।
विश्वा ते अनु जोष्या भूद् गौः सूरीश्चिद्यदि धिषा वेषि
जनान् ॥ 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 शंसैः ।
असद्यथा न इन्द्रौ वन्दनेष्ठास्तुरो न कर्म नयमान
उक्था ॥ ९ ॥

9. *Asāma yathā suṣakhāya ena svabhiṣṭayo narām na śāmsaih. Asad yathā na indro vandanēṣṭhāsturo 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.

विष्वर्धसो नरां न शंसैरस्माकासुदिन्द्रो वज्रहस्तः । मित्रायुवो
न पूर्पतिं सुशिष्टौ मध्यायुव उप शिक्षन्ति यज्ञैः ॥ १० ॥

10. *Vispardhaso narām na śāmsair-asmākāsad-indro vajrahastah. Mitrāyovo na pūrpatim suśiṣṭaumadhyāyuva upa śikṣanti yajñaiḥ.*

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.

यज्ञो हि ष्मेन्द्रं कश्चिद्दृन्धज्जुहुराणश्चन्मनसा परियन् ।
तीर्थे नाच्छा तातृषाणमोक्षे दीर्घो न सिध्मा कृणो-
त्यध्वा ॥ ११ ॥

11. *Yajño hi ṣmendram 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.

मो षु ण इन्द्रात्र पृत्सु देवैरस्ति हि ष्मा ते शुभ्मिन्नव्याः ।
महश्चद्यस्य मीळहुषो यव्या हुविष्मतो मरुतो वन्दते
गीः ॥ १२ ॥

12. *Mo ṣū na indrātra pṛtsu devairasti hi ṣmā te
śuśminnavayāḥ. 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 स्तोम इन्द्रु तुभ्यमस्मे एतेन गातुं हरिवो विदो नः । आ
नौ ववृत्याः सुविताय देव विद्यामेषं वृजनं जीरदानुम् ॥ 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 राजेन्द्र ये च देवा रक्षा नृन्पाह्यसुर त्वमस्मान् ।
त्वं सत्पतिर्घवा नस्तरुत्रस्त्वं सुत्यो वसवानः सहोदाः ॥ 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.

दनो विशं इन्द्र मृधवाचः सप्त यत्पुरः शर्म शारदीर्दर्त् ।
ऋणोरपो अनवद्यार्णा चूने वृत्रं पुरुकुत्साय रन्धीः ॥ २ ॥

2. *Dano viśa indra mṛdhavācaḥ sapta yat puraḥ
śarma śāradīrdart. R̄ṇorapo anavadyārṇā yūne
vṛtrāṁ 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 इन्द्र शूरपत्नीद्यां च येभिः पुरुहृत नूनम् ।
रक्षो अग्निमशुभं तूर्वयाणं सिंहो न दमे अपांसि वस्तोः ॥ ३ ॥

3. *Ajā vṛta indra śūrapatnīrdyāṁ ca yebhiḥ puru-
hūta nūnam. Rakṣo agnimaśuṣam tūrvayāṇam
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.

शेषनु त इन्द्र सस्मिन्योनौ प्रशस्तये पवीरवस्य महा ।
सृजदण्ठस्यव यद्युधा गास्तिष्ठद्वरी धृषता मृष्टवाजान् ॥ 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 कुत्समिन्द्र यस्मिञ्चाकन्त्स्यूमन्यू ऋज्ञा वातस्याश्वा ।
प्र सूरश्चक्रं वृहतादभीकेऽ भि स्पृथौ यासिषुद्धज्ञबाहुः ॥ ५ ॥

5. *Vaha kutsamindra yasmiňścākan tsyūmanyū ṛjrā vātasyāśvā. 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 इन्द्र मित्रेरूञ्चोदप्रवृद्धो हरिवो अदाशून् । प्र ये
पश्यन्नर्यमणं सचायोस्त्वया शूर्ता वहमाना अपत्यम् ॥ ६ ॥

6. *Jaghanvāñ indra mitrerūñ-codapravṛddho harivo adāśūn. Pra ye paśyannaryamaṇām 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.

रपत्कुविरिन्द्रार्कसातौ क्षां दासायोपबहैणीं कः । करत्तिस्त्रो
मघवा दानुचित्रा नि दुर्योणे कुयवाचं मृधि श्रेत् ॥ ७ ॥

7. *Rapat kavirindrārkasātāu kṣām dāsāyopabar-haṇīm kah. Karat tisro maghavā dānucitrā ni duryone 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 त इन्द्र नव्या आगुः सहो नभोऽ विरणाय पूर्वीः ।
भिनत्युरो न भिदो अदैवीर्ननमो वधरदैवस्य पीयोः ॥ ८ ॥

8. *Sanā tā ta indra navyā āguḥ saho nabho'viraṇāya pūrvīḥ. Bhinat puro na bhido adevīrnanamо vadharadevasya piyoh.*

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 धुनिमतीत्र्हणोरुपः सीरा न स्ववन्त्तीः ।
प्र यत्स्मुद्रमति शूरु पर्षि पारया तुर्वशं यदुं स्वस्ति ॥ ९ ॥

9. *Tvam dhunirindra dhunimatīrṇorapah sīrā na
sravantīh. 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.

**त्वम् स्माकं भिन्द्र विश्वध स्या अवृक्ततमो नरां नृपाता । स
नो विश्वासां स्पृथां सहोदा विद्यामेषं वृजनं जीरदा-
नुम् ॥ १० ॥**

10. *Tvam-asmākam-indra viśvadha syā avṛkatamo
narāṁ nṛpātā. Sa no viśvāsāṁ sprdhānī sahodā
vidyāmeṣāṁ 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 ते महः पात्रस्येव हरिवो मत्सरो मदः ।

वृषा ते वृष्णु इन्दुवार्जी 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 नस्ते गन्तु मत्सरो वृषा मदो वरेण्यः ।

सुहावां इन्द्र सानुसिः पृतनाषाळमर्त्यः ॥ २ ॥

2. *Ā naste 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 चोदयो मनुषो रथम् ।

सुहावान्दस्युमव्रतमोषः पात्रं न शोचिषां ॥ ३ ॥

3. *Tvam hi śūraḥ sanitā codayo manuṣo ratham.
Sahāvān dasyum-avrataṁ-oṣaḥ pātrām 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 कवे चक्रमीशान् ओजसा।
वहु शुष्णाय वधं कुत्सं वातस्याश्वैः ॥ 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.

शुभ्मिन्तमो हि ते मदो द्युम्निन्तम उत क्रतुः।
वृत्रघ्ना वरिवोविदा मंसीष्ठा अश्वसात्मः ॥ ५ ॥

5. *Śuṣminta mo hi te mado dyumnintam uta kratuh.
Vṛtraghna 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 पूर्वेभ्यो जरितृभ्य इन्द्र मयैङ्गापो न तृष्णते बुभूथ ।
तामनु त्वा निविदं जोहवीमि विद्यामेषं वृजनं जीरदा-
नुम् ॥ ६ ॥

6. *Yathā pūrvebhyo jaritrbhya indra maya ivāpo na
trṣyate babhūtha. Tāmuna tvā nividam johavīmi
vidyāmeṣam 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 नो वस्य इष्टय इन्द्रमिन्दो 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.

तस्मिन्ना वैशया गिरो य एकश्चर्षणीनाम् ।
अनु स्वधा यमुप्यते यवं न चर्कृषद् 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 हस्तयोः पञ्च क्षितीनां वसु ।
स्पाशयस्व यो अस्मधुग्दिव्येवाशनिर्जहि ॥ 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 यो न ते मयः ।
अस्मभ्यमस्य वेदनं दुद्धि सूरिश्चदोहते ॥ 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.

आवो यस्य द्विबर्हसोऽ केंषु सानुषगसत् ।
आजाविन्द्रस्येन्दो प्रावो वाजेषु वाजिनम् ॥ 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 पूर्वेभ्यो जरितृभ्य इन्द्र मयाङ्गापो न तृष्णते ब्रह्मथं ।
तामनु त्वा निविदं जोहवीमि विद्यामेषं वृजनं जीरदानुम् ॥ ६ ॥

6. *Yathā pūrvebhyo jaritrbhya indra maya ivāpo na
tṛṣyate babhūtha. Tāmanu tvā nividam johavīmi
vidyāmēṣam 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 चर्षणिप्रा वृषभो जनानां राजा कृष्टीनां पुरुहृत
इन्द्रः । स्तुतः श्रवस्यन्नवसोप मद्रिग्युक्त्वा हरी वृषणा
याह्युर्वाइः ॥ 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.

ये ते वृषणो वृषभासं इन्द्र ब्रह्मयुजो वृषरथासो अत्याः ।
ताँ आ तिष्ठ तेभिरा याह्युर्वाइः हवामहे त्वा सुत इन्द्र
सोमै ॥ 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 ते सुतः सोमः परिषिक्ता मधूनि ।
युक्त्वा वृषभ्यां वृषभ क्षितीनां हरिभ्यां याहि प्रवतोप
मद्रिक् ॥ ३ ॥

3. *Ā tiṣṭha ratham vṛṣaṇāṁ vṛṣā te sutah somah pariṣiktā madhūni. Yuktva vṛṣabhyāṁ vṛṣabha kṣitīnāṁ haribhyāṁ 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 यज्ञो दैवया अयं मियेधं इमा ब्रह्माण्युयमिन्द्र सोमः ।
स्तीर्णं बर्हिरा तु शक्रं प्र याहि पिबां निषद्य वि मुचा हरी
इह ॥ ४ ॥

4. *Ayam yajño devayā ayam miyedha imā brahmā-nyayamindra somah. Stīrṇam 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.

ओ सुष्टुत इन्द्र याह्यर्वाङुप ब्रह्माणि मान्यस्य कारोः ।
विद्याम् वस्तोरवसा गृणन्तो विद्यामेषं वृजनं जीरदानुम् ॥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 इन्द्र श्रुष्टिरस्ति यया बभूथ जरित्रभ्य ऊती ।
मा नः कामं महयन्तमा धग्विश्वा ते अश्यां पर्याप्त
आयोः ॥ 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 राजेन्द्रु आ दभन्नो या नु स्वसारा कृणवन्तु योनौ।
आपश्चिदस्मै सुतुका अवेष्नगमन्न इन्द्रः 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.

जेता नृभिरिन्द्रः पृत्सु शूरः श्रोता हवं नाधमानस्य कारोः ।
प्रभर्ता रथं दाशुषे उपाक उद्यन्ता गिरो यदि च त्मना
भूत् ॥ 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 नृभिरिन्द्रः सुश्रवस्या प्रखादः पृक्षो अभि मित्रिणो
भूत्। समर्य इषः स्तवते विवाचि सत्राकरो 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 मधवन्निन्द्र शत्रूनभि ष्याम महतो मन्यमानान्।
त्वं त्राता त्वमु नो वृथे भूर्विद्यामेषं वृजनं जीरदानुम् ॥ ५ ॥

5. *Tvayā vayam maghavannindra śatru nabhi syāma
mahato manyamānān. Tvam trātā tvamu no vṛdhē
bhūr-vidyāmeṣam 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*

पूर्वीरुहं शरदः शश्रमाणा दोषा वस्तोरुषसो जुरयन्तीः ।
मिनाति श्रियं जरिमा तनूनामप्यु नु पत्नीर्वृषणो जगम्युः ॥ 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.

ये चिद्धि पूर्वं ऋत्साप आसन्त्साकं देवेभिरवदन्तानि ।
ते चिदवासुर्हन्तमापुः समु नु पत्नीर्वृषभिर्जगम्युः ॥ २ ॥

2. *Ye ciddhi pūrva ṛtasāpa āsan tsākam deve-
bhira vada nṛtāni. Te cidavāsurnahyantamā-puḥ
samū nu patnīrvṛṣa bhir jagamyuh.*

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 द्रेवा विश्वा इत्स्पृधौ अभ्यश्नवाव ।
जयावेदत्र 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.

नुदस्य मा रुधृतः काम् आगन्नित आजातो अमुतः
कुतश्चित् । लोपामुद्रा वृष्णं नीरिणाति धीरमधीरा धयति
श्वसन्तम् ॥ ४ ॥

4. *Nadasya mā rūdhataḥ kāma āgannita ājāto
amutaḥ kutaścit. Lopāmudrā vṛṣaṇam 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 सोममन्तितो हृत्सु पीतमुप ब्रुवे । यत्सीमागश्चकृमा
तत्सु मृळतु पुलुकामो हि मत्येः ॥ 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 खनित्रैः प्रजामपत्यं बलमिच्छमानः ।
उभौ वर्णवृषिरुग्रः पुपोष सत्या देवेष्वशिषो जगाम ॥ ६ ॥

6. *Agastyah khanamānah khanitraiḥ prajāmapatyam balaṁ icchamānah. Ubhau varṇāvṛśirugraḥ pupoṣa satyā deveṣvāśiṣo jagāma.*

Agastya, the sagely man of vision, brilliance and resolution never goes astray. Digging into the mysteries of life with the instruments of intelligence and insight he longs for strength and children and a controlled family and community. He marries by choice and looks after and promotes the duad, both sexes in the community, and thus attains complete self-fulfilment among noble people dedicated to truth and Divinity.

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Ashvins Devata, Agastya Maitravaruni Rshi

युवो रजांसि सुयमासो अश्वा रथो यद्वां पर्यर्णांसि दीयत् ।
हिरण्यया वां पवयः प्रुषायन्मध्वः पिबन्ता उषसः
सचेथे ॥ 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 नक्षथो यद्विपत्मनो नर्यस्य प्रयज्ञोः ।
स्वसा यद्वां विश्वगूर्ती भराति वाजायेऽमधुपाविषे 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 गोः ।
अन्तर्यद्वनिनो वामृतप्सू ह्वारो न शुचिर्यजते हृविष्मान् ॥ ३ ॥

3. *Yuvam̄ paya usriyāyāmadhattam̄ pakvamāmāyāmava pūrvyam̄ goḥ. Antaryad vanino vāmr-tapsū hvāro na śuciryajate haviṣmān.*

Ashvins, truth incarnate, feeding on rectitude and law of nature, you create the milk in the cow's udders, you create the milk potential in the maturing cow. The sylvan sage, pure at heart, bearing fragrant materials like a patient kindly saint offers you homage and longs for your company.

युवं हं धर्मं मधुमन्तुमत्रयेऽ पो न क्षोदोऽ वृणीतमेषे । तद्वां
नरावश्विना पश्वइष्टी रथ्येव चक्रा प्रति यन्ति मध्वः ॥ ४ ॥

4. *Yuvam̄ ha gharmam̄ madhumantam-atraye'po na kṣodo'vrṇitameṣe. Tad vāṁ narāvaśinā paśvaiṣṭī 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 गोरोहेण तौग्र्यो न जिव्रिः ।
अपः क्षोणी सच्ते माहिना वां जूर्णो वामक्षुरंहसो यजत्रा ॥ ५ ॥

5. *Ā vāṁ dānāya vavṛtīya dasrā gorohēṇa taugryo na jivriḥ. Apah kṣonī sacate māhinā vāṁ 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 यद्युवेथे नियुतः सुदानू उप स्वधाभिः सृजथः पुरन्धम् ।
प्रेषद्वेषद्वातो न सूरिरा मुहे ददे सुव्रतो न वाजम् ॥ 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.

बृं चिद्धि वां जरितारः सुत्या विपन्नामहे वि पणिहिता-
वान् । अथा चिद्धि ष्माश्विनावनिन्द्या पाथो हि ष्मा
वृषणावन्तिदेवम् ॥ ७ ॥

7. *Vayaṁ ciddhi vāṁ jaritārah 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 द्यून्विरुद्रस्य प्रस्त्रवणस्य सातौ ।
अगस्त्यो नरां नृषु प्रशस्तः काराधुनीव चितयत्सुहस्रैः ॥ ८ ॥

8. *Yuvāṁ ciddhi ṣmāśvināvanu dyūn virudrasya
prasravaṇasya sātāu. Agastyo narāṁ nṛṣu
prāśastah 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.

प्र यद्वहैथे महिना रथस्य प्र स्पन्द्रा याथो मनुषो न होता॑ ।
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 svāśvyaṁ 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 वा॒ रथं वृयमद्या हुवेम् स्तोमैरश्विना॒ सुवितायु॒ नव्यम् ।
अरिष्टनेमि॑ं परि॒ द्यामियानं॒ विद्यामेषं॒ वृजनं॒ जी॒रदानुम् ॥ 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.

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Ashvins Devata, Agastya Maitravaruni Rshi

कदु॒ प्रेष्ठाविषां॒ रयीणामध्वर्यन्ता॒ यदुन्निनीथो॒ अ॒पाम् । अ॒यं॒
वा॒ युज्ञो॒ अकृतु॒ प्रशस्ति॒ वसुधिती॒ अवितारा॒ जनानाम् ॥ १ ॥

1. *Kadu preṣṭhāviśām rayīṇāmadhvaryantā yadunniṇītho apām. Ayam vām 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 वातरंहसो दिव्यासो अत्याः ।
मनोजुवो वृषणो वीतपृष्ठा एह स्वराजो अश्विना॑
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 रथोऽवनिर्न प्रवत्वान्तसृप्रवन्धुरः सुविताय गम्याः ।
वृष्णः स्थातारा मनसो जवीयानहंपूर्वो यज्ञतो धिष्यया॒
यः ॥ ३ ॥

3. *Ā vām 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.

इहेहं जाता समवावशीतामरेपसा तन्वाऽनु नामभिः स्वैः ।
जिष्णुर्वामन्यः सुमखस्य सूरिर्दिवो अन्यः सुभगः पुत्रं
ऊहे ॥ 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.

प्र वां निचेरुः ककुहो वशाँ अनु पिशङ्गरूपः सदनानि
गम्याः । हरी अन्यस्य पीपयन्त वाजैर्मथा रजांस्यश्विना
वि घोषैः ॥ ५ ॥

5. *Pra vāṁ niceruḥ kakuhō vaśāñ 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.

प्र वां शरद्धा॑न्वृष्टभो न निष्वाद् पूर्वीरिषश्चरति मध्वं इष्णान् ।
एवैरुन्यस्य पीपयन्त वाजैर्वेषन्तीरुद्धर्वा नुद्यो नु आगुः ॥ ६ ॥

6. *Pra vām śaradvān vṛṣabho na niṣṣāt pūrvīriṣaścarati madhva isnān. 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.

असर्जि वां स्थविरा वेधसा॒ गीर्वाल्हे अश्विना॒ त्रेधा क्षरन्ती॑ ।
उपस्तुताववतं॑ नाधमानं॑ यामन्नयामज्जृणुतं॑ हवं॑ मे ॥ 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 स्या वां रुशतो॒ वप्ससो॒ गीस्त्रिबृहिषि॒ सदैसि॒ पिन्वते॒
नृत् । वृषा॑ वां मेघो॒ वृषणा॒ पीपाय॒ गोर्न॒ सेके॒ मनुषो॒
दशस्यन् ॥ 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 पूषेवाश्विना पुरन्धिर् ग्रिमुषां न जरते हुविष्मान् ।
हुवे यद्वां वरिवस्या गृणानो विद्यामेषं वृजनं जीरदानुम् ॥ ९ ॥

9. *Yuvāṁ pūṣevāśvinā purandhir-agnim-uṣāṁ na
jarate haviṣmān. Huve yad vāṁ varivasyā gr̥ṇāno
vidyāmeṣam vṛjanam jīradānum.*

Ashvins, powers of light, energy and generosity, just as the sun which sustains the world nourishes the earth and her children and the yajamana bearing oblations does homage to Agni and the Dawn, so does the poet bearing the gift of homage serve and celebrate you in song. And I, dedicated to you and celebrating you, pray that we may be blest with knowledge strength and energy and a long and happy life, bountiful and generous as you are.

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Ashvins Devata, Agastya Maitravaruni Rshi

अभूदिदं व्रयुनुमो षु भूषता रथो वृष्णवान्मदता मनीषिणः ।
धि॒यंजि॒न्वा धि॒ष्या॑ वि॒श्पला॑वसू॒ दि॒वो नपा॑ता सु॒कृते॑
शुचिव्रता ॥ १ ॥

1. *Abhūdidam vayunamo śu 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.

इन्द्रतमा हि धिष्या मरुत्तमा दुस्त्रा दंसिष्ठा रुथ्या रुथीतमा ।
पूर्णं रथं वहेथे मध्वं आचितं तेन दाश्वांसुमुप याथो
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 किमासाथे जनो यः कश्चिददहृविर्म-
हीयते । अति क्रमिष्टं जुरतं पुणेरसुं ज्योतिर्विप्राय कृषुतं
वचस्यवे ॥ 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.

जम्भयतमभितो रायतुः शुनो हृतं मृधो विदथुस्तान्यश्विना ।
वाचंवाचं जरितू रत्निनीं कृतमुभा शंसं नासत्यावतं
मम् ॥ ४ ॥

4. *Jambhayatam-abhito rāyatāḥ śuno hatam̄ mṛdho
vidathus-tānyaśvinā. Vācam̄-vācam̄ jaritū
ratniniṁ kṛtamubhā śamsam̄ 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.

युवमेतं चक्रथुः सिन्धुषु प्लवमात्मन्वन्तं प्रक्षिणं तौग्याय
कम् । येन देवत्रा मनसा निरुहथुः सुपस्त्री पैतथुः क्षोदसो
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 तौग्रमुप्स्व॑न्तरनारम्भणे तमसि प्रविद्धम् ।
चत्तस्रो नावो जठलस्य जुष्टा उदश्विभ्यामिषिताः
पारयन्ति ॥ 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 वृक्षो निष्ठितो मध्ये अर्णीसो चं तौग्रो नाधितः
पूर्यष्ट्वजत् । पूर्णा मृगस्य पुतरोरिवारभ उदश्विना ऊहथुः
श्रोमताय कम् ॥ ७ ॥

7. *Kah svid vṛkṣo niṣṭhito madhye arṇaso yam 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 उचथमवोचन् ।
अस्मादद्वय सदसः सोम्यादा विद्यामेषं वृजनं जीरदानुम् ॥ ८ ॥

8. *Tad vām narā nāsatyāvanu syād yad vām mānāsa ucatham-avocan. Asmādadya sadasah somyādā vidyāmeṣam 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 मनसे यो जवीयान् त्रिवन्धुरो वृषणा
यस्त्रिचक्रः । येनोपयाथः सुकृतो दुरोणं त्रिधातुना पतथो
विर्न पर्णः ॥ ९ ॥

1. *Tam yuñjāthāṁ manaso yo javīyān tribandhuro
vṛṣaṇā yastricakrah. Yenopayāthah sukṛto duro-
ṇam 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.)

सुवृद्धथो वर्तते यन्नभि क्षां यत्तिष्ठथः क्रतुमन्तानु पृक्षे ।
वपुर्वपुष्या सचतामियं गीर्दिवो दुहित्रोषसा सचेथे ॥ 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 यो रथो वामनु ब्रतानि वर्तते हुविष्मान् ।
येन नरा नासत्येष्यध्यै वर्तियांथस्तनयाय त्मने च ॥ ३ ॥

3. Ā tiṣṭhatam̄ suvṛtam̄ yo ratho vāmanu vratānī 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 वृक्तो मा वृकीरा दैधर्ष्ण्मा परि वर्क्तमुत माति धक्तम् ।
अ॒यं वां भा॒गो निहित इ॒यं गीर्दस्त्रावि॒मे वां नि॒धयो
मधूनाम् ॥ ४ ॥

4. Mā vām vṛko mā vṛkīrā dadharśīn mā pari varktamuta māti dhaktam. Ayaṁ vām bhāgo nihita iyam gīrdasrāvime 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 गोतमः पुरुमीळहो अत्रिर्दस्त्रा हवतेऽ वसे हुविष्मान् ।
दिशं न दिष्टामृजूयेव यन्ता मे हवं नासृत्योप यातम् ॥ ५ ॥

5. Yuvām̄ gotamah̄ purumīlho atrirdasrā havate' vase haviṣmān. Diśam̄ 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 प्रति वां स्तोमो अश्विनावधायि ।
एह यातं पथिभिर्देवयानैर्विद्यामेषं वृजनं जीरदानुम् ॥ ६ ॥

6. *Atarîṣma tamasas-pâramasya prati vâṁ stomo
âśvinâvadhâyi. Eha yâtam pathibhir-devayânair-
vidyâmeṣam vrjanam 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 हुवेमोच्छन्त्यामुषसि वह्निरुक्थैः ।
नासत्या कुहं चित्सन्तावर्यो दिवो 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.

**अस्मे ऊषु वृषणा मादयेथामुत्पर्णीं हैतमूर्ध्या मदन्ता । श्रुतं
मे अच्छोक्तिभिर्मतीनामेष्टा नरा निचेतारा चु कर्णैः ॥ 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.

**श्रिये पूषन्निषुकृतेव देवा नासत्या वहुतुं सूर्यायाः । वृच्यन्ते
वां ककुहा अप्सु जाता युगा जूर्णेव वरुणस्य भूरेः ॥ ३ ॥**

3. *Śriye pūṣanniṣukrteva devā nāsatyā vahatum sūryāyāḥ. Vacyante vāṁ kakuhā apsu jātā yugā jūrṇeva 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.

अस्मे सा वां माध्वी रातिरस्तु स्तोमं हिनोतं मान्यस्य कारोः ।
अनु यद्वां श्रवस्या सुदानू सुवीर्यौ चर्षणयो मदन्ति ॥ ४ ॥

4. *Asme sā vām mādhvī rātirastu stomaṁ hinotam
mānyasya kāroḥ. Anu yad vām śravasyā sudānū
suvīryāya carṣanayao 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.

एष वां स्तोमो अश्विनावकारि मानेभिर्मधवाना सुवृक्तिः ।
यातं वर्तिस्तनयाय त्मने चागस्त्यै नासत्या मदन्ता ॥ ५ ॥

5. *Eṣa vām stomo aśvināvakāri mānebhirmagha-
vānā suvṛkti. Yātam vartistanayāya tmane cāga-
styē 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.

अतारिष्म तमसस्पारमस्य प्रति वां स्तोमो अश्विनावधायि ।
एह यातं पथिभिर्देव्यानैर्विद्यामेषं वृजनं जीरदानुम् ॥ 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 पूर्वी कृत्तरापरायोः कृथा जाते कवयः को वि वेदं ।
विश्वं त्मना बिभृतो यद्ध नाम् वि वर्तेते अहनी चक्रि-
यैव ॥ 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 द्वे अचरन्ति चरन्तं पद्मन्तं गर्भमपदी दधाते । नित्यं न
सूनुं पित्रोरुपस्थे द्यावा रक्षतं पृथिवी नो अभ्वात् ॥ 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.

अनेहो दात्रमदितेरन्व हुवे स्वर्वदवधं नमस्वत् । तद्रोदसी
जनयतं जरित्रे द्यावा रक्षतं पृथिवी नो अभ्वात् ॥ ३ ॥

3. *Aneho dātramaditeranarvam huve svarvadavādham namasvat. Tad rodasī janayatam jaritre dyāvā rakṣatam prthivī 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.

अतप्यमाने अवसावन्ती अनु ष्याम रोदसी देवपुत्रे । उभे
देवानामुभयेभिरह्नां द्यावा रक्षतं पृथिवी नो अभ्वात् ॥ ४ ॥

4. *Atapyamāne avasāvantī anu syāma rodasī devaputre. Ubhe devānāmubhayebhirahnām dyāvā rakṣatam prthivī 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.

संगच्छमाने युवती समन्ते स्वसारा जामी पित्रोरुपस्थै ।
अभिजिघ्रन्ती भुवनस्य नाभिं द्यावा रक्षतं पृथिवी नो
अभ्वात् ॥ ५ ॥

5. *Samgacchamāne yuvatī samante svasārā jāmī pitrorupasthe. Abhijighrantī bhuvanasya nābhīm dyāvā rakṣatam pṛthivī no abhvāt.*

Heaven and earth, going together, ever youthful, contiguous and simultaneous like twin sisters, coexistent and cooperative, nestled in the lap of mother Nature and Father Supreme of existence, taste the fragrance of the omnipresent contrehold of the universe. May the heaven and earth protect us from the sin of falling off from that all-pervasive fragrance of the Divine Presence.

उर्वी सद्मनी बृहती ऋतेन हुवे देवानामवसा जनित्री । दुधाते
ये अमृतं सुप्रतीके द्यावा रक्षतं पृथिवी नो अभ्वात् ॥ ६ ॥

6. *Urvī sadmanī bṛhatī rtena huve devānāmavasā janitri. Dadhāte ye amṛtam supratīke dyāvā rakṣatam pṛthivī no abhvāt.*

I invoke and celebrate in song the grand and vast heaven and earth, mother sustainers and shelter homes of the brilliant and generous divinities of nature and humanity with protection and the truth of universal law. Beautiful of form, they bear the nectar sweets of water and energy for life. May the heaven and earth save us from the sin of filial ingratitude.

उर्वी पृथ्वी बहुले दूरेअन्ते उप ब्रुवे नमसा यज्ञे अस्मिन् ।
दुधाते ये सुभगे सुप्रतूर्तीं द्यावा रक्षतं पृथिवी नो
अभ्वात् ॥ ७ ॥

7. *Urvī pṛthvī bahule dūre-ante upa bruve namasā
yajñe asmin. Dadhāte ye subhage supratūrtī
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.

देवान्वा यच्चकृमा कच्चिदागः सखायं वा सदमिज्जास्पति
वा । इयं धीर्भूया अव्यानमेषां द्यावा रक्षतं पृथिवी नो
अभ्वात् ॥ ८ ॥

8. *Devān vā yaccakrmā kaccidāgah sakħayam vā
sadamijjāspatiṁ vā. Iyam dhīrbhūyā avayāna-
meṣāṁ 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 नर्या मामविष्टामुभे मामृती अवसा सचेताम् ।

भूरि चिदर्यः सुदास्तरायेषा मदन्त इषयेम देवाः ॥ ९ ॥

9. *Ubhā śamsā naryā māmaviṣṭāmubhe māmūtī
avasā sacetām. Bhūri cidaryaḥ sudāstarāyēṣā
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 दिवे तद्वोचं पृथिव्या अभिश्रावाय प्रथमं सुमेधाः ।
पातामवद्याहुरितादुभीके पिता माता च रक्षता-
मवोभिः ॥ 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 सुत्यमस्तु पित॒र्मत्य॑दिहोपब्रुवे वाम् ।

भूतं देवानामव॒मे अवोभिर्विद्यामेषं वृजनं जीरदानुम् ॥ 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 इळाभिर्विदथै सुशस्ति विश्वानरः सविता देव एतु ।
अपि यथो युवानो मत्सथा नो विश्वं जगदभिपित्वे
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 नो विश्व आस्क्रा॒ गमन्तु देवा॑ मि॒त्रो अर्यमा॑ वरुणः॑
सुजोषाः॑ । भुवन्यथा॑ नो॒ विश्वे॑ वृधासु॑ करन्त्सुषाहा॑ विथुरं॑
न शवः॑ ॥ 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.

प्रेषं वो अतिथिं गृणीषे॑ ग्निं शस्तिभिर्स्तुर्वर्णिणः॑ सुजोषाः॑ ।
असुद्यथा॑ नो॒ वरुणः॑ सुकीर्तिरिषश्च पर्षदरिगृतृः॑ सूरिः॑ ॥ 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.

उप॒ व॒ एषे॑ नमसा॒ जिगीषोषासा॒नक्ता॑ सुदुर्घेव॑ धेनुः॑ । सुमा॑ने॑
अह॒न्विमि॒मानो॑ अ॒र्कं॑ विषुर॒रुपे॑ पयसि॑ सस्मि॒न्न॒धन्॑ ॥ ४ ॥

4. *Upa va eṣe namasā jīgīṣoṣāśānaktā 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.

उत् नोऽ हिर्बुद्ध्योऽ मयस्कुः॑ शिशुं॑ न पि॒प्युषीव॑ वेति॑ सि॒न्धुः॑ ।
येन्॑ नपातमपां॑ जुनाम्॑ मनोजुवो॑ वृषणो॑ यं॑ वहन्ति॑ ॥ ५ ॥

5. *Uta no'hirbudhnyo mayaskah̄ śiśum̄ na pipyuṣīva
veti sindhuḥ. Yena napātamapāṁ junāma
manojuvo vṛṣaṇo yam̄ 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.

उत् न द्रु॑ त्वष्टाग॒न्त्वच्छा॑ स्मत्सूरिभिरभिपि॒त्वे॑ सु॒जोषाः॑ ।
आ॑ वृत्र॒हेन्द्रश्चर्षणि॒प्रास्तुविष्ट॑मो॑ नरां॑ न द्रुह॑ 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 मृतयोऽश्वव्योगाः शिशुं न गावस्तरूणं रिहन्ति ।
तमीं गिरो जनयो 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 मृततो वृद्धसेनाः स्मद्रोदसी समनसः सदन्तु ।
पृष्ठदश्वासोऽवर्णयो न रथा रिशादसो मित्रयुजो न
द्रेवाः ॥ 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.

प्र नु यदेषां महिना चिकित्रे प्र युज्जते प्रयुज्स्ते सुवृक्ति ।
अथ यदेषां सुदिने न शरुविश्वमेरिणं प्रुषायन्त् सेनाः ॥ ९ ॥

9. *Pra nu yadeṣāṁ mahinā cikitre pra yuñjate paryujaste suvrkti. Adha yadeṣāṁ 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.

प्रो अश्विनाववसे कृणुध्वं प्र पूषणं स्वतवसो हि सन्ति ।
अद्वेषो विष्णुवर्ति ऋभुक्षा अच्छा सुम्नाय ववृतीय देवान् ॥ १० ॥

10. *Pro aśvināvavase kṛṇudhvam̄ pra pūṣaṇāṁ 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 वौ अस्मे दीर्घितिर्यजत्रा अपि प्राणीं च सदनी च
भूयाः । नि या देवेषु यतते वसूयुर्विद्यामेषं वृजनं जीर-
दानुम् ॥ ११ ॥

11. *Iyam sā vo asme dīdhiti ryajatrā apiprāṇī ca sadanī ca bhūyāḥ. Ni yā deveṣu yata te vasūyur-vidyāmēṣam vṛjanam 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 स्तोषं महो धर्माणं तविषीम्।
यस्य त्रितो व्योजसा वृत्रं विपर्वमुर्दयत्॥ १ ॥

1. *Pitum nu stōṣam maho dharmāṇam taviṣīm.
Yasya trito vyojasā vr̄tram 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 पितो मधो पितो वृयं त्वा ववृमहे।
अस्माकंमविता 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।
मयोभुरद्विषेण्यः सखा सुशेवो 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 त्ये पितो 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 त्ये पितो ददत्स्तव स्वादिष्ट ते पितो ।
प्र स्वाद्यानो रसानां तुविग्रीवा' इवेरते ॥ 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.

त्वे पितो महानां देवानां मनो हितम् ।
अकारि चारु केतुना तवाहिमवसावधीत् ॥ 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.

यदुदो पितो अजग्निवस्त्रं पर्वतानाम् ।
अत्रा चिन्नो मधो पितोऽरं भक्षाय 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.

यदुपामोषधीनां परिशमारिशामहे । वातापे 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).

यत्ते सोम् गवाशिरो यवाशिरो भजामहे ।
वातापे 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 ओषधे भव पीवो वृक्क उदारथिः ।
वातापे 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 पितो वचोभिर्गावो न हव्या सुषूदिम ।
देवेभ्यस्त्वा सधमादमस्मभ्यं त्वा सधमादम् ॥ ११ ॥**

11. *Tam tvā vayam pito vacobhiringāvo na havyā suṣūdima. Devebhya stvā 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*

समिद्धो अद्य राजसि देवो देवैः सहस्रजित् ।
दूतो हव्या कविर्वाह ॥ २ ॥

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 युते मध्वा यज्ञः समज्यते ।
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.

आ॒जुह्वा॑नो न् ई॒ङ्ग्यो॒ दे॒वाँ आ॒ वक्षि॒ यज्ञिया॑न् ।
अग्ने॒ सहस्रा॒सा॒ अ॒सि ॥ ३ ॥

3. *Ājuhvāno na īdyo devān̄ ā vakṣi yajñiyān.*
Agne sahasrasā asi.

Agni, adorable lord of light and knowledge, ruler of the world, invoked and invited to our creative endeavours, bring and proclaim the arrival of the brilliancies of humanity and gems of nature worthy of celebration and advancement by yajnic research and development. You are the creator, harbinger and giver of a thousand gifts of wealth and knowledge.

प्रा॒चीनं ब्र॒ह्मिरोजसा॒ सुहस्रवीरमस्तृण् ।
यत्रादित्या॒ विराज॑थ ॥ 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.

विराट् सप्राद्विभ्वीः प्रभ्वीर्ब्रह्मीश्च भूयसीश्च याः ।
दुरो घृतान्यक्षरन् ॥ ५ ॥

5. *Virāt samrād-vibhvīḥ prabhvīr-bahvīśca bhū-*
yasīśca yāḥ. 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.

सुरुक्मे हि सुपेशसाऽधि श्रिया विराजतः ।
उषासावेह सीदताम् ॥ ६ ॥

6. *Surukme hi supeśasā’dhī 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.

प्रथमा हि सुवाचसा होतारा दैव्या कवी ।
यज्ञं नो यक्षतामिमम् ॥ 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.

भारतीळे सरस्वति या वः सर्वा उपब्रुवे ।
ता नश्चोदयत श्रिये ॥ 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 जे ।

तेषां नः स्फूर्तिमा 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 वनस्पते पाथो देवेभ्यः सृज ।

अग्निर्हव्यानि सिष्वदत् ॥ १० ॥

10. *Upa tmanyā vanaspate pātho devebhyaḥ srja. 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.

पुरोगा अग्निर्देवानां गायत्रेण समज्यते ।

स्वाहाकृतीषु रोचते ॥ 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 राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।
युयोध्यम् स्मज्जुहुराणमेनो भूयिष्ठां ते नमतक्ति विधेम ॥ 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 नव्यो अस्मान्त्स्वस्तिभिरति दुर्गाणि विश्वा ।
पूश्च पृथ्वी बहुला न उर्वा भवा तोकाय तनयाय शं
योः ॥ 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 त्वमस्मद्युयोध्यमीवा अनग्नित्रा अभ्यमन्त कृष्टीः ।
पुनरस्मभ्यं सुविताय देव क्षां विश्वैभिरमृतेभिर्यजत्र ॥ ३ ॥

3. *Agne tvam-asmad yuyodhyamīvā anagnitrā abhyamanta krṣṭīḥ. Punarasmabhyam suvitāya deva kṣām viśvebhiraṁ amṛtebhiraṁ 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 नो अग्ने पायुभिरजस्त्रैरुत प्रिये सदन् आ शुशुक्वान् ।
मा ते 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 नो अग्नेऽ वं सृजो अघायाऽविष्ववे रिपवे दुच्छुनायै ।
मा दुत्वते दशते मादते नो मा रीषते सहसावन्परा दाः ॥ ५ ॥

5. *Mā no agne'ava srjo aghāyā'viṣyave ripave ducchunāyai. Mā datvate daśate mādare no mā rīṣate sahasāvan parā dāḥ.*

Agni, lord of power and endurance, abandon us not, throw us not to the sinner, the irreligious, the enemy, the mischievous, the biter, the tearer, and the destroyer. Leave us not, put us not off from you.

वि धु त्वावाँ ऋतजात यंसद् गृणानो अग्ने तन्वेऽ वस्तथम् ।
विश्वाद्रिरिक्षोरुत वा निनित्सोरभिहृतामसि हि देव
विष्वद् ॥ ६ ॥

6. *Vi gha tvāvāñ ṛtajāta yamṣad gṛnāno agne tanve varūtham. Viśvād-ririkṣoruta vā ninitSORabhi-hrutiṁ-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 विद्वान्वेषि प्रपित्वे मनुषो यजत्र ।
अभिपित्वे मनवे शास्यो भूर्मर्जेन्ये उशिग्भिर्नाक्रः ॥ 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.

अवोचाम निवचनान्यस्मिन्मानस्य सूनुः सहसाने अग्नौ ।
वयं सहस्रमृषिभिः सनेम विद्यामेषं वृजनं जीरदानुम् ॥८॥

8. *Avocāma nivacanānyasmin mānasya sūnuḥ
sahasāne agnau. Vayam sahasram-ṛṣibhiḥ
sanema vidyāmeṣam 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

अनवर्णं वृषभं मन्द्रजिह्वं बृहस्पतिं वर्धया नव्यमर्केः ।
गाथान्यः सुरुचो यस्य देवा आशृण्वन्ति नवमानस्य
मर्तीः ॥ १ ॥

1. *Anarvāṇam vṛṣabham mandrajihvam bṛhaspatim
vardhayā navyamarkaiḥ. Gāthānyah suruco
yasya devā āśṛṇvanti navamānasya martāḥ.*

Welcome, entertain and exalt with offerings of respectful good cheer and hospitality Brhaspati, a very embodiment of piety, knowledge, wisdom and virtue, an adorable scholar, irresistible, generous and sweet-tongued, a master of ancient as well as modern versions of universal knowledge, whose delightful tales of heroism old and new and virtue sacred and secular, noble, intelligent and brilliant people love to hear for reflection and meditation. Welcome and entertain such a holy visitor on the rounds, an atithi, chance guest like the holy fire of yajna, fragrant and blissful.

तमृत्विया उप वाचः सचन्ते सगो न यो दैवयतामसर्जि ।
बृहस्पतिः स ह्यञ्जो वरांसि विभ्वाभवत्समृते 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 श्लोकं यंसत्सवितेव प्र ब्रह्मा ।
अस्य क्रत्वाहृन्योऽ यो अस्ति मृगो न भीमो अरक्षसस्तु-
विष्मान् ॥ 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 श्लोके द्विवीयते पूर्थिव्यामत्यो न यंसद्यक्षभृद्धिचेताः ।
मृगाणां न हेतयो यन्ति चेमा बृहस्पतेरहिमायाँ अभिद्यून् ॥ ४ ॥

4. *Asya śloko divīyate prthivyām-atyo na yamsad yakṣabhrd 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.

ये त्वा देवोस्त्रिकं मन्यमानाः पापा भुद्रमुपजीवन्ति पञ्चाः ।
न दृढ्येऽ अनुददासि वामं बृहस्पते चयस् इत्पियारुम् ॥ ५ ॥

5. *Ye tvā devosrikāṁ manyamānāḥ pāpā bhadram-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.

सुप्रैतुः सूयवसो न पन्था दुर्नियन्तुः परिप्रीतो न मित्रः ।
अनुर्वाणो अभि ये चक्षते नोऽपीवृता अपोणुवन्तो
अस्थुः ॥ ६ ॥

6. *Supraituh sūyavaso na panthā durniyantuh pari-prīto na mitrah. Anarvāṇo abhi ye cakṣate no'-pi-vṛtā 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 स्तुभोऽवन्यो न यन्ति समुद्रं न स्ववतो रोधचक्राः ।
स विद्वाँ उभयं चष्टे अन्तर्बृहस्पतिस्तर आपश्च गृथः ॥ ७ ॥

7. *Sam yam stubho'vanayo na yanti samudram na sravato rodhacakrāḥ. Sa vidvāṁ ubhayam caṣṭe antar-brhaspatistara āpaśca grdhrah.*

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 मृहस्तुविजातस्तुविष्मान्बृहस्पतिर्वृषभो धायि देवः ।
स नः स्तुतो वीरवद्वातु गोमद्विद्यामेषं वृजनं जीरदानुम् ॥८॥

8. *Evāmahas-tuvijātas-tuviṣmān bṛhaspatir-vṛṣabho dhāyi devaḥ. Sa naḥ stuto vīravad dhātu gomadvidyāmeṣam 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

कङ्कतो न कङ्कतोऽथो सतीनकङ्कतः ।
द्वाविति प्लुषी इति न्य॑दृष्टा अलिप्सत ॥९॥

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.

अदृष्टान्हन्त्यायत्यथो हन्ति परायती ।
अथो अवधृती हन्त्यथो पिनष्टि पिंषती ॥ २ ॥

2. *Adrṣṭān hantyāyat�atho hanti parāyatī.
Atho avaghnaṭī hantyatho piṇaṣṭi 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 कुशरासो दुर्भासः सैर्या उत ।
मौञ्जा अदृष्टा वैरिणा: सर्वे 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 गावो गोष्ठे असदुन्नि मृगासो अविक्षत ।
नि केतवो 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 त्ये प्रत्यदृशन्प्रदोषं तस्कराङ्गव ।
अदृष्टा विश्वदृष्टाः प्रतिबुद्धा 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.

द्योक्तः पिता पृथिवी माता सोमो भ्रातादितिः स्वसा ।
अदृष्टा विश्वदृष्टस्तिष्ठतेलयता सु कम् ॥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?

ये अंस्या ये अङ्गाः सूचीका ये प्रकञ्जता: ।
अदृष्टाः किं चनेह वः सर्वे साकं नि जस्यत ॥७॥

7. *Ye amṣyā ye aṅgyāḥ sūcīkā ye prakañkatāḥ.
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.

उत्पुरस्तात्सूर्यं एति विश्वदृष्टो अदृष्टहा ।
अदृष्टान्त्सर्वाज्जम्भयन्त्सर्वाश्च 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.

उदप्रसद्गसौ सूर्यः पुरु विश्वानि जूर्वन् ।
आदित्यः पर्वतेभ्यो विश्वदृष्टो 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.

