

CHAPTER-16

1575. Indragnee Devate, Vishvamitra Gathina Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
 प्र वामर्चन्त्युक्थिनो नीथाविदो जरितारः ।
 १ २ ३ २ ३ १ २ ३ १ २
 इन्द्राग्नी इष आ वृणे ॥ १५७५ ॥

Pra vām arcantyukthino nīthāvīdo jaritārah.
Indrāgnī iṣa ā vrṇe.

Indra and Agni, the singers of hymns, pioneers of highways and celebrants honour and worship you. I choose to celebrate you for the sake of sustenance, support and energy. (Rg. 3-12-5)

1576. Indragnee Devate, Vishvamitra Gathina Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २
 इन्द्राग्नी नवति पुरो दासपत्नीरधूनुतम् ।
 ३ १ २ ३ १ २ ३ १ २
 साकमेकेन कर्मणा ॥ १५७६ ॥

Indrāgnī navatiṁ puro dāsapatnīr adhūnutam.
Sākam ekena karmaṇā.

Indra and Agni, shake up, inspire and arouse with a single clarion call the ninety fortresses yonder of the allied and supporting forces of the benevolent ruler of the republics. (Rg. 3-12-6)

1577. Indragnee Devate, Vishvamitra Gathina Ṛshi

१ २ ३ १ २ ३ २ ३ ३ १ २ ३ १ २
 इन्द्राग्नी अपसस्पर्युप प्र यन्ति धीतयः ।
 ३ १ २ ३ २ १ २
 ऋतस्य पथ्याऽनु ॥ १५७७ ॥

Indrāgnī apasas paryupa pra yanti dhītayah.
Ṛtasya pathyā anu.

Indra and Agni, lord of power and lord of light and law, the pioneer forces of action and reflection go forward, all round, and close to the target, following the paths of truth and law of rectitude. (Swami Dayanand interprets Indra and Agni as wind and electric energy of space, and the movements of this energy in waves directed to the targets of purpose). (Rg. 3-12-7)

1578. Indragnee Devate, Vishvamitra Gathina Ṛshi

इन्द्राग्नी तविषाणि वां सधस्थानि प्रयांसि च ।
युवोरसूर्यं हितम् ॥ १५७८ ॥

*Indrāgnī taviṣāṇi vāṁ sadhasthāni prayāṅsi
ca. Yuvor aptūryaṁ hitam.*

Indra and Agni, your forces, strategic concentrations of the forces deployed and collective resources, are well disposed, and integrated, and your zeal for making a move is instantaneous, everything being just at hand. (Rg. 3-12-8)

1579. Indra Devata, Bharga Pragatha Ṛshi

शग्ध्युं षु शचीपत इन्द्र विश्वाभिरूतिभिः ।
भगं न हित्वा यशसं वसुविदमनु शूरं चरामसि ॥ १५७९ ॥

*Śagdhyaṁ ṣu śacīpata indra viśvābhir ūtibhiḥ.
Bhagaṁ na hi tvā yaśasaṁ vasuvidam anu śūra
carāmasi.*

Indra, lord of omnipotent action and infinitely various victories, with all powers, protections and

inspirations, strengthen and energise us for excellent works without delay. As the very honour, splendour and treasure-home of the universe, O potent and heroic lord, we live in pursuit of your glory to justify our existence and win our destiny. (Rg. 8-61-5)

1580. Indra Devata, Bharga Pragatha Rshi

३ १ २ २ ३ १ २ ३ १ २ ३ १ २
पौरो अश्वस्य पुरुकृद्रवामस्युत्सो देव हिरण्ययः ।

२ ३ १ २ ३ १ २ ३ २ ३ १ २
न किर्हि दानं परिमर्धिषत् त्वे यद्यद्यामि तदा भर ॥ १५८० ॥

Pauro aśvasya purukṛd gavām asyutso deva hiraṇyayaḥ. Na kir hi dānaṁ parimarddhiṣat tve yad yadyāmi tad ā bhara.

You are the sole One omnipresent citizen of the universe, creator of all lands, cows, lights and knowledges of the world, maker of the motions, ambitions, advancements and achievements of nature and humanity, fountain head of universal joy, and golden refulgent generous lord supreme. No one can ever impair or obstruct your gifts to humanity. O lord, I pray, bring us whatever we ask for. (Rg. 8-61-6)

1581. Indra Devata, Bharga Pragatha Rshi

२ ३ ३ १ २ ३ २ ३ ३ १ २
त्वं ह्येहि चेरवे विदा भगं वसुत्तये ।

१ २ ३ १ २ ३ २ ३ १ २
उद्वावृषस्व मघवन् गविष्टय उदिन्द्राश्वमिष्टये ॥ १५८१ ॥

Tvaṁ hyehi cerave vidā bhagaṁ vasuttaye. Ud vāvṛṣasva maghavan gaviṣṭaya ud indrāśvam iṣṭaye.

Come to give gifts of wealth and honour to the devotee so that the people may be happy and prosperous. O lord of honour and majesty, Indra, bring us showers of the wealth of cows, lands, knowledge and culture for the seekers of light, and horses, advancement and achievement for the seekers of progress. (Rg. 8-61-7)

1582. Indra Devata, Bharga Pragatha Rshi

३ ३ २ ३ १ २ ३ १ २ ३ २ ३ १ २
 त्वं पुरू सहस्राणि शतानि च यूथा दानाय मंहसे ।
 आ पुरन्दरं चकृम विप्रवचस इन्द्रं गायन्तोऽवसे ॥ १५८२ ॥

Tvaṁ purū sahasrāṇi śatāni ca yūthā dānāya mañhase. Ā purandaram cakṛma vipra vacasa indram gāyanto 'vase.

Indra, you command and grant many hundreds and thousands of heaps of wealth for gift to the devotees, and as many troops of soldiers for defence and protection. We, poets of holy words of adoration, do service to Indra, breaker of the strongholds of darkness and sing in praise of him and exhort him for the sake of protection and patronage. (Rg. 8-61-8)

1583. Agni Devata, Saubahri Kanva Rshi

२३ ३ १ २ ३ २ ३ १ २ ३ १ २ २२
 यो विश्वा दयते वसु होता मन्द्रो जनानाम् ।
 मधोर्न पात्रा प्रथमान्यस्मै प्र स्तोमा यन्त्वग्रये ॥ १५८३ ॥

Yo viśvā dayate vasu hotā mandro janānām. Madhor na pātrā prathamānyasmai pra stomā yantvagnaye.

Like bowls of honey let our prime songs of

adoration reach this Agni who, blissful high priest of existence, gives all the wealths and joys of the world to humanity. (Rg. 8-103-6)

1584. Agni Devata, Saubahri Kanva Ṛshi

अश्वं न गीर्भी रथ्यं सुदानवो मर्मृज्यन्ते देवयवः ।
उभे तोके तनये दस्म विश्पते पर्षि राधो मघोनाम् ॥ १५८४ ॥

*Aśvaṁ na gīrbhī rathyam sudānavo marmṛjy-
ante devayavaḥ. Ubhe toke tanaye dasma
viśpate parṣi rādho maghonām.*

Agni, lord of glory, ruler and sustainer of the people, generous devotees dedicated to charity and love of divinity, with voices of adoration and prayer, exalt you like the motive power of the chariot of life, and pray: Bring us the holy power and prosperity worthy of the magnificent for our children and grand children. (Rg. 8-103-7)

1585. Varuna Devata, Ajigarti Shunahshepa Ṛshi

इमं मे वरुण श्रुधी हवमद्या च मृडय ।
त्वामवस्युरा चके ॥ १५८५ ॥

*Imaṁ me varuṇa śrudhī havam adyā ca
mṛḍaya. Tvām avasyur ā cake.*

Varuna, Lord Supreme of our highest choice, listen to my prayer to-day, be kind and gracious. In search of love and protection, I come and praise and pray. (Rg. 1-25-19)

1586. Indra Devata, Sukaksha Angirasa Rshi

२ ३ १ २ ३ १ २२
 कया त्वं न ऊत्याभि प्र मन्दसे वृषन् ।
 १ २ ३ २ ३ १ २
 कया स्तोतृभ्य आ भर ॥ १५८६ ॥

Kayā tvam na ūtyābhi pra mandase vṛṣan.
Kayā stotr̥bhya ā bhara.

Indra, lord of power and prosperity, generous as cloud showers, by which modes of protection and promotion do you bless us with the joys we have, by which methods and graces do you bear and bring the wealth which the celebrants enjoy? (Rg. 8-93-19)

1587. Indra Devata, Medhatithi Kanva Rshi

२ ३ २ ३ १ २ ३ १ २ ३ २ २ ३ २
 इन्द्रमिद्वेवतातय इन्द्रं प्रयत्यध्वरे ।
 १ २ ३ २ ३ १ २ ३ २ ३ १ २ ३ १ २
 इन्द्रं समीके वनिनो हवामह इन्द्रं धनस्य सातये ॥ १५८७ ॥

Indram id devatātaya indram prayatyadhvare.
Indram samīke vanino havāmaha indram dhanasya sātaye.

We invoke Indra for our programmes of natural and environmental development. We invite Indra when the yajna of development is inaugurated. Lovers and admirers dedicated to him, we pray for his grace in our struggles of life, and we solicit his favour and guidance for the achievement of wealth, honour and excellence. (Rg. 8-3-5)

1588. Indra Devata, Medhatithi Kanva Rshi

इन्द्रो मह्ना रोदसी पप्रथच्छव इन्द्रः सूर्यमरोचयत् । इन्द्रे ह
विश्वा भुवनानि येमिर इन्द्रे स्वानास इन्दवः ॥ १५८८ ॥

*Indro mahnā rodasī paprathacchava indrah
sūryam arocayat. Indre ha viśvā bhuvanāni
yemira indre svānāsa indavaḥ.*

Indra, by the power and abundance of his omnipotence, expands and pervades heaven and earth. Indra gives the radiance of light to the sun. All regions of the universe and her children are sustained in life and order in Indra, and in the infinite power, presence and abundance of Indra flow all liquid energies of life's evolution to their perfection and fulfilment. (Rg.8-3-6)

1589. Vishvakarma Devata, Bhauvana Vishvakarma Rshi

विश्वकर्मन् हविषा वावृधानः स्वयं यजस्व तन्वांश्च स्वा-
हिते । मुह्यन्त्वन्ये अभितो जनास इहास्माकं मघवा
सूरिरस्तु ॥ १५८९ ॥

*Viśvakarman haviṣā vāvṛdhānaḥ svayaṁ
yajasva tanvāṁ svā hite. Muhyantvanye abhito
janāsa ihāsmākaṁ maghavā sūrir astu.*

O Vishvakarman, you yourself guide and perform the yajna of your own creation with the holy materials from within nature itself, yourself exlating in the expansive universe. Here the other people, unaware of the mystery, feel awe-stricken but, we pray, may you, Lord Almighty and omnificent, be the ultimate giver of enlightenment

for us. (Rg. 10-81-6)

1590. Pavamana Soma Devata, Ananata Paruchhepi Rshi

अया रुचा हरिण्या पुनानो विश्वा द्वेषांसि तरति सयुग्वभिः
 सूरौ न सयुग्वभिः । धारा पृष्ठस्य रोचते पुनानो अरुषो हरिः ।
 विश्वा यद्रूपा परियास्यृक्वभिः सप्तास्येभिर्ऋ -
 क्वभिः ॥ १५९० ॥

*Ayā rucā hariṇyā punāno viśvā dveṣāṅsi tarati
 sayugvabhiḥ sūro na sayugvabhiḥ. Dhārā
 pṛṣṭhasya rocate punāno aruṣo hariḥ. Viśvā
 yad rūpā pariyāsyṛkvabhiḥ saptāsyebhir
 ṛkvabhiḥ.*

This Soma spirit of the fighting force of divinity, protecting and purifying by its own victorious lustre of innate powers, overcomes all forces of jealousy and enmity as the sun dispels all darkness with its own rays of light. The stream of its radiance, on top, shines beautiful and blissful. The lustrous saviour spirit which pervades all existent forms of the world, goes forward pure and purifying with seven notes of its exalting voice and seven rays of light and seven pranic energies expressive of its mighty force. (Rg. 9-111-1)

