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YAJURVEDA

यजुर्वेदः

(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

Read Vedas and spread the knowledge.

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

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YAJURVEDA 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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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 Bharati.

Homage to the Rshis from Brahma to Dayananda.

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 relentless and indispensable dedication to the management of this project till the completion.

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

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Thanks and homage of gratitude to the teachers, scholars and translators of the Vedas from Swami Dayananda to the present day: Shripad Damodar 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.

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—Tulsi Ram

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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)

(x)

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 Dayananda's Vision of Truth (Delhi, 2002)

Translation of *Nine Upanishads* (Delhi, 1992)

Translation of *Swami Dayananda'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, 1984)

“Search for a Medium of Instruction in India”, in Mitra Felicitation Volume (BITS, Pilani, Rajasthan, 1984)

“Shakespeare as a Creative Yogi” in *Shakespeare*, the Indian Icon Ed. Vikram Chopra for Jay L. Halio (2011)

And now: English translation of all the four Vedas, in the Arsha tradition of Maharshi Yaska and Swami Dayananda.

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 oshadhyayah 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

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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 Yajurveda**

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 Trayi 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)

## **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

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## 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)

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### 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-likhitaḥ Susamvādah;  
Ishvarasya 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 mṛtyave.  
Mekṣāmyūrdhvastiṣṭhan mā mā hinsiṣhuriśvarāḥ.*

“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

This translation of Yajurveda 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 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 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.

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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 is, praise, solemn reverential remembrance and description and celebration of the attributes, the 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). So 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 Atharva-veda is Brahma Veda, an umbrella, celebrating the Divine Presence as in Book 10, hymns 7 and 8.

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 life 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, self-organising, self-conscious, Sovereign System. Living the yajnic way, we realise that Nature

is 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.

Om is the saviour. Om is Brahma. Brahma 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 cosmic 'Cow', and we must not allow a thief to boss over us and deprive us of our freedom of thought, word and deed.

As you open the text of Yajurveda, you find the words: Savita Devata, Prajapati Parameshthi 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-refulgent God as in the opening mantra; 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.

Prajapati Parameshtih is the Rshi of the opening mantra. The Rshi in the Arsh 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*, Rishis 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 Purakalpa, 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 Brahmaloka (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, we learn the problem but no possibility of solution on scientific and historical grounds from Max Muller, 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”. The daring presumptions of western scholars about the date of the Vedas are exposed by Graham Hancock in his latest researches, in his book: *Underworld : The Mysterious Origins of Civilization* (2002). 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.

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 Pinini and Patanjali, and Swami Dayananda’s notes in his commentary on Vedic verses explaining the structure and meaning of words. Without reference to these bases of Vedic interpretation, certain words have been given a very twisted meaning in other translations, by Max Muller, Griffith, Whitney, and even Sayana. The torch light for proper

translation today is the Arsh tradition followed by Swami Dayananda.

The Arsh 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 Rigveda, had to admit in his *Biographical Essays* that: “To Swami Dayanand, 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 intelligenital 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. 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 and Brahma Sutras and Sankhya Vaisheshika philosophy, probably he would have found clues to his 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 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 FOR TRANSLITERATION

Vowels

अ a	आ ā	इ i	ई ī
उ u	ऊ ū	ऋ ṙ	ऋ ṛ
लू lr	লূ lṛ		
এ e	এ ai	ओ o	ঔ au
	অনুস্বার (.) m̂	বিসর্গ (:) ĥ	
	(^) n̂		

Consonants

Guttural

କ୍ର k	ଖ୍ର kh	ଗ୍ର g	ଘ୍ର gh	ଙ୍ର̂ n̂
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Palatal

ଚ୍ର c	ଛ୍ର ch	ଜ୍ର j	ଝ୍ର jh	ଞ୍ର̂ n̂
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Lingual

ଟ୍ର̂ t̂	ଢ୍ର̂ ṭh	ଙ୍ର̂ d̂	ଧ୍ର̂ ḍh	ଣ୍ର̂ n̂
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Dental

ତ୍ର̂ t̂	ଥ୍ର̂ th	ଦ୍ର̂ d̂	ଧ୍ର̂ dh	ନ୍ର̂ n̂
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Labial

ପ୍ର̂ p̂	ଫ୍ର̂ ph	ବ୍ର̂ b̂	ଭ୍ର̂ bh	ମ୍ର̂ m̂
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others

ଯ୍ର̂ ŷ	ର୍ର̂ r̂	ଲ୍ର̂ l̂	ବ୍ର̂ v̂
ଶ୍ର̂ ŝ	ଷ୍ର̂ ṣ̂	ସ୍ର̂ ŝ	ହ୍ର̂ ĥ
(ଶ)'	ଘ୍ର̂ m̂		

AUM

YAJURVEDA

यजुर्वेदः

CHAPTER-I

1. (Savita Devata, Parameshthi Prajapati Ṛshi)

इषे त्वोऽर्जे त्वा वायव स्थ देवो वः सविता प्रार्पयतु
श्रेष्ठतमायु कर्मणऽआप्यायध्वमच्याऽइन्द्राय भग्नं प्रजावती-
रनमीवाऽअयुक्ष्मा मा व स्तेनऽशत् माघशःसो ध्रुवाऽ-
अस्मिन् गोपतौ स्यात् बह्वीर्यजमानस्य पशून् पाहि ॥१॥

*Iṣe tvorje tvā vāyava stha devo vah savitā prā-
rpayatu śreṣṭhatamāya karmaṇa' āpyāyadhva-
maghnyā'indrāya bhāgam prajāvatīranamīvā'
ayakṣmā mā va stena'śata māghaśāṁso dhruvā'
asmin gopatau syāta bahvīryajamānasya paśūn
pāhi.*

Be vibrant as the winds and thank the Lord Creator, Savita, for the gifts of food and energy, light and life, for the body, mind and soul. Pray that you dedicate yourself to the noblest action, yajna, and play your part in the service of the Lord. Be blest with the best of health and wealth in plenty, cows, healthy, strong and fertile, sacred, not to be killed. No thief to rule over you, no sinner to boss over you ! Growing in power and prosperity, be firm and loyal to this Lord of the Nation and protect the wealth and honour of the yajamana.

2. (Yajna Devata, Parameshthi Prajapati Ṛshi)

वसौः पुवित्रमसि द्यौरसि पृथिव्यसि मातृरिश्वनो घुर्मोऽसि
विश्वधाऽअसि । परमेण धाम्ना दृःहस्व मा ह्वार्मा ते
यज्ञपतिर्हर्षीर्त् ॥२॥

*Vasoḥ pavitramasi dyaurasi pṛthivyasi māta-
riśvano gharmo'si viśvadhā'asi. Paramena
dhāmnā dṝmhasva mā hvārmā te yajña-
patirhvārṣīt.*

Yajna is sacred. It is the light of the sun, the life of the earth, the breath of air, the holy warmth of life that sustains and sanctifies existence. Go on, expand and raise the joy of life to the heights of heaven. Neglect not yajna. May the Lord of yajna never forsake you.

3. (Savita Devata, Parameshthi Prajapati Ṛshi)

वसौः पुवित्रमसि शृतधारं वसौः पुवित्रमसि सुहस्त्रधारम् ।
देवस्त्वा सविता पुनातु वसौः पुवित्रेण शृतधारेण सुष्वा
कामधुक्षः ॥३॥

*Vasoḥ pavitramasi śatadhāram vasoḥ pavitra-
masi sahasradhāram. Devastvā savitā punātu
vasoḥ pavitreṇa śatadhāreṇa supvā kāma-
dhukṣah.*

Yajna is the sustainer and purifier of countless worlds. It is the sustainer and purifier of the universe in countless ways. May the lord creator Savita sanctify yajna. May the Lord purify and sanctify us with yajna and the knowledge of the Veda. What message do you hope to receive ?

4. (Vishnu Devata, Parameshthi Prajapati Ṛshi)

सा विश्वायुः सा विश्वकर्मा सा विश्वधायाः ।
इन्द्रस्य त्वा भूगमः सोमेनातनच्चि विष्णो हृव्यरक्ष ॥४॥

*Sā viśvāyuh sā viśvakarmā sā viśvadhāyāḥ.
Indrasya tvā bhāgaṁsomenātanacmi viṣṇo
havyaṁ rakṣa.*

Yajna: it is the life of the world. It is the science and structure of the universe. It is the law and sustenance of the system. It is the very act of the Lord of Creation. I stand by it fast and firm with the light of knowledge and the joy of life.

5. (Agni Devata, Parameshthi Prajapati Ṛshi)

अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम्।
इदमहमनृतात् सुत्यमुपैमि ॥५॥

*Agne vratapate vratam cariṣyāmi tacchakeyam
tanme rādhyatām. Idamahamanṛtātsatyamupaimi.*

Lord of the fire of yajna, Lord of Law and vows of faith, I take to the vow of commitment to truth and I give up the untruth. Bless me that I may be able to keep the vow. Bless me that I may realize it.

6. (Prajapati Devata, Parameshthi Prajapati Ṛshi)

कस्त्वा युनक्ति स त्वा युनक्ति कस्मै त्वा युनक्ति तस्मै
त्वा युनक्ति । कर्मणे वां वेषाय वाम् ॥६॥

*Kastvā yunakti sa tvā yunakti kasmai tvā yunakti
tasmai tvā yunakti. Karmāṇe vām veṣāya vām.*

