

1 ॥ देविकाहवींषि ॥

धा॒ता द॑दातु नो र॒यिमीशा॑नो जग॑त॒स्पतिः॑ । स नः॑ पूर्णे॑न॒ वाव॑नत् ॥
 धा॒ता प्र॑जाया॑ उ॒त रा॒य ई॑शे धा॒तेदं॑ वि॒श्वं भु॑वं॒नं ज॑जान ।
 धा॒ता पु॒त्रं य॑ज॒मानाय॑ दा॒ता तस्मा॑ उ ह॒व्यं घृ॑तव॒द्विधे॑म ॥
 धा॒ता द॑दातु नो र॒यिं प्रा॑ची॒ जी॒वातु॑म॒क्षिता॑म् ।
 व॒यं दे॒वस्य॑ धीम॒हि सु॒मति॑ꣳ स॒त्यरा॑धसः ॥
 धा॒ता द॑दातु दा॒शुषे॑ व॒सूनि॑ प्र॒जाका॑माय मी॒दुषे॑ दुरो॒णे ।
 तस्मै॑ दे॒वा अ॒मृताः॑ सं व्य॑यन्तां॒ विश्वे॑ दे॒वासो॑ अ॒दितिः॑ स॒जोषाः॑ ॥

May Dhātṛ ¹ give us wealth, the lord, the ruler of the world.
 May he favor us with fullness.
 Dhātṛ is lord of offspring and of wealth; Dhātṛ birthed this entire universe.
 Dhātṛ is the giver of a son to the ritualist.
 To him we verily offer the oblation with ghee.
 May Dhātṛ give us wealth, life extending forward, undecaying.
 May we obtain the favor of the god of true magnanimity.
 May Dhātṛ give wealth to the worshiper,
 worshipping for offspring, benevolent in his home;
 Let all the immortal gods cover him; all-gods and Aditi in unison.

अ॒नु नो॑ऽद्यानु॑मतिर्य॒ज्ञं दे॒वेषु॑ म॒न्यता॑म् ।
 अ॒ग्निश्च॑ ह॒व्यवा॑हनो भ॒वतां॑ दा॒शुषे॑ म॒यः ॥
 अ॒न्विद॑नुमते॒ त्वं म॒न्यासै॒ शं च॑ नः कृ॒धि ।
 ऋ॒त्वे द॑क्षा॒य नो॑ हि॒नु प्र॑ण॒ आयू॑ꣳषि ता॒रिषः॑ ॥
 अ॒नु म॒न्यता॑मनु॒मन्य॑माना प्र॒जाव॑न्तꣳ र॒यिम॑क्षी॒यमाण॑म् ।
 तस्यै॑ व॒यꣳ हे॒डसि॑ मा॒पि भू॑म् सा नो॑ दे॒वी सु॒हवा॑ श॒र्म य॑च्छतु ॥
 यस्या॑मि॒दं प्र॒दिशि॑ यद्वि॒रोच॑तेऽनु॑मतिं॒ प्रति॑ भूष॒न्त्या॒यवः॑ ।
 यस्या॑ उ॒पस्थं॑ उ॒र्वन्तरि॑क्षꣳ सा नो॑ दे॒वी सु॒हवा॑ श॒र्म य॑च्छतु ॥

Today for us may Anumati grant recognition to our ritual among the gods.
 May she and Agni, the oblation-bearer, be pleasant to the worshiper.
 O Anumati, may you accord your favor, and grant us weal.
 For inspiration and skillful action impel us; lengthen lives for us.
 May she who favors, favor us with progeny and undecaying wealth.
 Into her wrath may we not come;
 may the easy to invoke goddess grant us protection.
 In this direction of hers, where she shines forth, the Āyu-s praise Anumati.
 She in whose lap is the broad atmosphere,
 may the easy to invoke goddess, grant us protection.

¹ A theonym of Tvaṣṭṛ in his aspect as Viśvakarman, described first in RV 10.82.02. There Viśvakarman is explicitly described as Dhātṛ. The equivalence of Dhātṛ, Viśvakarman and Tvaṣṭṛ is established in the late Yajurvedic version of the Puruṣa-sūkta with the appendix termed the Uttaranārāyaṇa

रा॒काम॒हः सु॒हवाः सु॒ष्टुती हु॒वे शृ॒णोतु॑ नः सु॒भगा॒ बोध॑तु त्मना॑ ।
सी॒व्यत्व॑पः सु॒च्याच्छि॑द्यमानया ददा॑तु वी॒रः श॒तदा॑यमु॒क्थ्यम् ॥
यास्ते॑ राके सु॒म॒तयः सु॒पेश॑सो याभि॒र्ददा॑सि दा॒शुषे॑ वसू॒नि ।
ताभि॑र्नो अ॒द्य सु॒मना॑ उ॒पाग॑हि स॒हस्र॑पोषः सु॒भगे॒ ररा॑णा ॥

I invoke with a good praise Rākā, easy to invoke;
may the auspicious one hear us and be aware of our selves.
With an unbreakable needle may she sew forth [her garment];
May she give a hero, worth a hundred and a praise.
The well-adorned good thoughts of yours, O Raka,
by which you give wealth to the worshiper,
with them today come to us well-intentioned,
granting, O auspicious one, a thousandfold prosperity.