1591. Pavamana Soma Devata, Ananata Paruchhepi Rshi

प्राचीमनु प्रदिशं याति चेकित्सं रश्मिभिर्यते दर्शतो रथो
 दैव्यो दर्शतो रथः । अगमन्नुक्थानि पौस्येन्द्रं जैत्राय हर्षयन् ।
 वज्रश्च यद्भवथो अनपच्युता समत्स्वनपच्युता ॥ १५९१ ॥

*Prācīm anu pradiśam yāti cekitat sam raśmi-
bhir yatate darśato ratho daivyo darśato
rathaḥ. Agmann ukthāni pauṅsyendram
jaitrāya harṣayan. Vajraś ca yad bhavatho
ana-pacyutā samatsvanapacyutā.*

Intelligent and well aware, Soma warrior goes forward in the line and to the destination in consonance and continuation of living ancient tradition of law and custom, his glorious divine chariot is directed by rays of light and vibrant enthusiasm, thus the glorious chariot goes on. Songs of praise in honour of the brave resound, exalting Indra, the ruling soul of the order, for victory, when the ruling soul and the fighting force both become the one thunderbolt infallible in battles, verily one invincible power in battle. (Rg. 9-111-3)

1592. Pavamana Soma Devata, Ananata Paruchhepi Rshi

त्वं ह त्यत्पणीनां विदो वसु सं मातृभिर्मर्जयसि स्व आ दम
ऋतस्य धीतिभिर्दमे । परावतो न साम तद्यत्रा रणन्ति धीतयः ।
त्रिधातुभिररुषीभिर्वयो दधे रोचमानो वयो दधे ॥ १५९२ ॥
*Tvaṁ ha tyatpaṇīnāṁ vido vasu saṁ mātṛbhir
marjayasi sva ā dama ṛtasya dhītibhir dame.
Parāvato na sāma tad yatrā raṇanti dhītayaḥ.
Tridhātubhir aruṣībhir vayo dadhe rocamāno
vayo dadhe.*

You win the wealth of advantage over hard bargainers in exchange and, in trade and commerce, turn deficit into surplus and make it shine with native resources

in your own home, yes with open, honest, yajnic transactions of law and truth as on the vedi of yajna. Songs of praise and appreciation from afar are heard where expert organisers and workers rejoice in action. Bright and brilliant Soma spirit of peace holds life and sustenance in hand by shining wealth of matter, mind and motion in open peaceable circulation, yes Soma holds life and sustenance in hand, under control, and provides it freely. (Rg. 9-111-2)

1593. Pusha Devata, Bharadvaja Barhaspatya Ṛshi

उत नो गोषणि धियमश्वसां वाजसामुत ।
नृवत्कृणुह्युतये ॥ १५९३ ॥

*Uta no goṣaṇīm dhiyam-aśvasām vājasām uta.
Nṛvat kṛṇuhyūtaye.*

Lord of light and life's development, give us the gift of that knowledge and intelligence which may develop the wealth of cows and horses and create modes and means of success and prosperity. Give us that intelligence inspired with love for people so that we may live in peace and joy. (Rg. 6-53-10)

1594. Maruts Devata, Gotama Rahugana Ṛshi

शशमानस्य वा नरः स्वेदस्य सत्यशवसः ।
विदा कामस्य वेनतः ॥ १५९४ ॥

*Śaśamānasya vā naraḥ svedasya satyaśavasah.
Vidā kāmasya venataḥ.*

Maruts, dynamic powers of action and generosity, know and fulfil the plan and desire of the man truly courageous and powerful, knowledgeable, cultured and graceful who honestly lives by the sweat of his brow. (Rg. 1-86-8)

1595. Vishvedevah Devatah, Rjishva Bharadvaja Ṛshi

उप नः सूनवो गिरः शृण्वन्त्वमृतस्य ये ।

सुमृडीका भवन्तु नः ॥ १५९५ ॥

*Upa nah sūnavo girah śṛṇvantvamṛtasya ye.
Sumṛḍīkā bhavantu nah.*

May the Vishvedevas, eminent brilliancies of humanity, children of immortality and creators of the language of immortality in knowledge, come and listen to the prayers of the seekers and be givers of bliss to us. May the children listen to the voices of the immortals and be givers of joy to us. (Rg. 6-52-9)

1596. Dyavaprthivya Devate, Vamadeva Gautama Ṛshi

प्र वां महि द्यवी अभ्युपस्तुतिं भरामहे ।

शुची उप प्रशस्तये ॥ १५९६ ॥

*Pra vāṁ mahi dyavī abhyupastutiṁ bhara-mahe.
Śucī upa praśastaye.*

O resplendent heaven and earth, pure and unsullied, we offer earnest praise in honour to you and approach you with prayers. (Rg. 4-56-5)

1597. Dyavaprthivya Devate, Vamadeva Gautama Ṛshi

३ २ ३क २र ३रड ३ १ २
 पुनाने तन्वा मिथः स्वेन दक्षेण राजथः ।
 ३ १ २ ३ २ ३ २
 ऊह्यार्थे सनादृतम् ॥ १५९७ ॥

*Punāne tanvā mithaḥ svena dakṣeṇa rājathaḥ.
 Ūhyārthe sanād ṛtam.*

Divine and pure heaven and earth, together in body with your innate power and potential, you shine in glory and observe the laws of eternal truth in existence. (Rg. 4-56-6)

1598. Dyavaprthivya Devate, Vamadeva Gautama Ṛshi

३ २ ३ १ २ ३ १ २ ३ १ २ ३ २
 मही मित्रस्य साधथस्तरन्ती पिप्रती ऋतम् ।
 १ २ ३ १ २ २
 परि यज्ञं नि षेदथुः ॥ १५९८ ॥

*Mahī mitrasya sādhatas tarantī pipratī ṛtam.
 Pari yajñam ni ṣedathuḥ.*

O mighty heaven and earth, helping friends and devotees to cross the hurdles to attainment, fulfilling the laws of truth to bliss, you preside over the yajnas of life to perfection of success. (Rg. 4-56-7)

1599. Indra Devata, Ajigarti Shunahshepah Ṛshi

३ १ २ ३ १ २ ३ १ २ ३ २
 अयमु ते समतसि कपोत इव गर्भधिम् ।
 २ ३ १ २
 वचस्तच्चिन्न ओहसे ॥ १५९९ ॥

*Ayamu te sam atasi kapota iva garbhadhim.
 Vacas tac cin na ohase.*

Indra, firmly holding the thunder-bolt in hand, like

a forceful jet of water or like a flood of penetrating rays of light to shoot, breaks the cloud and releases the waters of life. Similarly, one with your lustre and valour, like a wood cutter and carver, you fell the strongholds of evil like the trees of a forest, yes, uproot the wicked, striking the blows as with the axe. (Rg. 1-30-4)

1600. Indra Devata, Ajigarti Shunahshepah Ṛshi

स्तोत्रं राधानां पते गिर्वाहो वीर यस्य ते ।
विभूतिरस्तु सूनृता ॥ १६०० ॥

Stotraṁ rādhānām pate girvāho vīra yasya te.

Vibhūtir astu sūnṛtā.

Indra, celebrated in the divine voice of revelation, creator and guardian of the world and its wealth, mighty lord of omnipotence, great and true is your glory, and may our praise and prayer to you be truly realised for our strength and joy of life. (Rg. 1-30-5)

1601. Indra Devata, Ajigarti Shunahshepah Ṛshi

ऊर्ध्वं स्तिष्ठा न ऊतयेऽस्मिन् वाजे शतक्रतो ।
समन्येषु ब्रवावहै ॥ १६०१ ॥

Ūrdhvas tiṣṭhā na ūtaye'smin vāje śatakrato.
Samanyeṣu bravāvahai.

Indra, hero of a hundred great acts of yajnic creation, rise and stay high for our defence and protection in this battle of life. And we would sing your praises in

prayer with joy in other battles too together with you.
(Rg. 1-30-6)

1602. Agni or Havis Devate, Haryata Pragatha Ṛshi

२ ३ १ २ ३ २ ३ २ ३ १ २ ३ १ २
गाव उप वदावटे मही यज्ञस्य रप्सुदा ।
३ १ २ ३ ३ १ २
उभा कर्णा हिरण्यया ॥ १६०२ ॥

*Gāva upa vadāvaṭe mahī yajñasya rapsudā.
Ubhā karṇā hiranyayā.*

The psychic base of the devoted seeker of meditative communion is highly creative. O mind and senses attended with both knowledge and action of divine character, rise high and reach close to the reservoir of divine grace and win the showers of bliss. (Rg. 8-72-12)

1603. Agni or Havis Devate, Haryata Pragatha Ṛshi

३ २ ३ १ २ २ ३ ३ १ २ ३ १ २ ३ १ २
अभ्यारमिदद्रयो निषिक्तं पुष्करे मधु ।
३ १ २ ३ १ २
अवटस्य विसर्जने ॥ १६०३ ॥

*Abhyāram id adrayo niṣikṭam puṣkare madhu.
Avaṭasya visarjane.*

When the fount of the divine reservoir is released toward the quiet mind of the devotee, then the lord of clouds and soma fills the lotus of his heart with the honeyed ecstasy of divine grace. (Rg. 8-72-11)

1604. Agni or Havis Devate, Haryata Pragatha Ṛshi

३ २ ३ १ २ ३ २ ३ १ २ ३ १ २
सिञ्चन्ति नमसावटमुच्चाचक्रं परिज्मानम् ।
३ १ २ ३ १ २
नीचीनवारमक्षितम् ॥ १६०४ ॥

The joyous world of soma in relation to the earth, you illuminate and rule with a fraction of your prowess. Whoever plays his part well and renders his share to the refulgent ruler never regrets nor displeases the ruler ever. Come fast, O lord, rush in and drink the soma mixed with sweets of honey and seasoned with milk. (Rg. 8-4-8)

1607. Indra Devata, Medhatithi Kanva Ṛshi

इमा उ त्वा पुरूवसो गिरो वर्धन्तु या मम । पावकवर्णाः
शुचयो विपश्चितोऽभि स्तोमैरनूषत ॥ १६०७ ॥

*Imā u tvā purūvaso giro vardhantu yā mama.
Pāvakavarṇāḥ śucayo vipāścito'bhi stomair
anūṣata.*

O lord of universal wealth, O shelter home of the world, may these words of my divine adoration please you and exalt you. The saints and sages of vision and wisdom and fiery heat and purity of light adore you with songs of celebration. (Rg. 8-3-3)

1608. Indra Devata, Medhyatithi Kanva Ṛshi

अयं सहस्रमृषिभिः सहस्कृतः समुद्रइव पप्रथे । सत्यः सो
अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये ॥ १६०८ ॥

*Ayam sahasram ṛṣibhiḥ sahaskrtaḥ samudra
iva paprathe. Satyaḥ so asya mahimā gṛṇe
śavo yajñeṣu viprarājye.*

This Indra, adored and exalted by poets and sages a thousand ways to power and glory, rises like the sea.