Who enjoins you? He enjoins you. Unto what does he enjoin you? Unto That/Himself (yajna) does

~~~~~  
He enjoin you. He enjoins you for karma (action) knowledge and virtue (through yajna).

#### 7. (Yajna Devata, Parameshthi Prajapati Ṛshi)

**प्रत्युष्टुःरक्षः प्रत्युष्टाऽरातयो निष्टप्तुःरक्षो निष्टप्ताऽ-  
अरातयः। उर्वन्तरिक्षमन्वैमि ॥७॥**

*Pratyuṣṭaṁ rakṣah pratyuṣṭā' arātayo niṣṭaptaṁ  
rakṣo niṣṭapta' arātayah. Urvantarikṣamanvemi.*

Evil is uprooted, the selfish are eliminated. The lawless are punished and corrected. The selfish and anti-socials have suffered and converted. Let us be generous, as vast as space.

#### 8. (Agni Devata, Parameshthi Prajapati Ṛshi)

**धूरसि धूर्वं धूर्वन्तं धूर्वं तं योऽस्मान् धूर्वंति तं धूर्वं यं व्यं  
धूर्वामः। देवानामसि वह्नितमःसस्नितम् पप्रितम् जुष्टतमं  
देवहृतमम् ॥८॥**

*Dhūrasi dhūrva dhūrvantam dhūrva tam  
yo'smān dhūrvati tam dhūrva yam vayam  
dhūrvāmah. Devānāmasi vahnitamam sasnita-  
mam papritamam juṣṭatamam devahūtamam.*

Fire of yajna, you are destroyer and preserver both. You save by burning up the evil and the dross. Destroy that which destroys. Destroy him who desecrates the yajna. Destroy what our yajna burns to destroy. To the good you are the quickest and the fieriest, greatest purifier, giver of highest fulfilment, most reverenced and worshipped by the good and noble people.

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**9. (Vishnu Devata, Parameshthi Prajapati Ṛshi)**

अहृतमसि हविर्धानं दृःहस्व मा ह्वार्मा तै युज्ञपतिहर्षीत्।  
विष्णुस्वा क्रमतामुरु वातायापहतःरक्षो यच्छन्तां पञ्च॥९॥

*Ahrutamasi havirdhānam dṝmhasva mā hvārmā te yajñapatirhvārṣīt. Viṣṇustvā kramatāmuru vātāyāpahataṁ rakṣo yacchantām pañca.*

Lord of yajna, Vishnu, yajna is simple, straight and natural. Bless and increase the materials of yajna. Neglect not yajna, O man. May the master of yajna never forsake it. Lord Vishnu, the sun, expands yajna to space to purify the air, to cleanse the environment of evil and pollution. Apply your mind and senses to purify the yajna (and augment its power).

**10. (Savita Devata, Parameshthi Prajapati Ṛshi)**

देवस्य त्वा सवितुः प्रसुवेऽश्वनौर्बाहुभ्यां पूष्णो हस्ताभ्याम्।  
अग्नये जुष्टं गृह्णाम्युग्नीषोमाभ्यां जुष्टं गृह्णामि ॥१०॥

*Devasya tvā savituh prasave'śvinorbāhubhyām pūṣṇo hastābhyaṁ. Agnaye juṣṭam gr̄hnāmya-gnīṣomābhyaṁ juṣṭam gr̄hnāmi.*

In this yajna of the creator, Lord Savita, I perform the yajna with the heat of the sun and the cool energy of the moon, and with the two-way motion of the pranic energy of the air for the sake of the knowledge of fire and of fire and water in the service of the Lord and his children.

**11. (Agni Devata, Parameshthi Prajapati Ṛshi)**

भूताय त्वा नारातये स्वरभिविख्यैषं दृःहन्तां दुर्याँः पृथिव्या-  
मुर्वृन्तरिक्षमन्वैमि पृथिव्यास्त्वा नाभौ सादयाम्यदित्याऽ-  
उपस्थेऽग्नै हृव्यरक्ष ॥११॥

*Bhūtāya tvā nārātaye svarabhivikhyeṣam  
dṝmhantām duryāḥ pṛthivyāmurvantarikṣa-  
manvemi. Pṛthivyāstvā nābhau sādayāmyadityā'  
upasthe'gne havyaṁ rakṣa.*

I set the Vedi of Yajna on the navel of the earth and in the centre of the sky for the prosperity of living beings and eradication of poverty and selfishness. Open the doors of the homes on earth and let us rise to the sky for visions of heavenly bliss. Lord of Yajna, Agni, protect our Yajna and the holy materials for oblations.

#### 12. (Ap-Savita Devate, Parameshthi Prajapati Ṛshi)

*पूर्वित्रे स्थो वैष्णव्यौ सवितुर्वैः प्रसव उत्पुनाम्यच्छद्रेण  
पूर्वित्रेण सूर्यस्य रुश्मिभिः । देवीरापोऽग्रेगुवोऽग्रेपुवोऽ-  
ग्रेडुममद्य यज्ञं नयताग्रे यज्ञपतिः सुधातुं यज्ञपतिं देव-  
युवम् ॥१२॥*

*Pavitre stho vaiṣṇavyau saviturvah prasava  
utpunāmyacchidrena pavitreṇa sūryasya  
raśmibhiḥ. Devīrāpo' agreguvo' agrepuvo'gra'  
imamadya yajñam nayatāgre yajñapatim  
sudhātum yajñapatim devayuvam.*

In this cosmic Yajna of Lord Savita, holy fire and wind are two carriers of Yajna, sanctified by the ceaseless showers of the purest rays of the sun. The holy waters electrified by the sun, raised by the fire and carried by the wind travel through space and sky and shower on the earth to feed the growth of life. May the same divine rays of the sun, fire and wind, and the holy water carry the Yajna ever forward, and may these and the Yajna bless the Yajnapati to move ever onward with health, wealth and noble virtue.

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**13. (Indra Devata, Parameshthi Prajapati Ṛshi)**

युष्माऽइन्द्रोऽवृणीत वृत्रत्यैं युयमिन्द्रमवृणीध्वं वृत्रत्यैं प्रोक्षिता  
स्थ । अग्नयै त्वा जुष्टं प्रोक्षाम्यग्नीषोमाभ्यां त्वा जुष्टं  
प्रोक्षामि। दैव्यायु कर्मणे शुन्धध्वं देवयन्यायै यद्वोऽशुद्धाः  
पराजुञ्जुरिदं वस्तच्छुन्धामि ॥१३॥

*Yuṣmā' indro' vṛṇīta vṛtratūrye yūyamindrama-  
vṛṇīdhvam vṛtratūrye proksitā stha. Agnaye tvā  
juṣṭam proksāmyagnīṣomābhyaṁ tvā juṣṭam  
proksāmi. Daivyāya karmaṇe śundhadhvam  
devayajyāyai yadvo'śuddhāḥ parājaghnuridam  
vastacchundhāmi.*

In the cloud-break-up, Indra, the sun, raises the waters. On the break-up, the waters act under Indra, Sun and wind. The waters are holy and you are sanctified by the showers. I consecrate yajna for the sake of agni, fire. I sanctify yajna for the sake of agni and soma, fire and water. Be pure and seasoned for noble action, for godly yajna. If there be things gone impure and polluted, I purify the same with yajna for you.

**14. (Yajna Devata, Parameshthi Prajapati Ṛshi)**

शर्मास्यवधूतशक्षोऽवधूताऽअरात्योऽदित्यास्त्वगसि प्रति त्वा-  
दितिवेत्तु । अद्विरसि वानस्पत्यो ग्रावासि पृथुबुधः प्रति  
त्वादित्यास्त्वगवेत्तु ॥१४॥

*Śarmāsyavadhūtaṁ rakṣo'vadhutā'arātayo-  
dityāstvagasi prati tvāditiirvettu. Adrirasi  
vānaspatyo grāvāsi pṛthubudhnah prati tvā-  
dityāstvagvettu.*

The home of yajna is blessed. Evil is washed off. Selfishness and want is eliminated. Yajna is the shield of the earth, this home is the shield of the earth. Know this and the earth knows this and responds in covenant.

Yajna is the cloud in the vast sky, replete with water for the earth. It feeds and is fed by the greenery. It is the preserver of the earth and the sky. Know this and the yajna responds in covenant.

#### 15. (Yajna Devata, Parameshthi Prajapati Ṛshi)

**अग्नेस्तनूरसि वाचो विसर्जनं देववीतये त्वा गृह्णामि ब्रह्म  
ग्रावासि वानस्पत्यः सऽब्रुदं देवेभ्यौ हुविः शमीष्व सुशमि  
शमीष्व । हविष्कृदेहि हविष्कृदेहि ॥१५॥**

*Agnestanūrasi vāco visarjanam devavītaye tvā  
gr̥hṇāmi bṛhadgrāvāsi vānaspatyah sa'idaṁ  
devebhyo haviḥ śamīṣva suśami śamīṣva.  
Haviṣkṛdehi haviṣkṛdehi.*

Yajna is the metaphor of Agni in fire, wood and soma stone, speaking in the divine voice. I do it for the gods to receive the gift of divine bliss. Prepare, prepare the holy food for the fire. Offer it to the gods and receive the divine bliss. Come, come fragrance of life, from the flames of yajna-fire.

#### 16. (Vayu Devata, Parameshthi Prajapati Ṛshi)

**कुक्कुटोऽसि मधुजिह्वऽइषुमूर्जमावदु त्वयो वृयःसङ्घातः-  
सङ्घातं जेष्म वृष्वृद्धमसि प्रति त्वा वृष्वृद्धं वेत्तु  
परापूतःरक्षः परापूता अरातयोऽपहतःरक्षो वायुवर्णो विविनक्तु  
देवो वः सविता हिरण्यपाणिः प्रतिगृभ्णात्वच्छिद्रेण  
पाणिना ॥१६॥**

*Kukkuṭo'si madhujihva'iṣamūrjamāvada tvayā  
vayaṁ samghātaṁ samghātam jeṣma varṣa-  
vrddhamasi prati tvā varṣavṛddhañ vettu  
parāpūtaṁ rakṣaḥ parāpūtā arātayo'pahataṁ  
rakṣo vāyurvo vivinaktu devo vah savitā hiranya-  
pāṇih pratigrbhñātvacchidreṇa pāṇinā.*

You are the voice of the dawn soaked in honey-dew. Bring us the taste of life, strength of energy and the light of wisdom and, with you, we'll win the battles of the world. Lord of rain as you are, open for us the flood-gates of showers. Sin is washed off, miseries are gone, evil is eliminated. May the wind refine and carry your gifts around. May the Lord of life and light hold you fast and bless you with his hand of gold.

**17. (Agni Devata, Parameshthi Prajapati Ṛshi)**

धृष्टिरस्यपाऽग्नेऽअग्निमामादं जहि निष्क्रव्यादः सेधा दैवयजं  
वह । ध्रुवमसि पृथिवीं दृःह ब्रह्मवनि त्वा क्षत्रवनि  
सजातुवन्युपदधामि भ्रातृव्यस्य वृधाय ॥१७॥

*Dhṛṣṭirasyapā'gne' agnimāmādaṁ jahi  
niṣkravyādaṁ sedhā devayajam vaha.  
Dhruvamasi pṛthivīm dṝmha brahmavani tvā  
kṣatrvanī sajātavanyupadadhāmi bhrātṛvyasya  
vadhāya.*

Agni, Lord of yajna, bold and fearless you are, come and blow out the fire that consumes flesh cooked or raw; light the fire that brings holy men together for common good. Firm as you are, hold the earth steady and advancing. Protect the Brahmana for knowledge, protect the Kshatriya for justice and peace, protect all mankind and living beings. I call upon you for the protection of life, for the destruction of the enemies of life.

**18. (Agni Devata, Parameshthi Prajapati Ṛshi)**

अग्ने ब्रह्म गृभ्णीष्व धरुणमस्यन्तरिक्षं दृःह ब्रह्मवनि त्वा  
क्षत्रवनि सजातुवन्युपदधामि भ्रातृव्यस्य वृधाय । ध्रुवमसि  
दिवं दृःह ब्रह्मवनि त्वा क्षत्रवनि सजातुवन्युपदधामि  
भ्रातृव्यस्य वृधाय । विश्वाभ्युस्त्वाशाभ्युऽपदधामि चित्  
स्थोर्ध्वचितो भृगूणामद्विरसां तपसा तप्यध्वम् ॥१८॥

*Agne brahma grbhñiṣva dharunamasya-  
ntarikṣam dr̥mha brahmavani tvā kṣatravani  
sajātavanyupadadhāmi bhrātrvyasya vadhäya.  
Dhartramasi divam dr̥mha brahmavani tvā  
kṣatravani sajātavanyupadadhāmi bhrātr-  
vyasya vadhäya. Viśvābhyastvāśābhyā'upa-  
dadadhāmi cita sthordhvacito bhrgūṇā-maṅgi-  
rasām tapasā tapyadhwam.*

Lord of yajna, Agni, you are the centre-hold of the universe. Accept our hymns of praise and worship. Expand the light and love in our heart. I hold on to you for the protection of knowledge, justice and love for all like myself and for the elimination of the enemies of the joy of life. Lord of the cosmic dance of existence, protect and extend our vision of higher knowledge, justice and love of life as ourselves, and eliminate the enemies of the joy of life. We hold on to you for freedom and fearlessness from all directions in time and space. Children of the earth, be sanctified in freedom and fearlessness in your heart and soul, be consecrated in the bright and blazing discipline of the energy of life and the law of existence.

#### 19. (Agni Devata, Parameshthi Prajapati Ṛshi)

*शर्मास्यवधूतः रक्षोऽवधूताऽअरातुयोऽदित्यास्त्वगसि प्रति  
त्वादितिर्वेत्तु । धिषणासि पर्वती प्रति त्वादित्यास्त्वगवेत्तु  
दिव स्कम्भनीरसि धिषणासि पार्वतेयी प्रति त्वा पर्वती  
वैत्तु ॥१९॥*

*Śarmāsyavadhūtam̄ rakṣo'vadhūtā'arātayo'-  
dityāstvagasi prati tvāditirvettu. Dhiṣanāsi  
parvatī prati tvādityāstvagvettu divaskambha-  
nīrasi dhiṣanāsi pārvateyī prati tvā parvatī  
vettu.*

Yajna is the source of joy, it is joy itself. Evil is eliminated, selfishness is eliminated. It is the protective cover of the earth. Let the children of the earth know this. The chant is the voice of omniscience. It is the light of heaven and main-stay of the stars. The chant is the music of the showers and the thunder of the clouds. Let the children of the earth know, let the beneficiaries of heaven know and realize.

#### 20. (Savita Devata, Parameshthi Prajapati Ṛshi)

धान्यमसि धिनुहि देवान् प्राणाय त्वोदानाय त्वा व्यानाय  
त्वा । दीर्घामनु प्रसितिमायुषे धां देवो वः सविता  
हिरण्यपाणिः प्रतिगृभ्यात्वच्छिद्रेण पाणिना चक्षुषे त्वा  
महीनां पयौऽसि॥२०॥

*Dhānyamasi dhinuhi devān prāṇāya tvo-dānāya tvā vyānāya tvā. Dīrghāmanu prasiti-māyuṣe dhām devo vah savitā hiranyapāñih pratigrbhṇātvacchidreṇa pāṇinā cakṣuṣe tvā mahīnām payo'si.*

It is food consecrated by yajna, water purified by yajna. It is food for the gods, our body, senses, mind and soul. Take it for strength and energy, for smartness and vitality, for virtue and action toward a long and full life. May the Lord Savita, with His unstinted and generous hand, bless us with the gifts of light and life on the earth in abundance.

#### 21. (Yajna Devata, Parameshthi Prajapati Ṛshi)

देवस्य त्वा सवितुः प्रसुवेऽश्विनौर्बुद्ध्यां पूष्णो हस्ताभ्याम्।  
सं वैपाणि समापुऽओषधीभिः समोषधयो रसैन । सङ्गेवती-  
जगतीभिः पृच्यन्ताश्च सं मधुपतीर्मधुपतीभिः पृच्यन्ताम् ॥२१॥

*Devasya tvā savituḥ prasave'śvinorbāhubhyām  
pūṣṇo hastābhhyām. Sam vapāmi samāpa'  
'oṣadhbībhīḥ samoṣadhayo rasena. Saṁ revatīr-  
jagatībhīḥ pṛcyantāṁ sam madhumatīr-madhu-  
matībhīḥ pṛcyantām.*

With the joint action of the light of the sun and the vital warmth of the earth, and with the up and down movement of the breath of air, I carry on a triple yajna in this creation of Lord Savita. The waters join and nourish the herbs, and the herbs join to produce the juices. The juices are mixed with the soothing herbs, and the soothing herbs with the honey-sweet juices. The yajna goes on. Keep it up and on for the sake of life and good health.

**22. (Yajna Devata, Antyasya Aagni Sautram Devate  
Parameshthi Prajapati Ṛshi)**

*जनयत्यै त्वा संयौमीदमुग्नेरिदमुग्नीषोमयोरिषे त्वा घर्मोऽसि  
