

## CHAPTER-10

## 1253. Pavamana Soma Devata, Parashara Shaktya Rshi

अक्रान्तसमुद्रः प्रथमे विधर्मन् जनयन् प्रजा भुवनस्य गोपाः ।  
 वृषा पवित्रे अधि सानो अव्ये बृहत्सोमो वावृधे स्वानो  
 अद्रिः ॥ १२५३ ॥

*Akrāntsamudrah prathame vidharman janayan prajā bhuvanasya gopāḥ. Vṛṣā pavitre adhi sāno avye bṛhat somo vāvṛdhe svāno adriḥ.*

Soma, prime cause of the world and laws of existence, unfathomable as ocean, taking on by itself countless causes of existence in the vast vault of space and time, roaring and generating the evolving stars, planets and forms of life, is the ruling power of the universe. Potent and generous, infinite, creative and generative, refulgent Soma pervades the immaculate, sacred and protective universe and on top of it expands it and transcends. (Rg. 9-97-40)

## 1254. Pavamana Soma Devata, Parashara Shaktya Rshi

मत्सि वायुमिष्टये राधसे नो मत्सि मित्रावरुणा पूयमानः ।  
 मत्सि शर्धो मारुतं मत्सि देवान् मत्सि द्यावापृथिवी देव  
 सोम ॥ १२५४ ॥

*Matsi vāyum iṣṭaye rādhasē no matsi mitrā varuṇā pūyamānaḥ. Matsi śardho mārutaṁ matsi devān matsi dyāvāpṛthivī deva soma.*

O self-refulgent Soma, you energise the Vayu for its windy fulfilment and accomplishment of the purpose of creative evolution and, purifying and sanctifying as you are, you energise and fulfil the centripetal and centrifugal modes of energy. You energise the sense of courage, boldness and even defiance of stormy energy, you energise the senses, mind and intelligence, and you energise and fulfil the heaven, earth and the skies of space. (Rg. 9-97-42)

**1255. Pavamana Soma Devata, Parashara Shaktya Rshi**

३१ २२ ३१ २ ३ १ २२ ३ २ १ २ ३  
महत्तत्सोमो महिषश्चकारापां यद्गर्भोऽवृणीत देवान् । अदधा-  
२ ३ १ २ ३ १ २ २२ ३ २ ३ २ ३ १ २  
दिन्द्रे पवमान ओजोऽजनयत् सूर्ये ज्योतिरिन्दुः ॥ १२५५ ॥

*Mahat tat somo mahiṣaścakārāpām yad garbho'vrṇīta devān. Adadhād indre pavamāna ojo' janayat sūrye jyotir induh.*

Soma, potent absolute, generated the Mahat mode of Prakrti, Mother Nature, which is the womb of all elements, energies and forms of existence and which comprehends all perceptive, intelligential and psychic powers as well. And then the creative-generative lord of evolutionary action, Soma, vested lustre and energy in Indra, the soul, and, lord of light as it is, Soma vested light in the sun. (Rg. 9-97-41)

**1256. Pavamana Soma Devata, Ajigarti Shunah Shepa Rshi**

३ २ ३ १ २२ ३ १ २  
एष देवो अमर्त्यः पर्णवीरिव दीयते ।  
३ १ २ २२ ३ १ २  
अभि द्रोणान्यासदम् ॥ १२५६ ॥

*Eṣa devo amartyaḥ parṇavīr iva dīyate.  
Abhi droṇānyāsadam.*

This Soma, spirit of divinity, eternal and immortal, expands to regions of the universe like soaring energy and pervades there as an immanent presence. (Rg.9-3-1)

**1257. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi**

३ १ २२ ३ १ २ ३ २ ३ १ २ २२  
एष विप्रैरभिष्टुतोऽपो देवो वि गाहते ।  
२ ३ १ २ ३ १ २  
दधद्रत्नानि दाशुषे ॥ १२५७ ॥

*Eṣa viprair abhiṣṭuto'po devo vi gāhate.  
Dadhad ratnāni dāśuṣe.*

This spirit, divine, generous and refulgent, adored and exalted by sages and scholars, and holding jewel gifts of life for people of generous charity, watches and controls the actions of humanity and the laws of nature in operation. (Rg. 9-3-6)

**1258. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi**

३ १ २२ ३ २ ३ २ ३ १ २ ३ १ २  
एष विश्वानि वार्या शूरो यन्निव सत्वभिः ।  
१ २  
पवमानः सिषासति ॥ १२५८ ॥

*Eṣa viśvāni vāryā śūro yanniva satvabhiḥ.  
Pavamānaḥ siṣāsati.*

This divine spirit, pure, purifying and powerful, advancing by its own essential power as a hero, brings and distributes cherished gifts of life among the celebrants. (Rg. 9-3-4)

**1259. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi**

३ २ ३ १ २ ३ १ २  
एष देवो रथर्यति पवमानो दिशस्यति ।

३ १ २ ३ २  
आविष्कृणोति वग्वनुम् ॥ १२५९ ॥

*Eṣa devo ratharyati pavamāno diśasyati.  
Āviṣkrṇoti vagvanum.*

This spirit of divinity going forward like a chariot, pure, purifying, gives the gifts of life and reveals new and latest words of advance knowledge as it moves on. (Rg. 9-3-5)

**1260. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi**

३ २ ३ १ २ ३ २ ३ १ २ ३ १ २  
एष देवो विपन्युभिः पवमान ऋतायुभिः ।

२ ३ १ २  
हरिर्वाजाय मृज्यते ॥ १२६० ॥

*Eṣa devo vipanyubhiḥ pavamāna ṛtāyubhiḥ.  
Harir vājāya mṛjyate.*

This refulgent spirit, light of life, saviour and harbinger of joy, glorified by celebrants and poets of rectitude is praised and adored for the achievement of victory and advancement. (Rg. 9-3-3)

**1261. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi**

३ २ ३ २ ३ २ ३ २ ३ १ २  
एष देवो विपा कृतोऽति ह्वरांसि धावति ।

१ २ ३ १ २  
पवमानो अदाभ्यः ॥ १२६१ ॥

*Eṣa devo vipā kṛto'ti hvarāṅsi dhāvati.  
Pavamāno adābhyah.*

This refulgent spirit is celebrated by sages and,

being undaunted, overtakes all crookedness, purifying and sanctifying everything and every mind. (Rg. 9-3-2)

**1262. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi**

३ २३ ३ १ २ ३ १ २ ३ १ २  
 एष दिवं वि धावति तिरो रजांसि धारया ।  
 १ २ ३ १ २  
 पवमानः कनिक्रदत् ॥ १२६२ ॥

*Eṣa divaṁ vi dhāvati tiro rajāṁsi dhārayā.*  
*Pavamānaḥ kanikradat.*

This spirit with the waves of its power rushes and radiates unto the heavens across the skies and atomic oceans of space, pure, purifying and roaring like thunder. (Rg. 9-3-7)

**1263. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi**

३ २३ ३ १ २ ३ २३ ३ १ २  
 एष दिवं व्यासरत्तिरो रजांस्यस्तृतः ।  
 १ २ ३ २  
 पवमानः स्वध्वरः ॥ १२६३ ॥

*Eṣa divaṁ vyāsarat tiro rajāṁsyastṛtaḥ.*  
*Pavamānaḥ svadhvaraḥ.*

This spirit radiates to the heavens across the atomic oceans of skies and spaces, unhurt and unopposed, pure, purifying, performing the cosmic yajna of love, non-violence and creation of new life in evolution.

**1264. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi**

३ २ ३ २ ३ १ २ ३ २ ३ १ २ ३ २  
 एष प्रत्नेन जन्मना देवो देवेभ्यः सुतः ।  
 १ २ ३ १ २  
 हरिः पवित्रे अर्षति ॥ १२६४ ॥

*Eṣa pratnena janmanā devo devebhyaḥ sutaḥ.  
Hariḥ pavitre arṣati.*

This divine spirit since its timeless manifestation, revealed and manifested for the divines, arises in the pure hearts of humanity, eliminating pain and suffering. (Rg. 9-3-9)

**1265. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi**

३ २ ३ १ २ ३ १ २ ३ २ ३ २ ३ १ २  
एष उ स्य पुरुव्रतो जज्ञानो जनयन्निषः ।  
१ २ ३ २  
धारया पवते सुतः ॥ १२६५ ॥

*Eṣa u sya puruvrato jajñāno janayanniṣaḥ.  
Dhārayā pavate sutaḥ.*

This spirit of divinity, power of infinite law and action, creating and providing food, energy and sustenance for life, flows on in continuum, self-sustained, self-revealed, discovered, self-realised. (Rg. 9-3-10)

**1266. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi**

३ २ ३ २ ३ २ ३ २ ३ १ २ ३ १ २  
एष धिया यात्यण्व्या शूरो रथेभिराशुभिः ।  
२ ३ १ २ ३ २  
गच्छन्निन्द्रस्य निष्कृतम् ॥ १२६६ ॥

*Eṣa dhiyā yātyaṇvyā śūro rathebhir āśubhiḥ  
Gacchannindrasya niṣkṛtam.*

This Soma, spirit of peace and joy, brave dispeller of darkness, moves with the subtlest intelligence and awareness and comes by the fastest media of psychic communication and comes to the seat of its presence in

the mind and soul of man. (Rg. 9-15-1)

**1267. Pavamana Soma Devata, Asita or Devala Kashyapa  
Rshi**

एष पुरू धियायते बृहते देवतातये ।  
यत्रामृतास आशत ॥ १२६७ ॥

*Eṣa purū dhiyāyate bṛhate devatātaye.  
Yatrāmṛtāsa āśata.*

This infinite and eternal Spirit of peace, love and joy is ever keen to bless humanity with boundless piety and divinity in which men of immortal knowledge, karma and divine love abide. (Rg. 9-15-2)

**1268. Pavamana Soma Devata, Asita or Devala Kashyapa  
Rshi**

एतं मृजन्ति मर्ज्यमुप द्रोणेष्वायवः प्रचक्राणं  
महीरिषः ॥ १२६८ ॥

*Etaṁ mṛjanti marjyam upa droṇeṣvāyavaḥ  
pracakrāṇaṁ mahīriṣaḥ.*

People adore this glorious power closely treasured in the heart, the divine power that creates and gives great food, energy and advancement. (Rg.9-15-7)

**1269. Pavamana Soma Devata, Asita or Devala Kashyapa  
Rshi**

एष हितो वि नीयतेऽन्तः शुन्ध्यावता पथा ।  
यदी तुञ्जन्ति भूर्णयः ॥ १२६९ ॥

*Eṣa hito vi nīyate'ntaḥ śundhyāvatā pathā.  
Yadī tuñjanti bhūrṇayaḥ.*

This divine Spirit is attained and internalised in the core of the heart and soul by the brilliant path of clairvoyance, when the passionate seekers surrender themselves in obedience to it. (Rg. 9-15-3)

**1270. Pavamana Soma Devata, Asita or Devala Kashyapa Rshi**

एष रुक्मिभिरीयते वाजी शुभ्रेभिरंशुभिः ।  
पतिः सिन्धूनां भवन् ॥ १२७० ॥

*Eṣa rukmibhir īyate vājī śubhrebhir aṅśubhiḥ.  
Patiḥ sindhūnām bhavan.*

It pervades every where by its holy brilliance of light and wide creative forces, ruling over the dynamics of the vibrating oceans of space. (Rg. 9-15-5)

**1271. Pavamana Soma Devata, Asita or Devala Kashyapa Rshi**

एष शृङ्गाणि दोधुवच्छिशीते यूथ्योऽ वृषा ।  
नृम्णा दधान ओजसा ॥ १२७१ ॥

*Eṣa śṛṅgāṇi dodhuvac chiśīte yūthyo vṛṣā.  
Nṛmṇā dadhāna ojasā.*

This Soul, vibrating on top of the highest bounds of the universe, abides in repose in the world of existence, one with all in the multitudinous world, generous and virile, bearing and ruling the entire wealth and powers of

the universe by its power and splendour. (Rg. 9-15-4)

**1272. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi**

३ १ २२ ३ १ २२ ३ १ २२  
 एष वसूनि पिबदनः परुषा ययिवा अति ।  
 २ ३ १ २  
 अव शादेषु गच्छति ॥ १२७२ ॥

*Eṣa vasūni pibdanaḥ paruṣā yayivañ ati.  
 Ava śādeṣu gacchati.*

It moves and overcomes hard and rough places of hidden hoarded wealth of negative powers and goes over to protect the powers that observe divine discipline in the battles of life. (Rg. 9-15-6)

**1273. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi**

३ २ ३ २३ ३ २ ३ १ २ ३ १ २  
 एतमु त्यं दश क्षिपो हरिं हिन्वन्ति यातवे ।  
 ३ २ ३ १ २  
 स्वायुर्धं मदिन्तमम् ॥ १२७३ ॥

*Etamu tyam daśa kṣipo hariṁ hinvanti yātave.  
 Svāyudham madintamam.*

Ten pranas and ten faculties, of senses and mind, glorify this Soma, lord of peace and joy, who is most ecstatically blissful and wields noble powers of protection for advancement and progress. (Rg. 9-15-8)

**1274. Pavamana Soma Devata, Rahugana Angirasa Ṛshi**

३ २ ३ २३ ३ २३ ३ १ २  
 एष उ स्य वृषा रथोऽव्या वारेभिरव्यत ।  
 २ ३ १ २ ३ १ २  
 गच्छन्वाजं सहस्त्रिणम् ॥ १२७४ ॥

*Eṣa u sya vṛṣā ratho'vyā vārebhir avyata.  
Gacchan vājam sahasriṇam.*

This Soma spirit of joy in existence, mighty generous, all protective omnipresent mover, extremely charming, creating and giving thousandfolds of wealth, honour and excellence, vibrates by its dynamic presence at the highest and brightest in the heart of choice souls and in choice beauties of existence. (Rg. 9-38-1)

**1275. Pavamana Soma Devata, Rahugana Angirasa Ṛshi**

एतं त्रितस्य योषणो हरिं हिन्वन्त्यद्रिभिः ।  
इन्दुमिन्द्राय पीतये ॥ १२७५ ॥

*Etam tritasya yoṣaṇo harim hinvantydribhiḥ.  
Indum indrāya pītaye.*

This Spirit of joy, eliminator of suffering, happy voices of the sage past three bondages of body, mind and soul adore, with the intensity of adamant meditation for the spiritual joy of general humanity. (Rg. 9-38-2)

**1276. Pavamana Soma Devata, Rahugana Angirasa Ṛshi**

एष स्य मानुषीष्वा श्येनो न विक्षु सीदति ।  
गच्छं जारो न योषितम् ॥ १२७६ ॥

*Eṣa sya mānuṣīṣvā śyeno na vikṣu sīdati.  
Gacchan jāro na yoṣitam.*

This Soma pervades and shines in the generality of humanity like the eagle among birds, victorious

conqueror of the skies, shining and radiating like the moon, lover and admirer of its darling, the lovely night. (Rg. 9-38-4)

1277. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

३ २३      ३ १      २२      ३ १      २२  
 एष स्य मद्यो रसोऽव चष्टे दिवः शिशुः ।  
 २३      ३ २३ १ २  
 य इन्दुवारिमाविशत् ॥ १२७७ ॥

*Eṣa sya madyo raso'va caṣṭe divaḥ śīśuḥ.  
 Ya indur vāram āviśat.*

This ecstatic bliss, honey sweet of life's joy, appears like the rising sun at dawn when, as the beauty and glory of existence, it reflects in the heart of the chosen soul. (Rg. 9-38-5)

1278. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

३ २३      ३ १ २      ३ १      २२      ३ २  
 एष स्य पीतये सुतो हरिरर्षति धर्णसिः ।  
 २      ३      १ २ ३ २      ३ २  
 क्रन्दन्योनिमभि प्रियम् ॥ १२७८ ॥

*Eṣa sya pītaye suto harir arṣati dharnasiḥ.  
 Krandan yonim abhi priyam.*

This Soma spirit of Ananda, self-manifestive, self-proclaiming, all wielder and sustainer, reflects in and radiates from its darling mother form, the green and golden veil of Nature, roars with thunder and rolls around for the joyous experience of humanity, aliminating pain and sufferance. (Rg. 9-38-6)

1279. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

३ २ ३ ३ १ २ ३ १ २ ३ १ २  
 एतं त्यं हरितो दश मर्मृज्यन्ते अपस्युवः ।  
 २ ३ १ २ ३ १ २  
 याभिर्मदाय शुम्भते ॥ १२७९ ॥

*Etam tyam harito daśa marmṛjyante apasyu-  
 vaḥ. Yābhir madāya śumbhate.*

This Soma, ten senses and ten pranas of the devotee, well controlled past sufferance and pointed to concentrative meditation, present in uninvolved purity of form, by which experience the bright presence is glorified for the soul's joy. (Rg. 9-38-3)

**1280. Pavamana Soma Devata, Priyamedha Angirasa Ṛshi**

३ २ ३ २ ३ १ २ २ ३ १ २ २ ३ १ २  
 एष वाजी हितो नृभिर्विश्वविन्मनसस्पतिः ।  
 २ ३ २ ३ १ २  
 अव्यं वारं वि धावति ॥ १२८० ॥

*Eṣa vāji hito nṛbhir viśvavin manasaspatiḥ.  
 Avyam varam vi dhāvati.*

This supreme all potent soma light and joy of the universe is realised by earnest sages within. It is all aware over the universe, master controller of the universal mind energy, all saviour and protector, and without delay it rises and manifests in the inner self of its favourite blessed devotee. (Rg. 9-28-1)

**1281. Pavamana Soma Devata, Priyamedha Angirasa Ṛshi**

३ २ ३ १ २ ३ १ २ ३ १ २ ३ २  
 एष पवित्रे अक्षरत् सोमो देवेभ्यः सुतः ।  
 २ ३ १ २ ३ २  
 विश्वा धामान्याविशन् ॥ १२८१ ॥

*Eṣa pavitre akṣarat somo devebhyah sutah.  
 Viśvā dhāmānyāviśan.*

This Soma, divine presence and bliss, emerges and vibrates in holy minds, distilled by them through meditation for the noble souls while it rolls in majesty in and over all regions of the universe. (Rg. 9-28-2)

**1282. Pavamana Soma Devata, Priyamedha Angirasa Ṛshi**

एष देवः शुभायतेऽधि योनावमर्त्यः ।

वृत्रहा देववीतमः ॥ १२८२ ॥

*Eṣa devaḥ śubhāyate'dhi yonāvamarthyah.  
Vṛtrahā devavītamah.*

This self-refulgent, immortal divine presence, highest lover of noble and generous souls, pervades and shines all over in the universe through its mode of Prakṛti, dispelling darkness and eliminating evil. (Rg. 9-28-3)

**1283. Pavamana Soma Devata, Priyamedha Angirasa Ṛshi**

एष वृषा कनिक्रदद्दशभिर्जामिभिर्यतः ।

अभि द्रोणानि धावति ॥ १२८३ ॥

*Eṣa vṛṣā kanikradad daśabhir jāmibhir yataḥ.  
Abhi droṇāni dhāvati.*

This omnificent shower of generous divinity vibrating by the dynamics of Prakṛti and her tenfold mode of subtle and gross elements proclaims its presence loud and bold in beauteous forms of mutations and manifestations of nature in the universe. (Rg. 9-28-4)

**1284. Pavamana Soma Devata, Priyamedha Angirasa Ṛshi**

३ १ २ ३ १ २ ३ २ ३ १ २  
 एष सूर्यमरोचयत् पवमानो अधि द्यवि ।  
 ३ १ २ ३ १ २ २  
 पवित्रे मत्सरो मदः ॥ १२८४ ॥

*Eṣa sūryam arocayat pavamāno adhi dyavi.  
 Pavitre matsaro madaḥ.*

This soma illuminates the sun in heaven, pure, purifying and dynamic, joy in the beauty of purity, the very spirit of joy itself. (Rg. 9-28-5)

**1285. Pavamana Soma Devata, Priyamedha Angirasa Ṛshi**

३ १ २ ३ १ २ ३ १ २  
 एष सूर्येण हासते संवसानो विवस्वता ।  
 १ २ ३ १ २ २  
 पतिर्वाचो अदाभ्यः ॥ १२८५ ॥

*Eṣa sūryeṇa hāsate saṁvasāno vivasvatā.  
 Patirvāco adābhyah.*

It rises and abides with the sun on top of the regions of light and, internalised in the pure mind and clairvoyant consciousness, it is the divine ecstasy of the celebrant. (Rg. 9-27-5)

**1286. Pavamana Soma Devata, Nrmmedha Angirasa Ṛshi**

३ २ ३ २ ३ १ २ ३ २ ३ १ २  
 एष कविरभिष्टुतः पवित्रे अधि तोशते ।  
 ३ २ ३ ३ १ २  
 पुनानो घ्नन्नप द्विषः ॥ १२८६ ॥

*Eṣa kavīr abhiṣṭutaḥ pavitre adhi tośate.  
 Punāno ghnannapa dviṣaḥ.*

This Soma, creative, inspiring and poetic spirit of universal joy, pure and sanctifying, manifests in the pure and pious consciousness of the devotees, eliminat-

disturbing negativities when it is contemplated with a concentrated mind. (Rg. 9-27-1)

1287. Pavamana Soma Devata, Nrmedha Angirasa Rshi

ॐ १ २२ ॐ १ २ ॐ १ २ २२  
 एष इन्द्राय वायवे स्वर्जित् परि षिच्यते ।  
 ॐ १ २ ॐ १ २  
 पवित्रे दक्षसाधनः ॥ १२८७ ॥

*Eṣa indrāya vāyave svarjit pari śicyate.  
 Pavitre dakṣasādhanah.*

This all potent and versatile divine spirit of universal joy manifests in the pure consciousness of the karma-yogi and wins the light of heaven for the vibrant meditative soul. (Rg. 9-27-2)

1288. Pavamana Soma Devata, Nrmedha Angirasa Rshi

ॐ २३ ॐ १ २ ॐ २ ॐ १ २ २२ ॐ २  
 एष नृभिर्वि नीयते दिवो मूर्धा वृषा सुतः ।  
 २ ॐ १ २ ॐ २  
 सोमो वनेषु विश्ववित् ॥ १२८८ ॥

*Eṣa nṛbhir vi nīyate divo mūrdhā vṛṣā sutah.  
 Somo vaneṣu viśvavit.*

This Soma, joyous spirit of divinity, is the summit of heaven, infinitely generous, self-existent and omniscient, and with meditation, the ecstasy of it is collected in abundance in the consciousness by the dedicated sages. (Rg. 9-27-3)

1289. Pavamana Soma Devata, Nrmedha Angirasa Rshi

ॐ २ ॐ १ २ ॐ १ २ ॐ २  
 एष गव्युरचिक्रदत् पवमानो हिरण्ययुः ।  
 १ २ ॐ १ २ २२  
 इन्दुः सत्राजिदस्तृतः ॥ १२८९ ॥

*Eṣa gavyur acikradat pavamāno hiraṇyayuh.  
Induḥ satrājidastrtaḥ.*

It loves the earth and earthly joys and loves to give, speaking loud and bold its own eternal Word, it is pure and purifier, it loves the golden beauty and prosperity of life and loves to bless, it is soothing and self-refulgent beautiful, conqueror of all battles of cosmic dynamics, and eternally invincible.(Rg.9-27-4)

**1290. Pavamana Soma Devata, Nrmmedha Angirasa Ṛshi**

३ २ ३क २र ३ १ २ ३ २ ३ १ २  
एष शुष्यसिष्यददन्तरिक्षे वृषा हरिः ।  
३ २उ ३ २ ३ २  
पुनान इन्दुरिन्द्रमा ॥ १२९० ॥

*Eṣa śuṣmyasiṣyadad antarikṣe vṛṣā hariḥ.  
Punāna indur indramā.*

This Soma Spirit of eternal joy is omnipotent, all pervasive in space, infinitely generous, eliminator of suffering, and, purifying and sanctifying the human soul, it is the ultimate bliss of existence. (Rg. 9-27-6)

**1291. Pavamana Soma Devata, Priyamedha Angirasa Ṛshi**

३ २ ३ १ २ ३ ३ १ २ ३ १ २  
एष शुष्यदाभ्यः सोमः पुनानो अर्षति ।  
३ १ २ ३ २  
देवावीरघशंसहा ॥ १२९१ ॥

*Eṣa śuṣmyadābhyah somah punāno arṣati.  
Devāvīr aghaśaṅsahā.*

This mighty undauntable Soma, pure and purifying, pervades and rolls in the universe everywhere, protector and promoter of the good and destroyer of

sin and scandal. (Rg. 9-28-6)

**1292. Pavamana Soma Devata, Rahugana Angirasa Ṛshi**

२ ३ २ ३ २ ३ २ ३ १ २ ३ १ २  
 स सुतः पीतये वृषा सोमः पवित्रे अर्षति ।  
 ३ १ २ २ ३ २  
 विघ्नन् रक्षांसि देवयुः ॥ १२९२ ॥

*Sa sutah pītaye vṛṣā somah pavitre arṣati.  
 Vighnan rakṣāṅsi devayuh.*

Soma, supremely generous Spirit of existence, self-revealed, self-realised by the devotee, lover or divine souls, manifests and vibrates in the pure heart of the devotee, eliminating negativities, sin and evil, for the pleasure and ecstasy of the celebrant. (Rg. 9-37-1)

**1293. Pavamana Soma Devata, Rahugana Angirasa Ṛshi**

२ ३ १ २ ३ १ २ २ ३ १ २  
 स पवित्रे विचक्षणो हरिरर्षति धर्णसिः ।  
 ३ २ ३ ३ १ २  
 अभि योनिं कनिक्रदत् ॥ १२९३ ॥

*Sa pavitre vicakṣaṇo harir arṣati dharnaṣiḥ.  
 Abhi yonim kanikradat.*

Soma, all watching omniscient, destroyer of suffering, omnipotent wielder and sustainer of the universe, pervades and vibrates in Prakṛti, proclaiming its presence loud and bold as thunder. (Rg. 9-37-2)

**1294. Pavamana Soma Devata, Rahugana Angirasa Ṛshi**

२ ३ १ २ ३ २ ३ १ २ २ ३ १ २  
 स वाजी रोचनं दिवः पवमानो वि धावति ।  
 ३ १ २ २ ३ १ २  
 रक्षोहा वारमव्ययम् ॥ १२९४ ॥

*Sa vājī rocanam divaḥ pavamāno vi dhāvati.  
Rakṣohā vāram avyayam.*

This dynamic omnipotent Spirit, light of heaven, pure and purifying, vibrates universally and rushes to the chosen imperishable soul of the devotee, destroying negativities, sin and evil. (Rg. 9-37-3)

**1295. Pavamana Soma Devata, Rahugana Angirasa Ṛshi**

२ ३ २३ ३ १ २ ३ १ २  
स त्रितस्याधि सानवि पवमानो अरोचयत् ।  
३ २ ३ १ २ ३ २  
जामिभिः सूर्य सह ॥ १२९५ ॥

*Sa tritasyādhi sānavi pavamāno arocayat.  
Jāmibhiḥ sūryam saha.*

Soma, pure, purifying, and all pervasive across and ever on top of the three worlds of space and three dimensions of time, shines with the sun and other kindred luminaries. (Rg. 9-37-4)

**1296. Pavamana Soma Devata, Rahugana Angirasa Ṛshi**

१ २ ३ १ २ २ ३ १ २ ३ १ २ २  
स वृत्रहा वृषा सुतो वरिवोविददाभ्यः ।  
२ ३ १ २  
सौमो वाजमिवासरत् ॥ १२९६ ॥

*Sa vṛtrahā vṛṣā suto varivovid adābhyah.  
Somo vājam ivāsarat.*

Soma, destroyer of darkness, generous, self-manifestive, self-revealed and self discovered, lord giver of the best of wealth and excellence of the world, fearless and undaunted, pervades and vibrates in existence as

Shakti, divine omnipotent energy.(Rg. 9-37-5)

1297. Pavamana Soma Devata, Rahugana Angirasa Rshi

स देवः कविनेषितोऽभि द्रोणानि धावति ।  
इन्दुरिन्द्राय महयन् ॥ १२९७ ॥

*Sa devaḥ kavineṣito'bhi droṇāni dhāvati.  
Indurindrāya mañhayan.*

Self-refulgent generous Soma divine, celebrated by poets, rushes to manifest, brilliant, blissful and great, in the heart of the devotees exalting the soul.(Rg.9-37-6)

1298. Pavamani Adhyetri stuti Devata, Pavitra or Vasishtha or both Rshi

यः पावमानीरध्येत्यृषिभिः संभृतं रसम् ।  
सर्वं स पूतमश्नाति स्वदितं मातरिश्वना ॥ १२९८ ॥

*Yaḥ pāvamānīradhyetyṛṣibhiḥ sambhṛtaṁ  
rasam. Sarvaṁ sa pūtam aśnāti svaditaṁ  
māta-riśvanā.*

Whoever studies the sanctifying Rks, nectar preserved by the sages, he tastes the food seasoned and sanctified by the life breath of divinity. (Rg. 9-67-31)

1299. Pavamani Adhyetri stuti Devata, Pavitra or Vasishtha or both Rshi

पावमानीर्यो अध्येत्यृषिभिः संभृतं रसम् ।  
तस्मै सरस्वती दुहे क्षीरं सर्पिर्मधूदकम् ॥ १२९९ ॥

*Pāvamānīr yo adhyety ṛṣibhiḥ sambhṛtaṁ rasam. Tasmai sarasvatī duhe kṣīraṁ sarpir madhūdakam.*

Whoever studies the Rks, sanctifying nectar preserved by the sages, for him, mother Sarasvati, omniscient divinity, herself distils and offers the milk, butter, honey and the nectar essence of life. (Rg.9-67-32)

**1300. Pavamani Adhyetri stuti Devata, Pavitra or Vasishtha Angirasa or both Ṛshi**

पावमानीः स्वस्त्ययनीः सुदुघा हि घृतश्चुतः ।

ऋषिभिः संभृतो रसो ब्राह्मणेष्वमृतं हितम् ॥ १३०० ॥

*Pāvamāniḥ svastyayanīḥ sudughā hi ghrta-ścutaḥ. Ṛṣibhiḥ sambhṛto raso brāhmaṇeṣvamṛtaṁ hitam.*

Flowing, sanctifying, edifying, fructifying and ecstatic is the holy experience of divine vision and message of the Rks received and collected by sagely seers and that is the eternal nectar preserved among the dedicated Brahmanas.