Ever true and inviolable is he, and I celebrate his might and grandeur expanding in the yajnic programmes of the dominion of the wise. (Rg. 8-3-4)

1609. Indra Devata, Shrushtigu Kanva Ṛshi

यस्यायं विश्व आर्यो दासः शेवधिपा अरिः । तिरश्चिदर्ये
रुशमे पवीरवि तुभ्येत् सो अज्यते रयिः ॥ १६०९ ॥

*Yasyāyam viśva āryo dāsaḥ śevadhipā ariḥ.
Tirāścid arye ruśame pavīravi tubhyet so
ajyate rayiḥ.*

This entire world whether it is dynamic and progressive, or reactionary and slavish, whether it guards the wealth of life or destroys it, all this wealth, directly or indirectly, is circulating within the presence of Indra, the master, awfully armed, destroyer of destroyers, to whom it really and ultimately belongs. (Rg. 8-51-9)

1610. Indra Devata, Shrushtigu Kanva Ṛshi

तुरण्यवो मधुमन्तं घृतश्चुतं विप्रासो अकमानृचुः । अस्मे
रयिः पप्रथे वृष्यं शवोऽस्मे स्वानास इन्दवः ॥ १६१० ॥

*Turaṇyavo madhumantaṁ ghr̥taścutaṁ
viprāso arkam ānṛcuḥ. Asme rayiḥ paprathe
vr̥ṣyaṁ śavo'sme svānāsa indavaḥ.*

Dynamic scholars and vibrant sages offer to Indra the song of adoration replete with honey sweets and liquid power of exhortation. Let the beauty and prosperity of life increase among us, let generous and virile strength

and vitality grow, and let streams of inspiring soma flow for us. (Rg. 8-51-10)

1611. Pavamana Soma Devata, Parvata Naradau Kanvau Rshis

गोमन्न इन्दो अश्ववत् सुतः सुदक्ष धनिव ।
शुचिं च वर्णमधि गोषु धारय ॥ १६११ ॥

*Gomanna indo aśvavat sutaḥ sudakṣa dhaniva.
Śucim ca varṇam adhi goṣu dhāraya.*

O Soma, refulgent spirit of divine bliss and beauty, manifest every where and realised within, commanding universal power and perfection, pray set in motion for us the flow of wealth full of lands, cows, knowledge and culture, and of horses, movement, progress and achievement. I pray bless me that I may honour and worship your pure divine presence above all, above mind and senses and above the things mind and senses are involved with. (Rg. 9-105-4)

1612. Pavamana Soma Devata, Parvata and Naradau Kanvau Rshis

स नो हरीणां पत इन्दो देवप्सरस्तमः ।
सखेव सख्ये नर्यो रुचे भव ॥ १६१२ ॥

*So no harīṇām pata indo deva psarastamaḥ.
Sakheva sakhye naryo ruce bhava.*

O spirit of beauty and universal majesty, controller of all movements, beauties and perfections, divine

presence that comprehend all forms of refulgence and generosity, like a friend for friends, be good for our pioneer leadership and brilliance on the vedi. (Rg. 9-105-5)

1613. Pavamana Soma Devata, Parvata Naraduu Kanvas Ṛshis

सनेमि त्वमस्मदा अदेवं कं चिदत्रिणम् ।
साह्वं इन्दो परि बाधो अप द्वयुम् ॥ १६१३ ॥

*Sanemi tvam asmadā adevaṁ kaṁ cid atriṇam.
Sāhvāñ indo pari bādho apa dvayum.*

O spirit of divine beauty, bliss and brilliance, one with us in all acts and movements, courageous, bold and forbearing, ward off from us all impieties and keep away the impious and ungenerous people wherever they be, whoever is a devouring destroyer, and a double dealer. (Rg. 9-105-6)

1614. Pavamana Soma Devata, Atri Bhaumah Ṛshi

अञ्जते व्यञ्जते समञ्जते क्रतुं रिहन्ति मध्वाभ्यञ्जते ।
सिन्धोरुच्छ्वासे पतयन्तमुक्षणं हिरण्यपावाः पशुमप्सु
गृभ्णते ॥ १६१४ ॥

*Añjate vyañjate sam añjate kratuṁ rihanti
madhvābhyañjate. Sindhor ucchvāse pata-
yantam ukṣaṇaṁ hiraṇyapāvāḥ paśum apsu
grbhṇate.*

They realise it in the vibrant soul, diversify the

presence in various statements of definition and communication, and integrate the experience and the statements in the awareness of its absolute glory. They love and adore the soul of cosmic yajna and worship it with honey sweets of homage in acts of soma yajna. In these ways of awareness, thoughts, words and deeds, do lovers of the golden glory of soma realise and integrate with the all watching universal power and presence vaulting on top of their waves of consciousness with incessant showers of bliss divine. (Rg. 9-86-43)

1615. Pavamana Soma Devata, Atri Bhaumah Ṛshi

विपश्चिते पवमानाय गायत मही न धारात्यन्धो अर्षति ।
 अहिर्न जूर्णामति सर्पति त्वचमत्यो न क्रीडन्नसरद् वृषा
 हरिः ॥ १६१५ ॥

*Vipaścite pavamānāya gāyata mahī na dhārā-
 tyandho arṣati. Ahir na jūrṇām ati sarpati tva-
 cam atyo na krīḍannasarad vṛṣā hariḥ.*

O people, sing in honour of Soma, omniscient spirit of life, pure and purifier that brings us food, energy, honour and excellence in torrential streams. Knowing that, man, free from want, suffering and small mindedness, goes forward with life happy, youthful, playful as a colt and generous as showers of rain, and at the end of life goes on again, having left this body as a snake casts off its old skin and goes free and youthful again. (Rg. 9-86-44)

1616. Pavamana Soma Devata, Atri Bhaumah Ṛshi

अग्नेगो राजाप्यस्तविष्यते विमानो अह्ना भुवनेष्वर्पितः ।
 हरिर्घृतस्रुः सुदृशीको अर्णवो ज्योतीरथः पवते राय
 ओक्व्यः ॥ १६१६ ॥

Agre go rājāpyastaviṣyate vimāno ahnām bhuvanēṣvarpitaḥ. Harir ghr̥tasnuḥ sudṛśīko arṇavo jyōtīrathaḥ pavate rāya okyaḥ.

Soma, foremost pioneer spirit, refulgent ruler, open to all, maker of days and nights, omnipresent in all regions of the universe, is adored and worshipped by all. Soft and sweet, gracious and illuminative as ghr̥ta, destroyer of darkness and suffering, blissful of sight, deep as space, riding the chariot of light, universal haven of all, moves, initiates and consecrates us for the achievement of honour, wealth and excellence. (Rg. 9-86-45)



CHAPTER-17

1617. Agni Devata, Ajigarati Shunahshepa Ṛshi

विश्वेभिरग्रे अग्निभिरिमं यज्ञमिदं वचः ।
चनो धाः सहसो यहो ॥ १६१७ ॥

Viśvebhir agne agnibhir imam yajñam idam vacaḥ. Cano dhāḥ sahaso yaho.

Agni, lord of knowledge, mighty of strength and power, kind and gracious, with all these forms of heat and energy, take on this yajnic programme of ours, fructify our words of prayer, and bless us with the delight of well-being. (Rg. 1-26-10)

1618. Agni Devata, Ajigarati Shunahshepa Ṛshi

यच्चिद्धि शश्वता तना देवदेव यजामहे ।
त्वे इद्धूयते हविः ॥ १६१८ ॥

Yacciddhi śaśvatā tanā devaṁ-devaṁ yajāmahe. Tve iddhūyate haviḥ.

By whichever eternal and extended holy powers of cosmic yajna were the brilliant and generous powers of nature created, to the same divine powers we offer yajna, to one and all. And to the same powers is the holy material of yajna offered for all time. (Rg. 1-26-6)

1619. Agni Devata, Ajigarati Shunahshepa Ṛshi

प्रियो नो अस्तु विश्वपतिर्होता मन्द्रो वरेण्यः ।
प्रियाः स्वग्रयो वयम् ॥ १६१९ ॥

*Priyo no astu viśpatir hotā mandro vareṇyaḥ.
Priyāḥ svagnayo vayam.*

May the happy, charming and venerable ruler of the people, worthy of choice, be dear to us. May the venerable people who offer yajna in honour of Agni, eternal lord of cosmic yajna, and the leader of the people, be dear to us. (Rg. 1-26-7)

1620. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

इन्द्रं वो विश्वतस्परि हवामहे जनेभ्यः ।
अस्माकमस्तु केवलः ॥ १६२० ॥

*Indraṁ vo viśvatas pari havāmahe janebhyaḥ.
Asmākam astu kevalaḥ.*

For the sake of you all of humanity, we invoke and worship Indra, the one lord ruler over the universe, and we pray He may be with us in vision in a state of absolute bliss. (Rg. 1-7-10)

1621. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

स नो वृषन्नमुं चरुं सत्रादावन्नपा वृधि ।
अस्मभ्यमप्रतिष्कृतः ॥ १६२१ ॥

*Sa no vṛṣannamuṁ caruṁ satrādāvannapā
vṛdhi. Asmabhyam apratiṣkutaḥ.*

Indra, lord of the universe, light of the world, generous lord of wealth, irresistible wielder of power,

generous giver of showers, grant us the yajnic prosperity of life and open the doors of freedom and salvation at the end. (Rg. 1-7-6)

1622. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

वृषा यूथेव वंसगः कृष्टीरियत्योजसा ।

ईशानो अप्रतिष्कृतः ॥ १६२२ ॥

*Vṛṣā yūtheva vaṅsagaḥ kṛṣṭīr iyartyojasā.
Īśāno apratiṣkutaḥ.*

As the virile bull leads the herd it rules, so does Indra, generous lord indomitable and ruler of the world, inspire and lead His children to joy and freedom. (Rg. 1-7-8)

1623. Agni Devata, Shamyu Barhaspatya Ṛshi

त्वं नश्चित्र ऊत्या वसो राधांसि चोदय ।

अस्य रायस्त्वमग्ने रथीरसि विदा गाधं तुचे तु नः ॥ १६२३ ॥

*Tvaṁ naścitra ūtyā vaso rādhāṅsi codaya.
Asya rāyas tvam agne rathīrasi vidā gādham
tuce tu naḥ.*

Agni, wonderful lord of versatile action, giver of shelter and security of the home, with protection and advancement, inspire and raise our means and materials for success and achievement. O lord of knowledge and vision, you are the guide and pilot of the chariot and wealth and honours of this generation. Give us the

message and inspiration of peace, progress and security for our children. (Rg. 6-48-9)

1624. Agni Devata, Shamyu Barhaspatya Rshi

प॑र्षि॑ तोकं॑ तनयं॑ प॒र्तृभि॑ष्ट्वमद॒ब्धैरप्र॑युत्वभिः ।
 अ॒ग्ने हे॒डांसि॑ दे॒व्या यु॑योधि नोऽदे॒वानि ह॑रांसि च ॥ १६२४ ॥
*Parṣi tokam tanayam parṭrbhiṣṭvam adabhair
 aprayutvabhiḥ. Agne heḍāṅsi daivyā yuyodhi
 no'devāni hvarāṅsi ca.*

Agni, lord of light and culture, you cleanse, refine and enrich our children and teenagers with all nourishments and safeguards for body, mind and soul with unfailing and unchallengeable modes and methods of education and refinement. Resist and overcome the passions and negativities which attract natural wrath and fight out impious temptations from us.(Rg.6-48-10)

1625. Vishnu Devata, Vasishtha Maitravaruni Rshi

कि॑मित्ते॒ विष्णो॑ परि॒चक्षि॑ नाम प्र॒ यद्वक्शे॑ शि॒पिविष्टो॑ अस्मि ।
 मा॑ वपो॒ अस्मदप॑ गूह ए॒तद्यद॑न्यरूपः॒ समि॑थे
 बभू॑थ ॥ १६२५ ॥

*Kim it te viṣṇo paricakṣi nāma pra yad vavakṣe
 śipiviṣṭo asmi. Mā varpo asmad apa gūha etad
 yad anyarūpaḥ samithe babhūtha.*

Vishnu, can that manifestive form of your presence be described or ignored? You yourself reveal in the Veda that you are self - refulgent. Pray do not hide

Vishnu, lord omnipresent, I do honour to your presence in song and offer it to you as homage in words. O lord of universal light of life, pray accept this offer of homage. May my words of celebration exalt your presence in manifestation. O lord, O divinities of nature and humanity, pray protect and promote us with all means and modes of peace, prosperity and all round well being all ways all time. (Rg. 7-100-7)

1628. Vayu Devata, Vamadeva Gautama Rshi

वायो शुक्रो अयामि ते मध्वो अग्रं दिविष्टिषु ।
आ याहि सोमपीतये स्पार्हो देव नियुत्वता ॥ १६२८ ॥

*Vāyo śukro ayāmi te madhvo agram diviṣṭiṣu.
Ā yāhi somapītaye spārho deva niyutvatā.*

Vayu, lord omnipotent, self-refulgent and generous centre object of universal love, I come to the top of the honey sweets of yajnic creations of light and joy for the life divine, cleansed and pure as I am now. Come for a drink of soma by the chariot and the team of horses. (Rg. 4-47-1)

1629. Indra-Vayu Devate, Vamadeva Gautama Rshi

इन्द्रश्च वायवेषां सोमानां पीतिमर्हथः ।
युवां हि यन्तीन्दवो निम्नमापो न सध्यक् ॥ १६२९ ॥

*Indraś ca vāyaveṣāṃ somānām pītim
arhathaḥ. Yuvām hi yantīndavo nimnam āpo
na sadhryak.*

Indra and Vayu, you two love and deserve the drink of these somas distilled in yajnas. Just as waters all together flow to the sea, so do all flows of soma and all movements of dedicated devotees end up when they join you. (Rg. 4-47-2)

1630. Indra-Vayu Devate, Vamadeva Gautama Ṛshi

वायविन्द्रश्च शुष्मिणा सरथं शवसस्पती ।
नियुत्वन्ता न ऊतय आ यातं सोमपीतये ॥ १६३० ॥

*Vāyavindraś ca śuṣmiṇā saratham śavasas
patī. Niyutvantā na ūtaya ā yātaṁ somapītaye.*

Vayu and Indra, most powerful, commander and ruler of the power and force of existence, controllers of the dynamics of energy, come hither together by the same chariot as two in one for the protection and promotion of our yajna of production, honour and excellence. (Rg. 4-47-3)

1631. Pavamana Soma Devata, Rebhasunu Kashyapau Ṛshis

अध क्षपा परिष्कृतो वाजा अभि प्र गाहसे ।
यदी विवस्वतो धियो हरिं हिन्वन्ति यातवे ॥ १६३१ ॥

*Adha kṣapā pariṣkrto vājāñ abhi pra gāhase.
Yadi vivasvato dhiyo harim hinvanti yātave.*

When the thoughts and actions of bright celebrants invoke, invite and inspire Soma to move, initiate and bless, then the divine spirit, exalted by the

songs, moves toward battles and inspires, energises and exalts their mind and courage for victory. (Rg. 9-99-2)

1632. Pavamana Soma Devata, Rebhasunus Kashyapas Rshis

१ २ तमस्य मर्जयामसि मदो य इन्द्रपातमः ।

१ २ २२ ३ १ २ ३ २ ३ १ २ य गाव आसभिर्दधुः पुरा नूनं च सूरयः ॥ १६३२ ॥

Tam asya marjayāmasi mado ya indrapātamaḥ. Yaṁ gāva āsabhir dadhuḥ purā nūnam ca sūrayaḥ.