विश्वायुरुप्रथाऽउरु प्रथस्वोरु। तै यज्ञपतिः प्रथतामग्निष्ठे  
त्वच् मा हिंसीद्वेवस्त्वा सविता श्रपयतु वर्षिष्ठेऽधि  
नाकै॥२२॥*

*Janayatyai tvā samyaumīdamagneridamagnī-  
ṣomayorīṣe tvā gharmo'si viśvāyururuprathā'  
uru prathasvoru. Te yajñapatiḥ prathatā-  
magniṣṭe tvacāṁ mā hiṁśīddevastvā savitā  
śrapayatu varṣiṣṭhe'dhi nāke.*

The yajna I perform is for the well-being and prosperity of all on earth. The materials I offer is for Agni, to atomize in the fire. It is for Agni and Soma, generative powers of nature, for the production of food. The fire of yajna is the life of the earth, it is universal. Expand it, O man, and join the generative powers of

nature. May the Lord of Yajna, Agni, expand it for universal happiness. May the fire never injure your protection of body and wealth. May Lord Savita mature and perfect your yajna and bring about a very heaven of bliss on the earth.

**23. (Agni Devata, Parameshthi Prajapati Ṛshi)**

मा भेर्मा संविकथाऽअत्मेरुर्यज्ञोऽत्मेरुर्यज्मानस्य प्रजा  
भूयात् त्रिताय त्वा द्विताय त्वैकृताय त्वा ॥२३॥

*Mā bhermā samvikhthā' atameruryajño'tamerur-yajamānasya prajā bhūyāt. Tritāya tvā dvitāya tvaikatāya tvā.*

Fear not, be firm in faith. Yajna is an act of faith. May the yajaman's children and other people be faithful. Keep it up for three: fire, action and the materials; for the purification of air and rain; and for the sole aim of happiness and well-being.

**24. (Dyaividhyutau Devate, Parameshthi Prajapati Ṛshi)**

देवस्य त्वा सवितुः प्रसुवेऽश्विनौर्बाहुभ्यां पूष्णो हस्ताभ्याम्।  
आददेऽध्वरकृतं देवेभ्युऽइन्द्रस्य बाहुरसि दक्षिणः सुहस्त्र-  
भृष्टिः शततेजा वायुरसि तिग्मतेजा द्विष्टतो वृथः ॥२४॥

*Devasya tvā savituh prasave'svinorbāhubhyām pūṣṇo hastābhyaṁ. Ādade' dhvarakṛtam devebhya' indrasya bāhurasi dakṣiṇāḥ sahasra-bhrṣṭīḥ śatatejā vāyurasi tigmatejā dviṣato vadhaḥ.*

In this world of Lord Savita's creation, I perform the sacred act of yajna for the well-being of the holy ones, for benefit from the light of the sun, soothing peace of the moon and the vital breath of air. It is the mighty

arm of the sun working with a hundred thousand rays maturing the vegetation on earth. It is the caressing power of the wind and the generative shower of the clouds on all forms of life for growth and energy. It is the death of mutual opposition, the elimination of hate and resolution of contradictions.

**25. (Savita Devata, Parameshthi Prajapati Ṛshi)**

पृथिवि देवयज्ञोषध्यास्ते मूलं मा हिंसिषं ब्रजं गच्छ  
गोष्ठानुं वर्षतु ते द्यौर्बधान् दैव सवितः परमस्यां पृथिव्याथं  
शतेनु पाशैर्योऽस्मान्देष्टि यं च वृयं द्विष्मस्तमतो मा  
मौक्॥२५॥

*Prthivi devayajanyoṣadhyāste mūlam mā  
hiṁsiṣam vrajam gaccha goṣṭhānam varsatu  
te dyaurbadhāna deva savitah paramasyām  
pr̄thivyām śatena pāśairyo’smāndveṣti yam cha  
vayam dviṣmasta mā mauk.*

Lord Savita of light and glory, I shall never do violence to the fertility of the earth, mother of vegetation. The earth is sacred, seat of yajna for the holiest of the holy. May the fragrance of yajna rise to the clouds and reach the sun and shower rain and light on the earth from heaven. On this holy seat of yajna, whoever oppresses us, and whom we oppose, bind him down with a hundred bonds and leave him not.

**26. (Savita Devata, Parameshthi Prajapati Ṛshi)**

अपाररुं पृथिव्यै दैवयज्ञनाद्वध्यासं ब्रजं गच्छ गोष्ठानुं वर्षतु  
ते द्यौर्बधान् दैव सवितः परमस्यां पृथिव्याथं शतेनु  
पाशैर्योऽस्मान्देष्टि यं च वृयं द्विष्मस्तमतो मा मौक् ।  
अररो दिवं मा पंतो द्रुप्सस्ते द्यां मा स्कन् ब्रजं गच्छ  
गोष्ठानुं वर्षतु ते द्यौर्बधान् दैव सवितः परमस्यां पृथिव्याथं  
शतेनु पाशैर्योऽस्मान्देष्टि यं च वृयं द्विष्मस्तमतो मा  
मौक् ॥२६॥

*Apārarum pṛthivyai devayajanādvadhyāsam  
vrajam gaccha goṣṭhānam varṣatu te dyau-  
rbadhāna deva savitah paramasyām pṛthivyāṁ  
śatena pāśairyo’smāndveṣṭi yam cha vayam  
dviṣmastamato mā mauk. Araro divam mā papto  
drapsaste dyām mā skan vrajam gaccha  
goṣṭhānam varṣatu te dyau-rbadhāna deva  
savitah paramasyām pṛthivyāṁ śatena pāśairyo’-  
smāndveṣṭi yam cha vayam dviṣmastamato mā  
mauk.*

I destroy the evil from the earth which is the holy seat of yajna. Go to the congregation for knowledge, and shower the rain of knowledge and light of heaven on the earth. Lord Savita of light and glory, who ever opposes our yajna and whoever we oppose, bind him with a hundred bonds and leave him not. The wicked must not stop the light of heaven. The bubbles of his drink must not vitiate the nectar. Keep going to the congregation, bring the light of heaven on earth.

#### 27. (Yajna Devata, Parameshthi Prajapati Ṛshi)

गायत्रेण त्वा छन्दसा परिगृह्णामि त्रैष्टुभेन त्वा छन्दसा  
परिगृह्णामि जागतेन त्वा छन्दसा परिगृह्णामि। सुक्षमा चासि  
शिवा चासि स्योना चासि सुषदा चास्यूर्जस्वती चासि  
पयस्वती च ॥२७॥

*Gāyatrena tvā chandasā parigr̥hṇāmi triṣṭu-  
bhena tvā chandasā parigr̥hṇāmi jāgatena tvā  
chandasā parigr̥hṇāmi. Sukṣmā cāsi śivā cāsi  
syonā cāsi suṣadā cāsyūrjasvatī cāsi payasvatī ca.*

The earth is beautiful, kind and gracious, rich in comfort and security, food and energy, overflowing with the honey-sweet juices of fruits. It is so by virtue of

yajna. I dedicate myself to yajna with the inspiring music of gayatri, ecstatic freedom of trishtubh, and illuminating expansiveness of jagati.

#### 28. (Yajna Devata, Parameshthi Prajapati Ṛshi)

पुरा कूरस्य विसृपौ विरप्शन्नुदादाय पृथिवीं जीवदानुम्।  
यामैरयँश्चन्द्रमसि स्वधाभिस्तामु धीरासोऽअनुदिश्य यजन्ते।  
प्रोक्षणीरासादय द्विषतो वृधोऽसि ॥२८॥

*Purā krūrasya visṛpo virapśinnudādāya pṛthivīm  
jīvadānum. Yāmairayaṁścandramasi svadhā-  
bhistāmu dhīrāso' anudiśya yajante. Prokṣaṇīr-  
āsādaya dviṣato vadho'si.*

Lord of virtue and power, having taken up the earth with its generative power, you placed it in the region of the moon in life-friendly space. Brave men of honour and virtue take up mighty arms and eliminate the destructive, and restore its powers and dignity. Pious men in advance perform yajna with oblations of rejuvenating materials and restore the generative powers of the earth. Men of virtue perform yajna, fight negativities and keep the balance of nature. Yajna is the death of the enemies of life.

#### 29. (Yajna Devata, Parameshthi Prajapati Ṛshi)

प्रत्युष्टुरक्षुः प्रत्युष्टुऽअरातयो निष्टप्तुरक्षो निष्टप्ताऽ-  
अरातयः। अनिशिताऽसि सपल्क्षिद्वाजिनं त्वा वाजेध्यायै  
सम्मार्ज्जिम । प्रत्युष्टुरक्षुः प्रत्युष्टुऽअरातयो निष्टप्तुरक्षो  
निष्टप्ताऽअरातयः। अनिशिताऽसि सपल्क्षिद्वाजिनीं त्वा  
वाजेध्यायै सम्मार्ज्जिम ॥२९॥

*Pratyuṣṭāṁ rakṣah pratyuṣṭā'arātayo niṣṭaptaṁ rakṣo niṣṭapta'arātayah. Anīśito'si sapatnakṣidvājinam tvā vājedhyāyai sammārjmi. Pratyuṣṭam rakṣah pratyuṣṭā' arātayo niṣṭaptaṁ rakṣo niṣṭapta'arātayah. Anīśitā'si sapatnakṣidvājinīm tvā vājedhyāyai sammārjmi.*

Yajna is not a sharp-edged weapon of destruction but a peaceful mode of regeneration. The lawless are uprooted, the selfish are driven out. I take up the yajna materials for the recuperative purpose and consecrate these for the offering. The force of yajna is positive, of love and non-violence, but it is most effective in operation. It corrects the lawless, converts the selfish and eliminates the destructive. I honor this power for the sustenance of nature, life and humanity.

### 30. (Yajna Devata, Parameshthi Prajapati Rshi)

अदित्यै रास्नासि विष्णोवेष्योऽस्युज्जर्जे त्वाऽदधेन त्वा  
चक्षुषाक्षपश्यामि । अग्नेर्जिह्वासि सुहृद्देवेभ्यो धाम्ने धाम्ने मे  
भव यजुषेयजुषे ॥३०॥

*Adityai rāsnāsi viṣṇorvespo'syūrje tvā'-dabdhena tvā cakṣuṣāvapaśyami. Agnerjihvāsi suhūrdevebhyo dhāmne dhāmne me bhava yajuṣe yajuṣe.*

Yajna, you are the nectar of life for the earth. You are the presence of Vishnu, the creative power of yajna. You are life on the earth and light in the sky. You are the tongue of Agni, tasting the sweets of life. I see this presence in truth with steady and blessed eye for the sake of food, energy, and the light of life, in every place and in every chant of mantra. You are so close, invoked so freely, so be gracious for me too.

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**31. (Yajna Devata, Parameshti Prajapati Ṛshi)**

सवितुस्त्वा प्रसवऽउत्पुनाम्यच्छिद्रेण पवित्रेण सूर्यस्य रश्मिभिः।  
 सवितुर्वैः प्रसवऽउत्पुनाम्यच्छिद्रेण पवित्रेण सूर्यस्य रश्मिभिः।  
 तेजौऽसि शुक्रमस्यमृतमसि धाम नामासि प्रियं देवानामनाधृष्टं देवयज्ञनमसि ॥३१॥

*Savitustvā prasava' utpunāmyacchidreṇa  
 pavitrena sūryasya raśmibhiḥ. Saviturvah  
 prasava' utpunāmyacchidreṇa pavitrena  
 sūryasya raśmibhiḥ. Tejo'si śukramasyamṛta-  
 masi dhāma nāmāsi priyam devānāmanā-  
 dhṛṣṭam devayajanamasi.*

Yajna, I consecrate you in the creation of Savita with a ceaseless shower of the purest rays of the sun. I consecrate you all in this cosmic yajna of Savita with a ceaseless shower of the purest rays of the light of Divinity. You are the light and fire. You are the life and immortality. You are the heaven, you are the Word, you are the darling of the gods, fearless and inviolable, you are the lord of worship for the pious, you are the light and life for humanity.

इति प्रथमोऽध्यायः ॥

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## CHAPTER-II

**1. (Yajna Devata, Parameshthi Prajapati Ṛshi)**

कृष्णोऽस्याखरेष्ठोऽनयै त्वा जुष्टं प्रोक्षामि वेदिरसि बुर्हिष्वै  
त्वा जुष्टं प्रोक्षामि बुर्हिरसि स्नुगभ्यस्त्वा जुष्टं प्रोक्षामि॥१॥

*Kṛṣṇo'syākhareṣṭho'gnaye tvā juṣṭām prokṣāmi  
vedirasi barhiṣe tvā juṣṭām prokṣāmi barhirasi  
srugbhyastvā juṣṭām prokṣāmi.*

Yajna is seated in the vedi carved out on the ground, and it is carried to the sky by the window. I refine and consecrate the holy offerings for the fire in the vedi. The fragrance rises to the sky for the higher vedi there for the formation of waters. I refine and enrich the holy materials/offerings consecrated by the fire for the yajna in the sky. The yajna is holy waters floating in the sky for showers on the earth. I refine, enrich and consecrate the holy materials of oblations, offered with ladles into the fire, for yajna from the sky.

**2. (Yajna Devata, Parameshthi Prajapati Ṛshi)**

अदित्यै व्युन्दनमसि विष्णोऽस्त्रूर्णप्रदसं त्वा स्तृणामि  
स्वासूस्थां देवेभ्यो भुवपतये स्वाहा भुवनपतये स्वाहा  
भूतानां पतये स्वाहा ॥२॥

*Adityai vyundanamasi viṣṇoḥ stupo'syūrṇa-  
mradasam tvā strīnāmi svāsasthām devebhyo'  
bhuvapataye svāhā bhuvanapataye svāhā  
bhūtānām pataye svāhā.*

Yajna is shower of life for the earth. It is the fiery flag-pole of Vishnu. I refine the offerings with the stony grinder and cover the snug and beautiful vedi with food

for the gods. The yajna is for the Lord of the earth, it is for the Lord of the world, it is for the Lord of all the creatures, it is for the best creative souls among humanity.

### 3. (Agni Devata, Parameshti Prajapati Ṛshi)

गृन्थुवर्स्त्वा विश्वाकैसुः परिदधातु विश्वस्यारिष्ट्यै यजमानस्य  
परिधिरस्यग्निरिडऽइङ्गितः । इन्द्रस्य बाहुरसि दक्षिणो  
विश्वस्यारिष्ट्यै यजमानस्य परिधिरस्यग्निरिडऽइङ्गितः ।  
मित्रावरुणौ त्वोत्तरतः परिधत्तां ध्रुवेण धर्मणा विश्वस्यारिष्ट्यै  
यजमानस्य परिधिरस्यग्निरिडऽइङ्गितः ॥३॥

*Gandharvastvā viśvāvasuh paridadhātu viśva-syāriṣṭyai yajamānasya paridhirasyagnirida'īdītah. Indrasya bāhurasi dakṣiṇo viśvasyāriṣṭyai yajamānasya paridhirasyagnirida'īdītah. Mitrāvarunau tvottarataḥ paridhattām dhruveṇa dharmaṇā viśvasyāriṣṭyai yajamānasya paridhirasyagnirida'īdītah.*

Agni, Lord Supreme of the light and life of the universe, worthy of worship and worshipped through yajna, is Gandharva, the rest and haven of the world that holds the earth and the Divine Word. It is Agni, the fire and the sun, and Indra, the wind and rain of the cosmic energy that feeds and sustains the dynamics of existence. It is Mitra and Varuna, complementary motions of the cosmic circuit which feed and maintain the vitality of life. May Gandharva uphold the yajna and be all-round protector of the yajaman for the welfare of the world. May yajna, the right hand of Indra, provide for all-round protection of the yajaman toward the welfare and advancement of humanity. May Mitra and Varuna by their natural and inviolable dharma, provide

for the yajaman's protection from above for the peace and progress of the world. Agni, worthy of worship, study and meditation, and worshipped, studied and researched through yajna, is the ultimate haven of the world, and yajna is the highest creative and productive action of humanity performed individually and collectively.

#### 4. (Agni Devata, Parameshthi Prajapati Ṛshi)

वीतिहौत्रं त्वा कवे द्युमन्तःसमिधीमहि ।  
अग्ने बृहन्तमध्वरे ॥४॥

*Vītihotram tvā kave dyumantaṁ samidhīmahi.  
Agne bṛhantamadhvare.*

Agni, Lord Omniscient, may we, in this act of love and non-violence, light the fire of yajna, great and blazing giver of the gift of joy and prosperity, and may we, through this yajna, worship, study and meditate on you, Lord Almighty, greater than the greatest, most glorious and most generous giver of the light of happiness.