**1301. Pavamani Adhyetri stuti Devata, Pavitra or Vasishtha Angirasa or both Ṛshi**

पावमानीर्दधन्तु न इमं लोकमथो अमुम् ।

कामान्त्समर्धयन्तु नो देवीर्देवैः समाहृताः ॥ १३०१ ॥

*Pāvamānīr dadhantu na imaṁ lokaṁ atho amum. Kāmānt samardhayantu no devīr devaiḥ samāhṛtāh.*

Divine, vibrant, flowing and sanctifying verses received and preserved by divine sages may, we pray, beautify this world of ours and also that other beyond and fulfill our will and purpose of Purushartha, active living here and the freedom of Nihshreyas, Moksha in the next.

**1302. Pavamani Adhyetri stuti Devata, Pavitra or Vasishtha Angirasa or both Rshi**

येन देवाः पवित्रेणात्मानं पुनते सदा ।

तेन सहस्रधारेण पावमानीः पुनन्तु नः ॥ १३०२ ॥

*Yena devāḥ pavitreṇātmānam punate sadā.  
Tena sahasradhāreṇa pāvamānīḥ punantu  
naḥ.*

That pure beatitude of divinity by which the holy sages for all time purify and sanctify themselves, by that very sacred thousand streamed shower of celestial light of divinity may the Vedic verses purify and elevate us.

**1303. Pavamana Adhyetri stuti Devata, Pavitra or Vasishtha Angirasa Rshi**

पावमानीः स्वस्त्ययनीस्ताभिर्गच्छति नान्दनम् ।

पुण्याश्च भक्षान् भक्षयत्यमृतत्वं च गच्छति ॥ १३०३ ॥

*Pāvamānīḥ svastyayanīs tābhir gacchati  
nāndanam. Puṇyāñśca bhakṣān bhakṣayatya-  
mṛtatvaṁ ca gacchati.*

Purifying, sanctifying and beautifying are the sacred Vedic verses of divinity by which the soul attains to

ultimate freedom and ananda of Mokhsa. By the same it enjoys the pure holy pleasures of life as its rightful share and ultimately attains immortal freedom from the bondage of life and death.

**1304. Agni Devata, Vasishtha Maitravaruni Ṛshi**

अगन्म महा नमसा यविष्ठ यो दीदाय समिद्धः स्व  
दुरोणे । चित्रभानुं रोदसी अन्तरुर्वी स्वाहुतं विश्वतः  
प्रत्यञ्चम् ॥ १३०४ ॥

*Aganma mahā namasā yaviṣṭhaṁ yo dīdāya samiddhaḥ sve duroṇe. Citrabhānuṁ rodasī antar urvī svāhutaṁ viśvataḥ pratyañcam.*

With profound homage and reverence, let us move and rise to the most youthful Agni, light, fire and electrical energy, which shines well kindled in its own region, is wondrously bright and forceful between the vast heaven and earth, and when it is well invoked it moves in all directions for all. (Rg. 7-12-1)

**1305. Agni Devata, Vasishtha Maitravaruni Ṛshi**

स मह्ना विश्वा दुरितानि साह्वानग्नि ष्टवे दम आ जातवेदाः ।  
स नो रक्षिषद् दुरितादवद्यादस्मान् गृणत उत नो  
मघोनः ॥ १३०५ ॥

*Sa mahnā viśvā dūritāni sāhvān agni ṣṭave dama ā jātavedāḥ. Sa no rakṣiṣad dūritād avadyād asmān grṇata uta no maghonaḥ.*

May that Agni, self refulgent lord of cosmic

energy, omnipresent percipient of every thing in existence and destroyer of all negativities and evils by his greatness in the world on prayer, save us all, devotees and celebrants blest with wealth, power and excellence, from sin and scandal. (Rg. 7-12-2)

**1306. Agni Devata, Vasishtha Maitravaruni Ṛshi**

त्वं वरुण उत मित्रो अग्ने त्वां वर्धन्ति मतिभिर्वसिष्ठाः । त्वं  
वसुसुषणनानि सन्तु यूयं पात स्वस्तिभिः सदा नः ॥ १३०६ ॥

*Tvaṁ varuṇa uta mitro agne tvāṁ varddhanti matibhir vasiṣṭhāḥ. Tve vasu śuṣaṇanāni santu yūyaṁ pāta svastibhiḥ sadā naḥ.*

O lord of light and life, Agni, you are the judge, you are the friend. Devotees and celebrants blest with settlement and prosperity exalt you with their will and wisdom. May those who repose their love and faith in you enjoy the gifts of your generosity. And may you all, scholars and leading lights, protect and promote us with peace, prosperity and all round well being of life. (Rg. 7-12-3)

**1307. Indra Devata, Vatsa Kanva Ṛshi**

महा इन्द्रो य ओजसा पर्जन्यो वृष्टिर्मा इव ।  
स्तोमैर्वत्सस्य वावृधे ॥ १३०७ ॥

*Mahāñ indro ya ojasā parjanya vṛṣṭimāñ iva. Stomairvatsasya vāvṛdhe.*

Great is Indra by his power and splendour like

the cloud charged with rain and waxes with pleasure in the dear devotee's awareness by his child like hymns of adoration. (Rg. 8-6-1)

**1308. Indra Devata, Vatsa Kanva Ṛshi**

२ ३ २ ३ १ २२ ३ १ २ ३ २ ३ १ २  
 कण्वा इन्द्रं यदक्रत स्तोमैर्यज्ञस्य साधनम् ।  
 ३ १ २ ३ १ २  
 जामि ब्रुवत आयुधा ॥ १३०८ ॥

*Kaṇvā indraṁ yadakrata stomair yajñasya sādhanam. Jāmi bruvata āyudhā.*

When the wise sages with their adorations rise to Indra and surrender to him as their yajnic guide as well as destination, they exclaim: Verily the lord of thunder is our brother, father, mother, sister, everything. (Rg. 8-6-3)

**1309. Indra Devata, Vatsa Kanva Ṛshi**

३ २ ३ २ ३ १ २ ३ १ २२ ३ १ २  
 प्रजामृतस्य पिप्रतः प्र यद्भरन्त वह्नयः ।  
 १ २ ३ २ ३ १ २  
 विप्रा ऋतस्य वाहसा ॥ १३०९ ॥

*Prajām ṛtasya piprataḥ pra yad bharanta vahnayah. Viprā ṛtasya vāhasā.*

When the forces of nature carry on the laws of divinity and sustain the children of creation through evolution, and the enlightened sages too carry on the yajna of divine law of truth in their adorations, Indra, immanent divinity, waxes with pleasure. (Rg. 8-6-2)

**1310. Pavamana Soma Devata, Shatam Vaikhanasas Ṛshis**

१ २ ३ १ २ ३ १ २ ३ १ २  
पवमानस्य जिघ्नतो हरेश्चन्द्रा असृक्षत ।

३ १ २ ३ १ २  
जीरा अजिरशोचिषः ॥ १३१० ॥

*Pavamānasya jighnato hareś candrā asṛkṣata.  
Jīrā ajiraśociṣaḥ.*

Beauteous manifestations and brilliant radiations of eternal light and power of lord creator, destroyer of want and suffering, dispeller of darkness and negation, ever active and constantly flowing, pure and purifying, come into existence and flow according to divine plan and the cosmic model. (Rg. 9-66-25)

**1311. Pavamana Soma Devata, Shatam Vaikhanasas Ṛshis**

१ २ ३ १ २ ३ १ २ ३ १ २  
पवमानो रथीतमः शुभ्रेभिः शुभ्रशस्तमः ।

१ २ ३ १ २  
हरिश्चन्द्रो मरुद्गणः ॥ १३११ ॥

*Pavamāno rathītamah śubhrebhiḥ śubhra-  
śastamah. Hariścandro marudgaṇaḥ.*

Pure and purifying, supreme master of the cosmic chariot and its controller, most refulgent with its light and powers, destroyer of want and suffering, commander and controller of all cosmic powers and forces in action, such is Soma. (Rg. 9-66-26)

**1312. Pavamana Soma Devata, Shatam Vaikhanasas Ṛshis**

१ २ ३क २र ३ १ २ ३ १ २  
पवमान व्यश्नुहि रश्मिभिर्वाजसातमः ।

१ २ ३ १ २ ३ १ २  
दधत्स्तोत्रे सुवीर्यम् ॥ १३१२ ॥

*Pavamāna vyaśnuhi raśmibhir vājasātamaḥ.  
Dadhat stotre suvīryam.*

Pure and purifying Soma, omnipresent with radiations of self- refulgence, omnipotent giver of strength, power and advancement, inspirer of the celebrants and celebrations with divine bliss and energy, come and bless. (Rg. 9-66-27)

**1313. Pavamana Soma Devata, Saptarshis Ṛshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)**

परितो षिञ्चता सुतं सोमो य उत्तमं हविः । दधन्वाँ यो नर्यो  
अप्स्वा ३ऽन्तरा सुषाव सोममद्रिभिः ॥ १३१३ ॥

*Parīto ṣiñcatā sutam̐ somo ya uttamam̐ haviḥ.  
Dadhanvāñ yo naryo apsvā'ntarā suṣāva  
somam adribhiḥ.*

From here onward sprinkle Soma with love and service, Soma, the spirit of beauty, peace and joy of life, Soma, realised with best of thoughts, effort and determined discipline of meditation, Soma which bears the best materials for creative yajna of personal and social development, Soma which is the leading light of life, realised within in the heart and our Karmas performed in life. (Rg. 9-107-1)

**1314. Pavamana Soma Devata, Saptarshis Ṛshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama**

**Rahugana, Bhauma Atri, Vishvamisra Gathina,  
Jamadagni Bhargava, Vasishtha Maitravaruni)**

नूनं पुनानोऽविभिः परि स्रवादब्धः सुरभिन्तरः । सुते चित्वाप्सु  
मदामो अन्धसा श्रीणन्तो गोभिरुत्तरम् ॥ १३१४ ॥

*Nūnam punāno'vibhiḥ pari sravādabdhāḥ  
surabhintaraḥ. Sute cittvāpsu madāmo  
andhasā śrīṇanto gobhir uttaram.*

For sure, pure and purifying, flow on with protective and promotive forces, gracious, undaunted, more and more charming and blissful. When you are realised in our actions, mixed as one with our energies, will and senses, then we rejoice and celebrate you in our perceptions with hymns of praise, and later in silent communion. (Rg. 9-107-2)

**1315. Pavamana Soma Devata, Saptarshis Rshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamisra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)**

परि स्वानश्चक्षसे देवमादनः क्रतुरिन्दुर्विचक्षणः ॥ १३१५ ॥

*Pari svānaścakṣase devamādanaḥ kratur  
indur vicakṣaṇaḥ.*

Celebrated in our thoughts and perceptions, joy of the sages, power of holy yajnic action, brilliant and blissful, all intelligent and omniscient, we adore you for the augmentation of our intelligence and enlightenment. (Rg. 9-107-3)

## 1316. Pavamana Soma Devata, Vasu Bharadvaja Ṛshi

असावि सोमो अरुषो वृषा हरी राजेव दस्मो अभि  
गा अचिक्रदत् । पुनानो वारमत्येष्यव्ययं श्येनो न योनिं  
घृतवन्तमासदत् ॥ १३१६ ॥

*Asāvi somo aruṣo vṛṣā harī rājeva dasmo abhi  
gā acikradat. Punāno vāramatyesyavyayam  
śyeno na yonim ghṛtavantam āsadat.*

Distilled is Soma, consecrated in the heart, self-  
refulgent supreme creative spirit of the universe, virile  
and generous, dispeller of darkness and deprivation, regal  
and gracious like a ruler, self-moves, vibrating to the  
generation of stars and planets. Itself pure, purifying  
and sanctifying, it moves to manifest in the heart of  
imperishable Prakṛti as it chooses and, like the sun  
that warms and fertilises, it enlivens the generative  
centre of life as its own womb of manifestive  
existence. Thus does Soma create and generate the  
universe. (Rg.9-82-1)

## 1317. Pavamana Soma Devata, Vasu Bharadvaja Ṛshi

पर्जन्यः पिता महिषस्य पर्णिनो नाभा पृथिव्या गिरिषु क्षयं  
दधे । स्वसार आपो अभि गा उदासरन्त्सं ग्रावभिर्वसते वीते  
अध्वरे ॥ १३१७ ॥

*Parjanyaḥ pitā mahiṣasya parṇino nābhā  
pṛthivyā giriṣu kṣayam dadhe. Svasāra āpo  
abhi gā udāsarant saṁ grāvabhir vasate vīte  
adhvare.*

Father and sustainer of all great and small, birds and trees, serious realists and flying dreamers, centre hold of the earth and showers of rain, you abide in the mighty clouds and over the mountains. Your waves and vibrations flow and radiate, flow as sister streams and radiate to the stars and planets, and in holy yajna you vibrate with the music of soma stones and the chant of high priests. (Rg. 9-82-3)

**1318. Pavamana Soma Devata, Vasu Bharadvaja Ṛshi**

कविर्वेधस्या पर्येषि माहिनमत्यो न मृष्टो अभि वाजमर्षसि ।  
अपसेधन् दुरिता सोम नो मृड घृता वसानः परि यासि  
निर्णिजम् ॥ १३१८ ॥

*Kavir vedhasyā paryeṣi māhinam atyo na mṛṣṭo abhi vājam arṣasi. Apasedhan duritā soma no mṛḍa ghṛtā vasānaḥ pari yāsi nirñijam.*

Soma, omniscient visionary and poetic creator, with the desire to enlighten, you radiate to great minds and move to dynamic yajnas of humanity like accelerated energy to its target of achievement. O lord of light and peace, be kind, dispelling all evil to nullity. Wearing the grace of beauty and purity of yajnic love and sweetness, you move and embrace humanity for fulfilment. (Rg. 9-82-2)

**1319. Indra Devata, Nṛmedha Angirasa Ṛshi**

श्रायन्तइव सूर्य विश्वेदिन्द्रस्य भक्षत । वसूनि जातो  
जनिमान्योजसा प्रति भागं न दीधिमः ॥ १३१९ ॥

*Śrāyanta iva sūryam viśvedindrasya bhakṣata.  
Vasūni jāto janimānyojasā prati bhāgam na  
dīdhimaḥ.*

Just as the rays of light share and diffuse the radiance of the sun, so you too share and reflect the golden glories of Indra, the cosmic soul. Let us meditate on the divine presence and for our share enjoy the ecstasy of bliss vibrating in the world of past and future creation by virtue of Indra's omnipresent majesty. (Rg. 8-99-3)

#### 1320. Indra Devata, Nrmadha Angirasa Ṛshi

अ॒र्षि॒रा॒तिं॑ व॒सु॒दा॒मु॒प॒ स्तु॒हि॒ भ॒द्रा॑ इन्द्रस्य रा॒तयः॑ । यो॒ अ॒स्य॑  
कामं॑ वि॒ध॒तो॒ न॒ रो॒ष॒ति॒ मनो॑ दानाय चोदयन् ॥ १३२० ॥

*Alarṣirātiṁ vasudām upa stuhi bhadrā indra-  
sya rātayah. Yo asya kāmam vidhato na roṣati  
mano dānāya codayan.*

Adore and meditate on Indra, giver of wealth, honour, excellence and bliss. Infinite is his generosity, unsatiating, auspicious his gifts. He does not displease the devotee, does not hurt his desire and prayer, he inspires his mind for the reception of divine gifts. (Rg. 8-99-4)

#### 1321. Indra Devata, Bharga Pragatha Ṛshi

य॒त॒ इन्द्र॑ भयामहे॒ ततो॑ नो॒ अभयं॑ कृधि । म॒घ॒व॒ञ्छ॒ग्धि॒ तव॑  
तन्न॑ ऊ॒तये॑ वि॒ द्विषो॑ वि॒ मृधो॑ जहि ॥ १३२१ ॥

*Yata indra bhayāmahe tato no abhayam kṛdhi.*

*Maghavan chagdhi tava tan na ūtaye vi dviṣo  
vi mṛdho jahi.*

Indra, lord indomitable, whoever, whatever and wherever we fear, make us fearless from that. O lord of might and world power, pray strengthen us with your powers and protections of the highest order for our safety and advancement. Eliminate the jealous, the malignant, the disdainers and contemners. (Rg.8-61-13)

**1322. Indra Devata, Bharga Pragatha Ṛshi**

त्वं<sup>१</sup> हि<sup>२</sup> राधसस्पते<sup>३</sup> राधसो<sup>४</sup> महः<sup>५</sup> क्षयस्यासि<sup>६</sup> विधर्ता<sup>७</sup> । तं<sup>८</sup> त्वा<sup>९</sup>  
वयं<sup>१०</sup> मघवन्निन्द्र<sup>११</sup> गिर्वणः<sup>१२</sup> सुतावन्तो<sup>१३</sup> हवामहे ॥ १३२२ ॥

*Tvaṁ hi rādhasaspate rādhaso mahāḥ kṣaya-  
syāsi vidhartā. Taṁ tvā vayaṁ maghavann  
indra girvaṇaḥ sutāvanto havāmahe.*

Indra, lord of the world's wealth, munificence and achievement, you alone are the protector, and promoter of the wealth, grandeur, home and honour of the supplicant worshipper. O lord of all power and honour, adored and worshipped in hymns of glory, we invoke, invite and exalt you for the munificence and grandeur of life you grant, protect and advance. (Rg. 8-61-14)

**1323. Pavamana Soma Devata, Bharadvaja Barhaspatya Ṛshi**

त्वं<sup>१</sup> सोमासि<sup>२</sup> धारयुर्मन्द्र<sup>३</sup> ओजिष्ठो<sup>४</sup> अध्वरे<sup>५</sup> ।  
पवस्व<sup>६</sup> मंहयद्रयिः<sup>७</sup> ॥ १३२३ ॥

*Tvaṁ somāsi dhāryur mandra ojiṣṭho adhware.  
Pavasva mañhayadrayiḥ.*

O Soma, you are the spirit and constant stream of love, life and beauty of the life and flux of existence, sustaining integrative power, joyous and most vigorous in the cosmic yajna of love free from violence, hate and destruction. Flow on, O sustaining stream, pure, purifying and sanctifying life, giving showers of wealth, honour and excellence of life in bliss. (Rg. 9-67-1)

**1324. Pavamana Soma Devata, Bharadvaja Barhaspatya Rshi**

त्वं सुतो मदिन्तमो दधन्वान्मत्सरिन्तमः ।  
इन्दुः सत्राजिदस्तृतः ॥ १३२४ ॥

*Tvaṁ suto madintamo dadhanvān matsarintamah. Induḥ satrājīd astrtaḥ.*

You, self-existent spirit, distilled and realised in meditative yajna, are the giver of joy to humanity, most ecstatic sustaining power of affirmation, brilliant and blissful, all-time winner of success and victory in yajnic sessions (Rg. 9-67-2)

**1325. Pavamana Soma Devata, Bharadvaja Barhaspatya Rshi**

त्वं सुष्वाणो अद्रिभिरभ्यर्ष कनिक्रदत् ।  
द्युमन्तं शुष्ममा भर ॥ १३२५ ॥

*Tvaṁ suṣvāṇo adribhir abhyarṣa kanikradat.*

*Dyumantaṁ śuṣmāṁ bhara.*

You, stirred by the brave celebrants in yajna and meditation, arise and sanctify loud and bold, pray bring us showers of bliss, highest and most vigorous strength and power for living a life of purity and happy fulfilment. (Rg. 9-67-3)

**1326. Pavamana Soma Devata, Manu Apsava Ṛshi**

१ २ ३ १ २ ३ २ ३ १ २ ३ १ २  
पवस्व देववीतय इन्दो धाराभिरोजसा ।  
२ ३ २ ३ १ २  
आ कलशं मधुमान्तसोम नः सदः ॥ १३२६ ॥

*Pavasva devavītaya indo dhārābhir ojasā.  
Ā kalaśaṁ madhumānt soma naḥ sadah.*

O Soma of divine light and peace, harbinger of honeyed joy, flow in streams with power and lustre for our attainment of the path of divinity and abide in our heart core of the soul. (Rg. 9-106-7)

**1327. Pavamana Soma Devata, Manu Apsava Ṛshi**

१ २ ३ १ २ ३ २ ३ ३ १ २  
तव द्रप्सा उदप्रुत इन्द्रं मदाय वावृधुः ।  
२ ३ १ २ ३ १ २ ३ १ २  
त्वां देवासो अमृताय कं पपुः ॥ १३२७ ॥

*Tava drapsā udapruta indraṁ madāya vāvṛ-  
dhuh. Tvāṁ devāso amṛtāya kaṁ papuh.*

The streams of your peace, beauty and bliss swell like streams of water in flood, and the divines drink of the ecstasy for the attainment of immortality. (Rg. 9-106-8)

**1328. Pavamana Soma Devata, Manu Apsava Ṛshi**

आ नः सुतास इन्दवः पुनाना धावता रयिम् ।  
 वृष्टिद्यावो रीत्यापः स्वर्विदः ॥ १३२८ ॥

*Ā naḥ sutāsa indavaḥ punānā dhāvatā rayim.  
 Vṛṣṭidyāvo rītyāpaḥ svarvidaḥ.*

O streams of the beauty and bliss of peace and joy filtered from experience, heavenly showers, liquid floods, paradisaal bliss pure and purifying, bring us the wealth, honour and excellence of the highest order. (Rg. 9-106-9)

**1329. Pavamana Soma Devata. Ambarisha Varshagira Ṛshi**

परि त्यं हर्यतं हरिं बभ्रुं पुनन्ति वारेण ।  
 यो देवान्विश्वा इत्परि मदेन सह गच्छति ॥ १३२९ ॥  
*Pari tyam haryatam harim babhrum punanti  
 vāreṇa. Yo devān visvāñ itpari madena saha  
 gacchati.*

Ten psychic powers with the best of their potential adore and exalt that dear divinity, omniscience itself, who, omnipresent, pervades and rejoices with all divinities of the world with divine ecstasy. (Rg.9-98-7)

**1330. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvaja Ṛshis**

द्विर्यं पञ्च स्वयशसं सखायो अद्रिसंहतम् ।  
 प्रियमिन्द्रस्य काम्यं प्रस्नापयन्त ऊर्मयः ॥ १३३० ॥

*Dviryam pañca svayaśasaṁ sakhāyo adrisaṅ-  
 hatam. Priyam indrasya kāmyaṁ prasnāpaya-*

*nta ūrmayah.*

Soma, dearest love of the soul, innately glorious, the glory intensified by spiritual light, vibrant spirit rolling in the consciousness whom ten psychic powers of mind and sense perceive, conceive and exalt, that spirit we cherish and adore. (Rg. 9-98-6)

**1331. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvaja Ṛshis**

इन्द्राय सोम पातवे वृत्रघ्ने परि षिच्यसे ।  
नरे च दक्षिणावते वीराय सदानासदे ॥ १३३१ ॥

*Indrāya soma pātave vṛtraghne pari śicyase.  
Nare ca dakṣiṇāvate vīrāya sadanāsade.*

O Soma spirit of light and ecstasy of grace, you are adored and served for the soul's experience of divinity, for the man of charity and the brilliant sage on the vedi of yajnic service so that the demon of evil, darkness and ignorance may be expelled from the soul of humanity and destroyed. (Rg. 9-98-10)

**1332. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis**

पवस्व सोम महे दक्षायश्वो न निक्तो वाजी  
धनाय ॥ १३३२ ॥

*Pavasva soma mahe dakṣāyāśvo na nikto vājī  
dhanāya.*

O Soma, as victor of life and divine glory, flow,



*Upo ṣu jātam apturaṁ gobhir bhaṅgam pariṣ-  
kṛtam. Induṁ devā ayāsiṣuḥ.*

Soma, spirit of beauty, grace and glory, divinely created, nobly born, zealous, destroyer of negativity, beatified and celebrated in songs of divine voice, the noblest powers of nature and humanity adore, share and enjoy. (Rg. 9-61-13)