सूर्ये विषमा सजामि दृतिं सुरावतो गृहे । सो चिन्नु न मराति
नो वयं मरामाऽरे अस्य योजनं 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 ते विषम् । सो चिन्नु न
मराति नो वृयं मरामाऽरे अस्य योजनं 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 पुष्पमक्षन् । ताश्चिन्नु न
मरन्ति नो वृयं मरामाऽरे अस्य योजनं 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 रोपुषीणाम् । सर्वासामग्रभं नामाऽरे
अस्य योजनं हरिष्ठा मधु त्वा मधुला चकार ॥ १३ ॥

13. *Navānām navatīnām viśasya ropuśīnām. Sarvā-sām-agrabhaṁ nāmār' e asya yojanāṁ 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 मयूर्यः सुस स्वसारो अग्नुवः ।
तास्ते विषं वि जधिर 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 कुषुभ्कस्तकं भिन्दम्यशमना ।
ततौ विषं प्र वावृते 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.

कुषुभ्कस्तद्ब्रवीद् गिरेः प्रवर्तमानकः ।
वृश्चिकस्यारुसं विषमरुसं वृश्चिक ते विषम् ॥ 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 प्रथमं मण्डलम् ॥

MANDALA 2

Mandala 2/Sukta 1

*Agni Devata, Angirasa Shaunahotra, Bhargava
Shaunaka Grtsamada Rshi*

त्वमग्ने द्युभिस्त्वमाशुक्षणिस्त्वमद्यस्त्वमश्मनस्परि ।
त्वं वनेभ्यस्त्वमोषधीभ्यस्त्वं नृणां नृपते जायसे शुचिः ॥ १ ॥

1. *Tvamagne dyubhis-tvamāśuśukṣṇanis-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 होत्रं तवं पोत्रमृत्वियं तवं नेष्ट्रं त्वमुग्निदृतायुतः । तवं
प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥ २ ॥

2. *Tavāgne hotram tava potramṛtviyam tava
neṣṭram tvamagnidṛtayataḥ. 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 इन्द्रो वृषभः सूरामसि त्वं विष्णुरुरुगायो नमस्यः ।
त्वं ब्रह्मा रयिविद् ब्रह्मणस्पते त्वं विधर्तः सचसे पुरन्ध्या ॥ ३ ॥

3. *Tvamagna indro vr̥ṣabhaḥ 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.

त्वमग्ने राजा वरुणो धृतव्रतस्त्वं मित्रो भवसि दुस्म ईङ्गः ।
त्वमर्युमा सत्पतिर्यस्य संभुजं त्वमंशो विदथे देव
भाजयुः ॥ ४ ॥

4. *Tvamagne rājā varuno dhṛtavratastvaṁ 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.

त्वमग्ने त्वष्टा विधुते सुवीर्यं तव ग्रावो मित्रमहः सजात्यम् ।
त्वमाशुहेमा ररिषे स्वश्व्यं त्वं नरां शर्धोऽसि पुरुवसुः ॥ ५ ॥

5. *Tvamagne tvaṣṭā vidhate suvīryaṁ tava gnāvo mitramahah sajātyam. Tvamāśuhemā rariṣe svaśvyam tvam narāṁ śardho asi purūvasuh.*

Agni, heat and light of life, universal presence, you are Tvashta, breaker, maker and preserver of the forms of life. You bestow noble strength and courage upon the man of love and service. Lord of universal speech of love and truth, you are the greatest friend. Yours is real equality and brotherhood. You are the giver

of instant inspiration calling men of action to duty and you give the noble speed of motion and advancement to the pioneers. You are the strength and power of the people, and you are the haven and home of all.

त्वमग्ने रुद्रो असुरो महो दिवस्त्वं शर्धो मारुतं पृक्ष ईशि॑षे ।
त्वं वातैररुण्यौसि शंगयस्त्वं पूषा विध॒तः पासि॒ नु
त्मना॑ ॥ ६ ॥

6. *Tvamagne rudro asuro maho divastvam śardho
mārutam prkṣa īśiṣe. Tvam vātairaruna॒airyāsi
śaṅgayastavam pūṣā vidhataḥ pāsi nu tmanā.*

Agni, vital heat and light and fire of life, you are Rudra, shatterer of evil and terror for the wicked. You are vital as breath and generous as the cloud. You are the mighty blaze of the sun in heaven and essential force of the winds. You blow with the fiery waves of energy and bring peace and joy to the living. You are Pusha, food and sustenance of life, and with your heart and soul you protect and promote those who dedicate themselves to your service.

त्वमग्ने द्रविणोदा अरंकृते त्वं देवः सविता रत्नधा असि ।
त्वं भगो॑ नृपते॒ वस्व ईशि॑षे त्वं पायुर्दमे॒ यस्तेऽ विधत् ॥ ७ ॥

7. *Tvamagne dravinodā aramkṛte tvam devah savitā
ratnadhadā 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 सुविदत्रमृज्जते ।
त्वं विश्वानि॒ स्वनीक पत्यसे॒ त्वं सुहस्राणि॒ शता॑ दशा॒ प्रति॒ ॥ ८ ॥

8. *Tvāmagine dama ā viśpatiṁ visastvāṁ rājānam
suvidatramṛñjate. Tvaṁ viśvāni svanīka patyase
tvāṁ 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 पितरमिष्टिभिर्स्त्वा॑ं भ्रात्रायु॑ शम्या॑ तनूरुचम् । त्वं
पुत्रो भवसि॒ यस्तेऽ विधृत्वं सखा॑ सुशेवः॒ पास्याधृषः॒ ॥ ९ ॥

9. *Tvāmagine pitaram-iṣṭibhir-narastvāṁ bhrātr-āya
śamyā tanūrucam. Tvaṁ putro bhavasi yaste'-
vidhat tvāṁ sakħā 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 ऋभुराके नमस्य॑ स्त्वं वाजस्य क्षुमतो राय ईशिषे ।
त्वं वि भास्यनु॑ दक्षि दावने त्वं विशिक्षुरसि यज्ञ-
मातनिः ॥ 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 अदितिर्देव दाशुषे त्वं होत्रा भारती वर्धसे गिरा ।
त्वमिळा शूतहिमासि॒ दक्षसे त्वं वृत्रहा॒ वसुपते॒ सर-
स्वती ॥ 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 वयस्तव स्पार्हे वर्ण आ संदूशि श्रियः ।
त्वं वाजः प्रतरणो बृहन्नसि त्वं रथिर्बहुलो 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 आदित्यास॑ आस्यं॑ त्वां जि॒ह्वां शुचयश्चक्रिरे कवे ।
त्वां राति॒षाचो अध्वरेषु॑ सश्चिरे॑ त्वे देवा हुविरदुन्त्या-
हुतम् ॥ 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.

त्वे अंगे॑ विश्वे॑ अ॒मृतासो॑ अ॒द्ग्रह॑ आ॒सा॑ देवा॑ हुविरदुन्त्या॑हुतम् ।
त्वया॑ मर्तीसः॑ स्वदन्त आ॒सुति॑ं त्वं॑ गर्भो॑ वीरुधां॑ जज्ञिषे॑
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 प्रति चासि मृज्मनाऽग्ने सुजात् प्रच देव रिच्यसे ।
पृक्षो यदत्र महिना वि ते भुवदनु द्यावापृथिवी रोदसी
उभे ॥ 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.

ये स्तोतृभ्यो गोअंग्रामश्वपेशासुमग्ने रातिमुपसूजन्ति सूरयः ।
अस्माज्च तांश्च प्र हि नेषि वस्य आ बृहद्वदेम विदथै
सुवीराः ॥ १६ ॥

16. *Ye stotrbhyo go agrām-aśvapeśasam-agne
rātimupasṛjanti sūrayah. Asmāñca tāṁśca pra hi
neṣi 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

यज्ञेन वर्धत जातवैदसमग्निं यजध्वं हृविषा तना गिरा ।
समिधानं सुप्रयसं स्वर्णरं द्युक्षं होतारं वृजनेषु धूर्षदम् ॥ १ ॥

1. *Yajñena vārdhata jātavedasamagnim yajadhvam haviṣā tanā girā. Samidhānam suprayasam svarnaram 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 नक्तीरुषसो ववाशिरेऽग्ने वृत्सं न स्वसरेषु धेनवः ।
दिवङ्गवेदरुतिर्मानुषा युगा क्षपो 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 देवा बुधे रजसः सुदंससं दिवस्पृथिव्योररुतिं न्येरिरे ।
रथमिव वेद्यं शुक्रशोचिषमयिं मित्रं न क्षितिषु प्रशंस्यम् ॥ ३ ॥

3. *Tam devā budhne rajasah sudamsasam divaspr-thivyoraratiṁ nyerire. Rathamiva vedyam śukra-sociṣamagnim 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.

तमुक्षमाणं रजसि स्व आ दमे चन्द्रमिव सुरुचं ह्वार आ
दधुः । पृश्न्याः पत्रं चितयन्तमक्षभिः पाथो न पायुं जनसी
उभे अनु ॥ ४ ॥

4. *Tamukṣamāṇam rajasti sva ā dame candramiva surucam hvāra ā dadhuḥ. Prśnyāḥ pataram citayantamakṣabhiḥ pātho na pāyum 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 होता विश्वं परि भूत्वध्वरं तमु हुव्यैर्मनुष ऋञ्जते गिरा ।
हिरिशिप्रो वृथसानासु जर्भुरुद् द्यौर्न स्तृभिश्चितयुद्रोदसी
अनु ॥ ५ ॥

5. *Sa hotā viśvam pari bhūtvadhvaram tamu hav-yairmanusa rñjate 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 नौरेवत्समिधानः स्वस्तये सन्ददस्वात्रयिमस्मासु दीदिहि ।
आ नः कृणुष्व सुवितायु रोदसी अग्ने हुव्या मनुषो देव
वीतये ॥ ६ ॥

6. *Sa no revat samidhānah svastaye saṁdadasvān rayim-asmāsu dīdihi. Ā nah kṛnuṣva suvitāya rodasī agne havyā manuṣo deva vītaye.*

Agni, such you are, shining bright, wealthy and abundant, generous and giving, create and bestow the light of knowledge and wealth of the world on us for our good. Just as heaven and earth create light and wealth and with it bless humanity, so you too create the wealth of existence for the grace and glory of life on earth and let the earth become a happy place fit for the divinities to come and dwell.

(The mantra, according to Swami Dayanand, is applicable to the brilliant saintly and generous scholars and scientists.)

दा नौ अग्ने बृहतो दा: सहस्रिणौ दुरो न वाजं श्रुत्या अपा
वृथि । प्राची द्यावापृथिवी ब्रह्मणा कृधि स्वर्णं शुक्रमुषसो
वि दिद्युतुः ॥ ७ ॥

7. *Dā no agne bṛhato dāh sahasrino duro na vājam śrutyā apā vrdhi. Prācī dyāvāpṛthivī brahmanā kṛdhī 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 उषसो राम्या अनु स्वर्णं दीदेदरुषेण भानुना ।
होत्राभिरग्निर्मनुषः स्वध्वरो राजा विशामतिथिश्चारु-
रायवै ॥ ८ ॥

8. *Sa idhāna uṣaso rāmyā anu svarṇa dīdeda-ruṣena
bhānunā. Hotrābhiragnirmanuṣah 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 नो अग्ने अमृतैषु पूर्व्य धीष्पीपाय बृहद्विवेषु मानुषा ।
दुहाना धेनुर्वृजनैषु कारवे त्मना शृतिनं पुरुरूपमिषणि ॥ ९ ॥

9. *Evā no agne amṛteṣu pūrvya dhīṣpīpāya 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.

वृथमग्रे अर्वता वा सुवीर्यं ब्रह्मणा वा चितयेमा 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 नौ बोधि सहस्य प्रशंस्यो यस्मिन्त्सुजाता दृष्यन्त सूर्यः ।
यमग्रे यज्ञमुपयन्ति वाजिनो नित्ये तोके दीदिवांसं स्वे
दमे ॥ 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.

**उभयासो जातवेदः स्याम ते स्तोतारो अग्ने सूरयश्च शर्मिणि ।
वस्वो रायः पुरुश्चन्द्रस्य भूयसः प्रजावतः 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.

**ये स्तोतृभ्यो गोअंग्रामश्वपेशसुमग्ने रातिमुपसृजन्ति सूर्यः ।
अस्माञ्च तांश्च प्र हि नेषि वस्य आ बृहद्वदेम विदथै
सुवीराः ॥ १३ ॥**

13. *Ye stotrbhyo go-agrām-aśvapeśasam-agne rāti-mupasṛjanti sūrayah. Asmāñca tāṁśca pra hi nesi 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

समिद्धो अग्निर्निहितः पृथिव्यां प्रत्यइ विश्वानि भुवनान्य-
स्थात्। होता पावकः प्रदिवः सुमेधा देवो देवान्यजत्व-
ग्निरहैन्॥ १ ॥

1. *Samiddho agnirnihitah prthivyām pratyañ viśvāni bhuvānanyasthāt. Hotā pāvakah pra-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 प्रति धामान्यञ्जन्तिस्त्रो दिवः प्रति मृहा स्वर्चिः ।
घृतप्रुषा मनसा हृव्यमुन्दन्मूर्धन्यञ्जस्य समनक्तु देवान् ॥ 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.

ईळितो अग्ने मनसा नो अहैन्देवान्यक्षिः मानुषात्पूर्वोऽद्य ।
स आ वह मुरुतां शर्थो अच्युतमिन्द्रं नरो बर्हिषदं यज-
ध्वम् ॥ 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.

देवं बर्हिर्वर्धमानं सुवीरं स्तीर्णं राये सुभरं वेद्यस्याम् ।
घृतेनाक्तं वसवः सीदतेर्दं विश्वे देवा आदित्या
यज्ञियासः ॥ ४ ॥

4. *Deva barhirvardhamānam suvīram stīrṇam rāye subharam vedyasyām. Gṛtenāktam̄ vasavah sīdatedam̄ 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 श्रेयन्तामुर्विया हूयमाना द्वारो देवीः सुप्रायुणा
नमोभिः । व्यच्चस्वतीर्विं प्रथन्तामजुर्या वर्णं पुनाना
यशसं सुवी-रम् ॥ 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 उक्षिते उषासुनक्ता वृच्येव रण्विते ।
तन्तुं त्रुतं सुवर्यन्ती समीची यज्ञस्य पेशः सुदुघे
पर्यस्वती ॥ ६ ॥

6. *Sādhvapāṁsi sanatā na ukṣite 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.)

दैव्या होतारा प्रथमा विदुष्टर ऋजु यक्षतः समृच्चा वपुष्टरा ।
देवान्यजन्तावृतुथा समञ्जतो नाभा पृथिव्या अधि सानुषु
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 देवी भारती
विश्वतूर्तिः । तिस्रो देवीः स्वधया बर्हिरेदमच्छिद्रं पान्तु
शरणं निषद्य ॥ ८ ॥

8. *Sarasvatī sādhayantī dhiyam na ilā devī bhāratī viśvaturtiḥ. Tisro devīḥ svadhayā barhireda-macchidram pāntu śaraṇam 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.

पिशङ्गरूपः सुभरो वयोधाः श्रुष्टी वीरो जायते देवकामः ।
प्रजां त्वष्टा वि ष्यतु नाभिर्मस्मे अथा देवानामप्येतु
पाथः ॥ 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.

वनस्पतिरवसृजन्नुप स्थादग्निर्हविः सूदयाति प्र धीभिः । त्रिधा
समक्तं नयतु प्रजानन्देवेभ्यो दैव्यः शमितोप हृव्यम् ॥ 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 पिमिक्षे घृतमस्य योनिर्धृते श्रितो घृतमवस्य धाम ।
अनुष्वदधमा वह मादयस्व स्वाहाकृतं वृषभ वक्षि
हव्यम् ॥ 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

हुवे वः सुद्योत्मानं सुवृक्तिं विशामग्निमतिथिं सुप्रयसम् ।
मि॒त्र॒इ॒व यो दि॒धि॒षा॒य्यो भू॒ह्वे॒ आ॒देवे॒ जने॒ जा॒तवैदा॒ः ॥ १ ॥

1. *Huve vah sudyotmānam suvrktim viśāmagnimati-
thim 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 विधन्तो अपां सुधस्थै द्वितादधुर्भृगवो विक्ष्वात् योः ।
एष विश्वान्यभ्यस्तु भूमा देवानामग्निरर्तिजीराश्वः ॥ २ ॥

2. *Imamāṁ vidhanto apāṁ sadhasthe dvitā dadhur-
bhrgavo vikṣvāyoh. Eṣa viśvānyabhyastu bhūmā
devānāmagniraratijīrāsvah.*

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 देवासो मानुषीषु विक्षु प्रियं धुः क्षेष्यन्ते न मित्रम् ।
स दौदयदुश्तीरूप्या आ दुक्षाय्यो यो दास्वते 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 रुणवा स्वस्येव पुष्टिः संदृष्टिरस्य हियानस्य दक्षोः ।
वि यो भरिभ्रुदोषधीषु जिह्वामत्यो न रथ्यो दोधवीति
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 यन्मे अभ्वं बृनदुः पनन्तोशिग्भ्यो नामिमीतु वर्णीम् ।
स चित्रेण चिकित्ते रंसु भासा जुजुर्वाँ यो मुहुरा युवा भूत् ॥ 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 यो वना तातृषाणो न भाति वार्ण पृथा रथ्येव स्वानीत् ।
कृष्णाध्वा तपू रुणवश्चिकेत् द्यौरिव स्मयमानो नभोभिः ॥ ६ ॥

6. Ā yo vanā tātṛṣāno na bhāti vārṇa pathā rathyeva
svānīt. Kṛṣṇādhvā tapū raṇvaściketa 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 यो व्यस्थाद्वभि दक्षदुर्वीं पुशुर्नैति स्वयुरगोपाः । अग्निः
शोचिष्माँ अत्सान्युष्णान्कृष्णव्यथिरस्वद्यन्न भूमैः ॥ ७ ॥

7. Sa yo vyasthādabhi dakṣadurviṁ paśurnaiti
svayuragopāḥ. Agnih śociṣmāñ atasānyuṣṇan
kṛṣṇavyathirasvadayanā 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 ते पूर्वस्यावसो अधीतौ तृतीये विदथे मन्म शंसि । अस्मे
अग्ने सुंयद्वीरं बृहन्तं क्षुमन्तं वाजं स्वपुत्यं रुयिं दाः ॥ ८ ॥

8. *Nū te pūrvasyāvaso adhītau tṛtīye vidathe manma
śāmsi. Asme agne samyadvīram bṛhantam
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 गृत्समुदासो अग्ने गुहा वन्वन्त उपराँ अभि ष्युः ।
सुवीरासो अभिमातिषाहः स्मत्सूरिभ्यो गृणते तद्वयो
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

होताजनिष्ट चेतनः पिता पितृभ्य ऊतये ।
प्रयक्षुज्जेन्यं वसु शकेम वाजिनो यमम् ॥ १ ॥

1. *Hotajanista cetanah pitā pitṛbhyā 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 नेतरि ।
मनुष्वदैव्यमष्टमं पोता 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.

दृधन्वे वा यदीमनु वोचृद् ब्रह्माणि वेरु तत् ।
परि विश्वानि काव्या नेमिश्चक्रमिवाभवत् ॥ 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 प्रशास्ता क्रतुनाजनि ।
विद्वां अस्य व्रता ध्रुवा वयाङ्गवानु रोहते ॥ 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 वर्णमायुवो नेष्टुः सचन्त धेनवः ।
कुवित्तिसृभ्य आ वरं स्वसारो 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 ।
तासामध्वर्युरागतौ यवौ वृष्टीवं मोदते ॥ 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 धायसे कृणुतामृत्विगृत्विजम् ।
स्तोमं यज्ञं चादरं वनेमा ररिमा वयम् ॥ 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 करुद्धिश्वेष्यो यज्ञतेष्यः ।
अ॒यम्‌गे त्वे अपि यं युज्ञं 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 मे अग्ने सुमिधीमिमामुपसदं वनेः ।
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 तैं अग्ने विधेमोर्जों नपादश्वमिष्टे ।
एना सूक्तेन सुजात ॥ २ ॥

2. *Ayā te agne vidhemorjo napādaśvamīṣte.
Enā sūktena sujātā.*

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 गीर्भिर्गिर्विणसं द्रविणस्युं द्रविणोदः ।
सपर्येम सपर्यवः ॥ ३ ॥

3. *Tam tvā gīrbhiringirvanasam draviṇasyum
draviṇodah. 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 बोधि सूरिमघवा वसुपते वसुदावन् ।
युयोध्यस्मद् 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 नो वृष्टिं दिवस्परि स नो वाजमनुर्वाण्म् ।
स नः सहस्रिणीरिषः ॥ ५ ॥

5. *Sa no vṛṣṭim̄ divaspari sa no vājamanarvāṇam.
Sa nah sahasriṇīriṣah.*

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.

ईळानायावस्यवे यविष्ठ दूत नो गिरा ।
यजिष्ठ होतुरा गहि ॥ 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.

अन्तर्ह्यग्नु ईयसे विद्वान् जन्मोभया कवे ।
दूतो जन्येव मित्र्यः ॥ ७ ॥

7. *Antarhyagna īyase vidvān janmohayā 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 विद्वाँ आ च पिप्रयो यक्षि चिकित्व आनुषक् ।
आ चास्मिन्तस्त्वि बर्हिषि ॥ 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

श्रेष्ठं यविष्ट भारताऽग्ने द्युमन्तमा भर ।
वसो पुरुस्पृहं रयिम् ॥ 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 नो अर्णतिरीशत देवस्य मत्यैस्य च ।
पर्षि 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 गाहेमहि 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 वन्द्योऽग्ने बृहद्वि रौचसे ।
त्वं घृतेभिराहुतः ॥ 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 नो असि भारताज्ञे वशाभिरुक्षभिः ।
अष्टापदीभिराहुतः ॥ ५ ॥

5. *Tvam no asi bhāratā'gne vaśabhiruksabhih.
Aṣṭāpadībhiraḥutah.*

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.

द्रवन्नः सुर्पिरासुतिः प्रत्नो होता वरेण्यः ।
सहस्रस्पुत्रो अद्धुतः ॥ ६ ॥

6. *Dravannah sarpirāsutih 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

वाजयन्निव नू रथान्योगाँ अग्नेरुप स्तुहि ।
यशस्तमस्य मीळहुषः ॥ १ ॥

1. *Vājayanniva nū rathān yogāñ 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 सुनीथो ददाशुषेऽ जुर्यो जरयन्नरिम् ।
चारुप्रतीक् आहृतः ॥ 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 दमेष्वा दोषोषसि प्रशस्यते ।
यस्य व्रतं न मीयते ॥ ३ ॥

3. *Ya u śriyā dameṣvā doṣoṣasi praśasyate.
Yasya vratam na mīyate .*

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 स्वर्ण भानुना चित्रो विभात्युर्चिषा ।
अञ्जानो अजरैरभि ॥ 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 दधे ॥ 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.

अग्नेरिन्द्रस्य सोमस्य देवानामूतिभिर्वयम् ।
अरिष्यन्तः सचेमह्यभि 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 होता होतृषदने विदानस्त्वेषो दीदिवाँ असदत्सुदक्षः ।
अदब्धव्रतप्रमत्तिर्वसिष्ठः सहस्रंभरः शुचिजिह्वो अग्निः ॥ १ ॥

1. *Ni hotā hotṛṣadane vidānastvēṣo dīdivāñ asadat sudakṣah. Adabdhā-vratapramati-r-vasiṣṭhah Sahasrambharaḥ 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 वृषभ प्रणेता ।
अग्ने तोकस्य नस्तनै तनूनामप्रयुच्छन्दीद्यद्वोधि गोपाः ॥ २ ॥

2. *Tvam dūtastvamu nah paraspāstvam vasya vṛṣabha pranetā. 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.

वि॒धेम ते पर॑मे जन्मन्नग्रे वि॒धेम् स्तो॒मैरवरे सु॒धस्थे ।
यस्मा॒द्योनैरु॒दारिथा यजे॒तं प्रत्वे हृवी॑षि जुहुरे समिद्धे ॥ ३ ॥

3. *Vidhema te parame janmannagne vidhema stoma॒mairavare sadhasthe. Yasmād yonerudārithā yaje tam॒ 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 यजीयाज्जुष्टी देष्णामभि गृणीहि राधः ।
त्वं ह्यसि रयिपती रयीणां त्वं शुक्रस्य वचसो मनोता ॥ ४ ॥

4. *Agne yajasva haviṣā yajīyāñchruṣṭī deṣṇamabhi
gṛṇīhi rādhah. Tvām hyasi rayipatī rayīnām
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 ते न क्षीयते वसुव्यं दिवेदिवे जायमानस्य दस्म ।
कृधि क्षुमन्तं जरितारमग्ने 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.

सैनानीकेन सुविदत्रो अस्मे यष्टा देवाँ आयजिष्ठः स्वस्ति ।
अदब्धो गोपा उत नः परस्पा अग्ने द्युमदुत रेवद्विदीहि ॥ ६ ॥

6. *Sainānīkena suvidatro asme yaṣṭā devāñ āyajiṣṭhaḥ 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

जोहूत्रो अग्निः प्रथमः पितेवेळस्पदे मनुषा यत्समिद्धः । श्रियं
वसानो अमृतो विचेता मर्मजेन्यः श्रवस्य॑ः स वाजी ॥ १ ॥

1. *Johūtro agnih prathamah pitevelaspade manusā
yat samiddhah. Śriyam vasāno amṛto vicetā
marmjenyah 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 अग्निश्चत्रभानुर्हवं मे विश्वाभिर्गीर्भिरुमृतो विचेताः ।
श्यावा रथं वहतो रोहिता वोतारुषाह चक्रे 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 पुरुपेशासु गर्भः ।
शिरिणायां चिदकुन्ना महोभिरपरीवृतो वसति प्रचेताः ॥ 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 धृतेन प्रतिक्षियन्तं भुवनानि विश्वा ।
पृथुं तिरुश्चा वयसा बृहन्तं व्यचिष्टमन्नै रभ्सं दृशानम् ॥ ४ ॥

4. *Jigharmyagnim haviṣā gṛtena pratikṣiyantam bhuvanāni viśvā. Prthum tiraścā vayasā bṛhatam 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 प्र॒त्यञ्चं जिघर्म्यरु॒क्षसा॒ मन॑सा॒ तज्जु॑षेत ।
मर्य॑श्रीः स्पृ॒हयद्वाणो॒ अग्निर्नाभि॒मृशे॒ तु॒न्वा॒त्॒ जर्भु॑राणः ॥ 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.

ज्ञेया॒ भा॒गं सहसा॒नो॒ वरेण॒ त्वादूतासो॒ मनुवद्वदेम ।
अनूनमग्निं॒ जुह्वा॒ वचस्या॒ मधुपृचं॒ धन॑सा॒ जोहवीमि ॥ 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 हवमिन्द्र मा रिषण्यः स्याम् ते दावने वसूनाम् । इमा
हि त्वामूर्जों वृद्धयन्ति वसूयवः सिन्धवो न क्षरन्तः ॥ 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.

सृजो महीरिन्द्र या अपिन्वः परिष्ठिता अहिना शूर पूर्वीः ।
अमर्त्यं चिह्नासं मन्यमानुमवाभिनदुकथैर्वैवृधानः ॥ 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.

उक्थेष्विन्नु शूर् येषु चाकन्त्स्तोमैष्विन्द्र रुद्रियेषु च ।
तुभ्येदेता यासु मन्दसानः प्र वायवे सिस्ते न शुभ्राः ॥ 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.

शुभ्रं नु ते शुष्मं वृध्यन्तः शुभ्रं वज्रं ब्रह्मोर्दधानाः । शुभ्रस्त्व-
मिन्द्र वावृथानो अस्मे दासीर्विशः सूर्यैण सह्याः ॥ ४ ॥

4. *Śubhrāṁ nu te śuṣmāṁ vṛdhayantah 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 गुहां गृळ्हमप्स्वपीवृतं मायिनं क्षियन्तम् ।
उतो अपो द्यां तस्तुभ्वांसुमहून्नहिं शूर वीर्येण ॥ ५ ॥

5. *Guhā hitam guhyam gṛlhamapsvapīvṛtam
māyinam kṣiyantam. Uto apo dyāṁ tastabhvāṁ-
samahannahīṁ 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 इन्द्र पूर्व्या महान्युत स्तवाम् नूतना कृतानि ।
स्तवा वज्रं बाह्वोरुशन्तं स्तवा हरी सूर्यस्य केतू ॥ 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 स्वारमस्वार्षम् ।
वि समना भूमिरप्रथिष्ठाऽरंस्त पर्वतेष्वित्सरिष्यन् ॥ ७ ॥

7. *Harī nu ta indra vājayantā ghṛtaścutam svāramasvārṣṭam. Vi samanā bhūmirapratihisṭā'-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 पर्वतः साद्यप्रयुच्छन्तम मातृभिर्वावशानो अक्रान् ।
दूरे पारे वाणीं वर्धयन्त इन्द्रेषितां धमनिं पप्रथन्नि ॥ ८ ॥

8. *Ni parvataḥ sādyaprayucchan tsam mātrbhir-vāvāśāno akrān. Dūre pāre vāṇīm vardhayanta indreṣitām dhamanīm 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.

इन्द्रौ महां सिन्धुमाशयानं मायाविनं वृत्रमस्फुरन्निः । अरेजेतां
रोदसी भियाने कनिक्रदतो वृष्णो अस्य वज्रात् ॥ 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.)

अरोरवीद् वृष्णो अस्य वज्रोऽमानुषं यन्मानुषो निजूर्वात् ।
नि मायिनो दानवस्य माया अपादयत्पिवान्त्सुतस्य ॥ १० ॥

10. *Aroravīd vṛṣṇo asya vajro 'mānuṣam 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.

पिबापिबेदिन्द्र शूरं सोमं मन्दन्तु त्वा मन्दिनः सुतासः ।
पृणन्तस्ते कुक्षी वर्धयन्त्वथा सुतः पौर इन्द्रमाव ॥ ११ ॥

11. *Pibāpibedindra śūra somam 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.

त्वे इन्द्राप्यभूम विप्रा धियं वनेम ऋत्या सपन्तः ।
अवस्यवो धीमहि प्रशस्तिं सुद्यस्ते रायो दावनै स्याम ॥ १२ ॥

12. *Tve indrāpyabhūma viprā dhiyam vanema rtayā sapantah. Avasyavo dhīmahi praśastim sadyaste rāyo dāvane syāma.*

Indra, lord of light and power, mighty and gracious ruler of the world, may we too abide by you, cultivate our intellect and intelligence, dedicating our mind to truth and the laws of truth, nature and humanity, and thereby become noble scholars and learned professionals. Thus searching for self-protection and working for social progress, may we earn appreciation and praise for ourselves and our work, and may we speedily contribute to the honour, prosperity and glory of a generous ruler like you.

स्याम ते त इन्द्र ये त ऊती अवस्यव ऊर्ज वर्धयन्तः ।
शुष्मिन्तम् यं चाकनाम देवाऽस्मे रुयिं रसि वीर-
वन्तम् ॥ १३ ॥

13. *Syāma te ta indra ye ta ḫūti avasyava ḫurjam
vardhayantah. Śuṣmintamāṁ yām cākanāma
devā'sme rayīm rāsi vīravantam.*

Indra, generous and self-refulgent lord of light, power and honour, may we be yours, dedicated to you only, working for self-development and social progress under your kind protection and contributing to the energy and prosperity of the nation. Generous and gracious lord, you bless us with the wealth and honour which we love and cherish and which is distinguished by richest prosperity, fieriest energy and mightiest heroes of the world on the field.

रासि क्षयं रासि मित्रमस्मे रासि शर्धै इन्द्रु मारुतं नः ।
सुजोषसो ये च मन्दसानाः प्र वायवः पान्त्यग्रणी-
तिम् ॥ 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.

व्यन्त्वन्नु येषु मन्दसानस्तृपत्सोमं पाहि द्रह्यादिन्द्र ।
अस्मान्त्सु पृत्स्वा तरुत्राऽवर्धयो द्यां बृहद्भिरुक्तेः ॥ १५ ॥

15. *Vyantvinnu yeṣu mandasānastrpāt somam pāhi
dراhyadindra. Asmāntsu pṛtsvā 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 इन्नु ये ते तरुत्रोकथेभिर्वा सुमनमाविवासान् ।
स्तूणानासो ब्रह्मिः प्रस्त्यावत्त्वोत्ता इदिन्द्रं वाजमग्मन् ॥ १६ ॥

16. *Bṛhanta innu ye te tarutrokthebhirvā sumnamā-vivāsān. Strñānāso 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.

उग्रेष्विन्नु शूर मन्दसानस्त्रिकद्रुकेषु पाहि सोममिन्द्र ।
प्रदोधुवच्छमश्रुषु प्रीणानो याहि हरिभ्यां सुतस्य
पीतिम् ॥ १७ ॥

17. *Ugreshvinnu 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 येन वृत्रम् वाभिन् द्वानुपौर्णवा॒भम् ।
अपा॒वृणो॒ज्योति॒रार्यायु॒ नि सव्युतः॒ सा॒दि॒ दस्युरिन्द्र ॥ १८ ॥

18. *Dhiṣvā śavah śūra yena vr̄tramavābhinad dānu-maurṇavābhām. Apāvr̄nor-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.

सनै॒म् ये ते॒ ऊ॒तिभि॒स्तरन्ते॒ विश्वा॒ः स्पृ॒ध आर्यै॒ण दस्यू॒न् ।
अस्मै॒यं तत्त्वा॒ष्ट्रं विश्वरू॒पमरन्धयः॒ सा॒ख्यस्य॒ त्रिताय ॥ 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 न्यर्बुदं वावृधानो अस्तः ।
अर्वतर्युत्सूर्यो न चक्रं भिनद्वलमिन्द्रो अङ्गिरस्वान् ॥ 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 ते प्रति॑ वरं जरित्रे दुहीयदिन्दू॒ दक्षिणा॑ मघोनी॑ ।
शिक्षा॑ स्तोतृभ्यो॑ माति॑ धाभगो॑ नो बृहद्वदेम॑ विदथै॑
सुवीरा॑ः ॥ २१ ॥

21. *Nūnam sā te prati varam jaritre duhīyadindra
dakṣiṇā maghoni. Śikṣā stotṛbhyo māti dhag-
bhago 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

यो जात एव प्रथमो मनस्वान्देवो देवान्क्रतुना पर्यभूषत् ।
यस्य शुष्माद्रोदसी अभ्यसेतां नृप्णस्य मुह्ना स जनासु
इन्द्रः ॥ 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 व्यथमानामदृंहृद्यः पर्वतान्प्रकुपिताँ अरम्णात् ।
यो अन्तरिक्षं विममे वरीयो यो द्यामस्तभ्नात्स जनासु
इन्द्रः ॥ २ ॥

2. *Yah pṛthivīm vyathamānamadrñhad yah parvatān
prakupitān aramṇāt. Yo antarikṣam vimame
varīyo yo dyāmastabhnāt sa janāsa indrah.*

O people of the world, it is Indra, lord omnipotent, who establishes the moving earth in balance in orbit and silences the angry volcanoes and roaring clouds, who encompasses the vast skies and holds up

the high heavens of light.(Such is Indra, universal energy.)

यो हृत्वाहि॒मरि॒णा॒त्सु॒सि॒न्धू॒न्यो गा॑ उदा॒जदप॒था॑ ब॒लस्य॑ ।
यो अश्मनोरु॒न्तरु॒ग्रिं॑ जु॒जानं॑ सु॒वृक्षमत्सु॑ स जना॒सु॑ इन्द्रः॑ ॥ ३ ॥

3. *Yo hatvāhimarināt sapta sindhūn yo gā udājadaradhā 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.

ये॒नेमा॑ विश्वा॒ च्यवना॑ कृतानि॑ यो॑ दासु॑ वर्णमधरं॑ गुहाकं॑ ।
श्वघ्नीव॑ यो॑ जिगीवाँ॑ लक्ष्माददर्यः॑ पुष्टानि॑ स जना॒सु॑ इन्द्रः॑ ॥ ४ ॥

4. *Yanemā viśvā cyavanā kṛtāni yo dāsam varṇamadharām guhākah. Śvaghnīva yo jigīvān lakṣmāmadadaryah 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 सेति घोरमुतेमाहुर्नेषो अस्तीत्यैनम् ।
सो अर्यः पुष्टीर्विजं इवा मिनाति श्रद्दस्मै धत्तु स जनासु
इन्द्रः ॥ ५ ॥

5. *Yam smā pr̄cchanti kuha seti ghoramutemā-hurnaiṣo astītyenam. So aryāḥ 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.

यो रुध्रस्य चोदिता यः कृशस्य यो ब्रह्मणो नाधमानस्य
कीरे: । युक्तग्रावणो योऽविता सुशिप्रः सुतसोमस्य स जनासु
इन्द्रः ॥ ६ ॥

6. *Yo radhrasya coditāyah kṛśasya yo brahmaṇo nādhamaṇasya kīreḥ. Yuktagrāvṇo 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 गावो यस्य ग्रामा यस्य विश्वे
रथासः । यः सूर्यं य उषसं ज्ञानं यो अपां नेता स जनासु
इन्द्रः ॥ 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 क्रन्दसी संयुती विह्वयेते परेऽवर उभया अमित्राः । समानं
चिद्रथमातस्थिवांसा नाना हवेते स जनासु इन्द्रः ॥ 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.

यस्मान्न ऋते विजयन्ते जनासो यं युध्यमाना अवसे हवन्ते ।
यो विश्वस्य प्रतिमानं ब्रह्मव् यो अच्युतच्युत्स जनासु
इन्द्रः ॥ 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 शश्वतो महेनो दधानानमन्यमानाञ्छर्वी जघानं । यः
शर्धैते नानुददाति शृङ्ख्यां यो दस्योर्हन्ता स जनासु
इन्द्रः ॥ 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 पर्वतेषु क्षियन्तं चत्वारिंश्यां शरद्यन्वविन्दत् ।
ओजायमानं यो अहिं जघानु दानुं शयानं स जनासु
इन्द्रः ॥ ११ ॥

11. *Yah śambaram parvateṣu kṣiyantam catvārim-śyām 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 सप्तरश्मिर्वृषभस्तुविष्मानवासृजत्सर्वे सप्त सिन्धून् ।
यो रौहिणमस्फुरद्वज्रबाहुद्यामारोहन्तं स जनासु इन्द्रः ॥ १२ ॥

12. *Yah saptaraśmir-vṛṣabha stuviṣmānavāśrjat sartave sapta sindhūn. Yo rauhiṇamasphurad 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 चिदस्मै पृथिवी नमेते शुष्माच्छिदस्य पर्वता भयन्ते ।
यः सोमपा निचितो वज्रबाहुर्यो वज्रहस्तः स जनासु इन्द्रः ॥ १३ ॥

13. *Dyāvā cidasmai prthivī namete śuṣmāccidasya parvatā bhayante. Yah somapā nicito vajrabāhuryo vajrahastah sa janāsa indrah.*

Heaven and earth bow to him in homage. Clouds cower and mountains quake for fear of his power. He is the creator, preserver and promoter of the soma nectar and ecstasy of life, knowledge concentrate and power both, thunder-armed for punishment and protection, flower-handed with kusha grass for blessing and benediction. Such is Indra, lord of light and might and life of life, O children of the earth.

यः सुन्वन्तु मवति यः पचन्तं यः शंसन्तं यः शशमानमूती ।
यस्य ब्रह्मा वर्धन्तं यस्य सोमो यस्येदं राधः स जनासु इन्द्रः ॥ 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 सुन्वते पचते दुधं आ चिद्राजं दर्दैषि स किलासि
सत्यः । वयं त इन्द्र विश्वह प्रियासः सुवीरासो विदथमा
वदेम ॥ 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

ऋतुर्जनित्री तस्या अपस्परि मक्षु जात आविश्यासु वर्धते ।
तदाहुना अभवत्पियुषी पयोऽशोः पीयूषं प्रथमं तदुकथ्यम् ॥ १ ॥

1. *R̄turjanitri tasyā apaspari makṣū jāta āviśad yāsu vārdhate. Tadāhanā abhavat piyyuṣī payoṁ'soh 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 बिभ्रतीः पयोः विश्वप्स्न्याय प्र भरन्तु
भोजनम् । सुमानो अध्वा प्रवतामनुष्यदे यस्ताकृणोः प्रथमं
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.

अन्वेको वदति यद् ददाति तदूपा मिनन्तदपा एकं ईयते ।
विश्वा एकस्य विनुदस्तितिक्षते यस्ताकृणोः प्रथमं
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.

प्रजाभ्यः पुष्टिं विभजन्त आसते रयिमिव पृष्ठं प्रभवन्त-
मायते । असिन्वन्दं धौः पितुरत्ति भोजनं यस्ताकृणोः प्रथमं
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.

अधाकृणोः पृथिवीं सुदृशें द्विवे यो धौतीनामहिहन्नारिण-
क्पथः । तं त्वा स्तोर्मेभिरुदभिर्न वाजिनं देवं देवा अजन-
न्त्सास्युक्थ्यः ॥ ५ ॥

5. *Adhākrṇoḥ pṛthivīṁ saṁdrśe dive yo dhauṭīnā-
ma-hihannāriṇak pathah. Tam tvā stomebhira-
udabhir-na vājinam devam devā ajanantsāsy-
ukthyah.*

And you develop the earth to a festival of lights for all to see and celebrate, O breaker of the cloud of rain showers of wealth, and you open the various channels of wealth for the streams to flow. Such as you are, Indra, lord of light, wealth and power, brilliant and generous, dynamic and tempestuous as wind and energy, brilliant scholars of the world anoint you with holy waters, and celebrate you with citations and presentations, and raise you to eminence. Adorable you are, indeed.

यो भोजनं चु दयसे चु वर्धनमाद्रादा शुष्कं मधुमहुदोहिथ ।
स शेवुधिं नि दधिषे विवस्वति विश्वस्यैकं ईशिषे
सास्युक्थ्यः ॥ ६ ॥

6. *Yo bhojanam ca dayase ca vardhanm-ārdrādā
śuṣkam madhumad dudohitha. Sa śevadhim ni
dadhiṣe vivasvati viśvasyaika īṣiṣe 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 धर्मणाऽधि दाने व्यावनीरधारयः ।
यश्चासमा अजानो दिव्युतौ दिव उरुरुवाँ अभितः सास्यु-
कथ्यः ॥ 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.

यो नार्मरं सहवसुं निहन्तवे पृक्षाय च दासवेशाय चावहः ।
उर्जयन्त्या अपरिविष्टमास्यमुतैवाद्य पुरुकृत्सास्युकथ्यः ॥ ८ ॥

8. *Yo nārmaram sahavasum nihantave pṛkṣāya ca dāsavesāya cāvahah. Ūrjayantyā aparivistiṣṭam-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 श्रुष्टौ यद्ध चोदमाविथ ।
अरज्जौ दस्युन्त्समुनब्दूभीतये सुप्राव्यो 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.

विश्वेदनु रोधना अस्य पौस्यं ददुरस्मै दधिरे कृत्वे धनम् ।
षष्ठस्तभ्ना विष्टिरः पञ्च सुदृशः परि परो अभवः
सास्युकथ्यः ॥ १० ॥

10. *Viśvedanu rodhanā asya paum̄syam dadura-smai dadhire krtnave dhanam. Ṣalastabhnā 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.

सुप्रवाचनं तव वीर्यै यदेकेन क्रतुना विन्दसे वसु ।
जातृष्ठिरस्य प्र वयः सहस्रतो या चकर्थ सेन्द्र 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 तुर्वितये च वृद्ध्याय च स्तुतिम् ।
नीचा सन्तमुदनयः परावृज्ञं प्रान्धं श्रोणं 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 तद्वसो दानाय राधः समर्थयस्व बृहु ते वसव्यम् ।
इन्द्र यच्चित्रं श्रवस्या अनु द्यून्बृहद्वदेम विदथै 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

अध्वर्यवो भरतेन्द्रायु सोममामत्रेभिः सिञ्चता मद्यमन्धः ।
कामी हि वीरः सदमस्य पीतिं जुहोत् वृष्णे तदिदेष 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.

अध्वर्यवो यो अपो वव्रिवांसं वृत्रं जघानाशन्यैव वृक्षम् ।
तस्मा एतं भरत तद्वशायै पुष इन्द्रो अर्हति पीतिमस्य ॥ २ ॥

2. *Adhvaryo yo apo vavrvivāṁsam 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.

अध्वर्यवो यो दृभीकं जघान् यो गा उदाजुदप हि वृलं वः ।
तस्मा एतमन्तरिक्षे न वातमिन्द्रं सोमैरोणुत जूर्न वस्त्रैः ॥ ३ ॥

3. *Adhvaryayo yo drbhikam jaghāna yo gā udājada-pa hi valam vah. Tasmā etamantarike 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.

अध्वर्यवो य उरणं जघान् नवं चुख्वांसं नवतिं च बाहून् ।
यो अबुद्मवं नीचा बबाधे तमिन्द्रं सोमस्य भृथे
हिनोत ॥ 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.

अध्वर्यवो यः स्वश्नं जघान् यः शुष्णामशुष्णं यो व्यंसम् ।
यः पिप्रुं नमुचिं यो रुधिक्रां तस्मा इन्द्रायान्धसो जुहोत ॥ ५ ॥

5. *Adhvaryayo yah svāśnam jaghāna yah śuṣṇama-śuṣṇam 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.