#### 5. (Yajna Devata, Parameshthi Prajapati Ṛshi)

सुमिदसि सूर्यस्त्वा पुरस्तात् पातु कस्याश्चदुभिशस्त्यै ।  
सवितुर्बाहू स्थूर्जर्णप्रदसं त्वा स्तृणामि स्वासस्थं देवेभ्यऽआ  
त्वा वसवो रुद्राऽआदित्याः सदन्तु ॥५॥

*Samidasi sūryastvā purastāt pātu kasyāścidabhiśastyai. Saviturbāhū stha'ūrṇāmradasam tvā strñāmi svāsastham devebhya'ātvā vasavo rudrā'ādityāḥ sadantu.*

Yajna: you are samidha, food of Agni, for the illumination of rare qualities. May the sun, with its two-

fold power of illumination and rejuvenation, protect and prepare you in advance for the sacrifice and higher life. May all the eight Vasus (abodes of life), eleven Rudras (sustainers of life) and twelve Adityas (lights and durations of life in time) come and participate in the rejuvenation as in the spring session of yajna. For this refinement and advancement of life I cover the yajnavedi, snug, beautiful and pleasing, with holy offerings.

#### 6. (Vishnu Devata, Parameshthi Prajapati Ṛshi)

घृताच्यसि जुहूर्नाम्ना सेदं प्रियेण धाम्ना प्रियः सदुऽआसीद  
 घृताच्यस्युपभृन्नाम्ना सेदं प्रियेण धाम्ना प्रियः सदुऽआसीद  
 घृताच्यसि ध्रुवा नाम्ना सेदं प्रियेण धाम्ना प्रियः सदुऽआसीद।  
 प्रियेण धाम्ना प्रियः सदुऽआसीद । ध्रुवाऽसदन्तुतस्य  
 योनौ ता विष्णो पाहि पाहि यज्ञं पाहि यज्ञपतिं पाहि मां  
 चज्ञन्यम्॥६॥

*Gṛtācyasi juhūrnāmnā sedam priyēṇa dhāmnā  
 priyāṁ sada' āśīda gṛtācyasyupabhṛnnāmnā  
 sedam priyēṇa dhāmnā priyam sada' āśīda  
 gṛtācyasi dhruvā nāmnā sedam priyēṇa  
 dhāmnā priyāṁ sada' āśīda priyēṇa dhāmnā  
 priyāṁ sada' āśīda. Dhruvā' asadannṛtasya  
 yonau tā viṣṇo pāhi pāhi yajñam pāhi yajñapatim  
 pāhi mām yajñanyam.*

You are an instrument of yajna, Juhu by name, the ladle to offer oblations into the fire. With your own dear place and position in the yajna, enrich this home with all the gifts of plenty. You are Upabhrta by name, close by to carry offerings for the fire. With your own dear position and power, bless this happy home with all the gifts of joy. You are Dhruva by name, firm and inviolable in yajna. With your own dear power and

potential grace this blessed home with all the gifts of peace, freedom and progress. Be with this happy place, dwell here with all power, potential and grace, firm, secure, inviolable, in this blessed home of yajna, the seat of truth and righteousness. Vishnu, Lord Omnipresent and Universal yajna, protect all these, preserve and advance the yajna, protect and bless the yajnapati, save me and protect and advance the organization and system of yajna.

#### 7. (Agni Devata, Parameshthi Prajapati Ṛshi)

अग्ने वाजजिद् वाजं त्वा सरिष्यन्तं वाजुजितुः सम्मार्ज्मि।  
नमो देवेभ्यः स्वधा पितृभ्यः सुयमै मे भूयास्तम् ॥७॥

*Agne vājajid vājam tvā sariṣyantam vājajitaṁ  
sammārjm. Namo devebhyaḥ svadhā pitṛbhyah  
suyame me bhūyāstam.*

Agni is the Lord of light and life, it is fire both physical and vital. It is the giver and purifier of food and the secret of victory and glory. It is fast in motion and action, burning up the libations and sending them up into the sky. I worship Agni and refine agni through yajna for food and energy, light and victory. Salutations to the Devas, celestial powers of light; food for the Pitrīs, powers of nourishment. May they both help us with food and energy to win honour and glory for us.

#### 8. (Vishnu Devata, Parameshthi Prajapati Ṛshi)

अस्कन्नमद्य देवेभ्यऽआज्युः संध्रियासुमद्ध्रिणा विष्णो  
मा त्वावक्रमिषुं वसुमतीमग्ने ते छायामुपस्थेषुं विष्णो  
स्थानेमसीतङ्ग्न्द्रौ वीर्यमक्षणोद्बूध्वोऽध्वरऽआस्थात् ॥८॥

*Askannamadya devebhya' ājyāṁ sambhriyāsa-maṅghriṇā viṣṇo mā tvāvakramiṣāṁ vasumatī-magne te cchāyāmupastheṣāṁ viṣṇo sthānam-asīta' indro vīryamakṛṇodūrdhvō' dhvara' āsthāt.*

Vishnu, Lord Omnipresent, universal yajna, I bring libations of ghee, pure and secure, for the devas through the fire of the vedi. Agni, Lord of Yajna, may I never neglect or violate yajna, and I pray I may always live in your protective shade. The fire in the vedi is the seat of Vishnu. It rises from the vedi to the vast sky and from there the sun and wind carry it all round and convert it into the noblest acts of the devotees.

#### 9. (Agni Devata, Parameshthi Prajapati Ṛshi)

अग्ने वेहोत्रं वेदूत्युमवतां त्वां द्यावापृथिवीऽव् त्वं  
द्यावापृथिवी स्विष्टकृहेवेभ्यऽइन्द्रऽआज्यैन हविषा भूत्स्वाहा  
सं ज्योतिषा ज्योतिः ॥९॥

*Agne verhotram verdūtyamavatāṁ tvāṁ  
dyāvāprthivī' ava tvāṁ dyāvāprthivī svistakṛd-devebhya' indra'ājyena haviṣā bhūtsvāhā sam  
jyotiṣā jyotih.*

Agni, Lord of light and life, protect the act of yajna into the fire, protect the fiery rise of fragrance into the sky, protect the heaven and the earth, and may the heaven and the earth carry on your blessed purpose of yajna. May the sun, light of the world, with its radiance convert the libation of holy materials into the richest food for nature and for holy men. This is the voice of Divinity.

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**10. (Indra Devata, Parameshti Prajapati Ṛshi)**

मयीदमिन्द्रऽइन्द्रियं दधात्वस्मान् रायो मृघवानः सचन्ताम्।  
अस्माकं सन्त्वाशिषः सृत्या नः सन्त्वाशिषुऽपहूता पृथिवी  
मातोपु मां पृथिवी माता ह्यतामुग्निराग्नीध्रात् स्वाहा॥१०॥

*Mayīdamindra’indriyam dadhātvasmān rāyo  
maghavānah sacantām. Asmākam santvāśiṣah  
satyā nah santvāśiṣa’upahūtā pṛthivī mātopa  
mām pṛthivī mātā hvayatāmagnirāgnī-dhrāt  
svāhā.*

May Indra, Lord Supreme of power and glory, in-vest me with the powers of sense and mind. May He enrich us all with the knowledge wealth and prosperity of the world. May all our hopes and aspirations come true and turn into blessings for all of us. May the mother earth invoked and served by us be kind and bless us. May Agni bless us from the vedi, the seat of yajna, with the gifts of fire. This is the voice of Divinity.

**11. (Dyavapritihvi Devate, Parameshti Prajapati Ṛshi)**

उपहूतो द्यौष्पितोपु मां द्यौष्पिता ह्यतामुग्निराग्नीध्रात् स्वाहा।  
देवस्य त्वा सवितुः प्रसुवेऽश्विनौर्बाहुभ्यां पूष्णो हस्ताभ्याम्।  
प्रतिगृह्णाम्यग्नेष्वास्येनु प्राशनामि ॥११॥

*Upahūto dyauspitopa mām dyauspitā hvayatā-  
magnirāgnīdhrāt svāhā. Devasya tvā savituh  
prasave’śvinorbahubhyām pūṣṇo hastābhyaṁ.  
Pratigrhṇāmyagnestvāsyena prāśnāmi.*

Heavenly Father, invoked and worshipped! May the Heavenly Father receive me into His care and bless me with the gifts of fire from the vedi, the seat of yajna. In this blessed world of Savita’s creation, you receive a free flow of good health and nourishment from the arms

of Ashwinis and the hands of Pusha, nature's currents of energy and the motions of vital air. Yes, with my own mouth, I take in the food and inhale the breath of life from the vital fire of the Lord's yajna. This is the voice of Divinity.

### 12. (Savita Devata, Parameshthi Prajapati Ṛshi)

एतं ते देव सवितर्यज्ञं प्राहुर्बृहस्पतये ब्रह्मणे ।  
तेन यज्ञमंव तेन यज्ञपतिं तेन मामंव ॥१२॥

*Etam te deva savitaryajñam prāhurbr̥haspataye brahmane. Tena yajñamava tena yajñapatim tena māmava.*

Lord Savita, this is the yajna of creation, the dynamics of existence and the paths of living in Dharma with knowledge, action and worship together in yajna. This yajna is for thee, they say. It is for Brihaspati, man of knowledge, and Brahma, man of faith and vision, to know and receive the highest gifts of yajna. Lord of existence, save yajna by yajna, save yajnapati by yajna, save me by yajna.

### 13. (Brihaspati Devata, Parameshthi Prajapati Ṛshi)

मनौ जूतिर्जुषतामाज्यस्य बृहस्पतिर्यज्ञमिमं तनोत्वरिष्टं यज्ञः  
समिमं दधातु । विश्वे देवासेऽद्भुत मादयन्तामोऽप्रतिष्ठा ॥१३॥

*Mano jūtirjuṣatāmājyasya br̥haspatiryajñamimam tanotvariṣṭam yajñam samimam dadhātu. Viśve devāsa’iha mādayantāmom pratiṣṭha.*

The mind is fast, instant in motion. May my mind benefit from the offerings of yajna. May Brihaspati, Lord of the wide world, expand the yajna of existence. May the Lord sustain this yajna of ours in love and peace without violence. May the powers of nature be ever fresh,

may all good people ever rejoice by yajna. Be firm by Om, the voice of existence, the Eternal Word, the very name of the Divine. Om and yajna is our haven. Let it be so in our heart.

#### 14. (Agni Devata, Parameshthi Prajapati Ṛshi)

एषा तैऽअग्ने सुमित्तया वर्धस्व चा च प्यायस्व । वर्धिषीमहि  
च वृयमा च प्यासिषीमहि । अग्ने वाजजिद्वाजं त्वा  
ससूवाथ्सं वाजजितुःसम्मार्ज्मि ॥१४॥

*Eṣā te'agne samittayā vardhasva cā ca  
pyāyasya. Vardhiṣīmahi ca vayamā ca  
pyāsiṣīmahi. Agne vājajidvājam tvā Sasṛvāṁsam  
vājajitam sammārjmi.*

Agni, Lord of the fire of Yajna, this samidha (fuel wood) is food for you. Burn with it, grow, expand and illuminate. With the growth of yajna, expand us too in body, mind and soul. We shall grow, and we shall expand in body, mind and soul. Agni, you are food. You are knowledge, speed and motion. You are the lord of knowledge, speed and progress and the winner of victories. For the growth of food and knowledge, for the acceleration of speed and motion, and for the sake of victory over want and evil in life, we study, refine and multiply the power of fire through yajna for the common good.

#### 15. (Agni-Shomau Devate, Parameshthi Prajapati Ṛshi)

अग्नीषोम्योरुज्जितिमनूजैषं वाजस्य मा प्रसुवेन् प्रोहामि।  
अग्नीषोमौ तमपनुदत्तां योऽस्मान् द्वेष्टि यं च वृयं द्विष्मो  
वाजस्यैनं प्रसुवेनापौहामि । इन्द्राग्न्योरुज्जितिमनूजैषं वाजस्य  
मा प्रसुवेन् प्रोहामि । इन्द्राग्नी तमपनुदत्तां योऽस्मान् द्वेष्टि  
यं च वृयं द्विष्मो वाजस्यैनं प्रसुवेनापौहामि ॥१५॥

*Agnīṣomayorujjitimānūjjeṣam vājasya mā  
prasavena prohāmi. Agnīṣomau tamapanu-  
datām yo'smān dveṣṭi yam ca vayam dvīṣmo  
vājasyainam prasavenāpohāmi. Indrāgnyo-  
rujjitimānūjjeṣam vājasya mā prasavena  
prohāmi. Indrāgnī tamapanudatām yo'smān-  
dveṣṭi yam ca vayam dvīṣmo vājasyainam  
prasavenāpohāmi.*

Let us follow Agni and Soma, lords of fire and water and win whatever this duo has won. With inspiration for growth and development, we dedicate ourselves to study and work. May Agni and Soma ward off whoever hates us. For the sake of growth and development, we reject whatever we don't approve. Let us follow Indra and Agni, lords of power and fire, and win what this duo can win. With inspiration for growth and development, we dedicate ourselves to study and research. May Indra and Agni ward off whatever/whoever hates us. For the sake of growth and development, we reject whatever we all hate.

**16. (Dyavaprthivi and Mitravarunau Devate, Parameshthi Prajapati Ṛshi vyantu iti Uttrardhasy Agni Devata)**

**वसुभ्यस्त्वा रुद्रेभ्यस्त्वादित्येभ्यस्त्वा संजानाथां द्यावापृथिवी  
मित्रावरुणौ त्वा वृष्ट्यावताम् । व्यन्तु वयोक्तरिहौणा  
मरुतां पृष्ठीर्गच्छ वृशा पृश्निर्भूत्वा दिवं गच्छ ततो नो  
वृष्टिमावह । चक्षुष्पाऽग्नेऽसि चक्षुर्मे पाहि ॥१६॥**

*Vasubhyastvā rudrebhayastvādityebhyastvā  
samjānāthām dyāvāprthivī mitrāvarunau tvā  
vrṣṭyāvatām. Vyantu vayoktam rihāṇā marutām  
pṛṣṭīrgaccha vaśā pṛsnirbhūtvā divam gaccha  
tato no vrṣṭimāvaha. Cakṣuṣpā'agne'si  
cakṣurme pāhi.*

Yajna is dedicated to the study of eight Vasus, supports of life, eleven Rudras, catalytic agents of the justice of existence, and twelve Adityas, centres of gravity and balance of nature. May we, with science and reason, know with reference to the sun and the earth what we can achieve with the yajna extended in space. May Mitra and Varuna, currents of vital energy, protect and enrich the world with rain. May the oblations in yajna rise to the sky with the wind, and from the sky to the sun with the cosmic currents, and bring down from there showers of rain to feed the rivers of earth. Just as birds go to rest in their nests, so do we, devotees of the Lord, meditate on the secrets of vaidic hymns to discover the mysteries of yajna. Agni, Lord of light and life, you are the giver of vision. Protect my eye and bless me with vision.

#### 17. (Agni Devata, Devala Ṛshi)

यं परिधिं पूर्यथेत्याऽअन्नै देवपुणिभिर्गुह्यमानः । तं तेऽपुतमनु  
जोर्खं भराम्येष नेत्त्वदपचेतयाताऽअन्नैः प्रियं पाथोऽ-  
पीतम् ॥१७॥

*Yam paridhim paryadhatthā'agne deva-  
panibhirguhyamānah, Tam ta'etamanu joṣam  
bharāmyeṣa nettvadapacetayātā'agneḥ priyam  
pātho'pitam.*

Agni, Lord of light and life, you hold and sustain the law of Dharma observed by the powers of nature and celebrated in the songs of the seers. I accept and act within the bounds of that law and feed upon the foods provided by nature and yajna. May I never neglect or violate that law. May I never be ungrateful to the Lord. May I never lose the vision of Divinity.

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**18. (Vishvedeva Devata, Parameshthi Prajapati Ṛshi)**