**1336. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi**

तमिद्वर्धन्तु नो गिरो वत्सं संशिश्वरीरिव ।  
य इन्द्रस्य हृदं सनिः ॥ १३३६ ॥

*Tamid vardhantu no giro vatsaṁ samśiśvarīr-  
iva. Ya indrasya hṛdaṁ saniḥ.*

As mother cows love, cheer and caress the calf, so let our songs of adoration celebrate and exalt Soma, love and grace of the heart of Indra, life's glory on top of existence. (Rg. 9-61-14)

**1337. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi**

अर्षा नः सोमं शं गवे धुक्षस्व पिप्युषीमिषम् ।  
वर्धा समुद्रमुक्थ्य ॥ १३३७ ॥

*Aṛṣā naḥ soma śaṁ gave dhukṣasva pipyuṣī-  
miṣam. Vardhā samudram ukthya.*

O Soma, peaceable ruling powers of the world, rise, move forward and create conditions of peace and progress for the earth, work for nature, animal wealth

and environment, advance human culture, create nourishing food and productive energy for comfort and common good and, thus, exalt the grace and glory of human life, rolling like the infinite ocean.(Rg.9-61-15)

**1338. Indra Devata, Trishoka Kanva Ṛshi**

२ ३ २ ३ २ ३ १ २ ३ १ २ ३ १ २ ३ २  
आ घा ये अग्निमिन्धते स्तृणन्ति बहिरानुषक् ।

२ ३ २ ३ २ ३ १ २  
येषामिन्द्रो युवा सखा ॥ १३३८ ॥

*Ā ghā ye agnim indhate strṇanti barhir ānuṣak.  
Yeṣām indro yuvā sakhā.*

Blessed are they for sure who kindle the fire of yajna, Agni, and spread the seats of grass open for all in faith and love and whose friend is Indra, the mighty youthful soul who brooks no nonsense and delay. (Rg. 8-45-1)

**1339. Indra Devata, Trishoka Kanva Ṛshi**

३ २३ ३ १ २ ३ १ २ ३ २ ३ १ २ २  
बृहन्निदिध्म एषां भूरि शस्त्रं पृथुः स्वरुः ।

२ ३ २ ३ २ ३ १ २  
येषामिन्द्रो युवा सखा ॥ १३३९ ॥

*Bṛhannididhma eṣāṃ bhūri śastraṃ pṛthuḥ  
svaruḥ. Yeṣām indro yuvā sakhā.*

Great is their fuel and fire, profuse their praise and song of adoration, expansive their yajna and high their ensign whose friend is Indra, youthful soul, their ruler and defender. (Rg. 8-45-2)

**1340. Indra Devata, Trishoka Kanva Ṛshi**

अयुद्ध इद्युधा वृत्तं शूर आजति सत्वभिः ।  
 येषामिन्द्रो युवा सखा ॥ १३४० ॥

*Ayuddha id yudhā vṛtaṁ śūra ājati satvabhiḥ.*  
*Yeṣām indro yuvā sakhā.*

Unequaled is Indra, irresistible, even when there is no war. The mighty hero by the very force of his presence and character throws off the enemy supported by brave warriors all round. Blessed are they whose friend is Indra, the mighty youthful heroic soul. (Rg. 8-45-3)

**1341. Indra Devata, Gotama Rahugana Rshi**

य एक इद्विदयते वसु मर्ताय दाशुषे ।  
 ईशानो अप्रतिष्कृत इन्द्रो अङ्ग ॥ १३४१ ॥

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

Dear friend, the one sole lord who gives everything in life to the man of charity and generosity is Indra, supreme ruler of the world, who is constant, unmoved and unchallenged. (Rg. 1-84-7)

**1342. Indra Devata, Gotama Rahugana Rshi**

यश्चिद्धि त्वा बहुभ्य आ सुतावा आविवासति ।  
 उग्रं तत् पत्यते शव इन्द्रो अङ्ग ॥ १३४२ ॥

*Yaściddhi tvā bahubhya ā sutāvāñ āvivāsati.*  
*Ugraṁ tat patyate śava indro aṅga.*

Dear friend, it is Indra, creator of energy, vitality and the joy of soma, who, for the sake of many does special favours to you and makes you shine, and it is he, again, who controls violent force, that which could be anywhere. (Rg. 1-84-9)

**1343. Indra Devata, Gotama Rahugana Ṛshi**

कदा मर्तमराधसं पदा क्षुम्पमिव स्फुरत् ।  
कदा नः शुश्रवद् गिर इन्द्रो अङ्ग ॥ १३४३ ॥

*Kadā martam arādhasaṁ padā kṣumpam iva sphurat. Kadā naḥ śuśravad gira indro aṅga.*

Dear friend, when would Indra, lord of wealth, power and justice, shake the miserly, uncreative, ungenerous and selfish person like a weed? Who knows? And would he listen to our prayers? Any time! (Rg. 1-84-8)

**1344. Indra Devata, Madhucchanda Vaishwamitra Ṛshi**

गायन्ति त्वा गायत्रिणोऽर्चन्त्यर्कमर्किणः ।  
ब्रह्माणस्त्वा शतक्रत उद्वशमिव येमिरे ॥ १३४४ ॥

*Gāyanti tvā gayatriṇo'rcantyarkamarkīṇaḥ. Brahmāṇastvā śatakrata udvañśamiva yemire.*

The singers of Gayatri celebrate you, Indra, lord of song and joy, with the hymns of Sama-Veda. The devotees of Rgveda worship Indra, lord of light, with Rks. And the sage scholars of all the Vedas, O lord of a hundred noble acts of cosmic yajna, maintain the line of divine worship as the centre-string of the human family. (Rg. 1-10-1)

1345. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

यत्सानोः सान्वारुहो भूर्यस्पष्ट कर्त्वम् ।  
तदिन्द्रो अर्थं चेतति यूथेन वृष्णिरेजति ॥ १३४५ ॥

*Vat sānoḥ sānvārūho bhūryaspaṣṭa kartvam.  
Tad indro arthaṁ cetati yūthena vṛṣṇir ejati.*

As the sun-beams radiate with waves of energy from one peak to another of a mountain illuminating each in succession, similarly when a person rises from one peak of action to another, accomplishing one after another as holy duty, then Indra, lord of light, generously illuminates one meaning of life and mystery after another for him. (Rg. 1-10-2)

1346. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

युङ्क्वा हि केशिना हरी वृषणा कक्ष्यप्रा ।  
अथा न इन्द्र सोमपा गिरामुपश्रुतिं चर ॥ १३४६ ॥

*Yuṅkṣvā hi keśinā harī vṛṣaṇā kakṣyaprā.  
Athā na indra somapā girām upaśrutim cara.*

Indra, lord of light blazing in the sun, protector and promoter of the soma of life and joy, yoke your team of sunbeams like chariot-horses, equal, opposite and complementary as the positive-negative currents of energy-circuit, beautiful in their operative field, generous, pervasive in the skies all round, listen to our prayer and advance the yajna of knowledge and action on earth. (Rg. 1-10-3)



## CHAPTER-11

## 1347. Agni and others Devata, Kanva Medhatithi Ṛshi

सुषमिद्धो न आ वह देवाँ अग्ने हविष्मते ।  
होतः पावक यक्षि च ॥ १३४७ ॥

*Suṣamiddho na ā vaha devāñ agne haviṣmate.  
Hotah pāvaka yakṣi ca.*

Agni, invoked, lighted and blazing refulgent, creator and chief agent of cosmic yajna, universal purifier, bring the divine gifts for us and for the yajamana offering holy materials to the fire, and carry on the yajna for ever. (Rg. 1-13-1)

## 1348. Agni and others Devata, Kanva Medhatithi Ṛshi

मधुमन्तं तनूनापद्यज्ञं देवेषु नः कवे ।  
अद्या कृणुह्युतये ॥ १३४८ ॥

*Madhumantam tanūnapād yajñam deveṣu nah  
kave. Adyā kṛṇuhyūtaye.*

Agni, self-refulgent omniscience, lord self-existent and preserver of the body, poetic power of creation and illumination, let the yajna rise to the heights of joy among the divinities of nature and bring the honey-sweets of bliss to the dedicated people of brilliance among us. (Rg. 1-13-2)

## 1349. Narashansa Devata, Kanva Medhatithi Ṛshi

२ ३ १ २ ३ २ ३ २ ३ २ ३ १ २ २  
 नराशांसमिह प्रियमस्मिन्यज्ञ उप ह्वये ।  
 १ २ ३ १ २  
 मधुजिह्वं हविष्कृतम् ॥ १३४९ ॥

*Narāśaṅsam iha priyam asmin yajña upa  
 hvaye. Madhujihvaṁ haviṣkṛtam.*

I invoke Agni, universally adorable lord of light and life, in my heart, and kindle the fire in this dear auspicious yajna with offerings of holy materials to be tasted and consumed by the honey flames of fire for the good of the people. (Rg. 1-13-3)

**1350. Idah Devata, Kanva Medhatithi Ṛshi**

१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २ २  
 अग्ने सुखतमे रथे देवाँ इडित आ वह ।  
 २ ३ २ ३ १ २  
 असि होता मनुर्हितः ॥ १३५० ॥

*Agne sukhatame rathe devāñ īḍita ā vaha.  
 Asi hotā manur hitaḥ.*

Agni, invoked, lighted and honoured by all, you are the lord and agent of yajna for the benefit of humanity. Come and bring the best powers and divinities of nature in the most comfortable chariot. (Rg. 1-13-4)

**1351. Aditya Devata, Vasishtha Maitravaruni Ṛshi**

२ ३ २ ३ ३ २ ३ १ २ २ ३ १ २ ३ २  
 यदद्य सूर उदितेऽनागा मित्रो अर्यमा ।  
 ३ १ २ ३ १ २ २  
 सुवाति सविता भगः ॥ १३५१ ॥

*Yad adya sūra udite'nāgā mitro aryamā.  
 Suvāti savitā bhagaḥ.*

Whatever wealth of energy and blessed light of

wisdom today at the dawn of sunrise the lord immaculate and sinless Mitra, universal love and friendship, Aryama, guide and judge on the path of rectitude, Savita, inspirer and generator, and Bhaga, omnipotent and glorious, generate and radiate, that we pray may come and bless us. (Rg. 7-66-4)

**1352. Aditya Devata, Vasishtha Maitravaruni Ṛshi**

सु॒प्रा॒वी॒रस्तु॑ स॒ क्षयः॑ प्र॒ नु॒ यामन्त॑सु॒दानवः॑ ।  
ये नो॑ अ॒होऽति॑पिप्रति ॥ १३५२ ॥

*Suprāvīr astu sa kṣayah pra nu yāmant sudāna-vaḥ. Ye no aṅho'tipirati.*

O self-refulgent Adityas, immortal powers of light, generous givers of wisdom and vision, who protect us from sin and darkness, may that home, homeland and dominion of ours be protected, protective and full of peace throughout our paths of onward progress. (Rg. 7-66-5)

**1353. Aditya Devata, Vasishtha Maitravaruni Ṛshi**

उ॒त स्व॑रा॒जो अ॒दि॒तिर॑द॒ब्धस्य॑ व्र॒तस्य॑ ये ।  
म॒हो॑ रा॒जान॑ ई॒शते॑ ॥ १३५३ ॥

*Uta svarājo aditir adabdhasya vratasya ye. Maho rājāna īśate.*

And the self-refulgent Adityas, self-governing and great imperishable ruling powers of nature, and mother Infinity, who observe and maintain the great law of

existence and disciplines of life, may guide us and protect us over the paths of progress. (Rg. 7-66-6)

**1354. Indra Devata, Pragatha Kanva Ṛshi**

उत्त्वा मन्दन्तु सोमाः कृणुष्व राधो अद्रिवः ।  
अव ब्रह्मद्विषो जहि ॥ १३५४ ॥

*U tvā mandantu somāḥ kṛṇuṣva rādho adrivaḥ.  
Ava brahmadviṣo jahi.*

Indra, lord almighty, commander, controller and inspirer of clouds, mountains and great men of generosity, may our hymns of adoration win your pleasure. Pray create and provide means and methods of sustenance and progress in life, and cast off jealousies and enmities against divinity, knowledge and prayer, our bond between human and divine. (Rg. 8-64-1)

**1355. Indra Devata, Pragatha Kanva Ṛshi**

पदा पणीनराधसो नि बाधस्व महौ असि ।  
न हि त्वा कश्च न प्रति ॥ १३५५ ॥

*Padā paṇīn arādhaso ni bādhasva mahāñ asi.  
Na hi tvā kaścana prati.*

Keep off under foot the haves who hoard and share not. You are great, simply great, the only one. There is none equal, alike or more. (Rg. 8-64-2)

**1356. Indra Devata, Pragatha Kanva Ṛshi**

१ २ ३ २ ३ २ ३ १ २  
 त्वमीशिषे सुतानामिन्द्र त्वमसुतानाम् ।  
 २ ३ ३ १ २  
 त्वं राजा जनानाम् ॥ १३५६ ॥

*Tvam īśiṣe sutānām indra tvam asutānām.*  
*Tvaṁ rājā janānām.*

You rule over the creative and cooperative men of positive action. You rule over the uncreative and destructive men of negative action as well. Indra, you are the ruler, the ultimate ordainer of good and evil both. (Rg. 8-64-3)

**1357. Pavamana Soma Devata, Parashara Shaktya Ṛshi**

१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २  
 आ जागृविर्विप्र ऋतं मतीनां सोमः पुनानो असदच्चमूषु ।  
 १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २  
 सपन्ति यं मिथुनासौ निकामा अध्वर्यवो रथिरासः  
 ३ १ २  
 सुहस्ताः ॥ १३५७ ॥

*Ā jāgrvir vipra ṛtaṁ matīnām somaḥ punāno asadac camūṣu. Sapanti yaṁ mithunāso nikāmā adhvaryavo rathirāsaḥ suhastāḥ.*

Ever wakeful, all intelligent, ever true, pure, purifying and celebrated, Soma abides in the heart core of the visionary sages, and him, loving yajakas dedicated to yajna of love and non-violence, noble of action commanding their body chariot of personality, together serve, adore and worship with high love and devotion of their mind and soul. (Rg. 9-97-37)

**1358. Pavamana Soma Devata, Parashara Shaktya Ṛshi**

स पुनान उप सूरे दधान ओभे अप्रा रोदसी वी ष आवः ।  
 प्रिया चिद्यस्य प्रियसास ऊती सतो धनं कारिणे न प्र  
 यसत् ॥ १३५८ ॥

*Sa punāna upa sūre dadhāna obhe aprā rodasī  
 vī ṣa āvaḥ. Priyā cid yasya priyasāsa ūtī sato  
 dhanam kāriṇe na pra yaṅsat.*

That Soma, pure and purifying, creator and sustainer, pervades and fills the heaven and earth as it abides in the sun and destroys darkness and ignorance. Dearer than dear are its powers for our protection for sure. May Soma give us wealth, honour and excellence as one would give wealth to the artist. (Rg. 9-97-38)

**1359. Pavamana Soma Devata, Parashara Shaktya Ṛshi**

स वर्धिता वर्धनः पूयमानः सोमो मीध्वा अभि नो  
 ज्योतिषावित् । यत्र नः पूर्वे पितरः पदज्ञाः स्वर्विदो अभि गा  
 अद्रिमिष्णन् ॥ १३५९ ॥

*Sa vardhitā vardhanaḥ pūyamānaḥ somo  
 mīdhvāñ abhi no jyotiṣāvit. Yatra naḥ pūrve  
 pitarah padajñāḥ svarvido abhi gā adrim  
 iṣṇan.*

Soma, exalted and exalting, pure and purifying, virile and generous, may, we pray, protect and promote us with the light of knowledge by which our forefathers, knowing the meaning and purpose of life step by step with a passionate desire for knowledge, rising to the

sun, attained to the ultimate freedom and bliss of heaven.  
(Rg. 9-97-39)

### 1360. Indra Devata, Pragatha Ghaura Kanva Ṛshi

मा चिदन्यद्वि शंसत सखायो मा रिषण्यत । इन्द्रमित् स्तोता  
वृषणं सचा सुते मुहुरुक्था च शंसत ॥ १३६० ॥

*Mā cidanyadvi śaṅsata sakhāyo mā riṣaṇyata.  
Indramit stotā vṛṣaṇam sacā sute muhurukthā  
ca śaṅsata.*

O friends, do not worship any other but One, be firm, never remiss, worship only Indra, sole lord absolute, omnipotent and infinitely generous, and when you have realised the bliss of the lord's presence, sing songs of divine adoration spontaneously, profusely, again and again. (Rg. 8-1-1)

### 1361. Indra Devata, Pragatha Ghaura Kanva Ṛshi

अवक्रक्षिणं वृषभं यथा जुवं गां न चर्षणीसहम् ।  
विद्वेषणं संवननमुभयङ्करं मंहिष्ठमुभयाविनम् ॥ १३६१ ॥

*Avakrakṣiṇam vṛṣabham yathā juvam gām na  
carṣaṇīsaham. Vidveṣaṇam samvananam  
ubhayaṅkaram maṅhiṣṭham ubhayāvinam.*

Worship Indra only, instant of action, who most spontaneously rushes to the devotee for protection and upon the evil for punishment, correction or destruction. He is profusely and potently generous, patient and

forbearing giver of peace and nourishment to people like the meek cow and motherly earth, saviour from hate and jealousy, most adorable, giver of both material well being (abhyudaya) and spiritual freedom (nihshreyas), most munificent and majestic, and lord ruler and protector of both nature and the soul. (Rg. 8-1-2)

**1362. Indra Devata, Medhatithi Kanva Ṛshi**

उदु त्थे मधुमत्तमा गिरः स्तोमास ईरते । सत्राजितो धनसा  
अक्षितोतयो वाजयन्तो रथा इव ॥ १३६२ ॥

*Udu tye madhumattamā girah stomāsa īrate.  
Satrājito dhanasā akṣitotayo vājayanto rathā  
iva.*

The sweetest of honeyed songs of praise and vibrations of homage rise to you flying like victorious, unviolated and invincible chariots laden with gold heading for higher destinations. (Rg. 8-3-15)

**1363. Indra Devata, Medhatithi Kanva Ṛshi**

कण्वा इव भृगवः सूर्या इव विश्वमिद्धीतमाशत । इन्द्रं  
स्तोमैर्भिर्महयन्त आयवः प्रियमेधासो अस्वरन् ॥ १३६३ ॥

*Kaṇvā iva bhṛgavaḥ sūryā iva viśvam id  
dhītam āśata. Indram stomebhir mahayanta  
āyavaḥ priyamedhāso asvaran.*

Brilliant scholars and sages as well as brave heroes of the human nation and loving and intelligent citizens of the land, praising and exalting Indra in one vaulting voice,

rise and reach the presence of the lord in a world their own like rays of the sun filling the world of space they know. (Rg. 8-3-16)

**1364. Pavamana Soma Devata, Tryarunas Trasadasyu Ṛshis**

२ ३ १ २ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २  
 प॒र्यु॑ षु प्र धन्व वाजसातये परि वृत्राणि सक्षणिः ।  
 ३ २ ३ १ २ ३ १ २  
 द्विषस्तरध्या ऋणया न ईरसे ॥ १३६४ ॥

*Paryū ṣu pra dhanva vājasātaye pari vṛtrāṇi sakṣaṇiḥ. Dviṣastaradhyā ṛṇayā na īrase.*

O Soma, vibrant Spirit of life, victor over evils and darkness, move on with us, inspiring and energising us for the achievement of food, energy and enlightenment, for elimination of malignity, negativities and contradictions, with the obligation that we pay the debts and never overdraw on our karmic account. (Rg. 9-110-1)

**1365. Pavamana Soma Devata, Tryaruna, Trasadasyu Ṛshis**

१ २ ३ १ २ ३ १ २ ३ २ ३ १ २ ३ १ २  
 अ॒जी॒ज॒नो॑ हि पवमान सूर्य विधारे शक्मना पयः ।  
 १ २ ३ १ २ ३ १ २  
 गो॒जी॒र॒या॑ रं॒ह॒मा॒णः॑ पु॒र॒न्ध्या॑ ॥ १३६५ ॥

*Ajījano hi pavamāna sūryam vidhāre śakmanā payah. Gojīrayā rañhamāṇaḥ purandhyā.*

Soma, pure, purifying and dynamic by your essential omnipotence, mighty moving with cosmic intelligence and ignition of oceanic particles of Prakṛti, you create the sun, generate bio-energy in all containing space and set in motion the stars and planets of the universe. (Rg. 9-110-3)

1366. Pavamana Soma Devata, Tryarunas Trasadasyu Rshis

अनु हि त्वा सुतं सोम मदामसि महे समर्यराज्ये ।  
वाजां अभि पवमान प्र गाहसे ॥ १३६६ ॥

*Anu hi tvā sutaṁ soma madāmasi mahe samar-yarājye. Vājāñ abhi pavamāna pra gāhase.*

While you are with us at heart, O Soma, spirit of constant peaceful life, we rejoice with you in the great common-wealth order of governance where, dynamic, pure and purifying, you ever advance to victories in honour, excellence and glory. (Rg. 9-110-2)

1367. Pavamana Soma Devata, Agnis Dhisnyas Aishvaras Rshis

परि प्र धन्वेन्द्राय सोम स्वादुर्मित्राय पूष्णे भगाय ॥ १३६७ ॥

*Pari pra dhanva indrāya soma svādur mitrāya pūṣṇe bhagāya.*

O Soma, come and inspire as the most delicious psychic and spiritual experience for the soul and the nation, for friends, for the sustaining guardians and for the spirit of honour and glory of humanity. (Rg.9-109-1)

1368. Pavamana Soma Devata, Agnis Dhisnyas Aishvaras Rshis

एवामृताय महे क्षयाय स शुक्रो अर्ष दिव्यः पीयूषः ॥ १३६८ ॥

*Evāmṛtāya mahe kṣayāya sa śukro arṣa divyaḥ pīyūṣaḥ.*

Thus for immortality, for great dominion and for

highest ascension, may that pure, potent and celestial Soma presence flow and radiate as the sweetest taste of life. (Rg. 9-109-3)

**1369. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Rshis**

इन्द्रस्ते सोम सुतस्य पेयात् क्रत्वे दक्षाय विश्वे च  
देवाः ॥ १३६९ ॥

*Indras te soma sutasya peyāt kratve dakṣāya viśve ca devāḥ.*

Soma, spirit of glory and grandeur, loved, realised and revered, let Indra, the ruling soul, experience the ecstasy for noble action and efficiency. Let all divinities of the world enjoy the divine presence. (Rg. 9-109-2)

**1370. Pavamana Soma Devata, Hiranyastupa Angirasa Rshi**

सूर्यस्येव रश्मयो द्रावयित्त्वो मत्सरासः प्रसुतः साकमीरते ।  
तन्तुं ततं परि सर्गास आशवो नेन्द्रादृते पवते धाम किं  
चन ॥ १३७० ॥

*Sūryasyeva raśmayo drāvayitnavo matsarāsaḥ prasūtaḥ sākam īrate. Tantum tataṁ pari sar-gāsa āśavo nendrād ṛte pavate dhāma kiñcana.*

The dynamics of the lord's creation instantly in motion, energising the sleeping existences, joyous and joyously moving everything to ecstatic being, all together move across the web of life conceived and created by the lord omnipotent, Indra. Not without Indra does any particle, any wave, any



thoughts of the holy soul unite with the hallowed centre of the spirit. The soul breaks through its existential cover, returns to its original imperishable purity, and Soma protects it as a pilgrim cleansed and redeemed. (Rg. 9-69-4)

**1373. Agni Devata, Vasishtha Maitravaruni Ṛshi**

अग्निं नरो दीधितिभिररण्योर्हस्तच्युतं जनयत प्रशस्तम् ।  
दूरेदृशं गृहपतिमथव्युम् ॥ १३७३ ॥

*Agniṁ naro dīdhitibhir aranyor hastacyutaṁ janayata praśastam. Dūredrśaṁ gṛhapatim athavyum.*

O leading lights of yajna, let the people produce fire by the heated friction of arani woods done with the manual motion of hands. Fire is an admirable power seen from afar and shining far and wide, sustaining home life like a guardian, silent, implicit in nature but dynamic. Further create this domestic energy by your acts of research and intelligence. (Rg. 7-1-1)

**1374. Agni Devata, Vasishtha Maitravaruni Ṛshi**

तमग्निमस्ते वसवो न्यृण्वन्त्सुप्रतिचक्षमवसे कुतश्चित् ।  
दक्षाय्यो यो दम आस नित्यः ॥ १३७४ ॥

*Tamagnimaste vasavo nyṛṇvantsupraticakṣam avase kutaścit. Dakṣāyyo yo dama āsa nityaḥ.*

The energy of fire and electricity, scholars of basic science and original vision produce for domestic purpose

or for communication and transportation somehow from something they know best. It is of versatile use for defence and protection, universal in nature and character, and an all purpose asset in the home for any service. (Rg. 7-1-2)

**1375. Agni Devata, Vasishtha Maitravaruni Ṛshi**

प्रेद्धो अग्ने दीदिहि पुरो नोऽजस्रया सूर्म्या यविष्ठ ।  
त्वां शश्वन्त उप यन्ति वाजाः ॥ १३७५ ॥

*Preddho agne dīdihi puro no'jasrayā sūrmyā yaviṣṭha. Tvāṁ śaśvanta upa yanti vājāḥ.*

O fire divine, ever youthful power and presence, well kindled and raised, shine on, radiate and illuminate us, constantly, through the continuous channel of nature's dynamics. All things in constant motion reach you and flow on in the cosmic cycle. (Rg. 7-1-3)

**1376. Surya Devata, Sarparajni Ṛshi**

आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः ।  
पितरं च प्रयन्त्स्वः ॥ १३७६ ॥

*Āyam gauḥ pṛśnir akramīd asadan mātaram purah. Pitaram ca prayant svah.*

This earth moves round and round eastward abiding in its mother waters of the firmament and revolves round and round its father sustainer, the sun in heaven. (Rg. 10-189-1)

1377. Surya Devata, Sarparajni Ṛshi

ॐ १ २ ३ २ ३ ३ १ २ ३ २  
अन्तश्चरति रोचनास्य प्राणादपानती ।

२ २ ३ १ २ २  
व्यख्यन्महिषो दिवम् ॥ १३७७ ॥

*Antaś carati rocanāsyā prāṇād apānatī.  
Vyakhyan mahiṣo divam.*

The light of this sun radiates from morning till evening like the prana and apana of the cosmic body illuminating the mighty heaven and filling the space between heaven and earth. (Rg. 10-189-2)

1378. Surya Devata, Sarparajni Ṛshi

३ २ ३ ३ १ २ ३ १ २ ३ १ २  
त्रिंशद्भाम वि राजति वाक्पतङ्गाय धीयते ।

२ ३ २ ३ २ ३ १ २  
प्रति वस्तोरह द्युभिः ॥ १३७८ ॥

*Trīṅśad dhāma vi rājati vākpaṅgāya  
dhīyate.*

*Prati vastoraha dyubhiḥ.*

Thirty stages of the day from every morning to evening does the sun rule with the rays of its light while songs of adoration are raised and offered to the mighty 'Bird' of heavenly space. (Rg. 10-189-3)