अध्वर्यवो यः शृतं शम्बरस्य पुरो बिभेदाश्मनेव पूर्वीः ।
यो वर्चिनः शृतमिन्द्रः सुहस्रमपावपुद्धरता सोममस्मै ॥ ६ ॥

6. *Adhvaryayo yaḥ śatamī śambarasya puro bibhedaśmaneva 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.

अध्वर्यवो यः शतमा सुहस्रं भूम्या उपस्थेऽवपज्जघन्वान् ।
कुत्सस्यायोरतिथिगवस्य वीरान् न्यावृणग्भरता सोम-
मस्मै ॥ ७ ॥

7. *Adhvaryayo yaḥ śatamā sahasram bhūmyā upasthe'vapajjaghavanān. Kutsasyāyoratithigava-sya 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.

अध्वर्यवो यन्नरः कामयाध्वे श्रुष्टि वहन्तो नशथा तदिन्द्रे ।
गभस्तिपूतं भरत श्रुतायेन्द्रायु सोमं यज्यवो जुहोत ॥ 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 श्रुष्टिमस्मै वने निपूतं वन उन्नयध्वम् ।
जुषाणो हस्त्यमभि वावशे व इन्द्रायु सोमं मदिरं
जुहोत ॥ 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 पयसोधर्यथा गोः सोमेभिर्पृणता भोजमिन्द्रम् ।
वेदाहमस्य निर्भृतं म पुतद्वित्सन्तं भूयो यज्ञतश्चिकेत ॥ 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.

अध्वर्यवो यो दिव्यस्य वस्वो यः पार्थिवस्य क्षम्यस्य राजा ।
तमूर्दैरुं न पृणता यवेनेन्द्रं सोमेभिस्तदपौ वो अस्तु ॥ ११ ॥

11. *Adhvaryavo yo divyasya vasvo yaḥ pārthivasya kṣam�asya rājā. Tamūrdaram na pṛṇatā yavene-ndrām somebhīstada pō 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 तद्वसो दानाय राधः समर्थयस्व बहु ते वसव्यम् ।
इन्द्र यच्चित्रं श्रवस्या अनु द्यून्बृहद्वदेम विदथै सुवीराः ॥ १२ ॥

12. *Asmabhyam tad vaso dānāya rādhah samarthyasva bahu te vasavyam. Indra yaccitram śravasyā anu dyūn bṛhad vadema vidathe suvīrāḥ.*

Indra, lord ruler and master of the wealth of the universe, bless us with that wealth and honour, light and power, and strengthen us that we may be generous, tolerant and forgiving. Great and infinite is your power and glory of the worlds in existence. Wondrous and various is your wealth of life. May we, O lord, blest with that honour, power and splendour, brave and rising with the brave, every day and night sing of your glory and justify your gifts of yajna in our actions and endeavours.

Mandala 2/Sukta 15

Indra Devata, Grtsamada Rshi

प्र धा न्वस्य महतो महानि सत्या सुत्यस्य करणानि वोचम् ।
त्रिकद्रुकेष्वपिबत्सुतस्यास्य मदे अहिमिन्द्रो जघान ॥ १ ॥

1. *Pra ghā nvasya mahato mahāni satyā satyasya karaṇāni vocam. Trikadrukeṣvapibat sutasyā-sya made ahimindro jaghāna .*

I would set forth and sing in celebration of the great and true actions and achievements of this great and eternal lord Indra, ruler of the world, brilliant and blazing as the sun who drinks up the distilled essences of earth, heaven and the middle regions in three ways and radiates and matures exhilarating soma in three orders of nature, herbs of the earth, waters of the sky

and light of the solar regions, and who, in the power and ecstasy of this soma process, strikes and breaks the dark cloud of showers for rain on the earth.

अवंशे द्यामस्तभायद् बृहन्तमा रोदसी अपूणदुन्तरिक्षम् ।
स धारयत्पृथिवीं प्रप्रथच्च सोमस्य ता मद् इन्द्रश्चकार ॥ 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.

सद्यैव प्राचो वि मिमाय मानैर्वज्रेण खान्यतृणन्नदीनाम् ।
वृथासृजत्पृथिभिर्दीर्घयाथैः सोमस्य ता मद् इन्द्रश्च-
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 प्रवोळ्हृ न्परिगत्या दुभीतेर्विश्वमधाग्युधमिद्धे अग्नौ ।
सं गोभिरश्वैरसृजदथेभिः सोमस्य ता मद् इन्द्रश्चकार ॥ ४ ॥

4. *Sa pravohṛṇ parigatyā dabhīter-viśvam-adhāg-āyudham-iddhe agnau. Saṁ gobhir-aśvair-asṛjad rathebhīḥ somasya tā mada indraścakāra.*

Having overcome all the weapons of violence, fear and terror, he burns them in the blazing fire of his cosmic yajna and creates modes of transport and communication with bullocks, horses, chariots and waves of energy and motive power. He does all these in his ecstasy of creativity for the joy of his creation. This is the glory of Indra.

स इ॑ महीं धुनि॒मेतोररमणा॒त्सो अ॒स्त्रातृ॒नपारयत्स्वस्ति । त
उत्स्नाय॑ रयिम॒भि प्र तस्थुः सोमस्य ता मद् इन्द्रश्च-
कार ॥ ५ ॥

5. *Sa īm mahim dhunim-etor-aramṇāt so asnaṭrī-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.

सोदञ्चं सिन्धुमरिणान्महित्वा वज्रेणान् उषसः सं पिपेष ।
अजुवसो जुविनीभिर्वृश्चन्त्सोमस्य ता मद् इन्द्रशच-
कार ॥ ६ ॥

6. *Sodañcam sindhum-ariṇān-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 अपगोहं कुनीनामाविर्भवन्नुदतिष्ठत्परावृक् । प्रति
श्रोणः स्थाद व्युनगचष्ट सोमस्य ता मद् इन्द्रशचकार ॥ ७ ॥

7. *Sa vidvā̄n apagoham kanīnām-āvirbhavann-udatiṣthat parāvṛk. Prati śronah 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.

भिनद्वलमङ्गिरोभिर्गृणानो वि पर्वतस्य दृहितान्यैरत् ।
रिणग्रोधांसि कृत्रिमाणयेषां सोमस्य ता मद् इन्द्रशचकार ॥ ८ ॥

8. *Bhinad valam-aṅgirobhira-ṛṇāno vi parvatasya
dṛṁhitānyairat. Riṇagrodhāṁsi krtrimāṇyeṣāṁ 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.

स्वप्रेनाभ्युप्या चुमुरि॑ं धुनिं॑च जघन्थ॒ दस्यु॑ं प्र दुभीतिमावः ।
रम्भी॒ चिदत्र॒ विविदे॒ हिरण्य॑ सोमस्य॑ ता॒ मद्॒ इन्द्रशच-
कार ॥ ९ ॥

9. *Svapnenābhypyā cumurim dhunim ca jaghantha dasyum 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 ते प्रति॑ वरं जरित्रे॒ दुहीयदिन्द्र॒ दक्षिणा॒ मृधोनी॑ ।
शिक्षा॒ स्तोतृभ्यो॒ माति॑ धग्भगो॑ नो॒ बृहद्वदेम॒ विदथै॑
सुवीराः ॥ १० ॥

10. *Nūnam sā te prati varam jaritre duhīyadindra dakṣiṇā maghoni. 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

प्र वः सूतां ज्येष्ठतमाय सुष्टुतिम् ग्राविव समिधाने हुविर्भर्ते ।
इन्द्रमजुर्यं जुरथन्तमुक्षितं सुनाद्युवानुमवसे हवामहे ॥ १ ॥

1. *Pra vah satāṁ 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.

यस्मादिन्द्राद् बृहतः किं चनेमृते विश्वान्यस्मिन्त्संभृताधि वीर्यी । जुठरे सोमं तन्वीऽ सहो महो हस्ते वज्रं भरति शीर्षणि क्रतुम् ॥ २ ॥

2. *Yasmādindrād bṛhataḥ kim canemrte viśvānya-smintsambhṛtādhī vīryā. Jathatre somam tanvī saho maho haste vajram bharati śīrṣāni 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 क्षोणीभ्यां परिभ्वे त इन्द्रियं न समुद्रैः पर्वतैरिन्द्र ते
रथः । न ते वज्रमन्वश्नोति कश्चन यदाशुभिः पतसि योजना
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.

विश्वे हृस्मै यज्ञताय धृष्णवे क्रतुं भरन्ति वृषभाय सश्चते ।
वृषा यजस्व हृविषा विदुष्टरः पिबेन्द्र सोमं वृषभेण
भानुनां ॥ ४ ॥

4. *Viśve hyasmai yajatāya dhṛṣṇave kratum bharanti
vr̥ṣabhaaya saścate. Vṛṣā yajasva haviṣā viduṣṭa-
rah 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 कोशः पवते मध्वं ऊर्मिवृष्टभान्नाय वृषभाय पातवे ।
वृषणाध्वर्यू वृषभासो अद्रयो वृषणं सोमं वृषभाय
सुष्वति ॥ ५ ॥

5. *Vṛṣṇah kośah pavate madhva ūrmirvṛṣabhanāya vṛṣabhāya pātave. Vṛṣaṇādhvaryū vṛṣabhāso adrayo vṛṣanam̄ somam̄ vṛṣabhāya suṣvati.*

Treasure clouds of liquid energy explode from the sun and radiate all round, honey streams of light and power flow from the sun, in waves, for the nourishment and maturation of the vibrant life in existence as food and drink for the mighty humanity and other living beings. Roaring clouds rain down living waters for the health and joy of the children of earth. Generous high-priests of the yajna of love and non-violence press out soma and distil the exciting drink of life and ecstasy from the herbs and raise it in flaming waves of fragrance.

वृषा ते वज्रं उत ते वृषा रथो वृषणा हरीं वृषभाण्यायुधा ।
वृष्णो मदस्य वृषभं त्वमीशिषु इन्द्रं सोमस्य वृषभस्य
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.

प्र ते नावं न समने वचस्युवं ब्रह्मणा यामि सवनेषु दाधृषिः ।
कुविन्नो अस्य वचसो निबोधिष्वदिन्द्रमुत्सं न वसुनः
सिचामहे ॥ 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 नो धेनुर्न वृत्सं यवसस्य पिप्युषी ।
सुकृत्सु ते सुमतिभिः शतक्रतो सं पत्नीभिर्न वृषणो
नसीमहि ॥ ८ ॥

8. *Purā sambādhādabhyā vavṛtsva no dhenurna
vatsam yavasasya pipuṣī. Sakṛtsu te sumatibhiḥ
śatakrato sam patnībhira 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 ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मधोनी ।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे
सुवीराः ॥ ९ ॥

9. *Nūnam sā te prati varam jaritre duhīyadindra
dakṣiṇā maghonī. Śikṣā stotrbhyo māti dhag-
bhago no brhad 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

तदस्मै नव्यमङ्ग्लुस्वदर्चित् शुष्मा यदस्य प्रत्वथोदीरते ।
विश्वा यद् गोत्रा सहसा परीवृता मदे सोमस्य दृंहितान्यै-
रयत् ॥ १ ॥

1. *Tadasmai navyam-aṅgirasvad-arcata śuṣmā yadasya pratnathodīrate. Viśvā yad gotrā sahasā parīvṛtā made somasya dṛṁhitānyai-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 यो ह प्रथुमायु धायसु ओजो मिमानो महिमान-
मातिरत् । शूरो यो युत्सु तन्वं परिव्यत शीर्षणि द्यां महिना
प्रत्यमुञ्चत ॥ 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.

अधाकृणोः प्रथमं वीर्यं महदस्याग्रे ब्रह्मणा शुष्ममैरयः ।
रथेष्ठेन हर्यश्वेन विच्युताः प्र जीरयः सिस्रते सुध्यक्
पृथक् ॥ ३ ॥

3. *Adhākṛṇoḥ prathamaṁ vīryam mahad yada-syāgre brahmaṇā śuṣmamairayah. Rathesṭhena haryaśvena vicyutāḥ pra jīrayah 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 यो विश्वा भुवनाभि मज्मनेशानकृत्प्रवया अभ्यवर्धत ।
आद्रोदसि ज्योतिषा वह्निरातनोत्सीव्यन्तमांसि दुधिता
समव्ययत् ॥ ४ ॥

4. *Adhā yo viśvā bhunābhi majmaneśānakṛt pravayā abhyavardhata. Ād rodasī jyotiṣā vahnirātanot sīyan 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 प्राचीनान् पर्वतान् दृंहुदोजसाऽधराचीनमकृणोदपामपः ।
अधरयत्पृथिवीं विश्वधायसुमस्तभ्नान्मायया द्याम-
वस्त्रसः ॥ ५ ॥

5. *Sa prācīnān parvatān dṛṁhadojasā-dharācīnam-akṛṇodapāmapaḥ. Adhārayat prthivīm viśvadhāyasamastabhnān-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.

सास्मा अरं बाहुभ्यां यं पिताकृणोद्विश्वस्मादा जनुषो
वेदसुस्परि । येना पृथिव्यां नि क्रिविंश्यायै वज्रेण हुत्य-
वृणकुविष्वणिः ॥ 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 पित्रोः सचा सृती समनादा सदस्त्वामिये
भगम् । कृधि प्रकेतमुप मास्या भर दुद्धि भागं तन्वोऽु येन
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.

भोजं त्वामिन्द्र वयं हुवेम दुदिष्ट्वमिन्द्रापांसि वाजान् ।
अविद्धौन्द्र चित्रया न ऊती कृधि वृषन्निन्द्र वस्यसो नः ॥ ८ ॥

8. *Bhojam tvāmindra vayam huvema dadiṣṭvamin-
drāpāṁsi vājān. Aviḍdhīndra citrayā na ṉtī kṛdhi
vr̥ṣannindra 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 ते प्रति वरं जरित्रे दुहीयदिन्द्रु दक्षिणा मधोनी।
शिक्षा स्तोत्रभ्यो माति धग्भगो नो बृहद्वदेम विदथे
सुवीराः ॥ ९ ॥

9. *Nūnam sā te prati varam jaritre duhīyadindra
dakṣinā maghoni. Śikṣā stotrabyo 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

प्राता रथो नवो योजि सस्त्रिश्चतुर्युगस्त्रिकशः सप्तरश्मिः ।
दशारित्रो मनुष्यः स्वर्षाः स इष्टिभिर्मतिभी रंह्यो भूत् ॥ 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 प्रथमं स द्वितीयमुतो तृतीयं मनुषः स होता ।
अन्यस्या गर्भमन्य ऊ जनन्त् सो अन्येभिः सचते जेन्यो
वृष्ठा ॥ २ ॥

2. *Sāsmā aram̄ prathamam̄ sa dvitīyamuto tṛtīyam̄ 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 इन्द्रस्य योजमायै सूक्तेन वचसा नवैन । मो
षु त्वामत्र ब्रह्मो हि विप्रा नि रीरमन्यजमानासो अन्ये ॥ 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 हरिभ्यामिन्द्र याह्या चतुर्भिर्ग षडभिर्हृयमानः ।
आष्टाभिर्दशभिः सोमपेयमयं सुतः सुमख मामृधस्कः ॥ ४ ॥

4. Ā dvābhyaṁ haribhyāmīndra yāhyā caturbhīrā
ṣadbhīrhūyamānāḥ. Āṣṭābhīrdaśabhiḥ somapēya-mayāṁ sutāḥ sumakha mā mrdhaskāḥ.

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 याह्यार्वाङ्ग चत्वारिंशता हरिभिर्युजानः ।
आ पञ्चाशता सुरथेभिर्न्द्रा षष्ठ्या सप्तत्या सोमपेयम् ॥ ५ ॥

5. Ā viṁśatyā trimśatā yāhyarvāñā catvarīṁśatā
haribhīryujānāḥ. 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 याह्यार्वाङ्ग शतेन हरिभिरुह्यमानः ।
अयं हि ते शुनहोत्रेषु सोम इन्द्र त्वाया परिषक्तो मदाय ॥ ६ ॥

6. Āśītyā navatyā yāhyarvāñā śatena haribhīruhya-
mānāḥ. Ayāḥ 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 ब्रह्मेन्द्र याह्याच्छा विश्वा हरी धुरि धिष्वा रथस्य ।
पुरुत्रा हि विहव्यो बभूथास्मिञ्छूर् सवने 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 दक्षिणा दुहीत ।
उप ज्येष्ठे वर्स्तथे गभस्तौ प्रायेप्राये जिगीवांसः स्याम ॥ ८ ॥

8. *Na ma indreṇa sakhyam vi yoṣadasmabhyamsya dakṣinā duhīta. Upa jyeṣṭhe varūthe gabha-stau prāyeprāyē 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 ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मधोनी ।
शिक्षा स्तोतृभ्यो माति ध्रग्भगो नो बृहद्वदेम विदथे
सुवीरा ॥ ९ ॥

9. *Nūnam sā te prati varam jaritre duhīyadindra
dakṣiṇā 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

अपाय्यस्यान्धसो मदायु मनीषिणः सुवानस्य प्रयसः ।
यस्मिन्निन्द्रः प्रदिवि वावृधान ओको दुधे 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 मन्दानो मध्वो वज्रहुस्तोऽ हिमिन्द्रो अणोऽवृतं वि
वृश्चत्। प्र यद्ययो न स्वसराण्यच्छा प्रयांसि च नुदीनां
चक्रमन्त ॥ २ ॥

2. *Asya mandāno madhvo vajrahasto'himindro arṇovrtam 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 माहिन इन्द्रो अणोऽ अपां प्रैरयदहिहाच्छा समुद्रम् ।
अजनयुत्सूर्यं विदद्वा अकुनाह्नां वयुनानि साधत् ॥ 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.

सो अप्रतीनि मनवे पुरुषीन्द्रो दाशद्वाशुषे हन्ति वृत्रम् ।
सद्यो यो नृभ्यो अत्सात्यो भूत्पस्पृथानेभ्यः सूर्यस्य
सातौ ॥ ४ ॥

4. *So apratīni manave purūṇīndro dāśad dāśuse hanti vr̄tram. Sadyo yo nr̄bhyo atasāyyo bhūt paspr̄dhānebhyaḥ sūryasya sātau.*

The same omnipotent lord Indra who breaks the clouds of darkness bestows on the generous man of noble thought and meditation many gifts of immeasurable value. May the lord ever be friends with people who struggle forward in life for sun and shower of the light and peace of Divinity.

स सुन्वत इन्द्रः सूर्यमाऽदेवो रिणङ्गमत्याय स्तवान् ।
आ यद्रयिं गुहदवद्यमस्मै भरुदंशं नैतशो दशस्यन् ॥ 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 शुष्णमशुषं कुयवं कुत्साय ।
दिवोदासाय नवतिं च नवेन्द्रः पुरो व्यैरच्छम्बरस्य ॥ ६ ॥

6. *Sa randhayat sadivah sārathaye śuṣṇam-aśuṣam 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 ते इन्द्रोचथैमहेम श्रवस्या न त्मना वाजयन्तः ।
अश्याम् तत्साप्तमाशुषाणा नुनमो वधरदेवस्य पीयोः ॥ ७ ॥

7. *Evā ta indrocatham-ahema śravasyā na tmanā vājayantah. Aśyāma tat sāptam-āśuṣāñā nanamo vadharadevasya pīyoh.*

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 ते गृत्समदाः शूर मन्मावस्यवो न वयुनानि तक्षुः ।
ब्रह्मण्यन्ते इन्द्र ते नवीय इष्टमूर्जि सुक्षितिं सुन्मर्शयुः ॥ ८ ॥

8. *Evā te gṛtsamadāḥ śūra manmāvasyavo na vayunāni takṣuh. Brahmanyanta indra te naviya iṣamūrjam sukṣitim sumnamaśyuh.*

O lord of light and divine action, thus do your admirers and celebrants in ecstasy, like children seeking protection of the parent, sing in praise of your thought and marvellous actions. And thus may they, praying and working for the gifts of Divinity, attain the blessings of your eternal and ever new food and energy, peaceable haven and home, and joy and comfort in the shade of Divinity.

नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्दु दक्षिणा मधोनी।
शिक्षा स्तोतृभ्यो माति ध्रग्भगो नो बृहद्वदेम विदथे
सुवीराः ॥ ९ ॥

9. *Nūnam sā te prati varam jaritre duhīyadindra dakṣiṇā maghoni. Śikṣā stotṛbhyo 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 ते वर्य इन्द्र विद्धि षुणः प्र भरामहे वाजुयुर्न रथम्।
विपुन्यवो दीध्यतो मनीषा सुम्नियक्षन्तस्त्वावतो
नून् ॥ 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 न इन्द्रु त्वाभिरूती त्वायुतो अभिष्टिपासि जनान् ।
त्वमिनो दाशुषो वरुतेत्थाधीरुभि यो नक्षति 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 नो युवेन्द्रो जोहूत्रः सखा शिवो नुरामस्तु पाता । यः
शंसन्तं यः शाशमानमूती पचन्तं च स्तुवन्तं च प्रणेषत् ॥ ३ ॥

3. *Sa no yuvendro johūtrah sakha śivo narāmastu pātā. Yaḥ śamsantam yaḥ śaśamānamūtī 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.

तमु स्तुष इन्द्रं तं गृणीषे यस्मिन्पुरा वावृथः शाशदुश्च ।
स वस्वः कामं पीपरदियानो ब्रह्माण्यतो नूतनस्यायोः ॥ 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.

सो अङ्गिरसामुचथो जुजुष्वान्ब्रह्मा तूतेदिन्द्रो गातुमिष्णन् ।
मुष्णन्नुषसः सूर्यैण स्तवानश्नन्स्य चिच्छिश्नथत्पूर्व्याणि ॥ ५ ॥

5. *So aṅgirasāmucathā jujuṣvān brahmā tūtodin-dro gātumiṣnan. Muṣṇanuṣasah̄ 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 इन्द्रो नाम देव ऊर्ध्वो भुवन्मनुषे द्रस्मतमः । अव प्रियमर्शसानस्य साह्वाज्ञिरो भरहासस्य स्वधावान् ॥ ६ ॥

6. *Sa ha śruta indro nāma deva ūrdhvo bhuvan-manuṣe dasmatamah. 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 वृत्रहेन्द्रः कृष्णयोनीः पुरन्दुरो दासीरैरयद्वि ।
अजनयन्मनवे क्षामपश्च सुत्रा शंसं यजमानस्य तूतोत् ॥ 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.

तस्मै तवस्य मनु दायि सुत्रेन्द्राय देवेभिर्णीसातौ । प्रति
यदस्य वत्रं बाह्वोर्धुर्हत्वी दस्यून्पुरु आयसीर्नि तारीत् ॥ ८ ॥

8. *Tasmai tavasyamanu dāyi satrendrāya devebhir-arnasātau. Prati yadasya vajram bāhvordhur-hatvī dasyūn pura āyasīrni 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 ते प्रति वरं जरित्रे दुहीयदिन्दु दक्षिणा मधोनी।
शिक्षा स्तोत्रभ्यो माति धग्भगो नो बृहद्वदेम विदथे
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

विश्वजिते धनजिते स्वर्जिते सत्राजिते नृजिते उर्वराजिते।
अश्वजिते गोजिते अब्जिते भरेन्द्राय सोमं यजताय
हर्यतम् ॥ १ ॥

1. *Viśvajite dhanajite svarjite satrājite nrjita 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.

अभिभुवेऽ भिभङ्गाय वन्वतेऽ षाक्षाय सहमानाय वेधसे ।
तुविग्रये वह्नये दुष्टरीतवे सत्रासाहे नम् इन्द्राय वोचत ॥ २ ॥

2. *Abhibhuve'bhibhaṅgāya vanvate'śālhāya 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.

सत्रासाहो जनभक्षो जनसुहशच्यवनो युध्मो अनु जोष-
मुक्षितः । वृत्तंचयः सहुरिर्विक्ष्वारित इन्द्रस्य वोचं प्रकृतानि
वीर्या ॥ ३ ॥

3. *Satrāsāho janabhakṣo janamsahaścyavano yudhmo anu joṣamukṣitah. Vṛtamcayah sahuri-rvikṣvārita 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.

अनानुदो वृषभो दोधतो वधो गम्भीर ऋष्वो असमष्टकाव्यः ।
रध्रचोदः शनथनो वीलितस्पृथुरिन्द्रः सुयज्ञ उषसुः स्वर्ज-
नत् ॥ ४ ॥

4. *Anānudo vṛṣabho dodhato vadho gambhīra ṛṣo
asamaṣṭakāvyaḥ. Radhracodah śnathano vilita-
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.

यज्ञेन गातुमसुरो विविद्रिरे धियो हिन्वाना उशिजो
मनीषिणः । अभिस्वरा निषदा गा अवस्यव इन्द्रे हिन्वाना
द्रविणान्याशत ॥ ५ ॥

5. *Yajñena gātumapturo vividrire dhiyo hinvānā
uśijo manīṣiṇah. Abhisvarā niṣadā gā avasyava
indre hinvānā dravīṇānyāśata.*

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 श्रेष्ठानि द्रविणानि धेहि चित्तिं दक्षस्य सुभगत्वमस्मे ।
पोषं रयीणामरिष्टं तु नूनां स्वाद्यानं वाचः सुदिनत्वमहाम् ॥ ६ ॥

6. *Indra śreṣṭhāni draviṇāni 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

त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृपत्सोममपि-
ब्रद्विष्णुना सुतं यथावशत् । स ईं ममादु महि कर्म कर्तवे
महामुरुं सैनं सशच्छ्रुवो देवं सूत्यमिन्द्रं 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 अभ्योजसा क्रिविं युधाभवदा रोदसी
अपृणदस्य मज्मना प्र वावृथे । अधत्तान्यं जुठरे प्रेमरिच्यत्
सैनं सशच्छ्वेवो द्वेवं सृत्यमिन्द्रं सृत्य इन्दुः ॥ २ ॥

2. *Adha tviṣīmāñ abhyojasā krivim yudhābhavadā
rodasī 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 क्रतुना साकमोजसा ववक्षिथ साकं वृद्धो
वीर्यैः सासहिर्मृधो विचर्षणिः । दाता राधः स्तुवते काम्यं
वसु सैनं सशच्छ्वेवो द्वेवं सृत्यमिन्द्रं सृत्य इन्दुः ॥ ३ ॥

3. *Sakam jātaḥ kratunā sākamojasā vavakṣitha
sākam vṛddho vīryaiḥ sāsahirmṛdhō vicarṣanīḥ.
Dātā rādhāḥ stuvate kāmyam̄ vasu sainam̄ saścad
devo devam̄ satyamindram̄ 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 त्यन्नर्यं नृतोऽ प इन्द्र प्रथमं पूर्व्यं दिवि प्रवाच्यं कृतम् ।
यदेवस्य शवसा प्रारिणा असुं रिणन्नपः । भुवद्विश्वमभ्या-
दैवमोजसा विदादूर्जं शतक्रतुर्विदादिषम् ॥ 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 हवामहे कविं कवीनामुपमश्रेवस्तमम् ।
ज्येष्ठराजं ब्रह्मणं ब्रह्मणस्पत आ नः शृणवन्नृतिभिः सीदु
सादनम् ॥ १ ॥

1. *Gaṇānāṁ tvā gaṇapatim havāmahe kavīm
kavīnāmupamaśravastamam. Jyeṣṭharājām
brahmaṇām 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.

देवाश्चित्ते असुर्य प्रचेतसो बृहस्पते यज्ञियं भागमानशुः ।
उत्स्वाइव सूर्यो ज्योतिषा मुहो विश्वेषामिज्जनिता ब्रह्मणा-
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 ज्योतिष्मन्तं रथमृतस्य
तिष्ठसि । बृहस्पते भीममित्रदम्भनं रक्षोहणं गोत्रभिदं
स्वर्विदम् ॥ ३ ॥

3. *Ā vibādhyā parirāpas-tamāṁsi ca jyotiṣmantam
ratham-rtasya tiṣṭhasi. Brhaspate bhīmam-
amitra-dambhanam rakṣoḥaṇam gotrabhidam
svarvidam .*

Brhaspati, lord of the grand universe and light of the world, having chained all sin and darkness by the rule of light and law, you ride the chariot of the dynamics of nature and rectitude, blazing with light and fire, awful to the lawless, shatterer of the enemies, destroyer of the wicked, breaker of the clouds and bringer of the showers of rain and bliss.

सुनीतिभिर्नयसि त्रायसे जनं यस्तुभ्यं दाशान्न तमंहो
अश्नवत् । ब्रह्मद्विष्टपनो मन्युमीरसि बृहस्पते महि तत्ते
महित्वनम् ॥ ४ ॥

4. *Sunītibhir-nayasi trāyase janam yastubhyaṁ
dāśānna tamāṁho aśnavat. Brahmadviṣṭapano
manyumīrasi bṛhaspate mahi tat te mahitvanam.*

You lead us by the right path and policy. You protect and save humanity. Whoever surrenders himself to you and gives in charity in your service is safe, sin and crime touch him not, nor hurt him ever. You are the scorcher of the haters of humanity, divinity and knowledge. You are the destroyer of hostile passion.

Brhaspati, lord of this grand universe, great is that
grandeur of yours, blazing with majesty.

न तमंहो न दुरितं कुतश्चन नारातयस्तिरुन् द्वयाविनः ।
विश्वा इदस्माद् ध्वरसो वि बाधसे यं सुगोपा रक्षसि
ब्रहणस्पते ॥५॥

5. *Na tamānho na duritam kutaścana nārātayasti-tiruna 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 नो गोपाः पथिकृद्विचक्षुणस्तवं व्रताय मतिभिर्जरामहे ।
बृहस्पते यो नो अभि ह्वरे दुधे स्वा तं मर्मतु 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 यो नौ मर्चयादनांगसोऽ रातीवा मर्तैः सानुको वृक्तः ।
बृहस्पते अप तं वर्तया प्रथः सुं नौ अस्यै देववीतये
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 तनूनां हवामुहेऽ वस्पतरधिवक्तारमस्मयुम् ।
बृहस्पते देवनिदो नि बर्हय मा दुरेवा उत्तरं सुम्नमुन्नशन् ॥ 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 वृयं सुवृथा ब्रह्माणस्पते स्पार्हा वसु मनुष्या ददीमहि ।
या नो दूरे तुळितो या अरातयोऽभि सन्ति जम्भया ता
अनुप्रसः ॥ ९ ॥

9. *Tvayā vayam suvṛdhā brahmaṇaspatē spārhā
vasu manuṣyā dadīmahi. Yā no dūre taļito 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 वृयमुत्तमं धीमहे वयो बृहस्पते पप्रिणा सस्त्विना युजा ।
मा नो दुःशंसो अभिदिष्मुरीशत् प्र सुशंसा मतिभिस्तारिषी-
महि ॥ १० ॥

10. *Tvayā vayam-uttamam dhīmahe vayo bṛhaspatē
paprīṇā 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.

अनानुदो वृषभो जग्मिराहुवं निष्टसा शत्रुं पृतनासु सासुहिः ।
असि सूत्य ऋण्या ब्रह्माणस्पत उग्रस्य चिद्विता वीक्ल-
हर्षिणः ॥ 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.

अदेवेन मनसा यो रिषयति शासामुग्रो मन्यमानो
जिधांसति । बृहस्पते मा प्रणक्तस्य नो वृधो नि कर्म मन्यं
दुरेकस्य शर्धतः ॥ १२ ॥

12. *Adevena manasā yo riṣanyati śāsāmugro manya-
māno 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.

भरेषु हव्यो नमसोपुसद्यो गन्ता वाजेषु सनिता धनंधनम् ।
विश्वा इद्यो अभिदिप्स्वोऽ मृधो बृहस्पतिर्विर्ववर्हा 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.

तेजिष्ठया तपनी रक्षसस्तप्य ये त्वा निदे दंधिरे दृष्टवीर्यम् ।
आविस्तल्कृष्व यदसत्त उक्थ्यं॑ बृहस्पते वि परिरापो
अर्दय ॥ १४ ॥

14. *Tajis̄hayā tapanī rakṣasastapa ye tvā nide dadhire dr̄ṣṭavīryam. Āvistat kṛṣva yadasat ta ukthyam̄ 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.

बृहस्पते अति यदुर्यो अर्हाद् द्युमद्विभाति क्रतुमज्जनेषु । यद्
दीदयुच्छवस ऋतप्रजातु तद्स्मासु द्रविणं धेहि चित्रम् ॥ १५ ॥

15. *Bṛhaspate ati yadaryo arhād dyumad vibhāti kratumajjaneṣu. Yad dīdayacchavasa ṛtaprajāta tadasmāsu dravinam̄ 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 स्तेनेभ्यो ये अभि द्रुहस्पदे निरामिणो रिपवोऽन्नेषु
जागृथः । आ देवानामोहते वि ब्रयो हृदि बृहस्पते न परः
साम्नो 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.

विश्वेभ्यो हि त्वा भुवनेभ्यस्परि त्वष्टाजन्त्साम्नःसाम्नः
कविः । स ऋणचिदृणया ब्रह्मणस्पतिर्द्रुहो हुन्ता मह ऋतस्य
धर्तरी ॥ १७ ॥

17. *Viśvebhyo hi tvā bhuvanebhyaspari tvaṣṭājanat sāmnah sāmnah kavih. Sa ṛnacidṛṇayā 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 श्रिये व्यजिहीत् पर्वतो गवां गोत्रमुदसृजो यदङ्गिरः ।
इन्द्रैण युजा तमसा परीवृतं बृहस्पते निरपामौञ्जो
अर्णवम् ॥ १८ ॥

18. *Tava śriye vyajihīta parvato gavāṁ gotramudrasrjo yadaṅgirah. Indrena yujā tamasā parīvratam bṛhaspate 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.

ब्रह्मणस्पते त्वमस्य यन्ता सुक्तस्य बोधि तनयं च जिन्व ।
विश्वं तद्भ्रं यदवन्ति देवा बृहद्वदेम विदथै सुवीराः ॥ १९ ॥

19. *Brahmanaspate tvamasya yantā sūktasya bodhi tanayam ca jinva. Viśvam tad bhadram yadavanti devā bṛhad vadema vidathe suvīrāḥ.*

Brahmanaspati, lord protector and sustainer of the universe, you are the hero as well as creator of this song of Divinity which you graciously know and accept as your very child, and bless your creation with life and joy, all that good of entire humanity and the world which the divinities protect and promote, so that we, brave and blest with the brave, in our acts of yajnic piety, may celebrate your gifts highly and ecstatically.

Mandala 2/Sukta 24

*Indra Brahmanaspati, Brhspati Devata,
Grtsamada Rshi*

सेमामविद्धि प्रभृतिं य ईशिषेऽ या विधेम् नवया मुहा गिरा ।
यथा नो मीद्वान्त्स्तवते सखा तव बृहस्पते सीषधः सोत नो
मुतिम् ॥ १ ॥

1. *Semāmaviddhī prabhṛtīm ya īśiṣe'yā vidhema navayā mahā girā. Yathā no mīdhwāntstavate sakha tava bṛhaspate sīṣadhadhā 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.

यो नन्त्वान्यनमन्योजसोतादर्दर्मन्युना शम्बराणि वि ।
प्राच्यावयुदच्युता ब्रह्मणस्पतिरा चाविशद्वसुमन्तं वि
पर्वतम् ॥ २ ॥

2. *Yo nantvānyanamanyojasotādar-dar-manyunā śambarāṇi vi. Prācyāvaya-dacyutā brahmaṇa-spatirā 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.

तद्वेवानां द्वेवतमाय कर्त्वमश्रथन्दृङ्गहाव्रदन्त वीक्षिता । उद्धा
ओजुदभिन्नद् ब्रह्मणा वृलमगौ हृत्तमो व्यचक्षयुत्स्वः ॥ ३ ॥

3. *Tad devānāṁ devatamāya kartvamaśrathnan
dṛlhāvradanta vīlitā. Ud gā ājadabhinad brah-
maṇā 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 ब्रह्मणस्पतिर्मधुधारमभि यमोजुसातृणत् ।
तमेव विश्वे पपिरे स्वर्दृशो ब्रहु साकं सिसिचुरुत्स-
मुद्रिणम् ॥ ४ ॥

4. *Aśmāsyamavatām brahmaṇaspatir-madhudhā-
ramabhi 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.

सना ता का चिद् भुवना भवीत्वा माद्विः शरद्विर्दुरो वरन्त
वः । अयतन्ता चरतो अन्यदन्यदिद्या चकार् वयुना
ब्रह्मणस्पतिः ॥ ५ ॥

5. *Sanā tā kā cid bhuvanā bhavītvā mādbhiḥ śarad-bhirduro varanta vah. Ayatantā carato anyadyadic 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.

अभिनक्षन्तो अभि ये तमानुशुर्निधिं पणीनां परमं गुह्यं हितम् । ते विद्वांसः प्रतिचक्ष्यानृता पुनर्यते उ आयन्तदुदीयुराविशम् ॥ ६ ॥

6. *Abhinaksanto 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 प्रतिचक्ष्यानृता पुनरात् आ तस्थुः कवयो महस्यथः । ते बाहुभ्यां धमितमग्निमश्मनि नकिः षो अस्त्यरणो जहुर्हि 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.

ऋतज्येन क्षिप्रेण ब्रह्मणस्पतिर्यन् वष्टि प्र तदश्नोति धन्वना ।
तस्य साध्वीरिषवो याभिरस्यति नृचक्षसो दृशये
कर्णयोनयः ॥ 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 संनयः स विनयः पुरोहितः स सुष्टुतः स युधि ब्रह्मण-
स्पतिः । चाक्षमो यद्वाजं भरते मृती धनाऽदित्सूर्यस्तपति
तप्यतुर्वृथा ॥ ९ ॥

9. *Sa saṁnayah sa vinayaḥ purohitaḥ 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 प्रथ॑मं मे॒हना॒वतो बृ॒हस्पतैः सु॒विदत्राणि॑ राध्या॑ ।
इ॒मा सा॒तानि॑ वेन्यस्या॑ वा॒जिनो॑ येन् 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.

योऽ वरै॒वृजनै॒विश्वथा॑ वि॒भुर्महामु॒रुणवः॑ शक्षमा॒ व॒वक्षिथ॑ ।
स द्वे॒को द्वे॒वान्प्रति॑ पप्रथे॑ पृथु॒ विश्वेदु॒ ता॑ परि॒भूर्ब्रह्मण॑-
स्पतिः॑ ॥ ११ ॥

11. *Yo'vare vṛjane viśvathā vibhur-mahām-u rāṇvah
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 युवोरिदापश्चन प्र मिनन्ति ब्रूतं वाम् ।
अच्छेन्द्राब्रह्मणस्पती हृविनौऽ न्नं युजैव वाजिना जिगा-
तम् ॥ 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 अनु शृणवन्ति वह्यः सुभेयो विप्रो भरते मृती
धना । वीलुद्वेषा अनु वश ऋणमादुदिः स ह वाजी समिथे
ब्रह्मणस्पतिः ॥ 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.

ब्रह्मण् स्पतेरभवद्यथावशं सुत्यो मन्युर्महि कर्मी करिष्यतः ।
यो गा उदाजुत्स द्विवे वि चाभजन्महीव रीतिः शवसास-
रूप्त्यूथक् ॥ १४ ॥

14. *Brahmaṇaspaterabhad 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.

ब्रह्मणस्पते सुयमस्य विश्वहो ग्रायः स्याम रथ्योऽु वयस्वतः ।
वीरेषु वीराँ उप पृद्धिन् स्त्वं यदीशानो ब्रह्मणा वेषि मे
हवम् ॥ 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.

ब्रह्मणस्पते त्वमस्य युन्ता सूक्तस्य बोधि तनयं च जिन्व ।
विश्वं तद्द्वारं यदवन्ति देवा बृहद्वदेम विदथै 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

इन्धानो अग्निं वनवद्वनुष्यतः कृतब्रह्मा शूशुवद्रातहव्य इत् ।
जातेन जातमति स प्र सर्सृते यंयुं युजं कृणुते ब्रह्मण्-
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.

वीरेभिर्वीरान्वनवद्वनुष्युतो गोभीं रुयिं पग्रथद्वोधति त्मना ।
तोकं च तस्य तनयं च वर्धते यंयुं युजं कृणुते ब्रह्मण्-
स्पतिः ॥ २ ॥

2. *Vīre�hirvīrān vanavad vanuṣyato gobhī rayim
paprathad bodhati tmanā. Tokam ca tasya
tanayam ca vardhate yamyam 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.

**सिन्धुर्न क्षोदृः शिरीवाँ ऋघायतो वृषेव वर्धींरभि
वृष्ट्योजसा । अग्नेरिव प्रसितिर्नाहु वर्तवे यंयं युजं कृणुते
ब्रह्मण्स्पतिः ॥ ३ ॥**

3. *Sindhurna kṣodah śimīvān ṛghāyato vṛṣeva
vadhrīñrabhi vaṣtyojasā. 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 अर्षन्ति दिव्या असुश्चतुः स सत्वभिः प्रथमो गोषु
गच्छति । अनिभृष्टतविषिर्हन्त्योजसा यंयं युजं कृणुते
ब्रह्मण्स्पतिः ॥ ४ ॥**

4. *Tasmā arṣanti divyā asaścataḥ sa satvabhiḥ
prathamo goṣu gacchati. Anibhrṣṭataviṣirhan-
tyojasā 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 इद्विश्वे धुनयन्ति सिन्धुवोऽच्छिद्रा शर्मै दधिरे पुरुणि ।
देवानां सुम्ने सुभगः स एधते यंयुं युजं कृणुते ब्रह्मण्-
स्पतिः ॥ ५ ॥

5. *Tasmā id viśve dhunayanta sindhavo'cchidrā śarma dadhire purūṇi. Devānāṁ sumne subhagah sa edhate yam yam yujam 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

ऋजुरिच्छंसो वनवद्वनुष्युतो दैवयन्निददैवयन्तमभ्यसत् ।
सुप्रावीरिद्वनवत्पृत्सु दुष्टरं यज्वेदयन्योर्विभजाति भोज-
नम् ॥ 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 प्र विहि मनायतो भद्रं मनः कृणुष्व वृत्रतूर्ये।
हुविष्कृणुष्व सुभगो यथाससि ब्रह्मणुस्पतेरव आ
वृणीमहे ॥ 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 पुत्रैर्वाजं भरते धना
नृभिः । देवानां यः पितरमाविवासति श्रद्धामना हुविषा
ब्रह्मणुस्पतिम् ॥ 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.

यो अस्मै हृव्यैर्घृतवद्विरविधत्प्र तं प्राचा नयति ब्रह्मण्-
स्पतिः । उरुष्यतीमहसो रक्षती रिषोऽनु होश्चिदस्मा उरुच-
क्रिरद्वृतः ॥ 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 आदित्येभ्यो घृतस्तूः सुनाद्राजभ्यो जुह्वा जुहोमि ।
शृणोतु मित्रो अर्यमा भगो नस्तुविजातो वरुणो दक्षो
अंशः ॥ १ ॥

1. *Imā gira ādityebhyo ghrtasnūḥ sanād rājabhyo
juhvā juhomi. Śṛṇotu mitro aryamā bhago na-
stuvijātō 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 स्तोमं सक्रतवो मे अद्य मित्रो अर्यमा वरुणो जुषन्त ।
आदित्यासः शुचयो 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 आदित्यास उरवो गभीरा अदब्धासो दिप्सन्तो भूर्यक्षाः ।
अन्तः पश्यन्ति वृजिनोत साधु सर्वं राजभ्यः परमा
चिदन्ति ॥ ३ ॥

3. *Ta ādityāsa uravo gabhīrā adabdhāśo dipsanto bhūryakṣāḥ. Antāḥ 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 आदित्यासो जगत्था देवा विश्वस्य भुवनस्य
गोपाः । दीर्घाधीयो रक्षमाणा असुर्यमृतावानुशचयमाना
ऋणानि ॥ ४ ॥

4. *Dhārayanta ādityāso jagat sthā devā viśvasya bhuvanasya gopāḥ. Dīrghādhīyo 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 अवसो वो अस्य यदर्यमन्भुय आ चिन्मयोभु ।
युष्माकं मित्रावरुणा प्रणीतौ परि श्वभैव दुरितानि
वृज्याम् ॥ 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.

सुगो हि वो अर्यमन्मित्रं पन्था अनृक्षुरो वरुण साधुरस्ति ।
तेनादित्या अधि वोचता नो यच्छता नो दुष्परिहन्तु
शर्म ॥ 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.

पिपर्तु नो अदिती राजपुत्राऽति द्वेषांस्यर्यमा सुगेभिः ।
बृहन्मित्रस्य वरुणस्य शर्मोप स्याम पुरुवीरा अरिष्टाः ॥ ७ ॥

7. *Pipartu no aditī rājaputrā'ti dveṣāṁsyaryamā sugebhīḥ. 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.

**तिस्रो भूमीर्धारयन्त्रींरुत द्यून्त्रीणि व्रता विदथे अन्तरेषाम् ।
ऋतेनादित्या महि वो महित्वं तदर्थमन्वरुण मित्र चारु ॥८॥**

8. *Tisro bhūmīrdhārayan trīnṛuta dyūn trīṇi vratā
vidathe antareṣām. Rtenādityā mahi vo mahitvam
tadaryaman varuṇa mitra cāru.*

Adityas, brilliant children of Aditi, radiant concentrations of indestructible energy, by the universal Law of Rtam, hold and sustain three terrestrial regions and three heavenly regions in the midst of which they observe threefold dynamics of existential energy in the field of karmic order. Aryaman, lord of action and justice, Varuna, lord of love and peace, and Mitra, friend of fraternity, that too is your holy grandeur and greatness in the mighty social order, threefold, three-level, for the body, mind and spirit of the human nation.