सुर्थंस्त्रवभागा स्थेषा बृहन्तः प्रस्तरेष्ठाः परिधेयाश्च देवाः।  
इमां वाचम् उभि विश्वे गृणन्तः आसद्यास्मिन् बृहिंषि  
मादयध्वश्चस्वाहा वाट् ॥१८॥

*Samśravabhaṅgā stheṣā bṛhantah prastareṣṭhāḥ  
paridheyāśca devāḥ. Imām vācamabhi viśve  
gr̥ṇanta'śadyāśmin barhiṣi mādayadhvam  
svāhā vāt.*

Stay firm, dedicated children of the earth, on the rock-bed foundations of knowledge and justice, and, great and expansive within the bounds of Divine law, sit around this yajna fire on seats of grass, chanting the holy songs of praise, offering the honey-sweets of your produce to the fire and receiving from agni, in return, the nectar of life. Thus you celebrate the Lord's gift of life. Thus you enjoy in unison. Surrender and play your part, this is the voice of Divinity.

**19. (Agni-Vayu Devate, Parameshthi Prajapati Ṛshi)**

घृताची स्थो धुयौं पातः सुम्ने स्थः सुम्ने मा धत्तम् । यज्ञ  
नमश्च तुऽउप च यज्ञस्य शिवे सन्तिष्ठस्व स्त्रिष्ठे मे  
सन्तिष्ठस्व ॥१९॥

*Gṛhtacī stho dhuryau pātam̄ sumne sthah sumne  
mā dhattam. Yajña namaśca ta'upa ca yajñasya  
śive santiṣṭhasva svīṣte me santiṣṭhasva.*

Fire and wind are foremost movers of the wheels of yajna. Replete in nutriments such as ghee and water, they are nature's agents of the growth and sustenance of humanity in comfort and joy. Yajna and humility are auspicious for you. Be firm in your devotion and performance and you will live happy in the protective shade of the Divine.

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**20. (Agni-Sarasvati Devate, Parameshthi Prajapati Ṛshi)**

अग्नेऽदब्धायोऽशीतम् पाहि मा दिद्योः पाहि प्रसित्यै पाहि  
दुरिष्ट्यै पाहि दुरद्वान्याऽभिविषं नः पितुं कृणु । सुषदा  
योनौ स्वाहा वाडुग्नयै संवेशपतये स्वाहा सरस्वत्यै  
यशोभृगिन्यै स्वाहा ॥२०॥

*Agne'abdhāyō'sītama pāhi mā didyoḥ pāhi  
prasityai pāhi duriṣṭyai pāhi duradmanyā'  
aviṣam naḥ pitum kṛṇu. Suṣadā yonau svāhā  
vād-agnaye saṁveśapataye svāhā sarasvatyai  
yaśobhaginiyai svāhā.*

Agni, Lord of universal yajna, giver of life, free and without fear, save yajna from evil and violence, save me from suffering, save me from bondage, make our food free from poison and inedibles, may our home be a blessed place of peace and happiness. This oblation is for Agni, protector of the home and the earth, this is for Sarasvati, voice of the Divine, sister of honour.

**21. (Prajapati Devata, Vamadeva Ṛshi)**

वेदोऽसि येन त्वं दैवं वेद देवेभ्यौ वेदोऽभृत्वस्तेनु महां  
वेदो भूयाः। देवा गातुविदो गातुं वित्त्वा गातुमित ।  
मनसस्पतञ्जुमं दैवं यज्ञश्चस्वाहा वाते धाः ॥२१॥

*Vedo'si yena tvam deva veda devebhyo vedo'-  
bhavastena mahyam vedo bhūyah. Devā  
gātuvido gātum vittvā gātumita. Manasaspata'  
imam deva yajñam svāhā vāte dhāh.*

Prajapati, Lord of the universe, omniscient, you are Veda, Divine Word Itself. The knowledge by virtue of which you are omniscient for the seers and sages, who know the Veda and the ways of the world, is the knowledge for me too. Enlighten me with that. The seers,

having realized that knowledge of existence, sing the hymns and follow the paths of virtue. Lord of mind and knowledge, take this yajna with the winds to the heights of heaven and place it there. Our oblations for that yajna.

### 22. (Indra Devata, Vamadeva Ṛshi)

सं ब्रह्मिरङ्गक्ताथंहुविषा घृतेन् समादित्यैर्वर्सुभिः सम्पुरुद्धिः।  
समिन्द्रौ विश्वदेवेभिरङ्गक्तां दिव्यं नभो गच्छतु यत्  
स्वाहा॥२२॥

*Sambarhiraṅktāṁ haviṣā gṛtena samādityair-  
vasubhiḥ sammarudbhīḥ. Samindro viśvadeve-  
bhiraṅktāṁ divyam nabho gacchatu yat svāhā.*

Let the yajna-vedi be covered with havan materials seasoned with ghee and offered by the best of devotees and let the fragrance, carried by fire, wind and currents of energy, rise to the heights of the sky with Adityas, Vasus and Maruts and, there in the regions of light, the sun would mix the fragrance with its rays and convert it into vital vapour to shower on earth as water.

### 23. (Prajapati Devata, Vamadeva Ṛshi)

कस्त्वा विमुञ्चति स त्वा विमुञ्चति कस्मै त्वा विमुञ्चति  
तस्मै त्वा विमुञ्चति । पोषायु रक्षसां भाग्योऽसि ॥२३॥

*Kastvā vimuñcati sa tvā vimuñcati kasmai tvā  
vimuñcati tasmai tvā vimuñcati. Poṣaya  
rakṣasām bhāgo'si.*

(i) Who leaves (offers) the oblations into the fire? Who releases nature-materials into the cosmic yajna of creation? The yajnapati. Prajapati, Lord Creator and father of His creatures. For what purpose? For self realization. For His purpose of creation. For

nourishment, for preservation and protection, for destruction of the destroyers.

(ii) Who gives you away/up? He gives you away/up. For what purpose/to what end? For self-realization/self-negation. For nourishment: you are the share of the good and the protectors; even of the wicked and the destroyers, but, for their punishment and destruction.

#### 24. (Tvashta Devata, Vamadeva Ṛshi)

सं वर्चसा पर्यसा सन्तनूभिरगन्महि मनसा संशिवेन ।  
त्वष्टा सुदत्रो विदधातु रायोऽनुमार्षु तन्वो यद्विलिष्टम्॥२४॥

*Sam varcasā payasā santanūbhiraganmahi  
manasā sam śivena. Tvaṣṭā śudatro vidadhātu  
rāyo’numārṣtu tanvo yadviliṣṭam.*

May Lord Tvashta, eternal maker and generous giver, bless us with lustre of character and light of knowledge, food for body, mind and senses, peace and nobility of mind, good and glowing health of body. May the Lord grant us all kinds of wealth and stability. May He complete and perfect whatever is wanted in our body and mind and refine us with culture and virtue.

Let us advance with holy light and lustre, honey-sweets of food and blooming health, and a mind at peace with noble aspirations, and attain all round prosperity. And may Tvashta, Eternal Maker and generous giver, complete what is lacking in our life and refine us to a state of perfection.

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**25. (Vishnu Devata, Vamadeva Ṛshi)**

दिवि विष्णुव्यूक्तश्चस्तु जागतेनु छन्दसा ततो निर्भक्तो  
 योऽस्मान्देष्टि यं च वृयं द्विष्मोऽन्तरिक्षे विष्णुव्यूक्तश्चस्तु  
 त्रैष्टुभेनु छन्दसा ततो निर्भक्तो योऽस्मान्देष्टि यं च वृयं  
 द्विष्मः पृथिव्यां विष्णुव्यूक्तश्चस्त गायत्रेणु छन्दसा ततो  
 निर्भक्तो योऽस्मान्देष्टि यं च वृयं द्विष्मोऽस्मादन्नादस्यै  
 प्रतिष्ठायाऽअग्नम् स्वः सं ज्योतिषाभूम ॥२५॥

*Divi viṣṇurvyakramsta jāgatena chandasā tato  
 nirbhakto yo'smāndveṣṭi yam ca vayam dviṣmo'  
 ntarikṣe viṣṇurvyakramsta traiṣṭubhena  
 chandasā tato nirbhakto yo'smāndveṣṭi yam ca  
 vayam dviṣmaḥ pṛthivyām viṣṇurvyakramsta  
 gāyatrena chandasā tato nirbhakto yo'smān-  
 dveṣṭi yam ca vayam dviṣmo'smādannād asyai  
 pratiṣṭhāyā' aganma svah sam jyotiṣābhūma.*

Vishnu, yajna, performed with the ecstatic chant of jagati verses, reached the regions of the sun, and from there eliminated all that opposes us and all that we oppose for the sake of life. Vishnu, yajna, performed with the spontaneous chant of trishtubh verses, rose up to the middle regions of the sky, and from there eliminated all that opposes us and all that we oppose for the sake of life. Vishnu, yajna, performed with the joyous chant of gayatri verses, went over the earth, and from there eliminated all that opposes us and all that we oppose for the sake of life. Feeding on the gifts of nature purified by yajna, let us rejoice, and in the service of the balance and harmony of life and existence, let us rise to the heights of heaven and we'll be one with the light of knowledge and Dharma.

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**26. (Ishvara Devata, Vamadeva Ṛshi)**

स्वयंभूसि श्रेष्ठो रुश्मर्वचोदाऽसि वचो मे देहि ।  
सूर्यस्यावृतमन्वावर्ते ॥२६॥

*Svayambhūrasi śreṣṭho raśmirvarcodā' asi  
varco me dehi. Sūryasyāvṛtamānāvarte.*

Lord of the universe, self-existent, self-refulgent, greatest of all, giver of light and honour, give me light and honour. I follow the path of the sun in orbit, the path of Dharma revealed by you.

**27. (Agni Devata, Vamadeva Ṛshi)**

अग्ने गृहपते सुगृहपुतिस्त्वयाऽग्नेऽहं गृहपतिना भूयासः-  
सुगृहपुतिस्त्वं मयाऽग्ने गृहपतिना भूयाः । अस्थूरि णौ  
गाहैपत्यानि सन्तु शतश्हिमाः सूर्यस्यावृतमन्वावर्ते ॥२७॥

*Agne gr̥hapate sugṛhapatistvayā'gne'ham  
gr̥hapatinā bhūyāsaṁ sugṛhapatistvam  
mayā'gne gr̥hapatinā bhūyah. Asthūri nau  
gārhapatyāni santu śatam̄ himāḥ sūryasyāvṛta-  
manāvarte.*

Agni, Lord of the House of Existence, Master of knowledge and the fire of yajna, great as you are as the keeper and sustainer of the world, so may I too, with you as the ideal, be a good and efficient house holder. And you too, over me, head of this family, be the protector and sustainer of this household. May we two, husband and wife, together perform the duties of the home for a good hundred years. May I follow the path of life like the sun in orbit, the path of Dharma revealed by you.

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**28. (Agni Devata, Vamadeva Ṛshi)**

अग्ने व्रतपते व्रतमचारिषुं तदशकुं तन्मेऽराधीदमुहं य  
एवाऽस्मि सोऽस्मि ॥२८॥

*Agne vratapate vratamacāriṣam tadaśakam  
tanme' rādhī' damaham ya' evā'smi so'smi.*

Agni, Lord of vows in the discipline of Dharma and Truth, whatever vows at your behest I have followed or would follow, I have followed and would follow because you made it possible and would make it possible. This me here, whatever I am, I am. Whatever I sow, so shall I reap.

**29. (Agni Devata, Vamadeva Ṛshi)**

अग्नयै कव्यवाहनाय स्वाहा सोमाय पितृमते स्वाहा ।  
अपहताऽसुरा रक्षांश्चसि वेदिषदः ॥२९॥

*Agnaye kavyavāhanāya svāhā somāya pitṛmate  
svāhā. Apahatā' asurā rakṣāṁsi vediṣadah.*

This oblation is for Agni, Lord of knowledge and giver of the gifts of knowledge and yajna through the science of yajna-fire. This is for Soma, lord of peace and prosperity and the beauty of the seasons and powers of nourishment. In truth and according to the voice of the Veda, the ignorant, the wicked, the cruel and unjust, robbers and grabbers of the Vedi, seat of yajna, asuras of the earth are eliminated by righteous action for humanity.

**30. (Agni Devata, Vamadeva Ṛshi)**

ये रूपाणि प्रतिमुञ्चमानाऽसुराः सन्तः स्वधया चरन्ति।  
पुरापुरौ निपुरो ये भरन्त्यग्निष्टाँल्लोकात् प्रणुदात्यस्मात्॥३०॥

*Ye rupāṇi pratimuñcamānā'asurāḥ santāḥ  
svadhyā caranti. Parāpuro nipuro ye  
bharantyagniṣṭāṁlokaṭ pranudātyasmāt.*

And who are the asuras? They are masters of hypocrisy and the art of changing faces. Friends and allies of the wicked, they encroach upon the rights of others and fill their coffers with ill-gotten wealth. Enemies of humanity, they roam around the world like giants. Agni, Lord of light, justice and social yajna, let them be thrown out and eliminated from the face of the earth.

### 31. (Pitaras Devata, Vamadeva Ṛshi)

**अत्र पितरो मादयध्वं यथाभागमावृषायध्वम् ।  
अर्मीमदन्त पितरौ यथाभागमावृषायिषत ॥३१॥**

*Atra pitaro mādayadhvam yathābhāgamā-  
vṛṣayadhvam. Amīmadanta pitaro yathābhāga-  
māvṛṣayiṣata.*

Trustees and guardians of society, men of knowledge and wisdom, justice and merit, take your share as you deserve and, in your own right and proper place here, rejoice and celebrate the victory of yajna. Make all others happy and, as they deserve on merit, let them too rejoice and celebrate.

### 32. (Pitaras Devata, Vamadeva Ṛshi)

**नमौ वः पितरो रसायु नमौ वः पितरः शोषायु नमौ वः  
पितरो जीवायु नमौ वः पितरः स्वधायै नमौ वः पितरो  
घोरायु नमौ वः पितरो मुन्यवे नमौ वः पितरः पितरो नमौ  
वो गृहान्नः पितरो दत्त सुतो वः पितरो देष्मैतद्वः पितरो  
वासः ॥३२॥**

*Namo vah pitaro rasāya namo vah pitaraḥ  
śoṣāya namo vah pitaro jīvāya namo vah pitaraḥ  
svadhāyai namo vah pitaro ghorāya namo vah  
pitaro manyave namo vah pitaraḥ pitaro namo  
vo gr̥hānnah pitaro datta sato vah pitaro  
deśmaitadvah pitaro vāsah.*

Salutations to the seniors of knowledge for the joy of learning. Salutations to those seniors who fight out exploitation. Salutations to the guardians of society for the joy of life and the means of the good life. Salutations for economic, social and political justice. Salutations for the fight against suffering for the advent of happiness. Salutations for righteous anger against the wicked. Salutations to the seniors, leaders and the guardians of knowledge, justice and well-being, life of good health, prosperity and happiness. Come to our homes and institutions and bless us with your gifts. Come that we may offer you the best we have. Come and accept our hospitality and gifts of clothes as mark of gratitude.

### 33. (Pitaras Devata, Vamadeva Ṛshi)

आधत्त पितरो गर्भौं कुमारं पुष्करस्त्रजम् ।  
यथेह पुरुषोऽसत् ॥३३॥

*Ādhatta pitaro garbhām kumāram puṣkarasrajam. Yatheha puruṣo'sat.*

Teachers of knowledge, masters of wisdom, admit into your house of learning this boy wearing a lotus garland as a mark of desire for education. Accept him and hold him here as a mother bears the foetus in her womb so that he grows and is shaped into a brave and cultured young man.