That power and ecstasy of this Soma, worthiest of the soul's delight, we adore and exalt, which the sense and mind with their perceptions and reflection receive and which, for sure, veteran sages too have experienced for times immemorial. (Rg. 9-99-3)

1633. Pavamana Soma Devata, Rebhasunu Kashyapau Rshis

१ २ २२ तं गाथया पुराण्या पुनानमभ्यनूषत ।

३ १ २ ३ १ २ ३ २ ३ २ ३ १ २ उतो कृपन्त धीतयो देवानां नाम बिभ्रतीः ॥ १६३३ ॥

Taṁ gāthayā purāṅyā punānam abhyanūṣata. Uto kṛpanta dhītayo devānānāma bibhratīḥ.

That spirit of Soma, pure and purifying, the celebrants adore and exalt by songs of old in Vedic voice and, the same, thoughts and actions of veteran sages with the divine name content of the lord supplicate and glorify. (Rg. 9-99-4)

1634. Agni Devata, Ajigarti Shunahshepa Rshi

२ ३ २ ३ १२ ३ १ २ ३ १ २ २
 अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमोभिः ।
 ३ १ २ ३ १ २
 सम्राजन्तमध्वराणाम् ॥ १६३४ ॥

Aśvaṁ na tvā vāravantaṁ vandadhyā agniṁ namobhiḥ. Samrājantam adhvarāṇām.

Agni, brilliant and illuminating power and presence of yajnas from the homely agnihotra to the highest programmes of humanity, like a tempestuous horse of flying hair, we praise you and celebrate you with homage and offerings of food and oblations. (Rg. 1-27-1)

1635. Agni Devata, Ajigarti Shunahshepa Ṛshi

१ २ ३ १ २ २ ३ १ २ ३ १ २
 स घा नः सूनुः शवसा पृथुप्रगामा सुशेवः ।
 ३ ३ ३ १ २
 मीढ्वा अस्माकं बभूयात् ॥ १६३५ ॥

Sa ghā naḥ sūnuḥ śavasā pṛthupragāmā suśevah. Mīdhvāñ asmākaṁ babhūyāt.

May our children and successors, travelling far and wide with power and knowledge, be good and kind to us and give us showers of wealth and prosperity. (Rg. 1-27-2)

1636. Agni Devata, Ajigarti Shunahshepa Ṛshi

१ २ ३ २ ३ २ ३ १ २ २ ३ २
 स नो दूराच्चासाच्च नि मर्त्यादिघायोः ।
 ३ २ ३ ३ २ ३ १ २
 पाहि सदमिद्विश्वायुः ॥ १६३६ ॥

Sa no dūrāccāsācca ni martyādighāyoḥ. Pāhi sadam id viśvāyuḥ.

May he, lord of light and knowledge, giver of all

joys of life, protect our life, home and industry from far and near against any and every sinful person.(Rg. 1-27-3)

1637. Indra Devata, Nrmedha Angirasa Ṛshi

१ २ ३ १ २ ३ १ २ २२ ३ १ २
त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः ।

३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ २
अशस्तिहा जनिता वृत्रतूरसि त्वं तूर्य तरुष्यतः ॥ १६३७ ॥

*Tvam indra pratūrṭiṣvabhi viśvā asi spr̥dhaḥ.
Aśastihā janitā vṛtratūr asi tvam tūrya taruṣyataḥ.*

Indra, O inspired soul, in the external conflicts of life and in the internal conflicts of mind, you are the superior over all assailants. You are the destroyer of evil and calumny, creator of goodness and eliminator of impediments. Pray drive off all evil thoughts and oppositions of life and mind. (Rg. 8-99-5)

1638. Indra Devata, Nrmedha Angirasa Ṛshi

१ २ ३ १ २ ३ १ २ ३ २ ३ २ ३ १ २ १ २ ३
अनु ते शुष्मं तुरयन्तमीयतुः क्षोणीं शिशुं न मातरा । विश्वास्ते

१ २ ३ १ २ ३ १ २ ३ १ २ ३ २ ३ १ २ ३
स्पृधः श्नथयन्त मन्यवे वृत्रं यदिन्द्र तूर्वसि ॥ १६३८ ॥

*Anu te śuṣman̄ turayantam īyatuh̄ kṣoṇī śiśum̄
na mātara. Viśvās te spr̥dhaḥ śnathayanta
manyave vṛtram̄ yad indra tūrvasi.*

Just as mothers follow the desires and interests of children, so do the heaven and earth, all living beings from earth to heaven, think and act in conformity with you, evil destroying power. All oppositions slacken and

fall exhausted when you strike and destroy the demons of evil and negativity in the interest of man.(Rg.8-99-6)

1639. Indra Devata, Goshuktyashvasuktinau Kanvayanau Rshis

यज्ञ इन्द्रमवर्धयद् यद्भूमिं व्यवर्तयत् ।
चक्राण ओपशं दिवि ॥ १६३९ ॥

*Yajña indram avardhayad yad bhūmim
vyavartayat. Cakrāṇa opaśam divi.*

Yajna, joint creative endeavour which protects and replenishes the earth and environment, pleases and elevates Indra, the ruler, and creates a place of bliss in the light of heaven for the doer. (Rg. 8-14-5)

1640. Indra Devata, Goshuktyashvasuktinau Kanvayanau Rshis

व्यान्तरिक्षमतिरन् मदे सोमस्य रोचना ।
इन्द्रो यदभिनद्वलम् ॥ १६४० ॥

*Vyāntarikṣam atiran made somasya rocanā.
Indro yad abhinad valam.*

When Indra, lord omnipotent and blissful, eliminates all obstructions and negativities from our paths of progress, then we see the entire space in existence shines with light and overflows with the joy of soma bliss. (Rg. 8-14-7)

1641. Indra Devata, Goshuktyashvasuktinau Kanvayanau Rshis

१ २ २ ३ १ २ ३ २ ३ १ २ २ ३ २
उद्गा आजदङ्गिरोभ्य आविष्कृण्वन्गुहा सतीः ।

३ १ २ ३ २
अर्वाञ्च नुनुदे वलम् ॥ १६४१ ॥

*Udgā ājad aṅgīrobhya āviṣkṛṇvan guhā satīḥ.
Arvāñcam nunude valam.*

When the lord shakes up our psychic energies to the depths and throws out our darkness and negativities, then he sharpens our senses along with pranic energies and opens out our spiritual potential hidden in the cave of the heart. (Rg. 8-14-8)

1642. Indra Devata, Shrutakaksha or Sukakshau Angirasau Ṛshi

१ २ ३ २ ३ १ २ ३ १ २
त्यमु वः सत्रासाहं विश्वासु गीर्ष्वायितम् ।

१ २ ३ १ २
आ च्यावयस्युतये ॥ १६४२ ॥

*Tyam u vaḥ satrāsāham viśvāsu gīrṣvāyatam.
Ā cyāvayasyūtaye.*

O people of the land, that generous and brilliant victor (Sudaksha) in all sessions of the enlightened citizens and celebrated in their universal voices, you elevate to the office of ruler for your defence, protection and progress. (Rg. 8-92-7)

1643. Indra Devata, Shrutakaksha or Sukaksha Angirasa Ṛshi

३ १ २ २ ३ १ २ ३ १ २ २
युध्मं सन्तमनर्वाणं सोमपामनपच्युतम् ।

१ २ ३ १ २
नरमवार्यक्रतुम् ॥ १६४३ ॥

*Yudhman̄ santam anarvāṇam̄ somapām̄ an
apacyutam̄. Naram̄ avāryakratum̄.*

The ruler, warrior that hits the target, being irresistible, protector and valuer of life's joy, inviolable and unsurpassable leader in irrevocable action: such is Indra, elevated ruler. (Rg. 8-92-8)

**1644. Indra Devata, Shrutakaksha or Sukaksha Angirasau
Ṛshi**

शिक्षा ण इन्द्र राय आ पुरु विद्वाँ ऋचीषम ।
अवा नः पार्ये धने ॥ १६४४ ॥

*Śikṣā ṇa indra rāya ā puru vidvāñ ṛcīṣama.
Avā naḥ pārye dhane.*

Indra, leader in knowledge and wisdom, pursuer of the path of rectitude, guide and lead us to ample wealth and protect us through our struggle for victory of honour and excellence. (Rg. 8-92-9)

**1645. Indra Devata, Goshuktyashvasuktināu Kanvayanau
Ṛshis**

तव त्यदिन्द्रियं बृहत्तव दक्षमुत क्रतुम् ।
वज्रं शिशाति धिषणा वरेण्यम् ॥ १६४५ ॥

*Tava tyad indriyam̄ bṛhat tava dakṣam̄ uta
kratum̄. Vajram̄ śiśāti dhiṣaṇā vareṇyam̄.*

That grandeur and majesty of yours, that power and potential, that continuous act of divine generosity, that adamant will and force of natural justice and

dispensation of the thunderbolt which overwhelms our will and choice commands our sense of discrimination, and we glorify it, we sharpen it, we accept it with adoration. (Rg. 8-15-7)

1646. Indra Devata, Goshuktyashvasuktinau Kanvayanau Rshis

तव द्यौरिन्द्र पौंस्यं पृथिवी वर्धति श्रवः ।

त्वामापः पर्वतासश्च हिन्विरे ॥ १६४६ ॥

Tava dyaur indra pauṅsyaṃ pṛthivī varddhati śravaḥ. Tvām āpaḥ parvatāsaś ca hinvire.

The light of heaven glorifies your blazing power, the earth augments your honour and fame, and the rolling floods of water and mighty mountains of majesty do awesome homage to you. (Rg. 8-15-8)

1647. Indra Devata, Goshuktyashvasuktinau Kanvayanau Rshis

त्वां विष्णुर्बृहन् क्षयो मित्रो गृणाति वरुणः ।

त्वां शर्धा मदत्यनु मारुतम् ॥ १६४७ ॥

Tvām viṣṇur bṛhan kṣayo mitro gṛṇāti varuṇaḥ. Tvām śarddho madatyānu mārutam.