**त्री रोचना दिव्या धारयन्त हिरण्ययाः शुचयो धारपूताः ।
अस्वप्रजो अनिमिषा अदब्धा उरुशंसा ऋजुज्वे मत्यीय ॥९॥**

9. *Trī rocanā divyā dhārayanta hiranyayāḥ śucayo
dhārapūtāḥ. Asvapnajo animiṣā adabdhā uruśaṁ-
sā ṛjave martyāya.*

Three charming gifts of Divinity the Adityas,

scholar celibates, hold for humanity. Golden great are they, blazing brilliant, sanctified in the showers of knowledge and piety. Ever wakeful, they never sleep, nor dream, nor even wink their eye for a moment. Firm and inviolable are they, adorable, for the simple, honest and pious order of humanity, holding and preserving the knowledge of Divinity, karmic dexterity and sincerity of worship for survival and fulfilment in the world of mortality.

त्वं विश्वेषां वरुणासि राजा ये च देवा असुर् ये च मर्तीः ।
शतं नो रास्व शरदो विचक्षेऽश्यामायूषि सुधितानि
पूर्वी ॥ १० ॥

10. *Tvam viśveśām varuṇāsi rājā ye ca devā asura
ye ca martāḥ. Śatam no rāsva śarado vicakṣe
'śyāmāyūṣi 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 दक्षिणा वि चकिते न सव्या न प्राचीनमादित्या नोत
पश्चा । पाक्यो चिद्वसवो धीयो चिद्वृष्मानीतो अभ्यं
ज्योतिरश्याम् ॥ 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.

यो राजभ्य ऋतुनिभ्यो दुदाश यं वृध्यन्ति पुष्टयश्च नित्याः ।
स रेवान्याति प्रथमो रथैन वसुदावा विदथेषु प्रशस्तः ॥ 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 क्षेति वृद्धवयाः सुवीरः ।
नकिष्ठं घृन्त्यन्तितो न दूराद्य आदित्यानां भवति
प्रणीतौ ॥ १३ ॥

13. *Śucirapah sūyavasā adabdhā upa kṣeti vṛddhvayāḥ suvīrah. Nakışṭam ghnantyantito na dūrādya ādityānāṁ bhavati prañītau.*

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.

**अदिते मित्र वरुणोत मृळ यद्वौ वृयं चकृमा कच्छिदागः ।
उर्वैश्यामभयं ज्योतिरिन्द्र मा नो दीर्घा अभि नशन्त-
मिस्त्राः ॥ 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.

**उभे अस्मै पीपयतः समीची द्विवो वृष्टिं सुभगो नाम पुष्ट्यन् ।
उभा क्षयावाजयन्याति पृत्सूभावधौँ भवतः साधू
अस्मै ॥ 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 वो माया अभिद्रुहे यजत्राः पाशा आदित्या रिपवे
विचृत्ताः । अश्वीव ताँ अति येषं रथेनारिष्टा उरावा
शर्मन्त्स्याम ॥ १६ ॥

16. *Yā vo māyā abhidruhe yajatrāḥ pāśā ādityā
ripave vicṛttāḥ. Aśvīva tāṁ ati yeṣam 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 मधोनो वरुण प्रियस्य भूरिदाव् आ विदुं शूनमापेः ।
मा रायो राजन्त्सुयमादव स्थां बृहद्वदेम विदथे सुवीराः ॥ १७ ॥

17. *Māham maghono varuṇa priyasya bhūridāvna ā
vidam śūnamāpeh. Mā rāyo rājantsuyam-ādava
sthām 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 कवेरादित्यस्य स्वराजो विश्वानि सान्त्यभ्यस्तु महा ।
अति यो मन्द्रो यजथाय देवः सुकीर्तिं भिक्षे वरुणस्य
भूरेः ॥ 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 व्रते सुभगासः स्याम स्वाध्यो वरुण तुष्टुवांसः ।
उपायनं उषसां गोमतीनामग्रयो न जरमाणा अनु द्यून् ॥ 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 शर्मन्नुरुशंसस्य वरुण प्रणेतः ।
यूयं नः पुत्रा अदितेरदब्धा अभि क्षमध्वं युज्याय देवाः ॥ 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.

प्र सीमादित्यो असूजद्विधृताँ ऋतं सिन्धवो वरुणस्य यन्ति ।
न श्राम्यन्ति न वि मुचन्त्येते वयो न पसू रघुया परिज्मन् ॥ ४ ॥

4. *Pra sīmādityo asṛjad vidhartān 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 मच्छ्रुथाय रशनामिवागं ऋध्यामं ते वरुणं खामृतस्य ।
मा तन्तुश्छेदिं वयतो धियं मे मा मात्रा शार्यपसः पुर
ऋतोः ॥ 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.

अपो सु म्यक्ष वरुणं भियसं मत्सम्रालृतावोऽनु मा गृभाय ।
दामेव वत्साद्वि मुमुग्धयंहो नहि त्वदारे निमिषश्चनेशो ॥ ६ ॥

6. *Apo su myakṣa varuṇa bhiyasam mat samrālṛ-
tāvo'nu mā grbhāya. Dāmeva vatsād vi mumug-
dhyamho 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 नो वृथैर्वैरुणं ये त इष्टावेनः कृणवन्तमसुर भ्रीणन्ति ।
मा ज्योतिषः प्रवसुथानि गन्म वि षु मृथः शिश्रथो जीवसे
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 ते वरुणोत् नूनमुतापरं तुविजात ब्रवाम ।
त्वे हि कं पर्वते न श्रितान्यप्रच्युतानि दूलभ ब्रृतानि ॥ ८ ॥

8. *Namah purā te varuṇota nūnamutāparam tuvijāta bravām. Tve hi kam 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 राजन्नान्यकृतेन भोजम् ।
अव्युष्टा इन्नु भूयसीरुषासु आ नो 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.

यो मे राजन्युज्यो वा सखा वा स्वप्ने भयं भीरवे मह्यमाह ।
स्तेनो वा यो दिप्सति नो वृको 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 मधोनो वरुण प्रियस्य भूरिदाव्न आ विदं शूनमापेः ।
मा रायो राजन्त्सुयमादवं स्थां बृहद्वदेम विदथै 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*

धृत्व्रता आदित्या इषिरा आरे मत्कर्त रहसूरिवागः । शृण्वतो
वो वरुण मित्र देवा भद्रस्य विद्वाँ अवसे हुवे वः ॥ १ ॥

1. *Dhṛtavrata adityā iśirā āre mat karta rahasūrivagah. 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 दैवा: प्रमतिर्यूयमोजो यूयं द्वेषांसि सनुतर्युयोत ।
अभिक्षुत्तारो अभि च क्षमध्वमद्या च नो मृलयतापरं च ॥ २ ॥

2. *Yuyam devah pramatiryuymojo yuuyam dvesamsi sanutaryuyota . Abhikṣattaro abhi ca kṣamadhvamadya 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 कृणवामापरेण किं सनेन वसव आप्येन ।
यूयं नो मित्रावरुणादिते च स्वस्तिमिन्द्रामरुतो दधात ॥ ३ ॥

3. *Kimū nu vah kṛṇavāmāpareṇa kim sanena vasava āpyena . Yūyam no mitrāvaruṇādite ca svastimin-drāmaruto dadhāta .*

O Vasus, shelter homes of life and humanity, teachers and scholars generous as mother earth, what shall we do for you with our share of karma and competence now and whatever potential we might have later? O Mitra and Varuna, friends and lovers of humanity dear as the breath of life, Aditi, generous mother sustainer like earth and nature, Indra and Maruts, winds and vital energies of life, bear and bring us the good and best of life, intelligence and knowledge of existence.

हुये दैवा यूयमिदापयः स्थु ते मृळतु नाधेमानाय मह्यम् ।
मा वो रथो मध्यमवाळुते 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 suppliant. 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.

प्र व एको मिमय भूर्यागो यन्मा पितेव कितुवं शशास ।
अरे पाशा अरे अघानि देवा मा माधि पुत्रे विमिव
ग्रभीष्ट ॥ 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.

अर्वाञ्चो अद्या भवता यजत्रा आ वो हार्दि भयमानो
व्ययेयम् । त्राध्वं नो देवा निजुरो वृक्षस्य त्राध्वं कुर्तादिवपुदो
यजत्राः ॥ ६ ॥

6. *Arvāñco adyā bhavatā yajatrā ā vo hārdi
bhayamāno vyayeyam. Trādhvam no devā nijuro
vṛkasya trādhvam 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 मधोनो वरुण प्रियस्य भूरिदान् आ विदुं शून्मापेः ।
मा रायो राजन्त्सुयमादव स्थां बृहद्वैम विदथै सुवीराः ॥ ७ ॥

7. *Māham maghono varuṇa priyasya bhūridāvna ā
vidam śunamāpeḥ. 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 देवायै कृष्णते सवित्र इन्द्रायाहि द्वे न रमन्तु आपः ।
अहरहर्यात्यक्तुरुपां कियात्या प्रथमः सर्गं आसाम् ॥ १ ॥

1. *Rtam devāya kṛṣṇate savitra intrāyāhighne na
ramanta āpah. Aharaharyātyakturapāṁ kiyātyā
prathamah sarga āśām.*

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.)

यो वृत्राय सिनमत्राभरिष्यत्प्रतं जनित्री विदुष उवाच ।
पथो रदन्तीरनु जोषमस्मै दिवेदिवे धुनयो यन्त्यर्थम् ॥ २ ॥

2. *Yo vṛtrāya sinamatrābhariṣyat pra tam janitṛī
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.

ऊर्ध्वो ह्यस्थादध्यन्तरिक्षेऽधा वृत्राय प्र वृथं जभार ।
मिहुं वसान् उप हीमदुद्रोत्तिगमायुधो अजयच्छत्रुमिन्द्रः ॥ ३ ॥

3. *Ūrdhvo hyasthādadhyantarikṣe'dhā vṛtrāya pra
vadham jahāra. Miham 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.

बृहस्पते तपुषाशनेव विध्य वृकद्वरसो असुरस्य वीरान् ।
यथा जघन्थै धृषता पुरा चिदेवा जहि शत्रुमस्माकमिन्द्र ॥ 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).

अव क्षिप दिवो अश्मानमुच्चा येन शत्रुं मन्दसानो निजूर्वीः ।
तोकस्य सातौ तनयस्य भूरेरस्माँ अर्धं कृणुतादिन्द्रं
गोनाम् ॥ 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.

प्र हि क्रतुं वृहथो यं वनुथो रथस्य स्थो यजमानस्य चोदौ ।
इन्द्रासोमा युवमस्माँ अविष्टमस्मिन्भयस्थै कृणुतमु
लोकम् ॥ ६ ॥

6. *Pra hi kratum vṛhatho yam vanutho radhrasya stho yajamānasya codau. Indrāsomā yuvamasmān 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 तम्‌न्न श्रीमन्नोत तन्द्रन्न वोचाम् मा सुनोतेति सोमम् ।
यो मे पृणाद्यो दद्यो निबोधाद्यो मा सुन्वन्तमुप
गोभिरायत् ॥ 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 जैषि शत्रून् ।
त्यं चिच्छर्थैन्तं तविषीयमाणमिन्द्रौ हन्ति वृषभं शण्डि-
कानाम् ॥ ८ ॥

8. *Sarasvati tvamasmān̄ avīḍḍhi marutvatī dhṛṣatī
jeṣi śatrūn. Tyam̄ cicchardhantam̄ taviṣīyam-
āñamindro hanti vṛṣabham̄ 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.

यो नः सनुत्य उत वा जिधुतुरभिख्याय तं तिगितेन विध्य ।
बृहस्पत आयुधैर्जेषि शत्रून्द्रुहे रीषन्तं परि धेहि राजन् ॥ ९ ॥

9. *Yo nah sanutya uta vā jighatnurabhikhyā tam tigitena vidhya. Brhaspata āyudhairjeṣi 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.

अस्माकेभिः सत्वभिः शूरौ शूरैर्वीर्यौ कृथि यानि ते कर्त्वानि ।
ज्योगभूवन्नुधूपितासो हुत्वी तेषामा भरा नो वसूनि ॥ १० ॥

10. *Asmākebhīḥ satvabhiḥ śūra śūrairvīryā kṛdhi yāni te kartvāni. Jyogabhuvannanudhūpitāso 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 सुम्युगिरोप ब्रुवे नमसा दैव्यं जनम् ।
यथा रुयिं सर्वैवीरं नशामहा अपत्यसाचं श्रुत्यं द्विवे-
दिवे ॥ 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 रथमांदित्यै रुद्रैर्वसुभिः सचा-
भुवा। प्र यद्ययो न पप्तन्वस्मन्स्परि श्रवस्यवो हृषीवन्तो
वनर्षदः ॥ 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.

अर्थ स्मा न् उद्वता सजोषसो रथं देवासो अभि विक्षु
वौजुयुम् । यदाशवः पद्याभिस्तित्रतो रजः पृथिव्याः सानौ
जड्णनन्त 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 इन्द्रो विश्वचर्षणिर्दिवः शर्धैन् मारुतेन सुक्रतुः ।
अनु नु स्थात्यवृकाभिरुतिभी रथं महे सनये वाज-
सातये ॥ ३ ॥

3. *Uta sya na indro viśvacarṣaṇirdivah śardhena mārutena sukratuh. Anu nu sthātyavṛkābhīrūtibhī 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 देवो भुवनस्य सुक्षणिस्त्वद्वा ग्राभिः सुजोषा
जूजुवद्रथम् । इळा भगो बृहद्विवोत रोदसी पूषा पुरंधिरश्चि-
नावधा पती ॥ ४ ॥

4. *Uta sya devo bhuvanasya sakṣaṇistavaṣṭā gnābhiḥ sajoṣā jūjuvad ratham. Ilā bhago bṛhaddivota 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 त्ये देवी सुभगे मिथूदृशोषासानक्ता जगतामपीजुवा ।
स्तुषे यद्वां पृथिवि नव्येसा वचः स्थातुश्च वयस्त्रिवया
उपस्तिरे ॥ ५ ॥

5. *Uta te devī subhage mithūdrśoṣāsānaktā 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 श्मस्यहिर्बुध्योऽज एकपादुत ।
त्रित त्रैभुक्षाः सविता चनो दधेऽपां नपादाशुहेमा 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 वो वश्म्युद्यता यजत्रा अतक्षन्नायवो नव्यसे सम् ।
श्रवस्यवो वाजं चकानाः समिर्ण रथ्यो अहं धीतिमश्याः ॥ ७ ॥

7. *Etā vo vaśmyudyatā yajatrā atakṣannāyavo navyase sam. Śravasyavo vājam cakānāḥ saptirma rathyo aha dhītimāsyāḥ.*

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 मैं द्यावापृथिवी ऋतायुतो भूतमवित्री वचसः:
सिषासतः । ययोरायुः प्रत्यं ते इदं पुर उपस्तुते वसुयुवीं
महो दधे ॥ १ ॥

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1. *Asya me dyāvāprthivī rtāyato bhūtamavitrī vacasah siśāsatah. Yaylorāyah 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 नो गुह्या रिप आयोरहन्दभून्मा न आभ्यो रीरधो
दुच्छुनाभ्यः । मा नो वि यौः सुख्या विद्धि तस्य नः सुम्नायुता
मनसा तत्त्वेमहे ॥ 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.

अहैळता मनसा श्रुष्टिमा वहु दुहानां धेनुं पिप्युषीमसुश्चत्म् ।
पद्याभिराशुं वचसा च वाजिनं त्वां हिनोमि पुरुहृत
विश्वहा ॥ ३ ॥

3. *Aheletā 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 शृणोतु नः सुभगा बोधतु
त्मना । सीव्यत्वपः सूच्याच्छिद्यमानया ददातु वीरं शतदाय-
मुक्थ्यम् ॥ ४ ॥

4. *Rākāmaham suhavām 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 राके सुमतयः सुपेशसो याभिर्ददासि दाशुषे वसूनि ।
ताभिर्नो अद्य सुमना उपागहि सहस्रपोषं सुभगे 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 पृथुष्टुके या देवानामसि स्वसा ।
जुषस्व हृव्यमाहृतं प्रजां दैवि दिदिष्ठि नः ॥ ६ ॥

6. *Sinīvāli prthustuke yā devānāmisi 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 स्वङ्गुरिः सुषूमा बहुसूवरी ।
तस्यै विशप्तल्यै ह्रुविः सिनीवाल्यै जुहोतन ॥ 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 गुङ्गूर्या सिनीवाली या राका या सरस्वती ।
इन्द्राणीमह्व ऊतये वरुणानीं स्वस्तये ॥ ८ ॥

8. *Ya guṅgūryā sinīvālī yā rākā yā sarasvatī. Indrāṇīmahva ūtaye varuṇānīṁ 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 ते पितर्मरुतां सुम्नमेतु मा नः सूर्यस्य संदृशो युयोथाः ।
अभि नो वीरो अर्वति क्षमेत् प्र जायेमहि रुद्र प्रजाभिः ॥ १ ॥

1. *Ā te pitarmārutāṁ sumnametu mā nah 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.

त्वादत्तेभी रुद्र शंतमेभिः शतं हिमा अशीय भेषजेभिः ।
व्यास्मद् द्वेषो वितरं व्यंहो 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.

श्रेष्ठो जातस्य रुद्र श्रियासि तवस्तमस्तवसां वत्रबाहो । पर्षि
णः पारमंहसः स्वस्ति विश्वा अभीती रपसो युयोधि ॥ 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 नमोभिर्मा दुष्टुती वृषभ मा सहृती ।
उत्त्रो वीराँ अर्पय भेषजेभिर्भिर्षक्तमं त्वा भिषजां शृणोमि ॥ ४ ॥

4. *Mā tvā rudra cukrudhāmā namobhirmā duṣṭutī vṛṣabha mā sahūtī. Unno vīrān arpaya bheṣaje-bhirbhishaktamāṁ 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.

हवीमभिर्वते यो हुविर्भिरव स्तोमेभी रुद्रं दिषीय ।
ऋदूदरः सुहवो मा नो अस्यै ब्रभुः सुशिग्रो रीरधन्मनायै ॥ ५ ॥

5. *Havīmabhirhavate yo havirbhiraava 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 वृषभो मरुत्वान्त्वक्षीयसा वयसा नाधमानम् ।
घृणीव छायामरपा अशीयाऽऽ विवासेयं रुद्रस्य
सुन्मम् ॥ 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 तै रुद्र मृल्याकुर्हस्तो यो अस्ति भेषजो जलाषः ।
अपभर्ता रपसो दैव्यस्याभी नु मा वृषभ चक्षमीथाः ॥ 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.

प्र बृध्रवे वृषभाय श्वितीचे महो महीं सुषुतिमीरयामि ।
नमस्या कल्मलीकिनं नमोभिर्गृणीमसि त्वेषं रुद्रस्य नाम ॥ ८ ॥

8. *Pra babhrave vṛṣabha�ा śvitīce maho mahīṁ susūtumīrayāmi. Namasyā kalmalīkinam namo-bhir-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.

**स्थिरेभिरङ्गैः पुरुरूप उग्रो बृध्रुः शुक्रेभिः पिपिशे हिरण्यैः ।
ईशानादस्य भुवनस्य भूरेर्न वा उ योषद्ग्रादसुर्यम् ॥ ९ ॥**

9. *Sthirebhīr-aṅgaiḥ pururūpa ugro babhruh
śukrebhīḥ pipiše 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.

**अर्हन्बिभर्षि सायकानि धन्वाहैन्निष्कं यज्जुतं विश्वरूपम् ।
अर्हन्निदं दयसे विश्वमभ्वं न वा ओजीयो रुद्र 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 गर्तसदुं युवानं मृगं न भीममुपहलुपुग्रम् । मृळा
जरित्रे रुद्रुं स्तवानोऽन्यं तै अस्मन्नि वैपन्तु सेनाः ॥ ११ ॥

11. *Stuhi śrutam gartasadam yuvānam mrgam na bhīmam-upahatnum-ugram. 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 प्रति नानाम रुद्रोपयन्तम् ।
भूरेर्दत्तारं सत्पतिं गृणीषे स्तुतस्त्वं भेषजा रास्यस्मे ॥ १२ ॥

12. *Kumāraścit pitaram vandamānam prati nānāma rudropayantam. Bhūrerdātāram satpatim gr̥ṇīṣe 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 वौ भेषजा मरुतः शुचीनि या शन्तमा वृषणो या मयोभु ।
यानि मनुरवृणीता पिता नस्ता शं च योश्च रुद्रस्य
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 णो हेती रुद्रस्य वृज्याः परि त्वेषस्य दुर्मतिर्मही गात् ।
अव स्थिरा मधवद्ध्यस्तनुष्व मीढ्वस्तोकाय तनयाय
मृल ॥ १४ ॥

14. *Pari no hetī rudrasya vṛjyāḥ pari tveṣasya durma-tirmahī gāt. Ava sthirā maghavadbhyaś-tanuṣva mīḍhvas-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 बभ्रो वृषभ चेकितान् यथा देव न हृणीषे न हंसि ।
हवनश्रुत्वो रुद्रेह बोधि बृहद्वदेम विदथे सुवीराः ॥ 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 मरुतो धृष्ट्वोजसो मृगा न भीमास्तविषी-
भिर्चिन्तः । अग्नयो न शुशुचाना ऋषीषिणो भूमिं धर्मन्तो
अप गा अवृण्वत ॥ १ ॥

1. *Dhārāvarā maruto dhṛṣṇvojaso mrgā na bhimās-taviṣībhīr-arcināḥ. Agnayo na śuśucānā ṛṣīṣino bhūmīm 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.

द्यावो न स्तूभिश्चितयन्त खादिनो व्याभिया न द्युतयन्त
वृष्टयः । रुद्रो यद्वौ मरुतो रुक्मवक्षसो वृषाजनि पृश्न्याः
शुक्र ऊर्धनि ॥ 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.

उक्षन्ते अश्वां अत्याँइवाजिषु नुदस्य कर्णैस्तुरयन्त
आशुभिः । हिरण्यशिप्रा मरुतो दविध्वतः पृक्षं याथ्
पृष्ठतीभिः समन्यवः ॥ ३ ॥

3. *Ukṣante aśvān atyān ivājiṣu nadasya karnai-sturayanta āśubhiḥ. Hiranyaśiprā maruto davi-dhvataḥ prkṣam 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.

पृक्षे ता विश्वा भुवना ववक्षिरे मि॒त्राय॑ वा सदु॒मा
जी॒रदानवः । पृष्ठदश्वासो अनव॒भ्राद्धस ऋजि॒प्यासो न
वयुनै॒षु धूर्षदः ॥ ४ ॥

4. *Prkṣe tā viśvā bhuvanā vavakṣire mitrāya vā sadamā jīradānavaḥ. Prṣadaśvāso anavabhra- rādhasa ṛjipyāso na vayuneṣu dhūrṣadah.*

As the battles of action are won and the earth is sprinkled with showers of peace, all the regions of the world grow strong and powerful as one restful home for a friendly humanity. And Maruts, brilliant and generous heroes of victory and givers of nourishment and the breath of fresh life, possessed of mighty means of advancement, without diminishing the wealth of nations, shooting up straight to their goals and values, sit steadfast on the helm of affairs along the simple paths of peace and progress.

इन्धन्वभिर्देनुभीं रुषादूधभिरध्वस्मभिः पुथिभिर्भ्राज-
दृष्टयः । आ हुंसासो न स्वसराणि गन्तन् मधोर्मदाय मरुतः
समन्यवः ॥ ५ ॥

5. *Indhanvahir-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 नू ब्रह्माणि मरुतः समन्यवो नुरां न शंसः सवनानि
गन्तन। अश्वामिव पिष्यत धेनुमूर्धनि कर्ता धियं जरित्रे
वाजपेशसम् ॥ 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 नौ दात मरुतो वाजिनं रथं आपानं ब्रह्म चितयद्विवेदिवे ।
इषं स्तोतृभ्यो वृजनेषु कारवे सुनिं मेधामरिष्टं दुष्टरं
सहः ॥ ७ ॥

7. *Tam no dāta maruto vājinam ratha āpānam
brahma citayad divedive. Iṣam stotrbhyo vṛjaneṣu
kārave sanim medhāmariṣṭam 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 मरुतौ रुक्मवक्ष्यसोऽ श्वात्रथेषु भग् आ सुदानवः ।
धेनुर्न शिश्वे स्वसरेषु पिन्वते जनाय रातहौविषे मुही-
मिष्म् ॥ ८ ॥

8. *Yad yuñjate maruto rukmavakṣaso'śvān ratheṣu
bhaga ā sudānavah. Dhenurna śiśve svasareṣu
pinvate janāya rātahaviṣe mahīmiṣam.*

Maruts, leaders with heart of gold and brilliant person, generous givers of knowledge and advancement, as they yoke the power and horses to the chariots of the nation, and as success in progress and prosperity is achieved, then, every day for every home, like the mother cow overflowing with milk for the calf, they provide and augment ample food and freshness for high fulfilment of the people who give and have given their share of service and self-sacrifice in the national yajna.

यो नो मरुतो वृक्ताति मर्त्यौ रिपुर्दधे वसवो रक्षता रिषः ।
वृत्यत् तपुषा चक्रियाभि तमव रुद्रा अशसो हन्तना
वधः ॥ 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 तद्वौ मरुतो याम चेकिते पृश्न्या यदूधरप्यापयो दुहुः ।
यद्वा निदे नवमानस्य रुद्रियास्त्रितं जराय जुरताम-
दाभ्याः ॥ 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.

**तान्वो मुहो मुरुत एवयाक्षो विष्णोरेषस्य प्रभृथे हवामहे ।
हिरण्यवर्णान्ककुहान्यतस्तुचो ब्रह्मण्यन्तः शंस्यं राधे
ईमहे ॥ ११ ॥**

11. *Tān vo maho maruta evayavno viṣṇoreṣasya prabhṛthe havāmahe. Hiranyavarnān kakuhān yatasruco brahmaṇyantah saṁsyām 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.

ते दशग्वाः प्रथमा यज्ञमूहिरे ते नो हिन्वन्तुषसो व्युष्टिषु ।
उषा न रामीररुणौरपोर्णुते महो ज्योतिषा शुचुता गो-
अर्णसा ॥ १२ ॥

12. *Te daśagvāḥ prathamā jajñamūhire te no hinvantuṣaso 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.

ते क्षोणीभिररुणेभिर्नान्जिभी रुद्रा ऋक्तस्य सदनेषु वावृथुः ।
निमेघमाना अत्येन पाजसा सुश्चन्द्रं वर्णं दधिरे सुपेश-
सम् ॥ १३ ॥

13. *Te kṣoṇībhīr-aruṇebhīr-nān̄jibhī rudrā rtasya sadaneṣu 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 इयानो महि वरुथमूतय उप घेदेना नमसा गृणीमसि ।
त्रितो न यान्पञ्च होतृनभिष्टय आववर्तदवराज्यक्रिया-
वसे ॥ १४ ॥

14. *Tāñ iyāno mahi varūtham-ūtaya upa ghedenā
namasā gṛṇīmasi. Trito na yān pañca hotṛn-
abhiṣṭaya āvavartad-avarāñ-cakriyāvase.*

Wanting a great home for the sake of safety, security and advancement, we praise and, with humble salutations, do homage to those great and noblest yajakas, i.e., five pranic energies, which Trita, the man commander of those five yajakas, deploys for his safety, security and good fortune, since they are ever fresh, dynamic and ever on the move like a wheel in constant motion.

यया रुद्धं पारयथात्यंहो यया निदो मुञ्चथं वन्दितारम् ।
अर्वाची सा मरुतो या व ऊतिरो षु वाश्रेव सुमतिजिँ-
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

उपेमसृक्षि वाज्युवैचृस्यां चनतो दधीत नाद्यो गिरो मे । अपां
नपादाशुहेमा कुवित्स सुपेशसस्करति जोषिषद्धि ॥ १ ॥

1. *Upemasṛkṣi vājayurvacyām 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 स्वस्मै हृद आ सुताण्डं मन्त्रं वोचेम कुविदस्य वेदत् ।
अपां नपादसुर्यस्य मङ्गा विश्वान्यर्यो भुवना जजान ॥ २ ॥

2. *Imam svasmai hr̥da ā sutāṇḍam 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 शुचयो 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.)

तमस्मेरा युवतयो युवानं मर्मज्यमानाः परि यन्त्यापः ।
स शुक्रेभिः शिकवभी रेवदस्मे दीदायानिधमो घृतनिर्णिगप्सु ॥ ४ ॥

4. *Tamasmerā yuvatayo yuvānāṁ marmajyamānāḥ 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.

अस्मै तिस्रो अव्यथ्याय नारीर्देवाय देवीर्दिधि॑शन्त्यन्नम् ।
कृता॒इवोप हि प्रसुर्स्ते अप्सु स पीयूषं धयति पूर्वसूनाम् ॥ ५ ॥

5. *Asmai tisro avyathyāya nārīrdevāya devīrdidhi-
śantyannam . 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 स्वर्दुहो रिषः संपृचः पाहि सूरीन् ।
आमासु पूर्षु पुरो अप्रमृष्यं नारातयो वि नशन्नानृतानि ॥ ६ ॥

6. *Asvasyātra janimāsy ca svardruho riṣah sampṛ-
caḥ 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 दमे सुदुघा यस्य धेनुः स्वधां पीपाय सुभवन्नमत्ति ।
सो अपां नपादूर्जयन्नप्स्वं न्तर्वं सुदेयाय विधते 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.

यो अप्स्वा शुचिना दैव्यैन ऋतावाजस्त्र उर्विया विभाति ।
वया इदन्या भुवनान्यस्य प्र जायन्ते वीरुधश्च प्रजाभिः ॥ ८ ॥

8. *Yo apsvā śucinā daivyena rtāvājasra urviyā
vibhāti. Vayā idanyā bhuvanānyasya pra jāyante
vīrudhaśca prajābhīḥ.*

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 जिह्वानामूर्ध्वो विद्युतं वसानः ।
तस्य ज्येष्ठं महिमानं वहन्तीर्हरण्यवर्णः 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 नपात्सेदु हिरण्यवर्णः ।
हिरण्ययात्परि योर्नैर्निषद्या हिरण्यदा ददृत्यन्नमस्मै ॥ 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 वर्धते नसुरुपाम् ।
यमिन्धते युवतयः समित्था हिरण्यवर्णं धृतमन्नमस्य ॥ 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.

अस्मै बहुनामवमाय सख्ये यज्ञैर्विधेम् नमसा हुविभिः ।
सं सानु मार्ज्मि दिधिषामि बिलमैदधाम्यन्नैः 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 गर्भु स ई शिशुर्धयति तं रिहन्ति । सो
अपां नपादनभिम्लातवर्णोऽन्यस्येवेह तुन्वा विवेष ॥ 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.

अस्मिन्पदे परमे तस्थिवांसमध्वस्मभिर्विश्वहा दीदिवांसम् ।
आपो नप्त्रे घृतमन्नं वहन्तीः स्वयमक्तैः परि दीयन्ति
युह्वीः ॥ १४ ॥

14. *Asmin pade parame tasthivāṁsam-adhvasma-bhir-viśvahā dīdivāṁsam . Āpo naptre ghṛtamannaṁ vahanīḥ svayamatkaiḥ pari dīyanti yahvīḥ.*

Mighty streams of cosmic energy, with their own imperishable velocity, flow all round bearing ghrta and anna-food for their grand child, Apam-napat, abiding all-time effulgent in this highest state of existence.

अयांसमग्रे सुक्षितिं जनायायांसमु मघवद्व्यः सुवृक्तिम् ।
विश्वं तद्वद्वन्ति देवा बृहद्वदेम विदथै सुवीराः ॥ १५ ॥

15. *Ayāṁsamagine sukṣitim janāyāyāṁsamu maghavadbhyah 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 हि न्वानो वसिष्ट गा अपोऽधुक्षन्त्सीमविभिरद्रिभिर्नरः ।
पिबेन्द्र स्वाहा प्रहृतं वषट्कृतं होत्रादा सोमं प्रथमो य
ईश्विषे ॥ १ ॥

1. *Tubhyam hinvāno vasiṣṭa gā apo'dhukṣantsīmavi-bhir-adribhir-narah. Pibendra svāhā prahutam vaṣatkṛtam hotrādā somam prathamo ya iśiṣe.*

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.

यज्ञैः संमिश्लः पृष्ठतीभिर्कृष्टिभिर्यामिज्ज्ञुभ्रासो अञ्जिषु
प्रिया उत । आसद्या बुर्हिर्भरतस्य सूनवः प्रत्रादा सोमं
पिबता दिवो 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.

अमेव नः सुहवा आ हि गन्तन् नि बृहिर्षि सदतना रणिष्टन ।
अथा मन्दस्व जुजुषाणो अन्धस्त्वष्टदेवेभिर्जनिभिः
सुमद्रॄणः ॥ ३ ॥

3. *Ameva nah suhavā ā hi gantana ni barhiṣi sadatanā raniṣṭana. Athā mandasva jujuṣāṇo 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 वक्षि देवां इह विप्र यक्षि चोशन्हौत्तर्नि षदा योनिषु
त्रिषु । प्रति वीहि प्रस्थितं सोम्यं मधु पिबाग्नीध्रात्तवे भागस्य
तृप्णुहि ॥ ४ ॥

4. *Ā vakṣi devāñ iha vipra yakṣi cośan hotarni ṣadā yoniṣu trisu. Prati vīhi prasthitam somyam madhu pibāgnidhrat 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 ते तन्वों नृमणावर्धनैः सहु ओजः प्रदिवि बाह्वोर्हितः ।
तुभ्यं सुतो मधवन्तुभ्यमाभृतस्त्वमस्य ब्राह्मणादा 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.

जुषेथां यज्ञं बोधतुं हवस्य मे सूत्तो होता निविदः पूर्व्या
अनु । अच्छ राजाना नम एत्यावृतं प्रशास्त्रादा पिबतं सोम्यं
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 होत्रादनु जोषमन्धसोऽध्वर्यवः स पूर्णा वैष्णवा-
सिचम् । तस्मा एतं भरत तद्वशो दुदिर्होत्रात्सोमं द्रविणोदुः
पिब ऋतुभिः ॥ १ ॥

1. *Mandasva hotrādanu joṣamandhaso’dhvar-yayah
sa pūrṇāṁ vaṣṭyāśicam. Tasmā etam bharata
tadvaśo dadirhotrāt somam̄ 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 पूर्वमहुवे तमिदं हुवे सेदु हव्यो दुदिर्यो नाम् पत्यते ।
अध्वर्युभिः प्रस्थितं सोम्यं मधु पोत्रात्सोमं द्रविणोदः 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.

मेद्यन्तु ते वह्नयो येभिरीयुसेऽरिषण्यन्वीक्ष्यस्वा वनस्पते ।
आयूया धृष्णो अभिगृया त्वं नेष्ट्रात्सोमं द्रविणोदः पिब
ऋतुभिः ॥ ३ ॥

3. *Medyantu te vahnayo yebhirīyase'riṣanyan vīlāyasvā vanaspate. Āyūyā dhṛṣṇo abhigṛyā tvam neṣṭrāt 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.

अपाद्धोत्रादुत पोत्रादमत्तोत नेष्ट्रादजुषत् प्रयो हितम् । तुरीयं
पात्रममृक्तममर्त्य द्रविणोदाः पिबतु द्राविणोदसः ॥ ४ ॥

4. *Apāddhotrāduta potrād-amattota nteṣṭrād-
ajuṣata prayo hitam. Turiyam pātram-amṛktam-
amartyam dravīnodāḥ pibatu drāvīnadasah.*

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.

अर्वाज्ज्वमद्य युच्यं नृवाहणं रथं युज्जाथामिह वां विमोचनम् ।
पृङ्गं हुवीषि मधुना हि कं गृतमथा सोमं 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.

जोष्यग्रे सुमिथं जोष्याहृतिं जोषि ब्रह्मा जन्यं जोषि सुष्टुतिम् ।
विश्वेभिर्विश्वाँ ऋतुना वसो मुह उशन्देवाँ उशतः पायया
हृविः ॥ ६ ॥

6. *Joṣyagne samidham joṣyāhutim̄ joṣi brahma janyam̄ joṣi suṣṭutim. Viśvebhīr-viśvāñ ṛtunā vaso maha uśan devāñ uśataḥ pāyayā haviḥ.*

Agni, lord of light, leader of humanity, giver of life's vitality, accept the fuel offered, receive the havi offered in oblations, accept the creative chant of holy mantras, accept the praise and prayer. With all the powers of nature, serve the generous divinities. Lord giver of haven and home and the wealth of life, great, happy and rejoicing, yourself eager for the food of yajna and excitement, let all other great divinities, eager for food and fulfilment, receive and enjoy the offerings according to the seasons.

Mandala 2/Sukta 38

Savita Devata, Grtsamada Rshi

उदुष्य देवः सविता सवाय शश्वत्तमं तदपा वह्निरस्थात् ।
नूनं देवेभ्यो वि हि धाति रत्नमथाभजद्वीतिहोत्रं स्वस्तौ ॥ १ ॥

1. *Uduṣya 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 देव ऊर्ध्वः प्र बाहवा पृथुपाणिः सिसर्ति ।
आपश्चिदस्य व्रत आ निमृग्रा अयं चिद्वातो रमते
परिज्मन् ॥ 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 चिदेतोः ।
अह्यर्ष्णां चिन्त्ययाँ अविष्यामनु व्रतं सवितुर्मोक्या-
गत् ॥ ३ ॥

3. *Āśubhiścidyān vi mucāti nūnam-arīramad-
atamānam cidetoh. Ahyarṣūnām 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 कर्तोन्यधाच्छक्म धीरः ।
उत्सुंहायास्थाद् व्यृतूर्दर्धरुर्मतिः सविता देव आगात् ॥ ४ ॥

4. *Punah samavyad vitataṁ vayantī madhyā kartor-nyadhāc-chakma dhīrah. Ut samhāyāś-thād vyṛtūñradardhar-aramatiḥ savitā deva āgāt.*

The earth, traversing the wide wide space, revolves again and again in orbit in the solar region wielding her force and power to do the rounds assigned to her, and, leaving one place, moving on, comes back to the same and remains stable in the orbit. The constant and sleepless lord Savita, the Sun, self-refulgent and divine, creates the seasons of the year in the distinct order.

नानौकांसि दुर्यो विश्वमायुर्विति इष्टते प्रभवः शोको अग्नेः ।
ज्येष्ठं माता सूनवे भागमाधादन्वस्य केतमिषितं 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.

सुमाववर्ति विष्टितो जिग्नीषुर्विश्वेषां कामश्चरताममाभूत् ।
शश्वां अपो विकृतं हुत्व्यागादनु ब्रतं सवितुर्देव्यस्य ॥ ६ ॥

6. *Samāvavarti viṣṭhito jigīṣur-viśveṣāṁ kāmaś-
caratāmamābhūt. Śaśvān apo vikṛtam 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 मृगयसो वि तस्थुः ।
वनानि विभ्यो नकिरस्य तानि ब्रता देवस्य सवितुर्मिं-
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.

याद्राध्यं॑ वरुणो योनि॒मप्यमनिशितं नि॒मिषि॒ जर्भुराणः ।
विश्वो मार्तण्डो ब्रजमा पशुर्गीत्स्थशो जन्मानि सविता॒
व्याकः ॥ ८ ॥

8. *Yādrādhyaṁ varuṇo yonim-apyam-anisitam
nimiṣi jarbhurāṇah . Viśvo mārtāndo vrajamā
paśurgāt sthaśo janmāni savitā vyākah.*

Savita, lord creator of the universe, sustaining it in the succession of moments in the time continuum, creates various forms for various births of the souls according to their state of karma, and the same lord as Varuna, lord of love and justice, assigns the form desired and deserved by the soul the moment its eye is closed on death. Thus do all living beings under the sun come back to their ultimate home from where they had gone out on their existential journey.

न यस्येन्द्रो वरुणो न मित्रो व्रतमर्यमा न मिनन्ति रुद्रः ।
नारीतयस्तमिदं स्वस्ति हुवे देवं सवितारं नमोभिः ॥ ९ ॥

9. *Na yasendro varuno na mitro vratamaryamā na minanti rudrah. Nārātayas-tamidam svasti huve devam̄ savitāram̄ namobhiḥ.*

None can violate, nor circumvent the law and justice of Savita, Supreme Lord Creator: Neither Indra, the sun and cosmic electric force, nor Varuna, the waters, nor Mitra, the winds, nor Aryama, life breath of air, nor even Rudra, the soul by itself or in alliance with any power of nature, no enemies, that is, any imaginable counter forces can violate the divine law. This Lord Savita, for well-being and salvation, do I invoke with homage and salutations. Self-refulgent is He, generous and gracious.

भगं धियं वाजयन्तः पुरन्धिं नराशंसो ग्रास्पतिर्नो अव्याः ।
आये वामस्य सङ्घथे रथीणां प्रिया देवस्य सवितुः
स्याम ॥ १० ॥

10. *Bhagam dhiyam vājayantah purandhim narāśamso 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 तद्विवो अद्वयः पृथिव्यास्त्वया दुत्त काम्यं राध्
आ गात्। शं यत्स्तोतृभ्य आपये भवात्युरुशंसाय सवितर्ज-
स्त्रि ॥ ११ ॥**

11. *Asmabhyam tad divo adbhyah prthivya sttvayā 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

**ग्रावाणेव तदिदर्थं जरेथे गृध्रेव वृक्षं निधिमन्तमच्छ।
ब्रह्माणेव विदथ उक्थशासा दृतेव हव्या जन्या पुरुत्रा ॥ १ ॥**

1. *Grāvāneva tadi dartham jare the gṛdhreva 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.

प्रात्यर्यावाणा रथ्येव वीराऽजेव यमा वर्मा सचेथे ।
मेनैइव तन्वाऽशुभ्रमाने दम्पतीव क्रतुविदा जनेषु ॥ २ ॥

2. *Prātaryāvāñā rathyeva vīrā'jeva yamā varamā sacethe. Mene iva tanvā śumbhamāne dampatīva kratuvidā janeṣu.*

You come like two heroic warriors of the chariot in the morning. You join us like two leaders of the flock to lead us on in the right direction. You descend like two fairies of celestial form full of bliss. And you are like a wedded couple who know their sacred obligations among the people.

शृङ्गेव नः प्रथमा गन्तमवर्कछुफाविव जर्भुराणा तरोभिः ।
चक्रवाकेव प्रति वस्तोरुस्त्राऽवर्ज्ञा यातं रथ्येव
शक्रा ॥ ३ ॥

3. *Śṛṅgeva 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.

नावेवं नः पारयतं युगेव नभ्यैव न उपधीव प्रधीव । श्वानैव
नो अरिषण्या तनूनां खृगलेव विस्त्रसः पातमस्मान् ॥ ४ ॥

4. *Nāveva nah pārayataṁ 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.

वातैवाजुर्या नद्यैव रीतिरक्षी इव चक्षुषा यातमर्वाक् ।
हस्ताविव तन्वे इ शंभविष्ठा पादैव नो नयतं वस्यो
अच्छ ॥ ५ ॥

5. *Vātevājuryā nadyeva rītirakṣī iva cakṣuṣā yāta-marvāk. Hastāviva tanve śambhaviṣṭhā pādeva no nayataṁ vasyo accha.*

Unaging like winds, ever flowing like river waters, watchful as with open eyes, come upfront and, like the hands giving protection and security to the body, and like the feet, take us forward to the holy wealth of life.

ओष्ठाविव मध्वास्ते वदन्ता स्तनाविव पिष्पतं जीवसे नः ।
नासैव नस्तन्वो रक्षितारा कणीविव सुश्रुता भूतमस्मे ॥ 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.

हस्तैव शक्तिमभि सन्दुदी नः क्षामैव नः समजतं रजांसि ।
दुमा गिरो अश्विना युष्मयन्तीः क्षणोत्रेणेव स्वधीतिं सं
शिशीतम् ॥ ७ ॥

7. *Hasteva śaktimabhi samdadī nah ksāmeva nah samajataṁ rajāṁsi. Imā giro aśvināyuṣmayan- tīḥ kṣṇotreṇeva svadhitīṁ 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 स्तोमं गृत्समदासो अक्रन् ।
तानि नरा जुजुषाणोप यातं बृहद्वदेम विदथे सुवीराः ॥ ८ ॥

8. *Etāni vāmaśvinā vardhanāni brahma stomaṁ gr̥tsamadāso akran. Tāni narā jujuṣānopa yātāṁ 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

सोमापूषणा जनना रथीणां जनना दिवो जनना पृथिव्याः ।
जातौ विश्वस्य भुवनस्य गोपौ देवा अकृणवन्नमृतस्य
नाभिम् ॥ १ ॥

1. *Somāpūṣanā jananā rayīṇām jananā divo jananā pr̄thivyāḥ. 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.

इमौ देवौ जायमानौ जुषन्ते मौ तमांसि गूहतामजुष्टा ।
आभ्यामिन्द्रः पक्वमामास्वन्तः सोमापूषभ्यां 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.