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**34. (Apo Devata, Vamadeva Ṛshi)**

ऊर्जुं वहन्तीरमृतं घृतं पयः कीलालं परिस्तुतम् ।  
स्वधा स्थ तुर्पयत मे पितॄन् ॥३४॥

*Ūrjam vahantīramṛtam ghṛtam payaḥ kīlālam  
parisrutam. Svadhā stha tarpayata me pitṛn.*

Be masters of your own wealth and power and manage it well with justice and in virtue. Offer liberal hospitality with love and reverence to the senior benefactors of society, men of knowledge, experience and wisdom. Offer them delicious drinks of water and nourishing juices, health giving milk and ghee, sumptuous foods and honey-sweet fruits to their satisfaction.

इति द्वितीयोऽध्यायः ॥

### CHAPTER-III

**1. (Agni Devata, Angirasa Ṛshi)**

सुमिधाग्निं दुवस्यत् घृतैर्बोधयुतातिथिम् ।  
आस्मिन् हृव्या जुहोतन ॥१॥

*Samidhāgnim duvasyata ghrtairbodhayatāthim.  
Āsmiṇ havyā juhotana.*

Light up the fire and raise it with fuel, serve it like an honourable guest with pure ghee, and offer rich oblations of samagri into it, with love and faith.

**2. (Agni Devata, Sushruta Ṛshi)**

सुसमिद्धाय शोचिषे घृतं तीव्रं जुहोतन ।  
अग्नये जातवेदसे ॥२॥

*Susamiddhāya śociṣe ghṛtam tīvram juhotana.  
Agnaye jātavedase.*

To the fire, omnipresent, lit up, rising bright and blazing, sanctifying everything around, offer libations of ghee, pure, inflammable and purifying.

**3. (Agni Devata, Bharadvaja Ṛshi)**

तं त्वा सुमिद्धिरङ्गिरो घृतेन वर्द्धयामसि ।  
ब्रृहच्छोचा यविष्ठ्य ॥३॥

*Tam tvā samidbhiraṅgiro ghṛtena vardhayāmasi. Br̥hacchocā yaviṣṭhya.*

O agni, bright and beautiful, young and powerful, generous giver of things, we offer samidhas and ghee and raise you to the heights.

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**4. (Agni Devata, Prajapati Ṛshi)**

उपं त्वाग्ने हुविष्टतीर्धृताचीर्यन्तु हर्यत ।  
जुषस्वं सुमिधो मम् ॥४॥

*Upa tvāgne haviṣmatīrghṛtācīryantu haryata.  
Juṣasva samidho mama.*

O fire, bright and beautiful, generous giver, here come to you my samidhas soaked in ghee and fragrant things. Accept them, accept them.

**5. (Agni Vayu Surya Devata, Prajapati Ṛshi)**

भूर्भुवः स्वर् द्यौरिव भूम्ना पृथिवीव वरिम्णा । तस्यास्ते  
पृथिवि देवयजनि पृष्ठेऽग्निमन्त्रादमुन्नाद्यादधे ॥५॥

*Bhūr bhuvah svar dyauriva bhūmnā pṛthivīva  
varimnā. Tasyāste pṛthivi devayajani prṣthe'  
gnimannādamannādyāyādadhe.*

In expanse as vast as the bright heaven, in virtue as firm and generous as the earth, agni is ever present on the earth, in the sky and in heaven. Earth Mother, seat of yajna by the devas (noble people and the powers of nature) for the devas (good people and the powers of nature), here on the ground in the vedi on your surface, I place the sacred fire, consumer of the oblations of food, for the sake of food and energy.

**6. (Agni Devata, Sarparajni Kadru Ṛshi)**

आयं गौः पृश्निरक्रमीदसंदन् मातरं पुरः ।  
पितरं च प्रयन्त्स्वः॥६॥

*Āyam gauḥ pṛsnirakramīdasadan mātaram  
purah. Pitaram ca prayantsvah.*

This earth, child of the sun and waters in space

— solid concentration of agni (fire) and apah (waters)  
 — revolves in its orbit round the sun, its father and sustainer in heaven, through the presence of its mother, the waters in space.

**7. (Agni Devata, Sarparajni Kadru Ṛshi)**

अन्तश्चरति रोचनास्य प्राणादपानती ।  
 व्यख्यन् महिषो दिवम् ॥७॥

*Antaścarati rocanāsyā prāṇādapañatī.  
 Vyakhyān mahiṣo divam.*

The power of Agni is light and energy/electricity which creates and produces the circuitous currents-going up as prana in the universe as well as in the body, and the complementary current going down as apana in the body as well as in the universe. This universal energy of Agni is a mighty power which is the light of heaven and burns in the sun.

**8. (Agni Devata, Sarparajni Kadru Ṛshi)**

त्रिंशद्वाम् विराजति वाक् पतुङ्गाय धीयते ।  
 प्रति वस्तोरहु द्युभिः ॥८॥

*Trimśaddhāma virājati vāk pataṅgāya dhīyate.  
 Prati vastoraha dyubhiḥ.*

Vak, the speech mode of Agni, dominates thirty abodes of life (out of thirty-three) and is used in the service of its lord, Agni, for the expression of the light of knowledge with which the omniscient and omnipresent power illuminates the world.

**9. (Agni-Surya Devate, Prajapati Ṛshi)**

अग्निज्योतिज्योतिरुग्निः स्वाहा सूर्यो ज्योतिज्योतिः सूर्यः  
 स्वाहा । अग्निर्वच्चो ज्योतिर्वच्चः स्वाहा सूर्यो वच्चो  
 ज्योतिर्वच्चः स्वाहा । ज्योतिः सूर्यः सूर्यो ज्योतिः स्वाहा॥९॥

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*Agnirjyotirjyotiragnih svāhā -sūryo jyotirjyotiḥ  
sūryah svāhā. Agnirvarco jyotirvarcaḥ svāhā  
sūryo varco jyotirvarcaḥ svāhā. Jyotiḥ sūryah  
sūryo jyotiḥ svāhā.*

Agni, Supreme Spirit, is the light (jyoti) of existence, and Light (jyoti), Eternal Consciousness, is the identity of the Spirit. Vak, the virtual speech of Eternity is the common attribute of both spirit and consciousness.

Sun, the Lord of Life, is the light (jyoti) of the world, and Light (jyoti), Omniscience, is the identity of the Sun, the Divine teacher of teachers. Veda, the universal voice of Divinity is the common attribute of both the knower (sun) and knowledge (Omniscience).

Fire is the power and prosperity of the world, and power and prosperity from the heat energy of fire is converted to power by science and technology. Tecknowledge with its language is for the common benefit of both, the fire and the user.

The sun is the power and prosperity of the world, and power and prosperity flows from the vital energy of the sun converted to power by science and technology. Tecknowledge with its language is for the common benefit of both, solar energy and the user.

Light is the Lord and the Lord is Light. Light and the Lord are one. Veda, knowledge, is coexistent with both in unison. We offer the oblations to the Lord for the Light in faith with reverence.

#### 10. (Agni-Surya Devate, Prajapati Ṛshi)

*सूर्योऽवेने सवित्रा सुजू रात्रेन्द्रवत्या । जुषाणोऽअग्निवैतु  
स्वाहा । सूर्योऽवेने सवित्रा सुजूरुषसेन्द्रवत्या । जुषाणः  
सूर्योऽवेने स्वाहा ॥१०॥*

*Sajūrdevena savitrā sajū rātryendravatyā.  
Juṣāṇo' agnirvetu svāhā. Sajūrdevena savitrā  
sajūruṣasendravatyā. Juṣāṇah sūryo vetu svāhā.*

May Agni, along with Savita in His creation and the dark night of energy, receive this oblation.

May the Sun, along with Savita in His creation and the dawn of morning energy, receive this oblation.

#### 11. (Agni Devata, Gotama Ṛshi)

*उपप्रयन्तौऽअध्वरं मन्त्रं वोचेमाग्नयै ।  
आरेऽअस्मे च शृणुते ॥११॥*

*Upaprayanto' adhvaram mantram vocemā-  
gnaye. Āre' asme ca śṛṇvate.*

Close to the Vedi, while we are performing this sacred Yajna, we chant the mantras for Agni who hears the chant near at hand as well as far away.

#### 12. (Agni Devata, Virupa Ṛshi)

*अग्निर्मूर्द्धा द्विवः कुकुत्पतिः पृथिव्याऽअयम् ।  
अपाश्चरेताश्चसि जिन्वति ॥१२॥*

*Agnirmūrdhā divah kakutpatih prthivyā' ayam.  
Apāṁ retāṁsi jinvati*

This Lord of the earth, Agni, who rules on high on top of heaven, constantly refreshes the generative powers of the waters for the earth.

#### 13. (Indragni Devate, Bharadvaja Ṛshi)

*उभा वामिन्द्राग्नीऽआहुवध्याऽउभा राधेसः सुह मादुयध्यै।  
उभा दाताराविषाश्चरयीणामुभा वाजस्य सातयै हुवे  
वाम् ॥१३॥*

*Ubhā vāmindrāgnī'āhuvaladyā' ubhā rādhāsaḥ  
saha mādayadhyai. Ubhā dātārāviṣāṁ  
rayīnāmubhā vājasya sātaye huve vām.*

Indra (wind and electric energy) and Agni (heat and fire), givers of energy, food, power and wealth, I call upon you both and invoke you for the gift of knowledge, energy, and food for joy and well-being.

#### 14. (Agni Devata, Devavata and Bharata Rshis)

**अयं ते योनिर्द्वित्यो यतौ जातोऽरोचथा: ।  
तं जानन्नग्नऽआरोहाथा नो वर्द्धया रुद्धिम् ॥१४॥**

*Ayam te yonirṛtvīyo yato jāto' arocathāḥ. Tam  
jānannagna' ārohāthā no vardhayā rayim.*

Agni, Lord of the Universe, the fire is born of vayu, wind and electric energy, and, according to the seasons, rises and shines and, like the suns, brightens the world. Knowing that, and with the knowledge of that, raise us and develop our power and wealth.

#### 15. (Agni Devata, Vamadeva Ṛshi)

**अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठोऽध्वरेष्वीड्यः।  
यमप्नवान्तो भृगवो विरुरुचुर्वनेषु चित्रं विभ्वं विशेविशे॥१५॥**

*Ayamiha prathamo dhāyi dhātrbhirhotā  
yajisṭho' adhvaresvīdyah. Yamapnavāno  
bhrgavo virurucurvanēṣu citram vibhvam  
viśeviśe.*

Here in the world of Lord Agni, the fire, placed and lighted in the Vedi by the devotees, is the first and foremost agent of Yajna for production and development. Adorable and worthiest of pursuit in study and research through collective action of the most

cherished kind as it is, scholars of the science of heat and energy should maintain and continue through their disciples the tradition of research and development of this wonderful and versatile power in laboratories and institutions in every country for every community.

#### 16. (Agni Devata, Avatsara Rshi)

अस्य प्रत्नामनु द्युतंशुक्रं दुदुहेऽअहयः ।  
पर्यः सहस्रसामृषिम् ॥१६॥

*Asya pratnāmanu dyutaṁ śukram duduḥre' ahrayah. Payah sahasrasāmṛṣim.*

The Rishis and scholars dedicated to the study of the heat and light of agni in yajna have discovered and received the purest showers of the waters of life from this timeless source-power of a thousand gifts of achievement (just as you tend and milk the mother cow and receive the gift of the purest nourishment for life).

#### 17. (Agni Devata, Avatsara Rshi)

तनुपाऽअग्नेऽसि तन्वं मे पाह्यायुर्दाऽग्नेऽस्यायुर्मे देहि  
वर्चोदाऽअग्नेऽसि वर्चो मे देहि । अग्ने यन्मे तन्वाऽक्तुनं  
तन्मुऽआपृण ॥१७॥

*Tanūpā' agne'si tanvam me pāhyāyurdā'agne'-syāyurme dehi varcodā' agne'si varco me dehi.  
Agne yanme tanvā' unam tanma' āprṇa.*

Agni, you are protector of the body with health and nourishment. Protect my body. You are the giver of life. Give me full life. You are the giver of lustre and glory. Give me lustre and glory. Whatever is short and wanting in me, that, I pray, fulfil and complete and perfect.

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**18. (Agni Devata, Avatsara Ṛshi)**

इन्धानास्त्वा शृतःहिमा द्युमन्तुःसमिधीमहि । वयस्वन्तो  
वयस्कृतः सहस्रन्तः सहस्रकृतम् । अग्ने सपत्नदम्भन्तम-  
दब्धासोऽअदाभ्यम् । चित्रावसो स्वस्ति तै पारमशीय॥१८॥

*Indhānāstvā śataṁ himā dyumantaṁ samidhī-mahi. Vayasvanto vayaskṛtaṁ sahasvantah sahaskṛtam. Agne sapatnadambhanamadabdhāso' adābh�am. Citrāvaso svasti te pāramāśīya.*

Agni, wonderful lord and treasure-home of the wealth of the world, we, men of full life and vigour, strong yet forbearing, fearless and irresistible, having lighted the fire of yajna in worship of you — you, bright and blazing, giver of life and health, strength and forbearance, irresistible destroyer of enemies — we pray that we keep the fire of yajna burning and bright in honour and service of you. May we, by your grace and blessing, overcome the want and hurdles of life and attain prosperity and happiness. May we thus live on for a hundred years and more.

**19. (Agni Devata, Avatsara Ṛshi)**

सं त्वमग्ने सूर्यस्य वर्चसागथाः समृष्टीणाथंस्तुतेन । सं  
प्रियेण धाम्ना समहमायुषा सं वर्चसा सं प्रजया सं  
रायस्पोषेण ग्मिषीय ॥१९॥

*Sam tvamagine sūryasya varcasāgathāḥ samṛṣīṇāṁ stutena. Sam priyēṇa dhāmnā samahamāyusā sam varcasā sam prajayā sam rāyaspoṣena gmiṣīya.*

Agni, celebrated by the Rishis' songs of praise, come full well with the light and glory and energy of

the sun to your own home of celebrity. Come that I may also, with the same songs of praise and the pranic energy of the sun, come to attain a happy home, full age, honour and lustre, a good family and liberal means of life.

#### 20. (Apo Devata, Yajnavalkya Ṛshi)

अन्ध स्थान्धो वो भक्षीय महं स्थ महौ वो भक्षीयोर्ज स्थोर्ज वो भक्षीय रायस्पोर्ष स्थ रायस्पोर्ष वो भक्षीय॥२०॥

*Andha sthāndho vo bhakṣīya maha stha maho vo bhakṣīyorja sthorjam vo bhakṣīya rāyasposa stha rāyasposam vo bhakṣīya.*

There are foods for health — herbs, vegetables, grains, etc. — I would feed upon these to be strong. There are foods for greatness — agni, vayu, electricity, knowledge, etc. — I would feed upon these and be great. There are foods for energy — water, milk, ghee, honey, etc. — I would take these and be smart and energetic. There are rich tonics — invigorating, rejuvenating — I would take these to increase my competence and efficiency.

(Know the quality of foods and drinks and take what is good to maintain your health and efficiency).

#### 21. (Vishvedeva Devata, Yajnavalkya Ṛshi)

रेवती रमध्वमस्मिन्योनावस्मिन् गोष्ठे॒स्मिल्लो॒क्ष्ये॑।  
इहैव स्तु मापगात ॥२१॥

*Revatī ramadhvamasminyonaśmin goṣṭhe'-smiñlloke' smin kṣaye. Ihaiva sta māpagāta.*

Revati — all the variety of wealth, good health, sense and mind, knowledge, ethics, good conduct, cows, etc. — may abound in this life, this body, this home,