## CHAPTER-12

## 1379. Agni Devata, Gotama Rahugana Ṛshi

उपप्रयन्तो अध्वरं मन्त्रं वोचेमाग्रये ।  
आरे अस्मे च शृण्वते ॥ १३७९ ॥

*Upaprayanto adhvaram mantram voce-  
māgnaye. Āre asme ca śṛṇvate.*

Moving close to the vedi of the yajna of love and non-violence, let us chant holy words of thought and devotion in praise of Agni, lord of light and yajna who listens to us from far as well as near. (Rg. 1-74-1)

## 1380. Agni Devata, Gotama Rahugana Ṛshi

यः स्त्रीहितीषु पूर्व्यः संजग्मानासु कृष्टिषु ।  
अरक्षद्दाशुषे गयम् ॥ १३८० ॥

*Yaḥ snīhitīṣu pūrvyaḥ sañjagmānāsu kṛṣṭiṣu.  
Arakṣad dāśuṣe gayam.*

Agni is the eternal lord of yajna who, in gatherings of people meeting for the purpose of fellowship and yajna of love, protects and promotes the wealth of the generous yajamana. (Rg. 1-74-2)

## 1381. Agni Devata, Vasishtha Maitravaruni Ṛshi

स नो वेदो अमात्यमग्नी रक्षतु शन्तमः ।  
उतास्मान् पात्वहसः ॥ १३८१ ॥

*Sa no vedo amātyam agnī rakṣatu śantamaḥ.  
Utāsmān pātvañhasaḥ.*

May Agni, highest giver of peace and comfort, protect our wealth and knowledge and our family and friends of the home and also guard us against all sin and sinners. (Rg. 7-15-3)

**1382 Agni Devata, Gotama Rahugana Ṛshi**

उत ब्रुवन्तु जन्तव उदग्निर्वृत्रहाजनि ।

धनञ्जयो रणेरणे ॥ १३८२ ॥

*Uta bruvantu jantava ud agnir vṛtrahājani.  
Dhanañjayo raṇe raṇe.*

And let the people praise and celebrate Agni who dispels the clouds of darkness, creates and protects the wealth of the charitable yajamana, and gives us victory in the battles for wealth one after another. (Rg. 1-74-3)

**1383. Agni Devata, Bharadvaja Barhaspatya Ṛshi**

अग्ने युङ्क्वा हि ये तवाश्वासो देव साधवः ।

अरं वहन्त्याशवः ॥ १३८३ ॥

*Agne yuṅkṣvā hi ye tavāśvāso deva sādhaḥ.  
Araṁ vahantyaśavaḥ.*

Agni, leading light of knowledge and power, generous creator and giver, yoke those motive powers of yours to the chariot which are best and fastest and which transport you to the destination of your love and passion gracefully without fail. (Rg. 6-16-43)

**1384. Agni Devata, Bharadvaja Barhaspatya Ṛshi**

अच्छा नो याह्या वह्भि प्रयांसि वीतये ।  
आ देवान्त्सोमपीतये ॥ १३८४ ॥

*Acchā no yāhyā vahābhi prayāñsi vītaye.*  
*Ā devānt somapītaye.*

Agni, leading light of knowledge, generous pioneer, come fast in all your glory, bring us the dearest powers for sustenance and advancement for the sake of peace and well-being, and bring the noble brilliancies along to celebrate success with the delight of soma. (Rg. 6-16-44)

**1385. Agni Devata, Bharadvaja Barhaspatya Ṛshi**

उदग्ने भारत द्युमदजस्त्रेण दविद्युतत् ।  
शोचा वि भाह्यजर ॥ १३८५ ॥

*Udagne bhārata dyumad ajasreṇa davidyutat.*  
*Śocā vi bhāhyajara.*

Agni, unaging sustainer of life, shining with the light of excellence and blazing with glory, rise up with flames of fire and shine on with inexhaustible splendour, and help the shining people too to rise in the light of knowledge and excellence of life. (Rg. 6-16-45)

**1386. Pavamana Soma Devata, Prajapati Ṛshi**

प्र सुन्वानायान्धसो मर्तो न वष्ट तद्वचः ।  
अप श्वानमराधसं हता मखं न भृगवः ॥ १३८६ ॥

*Pra sunvānāyāndhaso marto na vaṣṭa tad vacaḥ. Apa śvānam arādhasaṁ hatā makhaṁ na bhṛgavaḥ.*

That silent voice of the generative illuminative Soma of divine food, energy and enlightenment for the dedicated devotee, the ordinary mortal does not perceive. O yajakas, ward off the clamours and noises which disturb the meditative yajna as men of wisdom ward them off to save their yajna. (Rg. 9-101-13)

**1387. Pavamana Soma Devata, Prajapati Ṛshi**

२ ३ १ २२ ३ २३ ३ २ ३ २ २२  
आ जामिरत्के अव्यत भुजे न पुत्र ओण्योः ।

१ २ ३ १ २२ ३ १ २२ ३ १ २  
सरज्जारो न योषणां वरो न योनिमासदम् ॥ १३८७ ॥

*Ā jāmīr atke avyata bhujē na putra oṇyoḥ.  
Saraj jāro na yoṣaṇām varo na yonimāsadam.*

As a child feels secure with joy in the arms of its parents, as the lover goes to the beloved, as the groom sits on the wedding vedi, so does the Soma spirit pervade in the natural form of its choice love. (Rg. 9-101-14)

**1388. Pavamana Soma Devata, Prajapati Ṛshi**

२ ३ १ २ ३ १ २ ३ २३ ३ २ ३ १ २  
स वीरो दक्षसाधनो वि यस्तस्तम्भ रोदसी ।

१ २ ३ १ २ ३ १ २२ ३ १ २  
हरिः पवित्रे अव्यत वेधा न योनिमासदम् ॥ १३८८ ॥

*Sa vīro dakṣasādhano vi yastastambha rodasī.  
Hariḥ pavitre avyata vedhā na yonim āsadam.*

That potent Soma, master controller of all powers, means and materials of success in existence, who sustains both heaven and earth, is the saviour power of protection and pervades the universe presiding as

omniscient high priest over the vedi of cosmic yajna.  
(Rg. 9-101-15)

**1389. Indra Devata, Saubhari Kanva Ṛshi**

अभ्रातृव्यो अना त्वमनापिरिन्द्र जनुषा सनादसि ।  
युधेदापित्वमिच्छसे ॥ १३८९ ॥

*Abhrātrvyo anā tvamanāpir indra januṣā  
sanā-dasi. Yudhedāpitvam icchase.*

Indra, lord of absolute might by nature, since birth of the universe, indeed for eternity, you are without a rival, need no leader, no friend and no comrade, but in the dynamics of human life you do want that the human should be your companion in and for his struggle for self-evolution and social progress. (Rg. 8-21-13)

**1390. Indra Devata, Saubhari Kanva Ṛshi**

न की रेवन्तं सख्याय विन्दसे पीयन्ति ते सुराश्वः ।  
यदा कृणोषि नदनुं समूहस्यादित्पितेव हूयसे ॥ १३९० ॥

*Na kī revantaṁ sakhyāya vindase pīyanti te  
surāśvaḥ. Yadā kṛṇoṣi nadanuṁ samūhasyāditi  
piteva hūyase.*

You do not just care to choose the rich for companionship, if they are swollen with drink and pride and violate the rules of divine discipline. But when you attend to the poor and alter their fortune for the better, you are invoked like father with gratitude which the voice of thunder acknowledges and approves. (Rg. 8-21-14)

**1391. Indra Devata, Medhatithi Medhyatithi Kanvau Rshis**

आ त्वा सहस्रमा शतं युक्ता रथे हिरण्यये ।  
 ब्रह्मयुजो हरय इन्द्र केशिनो वहन्तु सौमपीतये ॥ १३९१ ॥

*Ā tvā sahasramā śataṁ yuktā rathe hiraṇyaye.  
 Brahmayujo haraya indra keśino vahantu  
 somapītaye.*

May the hundreds and thousands of forces of nature and humanity harnessed to the golden chariot of the universe, radiant with light and dedicated to divinity, invoke and invite you hither into the heart so that we may experience the bliss of divine presence. (Rg.8-1-24)

**1392. Indra Devata, Medhatithi Medhyatithi Kanvau Rshis**

आ त्वा रथे हिरण्यये हरी मयूरशेष्या । शितिपृष्ठा वहतां  
 मध्वो अन्धसो विवक्षणस्य पीतये ॥ १३९२ ॥

*Ā tvā rathe hiraṇyaye harī mayūraśepyā.  
 Śitipṛṣṭhā vahatām madhvo andhaso vivakṣa-  
 nasya pītaye.*

May the vibrant forces of divine energy, joined to your golden chariot of the universe with rhythmic majesty like the peacock's feather tail and mighty power with circuitous motion of energy currents, radiate your presence here so that you may acknowledge and accept our love and homage and we experience the bliss of divine presence. (Rg. 8-1-25)

**1393. Indra Devata, Medhatithi Medhyatithi Kanvau Rshis**

२ ३ २ १ २ ३ १ २ ३ १ २  
 पिबा त्वा३स्य गिर्वणः सुतस्य पूर्वपा इव ।  
 १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २  
 परिष्कृतस्य रसिन इयमासुतिश्चारुर्मादाय पत्यते ॥ १३९३ ॥

*Pibā tvā'sya girvaṇaḥ sutasya pūrvapā iva.  
 Pariṣkṛtasya rasina iyam āsutiścārur madāya  
 patyate.*

Like the eternal lord of love fond of the celebrant's homage, come and accept the devotee's love and faith distilled from life's experience. The flow of the ecstatic celebrant's clairvoyance pure and sweet is full of ananda and radiates from the heart for spiritual bliss. (Rg. 8-1-26)

**1394. Pavamana Soma Devata, Rijishva Bharadvaja Ṛshi**

१ २ ३ १ २ ३ २ ३ १ २ ३ १ २  
 आ सोता परि षिञ्चताश्वं न स्तोममसुरं रजस्तुरम् ।  
 ३ १ २ ३ १ २  
 वनप्रक्षमुदप्रुतम् ॥ १३९४ ॥

*Ā sotā pari ṣiñcatāśvaṁ na stomam apturam  
 rajasturam. Vanaprakṣam udaprutam.*

O celebrants, come, realise and all-ways serve Soma like sacred adorable energy impelling as particles of water and rays of light, the spirit pervasive in the universe and deep as the bottomless ocean.(Rg.9-108-7)

**1395. Pavamana Soma Devata, Urdhvasadma Angirasa Ṛshi**

३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २  
 सहस्रधारं वृषभं पयोदुहं प्रियं देवाय जन्मने ।  
 ३ २ ३ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २  
 ऋतेन य ऋतजातो विवावृधे राजा देव ऋतं बृहत् ॥ १३९५ ॥

*Sahasradhāraṁ vṛṣabhaṁ payoduham priyam  
 devāya janmane. Ṛtena ya ṛtajāto vivāvṛdhe  
 rājā deva ṛtam bṛhat.*

For the rise of the self to the state of divine refulgence, let us serve and adore Soma, divine spirit of a thousand streams and showers, potent and generous, creator of the milk of life by universal law, dear as father and friend, who, manifestive in the laws of universal existence, pervades the expansive creativity of divine power and is the self-refulgent ruler, generous divinity and the infinite law, truth and ultimate reality itself. (Rg. 9-108-8)

**1396. Agni Devata, Bharadvaja Barhaspatya Ṛshi**

अग्निर्वृत्राणि जङ्घनद् द्रविणस्युर्विपन्यया ।  
समिद्धः शुक्र आहुतः ॥ १३९६ ॥

*Agnir vr̥trāṇi jaṅghanad draviṇasyur vipanyayā. Samiddhaḥ śukra āhutaḥ.*

I worship you, lord both immanent and transcendent, with all my knowledge, power and potential. You are the ordainer and sustainer of life. I pray for your gift of peace and well-being and yearn for your company, adorable lord, in the yajna of corporate action. (Rg. 6-16-4)

**1397. Agni Devata, Bharadvaja Barhaspatya Ṛshi**

गर्भे मातुः पितृष्पिता विदित्युतानो अक्षरे ।  
सीदन्नृतस्य योनिमा ॥ १३९७ ॥

*Garbhe mātuh pituṣpitā vididyutāno akṣare. Sīdann ṛtasya yonimā.*

Agni, life of life and light of the universe, present in the interior of mother earth, sustainer of the sun, father of earth and her children, shining in his own eternal self, in the individual soul and in the world of imperishable Prakrti, the spirit of the universe, pervades and inspires the ruling laws of eternal truth and the world of existence. (Rg. 6-16-35)

**1398. Agni Devata, Bharadvaja Barhaspatya Rshi**

१ २ ३ २ ३ १ २ ३ १ २ ३ ३ १ २  
 ब्रह्म प्रजावदा भर जातवेदो विचर्षणे ।  
 २ ३ २ ३ १ २ ३ २  
 अग्ने यद्दीदयद्वि ॥ १३९८ ॥

*Brahma prajāvadā bhara jātavedo vicarṣaṇe.  
 Agne yad dīdayad divi.*

Agni, lord all knowing, all watching, who shine in the light of the sun, bless us with the food of life that sustains the children of the earth. (Rg. 6-16-36)

**1399. Pavamana Soma Devata, Vasishtha Maitravaruni Rshi**

३ २ ३ २ ३ १ २ ३ १ २ ३ २ ३ २ ३ १ २ ३ १ २  
 अस्य प्रेषा हेमना पूयमानो देवो देवैभिः समपृक्त रसम् ।  
 ३ २ ३ २ ३ १ २ ३ १ २ ३ २ ३ १ २ ३ २ ३ १ २  
 सुतः पवित्रं पर्येति रेभन् मितेव सद्य पशुमन्ति होता ॥ १३९९ ॥

*Asya preṣā hemanā pūyamāno devo devebhiḥ  
 samapṛkta rasam. Sutaḥ pavitraṁ paryeti  
 rebhan miteva sadma paśumanti hotā.*

Divine Soma, moved and energised by the surge of golden impulse, joins its potency with the senses and mind, and thus seasoned and empowered, vibrant with vitality, it moves to the holiness of the heart like a sanative,

or as a priest going to a yajnic enclosure, seat and anchor of sensitive visionary powers of humanity. (Rg. 9-97-1)

**1400. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛshi**

भद्रा वस्त्रा समन्या३ वसानो महान् कविर्निवचनानि शंसन् ।  
आ वच्यस्व चम्बोः पूयमानो विचक्षणो जागृविदेव-  
वीतौ ॥ १४०० ॥

*Bhadrā vastrā samanyā vasāno mahān kavir  
nivacanāni śaṅsan. Ā vacyasva camvoḥ pūya-  
māno vicakṣaṇo jāgrvir devavītau.*

O holy Soma power, pure, purified and purifying, wearing vestments of a fighting force, great and creative, expressive loud and bold, come, expand and resound between heaven and earth over all things material and spiritual, ever watchful, ever awake, in the service of divinities in yajna. (Rg. 9-97-2)

**1401. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛshi**

समु प्रियो मृज्यते सानो अव्ये यशस्तरो यशसां क्षैतो अस्मे ।  
अभि स्वर धन्वा पूयमानो यूयं पात स्वस्तिभिः सदा  
नः ॥ १४०१ ॥

*Samu priyo mṛjyate sāno avye yaśastaro  
yaśasāṁ kṣaito asme. Abhi svara dhanvā  
pūyamāno yūyam pāta svastibhiḥ sadā naḥ.*

O Soma spirit of power and poetic creativity, exalted on top of protection, defence and advancement, honoured of the honourable, of the earth earthy for our

sake, shine and resound across the spaces. O divinities, pray protect and promote us with all round well being and good fortune for all time. (Rg. 9-97-3)

**1402. Indra Devata, Tirashchi Angirasa Ṛshi**

एतो न्विन्द्रं स्तवाम शुद्धं शुद्धेन साम्ना ।  
शुद्धैरुक्थैर्वावृध्वासं शुद्धैराशीर्वान् ममत्तु ॥ १४०२ ॥

*Eto nvindram stavāma śuddham śuddhena  
sāmnā. Śuddhair ukthair vāvrdhvāṅsam  
śuddhair āśīrvān mamattu.*

Come, friends, and, with happy chant of pure holy Sama songs, adore Indra, pure and bright spirit and power of the world, who feels pleased and exalted by honest unsullied songs of adoration. Let the supplicant with a pure heart please and win the favour of Indra and rejoice. (Rg. 8-95-7)

**1403. Indra Devata, Tirashchi Angirasa Ṛshi**

इन्द्र शुद्धो न आ गहि शुद्धः शुद्धाभिरूतिभिः ।  
शुद्धो रयिं नि धारय शुद्धो ममद्धि सोम्य ॥ १४०३ ॥

*Indra śuddho na ā gahi śuddhaḥ śuddhābhir  
ūtibhiḥ. Śuddho rayim ni dhāraya śuddho  
mamaddhi somya.*

May Indra, pure and absolute spirit, come to us and bless us. May the pure immaculate spirit come with pure modes of action and protection. May the pure spirit bring us wealth, honour and excellence. May pure divinity, absolute peace and bliss, be pleased and exalted. (Rg. 8-95-8)

**1404. Indra Devata, Tirashchi Angirasa Ṛshi**

इन्द्र शुद्धो हि नो रयिं शुद्धो रत्नानि दाशुषे ।  
शुद्धो वृत्राणि जिघ्रसे शुद्धो वाजं सिषाससि ॥ १४०४ ॥

*Indra śuddho hi no rayiṁ śuddho ratnāni dāśuṣe. Śuddho vṛtrāṇi jighnase śuddho vājaṁ siṣāsasi.*

Indra, spirit pure and absolute, may bring us wealth, honour and excellence. The pure may bring jewels of life for the generous yajamana. Indra, the pure, in order to eliminate evil and dispel darkness and suffering, loves to give us strength, sustenance and advancement, the lord pure and blissful that he is. (Rg. 8-95-9)

**1405. Agni Devata, Sutambhara Atreya Ṛshi**

अग्ने स्तोमं मनामहे सिध्रमद्य दिविस्पृशः ।  
देवस्य द्रविणस्यवः ॥ १४०५ ॥

*Agne stomam manāmahe sidhram adya diviṣṛṣaḥ. Devasya draviṇasyavaḥ.*

With desire for the creation and achievement of the wealth and power of brilliant Agni, we study and concentrate on fire energy in focus and structure a joyous song of success in praise of the rich and generous power touching the lights of heaven and for sure that would make the achievement possible. (Rg. 5-13-2)

**1406. Agni Devata, Sutambhara Atreya Ṛshi**

अग्निर्जुषत नो गिरो होता यो मानुषेष्वा ।  
स यक्षद् दैव्यं जनम् ॥ १४०६ ॥

*Agnirjuṣata no giro hotā yo mānuṣeṣvā.  
Sa yakṣad daivyaṃ janam.*

May Agni, life and light and fire of the world, yajaka, creator and giver of wealth among the people, hear and accept our prayer, come and join the brilliant creative geniuses and bless us with wealth. (Rg.5-13-3)

**1407. Agni Devata, Sutambhara Atreya Ṛshi**

१ २ ३ १ २ ३ २ ३ २ ३ १ २  
त्वमग्ने सप्रथा असि जुष्टो होता वरेण्यः ।  
१ २ ३ १ २ २  
त्वया यज्ञं वि तन्वते ॥ १४०७ ॥

*Tvamagne saprathā asi juṣṭo hotā vareṇyaḥ  
Tvayā yajñam vi tanvate.*

Agni, you are all pervasive, loving and integrative, creator and giver, cherished and venerable leader for choice. By you is the yajna of life and the yajna of the social order enacted and extended. (Rg. 5-13-4)

**1408. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛshi**

३ १ २ ३ १ २ २ ३ १ २ ३ १ २ ३ १ २ २ ३  
अभि त्रिपृष्ठं वृषणं वयोधामङ्गोषिणमवावशंत वाणीः । वना  
१ २ ३ १ २ ३ २ ३ ३ १ २ ३ १ २ ३ १ २  
वसानो वरुणो न सिन्धुर्वि रत्नधा दयते वार्याणि ॥ १४०८ ॥  
*Abhi tripṛṣṭham vṛṣaṇam vayodhām-  
aṅgoṣiṇam-avāvaśanta vāñīḥ. Vanā vasāno  
varuṇo na sindhurvi ratnadhā dayate vāryāṇi.*

The celebrants' songs of adoration in honour of the generous, virile, adorable and life bearing Soma, sustainer of three worlds arise in homage of love and faith. Holding precious treasures and powers of the world

like Varuna, all covering space, and the ocean holding the deep seas, the wielder of world jewels bestows gifts of choice on mankind. (Rg. 9-90-2)

**1409. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛshi**

शूरग्रामः सर्ववीरः सहावान् जेता पवस्व सनिता धनानि ।  
तिग्मायुधः क्षिप्रधन्वा समत्स्वषाढः साह्वान् पृतनासु  
शत्रून् ॥ १४०९ ॥

*Śūragrāmaḥ sarvavīraḥ sahāvān jetā pavaśva sanitā dhanāni. Tigmayudhaḥ kṣipradhanvā samatsvaṣāḍhaḥ sāhvān pṛtanāsu śatrūn.*

Commander of a multitude of heroes, himself brave in every way, patient and mighty, all time victor, generous giver of all wealth, honour and excellence, wielding weapons of instant light and fire power, unconquerable in contests of values and destroyer of the enemy in battles of arms, may we pray, flow and purify us. (Rg. 9-90-3)

**1410. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛshi**

उरुगव्यूतिरभयानि कृण्वन्त्समीचीने आ पवस्वा पुरन्धी ।  
अपः सिषासन्नृषसः स्वा३र्गाः सं चिक्रदो महो अस्मभ्यं  
वाजान् ॥ १४१० ॥

*Urugavyūtir abhayāni kṛṇvant samīcīne ā pavaśvā purandhī. Apaḥ siṣāsann ṛṣasaḥ svā'rgāḥ saṁ cikrado maho asmabhyaṁ vājān.*

Bountiful bearer of the abundant world of heaven

and earth, creating and clearing the wide paths of truth and rectitude, making them free from fear and mutual conflict, enlightening us on the dynamics of karma in the flow of existence, expanding heavenly lights of the dawns of successive days, pray speak loud and bold and clear and bring us great victories of sustenance, power, honour and excellence in the struggle for progress in a state of purity. (Rg. 9-90-4)

**1411. Indra Devata, Nrmmedha and Purumedhau Angirasau Rshis**

त्वमिन्द्र यशा अस्यृजीषी शवसस्पतिः । त्वं वृत्राणि  
हंस्यप्रतीन्येक इत्पुर्वनुत्तश्चर्षणीधृतिः ॥ १४११ ॥

*Tvam indra yaśā asyṛjīṣī śavasaspatih. Tvam vṛtrāṇi haṅsyapratīnyeka itpurvanuttaś carṣaṇīdhṛtiḥ.*

Indra, lord all powerful, ruler of the world, yours is the honour, yours is the creation of wealth and joy. All by yourself, unsubdued, you eliminate irresistible forms of evil and darkness by the power you wield for the people. (Rg. 8-90-5)

**1412. Indra Devata, Nrmmedha and Purumedhau Angirasau Rshis**

तमु त्वा नूनमसुर प्रचेतसं राधो भागमिवेमहे । महीव कृत्तिः  
शरणा त इन्द्र प्र ते सुम्ना नो अश्नवन् ॥ १४१२ ॥

*Tamu tvā nūnam asura pracetasam rādho bhāgam ivemahe. Mahīva kṛttiḥ śaraṇā ta indra pra te sumnā no aśnavan.*

Indra, lord of vibrant energy and power, we look forward to you as our partner, enlightened ruler and master, and competent giver of reward for our action and endeavour. Your very presence is our shelter, a very home like the great mother earth, and we pray we may ever enjoy the favour of your good will and benevolence. (Rg. 8-90-6)

**1413. Agni Devata, Sobhari Kanva Ṛshi**

यजिष्ठं त्वा ववृमहे देवं देवत्रा होतारममर्त्यम् ।  
अस्य यज्ञस्य सुक्रतुम् ॥ १४१३ ॥

*Yajisṭham tvā vavrmahe devam devatrā hotāram amartyam. Asya yajñasya sukratum.*

We choose to worship you, Agni, most adorable, worthy of worship, self-refulgent lord over the divinities of existence, imperishable and eternal creator of the yajna of this universal order of the world. (Rg. 8-19-3)

**1414. Agni Devata, Saubhari Kanva Ṛshi**

अपां नपातं सुभगं सुदीदितिमग्निमु श्रेष्ठशोचिषम् । स नो  
मित्रस्य वरुणस्य सो अपामा सुम्नं यक्षते दिवि ॥ १४१४ ॥

*Apañ napātaṁ subhagaṁ sudīditim agnim u sreṣṭhaśociṣam. Sa no mitrasya varuṇasya so apāmā sumnaṁ yakṣate divi.*

We worship Agni, protector and promoter of water energy and men of energy, lord of grandeur and glory and the holy refulgence of nature that shines bright with

the highest flames of fire and light. In the light and fire of cosmic yajna, He is the giver of joy in the light of day and the bliss of peace in the night, and He is the giver of the nectar of pleasure in the liquid run of water and the dynamics of karmic flow. (Rg. 8-19-4)

**1415. Agni Devata, Ajigarti Shunahshepa Ṛshi**

१ २ ३ २३ ३ २ ३ १ २ ३ २ ३ २  
 यमग्ने पृत्सु मर्त्यमवा वाजेषु यं जुनाः ।  
 २३ ३ १ २ ३ १ २  
 स यन्ता शश्वतीरिषः ॥ १४१५ ॥

*Yam agne pṛtsu martyam avā vājeṣu yaṁ junāḥ. Sa yantā śaśvatīr iṣaḥ.*

Lord of light and power, let the man you protect in fighting armies, whom you inspire to join battles for knowledge and development, who protect these people who have lived free since time immemorial, let him be the leader, ruler and protector of the people and their wealth and power. (Rg. 1-27-7)

**1416. Agni Devata, Ajigarti Shunahshepa Ṛshi**

१ २ ३ १ २ २  
 न किरस्य सहन्त्य पर्येता कयस्य चित् ।  
 १ २ ३ १ २  
 वाजो अस्ति श्रवाय्यः ॥ १४१६ ॥

*Na kir asya saḥantya paryetā kayasya cit.  
 Vājo asti śravāyyaḥ.*

No one is his challenger, no vanquisher of the hero whose battle for life and humanity is worthy of praise. (Rg. 1-27-8)

**1417. Agni Devata, Ajigarti Shunahshepa Ṛshi**

१ २ ३ १ २ ३ १ २ ३ १ २  
स वाजं विश्वचर्षणिरवद्भिरस्तु तरुता ।

१ २ ३ १ २  
विप्रेभिरस्तु सनिता ॥ १४१७ ॥

*Sa vājam viśvacarṣaṇir-arvadbhir-astu tarutā. Viprebhir-astu sanitā.*

May he, protector of humanity, be the winner of battle for progress with the horses that run fast and reach the goal. With the scholars and sages, may he be the generous benefactor and saviour of the people. (Rg. 1-27-9)

#### 1418. Pavamana Soma Devata, Nodha Gautama Ṛshi

३ १ २ ३ १ २ ३ २ ३ १ २ ३ २ ३ १ २  
साकमुक्षो मर्जयन्त स्वसारो दश धीरस्य धीतयो धनुत्रीः ।  
२ ३ १ २ ३ १ २ ३ १ २ ३ २ ३ २ ३ २  
हरिः पर्यद्रवजाः सूर्यस्य द्रोणं ननक्षे अत्यो न वाजी ॥ १४१८ ॥