सोमापूषणा रजसो विमानं सप्तचक्रं रथमविश्वमिन्वम् ।
विषूवृतं मनसा युज्यमानं तं जिन्वथो वृषणा पञ्चरश्मिम् ॥ ३ ॥

3. *Somāpūṣaṇā rajasō 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.

दिव्यान्यः सदनं चक्र उच्चा पृथिव्यामन्यो अध्यन्तरिक्षे ।
तावस्मभ्यं पुरुवारं पुरुक्षुं रायस्पोषं वि ष्यतां नाभिमस्मे ॥ ४ ॥

4. *Divyanyah sadanam cakra uccā prthivyāmanyo adhyantarikṣe. Tāvasmabyam puruvāram purukṣum rāyaspoṣam vi syatām 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.

विश्वान्यन्यो भुवना जजान विश्वमन्यो अभिचक्षाण एति ।
सोमापूषणाववर्तं धियं मे युवाभ्यां विश्वाः पृतना
जयेम ॥ ५ ॥

5. *Viśvānyanyo bhuwanā 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 विश्वमिन्वो रुयिं सोमो रयिपतिर्दधातु ।
अवर्तु देव्यदितिरनर्वा बृहद्वदेम विदथे सुवीराः ॥ ६ ॥

6. *Dhiyāṁ pūṣā jinvatu viśvaminvo rayim 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*

वायो ये तैं सहस्रिणो रथास्तेभिरा गृहि ।
नियुत्वान्त्सोमपीतये ॥ १ ॥

1. *Vāyo ye te sahasriṇo rathāsastebhirā gahi.
Niyutvāntsomasapītaye.*

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 गद्युयं शुक्रो अयामि ते ।
गन्तासि सुन्वतो गृहम् ॥ २ ॥

2. *Niyutvān vāyavā gahyayāṁ 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.

शुक्रस्याद्य गवाशिर् इन्द्रवायू नियुत्वतः ।
आ यातं पिबतं नरा ॥ ३ ॥

3. *Śukrasyādyā gavāśira indravāyū nuyutvataḥ.
Ā yātam pibatam naraḥ .*

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 सोमं ऋत्वावृथा ।
ममेदिह श्रुतं हवम् ॥ ४ ॥

4. *Ayam vām mitrāvaruṇā sutah soma rtāvṛdhā.
Mamediha śrutam havam.*

O Mitra and Varuna, dear as breath of life and soothing as morning mist, eminent in dedication to truth and law, the soma of life is distilled and prepared for you. Listen to this call and invitation of mine and come here and now.

राजानावनभिद्रुहा ध्रुवे सदस्युत्तमे ।
सुहस्रस्थूण आसाते ॥ ५ ॥

5. *Rājānāvanabhidruhā dhruve sadasyuttame.
Sahasrasthūṇa āsātē.*

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 सुम्राजा घृतासुती आदित्या दानुनस्पती ।
सचेते 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.

गोमदू षु नासत्याऽश्वावद्यात्मश्विना ।
वृत्तीं रुद्रा 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 यत्परे नान्तर आदुधर्षद् वृषणवसू ।
दुःशंसो मत्योँ रिपुः ॥ ८ ॥

8. *Na yat paro nāntara ādadharṣad vṛṣaṇvasū.
Duḥśāmso martyo ripuh.*

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 वोळ्हमश्विना रुयिं पिशङ्गसन्दृशम् ।
धिष्यथा वरिवोविदम् ॥ 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.

इन्द्रो अङ्ग महद्वयमुभी षदप चुच्यवत् ।
स हि स्थिरो विचर्षणिः ॥ 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.

इन्द्रश्च मूलयाति नो न नः पश्चादुधं नशत् ।
भुद्रं भवाति नः पुरः ॥ ११ ॥

11. *Indraśca mrlyāti 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.

इन्द्र आशाभ्युस्परि सर्वीभ्यो अभयं करत् ।
जेता शत्रून्विचर्षणिः ॥ 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.

विश्वे देवासु आ गत शृणुता मे इमं हवम् ।
एदं बृहिर्नि षीदत ॥ १३ ॥

13. *Viśve devāsa ā gata śṛṇutā ma imam havam.
Edam 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.

तीव्रो वो मधुमाँ अयं शुनहोत्रेषु मत्सरः ।
एतं पिबतु काम्यम् ॥ १४ ॥

14. *Tivro vo madhumān ayam śunahotreṣu matsarah.
Etam pibata kāmyam .*

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 मरुदणा देवासुः पूषरातयः ।
विश्वे 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.

अम्बितमे नदीतमे देवितमे सरस्वति ।
अप्रशस्ता इव स्मसि प्रशस्तिमम्ब 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.

त्वे विश्वा सरस्वति श्रितायूंषि देव्याम् ।
शुनहोत्रेषु मत्स्व प्रजां देवि दिदिङ्ग्नि नः ॥ १७ ॥

17. *Te viśvā sarasvati śritāyūṁṣi devyām.
Śunahotreṣu matsva prajāṁ 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 ते मन्म गृत्समदा ऋतावरि प्रिया देवेषु 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.

प्रेतां यज्ञस्य शंभुवा युवामिदा वृणीमहे ।
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 सिध्रमद्य दिविस्पृशम् ।
यज्ञं देवेषु यच्छताम् ॥ २० ॥

20. *Dyāvā nah prthivī imam sidhramadya divisprśam. Yajñam devesu 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 वामुपस्थमद्रुहा देवाः सीदन्तु यज्ञियाः ।
इहाद्य सोमपीतये ॥ 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 प्रब्रुवाण इयर्ति वाचमरितेव नावम् ।
सुमङ्गलश्च शकुने भवासि मा त्वा का चिदभिभाविश्व्या
विदत् ॥ १ ॥

1. Kanikradajjanuṣam prabruvāṇa iyarti vāca-mariteva nāvam. Sumaṅgalaśca śakune bhavāsi mā tvā kā cidabhibhāviśvā 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 श्येन उद्धृथीन्मा सुपर्णो मा त्वा विदुदिषुमान्वीरो
अस्ता । पित्र्यामनु प्रदिशं कनिक्रदत्सुमङ्गलो भद्रवादी
वदेह ॥ 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 क्रन्द दक्षिणतो गृहाणां सुमङ्गलो भद्रवादी शकुन्ते ।
मा नः स्तेन ईशत् माघशंसो बृहद्वदेम विदथै 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

प्रदक्षिणदुभि गृणन्ति कारवो वयो वदन्त ऋतुथा
शकुन्तयः । उभे वाचौ वदति सामुगा इव गायत्रं च त्रैष्टुभं
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.

उद्गातेव शकुने सामा गायसि ब्रह्मपुत्र इव सवनेषु शंससि ।
वृषेव वाजी शिशुमतीरपीत्या सुर्वतो नः शकुने भद्रमा
वद विश्वतो नः शकुने 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 शकुने भद्रमा वद तूष्णीमासीनः सुमतिं
चिकिद्धि नः । यदुत्पत्तन्वदसि कर्करियथा बृहद्वदेम
विदथे 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

सोमस्य मा तवसं वक्ष्याग्ने वहिंचकर्थ विदथे यजैध्यै ।
देवाँ अच्छा दीद्याद्युज्जे अद्रिंशमाये अग्ने तन्वं जुषस्व ॥ १ ॥

1. *Somasya mā tavasam vakṣyagne vahnim cakartha vidathe yajadhyai. Devāñ acchā dīdyad yuñje adrim śamāye agne tanvam 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.

प्राञ्चं यज्ञं चकृम् वर्धतां गीः सुमिद्धिरुग्मिं नमसा दुवस्यन् ।
द्विवः शशासुर्विदथा कवीनां गृत्साय चित्तवसे गातुमीषुः ॥ २ ॥

2. *Prāñcam yajñam cakrma vardhatām gīḥ samid-bhiragnim namasā duvasyan. Divah śaśāsurvidathā kavīnām 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 दधे मेधिरः पूतदक्षो दिवः सुबन्धुर्जनुषा पृथिव्याः ।
अविन्दन्त्रु दर्शतमप्स्वरुन्तर्देवासो 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.

अवर्धयन्त्सुभगं सप्त यह्वीः श्वेतं जज्ञानमरुषं महित्वा । शिशुं
न जातमभ्यारुरश्वा देवासो 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.

शुक्रेभिरङ्गै रजा आततन्वान्क्रतुं पुनानः कविभिः पवित्रैः ।
शोचिर्वसानः पर्यायुरपां श्रियो मिमीते 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.

ब्राजा सीमनदतीरदब्धा दिवो यह्वीरवसाना अनग्नः । सना अत्र युवतयः सयोनीरेकं गर्भं दधिरे 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.)

स्तीर्णा अस्य सुंहतो विश्वरूपा घृतस्य योनौ स्त्रवथे
मधूनाम् । अस्थुरत्र धेनवः पिन्वमाना मुही दुस्मस्य मातरा
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.

बभ्राणः सूनो सहस्रे व्यद्यौद्धधानः शुक्रा रभसा वपूषि ।
श्चोत्तन्ति धारा मधुनो घृतस्य वृषा यत्र वावृद्धे काव्यैन ॥ ८ ॥

8. *Babhrāṇah sūno sahasro vyadyaud dadhānah
śukrā rabhasā vapūṣi. Ścotanti dhārā madhuno
ghṛtasya vṛṣā yatra vāvṛdhe kāvyena.*

Agni, child of omnipotence, growing in power and generosity, bearing and wearing beautiful forms of versatility by virtue of passion and purity and the zeal of light and lustre you are ever expanding and advancing with equipoise. Wherever the honey streams of light and waters of life shower and flow, there the potent man of generosity grows in might and moves forward by the poetry of divinity created by poets of vision and imagination.

O Man, child of Manu, you too watch, follow

and grow by the poetry of power and purity created by the poets of vision and imagination in honour of Agni.

पितुश्चिदूर्धर्जनुषा विवेदु व्यस्य धारा असृजद्वि धेनाः ।
गुहा चरन्तं सखिभिः शिवेभिर्दिवो युह्वीभिर्न 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 बधे पूर्वीरेको अध्यत्पीप्यानाः ।
वृष्णे सुपत्नी शुचये सर्वन्धू उभे अस्मै मनुष्ये इ नि
पाहि ॥ १० ॥

10. *Pituśca garbham janituśca babhre pūrvīreko adhayat pīpyānāḥ. Vṛṣṇe sapatnī śucaye sabandhū 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.

**उरौ महाँ अनिबाधे वव्यर्थाऽपो अग्निं युशसः सं हि
पूर्वीः । ऋतस्य योनावशयुद्धमूना जामीनाम् गिरपसि स्व-
सृणाम् ॥ ११ ॥**

11. *Urau mahān anibādhe vavardhā''po agnim yaśasah sam hi pūrvīḥ. 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.

**अक्रो न ब्रभिः समिथे महीनां दिदृक्षेयः सूनवे भात्रजीकः ।
उदुस्त्रिया जनिता यो जजानाऽपां गर्भो नृतमो युह्वो
अग्निः ॥ १२ ॥**

12. *Akro na babhriḥ samithe mahīnām didṛkṣeyah sūnave bhārjīkah. Uduṣtriyā janitā yo jajānā-pāṁ garbho nṛtamō 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 दर्शतमोषधीनां वना जजान सुभगा विरूपम् ।
देवास्तश्चिन्मनसा 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 इद्धानवो भात्रहजीकम् ग्रिं सचन्त विद्युतो न शुक्राः ।
गुहैव वृद्धं सर्दसि स्वे अन्तरपार ऊर्वे 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.

ईळे च त्वा यजमानो हुविर्भिरीळे सखित्वं सुमतिं निकामः ।
देवैरवो मिमीहि सं जरित्रे रक्षा च नो दम्येभिरनीकैः ॥ १५ ॥

15. *Īle ca tvā yajamāno havirbhīrīle śakhitvam
sumatiṁ nikāmāḥ. 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.

उपक्षेतारस्तवं सुप्रणीतेऽग्ने विश्वानि धन्या दधानाः ।
सुरेतसा श्रवसा तुञ्जमाना अभि ष्याम पृतनायूर्देवान् ॥ १६ ॥

16. *Upakṣetārastava supraṇīte'gne viśvāni dhanyā
dadhanāḥ. Suretasā śravasā juñjamānā abhi
ṣyāma pṛtanāyūrdevān.*

Agni, lord of light and life, noble leader pursuing right values in society, we are your devotees abiding by you, residing close to you. We hold and command all the wealth of food for sustenance and other materials. Virile we are and strong. We pray that in our battles of

life we may defeat and win over our impious adversaries and enjoy a happy and pious life.

आ देवानामभवः केतुरग्ने मून्द्रो विश्वानि काव्यानि
विद्वान्। प्रति मताँ अवासयो दमूना अनु देवात्रथिरो
यस्मि साधन्॥ १७ ॥

17. Ā devānāmabhavaḥ keturagne 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 दुरोणे अमृतो मर्त्यीनां राजा ससाद विदथानि साधन्।
घृतप्रतीक उर्विया व्यद्यौदुग्गिर्विश्वानि काव्यानि
विद्वान्॥ १८ ॥

18. Ni durōṇe amṛto martyānāṁ 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 नौं गहि सुख्येभिः शिवेभिर्महान्महीभिरुतिभिः
सरुण्यन्। अस्मे रुयिं बहुलं सन्तरुत्रं सुवाचं भागं यशसं
कृधी नः ॥ १९ ॥

19. *Āno gahi sakhyebhiḥ śivebhīr-mahān mahībhīru-tibhiḥ saraṇyan. Asme rayim bahulam samtaru-tram suvācam bhāgarām yaśasam 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.

एता ते अग्ने जनिमा सनानि प्र पूर्व्याय नूतनानि वोचम् ।
महान्ति वृष्णो सवना कृतेमा जन्मंजन्मन्त्रिहितो जात-
वैदा: ॥ 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.

जन्मंजन्मन्त्रिहितो जातवैदा विश्वामित्रेभिरिष्यते अजस्रः ।
तस्य वृयं सुमतौ यज्ञियस्याऽपि भद्रे सौमनसे स्याम ॥ 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 नौ देवत्रा धैहि सुक्रतो रराणः ।
प्रयंसि होतर्बृहतीरिषो नोऽग्ने महि द्रविणमा 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.

इळामग्ने पुरुदंसं सुनिं गोः शश्वत्तुमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाऽग्ने सा तै सुमतिर्भूत्वस्मे ॥ 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

वैश्वानराय धि॒षणा॑मृता॒वृथै॒ घृतं न पूतमग्र्यै॒ जनामसि॑ ।
द्विता॑ होता॒रं मनुषश्च वा॒घतो॑ धि॒या॑ रथं न कुलिशः॑
समृ॒णवति॑ ॥ १ ॥

1. *Vaiśvānarāya dhiṣaṇāmṛtāvrdhe 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 रोचयज्जनुषा॑ रोदसी॑ उभे॑ स मात्रोरभवत्पुत्र॑ ईङ्ग्यः॑ ।
हुव्यवाळग्निरजरश्चनोहितो॑ दूलभो॑ विशामतिथिर्विभा-
वसुः॑ ॥ 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.

**क्रत्वा दक्षस्य तरुषो विधर्मणि देवासो अग्निं जनयन्त्
चित्तिभिः । रुरुचानं भानुना ज्योतिषा महामत्यं न वाजं
सनिष्यन्नुप ब्रुवे ॥ ३ ॥**

3. *Kratvā dakṣasya taruṣo vidharmaṇi 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 मन्द्रस्य सनिष्यन्तो वरेण्यं कृणीमहे अहृयं वाज-
मृग्मियम् । सति भृगूणामुशिजं कुविक्रतुम् ग्निं राजन्तं दिव्येन
शोचिषां ॥ 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 दधिरे पुरो जना वाजश्रवसमिह वृक्तबर्हिषः ।
युतस्तुचः सुरुचं विश्वदैव्यं रुद्रं यज्ञानां साधदिष्टिमप-
साम् ॥ ५ ॥

5. *Agnim sumnāya dadhire puro janā vājaśra-
vasamiha vṛktabarhiṣah. 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.

पावकशोचे तव हि क्षयं परि होतर्यज्ञेषु वृक्तबर्हिषो
नरः । अग्ने दुव इच्छमानासु आप्यमुपासते द्रविणं थेहि
तेभ्यः ॥ 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 रोदसी अपृणदा स्वर्महज्जातं यदेनमपसो अधारयन् ।
सो अध्वराय परि णीयते कविरत्यो न वाजसातये
चनोहितः ॥ ७ ॥

7. *Ā rodasī aprṇadā svarmahajjātam yaden-
amapaso adhārayan. So adhvarāya pari ḥīyate
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 दुवस्यतु दम्यं जातवेदसम् ।
रथीऋतस्य बृहतो विचर्षणिर्गिर्देवानामभवत् पुरोहितः ॥ 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.

तिस्रो युह्वस्य सुमिधुः परिज्मनोऽ ग्रेरपुनन्नुशिजो अमृत्यवः ।
तासामेकामदधुर्मर्त्ये भुजमुलोकमुद्वे उपजामिमीयतुः ॥ ९ ॥

9. *Tisro yahvasya samidhaḥ parijmano'gnērapu-nannuśijo amṛtyavah. Tāsām-ekām-adadhur-martye bhujamu lokamu dve upa jāmimīyatuh.*

Three are the flames of mighty Agni shining everywhere, beautiful are they and immortal, purging, purifying and sanctifying everything. One of these they, the immortal powers of Divinity, place in the world of the mortals for their sustenance: this one is the fire and magnetic energy. The other two, electric energy and light, they carry up above to the heights of the twins, sky and the region of light and place them there.

विशां कविं विश्पतिं मानुषीरिषः सं सीमकृण्वन्त्स्वधितिं
न तेजसे । स उद्वतो निवतो याति वेविष्वत्स गर्भमेषु भुवनेषु
दीधरत् ॥ 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 जिन्वते जठरेषु प्रजन्मिवान्वृषा चित्रेषु नानदुन्न सिंहः ।
वैश्वानुरः पृथुपाजा अमर्त्यो वसु रत्ना दयमानो वि
द्वाशुषे ॥ ११ ॥

11. *Sa jinbate jaṭhareṣu prajajñivān vṛṣā citreṣu nānadanna siṁhah. Vaiśvānarah prthupājā 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.

वैश्वानुरः प्रत्नथा नाकुमारुहहिवस्पृष्टं भन्दमानः सुम-
न्मभिः । स पूर्ववज्जनयञ्जन्तवे धनं समानमज्मं पर्येति
जागृविः ॥ १२ ॥

12. *Vaiśvānarah pratnathā nākamāruhad divas-
prṣṭham bhandamānah sumanmabhiḥ. Sa
pūrvavajjanayañjantave dhanam samānamaj-
mam paryeti jāgrvih.*

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 दृधे मातरिश्वा द्विवि
क्षयम् । तं चित्रयामुं हरिकेशमीमहे सुदीतिमग्निं सुविताय
नव्यसे ॥ 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 यामन्निषिरं स्वर्दृशं केतुं द्विवो रोचनस्थामुष्वर्द्धम् ।
अग्निं मूर्धनं द्विवो अप्रतिष्कुतं तमीमहे नमसा वाजिनं
बृहत् ॥ १४ ॥**

14. *Sūcim na yāmanniṣiram svardṛśam ketum divo
rocanasthām-uṣarbudham. Agnīm mūrdhānam
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.

मन्द्रं होतारं शुचिमद्वयाविनं दमूनसमुक्ष्यं विश्वचर्षणिम् ।
रथं न चित्रं वपुषाय दर्शतं मनुर्हितं सदुमिद्राय ईमहे ॥ १५ ॥

15. *Mandram hotāram śucimadvayāvinam damūna-samukthyam viśvacarşaṇim. Ratham na citram vapuṣāya darśatam manurhitam 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

वैश्वा_न्नराय पृथुपाजसे विपो रत्ना विधन्त धरुणेषु गातवे ।
अग्निर्हि देवाँ अमृतो दुवस्यत्यथा धर्माणि सुनता न
दूदुषत् ॥ १ ॥

1. *Vaiśvānarāya pr̥thupājase vipo ratnā vidhanta dharunēsu gātave. Agnirhi devāñ amrto 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.

अन्तर्दूतो रोदसी दुर्स्म ईयते होता निषत्तो मनुषः पुरोहितः ।
क्षयं बृहन्तं परि भूषति द्युभिर्देवेभिर् गिरिषितो 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.

केतुं यज्ञानां विदथस्य साधनं विप्रासो अग्निं महयन्तु
चित्तिभिः । अपांसि यस्मिन्नधि सन्दधुर्गिरस्तस्मिन्त्सुमानि
यजमानं आ चके ॥ ३ ॥

3. *Ketum yajñānām vidathasya sādhanam viprāso agnim mahayanta cittibhiḥ. Apāṁsi yasmīn-adhi samdadur-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 यु॒ज्ञानाम् सु॒रो वि॒पश्चितां वि॒मानं मग्नि॒व॒युनं च
वा॒घताम् । आ वि॒वेश रोदसी भूरि॒वर्पसा पुरु॒प्रियो भन्दते
धा॒मभिः कृ॒विः ॥ 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.

चु॒न्द्रम् ग्निं चु॒न्द्ररथं हरि॒त्रितं वैश्वा॒नरमप्सुषदं स्व॒र्विदं ।
वि॒गाहं तूर्णि॑ तवि॒षीभि॒रावृतं भूर्णि॑ देवा॒स इह सु॒श्रियं
दध्यः ॥ 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.

अग्निर्देवेभिर्मनुषश्च जन्तुभिस्तन्वानो यज्ञं पुरुपेशसं धिया ।
रथीरन्तरीयते साधदिष्टिभिर्जीरो 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 स्वपृत्य आयुन्यूर्जा पिन्वस्व समिषो दिदीहि
नः । वयांसि जिन्व बृहतश्च जागृव उशिगदेवानामसि
सुक्रतुर्विपाम् ॥ ७ ॥

7. *Agne jarasva svapatya āyunyurjā pinvasva
samiṣo didīhi nah. Vayāmsi 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 चेतनं जातवैदसं प्रशंसन्ति नमसा
जृतिभिर्वृथे ॥ ८ ॥**

8. *Viśpatim yahvamatithim narah sadā yantāram dhīnāmuśijam ca vāghatām. Adhvarāṇām ceta-nām 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 देवः सुरणः परि क्षितीरुग्गिर्बूव शवसा सुमद्रथः।
तस्य व्रतानि भूरिपोषिणां वयमुप भूषेम दम आ
सुवृक्तिभिः ॥ ९ ॥**

9. *Vibhāvā devaḥ suraṇaḥ pari kṣitiragnirbabhūva
śavasā sumadrathah. Tasya vratāni bhūripoṣiṇo
vayamupa bhūṣema dama ā suvrktibhiḥ.*

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.

वैश्वानरं तत् धामान्या चके येभिः स्वर्विदभवो विचक्षणं ।
जात आपृणो भुवनानि रोदसी अग्ने ता विश्वा परिभूरसि
त्मना ॥ १० ॥

10. *Vaiśvānara tava dhāmānyā cake yebhiḥ svarvidabhavo vicakṣaṇa. 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.

वैश्वानरस्य दुंसनाभ्यो बृहदरिणादेकः स्वप्स्ययो कृविः ।
उभा पितरा महयन्नजायताग्निर्द्युर्वापृथिवी भूरिरेतसा ॥ ११ ॥

11. *Vaiśvānarasya dāmsanābhyo bṛhadariṇādēkah 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 बोध्यस्मे शुचाशुचा सुमतिं रासि वस्वः ।
आ दैव देवान्यजथाय वक्षि सखा सखीन्त्सुमना यक्ष्यग्ने ॥ १ ॥

1. *Samitsamit sumanā bodhyasme śucāśucā sumatim rāsi vasvah. Ā deva devān yajathāya vakṣi sakha sakhīntsumanā 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 देवासुस्त्रिरहन्नायजन्ते दिवेदिवे वरुणो मित्रो अग्निः ।
सेमं यज्ञं मधुमन्तं कृधी नस्तनूनपाद घृतयोनिं विधन्तम् ॥ २ ॥

2. *Yam devāsas-trirahannāyajante divadive varuṇo 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.

प्र दीधितिर्विश्ववारा जिगाति होतारमिलः प्रथमं यजद्यै ।
अच्छा नमोभिर्वृषभं वृन्दध्यै स देवान्यक्षदिषितो यजी-
यान् ॥ ३ ॥

Pra dīdhitirviśvavārā jigāti hotāramilah pratham 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.

ऊर्ध्वो वां गातुराध्वरे अकार्यूर्ध्वा शोचीषि प्रस्थिता रजांसि ।
दिवो वा नाभा न्यसादि होता स्तृणीमहि देवव्यचा वि
ब्रह्मः ॥ ४ ॥

4. *Urdhvo vām gāturaadhvare akāryūrdhvā śocīṣi
prasthitā rajāmsi. Divo vā nābhā nyasādi hotā
strñīmahi devavyacā vi barhīḥ.*

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.

सुम होत्राणि मनसा वृणाना इन्वन्तो विश्वं प्रति यन्नतेन।
नृपेशसो विदथेषु प्र जाता अभीङ्गम् 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 भन्दमाने उषसा उपाके उत स्मयेते तन्वाऽविरुपे।
यथा नो मित्रो वरुणो जुजोषदिन्द्रो मरुत्वां उत वा
महोभिः ॥ 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).

दैव्या होतारा प्रथमा न्यृज्जे सुपृक्षासः स्वधया मदन्ति ।
ऋतं शंसन्त ऋतमित्त आहुरनु ब्रुतं ब्रतपा 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 सुजोषा इळा देवैर्मनुष्येभिरुग्गिः ।
सरस्वती सारस्वतेभिरुर्वाक् तिस्रो देवीर्बहिरेदं सदन्तु ॥ ८ ॥

8. *Ā bhāratī bhāratībhīḥ sajoṣā iḷā devairmanuṣyebhiragnīḥ. Sarasvatī sārasvatebhīravāk tisro devīrbahiredam 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.

तन्नस्तुरीपमधं पोषयित्वु देवं त्वष्टर्विं रंगाणः स्यस्व । यतो
वीरः कर्मण्यः सुदक्षो युक्तग्रावा जायते देवकामः ॥ ९ ॥

9. *Tannasturīpamadha poṣayitnu deva tvaṣṭarvi
rarāṇah syasva. Yato vīraḥ karmanyah 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.

वनस्पतेऽव सृजोप देवान् ग्रिह्विः शमिता सूदयाति । सेदु
होता सूत्यतरो यजाति यथा देवानां जनिमानि वेद ॥ १० ॥

10. *Vanaspatे'va srjopa devānagnirhavīḥ 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 याह्यग्रे समिधानो अर्वाङ्गिन्द्रेण द्रेवैः सुरथं तुरेभिः ।
बर्हिन् आस्तामदितिः सुपुत्रा स्वाहा देवा अमृता माद-
यन्ताम् ॥ ११ ॥

11. *Ā yāhyagre samidhāno arvāṅgindrena 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

प्रत्यग्निरुषसुश्चेकितानोऽबोधि विप्रः पदवीः कवीनाम् ।

पृथुपाजा देवयद्भिः समिद्धोऽपुद्वारा तमसो वह्निरावः ॥ १ ॥

1. *Pratyagniruṣasaścekitāno’bodhi viprah padavīḥ kavīnām. Pr̥thupājā 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.

प्रेद्वग्निर्वीवृथे स्तोमैभिर्गीर्भिः स्तोतृणां नमस्य उक्थैः ।
पूर्वीर्क्षतस्य सन्दूशशचकानः संदूतो अद्यौदुषसौ विरोके ॥ २ ॥

2. *Predvagnirvāvṛdhe stomebhiringīrbhiḥ stotṛṇām namasya ukthaiḥ. Pūrvīrṛtasya saṃdrśaścakānah 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.

अधीच्युग्मिर्मानुषीषु विक्षवपां गर्भो मित्र ऋतेन साधन् ।
आ हर्यतो यज्जतः सान्वस्थादभूदु विप्रो हव्यो मती-
नाम् ॥ ३ ॥

3. *Adhāyyagnirmānuṣiṣu 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.

मित्रो अग्निर्भैवति यत्समिद्धो मित्रो होता वरुणो जातवेदाः ।
मित्रो अध्वर्युरिषिरो दमूना मित्रः सिन्धूनामुत पर्वतानाम् ॥ ४ ॥

4. *Mitro agnirbhavati yat samiddho mitro hotā varuṇo jātavedāḥ. Mitro adhvaryuriṣiro damūnā mitrah sindhūnāmuta parvatānām.*

Agni rises as a friend when it is lighted and raised. As a yajaka conducting the yajna of evolution and development it is a friend. As the omniscient lord of existence and as presiding power of justice it is a friend. As the highpriest of the yajna of love and non-violence it is a friend, and as the power of inspiration and self-control it is a friend. And it is a friend as it flows with the rivers and rolls with the oceans. And finally it is a friend as it sits on top of mountains and sustains their steadiness.

पाति प्रियं रिपो अग्रं पुदं वे: पाति युह्वश्चरणं सूर्यस्य ।
पाति नाभा सुमशीषर्णामुग्निः पाति देवानामुपमादमृष्वः ॥ 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.

**ऋभुश्चक्र ईड्यं चारु नाम विश्वानि देवो वयुनानि विद्वान् ।
ससस्य चर्मै घृतवत्पुदं वेस्तदिदग्नी रक्षत्यप्रयुच्छन् ॥ 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 Veda.

**आ योनिम् ग्रिघृतवन्तमस्थात् पृथुप्रगाणमुशन्तमुशानः ।
दीद्यानः शुचिर्क्ष्वः पावकः पुनः पुनर्मातरा नव्यसी कः ॥ ७ ॥**

7. *Ā yonimagnirghṛtavantamasthāt pṛthupragā-ṇamuśantamuśānah. Dīdyānah śucirṣvah 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.

सद्यो जात ओषधीभिर्वक्षे यदी वर्धन्ति प्रस्वो घृतेन ।
आपइव प्रवता शुभमाना उरुष्यदग्निः पित्रोरुपस्थे ॥ ८ ॥

8. *Sadyo jāta oṣadhibhirvavakṣe yadī vārdhanti
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 यह्वो अद्यौद्वर्ष्मन्दिवो अधि नाभा
पृथिव्याः । मित्रो अग्निरीडयो मातृरिश्वा उदुतो
वक्षद्युजथाय देवान् ॥ 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 नाकमृष्वोऽुऽ गिर्भवन्नुत्तमो रोचनानाम् ।
यदी भृगुभ्यः परि मातृरिश्वा गुहा सन्तं हव्यवाहं
समीधे ॥ 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.

इळामगे पुरुदंसं सुनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाऽग्ने सा तै सुमतिर्भूत्वस्मे ॥ ११ ॥

11. *Ilāmagne purudamsam̄ sanim̄ goḥ śaśvattamam̄ 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

प्र कारवो मनुना वृच्यमाना देवद्रीचीं नयत देवयन्तः ।
दक्षिणावाइ वाजिनी प्राच्यैति हुविर्भरन्त्यग्रये घृताची ॥ 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 रोदसी अपृणा जायमान उत प्र रिकथा अधु नु प्रयज्यो ।
दिवश्चिदग्रे महिना पृथिव्या वृच्यन्तां ते 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.

द्यौश्च त्वा पृथिवी यज्ञियासो नि होतारं सादयन्ते दमाय ।
यदी विशो मानुषीर्देव्यन्तीः प्रयस्वतीरीळते शुक्र-
मर्चिः ॥ ३ ॥

3. *Dyauśca tvā prthivī yajñiyāso ni hotāram
sādayante damāya. Yadī viśo mānuṣīrdevayan-
tūḥ prayasvatīrīlate 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.

महान्त्सधस्थे ध्रुव आ निषत्तोऽन्तर्द्यावा माहिने हर्यमाणः ।
आस्क्रे सुपत्नी अजरे अमृते सबुर्दुर्घे उरुगायस्य धेनू ॥ 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.

ब्रता तै अग्ने महुतो महानि तव क्रत्वा रोदसी आ ततन्थ ।
त्वं दूतो अभवो जायमानस्त्वं नेता वृषभ चर्षणीनाम् ॥ 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 केशिना योग्याभिर्घृतस्त्रुवा रोहिता धुरि धिष्व ।
अथा वह देवान्देव विश्वान्तस्वध्वरा कृणुहि जातवेदः ॥ 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.

**द्विवश्चिदा ते रुचयन्त रोका उषो विभातीरनु भासि पूर्वीः ।
अपो यदग्न उशधग्वनेषु होतुमन्द्रस्य पनयन्त देवाः ॥ 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.

उरौ वा ये अन्तरिक्षे मर्दन्ति दिवो वा ये रोचने सन्ति देवाः ।
ऊमा वा ये सुहवासो यजत्रा आयेमिरे रथ्यो अग्ने
अश्वाः ॥ 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.

ऐभिरग्ने सरथं याह्यार्वाङ्नानारथं वा विभवो ह्यश्वाः ।
पत्नीवतस्त्रिंशतं त्रींश्च देवाननुष्वधमा वह मादयस्व ॥ ९ ॥

9. *Aibhiragne saratham yāhyarvān nānāratham vā
vibhavo hyaśvāḥ. Patnīvatastrīṁśatam trīṁśca
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 होता यस्य रोदसी चिदुर्वी यज्ञंयज्ञमभि वृथे गृणीतः ।
प्राची अध्वरेव तस्थतुः सुमेके ऋतावरी ऋतजातस्य
सत्ये ॥ १० ॥

10. *Sa hotā yasya rodasī cidurvī yajñamīyajñamabhi vrdhe grṇītaḥ. Prācī adhvareva tasthatuḥ 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 गोः शश्वत्तुमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाऽग्ने सा ते सुमतिभूत्वस्मे ॥ 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

प्र य आरुः शितिपृष्ठस्य धासेरा मातरा विविशुः सुम वाणीः ।
परिक्षिता पितरा सं चरेते प्र सन्नते दीर्घमायुः प्रयक्षै ॥ १ ॥

1. *Pra ya āruḥ śitipr̥ṣṭhasya dhāserā mātarā viviśuh
sapta vāñih. Parikṣitā pitarā sam carete pra
sarsrāte dīrghamāyuh prayakṣe.*

Seven penetrative currents of the golden fire of divine energy radiate carrying the seven streams of sound waves and fill their generative parents, all pervasive heaven and earth. Pervaded, the generators, heaven and earth, cooperate and, to keep on the fire and flow of the voice of cosmic yajna, they sustain the life and energy of the currents a long age without end for the devotee.

दिवक्षसो धेनवो वृष्णो अश्वा देवीरा तस्थौ मधुमद्वहन्तीः ।
ऋतस्य त्वा सदसि क्षेमयन्तं पर्येका चरति वर्तनिं गौः ॥ २ ॥

2. *Divakṣaso dhenavo vṛṣṇo aśvā devīrā tasthau
madhumad vahantīḥ. Rtasya tvā sadasi kṣemayantam paryekā carati vartanim gauḥ.*

The waves of sound, eternal Vak, voice of omniscience, pervade the spaces. The currents of energy of the generous and omnipotent lord, Agni, are omnipresent. The lord alone pervades the celestial streams of energy and speech carrying the honey sweets

of meaning and life's wealth. In this world of truth and eternal law, O lord protector of all life and light, Agni, one energy, like a cow or the earth, goes round and round in orbit doing homage to you.

आ सीमरोहत्सुयमा भवन्ति: पतिश्चकित्वात्रयिविद्रयी-
णाम् । प्र नीलपृष्ठो अतस्स्य धासेस्ता अवासयत्पुरुध-
प्रतीकः ॥ 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 त्वाष्ट्रमूर्जयन्तीरजुर्य स्तभूयमानं वहतो वहन्ति ।
व्यञ्जेभिर्दिद्युतानः सुधस्थ एकामिव रोदसी आ विवेश ॥ ४ ॥

4. *Mahi tvāṣṭramūrjayantīrajuryam stabhūyamā-
nam vahato vahanti. Vyañgebhirdidiyutānah
sadhaṣṭha 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 वृष्णों अरुषस्य शेवमुत ब्रुधनस्य शासने रणन्ति ।
दिवोरुचः सुरुचो रोचमाना इळा येषां गणया माहिना
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.

उतो पितृभ्यां प्रविदानु घोषं महो महद्व्यामनयन्त शूषम् ।
उक्षा हु यत्र परि धानमक्तोरनु स्वं धामं जरितुर्वक्षे ॥ ६ ॥

6. *Uto pitṛbhyāṁ pravidānu ghoṣam maho maha-dvhyāmanayanta śūṣam. Uksā ha yatra pari dhānamaktoranu svam dhāma jariturva-vakṣa.*

And young people from adorable parents, teachers, heaven and earth receive the great wealth of light and joy of life and the Divine Word in response to their holy voice of knowledge and piety, when the generous lord of light bestows upon the celebrant his own vestment of light and glory when the veil of darkness is removed at the end of the night.

अध्वर्युभिः पञ्चभिः सुप्रियाः प्रियं रक्षन्ते निहितं पुदं
वे । प्राञ्चो मदन्त्युक्षणो अजुर्या देवा देवानामनु हि ब्रता
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.

दैव्या होतारा प्रथमा न्यृज्जे सुस पृक्षासः स्वधया मदन्ति ।
ऋतं शंसन्त ऋतमित्त आहुरनु ब्रतं ब्रतपा दीध्यानाः ॥ ८ ॥

8. *Daivyā hotarā prathamā nyṛñje sapta prkṣāsaḥ svadhyā madanti. Ṛtam śamsanta 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.

बृषायन्ते मुहे अत्याय पूर्वीर्वष्णो चित्राय रुशमयः सुयामाः ।
देवं होतर्मन्द्रतरश्चिकित्वान्महो देवात्रोदसी एह वक्षि ॥ 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.

पृक्षप्रयजो द्रविणः सुवाचः सुकेतव उषसो रेवदूषुः । उतो
चिदग्रे महिना पृथिव्या: कृतं चिदेनः सं मुहे दशस्य ॥ १० ॥

10. *Pṛkṣaprayajo draviṇah suvācaḥ suketava uṣaso
revadūṣuh. Uto cidagne mahinā pr̥thivyāḥ
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.

इळामग्रे पुरुदसं सुनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाऽग्रे सा ते सुमतिर्भूत्वस्मे ॥ 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 त्वामध्वरे दैवयन्तो वनस्पते मधुना दैव्येन ।
यदूर्ध्वस्तिष्ठा द्रविणेह धत्ताद्यद्वा क्षयो मातुरस्या
उपस्थेऽ ॥ १ ॥

1. *Añjanti tvāmadhvare devayanto vanaspate madhunā daivyena. Yadūrdhvastiṣṭhā dravi-ṇeha dhattād yad vā kṣayo māturasyā upasthe.*

Vanaspati, lord of sunbeams and earth's greenery, aspiring lovers of divinity celebrate you in their yajnic programmes of education, governance and administration, and economic management and production, and they honour you with the celestial presentation of honeyed words in faith. Whether you abide higher up in the heavens or lie here nestled in the folds of this mother earth's bosom, bear and bring, we pray, the riches of existence for the supplicants.

समिद्दस्य श्रयमाणः पुरस्ताद ब्रह्म वन्वानो अजरं सुवीरम् ।
आरे अस्मदमतिं बाधमान् उच्छ्रयस्व महते सौभगाय ॥ 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.

उच्छ्रूयस्व वनस्पते वर्ष्मन्पृथिव्या अधि ।
सुमिती मीयमानो वर्चों धा यज्ञवाहसे ॥ ३ ॥

3. *Ucchrayasva vanaspate varṣman pṛthivyā adhi.
Sumitī mīyamāno varco dhā yajñavāhase.*

Guardian and protector of all round wealth of life, Vanaspati, generous giver of showers of rain and wealth of the world, abide by us, we pray, and stand guard high and firm on the earth, mapping, measuring, valuing noble intelligence, and bear and bring the light and lustre of life for the guardian and promoter of yajna.

युवा सुवासा: परिवीत आग्रात्स उ श्रेयान्भवति जायमानः ।
तं धीरासः कवय उन्नयन्ति स्वाध्योऽ मनसा देवयन्तः ॥ 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.

जातो जायते सुदिनत्वे अह्नां समर्य आ विदथे वर्धमानः ।
पुनन्ति धीरा अपसो मनीषा देवया विप्र उदियर्ति
वाचम् ॥ 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.

यान्वो नरो देवयन्तो निमिष्युर्वनस्पते स्वधीतिर्वा तृतक्ष।
ते देवासः स्वरवस्तस्थिवांसः प्रजावदस्मे 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.

ये वृक्णासो अधि क्षमि निमितासो चृतस्त्रुचः ।
ते नौ व्यन्तु वार्यं देवत्रा क्षेत्रसाधासः ॥ 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 रुद्रा वसवः सुनीथा द्यावाक्षामा पृथिवी अन्तरिक्षम् । सूजोषसो युज्ञमवन्तु देवा ऊर्ध्वं कृपवन्त्वध्वरस्य केतुम् ॥ ८ ॥

8. *Ādityā rudrā vasavaḥ sunīthā dyāvākṣāmā pr̥thivī 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.

हुंसाइव श्रेणिशो यतानाः शुक्रा वसानाः स्वरबो नु आगुः । उन्नीयमानाः कविभिः पुरस्ताद्देवा देवानामपि यन्ति पाथः ॥ ९ ॥

9. *Hamsā iva śreṇiśo yatānāḥ śukrā vasānāḥ svaraivo na āguḥ. Unnīyamānāḥ kavibhiḥ purastāddevā 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.

शृङ्गाणीवेच्छृङ्गिणां सं ददृशे च॒षाल॑वन्तुः स्वरचः
पृथिव्याम् । वा॒घद्विर्वा॒ विहुवे श्रोष्माणा॒ अ॒स्माँ अ॒वन्तु
पृत्नाज्येषु ॥ १० ॥

10. *Śringāṇīvecchṝnginām sam dadṛśre caṣālavan-tah svaravah pṛthivyām. Vāghadbhīrvā vihave śroṣamāṇā asmāñ avantu pṛtanājyeṣu.*

Like the horns of animals they look good and beautiful, protective. Enjoying many good things of life, hearing hymns of adoration, performing yajna with singing priests in the assembly, may holy men and distinguished scholars protect us in the battles of life on the earth.

वनस्पते श॒तवल्शो॒ वि रोह॑ सुहस्त्रवल्शा॒ वि व॒यं रुहेम । यं
त्वाम् यं स्वधिति॒स्तेजमानः प्रणिनाय॑ महुते सौभगाय ॥ ११ ॥

11. *Vanaspatे śatavalśo vi roha sahasravalśā vi vayam ruhema. Yam tvāmayam 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 वृमहे देवं मर्तीस ऊतये । अपां नपातं सुभगं
सुदीदितिं सुप्रतूर्तिमनेहसम् ॥ १ ॥

1. *Sakhāyastvā vavṛmahe devam̄ martāsa ūtaye.
Apām napatam̄ subhagam̄ sudiditim supratūr-timanehasam.*

Agni, lord of brilliance, friends we are, human, mortals all. We choose you as our guide and leader for the sake of protection and victory. You are immortal, imperishable in the flow of existence and the flux of karma, treasure home of good fortune, auspicious flame of inspiration, faster than light and free from sin and violence.

कायमानो वना त्वं यन्मातृरजग्नपः ।
न तत्ते अग्ने प्रमृष्टे निवर्त्तनं यद् दूरे सन्निहाभवः ॥ २ ॥

2. *Kāyamāno vanā tvam̄ yanmātṛrajagannapaḥ. Na tat te agne pramṛṣe nivartanam̄ yad dūre 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 वंवक्षिथाशैव सुमना असि ।
प्रप्रान्ये यन्ति पर्यन्य आसते येषां सुख्ये 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.

ईयिवांसुमति स्त्रिधः शश्वतीरति सुश्चतः । अन्वीमविन्द-
न्निचिरासो अद्रुहोऽप्सु 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 तिरोहितम् । ऐनं नयन्मातृश्वा
परावतो देवेभ्यो मधितं 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 मर्ती अगृभ्नत देवेभ्यो हव्यवाहन । विश्वान्यद्यज्ञाँ
अभिपासि मानुष तव्र क्रत्वा 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 यदग्ने पशवः समासते समिद्धमपिशर्वरे ॥ ७ ॥

7. *Tad bhadram tava daṁsana pākāya cicchadayati.
Tvām yadagne paśavah 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 जुहोता स्वध्वरं शीरं पावकशोचिषम् ।
आशुं दूतमजिरं प्रत्नमीड्यं श्रुष्टी देवं संपर्यत ॥ ८ ॥

8. *Ā juhotā svadhvaram śīram pāvakaśociṣam. Āśum
dūtamajiram pratnamīdyam śrūṣṭī 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 देवा नवं चासपर्यन् ।
औक्षेन्धृतैरस्तृणन्बुर्हिरस्मा आदिद्वोतारं न्यसादयन्त ॥ ९ ॥

1. *Trīṇi śatā trī sahasrānyagnim trimśacca devā nava cāsaparyan. Aukṣan gṛtairastrāṇan barhi-rasmā 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 सुप्राजं चर्षणीनाम् ।
देवं मतीस इन्धते समध्वरे ॥ १ ॥

1. *Tvāmagne manīṣināḥ samrājam carṣaṇinām. 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 यज्ञेष्वृत्विजमग्ने होतारमीळते ।
गोपा ऋतस्य दीदिहि स्वे दमे ॥ 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 यस्ते ददाशति सुमिधा जातवैदसे ।
सो अग्ने धत्ते सुवीर्यं 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 केतुरध्वराणामशिर्देवेभिरा गमत् ।
अञ्जानः सुम होतृभिर्हविष्मते ॥ ४ ॥

4. *Sa keturadhvarāñāmagnirdevebhirā gamat.
Añjānah sapta hotrbhirhavışmate.*

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.