Vishnu, cosmic dynamics of nature's expansive sustenance, Mitra, loving and life giving sun, Varuna, soothing and energising oceans of the universe, and the power and force of the showers of cosmic energy all exalt you and receive their life and exaltation from you. (Rg. 8-15-9)

1648. Agni Devata, Virupa Angirasa Rshi

१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
नमस्ते अग्र ओजसे गृणन्ति देव कृष्टयः ।

१ २ ३ १ २ ३ १ २
अमैरमित्रमर्दय ॥ १६४८ ॥

*Namaste agna ojase grṇanti deva kṛṣṭayah.
Amair-amitram-ardaya.*

Salutations to you, Agni, refulgent lord of generosity. The people too adore and exalt you. Pray ward off and throw out the enemies and unfriendly forces by your laws and powers. (Rg. 8-75-10)

1649. Agni Devata, Virupa Angirasa Rshi

३ २३ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
कुवित्सु नो गविष्टयेऽग्ने संवेषिषो रयिम् ।
१ २ ३ १ २
उरुकृदुरु णस्कृधि ॥ १६४९ ॥

*Kuvit su no gaviṣṭaye'gne saṁveṣiṣo rayim.
Urukṛd uru ṇaskṛdhi.*

Agni, refulgent lord, give us ample and high quality wealth for the development and expansion of our lands and cows, and let us too vastly expand and highly rise in life. (Rg. 8-75-11)

1650. Agni Devata, Virupa Angirasa Rshi

१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
मा नो अग्ने महाधने परा वर्गभरिभृद्यथा ।
३ २ ३ १ २ ३ १ २
सर्वगं सं रयिं जय ॥ १६५० ॥

*Mā no agne mahā dhane parā varḡ bhārabhṛd
yathā. Saṁ vargam saṁ rayim jaya.*

Agni, do not abandon us in this great battle of life

like a tired burden bearer throwing off his burden. Instead, win holy wealth like the yajaka gathering sacred grass for the vedi to perform the yajna. (Rg. 8-75-12)

1651. Indra Devata, Vatsa Kanva Ṛshi

समस्य मन्यवे विशो विश्वा नमन्त कृष्टयः ।
समुद्रायैव सिन्धवः ॥ १६५१ ॥

*Samasya manyave viśo viśvā namanta kṛṣṭa-
yah. Samudrāyeva sindhavaḥ.*

The people, in fact the entire humanity, bow in homage and surrender to this lord of passion, power and splendour just as rivers flow on down and join into the sea. (Rg. 8-6-4)

1652. Indra Devata, Vatsa Kanva Ṛshi

वि चिद् वृत्रस्य दोधतः शिरो बिभेद वृष्णिना ।
वज्रेण शतपर्वणा ॥ १६५२ ॥

*Vi cid vṛtrasya dodhataḥ śiro bibheda vṛṣṇinā.
Vajreṇa śataparvanā.*

And when the lord of might and munificence with his thunderbolt of showers and a hundred potentials shatters the head of Vrtra, terror striking demon of darkness, drought and despair, the bolt is nothing but the blazing omnipotence of the lord. (Rg. 8-6-6)

1653. Indra Devata, Vatsa Kanva Ṛshi

ओजस्तदस्य तित्विष उभे यत्समवर्त्तयत् ।
इन्द्रश्चर्मैव रोदसी ॥ १६५३ ॥

*Ojas tad asya titviṣa ubhe yat samavarttayat.
Indraś carmeva rodasī.*

When Indra, lord almighty, pervades and envelops both heaven and earth in the cover of light, the light that shines is only the lord's divine splendour that blazes with glory. (Rg. 8-6-5)

1654. Indra Devata, Shunahshepa Ajigarti Ṛshi

सुमन्मा वस्वी रन्ती सूनरी ॥ १६५४ ॥

Sumanmā vasvī rantī sūnarī.

Indra is wise and noble at heart, bright and beneficent, joyous is his love, delightful and persuasive his word.

1655. Indra Devata, Shunahshepa Ajigarti Ṛshi

सरूप वृषन्ना गहीमौ भद्रौ धुर्यावभि ।

ताविमा उप सर्पतः ॥ १६५५ ॥

*Sarūpa vṛṣann ā gahīmau bhadrau dhuryā-
vabhi. Tāvīmā upa sarpataḥ.*

Pleasing of form universally, generous and abundant as clouds of shower, come Indra, auspicious are these your carriage horses like rays of the sun, like knowledge and action of a mighty soul, and they come close, bearing your Divinity. Lead us on.

1656. Indra Devata, Shunahshepa Ajigarti Ṛshi

नीव शीर्षाणि मृद्वं मध्य आपस्य तिष्ठति ।
 शृङ्गेभिर्दशभिर्दिशन् ॥ १६५६ ॥

*Nīva śīrṣāṇī mṛdhvam madhya āpasya tiṣṭhati.
 Śṛṅgebhir daśabhir diśan.*

O celebrants, cleanse your mind and thoughts,
 bow down your heads in reverence, Indra abides in the
 midst of spatial oceans of energy and realms of light
 pointing to the paths of action and advancement with all
 the divine words, wisdom and pranic energies.



CHAPTER-18

1657. Indra Devata, Medhatithi Kanva and Priyamedha Angirasau Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २
 पन्थपन्थमित् सोतार आ धावत मद्याय ।
 सोमं वीराय शूराय ॥ १६५७ ॥

*Panyam-panyamit sotāra ā dhāvata madyāya.
 Somaṁ vīrāya śūrāya.*

O makers of soma, to Indra, offer the drink of soma, brave, ecstatic and heroic, and let each draught be more and more delicious and adorable. (Rg. 8-2-25)

1658. Indra Devata, Medhatithi Kanva and Priyamedha Angirasau Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २
 एह हरी ब्रह्मयुजा शग्मा वक्षतः सखायम् ।
 इन्द्रं गीर्भिर्गिर्वणसम् ॥ १६५८ ॥

*Eha harī brahmayujā śagmā vakṣataḥ sakhā-
 yam. Indram gīrbhir girvaṇasam.*

Let the brave veterans of knowledge and yajnic karma, dedicated to Veda Brahma and humanity, with holy songs of divinity, invoke the most venerable and celebrated lord here on the vedi as our friend and companion. (Rg. 8-2-27)

1659. Indra Devata, Medhatithi Kanva and Priyamedha Angirasau Ṛshi

१ २ ३ २ ३ १ २ ३ २ ३ २
 पाता वृत्रहा सुतमा घा गमन्नरे अस्मत् ।
 नि यमते शतमूतिः ॥ १६५९ ॥

*Pātā vṛtrahā sutam ā ghā gamann āre asmat.
Ni yamate śatam ūtiḥ.*

May the connoisseur of distilled soma, destroyer of darkness, dishonour and destitution, come and never be far away from us. The lord who commands a hundred forces of defence, protection and progress rules all, friends and foes. (Rg. 8-2-26)

**1660. Indra Devata, Shrutakaksha or Sukaksha Angirasa
Ṛshi**

आ त्वा विशन्त्विन्दवः समुद्रमिव सिन्धवः ।
न त्वामिन्द्राति रिच्यते ॥ १६६० ॥

*Ā tvā viśantvindavaḥ samudram iva sindhavaḥ.
Na tvām indrāti ricyate.*

All the flows of soma, joys, beauties and graces of life concentrate in you, and thence they flow forth too, Indra, lord supreme, just as all rivers flow and join in the ocean and flow forth from there. O lord no one can comprehend and excel you. (Rg. 8-92-22)

**1661. Indra Devata, Shrutakaksha or Sukaksha Angirasa
Ṛshi**

विव्यक्थ महिना वृषन्भक्षं सोमस्य जागृवे ।
य इन्द्र जठरेषु ते ॥ १६६१ ॥

*Vivyaktha mahinā vṛṣan bhakṣam somasya
jāgrve. Ya indra jaṭhareṣu te.*

O lord of universal love and grace as showers of

rain, ever awake in the world of existence, your divine bliss pervades all that essence of soma, joy and beauty of life, which is food for the human soul, and it ripples and rolls in the blissful reservoirs of your divine presence. (Rg. 8-92-23)

1662. Indra Devata, Shrutakaksha or Sukaksha Angirasa Rshi

अ॒रं त॑ इन्द्र॒ कुक्ष॑ये सोमो भवतु वृत्र॑हन् ।
अ॒रं धाम॑भ्य इन्द्र॒वः ॥ १६६२ ॥

Araṁ ta indra kukṣaye somo bhavatu vṛtrahan.
Araṁ dhāmabhya indavaḥ.

Indra, O lord of power and joy, destroyer of evil and suffering, let there be ample soma to fill the space in the womb of existence, and let the flow of soma be profuse for all the forms of existence. (Rg. 8-92-24)

1663. Agni Devata, Ajigarti Shunahshepa Rshi

ज॒राबो॑ध तद्वि॒विद्धि॑ वि॒शे॒वि॒शे य॑ज्ञियाय ।
स्तो॒मं रु॒द्राय॑ दृ॒शीक॑म् ॥ १ ॥

Jarābodha tad vividdhi viśe-viśe yajñiyāya.
Stomaṁ rudrāya drśīkam.

Hero of high knowledge and wide fame, create and provide for every people and offer to adorable yajnic Rudra, brilliant lord of justice and power, that wealth, honour and celebration which is magnificent and worthy of praise. (Rg. 1-27-10)

1664. Agni Devata, Ajigarti Shunahshepa Ṛshi

स नो महान् अनिमानो धूमकेतुः पुरुश्चन्द्रः ।

धिये वाजाय हिन्वतु ॥ १६६३ ॥

Sa no mahāñ animāno dhūmaketuḥ puruścandraḥ. Dhiye vājāya hinvatu.

May the yajnic science of fire, great, immeasurable, universal delight with banners of smoke and flame, call up and inspire us for the achievement of intelligential technology and creative power and progress. (Rg. 1-27-11)

1665. Agni Devata, Ajigarti Shunahshepa Ṛshi

स रेवाँइव विश्पतिदैव्यः केतुः शृणोतु नः ।

उक्थैरग्निर्बृहद्भानुः ॥ १६६५ ॥

Sa revāñ iva viśpatir daivyaḥ ketuḥ śṛṇotu naḥ. Ukthair agnir bṛhad bhānuḥ.

That Agni, divine protector and sustainer of humanity, destroyer of disease with rays of light, mighty brilliant, may listen to our prayers and hymns of praise like a generous man of wealth and prosperity. (Rg. 1-27-12)

1666. Indra Devata, Shamyu Barhaspatya Ṛshi

तद्धो गाय सुते सचा पुरुहूताय सत्वने ।

शं यद् गवे न शाकिने ॥ १६६६ ॥

*Tadvo gāya sute sacā puruhūtāya satvane.
Śam yad gave na śākinē.*

In your soma yajna in the business of the world of the lord's creation, sing together songs of homage in honour of the universally adored, ever true and eternal almighty Indra, songs which may be as pleasing to the mighty lord as to the seeker and the celebrant. (Rg. 6-45-22)

1667. Indra Devata, Shamyu Barhaspatya Ṛshi

२ ३ २ ३ १ २ ३ १ २ २ ३ १ २
न घा वसुर्नि यमते दानं वाजस्य गोमतः ।
२ ३ २ ३ २ ३ १ २
यत् सीमुपश्रवद्भिरः ॥ १६६७ ॥

Na ghā vasurni yamate dānaṁ vājasya gomataḥ. Yat sīm upa śravad girah.

And surely the lord giver of settlement and gifts of knowledge, power and speedy progress does not withhold the gifts since he closely hears the prayers of the devotee and responds. (Rg. 6-45-23)

1668. Indra Devata, Shamyu Barhaspatya Ṛshi

३ १ २ ३ २ ३ ३ १ २ २ ३ १ २ २
कुवित्सस्य प्र हि व्रजं गोमन्तं दस्युहा गमत् ।
१ २ ३ १ २
शचीभिरप नो वरत् ॥ १६६८ ॥

Kuvitsasya pra hi vrajaṁ gomantaṁ dasyuhā gamat. Śacībhir apa no varat.

May the lord destroyer of evil, negativity and poverty visit the homestead of the prayerful devotee blest with lands, cows and divine knowledge and open up the

flood gates of wealth, power and divine grace for us with his vision and powers. (Rg. 6-45-24)

1669. Vishnu Devata, Kanva Medhatithi Rshi

इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम् ।

समूढमस्य पांसुले ॥ १६६९ ॥

Idam viṣṇur vi cakrame tredhā ni dadhe padam.

Samūḍham asya pāṅsule.

Vishnu created this threefold universe of matter, motion and mind in three steps of evolution through Prakriti, subtle elements and gross elements, shaped the atoms into form and fixed the form in eternal space and time. (Rg. 1-22-17)

1670. Vishnu Devata, Kanva Medhatithi Rshi

त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः ।

अतो धर्माणि धारयन् ॥ १६७० ॥

Trīṇi padā vi cakrame viṣṇur gopā adābhyah.
Ato dharmāṇi dhārayan.