सिनी॑वालि॒ पृथु॑ष्टुके॒ या दे॒वाना॒मसि॑ स्वसा॑ ।
जुष॑स्व ह॒व्यमाहु॑तं प्र॒जां दे॒वि दिदि॑ष्टि नः ॥
या सु॑पा॒णिः स्व॑ङ्गुरिः सु॒षूमा॑ बहु॒सूव॑री ।
तस्यै॑ वि॒श्वनि॑यै ह॒विः सि॑नीवा॒ल्यै जु॑होतन ॥

Sinīvālī, with broad braids, you who are the sister of the gods,
be pleased with the offering which is made, O goddess, confer us progeny.
She who has good hands, good fingers,
who causes easy birth, progenitrix of many,
to her the lady of the folks, to Sinīvālī, make forth the offering.

कु॒हूम॒हः सु॒भगा॑ वि॒द्वाना॑प॒सम॒स्मिन्, य॒ज्ञे सु॒हवा॑ जोह॒वीमि॑ ।
सा नो॑ ददा॑तु श्रव॑णं पि॒तृणां॑ तस्यै॑स्ते दे॒वि ह॒विषा॑ विधेम ॥
कु॒हूर्दे॒वाना॑म॒मृत॑स्य॒ पत्नी॑ ह॒व्या नो॑ अ॒स्य ह॒विषा॑श्चिकेतु ।
सं दा॒शुषे॑ कि॒रतु॑ भूरि॑ वा॒मः रा॒यस्पोष॑ चि॒कितुषे॑ दधातु ॥

I invoke the beautiful, easily invoked Kuhū, of skillful action, in this ritual.
May she give us the fame of our ancestors,
for you, O goddess, we make the oblation.
Kuhū, lady of the gods and of immortality,
being invoked, may she recognize the oblation
To the worshiper may she heap good things.
May she grant increase of wealth to the wise.

2 ॥ चित्रे त्वाष्ट्री-सारस्वतम् ॥

इह त्वष्टारमग्रियं विश्वरूपमुप ह्वये । अस्माकमस्तु केवलः ॥
तन्नस्तुरीपमधं पोषयितु देवं त्वष्टर्वि रराणः स्यस्व ।
यतो वीरः कर्मण्यः सुदक्षो युक्तग्रावा जायते देवकामः ॥
शिवस्त्वष्टरिहा ऽऽगहि विभुः पोषं उत त्मना । यज्ञे-यज्ञे न उदव ॥
पिशंगरूपः सुभरो वयोधाः श्रुष्टी वीरो जायते देवकामः ।
प्रजां त्वष्टा विष्यंतु नाभिर्मस्मे अथा देवानामप्येतु पार्थः ॥

Here I invoke Tvaṣṭṛ, the first, of all forms. May he be ours only.
O God Tvaṣṭṛ, may you graciously let loose that fecund vigor for us,
whence is born a hero of action and good skill,
who plies the [soma]-pounding stone and loves the gods.
Come hither, O auspicious Tvaṣṭṛ, mighty and nourishing,
of your own will. Aid us in every ritual.
Of yellowish hue, strong, and full of vigor,
the hero is born, loving the gods. Tvaṣṭṛ send for progeny,
may he now go forth to the navel² verily on the path of the gods.

प्र णो देवी सरस्वती वाजंभिर्वाजिनीवती । धीनामवित्र्यवतु ॥
आ नो दिवो बृहत्तः पर्वतादा सरस्वती यज्ञता गन्तु यज्ञम् ।
हव देवी जुजुषाणा घृताची शग्मां नो वाचमुशती शृणोतु ॥

May the goddess Sarasvatī with vigor, rich in mares,
protect us, she who aids mantra-thought.
To us from the sky, from the great mountain;
May Sarasvatī, she who is worshiped, come to the ritual.
May the goddess rejoicing in our invocation, rich in ghee,
May she listen in delight to our eager recitation.

पीपिवाꣳ सꣳ सरस्वतः स्तनं यो विश्वदर्शतः । धुक्षीमहिं प्रजामिषम् ॥
ये ते सरस्व ऊर्मयो मधुमन्तो घृतश्चुतः । तेषां ते सुम्रमीमहे ॥
यस्य व्रतं पशवो यन्ति सर्वे यस्य व्रतमुपतिष्ठन्त आपः ।
यस्य व्रते पुष्टिपतिर्निविष्टस्तꣳ सरस्वन्तमवसे हुवेम ॥
दिव्यꣳ सुपर्णं वयसं बृहन्तमपां गर्भं वृषभमोषधीनाम् ।
अभीपतो वृष्ट्या तर्पयन्तं तꣳ सरस्वन्तमवसे हुवेम ॥

From Sarasvant's breast, swelling for all to see,
may we milk offspring and nourishment.
May we have the favor of these waves of yours, O Sarasvant,
endowed with honey and dripping ghee.

²Metaphor for ritual enclosure

Whose law all animals follow; whose law the waters obey;
in whose law the lord of nourishment [Rudra or Pūṣan] dwells;
we invoke that Sarasvant for aid.

The divine, good-winged bird, the great one,
womb of the waters, pollen of the plants,
who is pleased with rain from the clouds,
we invoke this Sarasvant for aid.

सिनी॑वालि॒ पृथु॑ष्टके॒ या दे॒वाना॒मसि॒ स्वसा॑ ।
जुष॑स्व॒ हव्य॑माहु॒तं प्र॒जां दे॒वि दिदि॑द्धि नः ॥
या सु॑पा॒णिः स्व॑ङ्गुरिः सु॒षूमा॑ बहु॒सूव॑री ।
तस्यै॑ वि॒श्वत्रि॑यै॒ हविः॑ सिनीवा॒ल्यै जु॑होतन ॥

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