~~~~~  
this farm-house, everywhere in this world. Rejoice, never forsake these. May these too never forsake you.

22. (Agni Devata, Vaishvamitra Madhucchanda Ṛshi)

सुःहितासि विश्वरूप्यज्ञा माविश गौपत्येन । उप त्वाग्ने
दिवेदिक्षे दोषावस्तर्धिया व्रयम् । नमो भरन्तुऽएमसि॥२२॥

*Saṁhitāsi viśvarūpyūrjā māviśa gaupatyena.
Upa tvāgne divedive doṣāvastardhiyā vayam.
Namobharanta' emasi.*

Immanent in all the forms of existence, universal energy, come, inspire and bless me, as a protector and sustainer. Agni, dispeller of darkness of the night, we come to you for light day in and day out. With all our wealth of food and energy, mind and intelligence, in all humility and faith, we come to you.

23. (Agni devata, Vaishvamitra Madhucchanda Ṛshi)

राजन्तमध्वराणां गोपामृतस्य दीदिविम् ।
वर्द्धमानुशंस्वे दमै ॥२३॥

*Rājantamadhvarāṇām gopāmr̥tasya dīdivim.
Vardhamānām sve dame.*

With all our wealth and power, in all faith and humility, we come to Agni, bright and blazing, protector and sustainer of yajnas, illuminater of Truth, Right and the Law of existence, thriving in His own state of bliss.

24. (Agni Devata, Vaishvamitra Madhucchanda Ṛshi)

स नः पितेव सूनवेऽग्ने सूपायुनो भव ।
सच्चस्वा नः स्वस्तयै ॥२४॥

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

Agni, as father to the child, be the father, guardian and protector for all of us. Be with us always, for happiness and well-being.

25. (Agni Devata, Subandhu Ṛshi)

अग्ने त्वं नोऽअन्तमऽउत त्राता शिवो भवा वरुथ्यः ।
वसुरग्निर्वसुश्रवाऽअच्छा नक्षि द्युमत्तमरयिं दाः ॥२५॥

*Agne tvam no' antama' uta trātā śivo bhavā
varūthyah. Vasuragnirvasuśravā' acchā nakṣi
dyumattamaṁ rayim dāḥ.*

Agni, life of our life, saviour, kind and gracious, be an intimate friend and giver of goodness. Vast abode of all, brilliant and all-percipient, bless us richly with the brightest wealth and knowledge of the world.

26. (Agni Devata, Subandhu Ṛshi)

तं त्वाशोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः । स
नौ बोधि श्रुधी हवमुरुष्या पौऽअघायुतः समस्मात् ॥२६॥

*Tam tvā śociṣṭha dīdivah sumnāya nūnamīmahe
sakhibhyah. Sa no bodhi śrudhī havamuruṣyā
no' aghāyatah. samasmāt.*

Lord of the universe, Light of life, purest of the pure and self-luminous, we pray sincerely for happiness for us and our friends. May the Lord enlighten us and hear our chant of yajna, may He save us from sin and evil.

27. (Agni Devata, Shratabandhu Ṛshi)

इडुऽएह्यदित्तेहि काम्याऽएते ।
मयि वः कामधरणं भूयात् ॥२७॥

*Ida'ehyadita' ehi kāmyā' eta. Mayi vah
kāmadharanam bhūyat.*

Come earth, come freedom, justice and abundance. May all desires come true wholly. May the Lord in-vest me with the stability of ambition and fulfilment thereof.

28. (Brihaspati Devata, Prabandhu Ṛshi)

सोमानुश्छस्वरणं कृषुहि ब्रह्मणस्पते ।
कृक्षीवन्तं यऽअौशिजः ॥२८॥

*Somānaṁ svaraṇam kṛṣnuhi brahmaṇaspatē.
Kakṣīvantam ya'auśijah.*

Lord of Eternal knowledge, keen as I am for knowledge and learning like a very child of Wisdom, shape me into a scholar with a sense of ethical values, a persuasive speaker and a teacher and maker of rejuvenating tonics.

29. (Brihaspati Devata, Medhatithi Ṛshi)

यो रेवान् योऽअमीवहा वसुवित्पुष्टिवद्धनः ।
स नः सिषक्तु यस्तुरः ॥२९॥

*Yo revān yo'amīvahā vasuvitpuṣṭivarddhanaḥ.
Sa nah siṣaktu yasturah.*

May He who is Lord of wealth and knowledge, who destroys pain, grief and disease, who is the knower of all the good things of the world, who gives all physical and spiritual strength, who is keen and instant in doing and having things done, may He bless us with all virtues and good actions.

30. (Brahmanaspati Devata, Varuni Saptadhriti Ṛshi)

मा नः शः सोऽअररुषो धूर्तिः प्रणङ् ग्र मर्यस्य ।
रक्षा णो ब्रह्मणस्पते ॥३०॥

*Mā nah śaṁso' araruṣo dhūrtih prāṇaṁ
martyasya. Rakṣā ḥo brahmaṇaspane.*

May our songs of praise never be lost. Lord of the universe and of the Divine Word, save us against the selfishness and violence of the mortals.

31. (Aditya Devata, Varuni Saptadhriti Ṛshi)

महि त्रीणामवौऽस्तु द्युक्षं मित्रस्यार्यम्णः ।
दुराधर्षं वरुणस्य ॥३१॥

*Mahi trīṇāmavo'stu dyukṣam mitrasyāryamnāḥ
Durādharaṁ varuṇasya.*

Lord of the universe, may the generous and inviolable protection of the three, Mitra (pranic energy both internal and external), Varuna (air and water), and Aryama (sun and stability) be ours for the divine knowledge of the Veda, illuminating, irresistible, and great.

32. (Aditya Devata, Varuni Saptadhriti Ṛshi)

नुहि तेषामुमा चून नाध्वसु वारुणेषु ।
ईशे रिपुरघशःसः ॥३२॥

*Nahi teṣāmamā cana nādhvasu vāraṇeṣu. Īśe
ripuraghāśaṁsaḥ.*

Never in their homes, nor in their paths of life, nor ever in their defences, shall there be any enemy or a supporter of evil. The Lord is in command of the life of the pious devotees.

33. (Aditya Devata, Varuni Saptadhriti Ṛshi)

ते हि पुत्रासोऽअदितेः प्र जीवसे मर्त्याय ।
ज्योतिर्यच्छन्त्यजस्त्रम् ॥३३॥

*Te hi putrāso' aditeḥ pra jīvase martyāya.
Jyotiryacchanyajasram.*

Mitra, pranic energy, Varuna, air and water, and Aryama, the sun, they are the children of Imperishable Nature. They provide inexhaustible light and energy for the life and sustenance of the mortals on earth.

34. (Indra Devata, Madhuchhanda Ṛshi)

कुदा चन स्तुरीरसि नेन्द्रं सशसि दाशुषे ।
उपोपेन्नु मधवन् भूयऽइन्नु ते दाने देवस्य पृच्यते ॥३४॥

*Kadā cana starīrasi nendra saścasi dāśuṣe.
Upopennu maghavan bhūya' innu te dānam
devasya pṛcyate.*

Indra, lord of generosity and well-being, when is it that you don't wholly favour the man of charity, overwhelming him with gifts of knowledge and joy? Lord giver of power and prosperity, your gifts of reward for karma (action), again and again, constantly, follow upon the philanthropists' acts of charity.

35. (Savita Devata, Vishvamitra Ṛshi)

तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॥३५॥

*Tatsaviturvareṇyam bhargo devasya dhīmahi.
Dhiyo yo nah pracodayāt.*

Let us meditate on the blazing glory of Savita, Lord Creator, pure and generous giver of light and happiness — glory which is magnificent, most worthy of our choice. And may the Lord with His grace inspire our mind and will to dedicate ourselves to noble actions.

36. (Agni Devata, Vamadeva Ṛshi)

परि ते दूडभो रथोऽस्माँ॒२ ॥३५४०तु विश्वतः ।
येन् रक्षसि दाशुषः ॥३६॥

*Pari te dūḍabho ratho'smāṁ' aśnotu viśvataḥ.
Yena rakṣasi dāśuṣaḥ.*

That formidable chariot of knowledge by which you protect and redeem the man of charity in all ways from all sides, by that very chariot protect us too, Lord of the Universe, and let us cross the panorama of existence.

37. (Prajapati Devata, Vamedeva Ṛshi)

भूर्भुवः स्वः सुप्रजाः प्रजाभिः स्याथ्सुवीरौ वीरैः सुपोषः
पोषैः । नर्यं प्रजां मैं पाहि शश्वस्य पशून् मैं पाह्यथर्य पितुं
मैं पाहि ॥३७॥

*Bhūrbhuvaḥ svah suprajāḥ prajābhiḥ syāṁ
suvīro vīraiḥ supoṣaḥ poṣaiḥ. Narya prajām me
pāhi śāṁsyā paśūn me pāhya-tharya pitum me
pāhi.*

Lord Existent, Intelligent and Blissful, merciful to the noble people, protect my people, Lord worthy of praise, protect my wealth and cattle, Lord firm and irresistible, protect my food, I pray, may I be a happy family man with noble people and children, nobly brave with heroic friends around generously supportive, blest with rich means of health and support.

38. (Agni Devata, Asuri Ṛshi)

आग्नं विश्ववैदसमस्मभ्यं वसुवित्तम् ।
अग्ने सप्राङ्गभि द्युम्नमुभि सहऽआयच्छस्व ॥३८॥

Āganma viśvavedasasmabhyam vasuvittamam. Agne samrāḍabhi dyumnamabhi saha'āyacchasva.

Agni, Lord of the Universe, blesses with all round honour and glory, all round enduring strength. Light of the world, may we realize and attain to the spirit omniscient of the universe, to the power omnipresent in the abodes of life in the world.

39. (Agni Devata, Asuri Rshi)

*अयम् ग्निर्गृहपतिर्गर्हं पत्यः प्रजाया वसुवित्तमः।
अग्ने गृहपतेऽभि द्युम्नम् भि सहृदआयच्छस्व ॥३९॥*

Aymagnirgrhapatirgārhapatyah prajāyā vasuvittamah. Agne grhapate'bhi dyumnamabhi saha'āyacchasva.

This agni that resides in the home with the inmates is the sustainer of the home and brings all kinds of wealth to the family. Agni, Lord of Light and Energy, bless us with honour and glory all round and bless us with enduring strength all round.

40. (Agni Devata, Asuri Rshi)

*अयम् ग्निः पुरीष्यो रयिमान् पुष्टिवर्धनः ।
अग्ने पुरीष्याभि द्युम्नम् भि सहृदआयच्छस्व ॥४०॥*

*Ayamagnih purīṣyo rayimān puṣṭivardhanah.
Agne purīṣyābhi dyumnamabhi saha'-āyacchasva.*

This agni is the source of wealth, with it we grow and develop in health and prosperity, it helps to complete our plans and projects, to make up all our wants and to grow further. Agni, Lord of Light and Energy, bless us

with all round honour and prosperity, bless us with strength and endurance all round.

41. (Vastu Agni Devata, Asuri Ṛshi)

गृहा मा बिभीतु मा वैपध्वमूर्ज्ज बिभ्रतऽप्मसि ।
ऊर्ज्ज बिभ्रद्वः सुमनाः सुमेधा गृहानैमि मनसा मोदमानः॥४१॥

Grhā mā bibhīta mā vepadhvamūrjam bibhrata' emasi. Īrjam bibhradvah sumanāḥ sumedhā gr̥hānaimi manasā modamānah.

Masters of the house, inmates of the home, fear not, tremble not. Bubbling with energy and power, go forward. With energy, power and enthusiasm, with a happy heart and high intelligence, I come home rejoicing at heart, for you.

42. (Vastupati Agni Devata, Shamyu Ṛshi)

येषामुद्द्येति प्रवसन् येषु सौमनुसो ब्रहुः ।
गृहानुपह्यामहे ते नौ जानन्तु जानुतः ॥४२॥

*Yeṣāmadhyeti pravasan yeṣu saumanaso bahuḥ.
Gr̥hānupahvayāmahe te no jānantu jānataḥ.*

The man far away, the visiting guest, remembers the homes abundant with happiness of the mind and open doors of welcome. We, the guests and chance visitors call at such homes. They know us, may they continue to know.

43. (Vastupati Devata, Barhaspatya Shamyu Ṛshi)

उपहूताऽइह गावुऽउपहूताऽअजावयः । अथोऽअन्नस्य
कूलालुऽउपहूतो गृहेषु नः । क्षेमाय वृः शान्त्यै प्रपद्ये
शिवःशुग्मःशुयोः शुयोः ॥४३॥

Upahūtā' iha gāva' upahūtā'ajāvayah. Atho' annasya kīlala' upahūto grheṣu nah, Kṣemāya vah śāntyai prapadye śivam̄ śagmam̄ śamyoh śamyoh.

The cows are brought and called in, sheep and goats are brought and called in, and then, plenty of food is brought in and stored in our homes for your comfort and safety and for our comfort and protection. With all the means of comfort in safety, I am at peace with the joy of well-being. Peace! peace! and joy!

44. (Maruts Devata, Prajapati Ṛshi)

*प्रघासिनौ हवामहे मुरुत्शच रिशादसः ।
करम्भेण सुजोषसः ॥४४॥*

*Praghāsino havāmahe marutaśca riśādasah.
Karambhena sajoṣasah.*

We home-keepers invite and treat guests and learned men dedicated to yajna who, free from ignorance, are men of universal love, who fight evil and remove human weakness, and who welcome our hospitality and love and enjoy good food.

45. (Maruts Devata, Prajapati Ṛshi)

*यद् ग्रामे यदरण्ये यत् सुभायां यदिन्द्रिये ।
यदेनश्चकृमा वृयमिदं तदवयजामहे स्वाहा ॥४५॥*

*Yadgrāme yadaranye yatsabhāyām yadindriye.
yadenaścakrmā vayamidam tadavayajāmahe
svāhā.*

Whatever wrong we have done or might do in our village community, in the forest among the foresters (Vanaprasthis), in the assembly or in the mind with our

senses, that we abjure and give up, and whatever is true and good, to that we commit ourselves and dedicate.