*Sākam ukṣo marjayanta svasāro daśa dhīrasya dhītayo dhanutrīḥ. Hariḥ paryadravajāḥ sūryasya droṇaṁ nanakṣe atyo na vājī.*

Ten generous, agile, spontaneous and simultaneous sister faculties of the self-controlled, self-established yogi together concentrate, communicate and glorify Hari, Soma spirit of divine joy that eliminates want and suffering, and the Spirit, pervading the vibrations of divinity, the light born of the sun, radiates like a constant wave, reaches and settles in the heart core of the blessed soul, the seat of divinity. (The faculties are faculties of perception, thought and will which normally wander over the world of outside reality

but which are controlled, concentrated and inverted in meditation and focussed on the presence of divinity within, and then the presence reveals itself in all its refulgent glory.) (Rg. 9-93-1)

**1419. Pavamana Soma Devata, Nodha Gautama Ṛshi**

सं मातृभिर्न शिशुर्वावशानो वृषा दधन्वे पुरुवारो अद्भिः ।  
मर्यो न योषामभि निष्कृतं यन्त्सं गच्छते कलश उस्त्रि-  
याभिः ॥ १४१९ ॥

*Sam mātr̥bhir na śīśur vāvaśāno vṛṣā  
dadhanve puru varo adbhiḥ. Maryo na yoṣam  
abhi niṣkr-taṁ yantsaṁ gacchate kalaśa  
usriyābhiḥ.*

Like a child fulfilled and secure with mother's and grandmother's love, the loving Soma, generous treasure home of universal gifts of life, fulfils the celebrant with showers of pranic energy and, like a lover meeting his lady love, blesses his consecrated heart, and therein vibrates with the dedicated soul with divine radiations of light in thought, word and deed. (Rg. 9-93-2)

**1420. Pavamana Soma Devata, Nodha Gautama Ṛshi**

उत प्र पिप्य ऊधरघ्न्याया इन्दुर्धाराभिः सचते सुमेधाः ।  
मूर्धानं गावः पयसा चमूष्वभि श्रीणन्ति वसुभिर्न  
निकैः ॥ १४२० ॥

*Uta pra pipya ūdhar aghnyāyā indur  
dhārābhiḥ sacate sumedhāḥ. Mūrddhānaṁ  
gāvaḥ payasā camūṣvabhi śrīṇanti vasubhir  
na niktaiḥ.*

Soma, spirit of blessed light and omniscient power, essence of self-refulgent beauty, fills the inviolable receptacles of nature with milky nourishment which the man of enlightenment, joining the milky flow, enjoys. The radiations of light, currents of energy and the words of wisdom all shine and elevate the soul in all situations of life with spiritual food as they shower him with the wealth and honours of immaculate order. (Rg. 9-93-3)

**1421. Indra Devata, Medhyatithi Kanva Ṛshi**

पि॒बा सु॒तस्य॑ र॒सिनो॑ म॒त्स्वा न॑ इन्द्र॒ गोम॑तः । आ॒पिनो॑ बोधि  
स॒धमाद्ये॑ वृ॒धेऽस्मा॑ अव॒न्तु ते॑ धि॒यः ॥ १४२१ ॥

*Pibā sutasya rasino matsvā na indra gomataḥ.  
Āpirno bodhi sadhamādye vṛdhe'smāñ avantu  
te dhiyaḥ.*

Indra, resplendent and mighty, karma yogi, great performer, come and have a drink of our delicious festive soma distilled and mixed with milk and cream, share the ecstasy in the yajnic halls, enlighten us, your own people, for progress and prosperity, and may your thoughts and wisdom protect, promote and guide us in life. (Rg. 8-3-1)

**1422. Indra Devata, Medhyatithi Kanva Ṛshi**

भू॒याम॑ ते सु॒मतौ॑ वा॒जिनो॑ वयं॒ मा न॑ स्तर॒भिमा॑तये । अ॒स्मा  
चि॒त्राभिर॑व॒ताद॑भि॒ष्टिभिरा॑ नः सु॒म्नेषु॑ यामय ॥ १४२२ ॥

*Bhūyāma te sumatau vājino vayaṁ mā na star*

*abhimātaye. Asmāñ citrābhir avatād abhiṣṭi-  
bhir ā naḥ sumneṣu yāmaya.*

In your guidance and goodwill may we be prosperous and progressive with vibrancy. Hurt us not lest we fall a prey to an enemy. Protect us and advance us to all kinds of success with fulfilment of our aspirations, and lead us in a life of happiness, refinement and grace. (Rg. 8-3-2)

**1423. Pavamana Soma Devata, Renu Vaishvmitra Ṛshi**

त्रिरस्मै सप्त धेनवो दुदुहिरे सत्यामाशिरं परमे व्योमनि ।  
चत्वार्यन्या भुवनानि निर्णजे चारूणि चक्रे यदृतै-  
रवर्धत ॥ १४२३ ॥

*Trirasmā sapta dhenavo duduhire satyāmā-  
śirañ parame vyomani. Catvāryanyā bhuvā-  
nāni nirṇije cārūṇi cakre yadṛtair avardhata.*

Thrice seven 'cows', creative powers of natural evolution, generate the milky strain of vitality added to the evolving reality in the service of the creator Soma in the cosmic yajna in absolute time and space, Soma who also created four other beautiful orders of existence for the glory and sanctity of existence which grows by the laws of cosmic dynamics. (Rg. 9-70-1)

(The seven cows may be interpreted as the seven evolutes of Prakṛti: mahan, ahankara and five subtle elements of ether or akasha, energy or vayu, fire or agni, water or apah, and earth or pṛthivi. Three are orders of sattva or thought, rajas or motion, and tamas or matter.

This makes the thrice seven, the four other beautiful orders of existence may be interpreted as mana (mind), buddhi (discriminative intelligence), chitta (memory) and ahankara (I-sense or existential personality). Another interpretation could be the four Vedas, knowledge, the corresponding order of existence in terms of awareness and expression.)

**1424. Pavamana Soma Devata, Renu Vaishvamitra Rshi**

१ २२ ३ १ २ ३ १ २ ३ २३ ३ १ २ ३ १ २  
 स भक्षमाणो अमृतस्य चारुण उभे द्यावा काव्येना वि शश्रथे ।  
 १ २ ३ २ ३ २ ३ १ २ ३ १ २ ३ २ ३ १ २ ३ १ २  
 तेजिष्ठा अपो मंहना परि व्यत यदी देवस्य श्रवसा सदो  
 ३ २  
 विदुः ॥ १४२४ ॥

*Sa bhakṣamāṇo amṛtasya cāruṇa ubhe dyāvā  
 kāvyenā vi śāsrathe. Tejiṣṭhā apo mañhanā  
 pari vyata yadī devasya śravasā sado viduḥ.*

He, loving, sharing and pervading the immortal beauty of existence, orders and adorns both heaven and earth with his art, intelligence and poetic sublimity, also vesting the vapours of the middle regions with his might and splendour. Those who know the reality of the lord's creation alongwith his power, love and generosity really know and share the bliss. (Rg. 9-70-2)

**1425. Pavamana Soma Devata, Renu Vaishvamitra Rshi**

१ २ ३ १ २ २२ ३ १ २ ३ १ २ ३ १ २ ३ २२  
 ते अस्य सन्तु केतवोऽमृत्यवोऽदाभ्यासो जनुषी उभे अनु ।  
 १ २ ३ १ २ ३ २ २ ३ १ २ २ ३ १ २ ३ १ २  
 येभिर्नृम्णा च देव्या च पुनत आदिद्राजानं मनना  
 अगृभ्णत ॥ १४२५ ॥

*Te asya santu ketavo'mṛtyavo'dābhyāso  
januṣī ubhe anu. Yebhir nṛmṇā ca devyā ca  
punata ād id rājānaṃ mananā agr̥bhṇata.*

May those radiations of the light and power of this divine Soma, spirit of bliss, free from mortality, deception or unreality, by which the lord strengthens, purifies and sanctifies acts and virtues both human and natural, be in accord with life, human as well as of other forms, and may humanity receive and internalise that divine spirit of love, peace and refulgence with all their thought, thoughtful action and meditation. (Rg.9-70-3)

**1426. Pavamana Soma Devata, Kutsa Angirasa Ṛshi**

अभि वायुं वीत्यर्षा गृणानोऽभि मित्रावरुणा पूयमानः । अभी  
नरं धीजवनं रथेष्ठामभीन्द्रं वृषणं वज्रबाहुम् ॥ १४२६ ॥

*Abhi vāyur̥ṃ vītyarṣā gṛṇāno'bhī mitrāvaruṇā  
pūyamānaḥ. Abhī naraṃ dhījavanaṃ rathe-  
ṣṭhām abhīndraṃ vṛṣaṇaṃ vājrabāhum.*

O Soma, pure and purifying, resounding across the spaces, flow, sung and celebrated, and bring peace, progress and fulfilment to humanity, to the man of vibrant enthusiasm, to the man of love and judgement. To humanity, bring readiness of intellect and understanding, firm and undisturbed yet dynamic like a master of the chariot sitting at peace, unmoving and undisturbed, while the chariot may be speeding at the velocity of light. So also flow to Indra, master ruler of the arms of thunder, virile and generous, mighty yet calm. (Rg. 9-97-49)

**1427. Pavamana Soma Devata, Kutsa Angirasa Ṛshi**

अभि वस्त्रा सुवसनान्यर्षाभि धेनूः सुदुघाः पूयमानः । अभि  
चन्द्रा भर्त्तवे नो हिरण्याभ्यश्वान् रथिनो देव सोम ॥ १४२७ ॥

*Abhi vastrā suvasanānyarṣābhi dhenūḥ sudu-  
ghāḥ pūyamānaḥ. Abhi candrā bharttave no  
hiranyābhyaśvān rathino deva soma.*

O refulgent Soma, pure and purifying, sung and celebrated, bring us vestments of beauty and grace, cows, abundant and fertile, words of knowledge brilliant, deep and creative, bring us golden graces of beauty and soothing vitality for sustenance and success, bring us the energy and motive powers for our chariot of corporate life. (Rg. 9-97-50)

**1428. Pavamana Soma Devata, Kutsa Angirasa Ṛshi**

अभी नो अर्ष दिव्या वसून्यभि विश्वा पार्थिवा पूयमानः ।  
अभि येन द्रविणमश्नवामाभ्यार्षेयं जमदग्निवन्नः ॥ १४२८ ॥

*Abhī no arṣa divyā vasūnyabhi viśvā pārthivā  
pūyamānaḥ. Abhi yena draviṇam aśnavāmā-  
bhyārṣeyaṁ jamadagnivan naḥ.*

O Soma, pure and purifying spirit and power of divinity, bring us celestial honour and excellence and the peaceful shelter of divinity, all materials of the world's wealth and power by which, like people of divine vision, we may attain to the universal wealth and virtue of the universe worthy of the sages of divine imagination. (Rg. 9-97-51)

1429. Indra Devata, Nrmedha and Purumedhau Angirasau  
Ṛshis

१ २२ ३ १२ ३ १ २  
यजायथा अपूर्व्यं मघवन् वृत्रहत्याय ।  
१ २ ३ १ २ ३ १ २ ३ १ २२  
तत्पृथिवीमप्रथयस्तदस्तभ्ना उतो दिवम् ॥ १४२९ ॥

*Yaj jāyathā apūrvya maghavan vṛtrahatyāya.  
Tatpṛthivīm aprathayas tad astabhnā uto  
divam.*

O lord of glory, Indra, matchless without precedent, when you rise for the elimination of darkness, then you manifest the wide space and plan the heaven, earth and sky in their place in the cosmic order. (Rg. 8-89-5)

1430. Indra Devata, Nrmedha and Purumedhau Angirasau  
Ṛshis

१ २ ३ १ २ ३ २ ३ २ ३ १ २२  
तत्ते यज्ञो अजायत तदर्क उत हस्कृतिः ।  
१ २२ ३ १ २ ३ २ ३ २ ३ १ २  
तद्विश्वमभिभूरसि यजात यच्च जन्त्वम् ॥ १४३० ॥

*Tat te yajño ajāyata tad arka uta haskṛtiḥ.  
Tadviśvam abhibhūr asi yaj jātaṁ yac ca  
jantvam.*

And then proceeds the cosmic yajna, formation of light, sun and the joyous agni and vayu. And thus you remain and rule as the Supreme over what has come into being and what is coming into being. (Rg. 8-89-6)

1431. Indra Devata, Nrmedha and Purumedhau Angirasau  
Ṛshis

३ १ २ ३ १ २२ ३ १ २२ ३ २  
आमासु पक्वमैरय आ सूर्य रोहयो दिवि ।  
३ १ २२ ३ २ ३ २ ३ १ २ ३ २  
घर्म न सामं तपता सुवृक्तिभिर्जुष्टं गिर्वणसे बृहत् ॥ १४३१ ॥

*Āmāsu pakvam airaya ā sūryam rohayo divi.  
Gharmam na sāmam tapatā suvṛktibhir juṣṭam  
girvaṇase bṛhat.*

You move the ripening flow of sap in the veins of maturing forms of life. You raise and place the sun in the high heaven. O celebrants, as in the heat of fire, temper and shine your sama songs of adoration and, with noble hymns of praise, sing resounding Brhat samans of worship with love in honour of adorable Indra. (Rg. 8-89-7)

**1432. Indra Devata, Agastya Maitravaruni Ṛshi**

१ २२ ३ २३ १ २ ३ १ २२  
मत्स्यपायि ते महः पात्रस्येव हरिवो मत्सरो मदः ।  
१ २ ३ २ ३ १ २ ३ १ २ ३ १ २  
वृषा ते वृष्णा इन्दुर्वाजी सहस्रसातमः ॥ १४३२ ॥

*Matsyapāyi te mahah pātrasyeva harivo mat-  
saro madaḥ. Vṛṣā te vṛṣṇa indur vājī sahasra  
sātamaḥ.*

Indra, lord of energy and paradisaal bliss, rejoice. You have drunk of the great and exhilarating soma, the divinity and ecstasy of life fresh from the very flask of existence. Vibrant lord of the knights of horse, that joy of the drink of life is exciting, the very thrill of being. Lord virile and generous, you are the shower of bliss and that soma is soothing like the moon, tempestuous as waves of energy, yes, and a thousand-fold invitation to live, the call of life, for you. (The call of life is the call of existence for the human soul too to be born into this wonderful world of beauty, joy and peace.) (Rg. 1-175-1)

## 1433. Indra Devata, Agastya Maitravaruni Rshi

१ २ ३ २ ३ १ २  
 आ नस्ते गन्तु मत्सरो वृषा मदी वरेण्यः ।  
 ३ १ २ ३ १ २ ३ १ २ २  
 सहावाँ इन्द्र सानसिः पृतनाषाडमर्त्यः ॥ १४३३ ॥

*Ā naste gantu matsaro vṛṣā mado vareṇyaḥ.  
 Sahāvāñ indra sānasih pṛtanāṣāḍ amartyaḥ.*

O for a draught of soma, that exciting, energising, ecstatic, cherished, strengthening, invigorating and immortal nectar of yours, Indra, which leads us on to victory over all the antilife forces of the world! May it come to us in plenty! (Rg.1-175-2)

## 1434. Indra Devata, Agastya Maitravaruni Rshi

२ ३ ३ १ २ ३ २ ३ १ २ ३ १ २  
 त्वं हि शूरः सनिता चोदयो मनुषो रथम् ।  
 ३ २ ३ १ २ ३ २ ३ ३ २ ३ १ २  
 सहावान् दस्युमव्रतमोषः पात्रं न शोचिषा ॥ १४३४ ॥

*Tvaṁ hi śūraḥ sanitā codayo manuṣo ratham.  
 Sahāvān dasyum avratam oṣaḥ pātram na śociṣā.*

Indra, ruler and protector of the world, great you are, valiant and generous, dispenser, disposer, giver and unifier. Inspire and accelerate the chariot of humanity. Heroic and courageous lord of challenges, burn the lawless brute with your light and lustre of justice as the blaze of fire burns an empty vessel on the hearth (because there is nothing in it except its empty self). (Rg. 1-175-3)



## CHAPTER-13

## 1435. Pavamana Soma Devata, Kavi Bhargava Ṛshi

१ २      ३ २ ३      ३      २ ३ २      ३ १      २ २  
 पवस्व वृष्टिमा सु नोऽपामूर्मि दिवस्परी ।  
 ३      १ २ ३      १ २ २  
 अयक्ष्मा बृहतीरिषः ॥ १४३५ ॥

*Pavasva vṛṣṭim ā su no 'pām ūrmim divas pari.  
 Ayakṣmā brhatīr iṣah.*

Soma, lord of peace and plenty, give us holy showers of waters, wave on wave of the rain, and give us abundant food, energy and knowledge free from pollution and negativities. (Rg. 9-49-1)

## 1436. Pavamana Soma Devata, Kavi Bhargava Ṛshi

१ २      ३ १ २ ३ २ ३      १ २ ३ १ २ २  
 तथा पवस्व धारया यया गाव इहागमन् ।  
 १ २ ३ १ २      ३ २  
 जन्यास उप नो गृहम् ॥ १४३६ ॥

*Tayā pavasva dhārayā yayā gāva ihāgaman.  
 Janyāsa upa no gṛham.*

Shower and purify us with that stream of power and purity of peace and plenty by which our senses, mind and intelligence, socially and positively motivated, may be balanced in our personality and we may feel at home with ourselves. (Rg. 9-49-2)

## 1437. Pavamana Soma Devata, Kavi Bhargava Ṛshi

३ १ २      ३ १ २      ३ १ २      ३ १ २  
 घृतं पवस्व धारया यज्ञेषु देववीतमः ।  
 ३ १ २      ३ १ २ २  
 अस्मभ्यं वृष्टिमा पव ॥ १४३७ ॥

*Ghṛtaṁ pavasva dhārayā yajñeṣu devavīta-  
maḥ. Asmabhyaṁ vṛṣṭim ā pava.*

Let ghrta shower in streams, pure and powerful in our yajnas, O lord and guardian of the noble and divine worshippers. Bring us fulfilment and purify all our intentions, purposes and motivations of life. (Rg. 9-49-3)

**1438. Pavamana Soma Devata, Kavi Bhargava Ṛshi**

१ २ ३ २ ३ १ २ ३ १ २ ३ १ २  
स न ऊर्जे व्याव्ययं पवित्रं धाव धारया ।  
३ १ २ ३ २ ३ १ २  
देवासः शृणवन्हि कम् ॥ १४३८ ॥

*Sa na ūrje vyāvvyayaṁ pavitraṁ dhāva  
dhārayā.  
Devāsaḥ śṛṇavan hi kam.*

For energy, give us showers in streams of imperishable purity of heart, and let the noble devotees hear the blissful music of the rain. (Rg. 9-49-4)

**1439. Pavamana Soma Devata, Kavi Bhargava Ṛshi**

१ २ ३ १ २ ३ १ २ ३ १ २  
पवमानो असिष्यदद्रक्षांस्यपजङ्घनत् ।  
३ २ ३ २ ३ १ २  
प्रत्नवद्रोचयत्रुचः ॥ १४३९ ॥

*Pavamāno asiṣyadad rakṣāṅsyaṣapajāṅghanat.  
Pratnavad rocayan rucaḥ.*

May Soma, pure and purifying, all pervasive, destroy all evils and negativities, and continue to illumine the brilliant regions of the universe, macrocosmic as well as microcosmic, as ever before. (Rg. 9-49-5)

**1440. Indra Devata, Bharadvaja Barhaspatya Rshi**

प्रत्यस्मै पिपीषते विश्वानि विदुषे भर ।  
अरङ्गमाय जग्मये ऽपश्चादध्वने नरः ॥ १४४० ॥

*Pratyasmai pipīṣate viśvāni viduṣe bhara.*  
*Araṅgamāya jagmaye 'paścād adhvane naraḥ.*

O yajakas, O Indra, ruler and patron of knowledge and culture, provide all facilities of the world for this bold and courageous leading scholar thirsting for knowledge and constantly going forward to reach the expansive bounds of his subject, never tarrying, never looking back. (Rg. 6-42-1)

**1441. Indra Devata, Bharadvaja Barhaspatya Rshi**

एमेनं प्रत्येतन सोमेभिः सोमपातमम् ।  
अमत्रेभिर्ऋजीषिणमिन्द्रं सुतेभिरिन्दुभिः ॥ १४४२ ॥

*Emenaṁ pratyetana somebhiḥ somapātamam.*  
*Amatrebhir ṛjīṣiṇam indraṁ sutebhir indubhiḥ.*

In consequence and return, O scholars and citizens of the land, be grateful to this Indra, brilliant ruler, lover of the peace and pleasure of the soma of knowledge and enlightenment and promoter of scholars and men of truth and naturalness. Do all possible homage to him with ample measures of work and knowledge distilled like soma in the essence from your brilliant work and noble conduct. (Rg. 6-42-2)

1442. Indra Devata, Bharadvaja Barhaspatya Ṛshi

यदी सुतेभिरिन्दुभिः सोमेभिः प्रतिभूषथ ।  
वेदा विश्वस्य मेधिरो धृष तन्तमिदेषते ॥ १४४३ ॥

*Yadī sutebhir indubhiḥ somebhiḥ prati-  
bhūṣatha. Vedā viśvasya medhiro dhr̥ṣat  
tantam ideṣate.*

If you honour the lord ruler with the homage of pure and brilliant soma of knowledge and yajnic action in response to his magnanimity, the wise and adorable lord of the world would acknowledge and appreciate each act of homage. (Rg. 6-42-3)

1443. Indra Devata, Bharadvaja Barhaspatya Ṛshi

अस्माअस्मा इदन्धसोऽध्वर्यो प्र भरा सुतम् ।  
कुवित्समस्य जेन्यस्य शर्धतोऽभिशस्तेरवस्वरत् ॥ १४४३ ॥

*Asmā asmā id andhaso'dhvaryo pra bharā  
sutam. Kuvit samasya jenyasya śardhato'  
bhiśaster avasvarat.*

O high priest of the yajnic order, bear and bring an equitable share of bright and inspiring food and maintenance for every one. And may the great and wise one, the lord, preserve, protect, promote and defend the rightful constancy of the admirable force and power of the order against violence and calumny. (Rg. 6-42-4)

1444. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

बभ्रवे नु स्वतवसेऽरुणाय दिविस्पृशे ।  
सोमाय गाथमर्चत ॥ १४४४ ॥

*Babhrave nu svatavase'ruṇāya diviṣpṛśe.  
Somāya gātham arccata.*

Offer songs of adoration to Soma, lord sustainer of the universe, self-potent and omnipresent, who pervades boundless even to the heights of highest heavens. (Rg. 9-11-4)

**1445. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi**

हस्तच्युतेभिरद्रिभिः सुतं सोमं पुनीतन ।  
मधावा धावता मधु ॥ १४४५ ॥

*Hasta-cyutebhir adribhiḥ sutam somam punī-  
tana. Madhāvā dhāvatā madhu.*

As soma juice is extracted with stones worked by hands, refined and seasoned with honey and milk, so O lord, let my mind be refined and purified with repeated chants of the sacred voice, and let it be sanctified with the honey of devotion and let it be absorbed in the honey sweet of divinity. (Rg. 9-11-5)

**1446. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi**

नमसेदुप सीदत दध्नेदभि श्रीणीतन ।  
इन्दुमिन्द्रे दधातन ॥ १४४६ ॥

*Namased upa sīdata dadhned abhi śrīñītana.  
Indum indre dadhātana.*

O Soma, eternal peace and joy, come, listen and abide by our homage at the closest, be one with our prayer and meditation, hold our mind and spirit in concentration within the ecstasy of your divine glory. (Rg. 9-11-6)

**1447. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi**

अमित्रहा विचर्षणिः पवस्व सोम शं गवे ।  
देवेभ्यो अनुकामकृत् ॥ १४४७ ॥

*Amitrahā vicarṣaṇiḥ pavasva soma śam gave.  
Devebhyo anukāmakṛt.*

O Soma, lord of eternal bliss, you eliminate the disturbance and negativities of the mind, you are the all-watching divine eye, pray flow in streams of joy and bring us peace and tranquillity of senses, mind and soul, O redeemer and giver of fulfilment to the holy and brilliant seekers of divinity. (Rg. 9-11-7)

**1448. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi**

इन्द्राय सोम पातवे मदाय परि षिच्यसे ।  
मनश्चिन्मनसत्पतिः ॥ १४४८ ॥

*Indrāya soma pātave madāya pari śicyase.  
Manāścin manasaspatiḥ.*

O Soma, shower of divine joy, you are the eternal mind, cosmic master, protector and inspirer of all human mind, and you vibrate and constantly flow for the joy and fulfilment of Indra, the soul in the state of spiritual excellence. (Rg. 9-11-8)

**1449. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi**

पवमान सुवीर्यं रयिं सोम रिरीहि णः ।  
इन्दविन्द्रेण नो युजा ॥ १४४९ ॥

*Pavamāna suvīryaṁ rayiṁ soma rirīhi ṇaḥ.  
Indavindreṇa no yujā.*

O Soma, beauty and joy of life, pure and purifying ever on the flow, our friend united with the mind and soul, we pray bring us courage and creativity of spirit, and wealth, honour and excellence of life, join us with divinity in communion and freedom. (Rg. 9-11-9)

**1450. Indra Devata, Sukaksha Angirasa Ṛshi**

उद् घेदभि श्रुतामघं वृषभं नर्यापसम् ।  
अस्तारमेषि सूर्य ॥ १४५० ॥

*Udghed abhi śrutāmaghaṁ vṛṣabhaṁ naryā-  
pasam. Astāram eṣi sūrya.*

O Surya, self-refulgent light of the world, you rise and move in the service of Indra, lord of the wealth of revelation, generous and virile, lover of humanity and dispeller of the darkness and negativities of the mind,



excellence from nature such as the torrential showers of rain. (Rg. 8-93-3)

### 1453. Surya Devata, Vibhrat Saurya Ṛshi

विभ्राड् बृहत् पिबतु सोम्य मध्वायुर्दधद्यज्ञपतावविहुतम् ।  
वातजूतो यो अभिरक्षति त्मना प्रजाः पिपति बहुधा वि  
राजति ॥ १४५३ ॥

*Vibhrād bṛhat pibatu somyaṁ madhvāyur dadhad yajñapatāvavihrutam. Vātajūto yo abhi rakṣati tmanā prajāḥ piparti bahudhā vi rajati.*

May the mighty refulgent sun hold, shower, protect and promote the honey sweets of life's soma nourishment, and bear and bring untainted health and long life for the performer and promoter of yajna, the sun which, energised by Vayu energy of divine nature protects and sustains all forms of life by its very essence, shines and rules life in many ways. (Rg. 10-170-1)

### 1454. Surya Devata, Vibhrat Saurya Ṛshi

विभ्राड् बृहत्सुभृतं वाजसातमं धर्मं दिवो धरुणो सत्यमर्पि-  
तम् । अमित्रहा वृत्रहा दस्युहन्तमं ज्योतिर्जज्ञे असुरहा  
सपत्नहा ॥ १४५४ ॥