प्र होत्रै पूर्व्यं वचोऽग्रये भरता बृहत् ।
विपां ज्योतींषि बिभ्रते न वेधसे ॥ 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 वर्धन्तु नो गिरो यतो जायत उक्थ्यः ।
महे वाजायु द्रविणाय दर्शतः ॥ 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.

अग्ने यजिष्ठो अध्वरे देवान्देवयुते यज ।
होता मन्त्रो 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 द्युमद्स्मे सुवीर्यम् ।
भवा स्तोत्रभ्यो अन्तमः स्वस्तयै ॥ 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 विपन्न्यवो जागृत्वांसः समिन्धते ।
हृव्यवाहुमर्त्यं सहोवृध्म् ॥ 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

अग्निर्होता पुरोहितोऽध्वरस्य विचर्षणिः ।
स वैद यज्ञमानुषक् ॥ 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 हृव्यवाळमर्त्य उशिगदूतश्चनोहितः ।
अग्निर्धिया समृणवति ॥ 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.

अग्निर्धिया स चैतति केतुर्यज्ञस्य 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 सहसो जातवेदसम् ।
वह्निं देवा अकृणवत ॥ ४ ॥

4. *Agnim sūnum sanuśrutam sahaso jātavedasam.
Vahnim devā akṛṇvata.*

All ye noble and brilliant sages and scholars,
Agni is potent, child of courage and patience, famous
of old, and he knows all that is born. Elect him as the
leader, bearer of the yajnic business of the world to carry
the fragrance of yajna all round.

अदाभ्यः पुरपृता विशामुग्निर्मनुषीणाम् ।
तूर्णी 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 क्रतुर्देवानाममृक्तः ।
अग्निस्तुविश्वस्तमः ॥ 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 अश्नोति मर्त्यः ।
क्षयं पावकशोचिषः ॥ 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 सुधिताग्रेरश्याम मन्मभिः ।
विप्रासो जातवेदसः ॥ ८ ॥**

8. *Pari viśvāni sudhitāgnerāsyāma 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 वार्या वाजेषु सनिषामहे ।
त्वे देवासं एरिरे ॥ 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 गीर्भिर्नभो वरेण्यम् ।
अस्य पातं धियेषिता ॥ 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 यज्ञो जिगाति चेतनः ।
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 वृणो ।
ता सोमस्येह तृप्पताम् ॥ ३ ॥

3. *Indramagnim kavicchadā yajñasya jūtyā vṛne.
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.

तोशा वृत्रहणा हुवे 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.

प्र वामर्चन्त्युक्थिनो नीथा॑विदो जरितारः ।
इन्द्राग्नी इष्ट आ वृणे ॥ ५ ॥

5. *Pra vāmarcantyukthino nīthāvido jaritārah.
Indrāgnī iṣa ā vṛṇe.*

Indra and Agni, the singers of hymns, pioneers of highways and celebrants honour and worship you. I choose to celebrate you for the sake of sustenance, support and energy.

इन्द्राग्नी नवतिं पुरो दासपत्नीरधूनुतम् ।
साकमेकेनु कर्मणा ॥ 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.

इन्द्राग्नी अपसूस्पर्युप प्र यन्ति धीतयः ।
ऋतस्य पथ्याऽ अनु ॥ 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).

इन्द्रोग्नी तविषाणि वां सधस्थानि प्रयांसि च ।
युवोरुसूर्यं हितम् ॥ ८ ॥

8. *Indrāgnī taviṣāṇi vāṁ sadhasthāni prayāṁsi ca.
Yuvoraptūryām 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.

इन्द्रोग्नी रोचना दिवः परि वाजेषु भूषथः ।
तद्वां चेति प्र 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

प्र वो देवायाग्रये बहिष्ठमर्चास्मै ।
गमद्वेवेभिरा स नो यजिष्ठो बृहिरा सदत् ॥ 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 रोदसी दक्षं सचन्त ऊतयः ।
हविष्मन्तुस्तमीळते तं सनिष्वन्तोऽवसे ॥ 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 वो दुवस्यतु दाता यो वनिता मधम् ॥ 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 शर्माणि वीतयेऽग्निर्यच्छतु शन्तमा ।
यतो नः प्रुष्णावद्वसु दिवि क्षितिभ्यो अप्स्वा ॥ ४ ॥

4. *Sa nah śarmāṇi vītaye'gniryacchatu śāmtamā.
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 ।
ऋक्वाणो अग्निमिन्धते होतारं विश्पतिं विशाम् ॥ 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 नो ब्रह्मन्नविष उक्थेषु देवहूतमः ।
शं नः शोचा मरुद् वृथोऽग्नै 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 नौ रास्व सहस्रवत्तोकवत्पुष्टिमद्वसु ।
द्युमदग्ने सुवीर्यं वर्षिष्ठमनुपक्षितम् ॥ ७ ॥

7. *Nū no rāsva sahasravat tokavat puṣṭimad vasu.
Dyumadagne 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 होता मन्त्रो विदथान्यस्थात्सत्यो यज्वा कवितमः स
वेधाः । विद्युद्रथः सहस्रपुत्रो अग्निः शोचिष्केशः पृथिव्यां
पाजो अश्रेत् ॥ १ ॥

1. *Ā hotā mandro vidathānyasthāt satyo yajvā kavitamah sa vedhāḥ. Vidyudrathaḥ sahasra-putro 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 ते नमृतक्तिं जुषस्व ऋतावस्तुभ्यं चेतते सहस्वः ।
विद्वाँ आ वक्षि विदुषो नि षत्सि मध्य आ बर्हिरुतये
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 हविर्भिरा वन्धुरेव तस्थतुर्दुरोणे ॥ 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 सहस्रोऽग्ने विश्वै मरुतः सुम्नमर्चन्।
यच्छोचिषा सहस्रपुत्र तिष्ठ अभि क्षितीः प्रथयन्त्पूर्यो
नृन् ॥ 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.

वृथं ते अद्य ररिमा हि काममुत्तानहस्ता नमसोपसद्य ।
यजिष्ठेन मनसा यक्षि देवानस्त्रेधता मन्मना विप्रो अग्ने ॥ 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 सहसो वि पूर्वीर्द्वेवस्य यन्त्यूतयो वि वाजाः ।
त्वं दैहि सहस्रिणं रुयिं नौऽद्व्रोधेण वचसा सुत्यमग्ने ॥ ६ ॥

6. *Tvaddhi putra sahaso vi pūrvīrdevasya yantyūtayo vi vājāḥ. Tvam dehi sahasriṇām rayim no 'droghena 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 दक्ष कविक्रतो यानीमा देवु मर्तीसो अध्वरे अकर्म ।
त्वं विश्वस्य सुरथस्य बोधि सर्वं तदग्ने अमृत स्वदेह ॥ 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 शोशुचानो बाधस्व द्विषो रक्षसो
अमीवाः । सुशर्मणो बृहतः शर्मणि स्यामग्रेरहं सुहवस्य
प्रणीतौ ॥ १ ॥

1. *Vi pājasā pṛthunā śośucāno bādhasva dviṣo rakṣaso amīvāḥ. Suśarmaṇo bṛhataḥ śarmaṇi syāmagneraham suhavasya pranītāu.*

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 नो अस्या उषसो व्युष्टौ त्वं सूर उदिते बोधि गोपाः ।
जन्मेव नित्यं तनयं जुषस्व स्तोमं मे 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 नृचक्षा वृषभानु पूर्वीः कृष्णास्वग्रे अरुषो वि भाहि ।
वसो नेषि च पर्षि चात्यंहः कृधी नो राय उशिजो
यविष्ट ॥ ३ ॥

3. *Tvam nṛcakṣā vṛṣabhaṇu pūrvīḥ kṛṣṇāsvagne
aruṣo vi bhāhi. Vaso neṣi 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.

अषाङ्क्षो अग्ने वृषभो दिदीहि पुरो विश्वाः सौभगा
संजिगीवान् । यज्ञस्य नेता प्रथमस्य पायोर्जातवेदो बृहतः
सुप्रणीते ॥ ४ ॥

4. *Aṣāṅkho agne vṛṣabho didīhi puro viśvāḥ saubhagā
saṃjigīvān. 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.

अच्छिद्रा शर्मे जरितः पुरुणि देवाँ अच्छु दीद्यानः सुमेधाः ।
रथो न सस्निरभि वक्षि वाजुमग्ने त्वं रोदसी नः सुमेके ॥ 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.

प्र पीपय वृषभ जिन्व वाजनग्ने त्वं रोदसी नः सुदोधै ।
देवेभिर्देव सुरुचा रुचानो मा नो मर्तस्य दुर्मतिः परि
ष्टात् ॥ 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.

इळामग्रे पुरुदंसं सुनिं गोः शशवत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाऽग्रे सा ते सुमतिभूत्वस्मे ॥ ७ ॥

7. *Ilāmagne purudamśam sanim goḥ śaśvattamam
havamānāya sādha. Syānnah sūnustanayo vijā-
vā'gne sā te sumatir-bhūtvatasme.*

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

अयमग्निः सुवीर्यस्येशो महः सौभगस्य ।
राय ईशो स्वपत्यस्य गोमत ईशो वृत्रहथानाम् ॥ 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 नरो मरुतः सश्चता॑ वृधं यस्मित्रायः शेवृथासः ।
अभि ये सन्ति पृतनासु दूद्धयौ विश्वाहा॒ 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 नो रायः शिशीहि॒ मीढ्हो॒ अग्ने॒ सुवीर्यस्य ।
तुविद्युम्॒ वर्षीषस्य प्रजावतोऽ॒ नमीवस्य शुभ्मिणः ॥ ३ ॥

3. *Sa tvam no rāyah śiśīhi mīḍhvo 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.

चक्रियो॒ विश्वा॒ भुवनाभि॒ सा॒ सुहिश्चक्रिर्दु॒ वेष्वा॒ दुवः ।
आ॒ द्वे॒ वेषु॒ यतत्॒ आ॒ सुवीर्य॒ आ॒ शंस॒ उत॒ नृणाम्॒ ॥ ४ ॥

4. *Cakriryo viśvā bhuvanābhi sāsahiścakrirdeveṣvā 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 नौं अग्नेऽमतये मावीरतायै रीरधः । मागोतायै सहसस्पुत्र
मा निदेऽप द्वेषांस्या कृधि ॥ 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.

शग्धि वाजस्य सुभग प्रजावतोऽग्ने बृहतो अध्वरे ।
सं राया भूयसा सृज मयोभुना तुविद्युम्न यशस्वता ॥ 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 प्रथमानु धर्मा समक्तुभिरज्यते विश्ववारः ।
शोचिक्षेशो घृतनिर्णिक्पावुकः सुयज्ञो अग्निर्जथाय
देवान् ॥ 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.

यथायजो होत्रमग्ने पृथिव्या यथा दिवो जातवेदश्चिकित्वान् । एवानेन हृविषा यक्षि देवान्मनुष्वद्युज्ञं प्रतिरेमद्य ॥ 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.

त्रीण्यायूंषि तव जातवेदस्तिस्व आजानीरुषसस्ते अग्ने ।
ताभिर्देवानामवो यक्षि विद्वानथा भव यजमानाय शं
योः ॥ ३ ॥

3. *Trīnyāyūṁṣi 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.

अग्निं सुदीतिं सुदृशं गृणन्तौ नमस्यामस्त्वेऽयं जातवेदः ।
त्वा दृतमरुतिं हव्यवाहं देवा अकृपवन्नमृतस्य नाभिम् ॥ ४ ॥

4. *Agnim sudītim sudrśam gṛṇanto namasyā-mastved-dyam jātavedah. Tvāṁ dūtamaratim havyavāham devā akṛṇvannamṛtasya nābhīm.*

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.

यस्त्वद्धोता पूर्वोऽग्ने यजीयान्द्विता च सत्ता स्वधया च
शंभुः। तस्यानु धर्म प्र यजा चिकित्वोऽथा नो धा अध्वरं
देववीतौ ॥ 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 नो अग्ने सुमना॑ उपेतौ॒ सखेव॒ सख्ये॑ पितरेव॒ साधुः॑ ।
पुरुद्धुहो॒ हि क्षितयो॒ जनानां॑ प्रति॑ प्रतीचीदै॒ हतादरातीः॑ ॥ 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.

तपो ष्वग्रे अन्तराँ अमित्रान्तपा शंसमररुषः परस्य । तपो
वसो चिकितानो अचित्तान्वि तैतिष्ठन्तामजरा अयासः ॥ २ ॥

2. *Tapo svagne antarān amitrān tapā śamsamaruṣah parasya. Tapo vaso cikitāno acittān vite 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.

इधेनाग्न इच्छमानो धृतेन जुहोमि हृव्यं तरसे बलाय ।
यावदीशे ब्रह्मणा वन्दमान इमां धियं शतसेयाय
देवीम् ॥ 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.

उच्छेचिषा सहसस्पुत्र स्तुतो बृहद्वयः शशमानेषु धेहि । रेवदग्ने
विश्वामित्रेषु शं योर्मर्मज्ञमा ते तन्वं् 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 सुसनितर्धनानां स घेदग्ने भवसि यत्समिद्धः ।
स्तोतुदुर्गोणे सुभगस्य रेवत्सूप्रा करस्ना दधिषे वपूषि ॥ ५ ॥

5. *Krdhi ratnam susanitar-dhanānāṁ 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 होतारं प्र वृणे मियेधे गृत्सं कविं विश्वविदुमप्मूरप् ।
स नौ यक्षद्वेवताता यजीयात्राये वाजाय वनते 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.

प्र तै अग्ने हुविष्मतीमियम्यच्छा सुद्युम्नां रातिनीं घृताचीम् ।
प्रदक्षिणद्वेवतातिमुराणः सं रातिभिर्वसुभिर्ज्ञमश्रेत् ॥ 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 तेजीयसा मनसा त्वोत उत शिक्ष स्वपृत्यस्य शिक्षोः ।
अग्ने रायो नृतमस्य प्रभूतौ भूयाम ते 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 त्वे दंधिरे अनीकाऽग्ने देवस्य यज्यवो जनासः ।
स आ वह देवतातिं यविष्टु शर्धे 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 होतारमनजन्मियेधे निषादयन्तो यजथाय देवाः ।
स त्वं नो अग्ने वितेह बोध्यधि श्रवांसि धेहि नस्तुनूषु ॥ ५ ॥

6. *Yat tvā hotāramanajan miyedhe niṣādayanto yajathāya devāḥ. Sa tvām no agne' viteha bodhyadhi 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 दधिक्रां व्युष्टिषु हवते वह्निरुक्तयैः ।
सुज्योतिषो नः शृण्वन्तु देवाः सजोषसो 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 ते वाजिना त्री षधस्था तिस्वस्ते जिह्वा ऋतजात
पूर्वीः । तिस्व उ ते तुन्वो देववातास्ताभिर्भिः पाहि गिरो
अप्रयुच्छन् ॥ २ ॥

2. *Agne trī te vājinā trī sadhasthā tisraste jihvā
rtajāta pūrvīh. Tisra u te tanvo devavātāstābhir-
nah pāhi giro aprayucchan.*

Agni, divine energy of the cosmos, three are your media: radiation, conduction and gravitation; three your seats: solar region, middle region and the earthly region (dyu loka, antariksha loka and prthivi loka); three your tongues: light, thunder and greenery; O power eternal, risen from the cosmic law of Rtam. Three are your forms: day, lightning and night, energised by nature; and three your sacred fuels: solar particles of energy, vapours and fertility of the earth. Agni, divine fire, protect and nourish our tongue and speech seriously without relent or reserve.

Note: The allegory of cosmic fire energy is beautifully explained in Chhandogya Upanishad 5, 4-8, and in Brhadaranyaka Upanishad 6, 9-13.

Swami Dayananda also interprets Agni as the sagely scholar whose three media of existence are jnana, gamana and prapti, i.e., knowledge, expression and movement, and attainment and acquisition. We might add in the same vein that his three seats of origin are the parental home of natural birth, the teacher's home of educational and cultural birth and the family home of professional birth. Of course, after retirement his life is lived in an open social and universal home of no dimensions and no boundaries.

अग्ने भूरीणि तवं जातवेदो देव स्वधावोऽ मृतस्य नाम ।
याश्च माया मायिनां विश्वमिन्व त्वे पूर्वीः सन्दुधुः
पृष्ठबन्धो ॥ ३ ॥

3. *Agne bhūrīṇi tava jātavedo deva svadhāvo'-mṛtasya nāma. Yāśca māyā māyināṁ viśvam-invatve 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.

अग्निर्नेता भगद्व द्वितीनां दैवीनां देव ऋतुपा ऋतुवा ।
स वृत्रहा सुनयो विश्ववैदा: पर्षद्विश्वाति 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.

दधिक्रामग्निमुषसं च देवीं बृहस्पतिं सवितारं च देवम् ।
अश्वना मित्रावरुणा भगं च वसूनुद्राँ आदित्याँ इह हुवे ॥ 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 नौ यज्ञमृतैषु धेहीमा हृव्या जातवेदो जुषस्व । स्तोका-
नामग्रे मेदसो घृतस्य होतः प्राशान प्रथमो 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 ते स्तोकाः श्चोतन्ति मेदसः ।
स्वधर्मन्देववीतये श्रेष्ठं नो धेहि वार्यम् ॥ २ ॥

2. *Gṛtvantah 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 स्तोका घृतश्चुतोऽग्ने विप्राय सन्त्य ।
ऋषिः श्रेष्ठः समिध्यसे यज्ञस्य प्राविता भव ॥ ३ ॥

3. *Tubhyam stokā ghṛtaścuto'gne viprāya santya.
Rṣih śreṣṭhah 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 श्चोतन्त्यधिगो शचीवः स्तोकासौ अग्ने मेदसो घृतस्य ।
कविशस्तो बृहता भानुनागा हृव्या जुषस्व मेधिर ॥ ४ ॥

4. *Tubhyam ścotantyadhrigo śacīvaḥ stokāso agne
medaso ghṛtasya. Kaviśasto bṛhatā bhānunāgā
havyā juṣasva medhira.*

Agni, seer of mantras, genius scholar of divine vision, for you stream forth the juices and fragrances of yajnic delicacies of ghrta and creams. Celebrated by poets, going by the sublimity of the sun, adorable in yajna, accept and taste the honey sweets of our yajna.

ओजिष्ठं ते मध्यतो मेदु उद्धृतं प्रते वयं ददामहे । श्चोत्तन्ति
ते वसो स्तोका अधि त्वचि प्रति तान्देवुशो 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 सो अग्निर्यस्मिन्त्सोममिन्द्रः सुतं दुधे जठरे वावशानः ।
सुहृस्त्रिणं वाजमत्यं न सप्ति सस्वान्तसन्तूयसे जातवेदः ॥ 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 वर्चैः पृथिव्यां यदोषधीष्वप्स्वा यजत्र ।
येनान्तरिक्षमुर्वीततन्थै त्वेषः स भानुरर्णवो नृचक्षाः ॥ २ ॥

2. *Agne yat te divi varcaḥ prthivyāṁ yadoṣadhi-ṣvapsvā yajatra. Yanāntarikṣamurvātatantha tveṣah sa bhānurarṇavo nṛcakṣāḥ.*

Agni, lord of light and power, loving, emanating and sharing the life of everything in existence, your splendour that shines in the light of heaven, breathes on the earth, reflects in the greenery of the herbs, and rolls in the waters of space and oceans, and by which the skies and spaces grow far and farther, that splendour and glory is the blazing sun, the deep ocean and the light of the eye for humanity.

अग्ने दिवो अर्णमच्छा जिगास्यच्छा द्रेवाँ ऊचिषे धिष्या-
ये । या रोचने पुरस्तात्सूर्यस्य 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.

पुरीष्यासो अग्नयः प्रावणेभिः सजोषसः ।
जुषन्तां यज्ञमद्गृहोऽ नमीवा इषो महीः ॥ 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.

इक्लामगे पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाऽग्ने सा ते सुमतिर्भूत्वस्मे ॥ ५ ॥

5. *Ilāmagne purudamśam sanim goh śaśvattamam
havamānāya sādha. Syānnah sūnustanayo vijā-
vā'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 सुधस्थे युवा कविरध्वरस्य प्रणेता ।
जूर्यैत्स्वग्निरजरो वनेष्वत्रा दधे अमृतं जातवेदाः ॥ १ ॥

1. *Nirmathitah sudhita ā sadhasthe yuvā kavira-
dhvarasya pranetā. Jūryatsvagnirajaro vane-
ṣvatrā dadhe amṛtam 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 रेवदग्निं देवश्रेवा देववातः सुदक्षम् ।
अग्ने वि पश्य बृहताभि रायेषां नौ नेता भवतादनु द्यून् ॥ २ ॥

2. *Amanthiṣṭāṁ bhāratā revadagnim devaśravā devavātah sudaksam. Agne vi paśya brhatābhi rāyeṣāṁ 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 प्रियम् ।
अग्निं स्तुहि दैववातं देवश्रवो यो जनानामसद्वृशी ॥ ३ ॥

3. *Daśa kṣipah pūrvyam sīmajījanantsujātām mātṛṣu priyam. Agnim stuhi daivavātām devaśravo yo janānāmasad vaśi.*

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 दधे वर् आ पृथिव्या इळायास्पदे सुदिनत्वे अह्नाम् ।
दृषद्वत्यां मानुष आपयायां सरस्वत्यां रेवदग्ने दिदीहि ॥ ४ ॥

4. *Ni tvā dadhe vara ā prthivyā ilāyāspade sudinatve ahnām. Drṣadvatyāṁ mānuṣa āpayāyāṁ sara-svatyāṁ 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.

इळामग्रे पुरुदंसं सुनिं गोः शश्वत्तुमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाऽग्रे सा ते सुमतिर्भूत्वस्मे ॥ ५ ॥

5. *Ilāmagne purudamśam̄ sanim̄ goḥ śasvattamam̄ havamānāya sādha. Syānnah̄ sūnustanayo vijā-vā'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 ।
दुष्टरस्तरुन्नरातीर्वर्चोऽधा यज्ञवाहसे ॥ 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 इक्षा समिध्यसे वीतिहोत्रो अमर्त्यः ।
जुषस्वं सूर्यो अध्वरम् ॥ 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 द्युम्नेन जागृते सहसः सूनवाहुत ।
एदं ब्रह्मिः सदो मम ॥ ३ ॥

3. *Agne dyumnena 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 विश्वेभिर् ग्निभिर्देवेभिर्महया 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 परीणसम् ।
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 प्रचेतास्तना पृथिव्या उत विश्ववैदा: ।
ऋधगदेवाँ 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 सनोति वीर्याणि विद्वान्त्सनोति वाजममृताय भूषन् ।
स नौ देवाँ एह वहा पुरुक्षो ॥ २ ॥**

2. *Agnih sanoti vīryāṇi vidvāntsanoti vājamamṛtāya bhūṣan. Sa no devāň 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.

**अग्निर्द्यावापृथिवी विश्वजन्ये आ भाति देवी अमृते अमृः ।
क्षयन्वाजैः पुरुश्चन्द्रो नमोभिः ॥ 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.

**अग्न इन्द्रश्च दाशुषो दुरोणे सुतावतो यज्ञमिहोप्यातम् ।
अमर्धन्ता सोमपेयाय देवा ॥ 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.

अग्ने अपां समिध्यसे दुरोणे नित्यः सूनो सहसो जातवेदः ।
सृधस्थानि 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*

वैश्वानरं मनसाग्निं निचाय्या हुविष्मन्तो अनुष्टुत्यं स्वर्किर्दम् ।
सुदानुं द्रेवं रथिरं वसूयवो गोभीं रुणवं कुशिकासो हवा-
महे ॥ १ ॥

1. *Vaiśvānaram manasāgnim nicāyyā haviṣmanto
anuṣatyam svarvidam. Sudānum devam rathiram
vasūyavo gīrbhī raṇvam kuśikāso havāmahe.*

We Kushikas, i.e., teachers and researchers in search of the wealth and values of nature and life, bearing fragrant offerings for yajna and inputs for the programme, having analysed and determined the specific nature, character and action of Vaishvanara Agni, with our mind and reason, invoke, invite, enkindle and raise this global power, divine fire and life's vitality of the earth and her children, universally operative in accordance with the laws of cosmic truth, source of infinite happiness and comfort, generous giver, brilliant light, fast as the bright-rays of energy, loud and bold, and delightful for any seeker to perceive, and we celebrate this Agni with our holiest voices of faith and joy.

तं शुभ्रमुग्निमवसे हवामहे वैश्वानरं मातृरिश्वानमुक्थ्यम् ।
बृहस्पतिं मनुषो देवतातये विप्रं श्रोतारमतिथिं रघुष्यदम् ॥ २ ॥

2. *Tam śubhramagnimavase havāmahe vaiśvānarām mātariśvānamukthyam. Brhaspatim manuṣo devatātaye vipram śrotāramatithim 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.

अश्वो न क्रन्दुञ्जनिभिः समिध्यते वैश्वानरः कुशिकेभिर्यु-
गेयुगे । स नो अग्निः सुवीर्यं स्वश्वं दधातु रत्नममृतैषु
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.

प्र यन्तु वाजास्तविषीभिरुग्रयः शुभे संमिश्लः पृष्ठीर-
युक्षत । बृहुदुक्षो मरुतो विश्ववैदसः प्र वैपयन्ति पर्वतां
अदाभ्याः ॥ ४ ॥

4. *Pra yantu vājās-taviṣībhīr-agnayah śubhe saṁ-
miślāḥ prṣatīr-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.

अग्निश्रियो मरुतो विश्वकृष्टय आ त्वेषमुग्रमव ईमहे वयम् ।
ते स्वानिनो रुद्रिया वर्षनिर्णिजः सिंहा न हेषक्रतवः
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.

ब्रातं ब्रातं गुणं गणं सुशस्तिभिरुग्रे भर्मं मरुतामोज ईमहे ।
पृष्ठदश्वासो अनवभ्राधसो गन्तारो यज्ञं विदथेषु
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 जातवैदा धूतं मे चक्षुरमृतं म आसन् ।
अर्कस्त्रिधातू रजसो विमानोऽजस्त्रो धर्मो 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 पवित्रैरपुपोद्ध्यक्तं हृदा मतिं ज्योतिरनु प्रजानन्।
वर्षिष्ठं रत्नमकृत स्वधाभिरादिद् द्यावापृथिवी पर्य-
पश्यत्॥८॥**

8. *Tribhiḥ pavitrairapupoddhyarkam hr̥dā matiṁ
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.

शतधारुमुत्समक्षीयमाणं विपश्चितं पितरं वक्त्वानाम् ।
मेलिं मदन्तं पित्रोरुपस्थे तं रोदसी पिपृतं सत्यवाचम् ॥ ९ ॥

9. *Śatadhāram-utsamakṣīyamāṇam vipaścitatām
pitaram vaktvānām. Melim madantam pitrorupasthe tam rodasi 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

प्र वो वाजा अभिद्यवो हुविष्मन्तो घृताच्या ।
देवाञ्जिगाति 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.

ईळे 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 शकेम ते वृयं यमं देवस्य वाजिनः ।
अति द्वेषांसि तरेम ॥ 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.

समिध्यमानो अध्वरे इङ्गिः पावक ईङ्गः ।
शोचिष्केशस्तमीमहे ॥ 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 अमर्त्यो घृतनिर्णिकस्वाहुतः ।
अग्निर्यजस्य हव्यवाद् ॥ ५ ॥

5. *Prthupājā amartyo ghṛtanirṇik svāhutah.
Agniryajñasya havyavāt.*

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 सुबाधो युतस्तुच इत्था धिया युज्जवन्तः ।
आ चक्रुरग्निमृतये ॥ 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.

होता देवो अमर्त्यः पुरस्तादेति मायया ।
विदथानि प्रचोदयन् ॥ 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 वाजेषु धीयतेऽध्वरेषु प्रणीयते ।
विप्रो युज्जस्य साधनः ॥ ८ ॥

8. *Vājī vājeṣu dhīyate'dhvareṣu pra nīyate.
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 चक्रे वरेण्यो भूतानां गर्भमा दधे ।
दक्षस्य 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 दधे वरेण्यं दक्षस्येला सहस्रृत ।
अग्ने सुदीतिमुशिजम् ॥ १० ॥

10. *Ni tvā dadhe varenyam dakṣasyelā sahaskṛta.
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 योगे वनुषः ।
विप्रा वाजैः समिन्धते ॥ 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.

**ऊर्जो नपातमध्वरे दीदिवांसुमुप द्यवि ।
अग्निमीळे कविक्रतुम् ॥ 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.

**इळेन्यो नमस्यस्तिरस्तमांसि दर्शतः ।
समग्निरिध्यते 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.

**वृषो अग्निः समिध्यतेऽश्वो न दैववाहनः ।
तं हुविष्मन्त इळते ॥ 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 brhat.*

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 नो हृविः पुरोळाशं जातवेदः ।
प्रातःसावे धियावसो ॥ १ ॥

1. *Agne juṣasva no havih puroḍāśam 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.

पुरोळा अग्ने पचतस्तुभ्यं वा घा परिष्कृतः ।
तं जुषस्व यविष्ट्य ॥ २ ॥

2. *Puroḍā 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.

अग्ने वीहि पुरोळाशमाहृतं तिरोअह्न्यम् ।
सहसः सूनुरस्यध्वरे 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.

माध्यंदिने सवने जातवेदः पुरोळाशमिह कवे जुषस्व ।
अग्ने युह्वस्य तव भागद्येयं न प्र 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.

अग्ने तृतीये सवने हि कानिषः पुरोळाशं सहसः सूनवाहृतम् ।
अथा देवेष्वध्वरं विपन्यया धा रत्नवन्तम् मृतेषु जागृविम् ॥ ५ ॥

5. *Agne trtiye savane hi kāniṣaḥ purolāśam sahasah sūnavāhutam. Athā deveṣvadhvaraṁ 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 पुरोळाशं जातवेदः ।
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 prajananam 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.

अरण्योर्निहितो जातवेदा गर्भैङ्कु सुधितो गुर्भिणीषु ।
दिवेदिव ईङ्गयो जागृवद्विर्विष्वद्विर्मनुष्वेभिराग्निः ॥ २ ॥

2. *Araṇyornihito jātavedā garbha iva sudhito garbhīṇiṣu. Divediva īdyo jāgrvadbhir-havisha-dbhira-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 प्रवीता वृषणं जजान ।
अरुषस्तूपे रुशदस्य पाजु इळायास्पुत्रो वयुनैऽजनिष्ट ॥ 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 पदे वृयं नाभा पृथिव्या अधि ।
जातवेदो नि धीमह्यग्ने हृव्यायु वोळहवे ॥ 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 प्रचैतसममृतं सुप्रतीकम् ।
यज्ञस्य केतुं प्रथमं पुरस्तादुग्निं नरो जनयता सुशेवम् ॥ ५ ॥

5. *Manthatā naraḥ kavimadvayantam pracetasam-amṛtam supratīkam. Yajñasya ketum pratha-mam 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 बाहुभिर्विं रोचते श्वो न वाज्यसुषो वनेष्वा ।
चित्रो न यामन्नश्विनोरनिवृतः परि वृणुक्त्यशमनस्तृणा
दहन् ॥ 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.

**जातो अग्नी रोचते चेकितानो वाजी विप्रः कविशस्तः
सुदानुः । यं देवासु ईड्यं विश्वविदं हव्यवाहमदधुर-
ध्वरेषु ॥ 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.

**सीद होतः स्व उ लोके चिकित्वान्त्सादया युज्ञं सुकृतस्यु
योनौ । देवावीर्देवान्हविषा यजास्यग्ने बृहद्यजमाने वयो
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.

कृणोत धुमं वृष्णं सखायोऽस्त्रैधन्त इतन् वाजमच्छ।
अयमग्निः पृतनाषाद् सुवीरो येन देवासो असहन्तु दस्यून्॥ ९ ॥

9. *Kṛṇota dhūmam vṛṣṇānam sakhayo'sredhanta itana vājamaccha. Ayamagnih pr̄tanāśāt suvīro yena devāsō 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 ते योनिर्द्वित्यो यतो जातो अरोचथाः ।
तं जानन्नग्न आ सीदाथा नो वर्धया गिरः ॥ 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.

तनूनपादुच्यते गर्भं आसुरो नराशांसो भवति यद्विजायते ।
मातरिश्वा यदमिमीत मातरि वातस्य सर्गो अभवत्सरी-
मणि ॥ ११ ॥

11. *Tanūnapāducyate garbha āsuro narāśāṁso 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’.

सुनिर्मथा निर्मथितः सुनिधा निहितः कविः ।
अग्ने स्वध्वरा कृणु देवान्देवयते 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.

अजीजनन्नमृतं मर्त्यासोऽ स्वेमाणं तुरणिं' वीलुजम्भम् । दश
स्वसारो अग्रुवः समीचीः पुमांसं जातमभि सं रभन्ते ॥ १३ ॥

13. *Ajījanannamṛtam martyāso' stremāṇam taraṇim
vīlujambham. Daśa svasāro agruvaḥ 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.

प्र सूप्तहोता सनकादरोचत मातुरुपस्थे यदशोचुदूधनि । न
नि मिषति सुरणो दिवेदिवे यदसुरस्य जठरादजायत ॥ १४ ॥

14. *Pra saptahotā sanakādarocata mātūrupasthe 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 प्रथमजा ब्रह्मणो विश्वमि-
द्विदुः । द्युम्नवद् ब्रह्म कुशिकास् एरिर् एकएको दमे अग्निं
समीधिरे ॥ 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 यज्ञे अस्मिन्होतश्चिकित्वोऽवृणीमहीह ।
ध्रुवमर्या ध्रुवमुताशमिष्ठाः प्रजानन्विद्वाँ उपं याहि
सौमम् ॥ १६ ॥

16. *Yadadya tvā prayati yajñe asmin hotaścikitvo'-vṛṇīmahīha. Dhruvamayā dhruvamutāśamis-ṭhāḥ prajānan vidvāň 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 सोम्यासः सखायः सुन्वन्ति सोमं दर्थति
प्रयांसि । तितिक्षन्ते अभिशस्ति जनानामिन्द्र त्वदा कश्चन
हि प्रकेतः ॥ 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 ते दूरे परमा चिद्रजांस्या तु प्र याहि हरिवो हरिभ्याम् ।
स्थिराय वृष्णे सवना कृतेमा युक्ता ग्रावोणः समिधाने
अग्नौ ॥ २ ॥

2. *Na te dure paramā cid rajāṁsyā tu pra yāhi harivo haribhyam. Sthirāya vṛṣṇe savanā krtemā yuktā 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.

इन्द्रः सुशिप्रो मधवा तरुत्रो महाव्रातस्तुविकूर्मिर्त्वघावान् ।
यदुग्रो धा बाधितो मर्त्येषु कवत् त्या ते वृषभ वीर्योणि ॥ ३ ॥

3. *Indrah suśipro maghavā tarutro mahāvrāta-stuvikūrghāvān. 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 षा च्यावयन्नच्युतान्येको वृत्रा चरसि जिघमानः ।
तव द्यावापृथिवी पर्वतासोऽनु ब्रताय निमितेव 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.

उताभये पुरुहृत् श्रवोभिरेको दुळ्हमवदो वृत्रहा सन् । इमे चिदिन्द्र रोदसी अपारे यत्संगृभ्णा मधवन्कशिरिते ॥ 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.

प्र सू त इन्द्र प्रवता हरिंभ्यां प्र ते वज्रः प्रमृणन्नेतु शत्रून् ।
जहि प्रतीचो अनूचः पराचो 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.

यस्मै धायुरदधा मत्युयाभक्तं चिद्गजते गेह्यं॑ सः ।
भद्रा त इन्द्र सुमतिर्घृताची सुहस्तदाना 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 क्षियन्तमहस्तमिन्द्र सं पिण्‌वकुणारुम् ।
अभि वृत्रं वर्धमानं पियारुम्‌पादमिन्द्र 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 सदने ससत्थ ।
 अस्तभ्नाद् द्यां वृषभो अन्तरि क्षुमर्षन्त्वापस्त्वयेह
 प्रसूताः ॥ ९ ॥

9. *Ni sāmanāmisiरāmindra bhūmim mahīmapā-rāṁ sadane sasattha. Astabhnād dyāṁ vr̄ṣabho 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.

अलातृणो वृल इन्द्र व्रजो गोः पुरा हन्तो र्भयमानो व्यार ।
 सुगान्पथो अकृणोन्निरजे गाः प्रावन्वाणीः पुरुहृतं
 धमन्तीः ॥ १० ॥

10. *Alat̄r̄no vala indra vrajo goh purā hantorbhayamāno vyāra. Sugān patho akṝnonniraje 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.

एको द्वे वसुमती समीची इन्द्र आ पप्रौ पृथिवीमुत द्याम् ।
उतान्तरिक्षादभि नः समीक डुषो रथीः सुयुजः शूर
वाजान् ॥ 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 सूर्यो न मिनाति प्रदिष्टा दिवेदिवे हर्यश्वप्रसूताः । सं
यदानलध्वन् आदिदश्वैर्विमोचनं कृणुते 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.

दिदृक्षन्त उषसो यामन्नक्तोर्विवस्वत्या महि चित्रमनीकम् ।
विश्वे जानन्ति महिना यदागदिन्द्रस्य कर्म सुकृता
पुरुणि ॥ १३ ॥

13. *Didṛkṣanta uṣaso yāmannaktorvivasvatyā mahi citramanīkam. Viśve jānanti mahinā yadāgad-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 ज्योतिर्निर्हितं वक्षणास्वामा पक्वं चरति बिभ्रती गौः ।
विश्वं स्वाद्य संभृतमुस्त्रियायां यत्सीमिन्द्रो अदधाद्वोजनाय ॥ १४ ॥

14. *Mahi jyotirnihitam vakṣaṇāsvāmā pakvam carati bibhratī gauḥ. Viśvam svādma saṁbhṛtamusriyāyām yat sīmindro adadhād bhojanāya.*

The moving world moves on bearing the great and glorious light of the lord and whatever mature and maturing vitality is held in the flowing streams of nature's matter and energy, and whatever delicious delicacies are treasured in the earth and in the cow's udders, all these Indra creates and holds therein for the sustenance of life in existence.

इन्द्रू दृह्या यामकोशा अभूवन्यज्ञाय शिक्ष गृणते सखिभ्यः ।
दुर्मायवो दुरेवा मर्त्यीसो निषङ्खिणो रिपवो 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 घोषः शृण्वेऽ वृमैरुमित्रैर्जही न्यैष्वशनिं तपिष्ठाम् । वृश्चे-
मधस्ताद्वि रुजा सहस्व जुहि रक्षो मघवन्नथयस्व ॥ 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 रक्षः सुहमूलमिन्द्र वृश्चा मध्यं प्रत्यग्रं शृणीहि । आ
कीवतः सललूकं चकर्थ ब्रह्मद्विषे तपुषिं हेतिमस्य ॥ १७ ॥

17. *Ud vṛha rakṣah sahamūlamindra vṛscā madhyam
pratyagram śr̥ṇīhi. Ā kīvataḥ salalū-kam cakartha
brahmadvise 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 प्रणेतः सं यन्महीरिष आसत्सि पूर्वीः ।
रायो वन्तारो बृहतः स्यामाऽस्मे अस्तु भगा इन्द्र प्रजावान् ॥ १८ ॥

18. *Svastaye vājibhiśca pranetaḥ saṁ yanmahīriṣa
āsatsi pūrvīḥ. Rāyo vantāro 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 नौ भर भगमिन्द्र द्युमन्तं नि तै देष्णास्य धीमहि प्ररेके ।
ऊर्वईव पप्रथे कामो अस्मे तमा पृण वसुपते वसूनाम् ॥ १९ ॥

19. *Ā no bhara bhagamindra dyumantaṁ ni te
deṣṇasya 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 गोभिरश्वैश्चुन्द्रवता राधसा पुप्रथेश्च ।
स्वर्यवो मतिभिस्तुभ्यं विप्रा इन्द्राय वाहः कुशिकासो
अक्रन् ॥ 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 नौ गोत्रा दर्दूहि गोपते गा: समस्मभ्यं सुनयो यन्तु
वाजाः । दिवक्षा असि वृषभ सुत्यशुष्मोऽस्मभ्यं सु
मघवन्बोधि गोदाः ॥ २१ ॥

21. *Ā no gotrā dardṛhi gopate gāḥ samasmabhyam sanayo yantu vājāḥ. Divaksā asi vṛṣabha satyashuṣmo'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 हुवेम मधवान्मिन्द्रमस्मिन्भरे नृतम् वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु धन्तं वृत्राणि संजितं धना-
नाम् ॥ २२ ॥

22. *Śunam huvema maghavānam-indram-asmin bhare nṛtamām vājasātāu. 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*

शासुद्विद्विरुहितुर्पत्यं गाद्विद्वाँ ऋतस्य दीधितिं सपूर्यन् ।
पिता यत्र दुहितुः सेकमृज्जन्त्सं शग्म्येन मनसा दधुन्वे ॥ 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 जामये तान्वो रिक्थमारैकचकार् गर्भं सनितुर्निधानम् ।
यदौ मातरो जनयन्त् वह्निमन्यः कृता सुकृतोरन्य
ऋन्धन् ॥ २ ॥

2. *Na jāmaye tānvo rikthamāraik cakāra garbhām sanitur-nidhānam. Yadī mātarō janayanta vahni-manyaḥ 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.

अग्निर्जै जुह्वात् रेजमानो महस्पुत्रां अरुषस्य प्रयक्षे ।
महान्गाभो महा जातमेषां मही प्रवृद्धर्यैश्वस्य यज्ञैः ॥ 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 जैत्रीरसचन्त स्पृथानं महि ज्योतिस्तमसो निरजानन् ।
तं जानतीः प्रत्युदायन्नुषासः पतिर्गवामभवदेक इन्द्रः ॥ 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.

वीक्षौ स्तीरभि धीरा अतृन्दन्प्राचाहिन्वन्मनसा सप्त विप्राः ।
विश्वामविन्दन्पथ्यामृतस्य प्रजानन्नित्ता नमसा विवेश ॥ 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 रुग्णमद्रेर्महि पाथः पूर्वं सुध्यककः ।
अग्रं नयत्सुपद्यक्षराणामच्छु रवं प्रथमा जानती गात् ॥ ६ ॥

6. *Vidad yadī saramā rugñamadrermahi pāthah pūrvyam sadhryakkah. Agram nayat supadya-kṣarāñāmacchā 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 विप्रतमः सखीयन्नसूदयत्सुकृते गर्भमद्रिः । सुसान् मर्यो युवभिर्मखस्यन्नथाभवद्द्विराः सुद्यो अर्चेन् ॥ ७ ॥

7. *Agacchadu vipratamah sakhiyannasudayat sukrte garbhamadrih. Sasana maryo yuvabhimakha-syannathabhavadangirah 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.

**सतःसतः प्रतिमानं पुरोभूर्विश्वा वेद जनिमा हन्ति
शुष्णम्। प्र णो दिवः पदुवीर्गव्युरच्चन्तसखा सखीं-
मुञ्चन्नि-रवद्यात्॥८॥**

8. *Sataḥ sataḥ pratimānam purobhūrviśvā veda janimā hanti śuṣṇam. Pra ḡo divaḥ padavīrgavyurarcantsakhā 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 सेदुरकैः कृण्वानासो अमृतत्वाय गृतुम्।
इदं चिन्नि सदनं भूर्येषां येन मासाँ असिषासन्नृतेन॥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 अमदन्नभि स्वं पयः प्रत्नस्य रेतसो दुघानाः ।
वि रोदसी अतपद्धोषं एषां जाते निःष्टामदधुर्गोषु
वीरान् ॥ १० ॥

10. *Sam̄paśyamānā amadannabhi svam̄ payaḥ
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 जातेभिर्वृत्रहा सेदु हृव्यैरुदुस्त्रिया असृजदिन्द्रो अर्केः ।
उरुच्यस्मै घृतवद्धरन्ती मधु स्वाद्य दुदुहे जेन्या गौः ॥ ११ ॥

11. *Sa jātebhivṛtrahā sedu havyairudusriyā asrja-
dindro arkaiḥ. Urūcyasmai 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.

पित्रे चिच्क्रुः सदनं समस्मै महि त्विषीमत्सुकृतो वि हि
ख्यन्। विष्कृभनन्तः स्कम्भनेना जनित्री आसीना ऊर्ध्वं
रथसं वि मिन्वन्॥ 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 शिश्नथे धात्सद्योवृधं विभ्वं॑ रोदस्योः ।
गिरो यस्मिन्ननवृद्याः समीचीर्विश्वा 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 तै सुख्यं वशिम शक्तीरा वृत्रघ्ने नियुतो यन्ति पूर्वीः ।
 महि स्तोत्रमवु आगन्म सूरेरस्माकं सु मधवन्बोधि
 गोपाः ॥ १४ ॥

14. *Mahyā te sakhyam vaśmi śaktīrā 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 क्षेत्रं पुरु श्चन्द्रं विविद्वानादित्सखिभ्यश्चरथं समैरत् ।
 इन्द्रो नृभिरजन्हीद्यानः साकं सूर्यमुषसं गतुमुश्म ॥ 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.