46. (Indra and Maruts Devate, Agastya Ṛshi)

मो षु ण्डङ्डन्दात्रं पूत्सु देवैरस्ति हि ष्मा ते शुष्मिन्नव्याः।
महश्चिद्यस्य मीढुषो युव्या हृविष्मतो मुरुतो वन्दते गीः॥४६॥

*Mo ṣū na' indrātra pṛtsu devairasti hi ṣmā te
śuṣminnavayāḥ. Mahaścidyasya mīḍhuṣo yavyā
haviṣmato maruto vandate gīḥ.*

Mighty Indra, in the battles of this life, protect us well along with the learned and the wise, hurt us not. Lord of infinite power, surely the high and divine voice of yours reveals the nature and virtue of those who, in every season, with appropriate samagri, perform the yajnas. The yajamana, host-performer of yajna, with his offerings sings the songs of praise in honour of the lord of rain and the carriers of the yajna, the winds.

47. (Agni Devata, Agastya Ṛshi)

अक्रुन् कर्मै कर्मकृतः सुह वाचा मयोभुवा ।
देवेभ्यः कर्मै कृत्वास्तं प्रेतं सचाभुवः ॥४७॥

*Akran karma karmakṛtaḥ saha vācā mayobhuvā.
Devebhyaḥ karma kṛtvāstam preta sacābhuvah.*

Men of noble action, yajna, who act together in the company of the pious and dedicated people, using the delightful language of love in communication in accordance with the sacred Word of the Divine, Veda, having played their part, go home and retire from life in peace and tranquillity.

48. (Yajna Devata, Aurnavabha Ṛshi)

अवृभूथ निचुम्पुण निचेरुरसि निचुम्पुणः । अवै देवैदेवै-
कृतुमेनोऽयासिषमव् मर्त्यैर्मर्त्यैकृतं पुरुराव्यां देव रिष-
स्पाहि ॥४८॥

*Avabhr̥tha nicumpuṇa niceururas i nicumpuṇah.
Ava devairdevakṛtameno'yāsiṣamava martyair-
martyakṛtam pururāvno deva riśaspāhi.*

Cleansed and purified by knowledge and Dharma,
I am calm and constant. You are calm and constant too.
I collect and arrange the Samidhas (fuel wood for yajna)
and through yajna, give up the sins committed with the
mind and senses as well as the evil done with the body.
You too save yourself from sin and evil. Lord Supreme,
save us from violence, sin and evil, the cause of long
suffering.

49. (Yajna Devata, Aurnavabha Ṛshi)

पूर्णा दर्कि परा पत् सुपूर्णा पुनरापत ।
वृस्नेव विक्रीणावहाऽइषमूर्जैः शतक्रतो ॥४९॥

*Pūrṇā darvi parā pata supūrṇā punarāpata.
Vasneva vikriṇāvahā' iṣamūrjaṁ śatakrato.*

The ladle, full with ghee and samagri, goes up
(to the sky from the vedi). It comes down to the earth,
full again (with water). Lord of infinite vision and a
thousand yajnas, may we too, yajamana and the priest,
give and take, as in exchange, yajna, food, energy and
other things.

50. (Indra Devata, Aurnavabha Ṛshi)

देहि मे ददामि ते नि मै धेहि नि तै दधे ।
निहारं चु हरासि मे निहारं निहराणि ते स्वाहा ॥५०॥

*Dehi me dadāmi te ni me dhehi ni te dadhe.
Nihāram ca harāsi me nihāram niharāṇi te
svāhā.*

In truth of word: you give me, I give you. You use what I give you, I use what you give me. Give me for a price, I pay the price to you.

51. (Indra Devata, Gotama Ṛshi)

**अक्षन्नमीमदन्तु ह्यव प्रियाऽअधूषत । अस्तोषत् स्वभानवो
विप्रा नविष्ठया मृती योजा न्विन्द्र ते हरी ॥५१॥**

*Akṣannamīmadanta hyava priyā'adhuṣata.
Astoṣata svabhānavo viprā naviṣṭhayā matī yojā
nvindra te harī.*

Lord of the world/assembly, Indra, your people, learned and wise, brilliant in their own right, with latest application of their mind and discovery/invention, sing in praise of the Lord, celebrate their success, feast and enjoy themselves and, dear even to others who are opposed, shake the enemies of humanity. Saddle your horses fast, Indra. Rise up, nation, with all your might and mind.

52. (Indra Devata, Gotama Ṛshi)

**सुसन्दृशं त्वा वृयं मघवन् वन्दिषीमहि। प्र नूनं पूर्णबन्धुर
स्तुतो यासि वशाँ॒॥अनु योजा न्विन्द्र ते हरी ॥५२॥**

*Susandṛśam tvā vayam maghavan vandiṣīmahi.
Pra nūnam pūrnabandhura stuto yāsi vasām'
anu yojā nvindra te harī.*

Lord of the world/President of the assembly. Indra, lord of all the wealth and power, brilliant and blissful to the eye, we sing songs of praise for you. Sung and celebrated, full of love and kindness, everything in

bond with you, you proceed to us with all the gifts and blessings for us. Saddle your horses fast, Indra. Rise up, nation, with all your might and mind.

53. (Mana Devata, Bandhu Ṛshi)

मनो न्वाह्वामहे नाराशःसेनु स्तोमैन ।
पितृणां च मन्मभिः ॥५३॥

*Mano nvāhvāmahe nārāśaṁsenā stomena.
Pitṛṇām ca manmabhīḥ.*

With the contribution of our predecessors, continuous sacrifice and dedication of our colleagues, and the generous resources of our seniors, we concentrate on the mind to develop its power and potential all round.

54. (Mana Devata, Bandhu Ṛshi)

आ नेऽएतु मनः पुनः क्रत्वे दक्षाय जीवसे ।
ज्योक् च सूर्यं दृशे ॥५४॥

*Ā na' etu manah punah kratve dakṣāya jīvase.
Jyok ca sūryam dṛśe.*

May the mind, seat of memory, come to us whole and entire, again and again, from birth to birth across time, for continuous and cumulative retention of knowledge, karma and sanskaras — seeds and impressions of thoughts, actions and ideas — for growing strength and competence, for increasing health and longevity of life and for a constant vision of the Sun, the Supreme Spirit of life and the universe.

55. (Mana Devata, Bandhu Ṛshi)

पुनर्नः पितरो मनो ददातु दैव्यो जनः ।
जीवं व्रातःसचेमहि ॥५५॥

*Punarnah pitaro mano dadātu daivyo janah.
Jīvam vrātam̄ sacemahi.*

May this wonderful sagely man, with the blessings of our forefathers who protected, prepared and shaped him, help us regain, here and hereafter, a noble mind and intelligence, so that with him we live a virtuous life of discipline and holy vows.

56. (Soma Devata, Bandhu Ṛshi)

**ब्रयःसौम ब्रुते तव मनस्तनूषु बिभ्रतः ।
प्रजावन्तः सचेमहि ॥५६॥**

*Vayaṁ soma vrate tava manastanūṣu bibhrataḥ.
Prajāvantah sacemahi.*

Soma, Lord of peace and creator of the universe, giver of health and vitality, may we, biding within the holy bonds of your discipline and our vows, with alert minds and healthy bodies, live on in peace and joy with our children and the community.

57. (Rudra Devata, Bandhu Ṛshi)

**पृष्ठ तै रुद्र भागः सुह स्वस्त्राम्बिकया तं जुषस्व ।
स्वाहैष तै रुद्र भागऽआखुस्तै पृशुः ॥५७॥**

*Eṣate rudra bhāgaḥ saha svasrāmbikayā tam
juṣasva svāhaiṣa te rudra bhāga’ ākhuste paśuh.*

Man of justice, Rudra, this is your share of knowledge. Take it with its sister, companion, the vision of the Veda. Serve it with reverence. Extend it in creative action through yajna. Man of justice and power, this is your share of wealth. Take it with its sister, companion, the voice of the Veda. Serve it with reverence. Use and enjoy it with restraint. Take up the tool, the spade, and

dig your garden. Work is wealth and worship. Use the tool and the wealth with the voice of the Veda.

58. (Rudra Devata, Bandhu Ṛshi)

अव रुद्रपदीमह्यव देवं त्र्यम्बकम् । यथा नो वस्यसुस्करुद्यथा
नः श्रेयसुस्करुद्यथा नो व्यवसाययात् ॥५८॥

*Ava rudramadīmahiyava devam̄ tryambakam.
Yathā no vasyasaskaradyathā nah śreyasas-
karadyathā no vyavasāyayāt.*

We worship Rudra, Lord of justice, destroyer of evil, brilliant and generous, constant in vision and awareness in the three phases of time, past, present and future. We worship him so that we eliminate want and suffering, so that he may bless us with comfortable homes, greatness and honour, and firm resolution in hard work and industry.

59. (Rudra Devata, Bandhu Ṛshi)

भेषजमसि भेषजं गवेऽश्वाय पुरुषाय भेषजम् ।
सुखं मेषाय मेष्यै ॥५९॥

*Bheṣajamasi bheṣajam gave'śvāya puruṣāya
bheṣajam. Sukham meṣāya meṣyai.*

You are the panacea, universal cure for the ailments of the body, mind and soul, saviour against the evils of ignorance, injustice and poverty. You are the healer for the cows, horses, humans, rams and their females. You are health and happiness for all.

60. (Rudra Devata, Vasishtha Ṛshi)

त्र्यम्बकं यजामहे सुगुन्धि पुष्टिवर्धनम् । उर्वारुकमिव
बन्धनान्मृत्योर्मुक्षीय माऽमृतात् । त्र्यम्बकं यजामहे सुगुन्धि
पतिवेदनम् । उर्वारुकमिव बन्धनादितो मुक्षीय मामुतः ॥६०॥

Tryambakam yajāmahe sugandhim puṣṭi-vardhanam. Urvārukamiva bandhanān-mṛtyormukṣīya mā'mṛtāt. Tryambakam yajāmahe sugandhim pativedanam. Urvārukamiva bandhanādito mukṣīya māmutah.

We worship Rudra, Lord of the Universe, constant and invariable in all the three phases of time, and the first cause of health, growth, prosperity and happiness. May we, with His grace, be released from the bonds of death into freedom, immortality and eternal joy (ananda), just as the ripe fruit of melon falls off from the stalk on the branch to fullness and freedom. And may we never fall off from the state of freedom, immortality and eternal joy in the company of the Lord. We worship the Lord, Rudra, constant and invariable through time, purest and purifying, sustainer and protector who reveals Himself to His devotees. May He with His grace release us from the bonds of mortality here just as the melon fruit is released from the stalk, but we may never fall off from freedom, immortality, ananda and the presence of the Lord.

61. (Rudra Devata, Vasishtha Ṛshi)

एतत्ते रुद्रावुसं तेन पुरो मूजवृतोऽतीहि । अवततधन्वा
पिनाकावसुः कृत्तिवासाऽअहिःसन्नः शिवोऽतीहि ॥६१॥

*Etatte rudrāvasam tena paro mūjavato'tīhi.
Avatata dhanyā pinākāvasah kṛttivāsā'
ahiṁsannah śivo'tīhi.*

Rudra, warrior of the bow in readiness, strong in position with shield and armour, this is the way you defend and protect. Come down from the mountain heights and be with us wholly. Hurt us not, be good and kind and gracious.

62. (Rudra Devata, Narayana Ṛshi)

त्र्यायुषं जुमदग्नेः कृश्यपस्य त्र्यायुषम् ।
यद्देवेषु त्र्यायुषं तन्नोऽस्तु त्र्यायुषम् ॥६२॥

*Tryāyuṣam jamadagneḥ kaśyapasya tryāyuṣam.
Yaddeveṣu tryāyuṣam tanno' astu tryāyuṣam.*

Bless us with the threefold life — of the body, mind and spirit, for the three stages of life - childhood, youth, and age, upto 300-400 years, for all the ashrams (functional periods), and all the varnas (professional communities). Give us the threefold life of the eye, internal and external, of knowledge of the body, mind and soul, and of the world. Give us the threefold life of creativity for service, growth and spirituality. Give us the threefold life of the devas, the learned, wise, generous people, for excellence, contribution and removal of ignorance, injustice and poverty.

63. (Rudra Devata, Narayana Ṛshi)

शिवो नामासि स्वधितिस्ते पिता नमस्तेऽस्तु मा मा
हिंसीः। निवर्त्तयाम्यायुषेऽन्नाद्याय प्रजननाय रायस्पोषाय
सुप्रजास्त्वाय सुवीर्याय ॥६३॥

*Śivo nāmāsi svadhitiste pitā namaste'astu mā
mā hiṁsīḥ. Nivarttayāmyāyuṣe'nnādyāya
prajananāya rāyaspoṣāya suprajāstvāya
suvīryāya.*

Rudra, Lord and father, Shiva you are by name, saviour, giver of knowledge, peace and prosperity. Salutations to you in reverence and worship. Hurt me not, father. I abide and pray for life and health, food and sustenance, virility, children, family, strength and prowess, prosperity, and freedom from suffering.

इति तृतीयोऽध्यायः ॥

CHAPTER-IV

1. (Apah and Oshadhis Devate, Prajapati Ṛshi)

एदमगन्म देवयजनं पृथिव्या यत्र देवासोऽअजुषन्त् विश्वै।
 ऋक्सामाभ्याथ्ंसुन्तरन्तो यजुर्भी रायस्पोषेण समिषा मदेम।
 इमाऽआपुः शमु मे सन्तु देवीरोषधे त्रायस्व स्वधिते
 मैनश्हिंसीः ॥१॥

*Edamaganma devayajanam prthivyā yatra
 devāso' ajuṣanta viśve. Rksāmābhyaṁ
 santaranto yajurbhī rāyaspoṣena samiṣā
 madema. Imā' āpah śamu me santu devīroṣadhe
 trāyasva svadhite mainaṁ hiṁsiḥ.*

Lo! here we come to this holy place of yajna for the gods, powers of health, where the noblest of the world collected and delighted in their sacred enterprise. With joyous recitation of Riks, Yajus and Samans (with knowledge and action in the hope of joyous benefits) we offer food for the fire with libations of rich materials energetically and enthusiastically and cross the hurdles and suffering. May the holy waters bring health and peace. Noble herb, cure and save; unfailing power, do not hurt or kill this person.

2. (Apah Devata, Prajapati Ṛshi)

आपोऽअस्मान् मातरः शुन्धयन्तु घृतेन नो घृतप्वः पुनन्तु ।
 विश्वुः हि रिप्रं प्रवहन्ति देवीरुदिदाभ्युः शुचिरा पूतजर्मि।
 दीक्षात्पसौस्तनूरसि तां त्वा शिवाथंशगमां परिदधे भद्रं
 वर्णं पुष्ट्यन् ॥२॥