Vishnu, universal sustainer and unchallengeable protector, fixed the order of the threefold universe of forms, comprehensible, apprehensible and spiritually attainable, and hence the forms abide in and observe the laws of their existence and function. (Rg. 1-22-18)

1671. Vishnu Devata, Kanva Medhatithi Rshi

विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे ।
इन्द्रस्य युज्यः सखा ॥ १६७१ ॥

*Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe.
Indrasya yujyaḥ sakhā.*

Watch the creation and actions of Vishnu. Thence the souls know and observe the law and discipline of their existence. Vishnu is the friend and constant companion of the soul. (Rg. 1-22-19)

1672. Vishnu Devata, Kanva Medhatithi Ṛshi

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।
दिवीव चक्षुराततम् ॥ १६७२ ॥

*Tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti
sūrayaḥ. Divīva cakṣur ātatam.*

Heroic souls of vision realise the supreme presence of Vishnu in their soul as they see the light of the sun in heaven. (Rg. 1-22-20)

1673. Vishnu Devata, Kanva Medhatithi Ṛshi

तद्विप्रासो विपन्युवो जागृवांसः समिन्धते ।
विष्णोर्यत्परमं पदम् ॥ १६७३ ॥

*Tad viprāso vipanyuvo jāgrvāṅsaḥ sam
indhate. Viṣṇor yat paramaṁ padam.*

Visionary souls, celebrants of Vishnu, ever awake, invoke, kindle and light up the spirit within and realise that supreme light of Divinity in the soul. (Rg. 1-22-21)

1674. Vishnu Devata, Kanva Medhatithi Ṛshi

अतो देवा अवन्तु नो यतो विष्णुर्विचक्रमे ।

पृथिव्या अधि सानवि ॥ १६७४ ॥

*Ato devā avantu no yato viṣṇur vi cakrame.
Pṛthivyā adhi sānavi.*

May the scholars of light and vision favour and protect us with knowledge of the seven stages of creation from earth to Prakṛti on top through which Vishnu, lord omnipresent, created the universe (of five elements, Virat and Prakṛiti). (Rg. 1-22-16)

1675. Indra Devata, Vasishtha Maitravaruni Ṛshi

मो षु त्वा वाघतश्च नारे अस्मन्नि रीरमन् ।

आरात्ताद्वा सधमादं न आ गहीह वा सन्नूप श्रुधि ॥ १६७५ ॥

*Mo ṣu tvā vāghataśca nāre asman ni rīraman.
Ārāttād vā sadhamādaṁ na ā gahīha vā sann
upa śrudhi.*

Let not your worshippers be far away from us, nor let them detain you. Come to our house of celebration from the farthest distance even, and when you are here, listen to our songs of celebration and divine adoration. (Rg. 7-32-1)

1676. Indra Devata, Vasishtha Maitravaruni Ṛshi

इमे हि ते ब्रह्मकृतः सुते सचा मधौ न मक्ष आसते ।

इन्द्रे कामं जरितारो वसूयवो रथे न पादमा दधुः ॥ १६७६ ॥

*Ime hi te brahmakṛtaḥ sute sacā madhau na
makṣa āsate. Indre kāmam jaritāro vasūyavo
rathe na pādama ā dadhuḥ.*

When the celebrants have distilled and seasoned the soma of homage and worship for Indra, ruler of the social order of governance, they sit together like bees clustering round honey. The celebrants dedicated to the honour and prosperity of the ruling order place their trust and faith in Indra, the ruler and the law of governance, like travellers who place their foot on the step and ride the chariot to reach their goal. (Rg.7-32-2)

1677. Indra Devata, Ayu Kanva Ṛshi

अस्तावि मन्म पूर्व्य ब्रह्मन्द्राय वोचत ।
पूर्वीर्ऋतस्य बृहतीरनूषत स्तोतुर्मेधा असृक्षत ॥ १६७७ ॥

*Astāvi manma pūrvyam brahmendrāya vocata.
Pūrvīr ṛtasya bṛhatīr anūṣata stotur medhā
asṛkṣata.*

Eternal and adorable song of divine praise has been presented. Chant that for Indra, the divine soul. Sing the grand old hymns of divine law and glorify the lord. Inspire and augment the mind and soul of the celebrant. (Rg. 8-52-9)

1678. Indra Devata, Ayu Kanva Ṛshi

समिन्द्रो रायो बृहतीरधूनुत सं क्षोणी समु सूर्यम् । सं शुक्रासः
शुचयः सं गवाशिरः सोमा इन्द्रममन्दिषुः ॥ १६७८ ॥

*Sam indro rāyo brhatīr adhūnuta sam kṣoṇī
sam u sūryam. Sam śukrāsaḥ śucayaḥ sam
gavāśiraḥ somā indram amandiṣuḥ.*

Let Indra, divine soul, chant and liberate the grand abundance of spontaneous divine hymns in honour of Indra, let the earth and heaven resound, let the hymns reach the sun. Let the pure, powerful and sanctified soma abundance of divine celebration please Indra, lord omnipotent and omnificent. (Rg. 8-52-10)

1679. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvajau Ṛshis

इन्द्राय सोम पातवे वृत्रघ्न परि षिच्यसे ।

नरे च दक्षिणावते वीराय सदानासदे ॥ १६७९ ॥

*Indrāya soma pātave vṛtraghne pari ṣicyase.
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)

1680. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvajau Ṛshis

तं सखायः पुरूरुचं वयं यूयं च सूरयः ।

अश्याम वाजगन्ध्यं सनेम वाजपस्त्यम् ॥ १६८० ॥

Tam sakhāyaḥ purūrucam vayanṁ yūyam ca sūrayaḥ. Aśyāma vājagandhyam sanema vājapastyam.

Come friends, all of us and all the wise and brave, let us reach that Soma spirit of light and grace and achieve the spirit as a prize and treasure home of peace, fragrance and life's victory. (Rg. 9-98-12)

1681. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvajau Ṛshis

परि त्वं हयतं हरिं बभ्रुं पुनन्ति वारेण ।
यो देवान्विश्वा इत् परि मदेन सह गच्छति ॥ १६८१ ॥

Pari tyam haryatam harim babhrum punanti vareṇa. Yo devānviśvāñ it pari madena saha gacchati.

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

1682. Indra Devata, Vasishtha Maitravaruni Ṛshi

कस्तमिन्द्र त्वा वसवा मर्त्यो दधर्षति । श्रद्धा हि ते मघवन्
पार्ये दिवि वाजी वाजं सिषासति ॥ १६८२ ॥

Kastamindra tvā vasavā martyo dadharṣati. Śraddhā hi te maghavan pārye divi vājī vājam siṣāsati.

Indra, lord ruler, of the world, who can assail that mortal who wholly lives under the shade and shelter of

your protection ? O lord of the wealth and power of existence, whoever reposes his faith and dynamism in you as the sole saviour and pilot while he is in action receives his share of victory in the light of divinity. (Rg. 7-32-14)

1683. Indra Devata, Vasishtha Maitravaruni Ṛshi

मघोनः स्म वृत्रहत्येषु चोदय ये ददति प्रिया वसु ।
तव प्रणीती हर्यश्व सूरिभिर्विश्वा तरेम दुरिता ॥ १६८३ ॥

Maghonaḥ sma vṛtra-hatyēṣu codaya ye dadati priyā vasu. Tava praṇīṭī haryaśva sūribhir viśvā tarema duritā.

O lord commander of world forces, in the battles against darkness, want and evil, inspire those leaders of wealth, honour and power who contribute to world service in the manner dear to you. O ruler of the dynamics of nations, we pray, may we, along with the wise and the fearless, cross over all evils of the world under the guidance of your ethics, morals and policy in matters of universal values. (Rg. 7-32-15)

1684. Indra Devata, Vishvamaṇa Vaiyashva Ṛshi

एदु मधोर्मदिन्तरं सिञ्चाध्वर्यो अन्धसः ।
एवा हि वीर स्तवते सदावृधः ॥ १६८४ ॥

Edu madhor madintaram siñcādhvaryo andhasaḥ. Evā hi vīra stavate sadāvṛdhaḥ.

And O high priest of the creative yajna of love

and non-violence, offer the most delightful and ever exhilarating of honey sweets of the soma of faith and devotion to Indra, since thus is how the mighty hero is served and worshipped. (Rg. 8-24-16)

1685. Indra Devata, Vishvamana Vaiyashva Ṛshi

इन्द्र स्थातर्हरीणां न किष्टे पूर्व्यस्तुतिम् ।
उदानंश शवसा न भन्दना ॥ १६८५ ॥

*Indra sthātar harīṇām na kiṣṭe pūrvya-stutim.
Ud ānaṅśa śavasā na bhandanā.*

Indra, glorious lord president of the moving worlds of existence, no one ever by might or by commanding adoration has been able to equal, much less excel, the prime worship offered to you. (Rg. 8-24-17)

1686. Indra Devata, Vishvamana Vaiyashva Ṛshi

तं वो वाजानां पतिमहूमहि श्रवस्यवः ।
अप्रायुभिर्यज्ञेभिर्वावृधेन्यम् ॥ १६८६ ॥

*Tam vo vājānām patim ahūmahī śravasyavaḥ.
Aprāyubhir yajñebhir vāvṛdhenyam.*

O people we, seekers of honour and fame, invoke and adore the protector and promoter of your food, energies and victories, by assiduous congregations of yajna and thereby exalt the splendour and glory of the lord supreme. (Rg. 8-24-18)

1687. Agni Devata, Saubhari Kanva Ṛshi

१ २ ३क २र ३ १ २ ३ १ २ ३ १ २
तं गूर्धया स्वर्णरं देवासो देवमरतिं दधन्विरे ।

३ १ २ ३ १ २
देवत्रा हव्यमूहिषे ॥ १६८७ ॥

*Tam gūrdhayā svarṇaram devāso devamara-
tiṁ dadhanvire. Devatrā havyam-ūhiṣe.*

Praise the self-refulgent lord giver of heavenly bliss whom the divinities of light and enlightenment hold and reflect in all his glory, Agni, the lord adorable, all pervasive yet uninvolved, whom the noble and learned people perceive, realise and worship as the one worthy of worship for the communication of knowledge and fragrances to the divinities of nature and humanity. (Rg. 8-19-1)

1688. Agni Devata, Saubhari Kanva Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
विभूतरातिं विप्र चित्रशोचिषमग्निमीडिष्व यन्तुरम् ।

३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
अस्य मेधस्य सोम्यस्य सोभरे प्रेमध्वराय पूर्व्यम् ॥ १६८८ ॥

*Vibhūta-rātiṁ vipra citraśociṣam agnim
īḍiṣva yanturam. Asya medhasya somyasya
sobhare prem adhvarāya pūrvyam.*

O vibrant scholar, worship Agni, lord of light and enlightenment, infinitely giving, awfully wondrous and self-refulgent, and the sole leader and controller of the world. Worship Him, the lord eternal, O generous man, in order that you may participate in this yajnic system of the lord's universe which is full of love without violence and overflows with the blissful joy of soma, an inspiring invitation to live and act as the child of divinity. (Rg. 8-19-2)

flowing in exuberant streams, when it is impelled and realised by the wise, vibrant Vedic sages in meditation. (Rg. 9-107-11)

1691. Indra Devata, Kali Pragatha Ṛshi

वयमेनमिदा ह्योऽपीपमेह वज्रिणम् ।
तस्मा उ अद्य सवने सुतं भरा नूनं भूषत श्रुते ॥ १६९१ ॥

*Vayam enam idā hyo'pīpemeha vajriṇam.
Tasmā u adya savane sutam̐ bharā nūnam̐
bhūṣata śrute.*

Here today as before we have regaled this lord of the thunderbolt. For him, again, now, all of one mind, bear and bring the distilled soma of homage, and worship, him who would, for certain for joy of the song, grace the celebrants. (Rg. 8-66-7)

1692. Indra Devata, Kali Pragatha Ṛshi

वृकश्चिदस्य वारण उरामथिरा वयुनेषु भूषति ।
समं न स्तोमं जुजुषाण आ गहीन्द्र प्रचित्रया धिया ॥ १६९२ ॥

*Vṛkaścid asya vāraṇa urāmathir ā vayuneṣu
bhūṣati. Samam̐ na stomam̐ jujuṣāṇa ā
gahīndra pra citrayā dhiyā.*

The wolf, its counterforce elephant, and the thief all have to accept and follow the laws of this lord Indra. May he, loving and cherishing this our song of adoration, listen and come with gifts of clear and un-illusory intelligence and understanding. (Rg. 8-66-8)