अपश्चिदेष विभोऽु दमूनाः प्र सधीचीरसृजद्विश्वशचन्द्राः ।
मध्वः पुनानाः कविभिः पूवित्रैर्द्युभिर्हिन्वन्त्यकुभिर्ध-
नुत्रीः ॥ १६ ॥

16. *Apaścideṣa vibhvo damūnāḥ pra sadhṛīcīrasrjad 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 कृष्णे वसुधिती जिहाते उभे सूर्यस्य मंहना यजत्रे ।
परि यत्ते महिमानं वृजध्यै सखाय इन्द्र 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.

पतिर्भव वृत्रहन्त्पूनृतानां गिरां विश्वायुर्वृषभो वयोधाः ।
आ नो गहि सुख्येभिः शिवेभिर्महान्महीभिरुतिभिः
सरण्यन् ॥ १८ ॥

18. *Patirbhava vṛtahantsūnṛtānāṁ girāṁ viśvāyur-vṛṣabho 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.

तमङ्गिरुस्वन्नमसा सपूर्यन्नव्यं कृणोमि सन्यसे पुराजाम् ।
द्रुहो वि याहि बहुला अदेवीः स्वश्च नो मघवन्त्सातये
धाः ॥ १९ ॥

19. *Tamaṅgirasvannamasā saparyan navyam kṛṇomi sanyase purājām. Druho vi yāhi bahulā adevīḥ svaśca no maghavantsātaye dhāḥ.*

That Indra, ruler of the world, ancient yet ever new, I honour and serve with homage and salutations in order to join him in the governance and administration of the common wealth. O lord of power, plenty and majesty, throw off and eliminate all hostile, impious and

uncreative elements of society, and bear and bring us peace, prosperity and joy for the sake of victory and progress.

मिहः पावकाः प्रतता अभूवन्त्स्वस्ति नः पिपृहि पारमासाम् ।
इन्द्र त्वं रथिरः पाहि नो रिषो मक्षुमक्षु कृणुहि गोजितो
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.

अदैदिष्ट वृत्रहा गोपतिर्गा अन्तः कृष्णाँ अरुषैर्धर्मभिर्गात् ।
प्र सूनृता दिशमानं क्रृतेन दुरश्च विश्वा अवृणोदप
स्वाः ॥ २१ ॥

21. *Adedista vṛtrahā gopatirgā antah kṛṣṇāḥ aruṣai-rdhama bhiringāt. 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 हुवेम मधवानुमिन्द्रमस्मिन्भरे नृतम् वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु द्वन्तं वृत्राणि संजितं धना-
नाम् ॥ 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 सोमं सोमपते पिबेमं माध्यंदिनं सवनं चारु यत्ते ।
प्रप्रुथ्या शिप्रे मधवन्नजीषिन्विमुच्या 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 मन्थिनमिन्द्र शुक्रं पिबा सोमं रसिमा ते मदाय ।
ब्रह्मकृता मारुतेना गणेन सजोषा रुद्रैस्तृपदा वृषस्व ॥ २ ॥

2. *Gavāśiram manthina mindra śukram pibā somam ratrimā te madāya. Brahmakṛtā mārutenā gaṇena sajoṣā rudraistr̄padā 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.

ये ते शुष्मं ये तविषीमवर्धन्नर्चन्त इन्द्र मरुतस्तु ओजः ।
माध्यन्दिने सवने वज्रहस्त पिबा रुद्रेभिः सगणः
सुशिप्र ॥ ३ ॥

3. *Ye te śuṣmāṁ ye taviṣīmavardhannarcanta indra marutasta ojah. Mādhyam̄dine 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 इन्द्रस्य मधुमद्विविप्र इन्द्रस्य शर्धों मृतो य आसन् ।
येभिर्वृत्रस्येषितो विवेदामर्मणो मन्यमानस्य मर्मे ॥ ४ ॥

4. *Ta innvasya madhumad vivipra indrasya śardho maruto ya āsan. Yebhirvṛtrasyeṣito 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.

मनुष्वदिन्द्र सवनं जुषाणः पिबा सोमं शश्वते वीर्यैय । स
आ वृत्स्व हर्यश्व युज्ञैः सरुण्युभिरुपो अर्णी सिसर्षि ॥ 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.

त्वमपो यद्धवृत्रं जघ्न्वाँ अत्याङ्गव प्रासृजः सर्तवाजौ ।
शायानमिन्द्र चरता वृथेन वक्रिवांसं परि देवीरदेवम् ॥ ६ ॥

6. *Tvamapo yaddha vṛtram jaghanvāñ atyāñ iva
prāṣrajah 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.

यजाम् इन्नमसा वृद्धमिन्द्रं बृहन्तमृष्ट्वमजरं युवानम् ।
यस्य प्रिये ममतुर्यज्ञियस्य न रोदसी महिमानं ममाते ॥ ७ ॥

7. *Yajāma innamasā vṛddhamindram bṛhantamṛṣvamajaram yuvānam. Yasya priye mamaturyajñiyasya 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 कर्म सुकृता पुरुणि व्रतानि देवा न मिनन्ति विश्वे ।
दाधारु यः पृथिवीं द्यामुतेमां जजान् सूर्यैमुषसं सुदंसाः ॥ ८ ॥

8. *Indrasya karma sukṛtā purūṇi vratāni devā na minanti viśve. Dādhāra yah pṛthivīṁ dyāmutesmāṁ jajāna sūryamuśasam 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.

अद्रोघ सृत्यं तव तन्महित्वं सृद्यो यज्ञातो अपिबो हु सोमम् ।
न द्याव इन्द्र तुवसस्तु ओजो नाहा न मासाः शरदो
वरन्त ॥ ९ ॥

9. *Adrogha satyam tava tanmahitvam sadyo yajjāto apibo ha somam. Na dyāva indra tavasasta ojonāhā na māsāḥ śarado varanta.*

Indra, lord of love free from jealousy, negativity, discrimination or hypocrisy, ever true, inviolable and eternal is that greatness and glory of yours, that sun which, as it arises, drinks up the soma of nature to recreate, augment and return it to nature. Neither the heavens of light, nor days, nor months, nor seasons, nor years can evade or prevent or exceed or transgress the might and majesty of yours, omnipotent as you are.

त्वं सृद्यो अपिबो ज्ञात इन्द्रु मदाय सोमं परमे व्योमन् ।
यद्ध द्यावोपृथिवी आविवेशीरथाभवः 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.

अहून्नहि॑ परिशयानुमर्णे ओजायमानं तुविजात् तव्यान् । न
ते॒ महित्वमनु॑ भूदध् द्यौर्यदृन्यया॑ स्फिग्या॒ इ॑ क्षाम-
वस्था॒ः ॥ 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.

यज्ञो हि त इन्द्र् वर्धनो भूदुत् प्रियः सुतसोमो मियेधः ।
यज्ञेन यज्ञमव यज्ञियः सन्यज्ञस्ते वज्रमहित्य आवत् ॥ 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.

यज्ञेनेन्द्रमवसा चक्रे अर्वागैनं सुम्नाय नव्यसे ववृत्याम् ।
यः स्तोर्मेभिर्वावृथे पूर्व्येभिर्यो मध्यमेभिरुत नूतनेभिः ॥ १३ ॥

13. *Yajñenendramavasā cakre arvāgainam sumnāya navyase vavṛtyām. Yah stomebhir-vāvṛdhe pūrvyebhiryō 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.

विवेष यन्मा धिषणा जुजान् स्तवै पुरा पार्यादिन्द्रमहः ।
अंहसो यत्र पीपरद्यथा नो नावेव यान्तमुभये हवन्ते ॥ 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.

आपूर्णो अस्य कुलशः स्वाहा सेक्तेवु कोशं सिसिचे
पिबध्यै । समु प्रिया आववृत्तन्मदाय प्रदक्षिणदभि सोमास
इन्द्रम् ॥ 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 पुरुहृत सिन्धुनार्द्रियः परि षन्तो वरन्त । इत्था
सखिभ्य इषितो यदिन्द्राऽऽदृक्लहं चिदरुजो गव्य-
मूर्वम् ॥ 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 हृवेम मधवान्मिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये सुमत्सु द्वन्तं वृत्राणि संजितं धना-
नाम् ॥ 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

प्र पर्वतानामुशती उपस्थादशवैङ्गवे विषिते हासमाने ।
गावेव शुभ्रे मातरा रिहाणे विपाट छुतुद्री पयसा जवेते ॥ 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.

इन्द्रैषिते प्रसुवं भिक्षमाणे अच्छा समुद्रं रथ्येव याथः ।
सुमाराणे उर्मिभिः पिन्वमाने अन्या वामन्यामप्येति
शुभ्रे ॥ २ ॥

2. *Indreṣite prasavam bhikṣamāṇe acchā samudram rathyeva yāthah. Samārāṇe ūrmibhiḥ 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 संरिहाणे समानं योनिमनुं सुचरन्ती ॥ ३ ॥

3. *Acchā sindhum mātṛtamāmayāsam vipāśam-urvīṁ 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 योनिं देवकृतं चरन्तीः ।
न वर्तवे प्रसवः सर्गातक्तः किं युर्विप्रो नद्यो जोहवीति ॥ 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 मे वचसे सोम्याय त्रहतावरीरूप मुहूर्तमेवैः ।
प्रसिन्धुमच्छा बृहती मनीषाऽवस्युरह्वे कुशिकस्य सूनुः ॥ ५ ॥

5. *Ramadhvam me vacase somyāya ṛtāvarīrupa muhūrtamevaih. Pra sindhumacchā brhatī maniṣā'vasyurahve kuśikasya sūnuḥ.*

Bide a while, listen, pray consider and enjoy my word of peace, prayer and beauty. Relax, why rush on like a storm to the bottom mysterious deep. Son and disciple of a self-realised soul, I invoke and call upon the river and the sea from the core of my heart and mind, I need the vision and the protection.

(The mantra points to the irresistible flow of existence and the soul's cry for a moment's vision of constancy against the flux of mutability.)

इन्द्रौ अस्माँ अरद्वज्ञबाहुरपाहन्वृत्रं परिधिं नदीनाम् ।
देवोऽनयत्सविता सुपाणिस्तस्य वृयं प्रसुवे याम उर्वीः ॥ ६ ॥

6. *Indro asmān aradad vajrabāhurapāhan vṛtram paridhim nadīnām. Devo'nayat 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 तदिन्द्रस्य कर्म यदहि विवृश्चत् ।
वि वज्रेण परिषदौ जघानाऽयन्नापोऽयन्मिच्छमानाः ॥ 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.

एतद्वचौ जरित्मापि मृष्टा आ यत्ते घोषानुत्तरा युगानि ।
उक्थेषु कारो प्रति नो जुषस्व मा नो नि कः पुरुषत्रा
नमस्ते ॥ ८ ॥

8. *Etad vaco jaritarmāpi mṛṣṭhā ā yat te ghoṣānuttarā 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!

ओ षु स्वसारः कारवे शृणोत युयौ वौ दूरादनसा रथैन ।
नि षु नमध्वं भवता सुपारा अंधोअङ्क्षाः सिन्धवः
स्त्रोत्याभिः ॥ 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 तैं कारो शृणवामा वचांसि ययाथै दूरादनसा रथेन ।
नि तैं नंसै पीप्यानेव योषा मर्यायेव कुन्या शाश्वतै तै ॥ 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.

यदुङ्ग त्वा भरुताः सुन्तरैयुर्गव्यन्ग्राम इषित इन्द्रजूतः ।
अषादह प्रसुवः सर्गतक्त आ वो वृणे सुमतिं यज्ञिया-
नाम् ॥ ११ ॥

11. *Yadaṅga tvā bharatāḥ saṁtareyurgavyan grāma iṣita indrajūtaḥ. Arṣādahah prasavah sargataktā 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.

अतारिषुर्भरुता गव्यवः समभक्त विप्रः सुमतिं नुदीनाम् ।
प्र पिन्वध्वमिषयन्तीः सुराधा आ वक्षणाः पृणध्वं यात
शीभम् ॥ 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 ऊर्मिः शम्या हुन्त्वापो योक्त्राणि मुञ्चत ।
मादुष्कृतौ व्येनसाऽङ्ग्यौ शूनमारताम् ॥ 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

इन्द्रः पूर्भिदातिरह्वासमर्केविर्दद्वसुर्दयमानो वि शत्रून् ।
ब्रह्मजूतस्तन्वा वावृथानो भूरिदात्र आपृणद्रोदसी उभे ॥ १ ॥

1. *Indrah pūrbhidātirad dāsamarkairvidad vasurdayamāno vi śatrūn. Brahmajūtastanvā vāvṛdhāno bhūridātra āprṇad rodasi 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 ते तविषस्य प्र जूतिमियर्मि वाचमृताय भूषन् ।
इन्द्रं क्षितीनामसि मानुषीणां विशां दैवीनामुत 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 वृत्रमवृणो च्छर्धीनीतिः प्र मायिनाममिनाद्वर्पेणीतिः ।
अहुन्व्यं समुशध्यग्वनेष्वाविर्धेना अकृणोद्राम्याणाम् ॥ ३ ॥

3. *Indro vṛtramavṛṇocchardhanītih pra māyinā-maminād varpaṇītih. Ahan vyāṁsamuśadha-gvaneṣvāvirdhenā 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.

इन्द्रः स्वर्षा जनयन्नहानि जिगायोशिग्भिः पृतना अभिष्ठिः ।
प्रारोचयन्मनवे केतुमह्नामविन्दज्योतिर्बृहते 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.

इन्द्रस्तुजो बर्हणा आ विवेश नृवद्धानो नर्या पुरुणि ।
अचैतयद्विद्य डुमा जरित्रे प्रेमं वर्णमतिरच्छुक्रमासाम् ॥ ५ ॥

5. *Indrastujo barhaṇā ā viveśa nṛvad dadhāno naryā purūṇi. Acetayad dhiya imā jaritre premam varnamatiracchukramāsām.*

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.

महो महानि पनयन्त्यस्येन्द्रस्य कर्म सुकृता पुरुणि ।
वृजनैन वृजिनान्त्सं पिपेष मायाभिर्दस्यूरभिर्भूत्योजाः ॥ 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.

युधेन्द्रो मुह्ना वरिवश्चकार देवेभ्यः सत्पतिश्चर्षणिप्राः ।
विवस्वतः सदनै अस्य तानि विप्रा उक्थेभिः कृवयो
गृणन्ति ॥ 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.

सूत्रासाहं वरेण्यं सहोदां ससुवांसुं स्वरूपश्च देवीः ।
सुसानुयः पृथिवीं द्यामुतेमामिन्द्रं मदुन्त्यनुधीरणासः ॥ ८ ॥

8. *Satrāsāham varenyam sahodām sasavāṁsaṁ svarapaśca devīḥ. Sasāna yah pṛthivīṁ dyāmūtemāmindram 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 ससानेन्द्रः ससान पुरुभोजसुं गाम् ।
हिरण्ययमुत भोगं ससान हृत्वी दस्यून्प्रार्थवर्णमावत् ॥ 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.

इन्द्रु ओषधीरसनोदहानि वनस्पतीरसनोदन्तरिक्षम् ।
बिभेद वृलं नुनुदे विवाचोऽथाभवद्विमिताभिक्रतूनाम् ॥ 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 हृवेम मधवान्मिन्द्रमस्मिन्भरे नृतम् वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घन्तं वृत्राणि संजितं धना-
नाम् ॥ 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

तिष्ठा हरी रथ आ युज्यमाना याहि वायुर्न नियुतो नो अच्छ ।
पिबास्यन्धो अभिसृष्टो अस्मे इन्द्र स्वाहा ररिमा ते
मदाय ॥ १ ॥

1. *Tiṣṭhā harī ratha ā yujyamānā yāhi vāyurna
niyuto no accha. Pibāsyandho abhisr̄ṣṭo asme
indra svāhā rarimā te madāya.*

Indra, lord ruler of the world, ride the chariot drawn by horse power of water and fire and come straight to us like the wind in all your glory in good

company. Come and partake of the holy food we offer in faith and truth of word and deed in homage for your joy and entertainment.

उपाजिरा पुरुहूताय सप्ति हरी रथस्य धूष्वा युनज्मि ।
द्रवद्यथा संभृतं विश्वतश्चिदुपेमं 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.

उपो नयस्व वृषणा तपुष्पोतेमव त्वं वृषभ स्वधावः ।
ग्रसेतामश्वा वि मुचेह शोणा दिवेदिवे 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.

ब्रह्मणा ते ब्रह्मयुजा युनज्मि हरी सखाया सधुमाद आशू ।
स्थिरं रथं सुखमिन्द्राधितिष्ठन्प्रजानन्विद्वाँ उप याहि
सोमम् ॥ 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 ते हरी वृषभा वीतपृष्ठा नि रीरमन्यजमानासो अन्ये ।
अत्यायाहि शशवतो व्यं तेजं सुतेभिः कृणवाम् सोमैः ॥ ५ ॥

5. *Mā te harī vṛṣaṇā vītaprsthā ni rīraman yajamānāśo 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 सोमस्त्वमेह्यर्वाङ्गशशवत्तमं सुमना अस्य पाहि ।
अस्मिन्यज्ञे बर्हिष्या निषद्या दधिष्वेमं जठर इन्दुमिन्द्र ॥ 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 ते बृहिः सुत इन्द्रु सोमः कृता धाना अत्तवे ते
हरिभ्याम् । तदोकसे पुरुशाकाय वृष्णो मुरुत्वते तुभ्यं राता
हवींषि ॥ ७ ॥

7. *Stīrṇam te barhiḥ suta indra somah kṛtā dhānā
attave te haribhyām. Tadokase puruśakāya vṛṣṇe
marutvate tubhyāṁ 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 पर्वतास्तुभ्यमापः समिन्द्र गोभिर्मधुमन्तमक्रन् ।
तस्यागत्या सुमना ऋष्व पाहि प्रजानन्विद्वान्पथ्या 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 आभजो मुरुत इन्द्रु सोमे ये त्वामवर्द्धन्नभवन्नगणस्ते ।
तेभिरेतं सजोषा वावशानो ऽग्नेः पिब जिह्वया सोम-
मिन्द्र ॥ 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.

इन्द्र पिब स्वधया चित्सुतस्याऽग्नेवा पाहि जिह्वया यजत्र ।
अधवर्योर्वा प्रयतं शक्र हस्ताद्वोतुर्वा यज्ञं हविषो 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 हुवेम मघवान्मिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये सुमत्सु घन्तं वृत्राणि संजितं धना-
नाम् ॥ ११ ॥

11. *Śunam huvema maghavānamindramasmin bhare nṛtamam vājasātau. Śrṇvantamugr-amūtaye samatsu ghnantam vṛtrāṇi saṁjitatām 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 प्रभृतिं सातये धाः शश्वच्छश्वदृतिभिर्याद-
मानः । सुतेसुते वावृथे वर्धनेभिर्यः कर्मभिर्महद्द्विः सुश्रुतो
भूत् ॥ १ ॥

1. *Imāmū ṣu prabhṛtiṁ sātaye dhāḥ śaśvaccha-
śvadūtibhīryādamānah. Sutesute vāvṛdhē vardha-
nebhīryah karmabhimahadbhīḥ 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 सोमाः प्रदिवो विदाना ऋभुर्येभिर्वृषपर्वा विहायाः ।
प्रयम्यमानान्प्रति षू गृभायेन्द्र पिब 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 सुतास इन्द्र सोमासः प्रथमा उतेमे ।
यथापिबः पूर्व्याँ इन्द्र सोमाँ एवा पाहि पन्यो अद्या
नवीयान् ॥ 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 अमत्रो वृजने विरप्श्युग्रं शवः पत्यते धृष्टवोजः ।
नाहं विव्याच पृथिवी चनैनं यत्सोमासो हर्यश्वमन्दन् ॥ ४ ॥

4. *Mahāñ amatro vṛjane virapśyugram śavah patyate dhṛṣṇvojah. Nāha vivyāca prthivī canainam yat somāso haryaśvam-amandan.*

Great, master of knowledge and power,

overwhelming in the battle of life and lord of terrible splendour, Indra possesses and commands formidable prowess and heroism. Even the whole humanity on earth does not comprehend the grandeur of this wondrous power commanding the winds whom the creators of soma, light of the sun, beauty of the moon and fragrances of yajna inspire and enlighten.

महाँ उग्रो वावृथे वीर्यीय समाचक्रे वृषभः काव्येन । इन्द्रो
भगों वाजुदा अस्य गावः प्र जायन्ते दक्षिणा अस्य
पूर्वीः ॥ ५ ॥

5. *Mahān ugro vāvṛdhe vīryāya samācakre vṛṣabhaḥ kāvyena. Indro bhago vājadā asya gāvah pra jāyante daksiṇā asya pūrvih.*

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.

प्र यत्सिन्धवः प्रसुवं यथायन्नापः समुद्रं रथ्येव जग्मुः ।
अतश्चिदिन्द्रः सदसो वरीयान्यदीं सोमः पृणति दुग्धो
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.

समुद्रेण सिन्धवो यादमाना इन्द्राय सोमं सुषुतं भरन्तः ।
अंशुं दुहन्ति हृस्तिनो भुरित्रैर्मध्वः पुनन्ति धारया
पवित्रैः ॥ 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 कृक्षयः सोमधानाः समीविव्याच् सवना पुरुणि ।
अन्ना यदिन्द्रः प्रथमा व्याशे वृत्रं जघन्वाँ अंवृणीत्
सोमम् ॥ ८ ॥

8. *Hṛadā 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 माकिरे तत्परि षाद्विद्वा हि त्वा वसुपतिं वसूनाम् ।
इन्द्र यत्ते माहिनं दत्र मस्त्यस्मभ्यं तद्धर्यश्व प्र यन्थि ॥ ९ ॥

9. *Ā tū bhara mākiretat pari ṣṭhād vidmā hi tvā
vasupatiṁ vasūnām. Indra yat te māhinam datra-
mastyasmabhyām 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.

अस्मे प्र यन्थि मघवन्नजीषि न्द्र रायो विश्ववारस्य भूरेः ।
अस्मे शतं शरदो जीवसे धा अस्मे वीराञ्छश्वत इन्द्र
शिप्रिन् ॥ 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 हृवेम मधवान्मिन्द्रमस्मिन्भरे नृतम् वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घन्तं वृत्राणि संजितं धना-
नाम् ॥ 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

वात्रैहत्याय शवसे 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 ते मन उत चक्षुः शतक्रतो ।
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 ते शतक्रतो विश्वाभिर्गीर्भिरीमहे ।
इन्द्राभिमातिषाहै ॥ 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 शतेन महयामसि ।
इन्द्रस्य चर्षणीधृतः ॥ ४ ॥

4. *Puruṣṭutasya dhāmabhiḥ śatena mahayāmasi.
Indrasya carṣāṇīdhṛtaḥ.*

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.

इन्द्रं वृत्रायु हन्तवे पुरुहृतमुप ब्रुवे ।
भरेषु वाजसातये ॥ ५ ॥

6. *Indram vṛtrāya 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 सासुहिर्भैव त्वामीमहे शतक्रतो ।
इन्द्रं वृत्रायु हन्तवे ॥ ६ ॥

6. *Vājeṣu sāsahirbhava tvāmīmahe śatakrato.
Indra vṛtrāya hantave.*

Indra, be the challenger, warrior and winner of battles for prosperity and progress. O lord of a hundred creative actions, we invoke, exhort and exalt you for breakup of the cloud into rain and elimination of the demon of darkness, ignorance, injustice and poverty.

द्युम्नेषु पृतनाज्ये पृत्सुतूषु श्रवःसु च ।
इन्द्रु साक्षवाभिमातिषु ॥ 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 जागृविम् ।
इन्द्रु सोमं शतक्रतो ॥ ८ ॥

8. *Śuṣmintamam na ūtaye 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.

इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु ।
इन्द्र तानि तु आ वृणे ॥ 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.

अग्निन्द्रु श्रवो बृहदद्युम्नं दधिष्व दुष्टरम् ।
उत्ते 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.

**अवावितौ न आ गृह्यथौ शक्र परावतः ।
उ लोको यस्ते अद्रिव इन्द्रेह तत् 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 तष्टैव दीधया मनीषामत्ये न वाजी सुधुरो जिहानः ।
अभि प्रियाणि मर्मैश्शत्पराणि कवीरिच्छामि सुन्दूशे
सुमेधाः ॥ 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.

इनोत पृच्छ जनिमा कवीनां मनोधृतः सुकृतस्तक्षत् द्याम् ।
इमा उ ते प्रण्योऽु वर्धमाना मनोवाता अथ नु धर्मणि
गमन् ॥ २ ॥

2. *Inota prccha janimā kavīnām manodhṛtaḥ sukṛtastakṣata 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 गुह्या दधाना उत क्षत्राय रोदसी समञ्जन् ।
सं मात्राभिर्मिरे येमुरुर्वी अन्तर्मही समृते धायसे 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 विश्वे अभूषज्ज्यो वसानश्चरति स्वरौचिः ।
महत्तद् वृष्णो असुरस्य नामा इविश्वरुपो अमृतानि
तस्थौ ॥ 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 पूर्वो वृषभो ज्यायानिमा अस्य शुरुधः सन्ति पूर्वीः ।
दिवो नपाता विदथस्य धीभिः क्षत्रं राजाना प्रदिवो
दधाथे ॥ 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 विदथै पुरुष्णि परि विश्वानि भूषथः सदांसि ।
अपश्युमत्र मनसा जगन्वान्व्रते गन्धर्वां अपि वायुकेशान् ॥ 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.

तदिन्वस्य वृषभस्य धेनोरा नामभिर्ममिरे सकम्यं गोः । अन्य-
दन्यदसुर्यै वसाना नि मायिनो ममिरे रूपमस्मिन् ॥ 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.

तदिन्वस्य सवितुर्नकिर्मे हिरण्ययीममतिं यामशिश्रेत् ।
आ सुष्टुती रोदसी विश्वमिन्वे अपौव् योषा जनिमानि
वब्रे ॥८॥

8. *Tadinnvasya saviturnakirme hiranayimamatiṁ yāmaśiśret. 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 साधथो महो यद्दैवी स्वस्तिः परि णः स्यातम् ।
गोपाजिह्वस्य तुस्थुषो विरूपा विश्वे पश्यन्ति मायिनः
कृतानि ॥९॥

9. *Yuvam pratnasya sādhatho maho yad daivī svastih pari ḡah 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 हृवेम मघवानमिन्द्रमस्मिन्भरे नृतम् वाजसातौ ।
शृणवन्तमुग्रमूतये सुमत्सु द्वन्तं वृत्राणि सुंजितं धना-
नाम् ॥ १० ॥

10. *Śunam 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

इन्द्रं मृतिर्हृद आ वृच्यमानाऽच्छा पतिं स्तोमतष्टा जिगाति ।
या जागृविर्विदथै शस्यमानेन्द्र यत्ते 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 जागृविर्विदथे शस्यमाना ।
भद्रा वस्त्राण्यर्जुना वसाना सेयमस्मे सनजा 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 ह्यस्थात् ।
वपूषि जाता मिथुना सचेते तमोहना तपुषो बुध्न एता ॥ ३ ॥

3. *Yamā cidatra yamasūrasūta jihvāyā agram
patadā hyasthāt. Vapūṣi 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.

नकिरेषां निन्दिता मत्यैषु ये अस्माकं पितरो गोषु योधाः ।
इन्द्र एषां दृहिता माहिनावानुद् गोत्राणि ससृजे दुंसनावान् ॥ ४ ॥

4. *Nakiresām ninditā matryeṣu ye asmākam pitaro goṣu yodhāḥ. Indra eṣām dṛmhītā māhināvānud 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 सखिभिर्नवग्वैरभिज्वा सत्वभिर्गा अनुगमन् ।
सृत्यं तदिन्द्रो दुशभिर्दशग्वैः सूर्यं विवेद् तमसि क्षियन्तम् ॥ 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.

इन्द्रो मधु संभृतमुस्त्रियायां पद्मद्विवेद शफवन्नमे गोः । गुहा
हितं गुहां गूळहमप्सु हस्ते दधे दक्षिणे दक्षिणावान् ॥ 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!)

ज्योतिर्वृणीत तमसो विजानन्नारे स्याम दुरितादुभीके । इमा
गिरः सोमपाः सोमवृद्ध जुषस्वैन्द्र पुरुतमस्य कारोः ॥ ७ ॥

7. *Jyotirvrñīta tamaso vijānannāre syāma duritādabhīke. Imā girah somapāḥ 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.

ज्योतिर्यज्ञाय रोदसी अनु ष्यादारे स्याम दुरितस्य भूरेः ।
भूरि चिद्धि तुजुतो मर्त्यस्य सुपारासो वसवो ब्रह्मण्ठ-
वत् ॥ 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 हुवेम मधवानुमिन्द्रमुस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घन्तं वृत्राणि संजितं धना-
नाम् ॥ ९ ॥

9. *Śunam huvema maghavānamindramasmin bhare nṛtamam vājasātāu. Śrṇvantamugram-ūtaye samatsu ghnantam vṛtrāṇi samjitatām 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 सुते सोमै हवामहे ।
स पाहि मध्वो 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 क्रतुविदं सुतं सोमं हर्य पुरुष्टुत ।
पिबा वृषस्व तात्रपिम् ॥ 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.

इन्द्रु प्र णों धितावानं यज्ञं विश्वैभिर्देवेभिः ।
तिर स्तवान विश्पते ॥ 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.

इन्द्रु सोमाः सुता इमे तवु प्र यन्ति सत्पते ।
क्षयं चन्द्रासु इन्दवः ॥ 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.

दधिष्वा जठरे सुतं सोममिन्द्रु वरेण्यम् ॥
तव द्युक्षासु इन्दवः ॥ 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.

गिर्वैणः पाहि नः सुतं मधोर्धराभिरज्यसे ।
इन्द्र त्वादातुमिद्यशः ॥ 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 वनिनु इन्द्रं सचन्ते अक्षिता ।
पीत्वा सोमस्य वावृथे ॥ ७ ॥

7. *Abhi dyumnāni vanina indram sacante akṣitā. pītvā somasya vāvṛdhе.*

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.

अर्वावितो नु आ गहि परावतश्च वृत्रहन् ।
इमा जुषस्व नो 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 परावतमविवतं च हूयसे ।

इन्द्रेह तत् आ गहि ॥ ९ ॥

9. *Yadantarā parāvatamaryāvataṁ ca hūyase.
Indreha tata ā gahi.*

Indra, lord giver of prosperity, invoked from within, from far and from near, come from there, anywhere, take us and bless us with grace.

Mandala 3/Sukta 41

Indra Devata, Vishvamitra Gathina Rshi

आ तू न इन्द्र मद्रचग्धुवानः सोमपीतये ।

हरिभ्यां याह्यद्रिवः ॥ १ ॥

1. *Ā tū na indra madryagghuvānah somapītaye.
Haribhyām yāhyadrvivah.*

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.

सत्तो होता न ऋत्वियस्तिस्तिरे बुर्हिरानुषक् ।

अयुज्ञन्प्रातरद्रयः ॥ 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 क्रियन्त आ बर्हिः सीद ।

वीहि शूर पुरोळाशम् ॥ 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.

गुरुन्धि सवनेषु ण एषु स्तोमेषु वृत्रहन्।
उकथेष्विन्द्र गिर्वणः ॥ 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 सोमपामुरुं रिहन्ति शवसुस्पतिम्।
इन्द्रं 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 ह्यन्धसो राधसे तुन्वा मुहे।
न स्तोतारं निदे 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.

वयमिन्द्र त्वायवो हृविष्मन्तो जरामहे ।
उत त्वमस्मयुर्वंसो ॥ 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.

मारे अस्मद्वि मुमुचो हरिप्रियार्वाङ् याहि ।
इन्द्र स्वधावो मत्स्वेह ॥ 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.

अर्वाञ्चं त्वा सुखे रथे वहतामिन्द्र केशिना ।
घृतस्नू बुहिरासदै ॥ ९ ॥

9. *Arvāñcam tvā sukhe rathe vahatāmindra keśinā.
Ghṛtasnū barhirāsade.*

May two carriers with flames of fire, fed on clarified and bright burning fuel, carry you forward, up and down, in a comfortable car and reach you to the

heights of the sky.

Mandala 3/Sukta 42

Indra Devata, Vishvamitra Gathina Rshi

उप नः सुतमा गौहि सोममिन्द्र 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 बर्हिःष्ठां ग्रावभिः सुतम् ।
कुविन्वस्य 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 गिरो ममाच्छागुरिषिता इतः ।
आवृते सोमपीतये ॥ 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 सोमस्य पीतये स्तोमैरिह हवामहे ।

उक्थेभिः कुविदागमत् ॥ 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 सोमाः सुता इमे तान्दधिष्व शतक्रतो ।

जठरे वाजिनीवसो ॥ 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 कवे ।

अधा ते सुन्नमीमहे ॥ ६ ॥

6. *Vidmā hi tvā dhanañjayam vājeṣu dadhṛṣam 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.

इमिन्द्रं गवाशिरं यवाशिरं च नः पिब ।

आगत्या वृषभिः सुतम् ॥ 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.

तुभ्येदिन्द्र स्व ओक्येऽ सोमं चोदामि पीतये ।
एष रारन्तु ते हृदि ॥ ८ ॥

8. *Tubhyedindra sva okye somam codāmi pītaye.
Eṣa rārantu te hṛdi.*

Indra, lord lover of power and energy, for your drink I distil and reinforce this soma in my own yajnic house of science. It would inspire, strengthen and delight your heart.

त्वां सूतस्य पीतये प्रलभ्निन्द्र हवामहे ।
कुशिकासो अवस्यवः ॥ ९ ॥

9. *Tvāṁ sutasya pītaye pratnamindra havāmahe.
Kuśikāso avasyavah.*

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 याह्युर्वाङ्गुणं प॒वन्धुरे॑ष्टास्तवेदनु॑प्रदिवः सोम॑पेयम् । प्रिया॑
सखाया॑ वि मुचोप॒ ब॒र्हिंस्त्वामि॑मे ह॑व्यवाहौ॑ हवन्ते ॥ १ ॥

1. Ā yāhyarvāñupa bandhureṣṭhāstavedanu pradivah 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 चर्षणीराँ अर्य आशिष उप नो हरिभ्याम् ।
इमा हि त्वा मृतयः स्तोमतष्टा इन्द्रु हवन्ते सुख्यं
जुषाणाः ॥ २ ॥

2. Ā yāhi pūrvīrati carṣaṇīrāñ arya āśiṣa upa no haribhyām. Imā hi tvā matayah 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 नो यज्ञं नमोवृधं सुजोषा इन्द्रं देव हरिभिर्याहि तूयम् ।
अहं हि त्वा मतिभिर्जोहवीमि धृतप्रयाः सधमादे मधू-
नाम् ॥ ३ ॥

3. Ā no yajñām namovṛdham sajōṣā indra deva haribhiryāhi tūyam. Aham 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 त्वामेता वृषणा वहातो हरी सखाया सुधुरा स्वङ्गा ।
धनावदिन्द्रः सवनं जुषाणः सखा सख्युः शृणवद्वन्द-
नानि ॥ ४ ॥

4. *Ā ca tvāmetā vṛṣaṇā vahāto harī sakħāyā sudhurā svāṅgā. Dhānāvadindraḥ savanam juṣāṇaḥ 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 गोपां करसे जनस्य कुविद्राजानं मधवनृजीषिन् ।
कुविन्म ऋषिं पपिवांसं सुतस्य कुविन्म वस्वो अमृतस्य
शिक्षाः ॥ ५ ॥

5. *Kuvinmā gopāṁ 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 बृहन्तो हरयो युजाना अर्वागिन्द्र सधमादो वहन्तु ।
प्र ये द्विता दिव ऋञ्जन्त्यातः सुसंमृष्टासो 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.

इन्द्र पिब वृषधूतस्य वृष्ण आ यं ते श्येन उशते जुभार ।
यस्य मदे च्यावयसि प्र कृष्टीर्यस्य मदे अप गोत्रा
वृवर्थ ॥ ७ ॥

7. *Indra piba vṛṣadhūtasya vṛṣṇa ā yam te śyena uśate jabhāra. Yasya made cyāvayasi pra kṛṣṭīryasya made apa gotrā vavartha.*

Indra, lord of power and passion for life, drink of the potent soma created by the vibrations of generous nature and brought down from the sky by the eagle flights of your car for you, lord of love and ambition, for your people. It is in the ecstasy of soma that you inspire the children of the earth with energy, and it is in the ecstasy of that energy that the earth abides and turns round and round.

शुनं हुवेम मधवान्मिन्द्रमस्मिन्भरे नृतम् वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घन्तं वृत्राणि संजितं धना-
नाम् ॥ ८ ॥

8. *Śunam huvema maghavānamindramasmin bhare
nṛtamām vājasātau. Śṛṇvantamugr-amūtaye
samatsu ghanantam vr̄trāni samjitarā 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 ते अस्तु हर्यतः सोम् आ हरिभिः सुतःः ।
जुषाण इन्द्र हरिभिर्न् आ गृह्णा तिष्ठ हरितं रथम् ॥ १ ॥

1. *Ayam te astu haryatāḥ soma ā haribhiḥ sutāḥ.
Juṣāṇa indra haribhirna ā gahyā tiṣṭha haritāṁ 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.)

हुर्यन्नुषसमर्चयः सूर्यै हुर्यन्नरोचयः । विद्वांश्चिकित्वान्हर्यश्व
वर्धस् इन्द्रु विश्वा अभि श्रियः ॥ २ ॥

2. *Haryannuṣasamarcayaḥ 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.

द्यामिन्द्रो हरिधायसं पृथिवीं हरिवर्पसम् ।
अधारयद्भुरितोर्भूरि भोजनं ययोरन्तर्हरिश्चरत् ॥ ३ ॥

3. *Dyāmindro haridhāyasam pṛthivīm 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.

जज्ञानो हरितो वृषा विश्वमा भाति रोचनम् ।
हर्यैश्वो हरितं धत्त आयुधमा वत्रं बाह्वोर्हरिम् ॥ ४ ॥

4. *Jajñāno harito vṛṣā viśvamā bhāti rocanam.
Haryaśvo haritam dhatta āyudhamā vajram
bahvorharim.*

Rising and manifesting, the potent lord of light
and showers of generosity illuminates the beautiful

world of existence. The lord of sunrays in his arms wields the blazing weapon of thunder and lightning. And he holds and sustains the sun and shines self-refulgent.

इन्द्रौ हर्यन्तमर्जुनं वत्रं शुक्रैरभीवृतम् ।
अपावृणोद्धरिभिरद्रिभिः 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 मन्द्रैरिन्द्रू हरिभिर्याहि मयूररोमभिः । मा त्वा के चिन्नि
यमन्विं न पाशिनो ऽति धन्वेव ताँ 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.

वृत्रखादो वलंरुजः पुरां दुर्मो अपामुजः । स्थाता रथस्थ
हयोरभिस्वर इन्द्रौ दृङ्घा 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 क्रतुं पुष्यसि गा इव । प्र सुगोपा यवसं
धेनवो 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 भरांशं न प्रतिजानते । वृक्षं पुक्वं फलमङ्गीक्व
धूनुहीन्द्रं 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
ओजसा 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 ते वृषभस्य स्वराज उग्रस्य यूनः स्थविरस्य घृष्णेः ।
अजूर्यतो वृत्रिणो वीर्याङ्गीन्द्रं श्रुतस्य महतो महानि ॥ १ ॥**

1. *Yudhmasya te vṛṣabhasya svarāja ugrasya yunah
sthavirasya ghṛṣveḥ. Ajūryato vajrino vīryāñi-
ndra śrutasya mahato mahāni.*

Indra, great are the acts and achievements of yours, Indra, mighty fighter, virile and generous, self-refulgent, lustrous and blazing, young, firm and senior, fierce challenger, unaging youthful, hero of thunder and lightning, famous and great.

महाँ असि महिष् वृष्णयेभिर्धनस्पृदुग्र सहमानो अन्यान् ।
एको विश्वस्य भुवनस्य राजा स योधया च क्षयया च
जनान् ॥ २ ॥

2. *Mahān̄ asi mahiṣa vṛṣṇyebhirdhanaspr̄dugra 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.

प्र मात्राभी रिरिचे रोचमानः प्र देवेभिर्विश्वतो अप्रतीतः ।
प्र मज्मना दिव इन्द्रः पृथिव्या ग्रोरोम्हो अन्तरिक्षादृ-
जीघी ॥ ३ ॥

3. *Pra mātrābhī ririce rocamānah pra devebhiri-
viśvato apratītah. Pra majmanā diva indrah
pr̄thivyāḥ 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 जनुषाभ्युग्रं विश्वव्यचसमवतं मतीनाम् । इन्द्रं
सोमासः प्रदिवि सुतासः समुद्रं 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 सोममिन्द्र पृथिवीद्यावा गर्भं न माता बिभूतस्त्वाया ।
तं ते हिन्वन्ति तमु ते मृजन्त्यध्वर्यवौ वृषभं पातवा उ ॥५॥

5. *Yam̄ somamindra pṛthivīdyāvā garbham na mātā bibhṛtaśtvāyā. Tam 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 इन्द्र वृषभो रणाय पिबा सोममनुष्वधं मदाय । आ
सिञ्चस्व जठरे मध्व ऊर्मि त्वं राजासि प्रदिवः सुता-
नाम् ॥१॥

1. *Marutvāñ 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.

सूजोषा इन्द्रु सगणो मरुद्धिः सोमं पिब वृत्रहा शूर विद्वान् ।
जाहि शत्रुँरप मृधो नुदस्वाऽथाभयं कृणुहि विश्वतो नः ॥ २ ॥

2. *Sajoṣā indra sagano marudbhīḥ somam piba
vrtrahā śūra vidvān. Jahi śatruñrapa mṛdho
nudasvā'thābhayam kṛṇuhi 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 ऋतुभिर्त्रहतुपाः पाहि सोममिन्द्र देवेभिः सखिभिः सुतं
नः । यां आभजो मरुतो ये त्वाऽन्वहन्वृत्रमदधुस्तुभ्य-
मोजः ॥ 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.

ये त्वाहिहत्ये मघवन्नवर्धन्ये शाम्बुरे हरिवो ये गविष्टौ ।
ये त्वा नूनमनुमदन्ति विप्राः पिबेन्द्र सोमं सगणो
मरुद्दिः ॥ 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 ।
विश्वासाहुमवसे नूतनायोग्रं सहोदामिह तं हुवेम ॥ 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

सद्यो हं जातो वृषभः कनीनः प्रभर्तुमावृदन्धसः सुतस्य ।
साधोः पिब प्रतिकामं यथा ते रसाशिरः प्रथमं सोम्यस्य ॥ 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 कामेऽशोः पीयूषमपिबो गिरिष्ठाम् ।
तं तै माता परि योषा जनित्री मुहः पितुर्दम् आसिञ्च-
दग्ने ॥ 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 मात्रमन्नमैदृ तिगममपश्यदुभि सोममूर्धः ।
प्रयावयन्नचरद् गृत्सो अन्यान्महानि चक्रे पुरुधप्रतीकः ॥ ३ ॥**

3. *Upasthāya mātarāmannamaiṭṭa tigmamapa-syadabhi somamūdhah. Prayāvayannacarad gr̄tso anyān mahāni cakre purudhapratikah.*

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.

**उग्रस्तुराषाळभिभूत्योजा यथावशं तुन्वं चक्र एषः ।
त्वष्टारमिन्द्रो जनुषाभिभूयाऽमुष्या सोममपिबच्यमूषु ॥ ४ ॥**

4. *Ugrasturāṣālābhībhūtyoja 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 हुवेम मधवानुमिन्द्रमस्मिन्भरे नृतम् वाजसातौ ।
शृणवन्तमुग्रमूतये समत्सु घन्तं वृत्राणि संजितं धना-
नाम् ॥ ५ ॥

5. *Śunam huvema maghavānamindramasmin bhare
nṛtamam vājasātau. Śṛṇvantamugram-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 महामिन्द्रं यस्मिन्विश्वा आ कृष्टयः सोमपाः
काममव्यन् । यं सुक्रतुं धिषणे विभवत्ष्ठं घुं वृत्राणां
जनयन्त द्वेवाः ॥ १ ॥

1. *Śamsā mahāmindram yasmin viśvā ā kṛṣṭayah
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 हरिष्ठाम् ।
इनतमः सत्त्वभिर्यो ह शूष्यैः पृथुज्रया अमिनादायुर्दस्योः ॥ २ ॥

2. *Yam nu nakih prtanāsu svarājam dvitā tarati nṛtamam hariṣṭhām. Inatamaḥ satvabhiryo haśūṣaiḥ 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.

सुहावा पृत्सु तुरणिर्नार्वाव्यानशी रोदसी मेहनावान् । भग्ने
न कारे हव्यो मतीनां पितेव चारुः सुहवो वयोधाः ॥ 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.