*Vibhrād bṛhat subhṛtaṁ vājasātamaṁ dharmaṁ divo dharuṇe satyam arpitam. Amitrahā vṛtrahā dasyuhantamaṁ jyotir jajñe asurahā sapatnahā.*

The mighty refulgent sun, destroyer of unfriendly forces, darkness and evil, anti-life elements, adversaries and enemies, rises, bearing the light that is the highest giver of food, energy and growing advancement. Truly vested in the established order of nature in the solar region, blissfully sustained, it is the highest killer of negative and destructive forces prevailing in life and nature. (Rg. 10-170-2)

**1455. Surya Devata, Vibhrat Saurya Ṛshi**

इ॒दं श्रे॑ष्ठं ज्योति॑षां ज्योति॑रुत्त॒मं वि॑श्वजि॒द्धन॑जिदुच्यते बृ॒हत् ।  
वि॑श्वभ्रा॒ड् भ्रा॑जो म॒हि सूर्यो॑ दृ॒श उ॒रु प॑प्रथे सह ओजो॑  
अ॒च्यु॒तम् ॥ १४५५ ॥

*Idam śreṣṭham jyotiṣāṃ jyotir uttamam  
viśvajid dhanajid ucyate bṛhat. Viśvabhṛāḍ  
bhrājo mahi sūryo dṛśa uru paprathe saha ojo  
acyutam.*

This mighty best and highest light of lights is exalted as universally pervasive winner and giver of wealth. This world illuminant light, great sun, is the light for the world's vision. It expands far and wide, undaunted lustre and majesty that it is, imperishable and eternal. (Rg.10-170-3)

**1456. Indra Devata, Vasishtha Maitravaruni Ṛshi**

इन्द्र॑ क्रतुं॒ न आ॑ भर पि॒ता पु॒त्रेभ्यो॑ यथा । शि॒क्षा णो॑ अ॒स्मिन्  
पू॒रु॒हूत॑ यामनि जी॒वा ज्योति॑रशीमहि ॥ १४५६ ॥

*Indra kratuṁ na ā bhara pitā putrebhyo yathā.  
Śikṣā ṇo asmin puruhūta yāmani jīvā  
jyotiraśīmahī.*

Bring us the divine vision, will and intelligence as father does for his children. O lord universally invoked and worshipped, instruct us as a teacher at this present time so that we, ordinary souls, may have the new light of life and living experience of Divinity. (Rg. 7-32-26)

**1457. Indra Devata, Vasishtha Maitravaruni Ṛshi**

मा नो अज्ञाता वृजना दुराध्योऽ माशिवासोऽव क्रमुः ।  
त्वया वयं प्रवतः शश्वतीरपोऽति शूर तरामसि ॥ १४५७ ॥

*Mā no ajñātā vṛjanā durādhyo māśivāso 'va  
kramuḥ. Tvayā vayaṁ pravataḥ śaśvatīrapo 'ti  
śūra tarāmasi.*

O lord almighty beyond fear, let not the ignorant and unknown, crooked intriguers, evil designers, and malevolent opponents in ambush attack us on way to you. May we, guided, directed and protected by you, cross the universal streams of life rushing down the slopes of time. (Rg. 7-32-27)

**1458. Indra Devata, Bharga Pragatha Ṛshi**

अद्याद्या श्वःश्व इन्द्र त्रास्व परे च नः । विश्वा च नो  
जरितृन्त्सत्पते अहा दिवा नक्तं च रक्षिषः ॥ १४५८ ॥

*Adyādyā śvaḥ śva indra trāsva pare ca naḥ.  
Viśvā ca no jaritṛnt satpate ahā divā naktam  
ca rakṣiṣaḥ.*

Day by day every today, day by day every tomorrow and beyond, lord saviour and protector of the good and true, Indra, save and protect us, your celebrants and supplicants, all days, day and night. (Rg. 8-61-17)

**1459. Indra Devata, Bharga Pragatha Ṛshi**

प्रभङ्गी शूरो मघवा तुवीमघः सम्मिश्लो वीर्याय कम् । उभा  
ते बाहू वृषणा शतक्रतो नि या वज्रं मिमिक्षतुः ॥ १४५९ ॥

*Prabhaṅgī śūro maghavā tuvīmaghaḥ sammi-  
ślo vīryāya kam. Ubhā te bāhū vṛṣaṇā  
śatakrato ni yā vajraṁ mimikṣatuḥ.*

A crushing warrior, commanding magnificence, power and universal riches, self-sufficient, virile, joiner of all with karmic destiny, O lord of infinite good actions, both your arms are abundantly generous and hold the thunderbolt of justice, reward and punishment both as deserved. (Rg. 8-61-18)

**1460. Sarasvan Devata, Vasishtha Maitravaruni Ṛshi**

जनीयन्तो न्वग्रवः पुत्रीयन्त सुदानवः ।  
सरस्वन्तं हवामहे ॥ १४६० ॥

*Janīyanto nvagravaḥ putrīyantaḥ sudānavaḥ.  
Sarasvantaṁ havāmahe.*

Wishing for marriage, or looking forward to good

progeny, liberally giving in charity, or meditating to realise the light of divinity, we pray for the living flow of the waters of Sarasvati, radiating light of divinity, the eternal ocean whence flow the light and the waters of life. (Rg. 7-96-4)

**1461. Sarasvati Devata, Bharadvaja Barhaspatya Ṛshi**

उत नः प्रिया प्रियासु सप्तस्वसा सुजुष्टा ।  
सरस्वती स्तोम्या भूत् ॥ १४६१ ॥

*Uta naḥ priyā priyāsu sapta svasā sujusṭā.  
Sarasvatī stomyā bhūt.*

And may Sarasvati, dynamic stream of light, knowledge and speech, dearest among seven lovely sister streams of knowledge, word, and mind and senses, loving and blissful, be adorable and remain favourable. (Rg. 6-61-10)

**1462. Savita Devata, Vishvamitra gathina Ṛshi**

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।  
धियो यो नः प्रचोदयात् ॥ १४६२ ॥

*Tatsavitur vareṇyam bhargo devasya dhīmahi.  
Dhiyo yo naḥ pra codayāt.*

We concentrate and meditate on the radiant glory of self-refulgent lord Savita, lord giver of light and life, who may, we pray, inspire and energise our mind and intelligence. That glory alone is worthy of choice and meditation. (Rg. 3-62-10)

1463. Brahmanaspati Devata, Kanva Medhatithi Ṛshi

सोमनां स्वरणं कृणुहि ब्रह्मणस्पते ।  
कक्षीवन्तं य औशिजः ॥ १४६३ ॥

*Somānām svarāṇam kṛṇuhi brahmaṇaspate.  
Kakṣīvantam ya auśijah.*

Brahmanaspati, brilliant lord of Vedic knowledge, zealous for learning I am, born of learned parents, kindly take me up as a disciple, train me as an expert of soma-yajna, a scholar of language and communication with a vision of the Word and meaning, and as an artist and craftsman of eminence. (Rg. 1-18-1)

1464. Agni Devata, Shatam Vaikhanasas Ṛshis

अग्र आयूषि पवस आ सुवोर्जमिषं च नः ।  
आरे बाधस्व दुच्छुनाम् ॥ १४६४ ॥

*Agna āyūṣi pavasa ā suvorjam iṣam ca nah.  
Āre bādhasva ducchunām.*

Agni, heat and energy of life divine, give us good health and long age with purity, create and bring us food, energy and excellence, and throw off and keep away all evils and negativities from us. (Rg. 9-66-19)

1465. Mitra-Varunau Devate, Yajata Atreya Ṛshi

ता नः शक्तं पार्थिवस्य महो रायो दिव्यस्य ।  
महिवा क्षत्रं देवेषु ॥ १४६५ ॥

*Tā nah śaktam pāṛthivasya maho rāyo divyasya.  
Mahi vām kṣatram deveṣu.*

Great is your power and potential for us over the wealth and excellence of heavenly and earthly values, culture and conduct and behaviour. Great is your rule and order over the divinities of nature and humanity. (Rg. 5-68-3)

**1466. Mitra-Varunau Devate, Yajata Atreya Ṛshi**

३ २ ३ २ ३ १ २ ३ १ २ २ २  
 ऋतमृतेन सपन्तेषिरं दक्षमाशाते ।  
 ३ १ २ ३ १ २  
 अद्रुहा देवौ वर्धते ॥ १४६६ ॥

*Rtam ṛtena sapanteṣiram dakṣam āśāte.  
 Adruhā devau vardhete.*

They live, serve, strive and search for the realisation of Rtam, eternal and universal values of Truth and Dharma, by their earnest pursuit of truth and Dharma in life and conduct, Rtam, and thus, free from hate, jealousy and violence, achieve the strength and excellence they long for and rise, shining in merit as leading lights of humanity. (Rg. 5-68-4)

**1467. Mitra-Varunau Devate, Yajata Atreya Ṛshi**

३ १ २ ३ १ २ ३ २ ३ २ ३ २  
 वृष्टिद्यावा रीत्यापेषस्पती दानुमत्याः ।  
 ३ २ ३ १ २  
 बृहन्तं गर्तमाशाते ॥ १४६७ ॥

*Vṛṣṭi dyāvā rītyāpeṣaspatī dānumatyāḥ.  
 Brhantaṁ gartam āśāte.*

Harbingers of showers from heaven, making the waters flow on earth, creating, preserving and promoting the energy, fertility and production of the generous earth

and environment, ruling and realising the desires and aspirations of humanity, Mitra and Varuna bring about a great and expansive haven of peace, prosperity and felicity on earth. (Rg. 5-68-5)

**1468. Indra Devata, Madhucchanda Vaishvamitra Ṛshi**

युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः ।  
रोचन्ते रोचना दिवि ॥ १४६८ ॥

*Yuñjanti bradhnam aruṣaṁ carantaṁ pari  
tasthuṣaḥ. Rocante rocanā divi.*

Pious souls in meditation commune with the great and gracious lord of existence immanent in the steady universe and transcendent beyond. Brilliant are they with the lord of light and they shine in the heaven of bliss. (Rg. 1-6-1)

**1469. Indra Devata, Madhucchanda Vaishvamitra Ṛshi**

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे ।  
शौणा धृष्णू नृवाहसा ॥ १४६९ ॥

*Yuñjantyasya kāmyā harī vipakṣasā rathe.  
Śoṇā dhṛṣṇū nṛvāhasā.*

Scholars of science dedicated to Indra study and meditate on the lord's omnipotence of light, fire and wind, and harness the energy like two horses to a chariot, both beautiful, equal and complementary as positive-negative currents, fiery red, powerful and carriers of people. (Rg. 1-6-2)

**1470. Indra Devata, Madhucchanda Vaishvamitra Ṛshi**

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे ।  
समुषद्भिरजायथाः ॥ १४७० ॥

*Ketuṁ kṛṇvannaketave peśo maryā apeśase.  
Sam uṣadbhir ajāyathāḥ.*

Children of the earth, know That who creates light and knowledge for the ignorant in darkness and gives form and beauty to the formless and chaotic, and regenerate yourselves by virtue of the men of knowledge and passion for action. (Rg. 1-6-3)

**1471. Pavamana Soma Devata, Ushana Kavya Ṛshi**

अयं सोम इन्द्र तुभ्यं सुन्वे तुभ्यं पवते त्वमस्य पाहि । त्वं ह  
यं चकृषे त्वं ववृष इन्दुं मदाय युज्याय सोमम् ॥ १४७१ ॥

*Ayaṁ soma indra tubhyaṁ sunve tubhyaṁ pavate tvamasya pāhi. Tvaṁ ha yaṁ cakṛṣe tvaṁ vavṛṣa induṁ madāya yujyāya somam.*

Indra, O soul of life, O man, this soma spirit of life and light, this beauty and joy is created for you; it flows, illuminates and sanctifies, for you; take it, live it, protect and advance it, don't destroy it. Indeed you create it, it is your choice to create it. And whatever you do and choose to do is for your mutual joy and indispensable togetherness. O man, enjoy the beauty and vibrancy of life, maintain and advance it for peace in mutual interest in a spirit of interdependence and cooperation. (Rg. 9-88-1)

## 1472. Pavamana Soma Devata, Ushana Kavya Ṛshi

२ ३ २ ३ १ २ ३ १ २ ३ २ ३ १ २ ३ २ ३ १ २ ३ २ ३ १ २  
 स ई रथो न भुरिषाडयोजि महः पुरूणि सातये वसूनि ।  
 २ ३ १ २ ३ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २  
 आदीं विश्वा नहूष्याणि जाता स्वर्षाता वन ऊर्ध्वा  
 २  
 नवन्त ॥ १४७२ ॥

*Sa īm ratho na bhūriṣād ayoji mahāḥ purūṇi  
 sātaye vasūni. Ādīm viśvā nahuṣyāṇi jātā  
 svarṣātā vana ūrdhvā navanta.*

The great exalted soma spirit of life's vibrancy, like a great chariot of abundant comfort, capacity and possibility is enjoined for achieving many kinds of wealth, honours and excellences, and then all things born, created and achieved, all high ups, giving showers of joy in the exciting field of life honour, adore and celebrate the soma spirit of life divine. (Rg. 9-88-2)

## 1473. Pavamana Soma Devata, Ushana Kavya Ṛshi

३ २ ३ ३ १ २ २ ३ ३ १ २ ३ २ ३ ३ २ ३ २  
 शुष्मी शर्धो न मारुतं पवस्वानभिस्ता दिव्या यथा विट् ।  
 २ ३ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ २ ३ २  
 आपो न मक्षू सुमतिर्भवा नः सहस्राप्साः पृतनाषाड् न  
 ३ २  
 यज्ञः ॥ १४७३ ॥

*Śuṣmī śardho na mārutaṁ pavasvānabhiśastā  
 divyā yathā viṭ. Āpo na makṣū sumatir bhavā  
 naḥ sahasrāpsāḥ pṛtanāṣāṇ na yajñah.*

O mighty power of purity and action like the force of winds, flow and purify, blow away the dead leaves, dry up the roots of negativity so that the nation of

humanity may be clean and brilliant, free from malice, hate and fear of misfortune. Be instant cleanser and sanctifier of our will and understanding like holy waters of grace and give us a noble mind. Be like yajna, giver of a thousand noble powers and a victor in conflicts within and outside. (Rg. 9-88-7)

**1474. Agni Devata, Bharadvaja Barhaspatya Ṛshi**

१ २ ३ २ ३ २ ३ १ २ ३ २  
 त्वमग्ने यज्ञानां होता विश्वेषां हितः ।  
 ३ २ ३ १ २ ३ १ २  
 देवेभिर्मानुषे जने ॥ १४७४ ॥

*Tvam agne yajñānām hotā viśveṣām hitaḥ.  
 Devebhir mānuṣe jane.*

Agni, self-refulgent leading light of the universe, you are the chief highpriest of all yajnic developments of nature and of all creative and developmental programmes of humanity for common universal good along with the brilliancies of nature and nobilities of humanity among the human community. (Rg. 6-16-1)

**1475. Agni Devata, Bharadvaja Barhaspatya Ṛshi**

१ २ ३ १ २ ३ २ ३ १ २ ३ २  
 स नो मन्द्राभिरध्वरे जिह्वाभिर्यजा महः ।  
 २ ३ १ २ ३ १ २  
 आ देवान्वक्षि यक्षि च ॥ १४७५ ॥

*Sa no mandrābhir adhware jihvābhir yajā  
 mahaḥ. Ā devān vakṣi yakṣi ca.*

O lord almighty, with inspiring words of enlightenment and bliss, consecrate our yajna, join us, bring up noble and brilliant divinities and with them make

our yajnic programmes fruitful. (Rg. 6-16-2)

**1476. Agni Devata, Bharadvaja Barhaspatya Ṛshi**

वेत्था हि वेधो अध्वनः पथश्च देवाञ्जसा ।  
अग्ने यज्ञेषु सुक्रतो ॥ १४७६ ॥

*Vetthā hi vedho adhvanaḥ pathaś ca devāñjasā.*  
*Agne yajñeṣu sukrato.*

O refulgent lord of knowledge and wisdom, Agni, you are the prime agent of holy action in corporate programmes, you know the highways and byways of existence, and you command the brilliant powers of nature and humanity by your instant moving presence across time and space. (Rg. 6-16-3)

**1477. Agni Devata, Vishvamitra Gathina Ṛshi**

होता देवो अमर्त्यः पुरस्तादेति मायया ।  
विदथानि प्रचोदयन् ॥ १४७७ ॥

*Hotā devo amartyaḥ purastād eti māyayā.*  
*Vidathāni pracodayan.*

The brilliant performers of yajna, immortal and indestructible, goes forward with his innate power and intelligence, inspiring, advancing and accelerating yajnic programmes of creative and productive corporate action. (Rg. 3-27-7)

**1478. Agni Devata, Ushanaḥ Kavya Ṛshi**

वाजी वाजेषु धीयतेऽध्वरेषु प्र णीयते ।

विप्रो यज्ञस्य साधनः ॥ १४७८ ॥

*Vājī vājeṣu dhīyate'dhvareṣu pra ṇīyate.*  
*Vipro yajñasya sādhanah.*

Agni, tempestuous power and vibrant accomplisher of yajnic creation, is adopted, lighted and accelerated in top gear in scientific and technological programmes of friendly and cooperative nature. (Rg. 3-27-8)

#### 1479. Agni Devata, Ushanaḥ Kavya Ṛshi

धिया चक्रे वरेण्यो भूतानां गर्भमा दधे ।

दक्षस्य पितरं तना ॥ १४७९ ॥

*Dhiyā cakre vareṇyo bhūtānām garbham ā dadhe. Dakṣasya pitaraṁ tanā.*

Agni, lord of our love and choice, as parent and teacher, bears the natural child, seed of evolving humanity, in protective and educational custody and, with expansive intelligence, completes the growth and accomplishment of the child to the future protector and promoter of human expertise and perfection through educational rebirth, into the full man as a 'dvija'. (Rg. 3-27-9)

#### 1480. Agni or Havis Devata, Bharadvaja Barhaspatya Ṛshi

आ सुते सिञ्चत श्रियं रोदस्योरभिश्चियम् ।

रसा दधीत वृषभम् ॥ १४८० ॥

*Ā sute siñcata śriyam rodasyor abhisriyam.  
Rasā dadhīta vṛṣabham.*

O seekers of communion aspiring for divine ecstasy, when the communion is achieved, collect and fill the mind to overflowing with nectar and offer the oblations of ananda to the heavenly glory of Agni rolling across and over heaven and earth. (Rg. 8-72-13)

**1481. Agni or Havis Devata, Bharadvaja Barhaspatya Ṛshi**

ते जानत स्वमोक्ष्यां सं वत्सासो न मातृभिः ।  
मिथो नसन्त जामिभिः ॥ १४८१ ॥

*Te jānata svam okyāṁ saṁ vatsāso na mātṛ-  
bhiḥ. Mitho nasanta jāmibhiḥ.*

The aspirants know the one inmate spirit of their common home and they all abide and move together in and with the one intimate spirit of their own kind as children move around attached with their mothers (each with the one that is his, but all mothers are the same, the one common Soul). (Rg. 8-72-14)

**1482. Agni or Havis Devata, Bharadvaja Barhaspatya Ṛshi**

उप स्रक्वेषु बप्सतः कृण्वते धरुणं दिवि ।  
इन्द्रे अग्रा नमः स्वः ॥ १४८२ ॥

*Upa sṛakveṣu bapsataḥ kṛṇvate dharuṇaṁ  
divi. Indre agnā namaḥ svaḥ.*

Agni, receiving, kindling and consuming the

oblations in the flames, turns the havi into light in heaven as offering in the cup of faith to Indra. (So does the yogi turn his thoughts through contemplation into light and joy in the higher personality to offer it as homage to Indra.) (Rg. 8-72-15)

### 1483. Indra Devata, Brhaddiva Atharvana Ṛshi

१ २२ ३ १ २ ३ २ ३ १ २ ३ २ ३ २ ३ १ २ ३ १ २ ३ १  
तदिदास भुवनेषु ज्येष्ठयतो जज्ञ उग्रस्त्वेषनृम्णः । सद्यो जज्ञानो  
२२ ३ २ ३ २ ३ २ ३ ३ २ ३ १ २  
नि रिणाति शत्रूननु यं विश्वे मदन्त्यूमाः ॥ १४८३ ॥

*Tad id āsa bhuvaneṣu jyeṣṭham yato jajña ugras tveṣanṛmṇaḥ. Sadyo jajñāno ni riṇāti śatrūnanu yaṁ viśve madantyūmāḥ.*

That Indra, Brahma, is the first and highest among all the worlds in existence, of which, as the original cause, is born the blazing, refulgent potent sun which, always rising every moment, destroys the negativities which damage life and by which all positive and protective powers and people of the world rejoice and celebrate life. (Rg. 10-120-1)

### 1484. Indra Devata, Brhaddiva Atharvana Ṛshi

३ १ २२ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २  
वावृधानः शवसा भूर्योजाः शत्रुदासाय भियसं दधाति ।  
१ २ ३ २ ३ २ ३ १ २ ३ १ २ ३ १ २  
अव्यनच्च व्यनच्च सस्त्रि सं ते नवन्त प्रभृता मदेषु ॥ १४८४ ॥

*Vāvṛdhānaḥ śavasā bhūryojāḥ śatrur dāsāya bhiyasaṁ dadhāti. Avyanac ca vyanac ca sasni sam te navanta prabhṛtā madeṣu.*

Growing mighty in strength, immensely lustrous, destroyer of negativities, it strikes fear into the heart of

forces causing damage to life and the environment. O Bountiful purifier and sustainer of the breathing and non-breathing world, all the people and powers which receive sustenance from you join to do honour to you in their joy and celebration of life. (Rg. 10-120-2)

**1485. Indra Devata, Brhaddiva Atharvana Ṛshi**

त्वे क्रतुमपि वृञ्जन्ति विश्वे द्विर्यदेते त्रिर्भवन्त्यूमाः । स्वादोः  
स्वादीयः स्वादुना सृजा समदः सु मधु मधुनाभि  
योधीः ॥ १४८५ ॥

*Tve kratum api vṛñjanti viśve dvir yad ete trir bhavantyūmāḥ. Svādoḥ svādīyaḥ svādunā sṛjā samadaḥ su madhu madhunābhi yodhīḥ.*

And they all, celebrants of divinity, surrender all actions and prayers to you when they join in couples and grow to three in the family. O lord sweeter than sweetness itself, join the sweets of life with honey and with divine sweetness and bliss create life overflowing with love and ecstasy. (Rg. 10-120-3)

**1486. Indra Devata, Grtsamada Shaunaka Ṛshi**

त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृम्पत् सोममपि-  
बद्विष्णुना सुतं यथावशम् । स ई ममाद महि कर्म कर्तवे  
महामुरुं सैनं सश्चदेवो देवं सत्य इन्दुः सत्यमिन्द्रम् ॥ १४८६ ॥

*Trikadrūkeṣu mahiṣo yavāśiraṁ tuviśuṣma- stṛmpat somaṁ apibad viṣṇunā sutam yathā- vaśam. Sa īm mamāda mahi karma kartave mahāmuruṁ sainam saścad devo devaṁ satya induḥ satyamindram.*

The great and powerful sun drinks up the soma, essence of vital juices reinforced with herbal elixir, matured in three containers, i.e., the earth, the sky and the heaven of light, and distilled by light and wind while it shines and energises the essences.

He who delights in energising this sun, greatest of the great in nature, to do great things, who blesses and continues to bless this blazing power of light is the eternal, ever true, self-refulgent Lord Supreme, blissful as the moon.