1693. Indragnee Devate, Vishvamitra Gathina Rshi

१ २ ३ ३ २ ३ २ ३ ३ १ २
 इन्द्राग्नी रोचना दिवः परि वाजेषु भूषथः ।
 १ २ ३ ३ २ ३ २ ३ २ ३ २
 तद्वां चेति प्र वीर्यम् ॥ १६९३ ॥

*Indrāgnī rocanā divaḥ pari vājeṣu bhūṣathaḥ.
 Tad vām ceti pra vīryam.*

Indra and Agni, you are the light and fire of heaven and you shine all round in the battles of life. And that brilliance proclaims your power and splendour. (Rg. 3-12-9)

1694. Indragnee Devate, Vishvamitra Gathina Rshi

१ २ ३ १ २ ३ २ ३ ३ १ २ ३ १ २
 इन्द्राग्नी अपसस्प्युप प्र यन्ति धीतयः ।
 ३ १ २ ३ २ १ २
 ऋतस्य पथ्याः अनु ॥ १६९४ ॥

*Indrāgnī apasaspary upa pra yanti dhītayaḥ.
 Ṛtasya pathyā anu.*

Indra and Agni, lord of power and lord of light and law, the pioneer forces of action and reflection go forward, all round, and close to the target, following the paths of truth and law of rectitude. (Swami Dayananda interprets Indra and Agni as wind and electric energy of space, and the movements of this energy in waves directed to the targets of purpose). (Rg. 3-12-7)

1695. Indragnee Devate, Vishvamitra Gathina Rshi

१ २ ३ १ २ ३ १ २ ३ १ २
 इन्द्राग्नी तविषाणि वां सधस्थानि प्रयांसि च ।
 ३ २ ३ १ २ ३ २
 युवोरसूर्य हितम् ॥ १६९५ ॥

*Indrāgnī taviṣāṇi vām sadhasthāni prayāṅsi
ca. Yuvor aptūryam hitam.*

Indra and Agni, your forces, strategic concentrations of the forces deployed and collective resources, are well disposed, and integrated, and your zeal for making a move is instantaneous, everything being just at hand. (Rg.3-12-8)

1696. Indra Devata, Medhatithi Kanva Ṛshi

क ई वेद सुते सचा पिबन्तं कद्वयो दधे । अयं यः पुरो
विभिनत्योजसा मन्दानः शिष्यन्धसः ॥ १६९६ ॥

*Ka īm veda sute sacā pibantaṁ kad vayo
dadhe. Ayam yaḥ puro vibhinattyojasā
mandānaḥ śipryandhasaḥ.*

Who would for certain know Indra in this created world of beauty and glory, how much power and force he wields while he rules and sustains it, Indra who wears the helmet and breaks down the strongholds of negativities with his lustrous might, the lord who shares and enjoys the soma of his own creation? (Rg. 8-33-7)

1697. Indra Devata, Medhatithi Kanva Ṛshi

दाना मृगो न वारणः पुरुत्रा चरथं दधे ।
न किष्ट्वा नि यमदा सुते गमो महाश्चरस्योजसा ॥ १६९७ ॥

*Dānā mṛgo na vāraṇaḥ purutrā carathaṁ
dadhe. Na kiṣṭvā ni yamadā sute gamo mahāś
carasyojasā.*

Indra is generously giving, preventive, counter-

active and invincible like a lion, and holds and rules the world of immense variety in motion. O lord of grandeur and majesty, as you move around everywhere by your might and lustre, pray come, bless our yajna and taste the soma of our creation. No one can restrain you, no one counter your will. (Rg. 8-33-8)

1698. Indra Devata, Medhatithi Kanva Ṛshi

य उग्रः सन्ननिष्टृतः स्थिरो रणाय संस्कृतः ।
यदि स्तोतुर्मघवा शृणवद्धवं नेन्द्रो योषत्या गमत् ॥ १६९८ ॥

*Yaugraḥ sannaniṣṭṛtaḥ sthīro raṇāya saṅskṛtaḥ.
Yadi stotur maghavā śṛṇavaddhavaṁ nendro
yoṣatyā gamat.*

Indra who is blazing strong, uncountered and irresistible, constant and unshakable, is ever in perfect harness for the human's battle of existence, and if he hears the call of the celebrant, the lord of might and majesty never forsakes him, he comes, he saves, he blesses. (Rg. 8-33-9)

1699. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

पवमाना असृक्षत सोमाः शुक्रास इन्दवः ।
अभि विश्वानि काव्या ॥ १६९९ ॥

*Pavamānā asṛkṣata somāḥ śukrāsa indavaḥ.
Abhi viśvāni kāvyā.*

Streams of bright energising soma flow, pure and purifying, among the songs of universal poetry of divinity. (Rg. 9-63-25)

1700. Pavamana Soma Devata, Nidhruvi Kashyapa Rshi

१ २ ३ २ ३ ३ १ २
 पवमाना दि व स्पयन्तरिक्षादसृक्षत ।
 ३ २ ३ ३ १ २
 पृथिव्या अधि सानवि ॥ १७०० ॥

Pavamānā divasparyantarikṣād asṛkṣata.
Ṙṥthivyā adhi sānavi.

Pure and purifying Somas, evolutionary powers of nature, divinity and humanity, creative, protective and defensive, are created from the regions of light above, the middle regions and the earth and, on top of the course of evolution and progress, they remain ever active for life in the service of divinity. (Rg. 9-63-27)

1701. Pavamana Soma Devata, Nidhruvi Kashyapa Rshi

१ २ ३ १ २ ३ १ २ ३ १ २
 पवमानास आशवः शुभ्रा असृग्रमिन्दवः ।
 २ ३ २ ३ २ ३ १ २
 घ्नन्तो विश्वा अप द्विषः ॥ १७०१ ॥

Pavamānāsa āśavaḥ śubhrā asṛgram indavaḥ.
Ghnanto viśvā apa dviṣaḥ.

Pure and purifying, instant and effective, bright and blazing streams of soma like warriors of nature flow and advance in action, creating peace and plenty for life, dispelling and eliminating all jealous and destructive forces from society. (Rg. 9-63-26)

1702. Indragnee Devate, Vishvamitra Gathina Rshi

३ १ २ ३ १ २ ३ २ ३ १ २
 तोशा वृत्रहणा हुवे सजित्वानापराजिता ।
 ३ १ २ ३ १ २
 इन्द्राग्नी वाजसातमा ॥ १७०२ ॥

*Tośā vṛtrahaṇā huve sajivānāparājitā.
Indrāgnī vājasātamā.*

I invoke and invite Indra, commander of the forces, and Agni, leader of the enlightened, both promoters of knowledge, destroyers of evil, victorious, unconquered, winners of the highest order of prizes. (Rg. 3-12-4)

1703. Indragnee Devate, Vishvamitra Gathina Ṛshi

प्र वामर्चन्त्युक्थिनो नीथाविदो जरितारः ।
इन्द्राग्नी इष आ वृणे ॥ १७०३ ॥

*Pra vām arcantyukthino nīthāvīdo jaritārah.
Indrāgnī iṣa ā vṛṇe.*

Indra and Agni, the singers of hymns, pioneers of highways and celebrants honour and worship you. I choose to celebrate you for the sake of sustenance, support and energy. (Rg. 3-12-5)

1704. Indragnee Devate, Vishvamitra Gathina Ṛshi

इन्द्राग्नी नवतिं पुरो दासपत्नीरधुनुतम् ।
साकमेकेन कर्मणा ॥ १७०४ ॥

*Indrāgnī navatiṃ puro dāsapatnīr adhūnutam.
Sākam ekena karmaṇā.*

Indra and Agni, shake up, inspire and arouse with a single clarion call the ninety fortresses yonder of the allied and supporting forces of the benevolent ruler of

the republics. (Rg. 3-12-6)

1705. Agni Devata, Bharadvaja Barhaspatya Ṛshi

१ २ ३ १ २ ३ १ २
उप त्वा रणवसन्दृशं प्रयस्वन्तः सहस्कृत ।
१ २ ३ २ ३ १ २
अग्ने ससृज्महे गिरः ॥ १७०५ ॥

*Upa tvā raṇvasandrśaṁ prayasvantaḥ sahas-
krta. Agne sasrjmahe girah.*

Agni, blazing light of life, lord of bliss and beatific vision, source giver of the power of action and forbearance, blest with the food of life and light of the spirit, we sing songs of adoration and send up our words of gratitude to you. (Rg. 6-16-37)

1706. Agni Devata, Bharadvaja Barhaspatya Ṛshi

१ २ ३ १ २ ३ २ ३ १ २ ३ १ २ ३ २
उप च्छायामिव घृणेरगन्म शर्म ते वयम् ।
२ ३ १ २
अग्ने हिरण्यसन्दृशः ॥ १७०६ ॥

*Upa cchāyāmiva ghrṇer aganma śarma te
vayam. Agne hiraṇyasandrśaḥ.*

Agni, lord of bliss and eternal protection, just as a person runs to the shade for relief from the blazing sun, so may we, shining as pure gold, rise and come to your presence, the blissful shade of divinity, our ultimate haven and home. (Rg. 6-16-38)

1707. Agni Devata, Bharadvaja Barhaspatya Ṛshi

२ ३ १ २ ३ २ ३ १ २ ३ १ २ २ २
य उग्रइव शर्यहा तिग्मशृङ्गो न वंसगः ।
२ ३ १ २ ३ १ २
अग्ने पुरो रुरोजिथः ॥ १७०७ ॥

*Ya ugra iva śaryahā tigmaśṛṅgo na vaṅsagaḥ.
Agne puro rurojithaḥ.*

Agni, lord protector of life, destroyer of killer arrows like a fierce warrior, burning off negativities like the fierce rays of the sun, you destroy the strongholds of the enemies of life. (Rg. 6-16-39)

1708. Agni Devata, Bharadvaja Barhaspatya Ṛshi

३ १ २ ३ २ ३ २ ३ १ २ ३ १ २
ऋतावानं वैश्वानरमृतस्य ज्योतिषस्पतिम् ।
१ २ ३ १ २
अजस्रं घर्ममीमहे ॥ १७०८ ॥

*Ṛtāvānaṁ vaiśvānaram ṛtasya jyotiṣaspatim.
Ajasraṁ gharmamīmahe.*

We adore, exalt and worship Agni, eternal, refulgent, light of yajna, leading life and energy of the world, protector and sustainer of truth and law. (Atharva 6, 36, 1)

1709. Agni Devata, Bharadvaja Barhaspatya Ṛshi

२ ३ १ २ ३ २ ३ २ ३ २ ३ २
य इदं प्रतिपप्रथे यज्ञस्य स्वरुत्तिरन् ।
३ १ २ ३ २
ऋतूनुत्सृजते वशी ॥ १७०९ ॥

*Ya idaṁ pratipaprathe yajñasya svar uttiran.
Ṛtūn utsrjate vaśī.*

Agni, is co-existent and simultaneously expansive with this cosmic yajna of creation, traversing heaven and earth in space and, controlling the world of existence, initiates and furthers the cycle of seasons.

1710. Agni Devata, Bharadvaja Barhaspatya Ṛshi

अग्निः प्रियेषु धामसु कामो भूतस्य भव्यस्य ।

सम्राडेको विराजति ॥ १७१० ॥

*Agniḥ priyeṣu dhāmasu kāmo bhūtasya
bhavyasya. Samrāḍeko vi rājati.*

Agni, favourite love adored of all that was and is
and shall be, rules and shines self-refulgent in all the
lovely worlds of earth, heaven and the firmament.