धर्ता दिवो रजसस्पृष्ट ऊर्ध्वो रथो न वायुर्वसुभिर्नियुत्वान् ।
क्षुपां वृस्ता जनिता सूर्यस्य विभक्ता भागं धिषणेऽव
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 हुवेम मघवानुमिन्द्रमस्मिन्भरे नृतम् वाजसातौ ।
शृणवन्तमुग्रमूतये समत्सु द्वन्तं वृत्राणि संजितं धना-
नाम् ॥ ५ ॥

5. *Śunam huvema maghavānamindramasmin bhare
nr̥tamāṁ vājasātau. Śr̥ṇvantamugram-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

इन्द्रः स्वाहो पिबतु यस्य सोम आगत्या तुप्रो वृषभो
मरुत्वान्। ओरुव्यचाः पृणतामेभिरन्नैरास्य हृविस्तन्वः
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 सपर्यू ज्ञवसे युनज्जि ययोरनु प्रदिवः श्रुष्टिमावः ।
इह त्वा धेयुर्हरयः सुशिप्र पिबा त्वस्य सुषुतस्य चारोः ॥ 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.

गोभिर्मिमिक्षुं दधिरे सुपारमिन्द्रं ज्यैष्ठश्चाय धायसे गृणानाः ।
मन्दानः सोमं पपिवाँ त्रैजीषि-न्त्समस्मभ्यं 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 गोभिरश्वैश्चन्द्रवता राधसा पप्रथश्च ।
स्वर्यवौ मतिभिस्तुभ्यं विप्रा इन्द्राय वाहः कुशिकासौ
अक्रन् ॥ 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 हुवेम मधवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घन्तं वृत्राणि संजितं धना-
नाम् ॥ ५ ॥

5. *Śunam huvema maghavānamindramasmin bhare
nṛtamām vājasātau. Śrṇvantamugr-amūtaye
samatsu ghnantam vṛtrāṇi saṁjitatām 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

चर्षणीधृतं मधवानमुक्थ्यमिन्द्रं गिरो बृहतीरभ्यनूषत ।
वावृधानं पुरुहृतं सुवृक्तिभिरमर्त्यं जरमाणं दिवेदिवे ॥ १ ॥

1. *Carṣṇīdhṛtam 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.

शतक्रतुमर्णवं शाकिनं नरं गिरौ मः इन्द्रमुप यन्ति विश्वतः ।
वाजसनिं पूर्भिदं तूर्णिमप्सुरं धामुसाचमभिषाचं स्वर्विदम् ॥ 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.

आकरे वसोर्जरिता पनस्यतेऽ नेहसः स्तुभ इन्द्रौ दुवस्यति ।
विवस्वतः सदन् आ हि पिप्रिये 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 गीर्भिरुक्त्यैरभि प्रवीरमर्मचता सबाधः ।
सं सहसे पुरुमायो जिहीते नमो अस्य प्रदिव एकं ईशे ॥ ४ ॥

4. *Nṛṇāmu tvā nṛtamam gīrbhirukthairabhi pravīramarcatā sabādhah. Sam sahase purumāyo jihīte namo asya pradiva eka īše.*

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.

पूर्वीरस्य निष्पिधो मर्त्यैषु पुरु वसूनि पृथिवी बिभर्ति ।
इन्द्राय द्याव ओषधीरुतापो रयिं रक्षन्ति जीरयो
वनानि ॥ ५ ॥

5. *Pūrvīrasya niṣpidho 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 ब्रह्माणि गिर॑ इन्द्र॒ तुभ्यं सूत्रा दधिरे हरिवो जुषस्व ।
बोध्या॑ इ॒पिरवसो नूतनस्य॒ सखै॒ वसो जरि॒तृभ्यो॒ वयो॒
धा॑ः ॥ ६ ॥

6. *Tubhyam brahmāṇi gira indra tubhyam satrā dadhire harivo juṣasva. Bodhyāpiravaso nūtana-sya sakhe vaso jaritr̄bhyo 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.

इन्द्र॒ मरुत्व॒ इह॒ पाहि॒ सोमं॒ यथा॒ शार्याते॒ अपि॒ बः॒ सुतस्य॒ ।
तव॒ प्रणीती॒ तव॒ शूर॒ शर्मन्ना॒ विवासन्ति॒ कृवयः॒
सुयज्ञा॑ः ॥ 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 वावशान॒ इह॒ पाहि॒ सोमं॒ मुरुद्धिरिन्द्र॒ सखिभिः॒ सुतं॒
नः॑ । जातं॒ यत्त्वा॒ परि॑ देवा॒ अभूषन्महे॒ भराय॒ पुरुहूत॒
विश्वै॑ ॥ 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.

**असूर्ये मरुत अपिरेषोऽ मन्दुन्निन्द्रमनु दातिवारा: । तेभिः
साकं पिबतु वृत्रखादः सुतं सोमं दाशुषः स्वे सुधस्थै ॥ ९ ॥**

9. *Aptūrye maruta āpiresho'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 ह्यन्वोजसा सुतं राधानां पते ।
पिबा त्वस्य 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.

यस्ते अनु स्वधामसत्सुते नि यच्छ तन्वम् ।
स त्वा ममत्तु सोम्यम् ॥ 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.

प्र तै अश्नोतु कुक्ष्योः प्रेन्द्र ब्रह्मणा शिरः ।
प्र बाहू शूरु राधसे ॥ १२ ॥

12. *Pra te aśnotu kuksyoh 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 करम्भिणमपूपवन्तमुक्तिथनम् ।
इन्द्रं प्रातज्ञुषस्व नः ॥ १ ॥

1. *Dhānāvantam karambhīṇamapūpavantam-
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.

पुरोळाशं पचत्यं जुषस्वेन्द्रा गुरस्व च ।
तुभ्यं हृव्यानि सिस्रते ॥ २ ॥

2. *Puroḍāśam 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.

पुरोळाशं च नो घसो जोषयासे गिरश्च नः ।
वधूयुरिक्व योषणाम् ॥ ३ ॥

3. *Puroḍāśam 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.

पुरोळाशं सनश्रुत प्रातःसावे जुषस्व नः ।
इन्द्र क्रतुर्हि तै बृहन् ॥ ४ ॥

4. *Puroḍāśam 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 पुरोळाशमिन्द्र कृष्वेह
चारुम्। प्र यत्स्तोता जरिता तूण्यर्थो वृषायमाणु उप
गीर्भिरीद्वै॥ ५॥

5. *Madhyamindinasya savanasya dhānāḥ puroḍāśa-mindra kṛṣveha cārum. Pra yat stotā jaritā tūṇ-yartha vṛṣāyamāṇa upa gīrbhirīt̄te.*

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.

तृतीये धानाः सवने पुरष्टुत पुरोळाशमाहुतं मामहस्व नः ।
ऋभुमन्तं वाजवन्तं त्वा कवे प्रयस्वन्तु उप शिक्षेम
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.

पूषण्वते ते चकूमा करम्भं हरिवते हर्यश्वाय धानाः ।
अपूपमद्वि सगणो मरुद्विः सोमं 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.

प्रति धाना भरत् तूयमस्मै पुरोक्षाशं वीरतमाय नृणाम् ।
दिवेदिवे सृदृशीरिन्द्रु तुभ्यं वर्धन्तु त्वा सोमपेयाय
धृष्णो ॥ ८ ॥

8. *Prati dhānā bharata tūyamasmai purolāśam
vīratamāya nrñām. Divedive sadṛśīrindra tubh-
yam 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*

इन्द्रापर्वता बृहुता रथेन वामीरिषु आ वहतं सुवीरोः ।
वीतं हुव्यान्यध्वरेषु देवा वर्धीथां गीर्भिरिळ्या मदन्ता ॥ ९ ॥

1. *Indrāparvatā bṛhatā rathena vāmīriṣā ā vahatām
suvinrāh. Vītam havyānyadhvareṣu devā vardhe-
thām gīrbhīriḥayā 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 मधवन्मा परा गाः सोमस्य नु त्वा सुषुतस्य
यक्षि । पितुर्न पुत्रः सिचमा रभे तु इन्द्र 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.

शंसावाध्वर्योऽप्रति मे गृणीहीन्द्राय वाहः कृणवाव जुष्टम् ।
एदं बुर्हिर्यजमानस्य सीदाऽथो च भूदुकथमिन्द्राय
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.

जायेदस्तं मधवन्त्सेदु योनिस्तदित्त्वा युक्ता हरयो वहन्तु ।
यदा कदा च सुनवाम सोमम् ग्रिष्टा दृतो 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 मधवन्ना च याहीन्द्र भ्रातरुभयत्रा ते अर्थम् ।
यत्रा रथस्य बृहुतो निधानं विमोचनं वाजिनो रास-
भस्य ॥ ५ ॥

5. *Parā yāhi maghavannā ca yāhīndra bhrātaru-
bhayatrā te artham. Yatrā rathasya br̄hato 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 सोममस्तमिन्द्रु प्र याहि कल्याणीजर्या सुरणं गृहे
तेऽ। यत्रा रथस्य बृहतो निधानं विमोचनं वाजिनो
दक्षिणावत् ॥ ६ ॥

6. *Apāḥ somam-astam-indra pra yāhi kalyāṇīrjyā
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.

इमे भोजा अङ्गिरसो विरूपा दिवस्पुत्रासो असुरस्य वीराः ।
विश्वामित्राय ददतो मधानि सहस्रसावे प्र तिरन्तु
आयुः ॥ ७ ॥

7. *Ime bhojā angiraso 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.

सूरपरूपं मधवा बोभवीति मायाः कृष्णवानस्तन्वं॑ परि
स्वाम् । त्रिर्येद्विवः परि मुहूर्तमागात्स्वैर्मन्त्रैरनृतुपा 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 ऋषिर्देवजा देवजूतोऽस्तभ्नात्सिन्धुमर्णवं नृचक्षाः ।
विश्वामित्रो यदवहत्सुदासमप्रियायत कुशिकेभिरन्द्रः ॥ ९ ॥

9. *Mahān ṛṣirdevajā devajūto'stabhnāt sindhum-
arṇavām nṛcakṣāḥ. Viśvāmitro yadavahat sudā-
samapriyāyata kuśikebhirindrah.*

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 कृणुथ॒ श्लोक॑मद्रिभि॒र्मदन्तो गीर्भिरध्वरे सुते सचा॑ ।
देवेभिर्विप्रा॑ ऋषयो॒ नृचक्षसो॒ वि॒ पिबध्वं कुशिकाः॑ सोम्यं॒
मधु॑ ॥ 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.

उप॑ प्रेत॑ कुशिकाश्चेतयध्वमश्वं राये॒ प्र मुञ्चता॑ सुदासः॑ ।
राजा॑ वृत्रं॒ जङ्घनृत्प्रागपागुदगथा॑ यजाते॒ वर् आ॑
पृथिव्या॑ ॥ 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 इमे रोदसी उभे अहमिन्द्रमतुष्टवम् ।
विश्वामित्रस्य रक्षति ब्रह्मेदं 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 ब्रह्मेन्द्राय वज्रिणे ।
करुदिन्नः 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 तै कृष्णवन्ति कीकटेषु गावो नाशिरं दुहे न तपन्ति
घर्मम् । आ नो भर प्रमगन्दस्य वेदो नैचाशाख्यं मधवत्रन्धया
नः ॥ १४ ॥

14. *Kim te kṛṇvanti kīkaṭeṣu gāvo nāśiram duhre na
tapanti gharbam. Ā no bhara pramagan-dasya
vedo naicāśākham 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.

सूर्परीरमतिं बाधमाना बृहन्मिमाय जुमदग्निदत्ता ।
आ सूर्यस्य दुहिता ततान् श्रवो देवेष्वमृतमजुर्यम् ॥ १५ ॥

15. *Sasarparīramatīm bādhamañā br̄hanmimāya 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.

सूर्परीरभरत्यमेभ्योऽधि श्रवः पाञ्चजन्यासु कृष्टिषु ।
सा पक्ष्याऽ॒ नव्यमायुर्दधाना यां मे पलस्तिजमदग्रयो
ददुः ॥ 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.

**स्थिरौ गावौ भवतां वीक्षुरक्षो मेषा वि वर्हि मा युगं वि
शारि । इन्द्रः पातुल्ये ददतां शरीतोररिष्टनेमे अभि नः
सचस्व ॥ 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 धेहि तनूषु नो बलमिन्द्रानुकृत्सु नः । बलं तोकाय
तनयाय जीवसे त्वं हि बलदा असि ॥ १८ ॥**

18. *Balam dhehi tanūṣu 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.

**अभि व्ययस्व खदिरस्य सारमोजो धेहि स्पन्दने शिंश-
पायाम् । अक्ष वीक्षो वीक्षित वीक्षयस्व मा यामादस्मादव
जीहिपो नः ॥ 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 स्पतिर्मा च हा मा च रीरिषत् ।
स्वस्त्या गृहेभ्य आवसा आ विमोचनात् ॥ २० ॥

20. *Ayamasmān vanaspatirmā ca hā mā ca rīriṣat.
Svastyā grhebhya 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.

इन्द्रोतिभिर्बहुलाभिर्नो अद्य याच्छेष्टाभिर्मघवञ्चूरं जिन्व ।
यो नो द्वेष्ट्यधर्तुः सप्तदीष्ट यमु द्विष्टस्तमु प्राणो 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 चिदिन्द्र येषन्ती प्रयस्ता फेनमस्यति ॥ 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 चिकिते जनासो लोधं नयन्ति पशु मन्यमानाः ।
नावाजिनं वाजिना हासयन्ति न गर्द्भं पुरो अश्वान्न-
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 इन्द्र भरतस्य पुत्रा अपपित्वं चिकितुर्न प्रपित्वम् ।
हिन्वन्त्यश्वमरणं न नित्यं ज्यावाजं परि णयन्त्याजौ ॥ 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 मुहे विदुथ्याय शूषं शशवत्कृत्व ईङ्गाय प्र जंभुः ।
शृणोतु नो दम्येभिरनीकैः शृणोत्वग्रिदुर्व्यैरजस्तः ॥ १ ॥

1. *Imām mahe vidathyāya śūṣam śāśvat 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 मुहे दिवे अर्चा पृथिव्यै कामो म इच्छञ्चरति
प्रजानन् । ययोर्ह स्तोमे विदथेषु देवाः सपर्यवो मादयन्ते
सचायोः ॥ २ ॥

2. *Mahi mahe dive arcā pṛthivyai kāmo ma icchañ-carati 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.

युवोऋतं रोदसी सत्यमस्तु महे षु णः सुविताय प्र भूतम् ।
इदं द्विवे नमो अग्ने पृथिव्यै सपुर्यामि प्रयसा यामि
रत्नम् ॥ ३ ॥

3. *Yovorṛtam̄ rodasī satyamastu mahe ṣu nah 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.

उतो हि वां पूर्व्या आविविद्र ऋतावरी रोदसी सत्यवाचः ।
नरश्चिद्वां समिथे शूरसातौ ववन्दिरे पृथिवि वेवि-
दानाः ॥ ४ ॥

4. *Uto hi vām̄ pūrvyā āvividra rtāvarī rodasī satyavācaḥ. Naraścid vām̄ samithe śurasātāu 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.

को अद्वा वैदु क इह प्र वौच्छेवाँ अच्छा पश्याँ रु का समैति ।
ददृश एषामवमा सदांसि परेषु या गुह्येषु ब्रतेषु ॥ 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.)

**कविर्नृचक्षा अभि धीमचष्ट कृतस्य योना विद्यते मदन्ती ।
नाना चक्राते सदन् यथा वेः समानेन क्रतुना संविदाने ॥ ६ ॥**

6. *Kavirnṛcaksā abhiśīmacaṣṭa ṛtasya yonā vighrte madantī. Nānā cakrāte sadanam yathā veh 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 वियुते दूरेऽन्ते ध्रुवे पुदे तस्थतुर्जागुरूके । उत स्वसारा युवती भवन्ती आदु ब्रुवाते 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.

विश्वेदेते जनिमा सं विविक्तो महो देवान्बिभ्रती न व्यथेते ।
एजद् ध्रुवं पत्यते विश्वमेकं चरत्पत्रिविषुणं वि
जातम् ॥ 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 पुराणमध्यैम्यारान्महः पितुर्जनितुर्जामि तन्नः ।
देवासो यत्र पनितार् एवैरुरौ पृथि व्युते तस्थुरन्तः ॥ ९ ॥

9. *Sanā purāṇam-adhyemyārān-mahah piturjanituru-jāmi tannah. Devāso yatra panitāra evairuraau 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.

इमं स्तोमं रोदसी प्र ब्रवीम्यदूदराः शृणवन्नग्निजिह्वाः ।
मित्रः सुम्राजो वरुणो युवान् आदित्यासः कवयः
पप्रथानाः ॥ 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.

हिरण्यपाणि: सविता सुजिहस्त्रिरा द्रुवो विदथे पत्यमानः ।
देवेषु च सवितः श्लोकमश्वेराद्स्मभ्यमा सुव सर्वता-
तिम् ॥ 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.

सुकृत्सुपाणि: स्ववाँ ऋतावा देवस्त्वष्टावसे तानि नो धात् ।
पूषपन्ते ऋभवो मादयध्वमूर्धव्रग्रावाणो 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.

विद्युद्रथा मरुत ऋषिमन्तो दिवो मर्या ऋतजाता अयासः ।
सरस्वती शृणवन्यज्ञियासो धाता रुयं सहवीरं तुरासः ॥ १३ ॥

13. *Vidyudrathā maruta ṛṣimanto divo maryā rtajātā ayāsaḥ. Sarasvatī śr̄navan yajñiyāso 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 स्तोमासः पुरुद्गम्ममकर्ता भगस्येव कारिणो यामनि गमन् । उरुक्रमः ककुहो यस्य पूर्वीन्न मर्धन्ति युवतयो 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.

इन्द्रो विश्वैर्वीर्यैऽुः पत्यमान उभे आ पंप्रौ रोदसी महित्वा ।
पुरुंदरो वृत्रहा धृष्णुषेणः संगृथ्या न आ भरा भूरि पश्वः ॥ १५ ॥

15. *Indro Viśvairvīryaiḥ patyamāna ubhe ā paprau
rodasī mahitvā. Purandaro vṛtrahā dhṛṣṇuṣe-ṇaḥ
saṅgrbhya 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 मे पितरा बन्धुपृच्छा सजात्यमुश्विनोश्चारु नाम ।
युवं हि स्थो रयिदौ नो रयीणां दात्रं रक्षेथे अकवैर-
दब्धा ॥ १६ ॥

16. *Nāsatyā me pitarā bandhuprcchā sajātyama-
śvinoścāru nāma. Yuvam̄ hi stho rayidau no
rayīṇāṁ dātram̄ 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 देवा भवथ् विश्व इन्द्रै ।
सखे ऋभुभिः पुरुहूत प्रियेभिरिमां धियं सातये तक्षता
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.

अर्यमा णो अदितिर्यज्ञियासोऽदब्धानि वरुणस्य व्रतानि ।
युयोत नो अनपत्यानि गन्तोः प्रजाकान्नः 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.

द्वे वानां दूतः पुरुधं प्रसूतोऽ नांगान्नो वोचतु सुर्वतीता । शृणोतु
नः पृथिवी द्यौरुतापः सूर्यो नक्षत्रैरुर्वृन्तरिक्षम् ॥ 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.

शृणवन्तु नो वृष्णः पर्वतासो ध्रुवक्षेमासु इळया मदन्तः ।
आदित्यैर्नो अदितिः शृणोतु यच्छन्तु नो मुरुतः शर्म
भृद्रम् ॥ 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 देवा ओषधीः सं
पिपृक्ते । भगो मे अग्ने सुख्ये न मृध्या उद्रायो अश्यां सदनं
पुरुक्षोः ॥ २१ ॥

21. Sadā sugah̄ pitumān̄ astu panthā madhvā devā
oṣadhīḥ sam̄ piprkta. Bhago me agne sakhye na
mṛdhyā ud rāyo aśyāṁ 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 दिदीह्यस्मद्र्यक् कसं मिमीहि श्रवांसि ।
विश्वां अग्ने पृत्सु ताञ्जेषि 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 पूर्वा अध् यद् व्युषुर्महद्वि जज्ञे अक्षरं पदे गोः ।
व्रता देवानामुप नु प्रभूषन्महद्वेवानामसुरत्वमेकम् ॥ 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.

मो षु णो अत्र जुहुरन्त देवा मा पूर्वे अग्ने पितरः पदज्ञाः ।
पुराण्योः सद्मानोः केतुरन्तर्महद्वेवानामसुरत्वमेकम् ॥ २ ॥

2. *Mo ṣū ḥo atra juhūranta devā mā pūrve agne pitarah padajñāḥ. Purāṇyoh sadmanoh keturantarmahad 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 मैं पुरुत्रा पतयन्ति कामाः शम्यच्छा दीद्ये पूर्व्याणि ।
समिद्धे अग्नावृतमिद्धदेम महद्वेवानामसुरत्वमेकम् ॥ 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.

सुमानो राजा विभृतः पुरुत्रा शयै शयासु प्रयुतो वनानु ।
अन्या वत्सं भरति क्षेति माता महद्वेवानामसुरत्वमेकम् ॥ 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.

आक्षित्पूर्वास्वपरा अनुरूत्सद्यो जातासु तरुणीष्वन्तः ।
अन्तर्वैतीः सुवते अप्रवीता महद्वेवानामसुरत्वमेकम् ॥ ५ ॥

5. *Ākṣit pūrvāsvaparā anūrut sadyo jātāsu taruṇiṣvantah. 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.

शयुः परस्तादध्य नु द्विमाताऽबन्धुनश्चरति वृत्स एकः ।
मित्रस्य ता वरुणस्य व्रतानि महद्वेवानामसुरत्वमेकम् ॥ ६ ॥

6. *Śayuh parastādadha nu dvimātā'bandhan-āścarati 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 होता विदथेषु सम्रालन्वग्रं चरति क्षेति बुध्नः ।
प्र रण्यानि रण्यवाचो भरन्ते महद्वेवानामसुरत्वमेकम् ॥ 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.

शूरस्येव युध्यतो अन्तमस्य प्रतीचीनं ददृशो विश्वमायत् ।
अन्तर्मतिश्चरति निष्पिधं गोर्महद्वेवानामसुरत्वमेकम् ॥ ८ ॥

8. *Śūrasyeva yudhyato antamasya pratīcinam dadṛśe viśvamāyat. Antarmatiścarati niṣpidham 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 वैवेति पलितो दूत आस्वन्तर्महांश्चरति रोचनेन ।
वपूषि बिभ्रद्वभि नो वि चष्टे महद्वेवानामसुरत्वमेकम् ॥ 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.

**विष्णुगोपाः परमं पाति पाथः प्रिया धामान्यमृता दधानः ।
अग्निष्ठा विश्वा भुवनानि वेद महद्वानामसुरत्वमे-
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 चक्राते यम्याऽवपूषि तयोरुन्यद्रोचते कृष्णमन्यत् ।
श्यावी च यदरुषी च स्वसारौ महद्वानामसुरत्वमे-
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 धेनू संबुद्धे धापयेते समीची ।
ऋतस्य ते सदसीले अन्तर्महद्वेवानामसुरत्वमेकम् ॥ 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 दधे धेनुरूधः ।
ऋतस्य सा पयसापिन्वतेला महद्वेवानामसुरत्वमेकम् ॥ 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 वस्ते पुरुरूपा वपूंष्युर्ध्वा तस्थौ त्र्यविं रेरिहाणा ।
ऋतस्य सद्मि वि चरामि विद्वान्महद्वेवानामसुरत्वमे-
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.

पदेइव निहिते दुस्मे अन्तस्तयोरन्यद् गुह्यमाविरन्यत् ।
सुधीचीना पथ्याइ सा विष्णुची महद्वेवानामसुर-
त्वमेकम् ॥ 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 धेनवो धुनयन्तामशिश्वीः सबुर्दुघाः शशया अप्रदुग्धाः ।
नव्यानव्या युवतयो भवन्तीर्महद्वेवानामसुरत्वमेकम् ॥ १६ ॥

16. *Ā dhenavo dhunayantāmaśīsvih sabardughāḥ
śaśayā apradugdhāḥ. navyānavyā 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.

यदुन्यासु वृषभो रोरवीति सो अन्यस्मिन्युथे नि दधाति
रेतः । स हि क्षपावान्त्स भगः स राजा महद्वेवानामसुर-
त्वमेकम् ॥ 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 प्र नु वौचाम विदुरस्य देवाः ।
षोळ्हा युक्ताः पञ्चपञ्चा वहन्ति महद्वेवानामसुर-
त्वमेकम् ॥ 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.

देवस्त्वष्टा सविता विश्वरूपः पुपोष प्रजाः पुरुधा जजान ।
इमा च विश्वा भुवनान्यस्य महद्वेवानामसुरत्वमेकम् ॥ 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.

मृही समैरच्चाम्वा समीची उभे ते अस्य वसुना न्यृष्टे । शृण्वे
वीरो विन्दमानो वसूनि महद्वेवानामसुरत्वमेकम् ॥ २० ॥

20. *Mahī samairaccamvā samīcī ubhe te asya vasunā nyṛṣṭe. Śrṇve 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 क्षेति हितमित्रो न राजा ।
पुरःसदः शर्मसदो न वीरा महद्वेवानामसुरत्वमेकम् ॥ २१ ॥

21. *Imāṁ ca nah pṛthivīṁ viśvadhāyā upa kṣeti hitamitro na rājā. Purah sadah 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.

**निष्ठिध्वरीस्त् ओषधीरुतापो रुयिं त इन्द्र पृथिवी बिभर्ति ।
सखायस्ते वामभाजः स्याम मुहुद्वेवानामसुरत्वमेकम् ॥ २२ ॥**

22. *Niṣṣidhvarīsta oṣadhīrūtāpo 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 मायिनो न धीरा व्रता देवानां प्रथमा ध्रुवाणि ।
न रोदसी अद्रुहा वेद्याभिनं पर्वता निनमे तस्थिवांसः ॥ १ ॥**

1. *Na tā minanti māyino na dhīrā vratā devānām
prathamā dhruvāṇi. 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.

षड् भाराँ एको अचरन्बिभत्यृतं वर्षीष्मुप गाव आगुः ।
तिस्रो महीरुपरास्तस्थुरत्या गुहा द्वे निहिते दशर्येका ॥ २ ॥

2. *Sad bhārān eko acaran bibhartyrtam varṣiṣṭhamupa 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.)

त्रिपाजुस्यो वृषभो विश्वरूप उत त्र्युधा पुरुध प्रजावान् ।
त्र्यनीकः पत्यते माहिनावान्त्स रेतोधा वृषभः शशवती-
नाम् ॥ ३ ॥

3. *Tripājasyo vṛṣabho viśvarūpa uta tryudhā purudha prajāvān. Tryanīkah patyate māhināvāntsa 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 पदुवीरबोध्यादित्यानामहे चारु नामै।
आपश्चिदस्मा अरमन्त देवीः पृथग्ब्रजन्तीः परि षीम-
वृञ्जन् ॥ ४ ॥

4. *Abhīka āsām padavīrabodhyādityānāmahve cāru nāma. Āpaścidasmā aramanta devīḥ pṛthag vṛajanīḥ 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 विदथैषु
सुम्राद्। ऋतावरीर्योषणास्तिस्त्रो अप्यास्त्रिरा द्विवो विदथे
पत्यमानाः ॥ ५ ॥

5. *Trī ṣadhaṣṭā sindhavaṣṭriḥ kavīnāmuta trimātā
vidathēṣu samrāt. 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 सवि॒त्वर्याणि॑ दि॒वेदि॒व आ॒ सु॒व त्रिन्॒ अहः॑ ।
त्रि॒धातु॒ रा॒य आ॒ सु॒वा॒ वसूनि॑ भगा॑ त्रातर्धि॒षणे॑ सा॒ताये॑
धाः॑ ॥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 सवि॒ता॑ सो॒षवीति॑ रा॒जाना॑ मि॒त्रावरुणा॑ सु॒पाणी॑ ।
आ॒पश्चिदस्य॑ रोदसी॑ चिदुर्वी॑ रत्नं॑ भिक्षन्त॑ सवि॒तुः॑ स॒वाय॑ ॥७॥

7. *Trirā divah savitā sośavīti rājānā mitrāvaruṇā supāṇī. Āpaścidasya 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 दूणशा रोचनानि त्रयो राजन्त्यसुरस्य वीरा: ।
ऋतावौन इषिरा दूळभासुस्त्रिरा दिवो विदथे सन्तु
देवाः ॥ ८ ॥

8. *Triruttamā dūṇaśā rocanāni trayo rājantyasuryasya 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

प्र मे विविक्वाँ अविदन्मनीषां धेनुं चरन्तीं प्रयुतामगोपाम् ।
सद्यश्चिद्या दुदुहे भूरि धासेरिन्द्रस्तदग्निः 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.

इन्द्रः सु पूषा वृषभा सुहस्ता दिवो न प्रीताः शशयं दुदुहे ।
विश्वे यदस्यां रुणयन्त देवाः प्र वोऽत्र वसवः सुम्नम-
श्याम् ॥ २ ॥

2. *Indrah su pūṣā vṛṣabha 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 जामयो वृष्णि इच्छन्ति शक्तिं नमस्यन्तीर्जानते
गर्भमस्मिन् । अच्छां पुत्रं धेनवौ वावशाना महश्चरन्ति
बिभ्रतुं वपूषि ॥ ३ ॥

3. *Yā jāmayo vṛṣṇa icchanti śaktim namasyantīr-
jānate garbhamasmin. Acchā putram dhenavo
vāvaśānā mahaścaranti bibhratam vapūṣi.*

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 विवक्षिम् रोदसी सुमेके ग्रावणो युजानो अध्वरे
मनीषा । इमा उ ते मनवे भूरिवारा ऊर्ध्वा भवन्ति दर्शता
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 ते जिह्वा मधुमती सुमेधा अग्ने देवेषूच्यते उरुची । तयेह
विश्वाँ अवसे यजत्राना सादय पायया चामधूनि ॥ ५ ॥

5. *Yā te jihvā madhumatī sumedhā agne deveṣūcyata
uruci. Tayeha viśvān 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 ते अग्ने पर्वतस्येव धारासश्चन्ती पीपयद्देव चित्रा ।
तामस्मभ्यं प्रमतिं जातवेदो वसो रास्व सुमतिं विश्व-
जन्याम् ॥ 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

धेनुः प्रलस्य काम्यं दुहानाऽन्तः पुत्रश्चरति दक्षिणायाः ।
आ द्यौतुनिं वहति शुभ्र्यामोषसुः स्तोमो अश्विनाव-
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 प्रति वामृतेनोर्धर्वा भवन्ति पितरैव मेधाः ।
जरेथामस्मद्वि पूणेर्मनीषां युवोरवश्चकृमा यातमर्वाक् ॥ 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.

सुयुग्भिरश्वैः सुवृता रथेन् दस्त्राविमं शृणुतं श्लोकमद्रैः ।
किमङ्ग वां प्रत्यवर्ति गमिष्ठाऽऽहुर्विप्रासो 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 मन्येथामा गतं कच्चिदेवैर्विश्वे जनासो अश्विना हवन्ते ।
इमा हि वां गोत्रजीका मधूनि प्र मित्रासो न दुदुरुस्त्रो
अग्रे ॥ 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 रजांस्याङ्गृषो वां मधवाना जनेषु ।
एह यातं पथिभिर्देवयानैर्दस्त्राविमे वां निधयो मधूनाम् ॥ 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.

पुराणमोक्तः सख्यं शिवं वां युवोर्नैरा द्रविणं जुह्नाव्याम् ।
पुनः कृष्णवानाः सख्या शिवानि मध्वा मदेम सुह नू
समानाः ॥ ६ ॥

6. *Purāṇamoktaḥ sakhyam śivam vāṁ 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 सुदक्षा नियुद्धिश्च सजोषसा युवाना ।
नासत्या तिरोअह्न्यं जुषाणा सोमं पिबतमस्तिथा 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 पुरुचीरीयुग्मिर्भिर्यतमाना अमृधा: ।
रथो ह वामृतजा अद्रिजूतः परि द्यावोपृथिवी याति
सद्यः ॥ ८ ॥

8. *Aśvinā pari vāmiṣah purūcīrīyurgīrbhiryatamānā amṛdhāḥ. 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 मधुषुत्तमो युवाकुः सोमस्तं पातुमा गतं दुरोणे ।
रथो ह वां भूरि वर्पः करिक्रत्सुतावतो 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

मि॒त्रो जना॒न्यातयति ब्रुवा॒णो मि॒त्रो दा॒धार पृथि॒वीमु॒त द्या॒म् ।
मि॒त्रः कृष्टीरनि॒मिषा॒भि चष्टे मि॒त्राय हृव्यं धृतवज्जुहोत ॥ १ ॥

1. *Mitro janān yātayati bruvāṇo mitro dādhāra pr̄thivīmuta dyām. Mitrah kṛṣṭīranimiṣābhi caṣṭe mitrāya havyam ghṛtavajjuhota.*

Mitra, Lord omnipotent, self-refulgent sun, speaking to people, and directing them through their direct experience, inspires and moves them to act and exert. Mitra holds and sustains the heaven and earth and the children of the earth. Mitra fully watches the people and their actions without a wink of the eye.

प्र स मि॒त्र मतो॑ अस्तु प्रये॒स्वा॒न्यस्त आदि॒त्य शि॒क्षति व्रुतेन ।
न हन्यते न जीयते त्वोतो नैन्‌मंहो अश्नोत्यन्तितो न
दूरत ॥ २ ॥

2. *Pra sa mitra marto astu prayasvān 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 मदन्तो मितज्ञवे वरिमना पृथिव्याः ।
आदित्यस्य व्रतमुपक्षियन्तो वयं मित्रस्य सुमतौ 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 मित्रो नमस्यः सुशेवो राजा सुक्षत्रो अजनिष्ट वेधाः ।
तस्य वृयं सुमतौ यज्ञियस्याऽपि भद्रे सौमनसे स्याम ॥ ४ ॥

4. *Ayam mitro namasyah suśevo rājā suksatro ajanisṭa 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 आदित्यो नमसोपसद्यो यात्यज्जनो गृणते सुशेवः ।
तस्मा एतत्पन्यतमायु जुष्टमग्नौ मित्राय हुविरा जुहोत ॥ 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 चर्षणीधृतोऽ वो देवस्य 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 यो महिना दिवं मित्रो ब्रूभूत्वं सप्रथाः ।
अभि श्रवोभिः 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.

मि॒त्राय पञ्च ये॒मिरे जना अभिष्ठि॑शवसे ।
स देवा॒न्विश्वा॒न्विभर्ति ॥ 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.

मि॒त्रो देवे॒ष्वा॒युषु जना॒य वृ॒क्तबृहिषे ।
इषे॒ इष्टव्रता॒ अकः ॥ ९ ॥

9. *Mitro deveśvāyusu janāya vṛktabarhiṣe.
Iṣa iṣṭavrata 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

Rbhūs, Indra Rhbus Devata, Vishvamitra Gathina Rshi

इहे॒हं वो॒ मनसा॒ बृ॒न्धुता॒ नर॒ उ॒शिजो॒ जग्मु॒रभि॒ तानि॒ वेदसा॒ ।
या॒भिं मा॒या॒भि॒ः प्रति॒जू॒तिवर्पस॒ः सौ॒धन्वना॒ य॒ज्ञियं॒
भा॒गमा॒नुश ॥ ९ ॥

1. *Iheha vo manasā bandhutā nara uśijo jagmurabhi tāni vedasā. Yābhimāyābhiḥ 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
चर्मणः । येन् हरी मनसा निरतक्षत् तेन देवत्वमृभवः
समानश ॥ २ ॥

2. *Yābhiḥ sácībhiścamasāñ apimśata yayā dhiyā
gāmarinīta carmaṇah. Yena harī manasā
niratakṣata 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 समानशुर्मनोर्नपातो अपसो दधन्विरे ।
सौधन्वनासो अमृतत्वमेरिरे विष्वी शमीभिः सुकृतः
सुकृत्यया ॥ ३ ॥

3. *Indrasya sakhyam-ṛbhavaḥ samānaśurmanor-
napāto apaso dadhanvire. Saudhanvanāśo
amṛtatvamerire viṣṭvī śamībhiḥ sukṛtah sukṛ-
tyayā.*

Men of intelligence, wisdom and vision, enjoy

the love and friendship of Indra, lord omnipotent of the world. They perform actions worthy of the son of infallible man. Warriors of the bow, dedicated to noble action with good intention and righteous resolution, doing acts of goodness leading to peace and joy, attain the state of immortality.

इन्द्रेण याथ सरथं सुते सचाँ अथो वशानां भवथा सुह
श्रिया । न वः प्रतिमै सुकृतानि वाघतः सौधन्वना ऋभवो
वीर्यीणि च ॥ ४ ॥

4. *Indreṇa yātha saratham sute sacāñ atho vaśānāṁ bhavathā saha śriyā. Na vah pratimai sukṛtāni vāghataḥ saudhanvanā ṛbhavo vīryāni ca.*

O Rbhush, leaders and pioneers of humanity, commanders of knowledge, science and power, warriors of the bow and rovers of the skies, when the soma is distilled and the nation is on top, go forward and rejoice with the honour and splendour of the land, sharing the chariot as friends with Indra, and then be one with the plenty, prosperity and grace of the people who love you. There is nothing equal to your valour, courage and noble achievements.

इन्द्रं ऋभुभिर्वाजवद्धिः समुक्षितं सुतं सोममा वृषस्वा
गभस्त्योः । धियेषितो मघवन्दाशुषो गृहे सौधन्वनेभिः सह
मत्स्वा नृभिः ॥ ५ ॥

5. *Indra ṛbhubhirvājavadbhiḥ samukṣitam sutam somamā vṛṣasvā gabhastyoh. Dhiyeṣito maghavan dāśuṣo grhe saudhanvanebhiḥ saha matsvā nrbbhiḥ.*

Indra, lord of power and splendour, come with

the Rbhus, commanders of plenty and energy of the winds, and shower the soma distilled and supervitalised into the bowls of the supplicants. Lord of magnificence, inspired with love and gifts of intelligence, come to the house of the generous giver and rejoice with the people and the pioneers.

इन्द्रं ऋभुमान्वाजवान्मत्स्वेह नोऽस्मिन्त्सवने शच्या
पुरुष्टुतं इमानि तुभ्यं स्वसराणि येमिरे व्रता देवानां मनुषश्च
धर्मैभिः ॥ ६ ॥

6. *Indra ṛbhumiān vājavān matsveha no'smint-savane śacyā puruṣṭuta. Imāni tubhyam svasarāni yemire vratā devānām manuṣaśca dharmabhiḥ.*

Indra, lord commander of the intelligent and energetic wielders of power, sung and celebrated by many, give us the gift of joy and the grace of holy vision and action in this session of yajna. These daily sessions, and the laws of nature alongwith the dharmic and karmic observances of humanity move but only in your service.

इन्द्रं ऋभिर्भिर्जिभिर्वज्यन्निह स्तोमं जरितुरुपं याहि
युज्ञियम् । शतां केतेभिरिषिरेभिरायवे सहस्राणीथो अध्वरस्य
होमनि ॥ ७ ॥

7. *Indra ṛbhubhir-vājibhir-vājayanniha stomam jariturupa yāhi yajñiyam. Śatāṁ ketebhir-iṣire-bhir-āyave sahasrañītho adhvaryasya 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

उषो वाजैन वाजिनि प्रचेताः स्तोमं जुषस्व गृणतो मधोनि ।
पुराणी दैवि युवतिः पुरन्धिरनु ब्रतं चरसि विश्ववारे ॥ १ ॥

1. *Uṣo vājena vājini pracetāḥ stomaṁ juṣasva
grṇato 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.

उषो देव्यमर्त्या वि भाहि चन्द्ररथा सूनृता ईरयन्ती । आ
त्वा वहन्तु सुयमासो अश्वा हिरण्यवर्णा पृथुपाजसो
ये ॥ 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 प्रतीची भुवनानि विश्वोर्ध्वा तिष्ठस्य मृतस्य केतुः ।
समानमर्थं 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 स्यूमेव चिन्वती मधोन्युषा याति स्वसरस्य पत्नीं ।
स्वर्जनन्ती सुभगा सुदंसा आन्तद्विवः पंप्रथ 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 वो देवीमुषसं विभातीं प्र वो भरध्वं नमसा सुवृक्तिम् ।
ऊर्ध्वं मधुधा दिवि पाजो अश्रेत्प्र रोच्ना रुरुचे रुण्व-सन्दृक्क ॥ 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 द्विवो अकैरबोध्या रेवती रोदसी चित्रमस्थात् ।
आयतीमग्र उषसं विभूतीं वाममैषि द्रविणं भिक्ष-
माणः ॥ ६ ॥**

6. *Rtāvari divo arkairabodhyā revatī rodasī citramasthāt. Āyatī magna uśasam̄ vibhātīm vāma-meṣi 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 रोदसी आ विवेश ।
मुही मित्रस्य वरुणस्य माया चन्द्रेव भानुं वि दधे
पुरुत्रा ॥ ७ ॥**

7. *Rtasya budhna uśasāmiṣanyan vṛṣā mahī rodasī
ā viveśa. Mahī mitrasya varuṇasya māyā candre-
va 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 भृमयो मन्यमाना युवावते न तुज्या अभूवन्।
क्वा त्यदिन्द्रावरुणा यशो वां येन स्मा सिनं भरथः
सखिभ्यः ॥ १ ॥

1. *Imā u vāṁ bhṛmayo manyamānā yuvāvate na tujyā abhūvan. Kva tyadindrāvaruṇā yaśo vāṁ yena smā sinam 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 रयीयज्ञश्वत्तममवसे जोहवीति ।
सजोषाविन्द्रावरुणा मुरुद्धिर्दिवा पृथिव्या शृणुतं हवं
मे ॥ २ ॥

2. *Ayamu vāṁ purutamo rayīyañchaśvattamamavase johavīti. Sajoṣāvindrāvaruṇā marudbhirdivā pr̥thivyā śṛṇutam 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.

अस्मे तदिन्द्रावरुणा वसु ष्यादुस्मे रुयिर्मंरुतः सर्ववीरः ।
अस्मान्वरुत्रीः शरुणौरवन्त्वस्मान्होत्रा भारती दक्षि-
णाभिः ॥ ३ ॥

3. *Asme tadindrāvaruṇā vasu syādasme rayirma-rutah sarvavīrah. Asmān varūtrīḥ śaraṇairava-ntvasmān hotrā bhāratī dakṣiṇābhiḥ.*

Indra and Varuna, may that wealth of power and peace be for us. O Maruts, heroes of the winds, may that man power of all-heroic order be ours. May the highest powers of nature and humanity protect us with shelter and modes of defence, and may our joint programmes of developmental yajna, and mother earth, and divine knowledge and speech bless us with imperishable gifts of honour, excellence and prosperity.

बृहस्पते जुषस्व नो हृव्यानि विश्वदेव्य ।
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.

शुचिमूर्कैबृहस्पतिमध्वरेषु नमस्यत ।
अनाम्योजा आ चके ॥ 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 चर्षणीनां विश्वरूपमदीभ्यम् ।
बृहस्पतिं वरेण्यम् ॥ ६ ॥

6. *Vṛṣabham carṣāṇīnāṁ 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 ते पूषनाघृणे सुष्टुतिर्देवं नव्यसी ।
अस्माभिस्तुभ्यं शस्यते ॥ 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 वाजयन्तीमवा धियम् ।
वधूयुरिव योषणाम् ॥ 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.

यो विश्वाभि विपश्यति भुवना सं च पश्यति ।
स नः पूषाविता भुवत् ॥ 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.

तत्सवितुर्वरेण्यं भग्ने देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॥ १० ॥

10. *Tat saviturvareṇyam bhagno 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.

देवस्य सवितुर्वर्यं वाजयन्तः पुरन्ध्या ।
भगस्य रातिमीमहे ॥ 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.

देवं नरः सवितारं विप्रा यज्ञैः सुवृक्तिभिः ।
नमस्यन्ति धियेषिताः ॥ १२ ॥

12. *Devam narah savitaram viprā yajñaih suvrkti-Bhih. Namasyanti dhiyeṣitāḥ.*

Men of piety, knowledge and intelligence, inspired with will and light divine, who control and direct their mind and sense, bow to generous and self-refulgent Savita in meditation, adore him with songs of ecstasy and offer him thanks and homage with yajnas and self-sacrifice.

सोमो जिगाति गातुविद्वानामेति निष्कृतम् ।
ऋतस्य योनिमासदम् ॥ १३ ॥

13. *Somo jigāti gātuvid devānāmeti niṣkṛtam.
Ṛtasya yonimāsadam.*

The stream of peace and joy in meditation flows on by the paths of the mind and reaches where the senses

and mind terminate, the very seat of light divine and origin of the spirit's will to move into the existential flow.

सोमो अस्मभ्यं द्विपदे चतुष्पदे च पश्वे ।
अनमीवा इषस्करत् ॥ 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.

अस्माकमायुर्वर्धयन्नभिमातीः सहमानः ।
सोमः सुधस्थमासदत् ॥ १५ ॥

15. *Asmākamāyurvārdhayannabhimātīḥ saham-ānāḥ. Somāḥ sadhasthamāśadat.*

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 नो मित्रावरुणा घृतैर्गव्यूतिमुक्षतम् ।
मध्वा रजांसि सुक्रतू ॥ १६ ॥

16. *Ā no mitrāvaruṇā 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 नमोवृथा मुह्ना दक्षस्य राजथः ।
द्राघिष्ठाभिः शुचिव्रता ॥ 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 योनावृतस्य सीदतम् ।
पातं सोममृतावृथा ॥ 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 ॥