And he who would love to do great things vast and worthy of the great, he, true and bright as the moon, should serve and meditate on this lord of unbounded light and energy. (Rg. 2-22-1)

#### 1487. Indra Devata, Grtsamada Shaunaka Ṛshi

साकं जातः क्रतुना साकमोजसा ववक्षिथ साकं वृद्धो  
वीर्यैः सासहिर्मृधो विचर्षणिः । दाता राध स्तुवते काम्यं  
वसु प्रचेतन सैनं सश्चद्देवो देवं सत्य इन्दुः सत्य-  
मिन्द्रम् ॥ १४८७ ॥

*Sākam jātaḥ kratunā sākam ojasā vavakṣitha  
sākam vṛddho vīryaiḥ sāsahir mṛdho vicar-  
ṣaṇiḥ. Dātā rādhaḥ stuvate kāmyaṁ vasu  
pracetana sainam saścād devo devaṁ satya  
induḥ satyam indram.*

The jiva, individual soul, born in human form with the potential to know and act, courage and splendour, carries on the business of life and grows with vigour and valour, challenging, victorious and brilliant with vision

and judgement. Indra, lord of life, all giver, provides whatever wealth and power is loved and valued by the pious and worshipful soul. May the soul of man, blessed and true as the moon, join and serve this supreme lord Indra, self-refulgent, eternal and true, in prayer, worship and meditation. (Rg. 2-22-3)

**1488. Indra Devata, Grtsamada Shaunaka Rshi**

अध त्विषीमाँ अभ्योजसा कृविं युधाभवदा रोदसी अपृणदस्य  
मज्मना प्र वावृधे । अधत्तान्यं जठरे प्रेमरिच्यत प्र चैतय सैनं  
सश्चद्देवो देवं सत्य इन्दुः सत्यमिन्द्रम् ॥ १४८८ ॥

*Adha tviṣīmāñ abhyojasā kṛviṁ yudhābhavad  
ā rodasī aprṇad asya majmanā pra vāvrdhe.  
Adhattānyam jaṭhare premaricyata pra cetaya  
sainam saścād devo devam satya induḥ satyam  
indram.*

The mighty universal energy with its own electric force and its action fills up the heaven and earth with universal water vapours full like a reservoir, and it continues to grow by the omnipotence of the omnipresent lord Indra, the self-refulgent Indra. It holds within its womb the other, wealth of waters, releases the waters and stays larger and mightier. The lord self-refulgent who creates and blesses this mighty bright universal yajnic energy of electricity is Indra, eternal and ever blissful as the moon. Enlighten us, O lord, with energy and bliss. (Rg. 2-22-2)



## CHAPTER-14

## 1489. Indra Devata, Priyamedha Angirasa Ṛshi

अभि प्र गोपतिं गिरेन्द्रमर्चं यथा विदे ।  
सूनुं सत्यस्य सत्पतिम् ॥ १४८९ ॥

*Abhi pra gopatim girendram arca yathā vide.  
Sūnum satyasya satpatim.*

To the best of your knowledge and culture and with the best of your language, worship and adore Indra, protector of stars and planets, lands and cows, language and culture, creator of the dynamics of existence and protector of its constancy. (Rg. 8-69-4)

## 1490. Indra Devata, Priyamedha Angirasa Ṛshi

आ हरयः ससृज्जिरेऽरुषीरधि बर्हिषि ।  
यत्राभि संनवामहे ॥ १४९० ॥

*Ā harayah sasrjire'aruṣīr adhi barhiṣi.  
Yatrābhi sam navāmahe.*

Let the vibrations of divinity, like crimson rays of dawn which bring the sun to the earth, bring Indra on to our sacred grass where we humans meet and pray and celebrate the lord in song together. (Rg. 8-69-5)

## 1491. Indra Devata, Priyamedha Angirasa Ṛshi

इन्द्राय गाव आशिरं दुदुहे वज्रिणे मधु ।  
यत्सीमुपह्वरे विदत् ॥ १४९१ ॥

*Indrāya gāva āśiram̄ duduhre vajriṇe madhu.  
Yatsīm upahvare vidat.*

Lands and cows, suns and planets, indeed all objects in motion, exude for Indra, wielder of thunder, the ichor of emotional adoration seasoned with ecstasy like honey sweet milk mixed with soma which he receives close at hand and cherishes. (Rg. 8-69-6)

**1492. Indra Devata, Nmedha and Purumedhau Angirasau Ṛshis**

२ ३ १ २ ३ २ ३ १ २ ३ १ २  
आ नो विश्वासु हव्यमिन्द्रं समत्सु भूषत ।  
२ ३ १ २ ३ १ २ ३ १ २  
उप ब्रह्माणि सवनानि वृत्रहन् परमज्या ऋचीषम ॥ १४९२ ॥

*Ā no viśvāsu havyam̄ indram̄ samatsu bhūṣata.  
Upa brahmāṇi savanāni vṛtrahan paramajyā  
ṛcīṣama.*

O yajakas, adore and glorify Indra, lord of universal energy, world power and human forces, worthy of reverence and invocation in all our joint battles of life. May the lord of strongest bow, destroyer of evil and dispeller of darkness and ignorance, great and glorious as sung in the Rks, grace our songs of adoration and faithful efforts with the beauty and glory of success. (Rg. 8-90-1)

**1493. Indra Devata, Nmedha and Purumedhau Angirasau Ṛshis**

२ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ २  
त्वं दाता प्रथमो राधसामस्यसि सत्य ईशानकृत् ।  
३ २ ३ १ २ ३ २ ३ १ २ ३ २  
तुविद्युम्नस्य युज्या वृणीमहे पुत्रस्य शवसो महः ॥ १४९३ ॥



And some men of vision who can perceive the adorable presence worthy of attainment, and some divinely blest lovers of the life sustainer Soma who adore and exalt him, these reveal the mystery and majesty of the supreme Soma spirit as the sun reveals the world of physical reality. (Rg. 9-110-6)

**1496. Pavamana Soma Devata, Tryaruna Trasadasyu Ṛshis**

२ ३ २ ३ १ २ ३ १ २ ३ २ ३ २ ३ १ २ ३ २ ३ १ २  
अध यदिमे पवमान रोदसी इमा च विश्वा भुवनाभि मज्मना ।  
३ २ ३ ३ १ २ ३ १ २ २ २  
यूथे न निष्ठा वृषभो वि राजसि ॥ १४९६ ॥

*Adha yad ime pavamāna rodasī imā ca viśvā bhuvanābhi majmanā. Yūthe na niṣṭhā vṛṣabho vi rājasi.*

And then, O pure and purifying Soma, as long as these heaven and earth and all these regions of the world you wield with your might abide, you abide as the master in the centre of the multitude. (Rg. 9-110-9)

**1497. Agni Devata, Ajigarti Shunahshepa Ṛshi**

३ २ ३ २ ३ ३ १ २ ३ १ २ ३ १ २ २ २  
इममू षु त्वमस्माकं सनिं गायत्रं नव्यांसम् ।  
१ २ ३ २ ३ १ २  
अग्ने देवेषु प्र वोचः ॥ १४९७ ॥

*Imamū ṣu tvam asmākaṁ sanim gāyatram navyāṅsam. Agne deveṣu pra vocaḥ.*

Agni, eternal lord omniscient, this divine knowledge, blissful, sweet and musical in Gayatri and other musical metres, ever new and giver of new ideas, pray reveal it to the sages and whisper it into our soul. (Rg. 1-27-4)

**1498. Agni Devata, Ajigarti Shunahshepa Ṛshi**

विभक्त॑सि चि॒त्रभा॑नो सि॒न्धो॑रूर्मा उपा॒क आ ।  
सद्यो॑ दाशु॒षे क्षर॑सि ॥ १४९८ ॥

*Vibhaktāsi citrabhāno sindhor ūrmā upāka ā.  
Sadyo dāśuṣe kṣarasi.*

Versatile lord of wide and various knowledge such as analysis of sea waves and water particles, come soon, you always give a shower of knowledge to the man of faith, reverence and generosity. (Rg. 1-27-6)

**1499. Agni Devata, Ajigarti Shunahshepa Ṛshi**

आ नो॑ भज॒ परमे॑ष्वा वाजे॒षु मध्य॑मेषु ।  
शि॒क्षा वस्वो॑ अन्त॒मस्य॑ ॥ १४९९ ॥

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

Lord of knowledge and power, in the highest, medium and closest battles and businesses of life, enlighten us and give us the joy and wealth of life both material and spiritual. (Rg. 1-27-5)

**1500. Indra Devata, Vatsa Kanva Ṛshi**

अ॒हमि॒द्धि पि॒तुष्प॑रि मे॒धामृ॑तस्य जग्रह ।  
अ॒हं सू॒र्यइ॒वाजनि॑ ॥ १५०० ॥

*Aham iddhi pituṣpari medhāmṛtasya jagraha.  
Aham sūrya ivājani.*

I have received from my father super intelligence

of the universal mind and law, I have realise it too in the soul, and I feel reborn like the refulgent sun.(Rg.8-6-10)

**1501. Indra Devata, Vatsa Kanva Ṛshi**

अहं प्रत्नेन जन्मना गिरः शुम्भामि कण्ववत् ।  
येनेन्द्रः शुष्ममिदधे ॥ १५०१ ॥

*Aham pratnena janmanā giraḥ śumbhāmi kaṇvavat. Yenendraḥ śuśmam id dadhe.*

With the realisation of ancient and eternal knowledge and all my thought and will I sanctify and adorn my words and voice in song like a wise sage, and, by that, Indra, lord of light and power, vests me with strength and excellence. (Rg. 8-6-11)

**1502. Indra Devata, Vatsa Kanva Ṛshi**

ये त्वामिन्द्र न तुष्टुवुर्ऋषयो ये च तुष्टुवुः ।  
ममेद् वर्धस्व सुष्टुतः ॥ १५०२ ॥

*Ye tvām indra na tuṣṭuvur ṛṣayo ye ca tuṣṭuvuḥ. Mamed varddhasva suṣṭutaḥ.*

There are men who do not adore you, and there are sages who adore you, (both ways you are acknowledged and adored by praise or protest). O lord thus adored by me and pleased, pray accept my adoration and let us rise. (Rg. 8-6-12)

**1503. Agni Devata, Agni Tapasa Ṛshi**

अग्ने विश्वेभिरग्निभिर्जोषि ब्रह्म सहस्कृत ।  
ये देवत्रा य आयुषु तेभिर्नो महया गिरः ॥ १५०३ ॥

*Agne viśvebhir agnibhir josi brahma  
sahaskṛta.  
Ye devatrā ya āyusu tebhir no mahayā girah.*

Agni, divine fire and spirit of life, born of divine energy, force and power, you love and accept our songs and havi offered into the yajna vedi. You love and accept our homage along with all other versions of agni, vital energy, present in nature's divinities and in living beings. Pray, along with all these, exalt our homage and songs of adoration.

#### 1504. Vishvedeva Devata, Agni Tapasa Ṛshi

प्र स विश्वेभिरग्निभिर्गिः स यस्य वाजिनः ।  
तनये तोके अस्मदा सम्यङ् वाजैः परीवृतः ॥ १५०४ ॥

*Pra sa viśvebhir agnibhir agniḥ sa yasya vāji-  
nah. Tanaye toke asmad ā samyaṅ vājaiḥ parī-  
vṛtaḥ.*

May that Agni, along with all other universal forms of heat, whose living versions are passion, creativity and heroic expression, come fully girt about with power, passion and spirit of advancement and bless us and our kith and kin

#### 1505. Vishvedeva Devata, Agni Tapasa Ṛshi

त्वं नो अग्ने अग्निभिर्ब्रह्म यज्ञं च वर्धय ।

१ २ ३ १ २ ३ १ २ २२  
 त्वं नो देवतातये रायो दानाय चोदय ॥ १५०५ ॥

*Tvaṁ no agne agnibhir brahma yajñam ca varddhaya. Tvaṁ no devatātaye rāyo dānāya codaya.*

Agni, leading light of the world, by the gifts of enlightenment increase and develop our knowledge and corporate action, and inspire and enlighten us for the service of the divinities to win their gifts of wealth, honour and excellence. (Rg. 10-141-6)

**1506. Pavamana Soma Devata, Tryaruna Trasadasyu Rshis**

१ २ ३ २ ३ १ २ ३ १ २ २२ ३ १ २ ३ १ २  
 त्वे सोम प्रथमा वृक्तबर्हिषो महे वाजाय श्रवसे धियं दधुः ।  
 १ २ २२ ३ २ २२  
 स त्वं नो वीर वीर्याय चोदय ॥ १५०६ ॥

*Tve soma prathamā vṛktabarhiṣo mahe vājāya śravase dhiyaṁ dadhuḥ. Sa tvaṁ no vīra vīryāya codaya.*

Into you, O Soma, did ancient sages of uninvolved mind with yajnic dedication concentrate and focus their mind and senses for the attainment of a high order of spiritual enlightenment. O Soma spirit of divinity that enlightened the sages, pray inspire and enlighten us too with that same divine manliness of vision and action. (Rg. 9-110-7)

**1507. Pavamana Soma Devata, Tryaruna Trasadasyu Rshis**

३ २ २२ ३ १ २ २ ३ २ ३ २ ३ १ २ २२ ३ २ ३ १ २  
 अभ्यभि हि श्रवसा ततर्दिथोत्सं न कं चिज्जनपानमक्षितम् ।  
 १ २ ३ १ २ २ ३ १ २  
 शर्याभिर्न भरमाणो गभस्त्योः ॥ १५०७ ॥

*Abhyabhi hi śravasā tatardithotsam̄ na kam̄  
cijjanapānam akṣitam. Śaryābhir na  
bharamāṇo gabhastyoḥ.*

Bearing in hands as if, and maintaining in balance by evolutionary powers, you hold and control the means of life sustenance, and release them in constant flow of food and energy like an inexhaustible stream of water for the maintenance and fulfilment of common humanity. (Rg. 9-110-5)

**1508. Pavamana Soma Devata, Tryaruna Trasadasyu Ṛshis**

अजीजनो अमृत मर्त्याय कमृतस्य धर्मन्नमृतस्य चारुणः ।  
सदासरो वाजमच्छा सनिष्यदत् ॥ १५०८ ॥

*Ajījano amṛta martyāya kam ṛtasya  
dharmann- amṛtasya cāruṇaḥ. Sadāsaro  
vājam acchā saniṣyadat.*

Immortal Soma, for mortal humanity you create peace and pleasure radiating in the operative laws of eternal and immortal blissful dynamics of existence, vesting in mortals the energy and ambition to live, and you move on ever in union with mortals and immortals. (Rg. 9-110-4)

**1509. Indra Devata, Vishvamana Vaiyashva Ṛshi**

एन्दुमिन्द्राय सिञ्चत पिबाति सोम्यं मधु ।  
प्र राधांसि चोदयते महित्वना ॥ १५०९ ॥

*Endum indrāya siñcata pibāti somyaṁ madhu.*

*Pra rādhāñsi codayate mahitvanā.*

Prepare, offer and regale Indra with the nectar drink of faith and performance. He values, enjoys and promotes the honey sweets of peace, pleasure and progress and, with his power and grandeur, inspires the people with will and competence and ambition for progress and excellence. (Rg. 8-24-13)

**1510. Indra Devata, Vishvamana Vaiyashva Ṛshi**

२ ३ १ २ ३ २ ३ १ २ ३ १ २  
उपो हरीणां पतिं राधः पृञ्चन्तमब्रवम् ।

३ १ २ ३ १ २ ३ १ २  
नूनं श्रुधि स्तुवतो अश्व्यस्य ॥ १५१० ॥

*Upo harīṇāṃ patim rādhaḥ pṛñcantam  
abravam. Nūnam śrudhi stuvato aśvyasya.*

I reach the lord protector and controller of the moving worlds, the omnipotent who enjoins the soul with the world of nature, and I closely whisper in prayer: Listen to the celebrant devotee who is keen to move from humanity to divinity and deserves to be accepted. (Rg. 8-24-14)

**1511. Indra Devata, Vishvamana Vaiyashva Ṛshi**

२ ३क २ ३ २ ३ २ ३ २ ३ १ २ ३ २  
न ह्याङ्ग पुरा च न जज्ञे वीरतरस्त्वत् ।

१ २ ३ २ ३ २ ३ १ २  
न की राया नैवथा न भन्दना ॥ १५११ ॥

*Na hyāṅga purā ca na jajñe vīrataras tvat.  
Na kī rāyā naivathā na bhandanā.*

Pray listen, Indra, dearest lord of life, true it is that no one born ever before or after was greater or

mightier than you, none by wealth and power, none by competence and advancement, none by songs of prayer and adoration, none like you. (Rg. 8-24-15)

**1512. Indra Devata, Priyamedha Angirasa Ṛshi**

नदं व ओदतीनां नदं योयुवतीनाम् ।  
पतिं वो अघ्न्यानां धेनूनामिषुध्यसि ॥ १५१२ ॥

*Nadam va odatīnām nadam yoyuvatīnām.  
Patim vo aghnyānām dhenūnām iṣudhyasi.*

Indra is the resounding source of fresh energies, roaring expression of maiden youthfulness, protector and promoter of sacred sources of production and nourishment such as cows which must not be killed or hurt, and he is the relentless inexhaustible keeper of your arrows for your targets of defence and development. (Rg. 8-69-2)

**1513. Agni Devata, Vasishtha Maitravaruni Ṛshi**

देवो वो द्रविणोदाः पूर्णां विवष्ट्रासिचम् ।  
उद्धा सिञ्चध्वमुप वा पृणध्वमादिद्धो देव ओहते ॥ १५१३ ॥

*Devo vo draviṇodāḥ pūrṇām vivaṣṭvāsīcam.  
Ud vā siñcadhvam upa vā pṛṇadhvam ād id vo deva oḥate.*

Agni, self-refulgent lord giver of wealth, honour and excellence, loves to have your fire of yajnic action sprinkled with overflowing ladle of ghrta and the highest refined action. Serve him closely, feed the fire to the

full, let the flames rise, and the generous lord refulgent would lead you to the heights of prosperity and excellence. (Rg. 7-16-11)

**1514. Agni Devata, Vasishtha Maitravaruni Ṛshi**

१ २ २२ ३ २ ३ १ २ ३ १ २ ३ १ २  
 तं होतारमध्वरस्य प्रचेतसं वह्निं देवा अकृण्वत ।  
 १ २ ३ १ २ ३ २ ३ १ २ ३ १ २ २२ ३ १ २  
 दधाति रत्नं विधते सुवीर्यमग्निर्जनाय दाशुषे ॥ १५१४ ॥

*Tam hotāram adhvarasya pracetasam vahnim devā akṛṇvata. Dadhāti ratnaṁ vidhate suvīryam agnir janāya dāśuṣe.*

Let the brilliant, noble and generous leaders of humanity choose, sanctify and anoint that intelligent all-aware person as Agni, leader, ruler and high-priest of the yajnic social order of love, peace and non-violence, who would create and bear the jewel wealth and values of life and high power and prestige of the noblest order for generous self-sacrificing people dedicated to the yajna of the social system.(Rg.7-16-12)

**1515. Agni Devata, Saubahri Kanva Ṛshi**

१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ २  
 अदर्शि गातुवित्तमो यस्मिन् व्रतान्यादधुः ।  
 २ ३ २ ३ १ २ २ ३ १ २ ३ १ २ ३ १ २  
 उपो षु जातमार्यस्य वर्धनमग्निं नक्षन्तु नो गिरः ॥ १५१५ ॥

*Adarśi gātuvittamo yasmin vratānyādadhuh. Upo ṣu jātam āryasya varddhanam agniṁ nakṣantu no girah.*

There is seen the light of Agni, best knower of the ways of life, where people direct and concentrate their

vows of piety and discipline. Let our songs of adoration rise and reach Agni, self-revealed, who opens the paths of progress and urges us on to reach the goal of rectitude for noble people. (Rg.8-103-1)

**1516. Agni Devata, Saubahri Kanva Ṛshi**

यस्माद्देजन्त कृष्टयश्चकृत्यानि कृण्वतः ।  
सहस्रसां मेधसाताविव त्मनाग्निं धीभिर्नमस्यत ॥ १५१६ ॥

*Yasmād rejanta kṛṣṭayaścarkṛtyāni kṛṇvataḥ.  
Sahasrasām medhasātāviva tmanāgnim  
dhībhir namasyata.*

From that gift of light the children of earth shine and continue doing their daily duties. O people, do service in homage to Agni, giver of light and a thousand other gifts as in yajnic generosity. Do so with your heart and soul, adore him sincerely by thought and action. (Rg. 8-103-3)

**1517. Agni Devata, Sobahri Kanva Ṛshi**

प्र दैवोदासो अग्निर्देव इन्द्रो न मज्मना । अनु मातरं पृथिवीं  
वि वावृते तस्थौ नाकस्य शर्मणि ॥ १५१७ ॥

*Pra daivodāso agnir deva indro na majmanā.  
Anu mātaram pṛthivīm vi vāvṛte tasthau  
nākasya śarmani.*

Agni, the sun, lover of holy admirers, sitting as if on top of heaven in glory, turns his rays of light in circuit to the mother earth for her children.(Rg.8-103-2)

**1518. Pavamana Agni Devate, Shatam Vaikhanasas Ṛshis**

२ ३ १ २ ३ २ ३ २ ३ १ २ ३  
 अग्निं आयूषि पवस आसुवोर्जमिषं च नः ।  
 ३ १ २ ३ १ २ ३ १ २ ३  
 आरे बाधस्व दुच्छुनाम् ॥ १५१८ ॥

*Agni āyūṅṣi pavasa ā suvorjam iṣam ca nah.*  
*Are bādhasva ducchunām.*

Agni, heat and energy of life divine, give us good health and long age with purity, create and bring us food, energy and excellence, and throw off and keep away all evils and negativities from us. (Rg. 9-66-19)

**1519. Pavamana Agni Devate, Shatam Vaikhanasas Ṛshis**

३ २ ३ ३ १ २ ३ १ २ ३ १ २  
 अग्निर्ऋषिः पवमानः पाञ्चजन्यः पुरोहितः ।  
 १ २ ३ ३ २  
 तमीमहे महागयम् ॥ १५१९ ॥

*Agnir ṛṣiḥ pavamānaḥ pāñcajanyaḥ*  
*purohitaḥ.*  
*Tam īmahe mahāgayam.*

Agni is the light of life and fire of passion, pure and purifying energy ever radiative, universal inspirer of all people on earth and energiser of all five faculties, adorable leader of entire humanity and guiding spirit of the corporate life of all human communities together. We adore, serve and pray for the favour of such generous father of the household of humanity. (Rg. 9-66-20)

**1520. Pavamana Agni Devate, Shatam Vaikhanasas Ṛshis**

२ ३ १ २ ३ १ २ ३ १ २ ३ १ २  
 अग्ने पवस्व स्वपा अस्मे वर्चः सुवीर्यम् ।  
 १ २ ३ २ ३ ३ १ २  
 दधद्रयिं मयि पोषम् ॥ १५२० ॥

*Agne pavasva svapā asme varcaḥ suvīryam.  
Dadhad rayim mayi poṣam.*

Agni, pray radiate and purify us. Lord of holy action, bless us with holy lustre, noble courage and virility. Bear and bring us wealth, honour and excellence with promotive health and nourishment. (Rg. 9-66-21)

**1521. Agni Devata, Vasuyavah Atreya Ṛshis**

१ २ पावक रोचिषा मन्द्रया देव जिह्वया ।  
आ देवान् वक्षि यक्षि च ॥ १५२१ ॥

*Agne pāvaka rociṣā mandrayā deva jihvayā.  
Ā devān vakṣi yakṣi ca.*

Agni, light of Divinity, fire of life, generous and brilliant giver of knowledge and enlightenment, with a sweet and lustrous tongue, bright and blissful, you bear and bring the divinities of nature and nobilities of humanity to the vedi and serve them from here with light and energy. (Rg. 5-26-1)

**1522. Agni Devata, Vasuyavah Atreya Ṛshis**

तं त्वा घृतस्त्रवीमहे चित्रभानो स्वर्दृशम् ।  
देवाँ आ वीतये वह ॥ १५२२ ॥

*Tam tvā ghṛtasnavīmahe citrabhāno svar  
dṛśam. Devāñ ā vītaye vaha.*

Agni, pure and purifier, light of fire feeding on ghṛta, showerer of life's beauty and grace, shining with

manifold lustre, indeed the very light and bliss of heaven, we pray: With a sweet and lustrous tongue of flame full of bliss, bring for us the nobilities and divinities of nature and humanity for a feast of pleasure and enlightenment and serve them with love and reverence. (Rg. 5-26-2)

**1523. Agni Devata, Vasuyavah Atreya Ṛshis**

वीतिहोत्रं त्वा कवे द्युमन्तं समिधीमहि ।

अग्ने बृहन्तमध्वरे ॥ १५२३ ॥

*Vīti hotraṁ tvā kave dyumantaṁ sam idhīmahi.  
Agne brhantam-adhvare.*

Agni, creative visionary of the light of heaven, in our yajnic project of love and non-violence, we invoke and enkindle you, universally great, self-refulgent and giver of the gifts of peace and enlightenment. (Rg. 5-26-3)

**1524. Agni Devata, Gotama Rahugana Ṛshi**

अवा नो अग्न ऊतिभिर्गायत्रस्य प्रभर्मणि ।

विश्वासु धीषु वन्द्य ॥ १५२४ ॥

*Avā no agna ūtibhir gāyatrasya prabharmaṇi.  
Viśvāsu dhīṣu vandyā.*

Lord adorable all over the world in the affairs of enlightenment, protect and advance us with your care and powers of defence and development in the transactions of knowledge and happiness of the people with your heart and soul. (Rg. 1-79-7)

**1525. Agni Devata, Gotama Rahugana Rshi**

आ नो अग्ने रयिं भर सत्रासाहं वरेण्यम् ।  
विश्वासु पृत्सु दुष्टरम् ॥ १५२५ ॥

*Ā no agne rayiṁ bhara satrāsāhaṁ vareṇyam.  
Viśvāsu pṛtsu duṣṭaram.*

Agni, lord of wealth and power, bless us with cherished wealth and power, formidable and invincible in all the battles of life, overcoming all and ever. (Rg. 1-79-8)

**1526. Agni Devata, Gotama Rahugana Rshi**

आ नो अग्ने सुचेतुना रयिं विश्वायुपोषसम् ।  
मार्डीकं धेहि जीवसे ॥ १५२६ ॥

*Ā no agne sucetunā rayiṁ viśvāyu-poṣasam.  
Mārḍīkaṁ dhehi jīvase.*

Agni, lord of life, light and wealth, bring us and bless us with wealth along with knowledge, science and technology that may provide nourishment and health for all, soothing and joyful for happy living. (Rg.1-79-9)

**1527. Agni Devata, Ketu Agneya Rshi**

अग्निं हिन्वन्तु नो धियः सप्तिमाशुमिवाजिषु ।  
तेन जेष्म धनं धनम् ॥ १५२७ ॥

*Agniṁ hinvantu no dhiyaḥ saptim āsum  
ivājiṣu.*

*Tena jeṣma dhanam dhanam.*

Let our thought, will and actions research and develop fire energy like a fleet or horse spurred to battle for victory so that thereby we may achieve the real wealth of wealths. (Rg. 10-156-1)

**1528. Agni Devata, Ketu Agneya Ṛshi**

२ ३ २ ३ १ २ ३ १ २ ३ २ ३ २  
यया गा आकरामहे सेनयाग्ने तवोत्या ।  
१ २ ३ १ २  
तां नो हिन्व मघत्तये ॥ १५२८ ॥

*Yayā gā ākarāmahai senayāgne tavotyā.  
Tām no hinva maghattaye.*

O leading light of life, energy of fire, with your powers and means of protection by which we acquire our lands and develop our fields and cattle wealth, pray enhance and accelerate that same power for us for acquisition of wealth, power and honour. (Rg.10-156-2)

**1529. Agni Devata, Ketu Agneya Ṛshi**

१ २ ३ २ ३ १ २ ३ १ २ ३ १ २  
आग्ने स्थूरं रयिं भर पृथुं गोमन्तमश्विनम् ।  
३ २ ३ ३ १ २ ३ २  
अङ्घ्रि खं वर्तया पविम् ॥ १५२९ ॥

*Āgne sthūram rayim bhara pṛthum gomantam  
aśvinam. Aṅdhi kham varttayā pavim.*

O light and fire of life, bring us solid, vast and lasting wealth rich in lands, cows and culture, horses, transport and achievement, fill the firmament with profuse rain and vapour, and turn poverty and indigence into plenty and generosity. (Rg. 10-156-3)

**1530. Agni Devata, Ketu Agneya Ṛshi**

२ ३ १ २ ३ २ ३ १ २ ३ २  
 अग्ने नक्षत्रमजरमा सूर्य रोहयो दिवि ।  
 २ ३ २ ३ १ २ ३ १ २  
 दधज्ज्योतिर्जनेभ्यः ॥ १५३० ॥

*Agne nakṣatram ajaram ā sūryam rohayo divi.  
 Dadhaj jyotir janebhyaḥ.*

Agni, light of life, ruler of existence, let the unaging sun, star of good fortune, rise high in heaven so that it may bring light and energy for humanity and enhance their well being. (Rg. 10-156-4)

**1531. Agni Devata, Ketu Agneya Ṛshi**

१ २ ३ २ ३ १ २ ३ २ ३ १ २ ३ २  
 अग्ने केतुर्विशामसि प्रेष्ठः श्रेष्ठ उपस्थसत् ।  
 १ २ ३ २ ३ १ २ ३ १ २  
 बोधा स्तोत्रे वयो दधत् ॥ १५३१ ॥

*Agne ketur viśām asi preṣṭhaḥ śreṣṭha upas-  
 thasat. Bodhā stotre vayo dadhat.*

Agni, light and fire of life, you are the essential brilliant definition and identity of humanity, blazing ensign of human culture, dearest, best, closest, freest, bearing food, energy and enlightenment for the cele-brant. Pray listen, enlighten, and bless.(Rg.10-156-5)

**1532. Agni Devata, Virupa Angirasa Ṛshi**

३ २ ३ २ ३ २ ३ १ २ ३ २ ३ २  
 अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्या अयम् ।  
 ३ १ २ ३ १ २ ३ १ २  
 अपां रेतांसि जिन्वति ॥ १५३२ ॥

*Agnir mūrddhā divaḥ kakutpatiḥ pṛthivyā  
 ayam. Apām retānsi jinvati.*

This Agni is the highest lord and master of all on top of heaven and earth and gives energy and sustenance to the seeds of life in the waters of the universe. (Rg. 8-44-16)

1533. Agni Devata, Virupa Angirasa Ṛshi

ईशिषे वार्यस्य हि दात्रस्याग्ने स्वःपतिः ।  
स्तोता स्यां तव शर्मणि ॥ १५३३ ॥

*Īśiṣe vāryasya hi dātrasyāgne svaḥ patiḥ.  
Stotā syāṁ tava śarmaṇi.*

Agni, you are the lord and protector of the peace and bliss of heaven. You rule over the wealth, honour and excellence of the world. I pray that I may adore and celebrate your divine glory and abide in heavenly peace and joy under your divine protection. (Rg. 8-44-18)

1534. Agni Devata, Virupa Angirasa Ṛshi

उदग्ने शुचयस्तव शुक्रा भ्राजन्त ईरते ।  
तव ज्योतीष्यर्चयः ॥ १५३४ ॥

*Ud agne śucayas tava śukrā bhrājanta īrate.  
Tava jyotīṣyarcayah.*

Agni, light and life of the world, your fires and flames, lights and lightnings, pure, white and undefiled, shine and radiate all over spaces. (Rg. 8-44-17)



## CHAPTER-15

## 1535. Agni Devata, Gotama Rahugana Ṛshi

१ २ ३ १ २ २ ३ २ ३ २ ३ २ ३ २  
 कस्ते जामिर्जनानामग्ने को दाश्वध्वरः ।  
 २ ३ १ २ ३ २  
 को ह कस्मिन्नसि श्रितः ॥ १५३५ ॥

*Kaste jāmir janānām agne ko dāśvadhvaraḥ.  
 Ko ha kasminn asi śritaḥ.*

Agni, who among people is your brother that knows well? Who is the giver? Who is the yajaka? Who are you? Wherein do you abide. (Rg. 1-75-3)

## 1536. Agni Devata, Gotama Rahugana Ṛshi

२ ३ १ २ २ ३ १ २ ३ १ २ ३ २  
 त्वं जामिर्जनानामग्ने मित्रो असि प्रियः ।  
 २ ३ १ २ ३ १ २  
 सखा सखिभ्य ईड्यः ॥ १५३६ ॥

*Tvaṁ jāmir janānām agne mitro asi priyaḥ.  
 Sakhā sakhibhya īḍyaḥ.*

Agni, you are the brother and saviour of the people. You are the friend. You are so dear and affectionate a source of fulfilment. You are the friend of friends, adorable for your companions. (Rg. 1-75-4)

## 1537. Agni Devata, Gotama Rahugana Ṛshi

१ २ ३ १ २ २ ३ १ २ ३ २ ३ २ ३ २  
 यजा नो मित्रावरुणा यजा देवा ऋतं बृहत् ।  
 २ ३ २ ३ १ २ २  
 अग्ने यक्षि स्वं दमम् ॥ १५३७ ॥

*Yajā no mitrāvaruṇā yajā devāñ ṛtam bṛhat.  
 Agne yakṣi svaṁ damam.*

Agni, do yajna for Mitra and Varuna, pranic energy of prana and apana. Do yajna for the divine energies of nature. Do yajna for Rtam, promotion of Eternal Knowledge of divine Law. Do yajna for the sake of your own home and for self-control and self-culture. (Rg. 1-75-5)

**1538. Agni Devata, Devashrava Ṛshi**

ईडेन्यो नमस्यस्तिरस्तमांसि दर्शतः ।  
समग्निरिध्यते वृषा ॥ १५३८ ॥

*Īdenyō namasyas tīras tamāñsi darśataḥ.*  
*Sam agnir idhyate vṛṣā.*

Agni, worthy of worship, worthy of reverence and salutations, virile and generous, is beautiful, it conquers the darkness of the world and is lighted and raised in yajnas. (Rg. 3-27-13)

**1539. Agni, Rtava Devata, Devashrava Ṛshi**

वृषो अग्निः समिध्यतेऽश्वो न देववाहनः ।  
तं हविष्मन्त ईडते ॥ १५३९ ॥

*Vṛṣo agniḥ samidhyate'svo na devavāhanaḥ.*  
*Tam haviṣamanta īdate.*

Virile and generous, Agni is lighted and raised, it

shines and blazes. It is the carrier of fragrance to the divinities of heaven and earth. Devotees bearing sacred offerings worship it in yajna. (Rg. 3-27-14)

**1540. Agni Devata, Devashrava Ṛshi**

वृषणं त्वा वयं वृषन् वृषणः समिधीमहि ।  
अग्ने दीद्यतं बृहत् ॥ १५४० ॥

*Vṛṣaṇam tvā vayam vṛṣan vṛṣaṇaḥ samidhīmahi. Agne dīdyataṁ bṛhat.*

Agni, virile and generous as showers of rain, refulgent lord of light and yajna, we, overflowing at heart with faith and generosity, light the fire of yajna rising and shining across the vast spaces. (Rg. 3-27-15)

**1541. Agni Devata, Virupa Angirasa Ṛshi**

उत्ते बृहन्तो अर्चयः समिधानस्य दीदिवः ।  
अग्ने शुक्रास ईरते ॥ १५४१ ॥

*Utte bṛhanto arcayaḥ samidhānasya dīdivaḥ. Agne śukrāsa īrate.*

Agni, lord of light and fire, kindled, fed and rising, your lofty and expansive flames, shining and blazing, pure, powerful and purifying, go on rising higher and higher. (Rg. 8-44-4)

**1542. Agni Devata, Virupa Angirasa Ṛshi**

उप त्वा जुह्वो३ मम घृताचीर्यन्तु हर्यत ।  
अग्ने हव्या जुषस्व नः ॥ १५४२ ॥

*Upa tvā juhvo mama ghr̥tācīr yantu haryata.  
Agne havyā juṣasva naḥ.*

Agni, lord of beauty and bliss, let my ladles overflowing with ghr̥ta rise and move close to you. Pray accept and enjoy our oblations and our songs. (Rg.8-44-5)

**1543. Agni Devata, Virupa Angirasa Ṛshi**

मन्द्रं होतारमृत्विजं चित्रभानुं विभावसुम् ।  
अग्निमीडे स उ श्रवत् ॥ १५४३ ॥

*Mandram hotāram ṛtvijaṁ citrabhānum  
vibhāvasum. Agnim īde sa u śravat.*

I adore Agni, lord of light and fire, blissful, generous yajaka, high priest of regular seasonal yajna, wondrous illustrious, blazing brilliant lord of wealth and honour, and I pray may the lord listen and bless. (Rg. 8-44-6)

**1544. Agni Devata, Bharga Pragatha Ṛshi**

पाहि नो अग्न एकया पाह्यु३त द्वितीयया । पाहि गीर्भिस्ति-  
सृभिरूर्जा पते पाहि चतसृभिर्वसो ॥ १५४४ ॥

*Pāhi no agna ekayā pāhyuta dviṭyayā. Pāhi  
gīrbhis tisṛbhir ūrjām pate pāhi catasṛbhir  
vaso.*

Agni, save us by the first voice, and by the second, by three voices, and, O lord of cosmic power, ultimate haven and home of existence, protect and promote us by the four. (Rg. 8-60-9)

(This is a very simple and yet a most comprehensive verse. The first voice could be the voice of average humanity; second, words of the sages; third, voice of the soul; fourth, the voice of divinity. Another way to understand: One, two, three or all the four Veda's voice. Yet another: voice of the soul in the rising sequence of the four mantras of Aum as described in the Upanishads. And then the four stages of language in the descending order from divine to the human: Para, Pashyanti, Madhyama and Vaikhari.)

**1545. Agni Devata, Bharga Pragatha Rshi**

३ १ २२ ३ २ ३ १ २ ३ २ ३ १ २  
 पाहि विश्वस्माद्रक्षसो अराव्याः प्र स्म वाजेषु नोऽव ।  
 १ २२ ३ १ २ ३ १ २२ ३ २  
 त्वामिद्धि नेदिष्ठं देवतातय आपिं नक्षामहे वृधे ॥ १५४५ ॥

*Pāhi viśvasmād rakṣaso arāvṇaḥ pra sma vājeṣu no'va. Tvām iddhi nedīṣṭham devatātaya āpiṁ nakṣāmahe vṛdhe.*

Save us from all evils of the world, from all selfish grabbers. Protect us in our struggles and lead us to victory. We approach you and pray to you, closest to us, our own, for the success of our divine yajna and rising advancement in life. (Rg. 8-60-10)

## 1546. Agni Devata, Trita Aptya Ṛshi

३ १ २ ३ १ २ ३ २ ३ १ २ ३ १ २ ३ १ २  
 इनो राजन्नरतिः समिद्धो रौद्रो दक्षाय सुषुमा अदर्शि ।  
 ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३  
 चिकिद्धि भाति भासा बृहतासिक्नीमेति रुशतीम-  
 १ २  
 पाजन् ॥ १५४६ ॥

*Ino rājannaratih samiddho raudro dakṣāya  
 suṣumāñ adarśi. Cikid vi bhāti bhāsā brha-  
 tāsiknīm eti ruśatīm apājan.*

Mighty self-refulgent sun, Agni, constant master illuminator of heaven and earth, blazing and commanding terrible power, abundant with life giving energy, is seen on high, energising life for intelligent and industrious work on earth and shining with boundless light, and then relinquishing the day light and projecting the light far away ahead, passes on to the area of erstwhile darkness of the night. (Then night follows the day here and the day follows night there.) (Rg. 10-3-1)

## 1547. Agni Devata, Trita Aptya Ṛshi

३ १ २ ३ १ २ ३ २ ३ २ ३ १ २ ३ २ ३ २  
 कृष्णां यदेनीमभि वर्षसाभूजनयन्योषां बृहतः पितुर्जाम् ।  
 ३ १ २ ३ १ २ ३ २ ३ २ ३ १ २ ३ २ ३ १ २  
 ऊर्ध्वं भानुं सूर्यस्य स्तभायन् दिवो वसुभिररतिर्वि  
 २ ३  
 भाति ॥ १५४७ ॥

*Kṛṣṇām yad enīm abhi varpasābhūj janayan  
 yoṣām bṛhataḥ pitur jām. Ūrdhvañ bhānum  
 sūryasya stabhāyan divo vasubhir aratir vi  
 bhāti.*

Then again, overcoming the dark passage of the night with its illumination of light and manifesting the youthful daughter of great and vast heaven bearing the light of the sun up above, the same Agni shines with heavenly light constantly for the day. (Rg. 10-3-2)

**1548. Agni Devata, Trita Aptya Ṛshi**

भद्रो भद्रया सचमान आगात् स्वसारं जारो अभ्येति  
पश्चात् । सुप्रकेतैर्द्युभिरग्निर्वितिष्ठन् रुशद्भिर्वर्णैरभि  
राममस्थात् ॥ १५४८ ॥

*Bhadro bhadrayā sacamāna āgāt svasāraṁ jāro abhyeti paścāt. Supraketair dyubhir agnir vitiṣṭhan ruśadbhir varṇair abhi rāmam asthāt.*

The sun of auspicious light, dispeller of darkness of the night, has come up close at the heels of its love, the beautiful holy dawn now on the run on its own and thus Agni, prevailing with beautiful sun shine of the morning holds off the darkness for the day. (Rg. 10-3-3)

**1549. Agni Devata, Ushana Kavya Ṛshi**

कया ते अग्ने अङ्गिर ऊर्जो नपादुपस्तुतिम् ।  
वराय देव मन्यवे ॥ १५४९ ॥

*Kayā te agne aṅgira ūrjo napād upastutim. Varāya deva manyave.*

O creator, preserver and protector of energy, dear as breath of life and vitality of existence, with words of

beauty and bliss, O light of the world, we offer our homage and adoration to you, lord refulgent and great. (Rg. 8-84-4)

**1550. Agni Devata, Ushana Kavya Ṛshi**

१ २ ३ २ ३ १ २ ३ १ २  
दाशेम कस्य मनसा यज्ञस्य सहसो यहो ।  
१ २ ३ १ २ २ २  
कदु वोच इदं नमः ॥ १५५० ॥

*Dāśema kasya manasā yajñasya sahaso yaho.  
Kad u voca idam namaḥ.*

Agni, to which mighty, potent, adorable power other than you, shall we offer our sincere homage, when and where present these words of prayer? (Rg. 8-84-5)

**1551. Agni Devata, Ushana Kavya Ṛshi**

२ ३ २ ३ ३ २ ३ १ २ ३ १ २ ३ २  
अधा त्वं हि नस्करो विश्वा अस्मभ्यं सुक्षितीः ।  
१ २ ३ १ २  
वाजद्रविणसो गिरः ॥ १५५१ ॥

*Adhā tvaṃ hi naskaro viśvā asmabhyam  
sukṣitīḥ. Vājadraṇaso girah.*

And you alone will provide happy homes and peaceful establishment for all our people and bless us with vitality, power, wealth and victory in response to our prayer. (Rg. 8-84-6)

**1552. Agni Devata, Bharga Pragatha Ṛshi**

२ ३ १ २ ३ २ ३ १ २  
अग्र आ याह्यग्निभिर्होतारं त्वा वृणीमहे ।  
१ २ २ ३ १ २ ३ १ २ ३ १ २ ३ २ ३ १ २  
आ त्वामनक्तु प्रयता हविष्मती यजिष्ठं बर्हिंसासदे ॥ १५५२ ॥

*Agna ā yāhyagnibhir hotāraṁ tvā vṛṇīmahe.  
Ā tvām anaktu prayatā haviṣmatī yajīṣṭham  
barhir ā sade.*

Agni, universal fire of life, come with other fires such as the sun. We opt to worship you alone, the cosmic yajamana. The yajaka people holding ladlefuls of havi would honour and celebrate you and seat you on the holy grass. (Rg. 8-60-1)

**1553. Agni Devata, Bharga Pragatha Ṛshi**

अच्छा हि त्वा सहसः सूनो अङ्गिरः स्तुचश्चरन्त्यध्वरे ।  
ऊर्जो नपातं घृतकेशमीमहेऽग्निं यज्ञेषु पूर्व्यम् ॥ १५५३ ॥

*Acchā hi tvā sahasaḥ sūno aṅgiraḥ sruca-  
ścarantyadhvare. Ūrjo napātaṁ ghṛtakeśam  
īmahe'gnim yajñeṣu pūrvyam.*

Agni, creator of energy and power, dear as breath of life omnipresent, the ladles of ghrta feed you well in the holy fire of yajna. We honour and adore the divine fire, prime power, infallible product of cosmic energy and rising in flames in yajnas. (Rg. 8-60-2)

**1554. Agni Devata, Suditi - Purumidhau Angirasau, tayor  
va anyatara Ṛshi**

अच्छा नः शीरशोचिषं गिरो यन्तु दर्शतम् ।  
अच्छा यज्ञासो नमसा पुरुवसु पुरुप्रशस्तमूतये ॥ १५५४ ॥

*Acchā naḥ śiraśociṣaṁ giro yantu darśatam.  
Acchā yajñāso namasā purūvasuṁ puru  
praśastam ūtaye.*

Let all our songs of adoration rise fast to the refulgent and glorious Agni. Let our yajna with homage and havi move and reach the universally adored and universally honoured Agni for the sake of universal protection. (Rg. 8-71-10)

**1555. Agni Devata, Suditi - Purumidhau Angirasau, tayor va anyatara Ṛshi**

अग्निं सूनुं सहसो जातवेदसं दानाय वार्याणाम् ।  
द्विता यो भूदमृतो मर्त्येष्व्वा होता मन्द्रतमो विशि ॥ १५५५ ॥

*Agniṁ sūnuṁ sahaso jātavedasam dānāya vāryāṇām. Dvitā yo bhūdamṛto martyeṣvā hotā mandratamo viśi.*

Let our prayers reach Agni, all pervasive creator of energy, for the gift of cherished wealth and power. Agni is the immortal presence who appears among mortals in both physical and spiritual forms, universal yajaka, happiest and most blissful, arising in every home stead of the people. (Rg. 8-71-11)

**1556. Agni Devata, Vishvamitra Gathina Ṛshi**

अदाभ्यः पुरेता विशामग्निर्मानुषीणाम् ।  
तूर्णी रथः सदा नवः ॥ १५५६ ॥

*Adābhyah pura etā viśām agnir mānuṣīṇām. Tūrṇī rathaḥ sadā navaḥ.*

Irrepressible and indestructible, going forward in

front of the people, fiery leader of the nation, instant starter, torch bearer of humanity and warrior, ever new: such is Agni, pioneer and leader. (Rg. 3-11-5)

**1557. Agni Devata, Vishvamitra Gathina Ṛshi**

अभि प्रयांसि वाहसा दाशवा अश्नोति मर्त्यः ।

क्षयं पावकशोचिषः ॥ १५५७ ॥

*Abhi prayāṅsi vāhasā dāśvāñ aśnoti martyaḥ.  
Kṣayam pāvaka-śociṣaḥ.*

By virtue of the leading light of Agni, the generous man who gives in yajnic action gets his objects of desire, and from the rising flames of holy fire as by virtue of the scholar's brilliance of knowledge, he gets a haven of peace. (Rg. 3-11-7)

**1558. Agni Devata, Vishvamitra Gathina Ṛshi**

साह्वान् विश्वा अभियुजः क्रतुर्देवानाममृक्तः ।

अग्निस्तुविश्रवस्तमः ॥ १५५८ ॥

*Sāhvān viśvā abhiyujāḥ kratuḥ devānām amṛktaḥ. Agnis tuvi śravastamaḥ.*

Patient yet most irresistible of all the front rank people, most enlightened of the noble and generous, inviolable, Agni is well read and most renowned leading light. (Rg. 3-11-6)

**1559. Agni Devata, Saubhari Kanva Ṛshi**



अग्ने वाजस्य गोमत ईशानः सहसो यहो ।  
अस्मे देहि जावेदो महि श्रवः ॥ १५६१ ॥

*Agne vājasya gomata īśānaḥ sahaso yaho.  
Asme dehi jātavedo mahi śravaḥ.*

Agni, lord of the knowledge of existence, creator and ruler of food, energy and wealths of life and lord of cows and sunbeams, child of omnipotence, bring us the brilliance of knowledge and great splendour of life's victories. (Rg. 1-79-4)

**1562. Agni Devata, Gotama Rahugana Ṛshi**

स इधानो वसुष्कविरग्निरीडेन्यो गिरा ।  
रेवदस्मभ्यं पुर्वणीक दीदिहि ॥ १५६२ ॥

*Sa idhāno vasuṣkavir agnir īḍenyo girā.  
Revadasmabhyam purvaṇīka dīdihī.*

Agni, that brilliant lord of light and knowledge, treasure home of wealth and joy, divine visionary of creation, adorable with holy words, lord of wealth, blazing with flames and flaming with forces, may he ever shine and shine us with knowledge. (Rg. 1-79-5)

**1563. Agni Devata, Gotama Rahugana Ṛshi**

क्षपो राजन्नु त त्मनाग्ने वस्तोरुतोषसः ।  
स तिग्मजम्भ रक्षसो दह प्रति ॥ १५६३ ॥

*Kṣapo rājann uta tmanāgne vastor utośasaḥ.  
Sa tigmajambha rakṣaso daha prati.*

Agni, blazing with light and power, creating and ruling over nights, days and the dawns, lord of the mighty order of justice and dispensation, burn up the evil and the wicked. (Rg. 1-79-6)

**1564. Agni Devata, Gopavana Atreya Ṛshi**

विशोविशो वो अतिथिं वाजयन्तः पुरुप्रियम् ।  
अग्निं वो दुर्यं वच स्तुषे शूषस्य मन्मभिः ॥ १५६४ ॥

*Viśo viśo vo atithim vājayantaḥ purupriyam.  
Agnim vo duryam vaca stuṣe śūṣasya manmabhiḥ.*

O people of the world, seekers of light and advancement by every community for every community, for the sake of you all, with sincere thoughts and resounding words, I adore Agni, holy power, your homely friend loved by all for the common good. (Rg. 8-74-1)

**1565. Agni Devata, Gopavana Atreya Ṛshi**

यं जनासो हविष्मन्तो मित्रं न सर्पिरासुतिम् ।  
प्रशंसन्ति प्रशस्तिभिः ॥ १५६५ ॥

*Yam janāso haviṣmanto mitram na sarpir āsutim. Praśaṅsanti praśastibhiḥ.*

Adore and exalt Agni whom yajnic people serve as a friend, with havi in hand and oblations of clarified butter, and celebrate with songs of praise. (Rg. 8-74-2)

**1566. Agni Devata, Gopavana Atreya Ṛshi**

१ २ ३ १ २ ३ २ ३ २ ३ १ २  
 पन्यासं जातवेदसं यो देवतात्युद्यता ।  
 ३ १ २ २ ३ २  
 हव्यान्यैरयद् दिवि ॥ १५६६ ॥

*Panyāṅsaṁ jātavedasaṁ yo devatātyudyatā.  
 Havyānyairayad divi.*

Serve and exalt the adorable Agni, all pervasive, who rises, strengthens all divinities of nature and humanity and raises the oblations to the heavens and heightens their vitality and power. (Rg. 8-74-3)

**1567. Agni Devata, Bharadvaja Barhaspatya or Vitahavya Angirasa Ṛshi**

१ २ ३ २ ३ १ २ ३ १ २ ३ १ २ ३ २ ३ २ ३ १ २ ३ २ ३ २  
 समिद्धमग्निं समिधा गिरा गृणे शुचिं पावकं पुरो अध्वरे  
 ३ २ २ ३ १ २ ३ १ २ ३ १ २ ३ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २  
 ध्रुवम् । विप्रं होतारं पुरुवारमद्रुहं कविं सुम्नैरीमहे जात-  
 २  
 वेदसम् ॥ १५६७ ॥

*Samiddham agniṁ samidhā girā gṛṇe śuciṁ  
 pāvakaṁ puro adhvare dhruvam. Vipraṁ  
 hotāraṁ puruvāram adruhaṁ kavim sumnair  
 imahe jātavedsam.*

I glorify the lighted fire, pure and purifying power, firm and foremost in holy works of love and non-violent development. In our state of peace and comfort, we celebrate and pray to the vibrant light giver of gifts, universally admired, free from jealousy, poetic creator, all knowing and present in all that exists. (Rg. 6-15-7)

1568. Agni Devata, Bharadvaja Barhaspatya or Vitahavya Angirasa Rshi

त्वां दूतमग्रे अमृतं युगेयुगे हव्यवाहं दधिरे पायुमीड्यम् ।  
 देवासश्च मर्त्तासश्च जागृविं विभुं विश्पतिं नमसा नि  
 षेदिरे ॥ १५६८ ॥

*Tvām dūtam agne amṛtam yuge yuge  
 havyvāham dadhire pāyum īdyam. Devāsaśca  
 marttāsaśca jāgrviṁ vibhuṁ viśpatim namasā  
 ni śedire.*

Agni, life of life, light of existence, brilliant saints and sages and ordinary mortals too for ages and ages have meditated on you, light divine, with homage and self-surrender and found their haven and home in your presence, O lord disseminator of fragrance, receiver of homage and giver of grace, immortal, protector, adorable, ever awake, infinite, ruler and sustainer of humanity. (Rg. 6-15-8)

1569. Agni Devata, Bharadvaja Barhaspatya or Vitahavya Angirasa Rshi

विभूषन्नग्र उभया अनु व्रता दूतो देवानां रजसी समीयसे ।  
 यत्ते धीतिं सुमतिमावृणीमहेऽध स्मा नस्त्रिवरूथः शिवो  
 भव ॥ १५६९ ॥

*Vibhūṣannagna ubhayāñ anu vratā dūto  
 devānām rajasī sam īyase. Yat te dhītiṁ sumati  
 māvrṇīmahe'dha smā nas trivarūthaḥ śivo  
 bhava.*

Agni, lord beatific, purifying fire, gracious to both wise and innocent according to your eternal law, self-refulgent light giver for the brilliant and generous, you pervade heaven and earth with your saving presence. As we meditate on your holy light and vision of knowledge, in consequence by your grace be kind and good to us, O lord of three worlds, omnipresent, omniscient and omnificent. (Rg. 6-15-9)

**1570. Agni Devata, Prayoga Bhargava or Agni Pavaka Barhaspatya or Agni Grhapati-Yavishthau Sahasputra or Anyatara Rshis**

१ २ ३ २ ३ २ ३ १ २ ३ १ २  
उप त्वा जामयो गिरो देदिशतीर्हविष्कृतः ।

३ १ २ २  
वायोरनीके अस्थिरन् ॥ १५७० ॥

*Upa tvā jāmayo giro dediśatīr haviṣkṛtaḥ.  
Vāyor anīke asthiran.*

Moving and vibrant adorations of the enlightened celebrant reach you and stay by you in the movements of air in the middle regions. (Rg. 8-102-13)

**1571. Agni Devata, Prayoga Bhargava or Agni Pavaka Barhaspatya or Agni Grhapati-Yavishthau Sahasputra or Anyatara Rshis**

१ २ ३ १ २ २ ३ २ ३ १ २ २  
यस्य त्रिधात्ववृतं बहिस्तस्थावसन्दिनम् ।

१ २ ३ १ २ ३ २  
आपश्चिन्नि दधा पदम् ॥ १५७१ ॥

*Yasya tridhātvavṛtaṁ barhistasthāvasandinam. Āpaścīn ni dadhā padam.*

The three-quality mind of the celebrant with sattva, rajas and tamas, open and unfettered, is the seat of Agni where peace and potential for action both have their seat. (Rg. 8-102-14)

**1572. Agni Devata, Prayoga Bhargava or Agni Pavaka Barhaspatya or Agni Grhapati-Yavishthau Sahasputra or Anyatara Ṛshis**

पदं देवस्य मीढुषोऽनाधृष्टाभिरूतिभिः ।  
भद्रा सूर्यइवोपदृक् ॥ १५७२ ॥

*Padam devasya mīḍhuṣo 'nādhṛṣṭābhirūtibhiḥ.*  
*Bhadrā sūrya ivopadrk.*

The seat of the refulgent, generous and virile divinity, Agni, with undaunted powers of protection is auspicious and blissful, shining like an inner sun and the second inner eye with inward light and vision. (Rg. 8-102-15)

**1573. Indra Devata, Medhyatithi Kanva Ṛshi**

अभि त्वा पूर्वपीतय इन्द्र स्तोमेभिरायवः । समीचीनास ऋभवः  
समस्वरन् रुद्रा गृणन्त पूर्व्यम् ॥ १५७३ ॥ य

*Abhi tvā pūrvapītaya indra stomebhir āyavaḥ.*  
*Samīcīnāsa ṛbhavaḥ sam asvaran rudrā*

*gṛṇanta pūrvyam.*

Indra, men in general, learned experts of vision and wisdom, illustrious powers of law and order, and fighting warriors of defence and protection all together, raising a united voice of praise, prayer and appreciation, with songs of holiness and acts of piety, invoke and invite you, ancient, nearest and most excellent lord of power and lustre, to inaugurate their yajnic celebration of the soma session of peaceful and exciting programme of development. (Rg. 8-3-7)

**1574. Indra Devata, Medhyatithi Kanva Ṛshi**

अस्येदिन्द्रो वावृधे वृष्यं शवो मदे सुतस्य विष्णवि ।  
अद्या तमस्य महिमानमायवोऽनु ष्टुवन्ति पूर्वथा ॥ १५७४ ॥

*Asyed indro vāvṛdhe vṛṣyaṁ śavo made sutasya viṣṇavi. Adyā tam asya mahimānam āyavo 'nu ṣṭuvanti pūrvathā.*

In the ecstasy of this soma success of achievement through the yajnic programme, Indra augments the strength and enthusiasm of this host and master of the programme, while now as ever before, the people appropriately adore and exalt the greatness of this lord. (Rg. 8-3-8)