CHAPTER-19

1711. Agni Devata, Virupa Angirasa Rshi

अग्निः प्रत्नेन जन्मना शुम्भानस्तन्वाँ३ स्वाम् ।
कविविप्रेण वावृधे ॥ १७११ ॥

*Agniḥ pratnena janmanā śumbhānas tanvām
svām. Kavir vipreṇa vāvrdhe.*

Agni, omniscient visionary of existence, gracious and refulgent in self-identity by virtue of ancient and eternal light of knowledge and age-old songs of the poet, is exalted along with the celebrant. (Rg. 8-44-12)

1712. Agni Devata, Virupa Angirasa Rshi

ऊर्जो नपातमा हुवेऽग्निं पावकशोचिषम् ।
अस्मिन् यज्ञे स्वध्वरे ॥ १७१२ ॥

*Ūrjjo napātam ā huve'gnim pāvaka śociṣam.
Asmin yajñe svadhvare.*

In this noble yajna of love free from violence, I invoke and celebrate the unfailing master and protector of energy, blazing with holy light and fire of purity. (Rg. 8-44-13)

1713. Agni Devata, Virupa Angirasa Rshi

स नो मित्रमहस्त्वमग्ने शुक्रेण शोचिषा ।
देवैरा सत्सि बर्हिषि ॥ १७१३ ॥

*Sa no mitramahas tvam agne śukreṇa śociṣā.
Devair ā satsi barhiṣi.*

Agni, greatest friend of humanity, with pure and purifying flames of fire, you sit on our holy seats of grass on the vedi alongwith the divinities. (All our senses and mind are suffused with the presence of divinity.) (Rg. 8-44-14)

1714. Pavamana Soma Devata, Avatsara Kashyapa Rshi

उत्ते शुष्मासो अस्थू रक्षो भिन्दन्तो अद्रिवः ।
नुदस्व याः परिस्पृधः ॥ १७१४ ॥

*Ut te śuṣmāso asthū rakṣo bhindanto adrivaḥ.
Nudasva yāḥ parisprdhah.*

O lord of mountains, thunder and clouds, your powers and forces stand high, breaking down the negative and destructive elements of life. Pray impel or compel the adversaries to change or remove them from the paths of progress. (Rg. 9-53-1)

1715. Pavamana Soma Devata, Avatsara Kashyapa Rshi

अया निजघ्निरोजसा रथसङ्गे धने हिते ।
स्तवा अबिभ्युषा हृदा ॥ १७१५ ॥

*Ayā nijaghnir ojasā rathasaṅge dhane hite.
Stavā abibhyuṣā hṛdā.*

By this power and valour of yours you eliminate the negative forces. In this battle of the body chariot on hand in this life, we adore you with a fearless heart, you being the protector and guide. (Rg. 9-53-2)

1716. Pavamana Soma Devata, Avatsara Kashyapa Rshi

१ २ ३ २ ३ २३ ३ १ २ ३क २र
अस्य व्रतानि नाधृषे पवमानस्य दूढ्या ।

३ १ २र ३ १ २
रुज यस्त्वा पृतन्यति ॥ १७१६ ॥

*Asya vratāni nādhr̥ṣe pavamānasya dūḍhyā.
Ruja yas tvā pṛtanyati.*

The rules and laws of this mighty creative and dynamic power no one can resist with his adverse force. O Soma, whoever opposes you, break open and destroy. (Rg. 9-53-3)

1717. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

१ २ ३ २ ३ १ २ ३ १ २ ३ १ २
तं हिन्वन्ति मदच्युतं हरिं नदीषु वाजिनम् ।

२ ३ १ २ ३ २
इन्दुमिन्द्राय मत्सरम् ॥ १७१७ ॥

*Taṁ hinvanti madacyutaṁ harim nadīṣu
vājinam. Indum indrāya matsaram.*

That Soma, giver of showers of sweetness and joy, lord of peace and power, destroyer of suffering, energising and flowing in streams of the universal dynamics of existence, people admire and adore, for the joy and ecstasy of Indra, the living soul. (Rg.9-53-4)

1718. Indra Devata, Vishvamisra Gathina Ṛshi

२ ३ १ २ ३ १ २ ३ २ ३ १ २ ३ २ ३ १ २
आ मन्द्रैरिन्द्र हरिभिर्याहि मयूररोमभिः । मा त्वा के चिन्नि

२ ३ २३ ३ २३ ३ १ २ ३ १ २
येमुरिन्न पाशिनोऽति धन्वेव तां इहि ॥ १७१८ ॥

*Ā mandrair indra haribhir yāhi mayūraroma-
bhiḥ. Mā tvā ke cin ni yemur inna pāsino'ti
dhanveva tāñ ihi.*

Indra, lord of honour and excellence, come by the rays of light, beautiful and colourful as the feathers of the peacock. May none, as fowlers ensnare birds, catch you. Outskirt the fowlers as a rainbow and come. (Rg. 3-45-1)

1719. Indra Devata, Vishvamitra Gathina Ṛshi

वृत्रखादो वलं रुजः पुरां दर्मा अपामजः ।
स्थाता रथस्य हयोरभिस्वर इन्द्रो दृढा चिदारुजः ॥ १७१९ ॥

*Vṛtrakhādo valaṁ rujaḥ purāṁ darma apām
ajah. Sthātā rathasya haryor abhisvara indro
dṛḍhā cid ārujaḥ.*

Indra is the breaker of the clouds. He shatters the caverns of the demons, routs the cities of sin and releases the flow of waters. Sitting firm in the middle of the chariot behind the horses in the uproar like the sun on the back of the rays, he breaks even the unbreakables. (Rg.3-45-2)

1720. Indra Devata, Vishvamitra Gathina Ṛshi

गम्भीरा उदधीरिव क्रतुं पुष्यसि गाइव ।
प्र सुगोपा यवसं धेनवो यथा हृदं कुल्याइवाशत ॥ १७२० ॥

*Gambhīrāṅ udadhīṅr iva kratuṁ puṣyasi gā
iva. Pra sugopā yavasam̐ dhenavo yathā
hradaṁ kulyā ivāśata.*

Indra, lord of life, power and prosperity, you promote and overfill the yajna and bless the yajamana

like the deep sea and protect the earths, cows and the grass for them. As a good cowherd protects and feeds the cows and guards the fodder for the cows, so do you, O man, protect and promote the yajna. And as the cows gain the food, and as the rivers and rivulets reach the sea for self-fulfilment, so would you enjoy the delicacies of life and reach the Lord, Indra, for self-fulfilment. (Rg. 3-45-3)

1721. Indra Devata, Devatithi Kanva Ṛshi

यथा गौरो अपा कृतं तृष्यन्नैत्यवेरिणम् । आपित्वे नः प्रपित्वे
तूयमा गहि कण्वेषु सु सचा पिब ॥ १७२१ ॥

*Yathā gauro apā kṛtaṁ tṛṣyann etyaveriṇam.
Āpitve naḥ prapitve tūyam ā-gahi kaṇveṣu su
sacā piba.*

Just as a thirsty stag in the desert rushes to a pool full of water so, O friend in family of the wise, come morning, come evening, come fast and drink the soma of love and reverence in joy. (Rg. 8-4-3)

1722. Indra Devata, Devatithi Kanva Ṛshi

मन्दन्तु त्वा मघवन्निन्द्रेन्दवो राधोदेयाय सुन्वते । आमुष्या
सोममपिबश्चमू सुतं ज्येष्ठं तदधिषे सहः ॥ १७२२ ॥

*Mandantu tvā maghavann indrendavo rādho-
deyāya sunvate. Amuṣyā somam apibaś camū
sutaṁ jyeṣṭhaṁ tadadhiṣe sahaḥ.*

Indra, lord of power and glory, may these soma

drinks exhilarate you for the bestowal of wealth and honour upon the dedicated lover of the soma of honour and enlightenment. Having won over the soma of victory prize in the contests of competing parties, you drank of the soma of ecstasy of the highest order and for that reason you command the courage and confidence of the victor. (Rg. 8-4-4)

1723. Indra Devata, Gotama Rahugana Rshi

२ ३ १ २ ३ १ २ ३ १ २ ३ १ २
त्वमङ्ग प्र शंसिषो देवः शविष्ठ मर्त्यम् ।

२ ३ ३ १ २ ३ २ ३ १ २ ३ १ २
न त्वदन्यो मघवन्नस्ति मर्दितेन्द्र ब्रवीमि ते वचः ॥ १७२३ ॥

*Tvamaṅga pra śaṅsiṣo devaḥ śaviṣṭha mar-
tyam. Na tvad anyo maghavann asti marḍi-
tendra bravīmi te vacaḥ.*

Anga, dear friend, Indra, dear and saviour, giver of joy, omnipotent lord, self-refulgent and omniscient, reveal the truth for mortal humanity. Lord of universal wealth, none other than you is the giver of peace and bliss. I speak the very word of yours in covenant. (Rg. 1-84-19)

1724. Indra Devata, Gotama Rahugana Rshi

२ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
मा ते राधांसि मा त ऊतयो वसोऽस्मान् कदा चना दभन् ।

१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
विश्वा च न उपमिमीहि मानुष वसूनि चर्षणिभ्य

२
आ ॥ १७२४ ॥

*Mā te rādhāṅsi mā ta ūtayo vaso 'smān kadā
canā dabhan. Viśvā ca na upamimīhi mānuṣa
vasūni carṣaṇibhya ā.*

Indra, universal shelter of the world, may all your blessings of wealth and modes of protection never forsake us. Loving father of humanity, grant us all the wealth of knowledge and bliss here and hereafter for all the people of the world. (Rg. 1-84-20)

1725. Usha Devata, Vamadeva Gautama Ṛshi

प्रति ष्या सूनरी जनी व्युच्छन्ती परि स्वसुः ।

दिवो अदर्शि दुहिता ॥ १७२५ ॥

*Prati śyā sūnarī janī vyucchantī pari svasuḥ.
Divo adarśi duhitā.*

That joyous dawn, pioneer of the sun, harbinger of the new day, shining at the departure of her sister, the night, rises to view every morning as the daughter of heaven, arousing the world to fresh life. (Rg.4-52-1)

1726. Usha Devata, Purumeedhajameedhau Ṛshi

अश्वेव चित्रारुषी माता गवामृतावरी ।

सखा भूदश्विनोरुषाः ॥ १७२६ ॥

*Aśveva citrāruṣī mātā gavām ṛtāvarī.
Sakhā bhūd aśvinor uṣāḥ.*

Like a graceful mare, crimson red, wondrous bright, mother pioneer of sunrays, shower of nature's light and bliss, the dawn is a friend of the Ashvins, the sun and moon. (Rg. 4-52-2)

1727. Usha Devata, Purumeedhajameedhau Ṛshi

उत सखास्यश्विनोरुत माता गवामसि ।
उतोषो वस्व ईशिषे ॥ १७२७ ॥

*Uta sakhāsyāśvinor uta mātā gavām asi.
Utoṣo vasva īśiṣe.*

O Dawn, while you are a friend of the sun and moon and mother of sunrays, you also command the wealths of the world. (Rg. 4-52-3)

1728. Ashvinau Devate, Praskanva Kanva Ṛshi

एषो उषा अपूर्व्या व्युच्छति प्रिया दिवः ।
स्तुषे वामश्विना बृहत् ॥ १७२८ ॥

*Eṣo uṣā apūrvyā vyucchati priyā divaḥ.
Stuṣe vām aśvinā brhat.*

This glorious dawn, darling of the sun, shines forth from heaven and proclaims the day. Ashvins, harbingers of this glory, I admire you immensely - infinitely. (Rg.1-46-1)

1729. Ashvinau Devate, Praskanva Kanva Ṛshi

या दस्रा सिन्धुमातरा मनोतरा रयीणाम् ।
धिया देवा वसुविदा ॥ १७२९ ॥

*Yā dasrā sindhu-mātarā manotarā rayīṇām.
Dhiyā devā vasuvidā.*

Ashvins, harbingers of the dawn, wonder-workers are they. Born of the oceans of space, they create the seas of morning mist. Faster than the mind, they bring

wealths of the world. With intelligence and inspiration, they reveal the treasures of the Vasus, they are brilliant, generous, divine. (Rg. 1-46-2)

1730. Ashvinau Devate, Praskanva Kanva Ṛshi

वच्यन्ते वां ककुहासो जूणायामधि विष्टपि ।
यद्वां रथो विभिष्यतात् ॥ १७३० ॥

*Vacyante vām kakuhāso jūrṇāyām adhi viṣṭapi
Yadvām ratho vibhiṣ patāt.*

Ashvins, harbingers of light, knowledge and wealth across the Vasus, scientists and technologists, veterans of vision and wisdom celebrate your achievement when your chariot flies like a bird into the ancient sky over the heavens. (Rg. 1-46-3)

1731. Usha Devata, Gotama Rahugana Ṛshi

उषस्तच्चित्रमा भरास्मभ्यं वाजिनीवति ।
येन तौकं च तनयं च धामहे ॥ १७३१ ॥

*Uṣas tac citram ā bharāsmabhyam vājinīvati.
Yena tokam ca tanayam ca dhāmahe.*

O Dawn, harbinger of food, energy and rejuvenation of thought, will and action, bear and bring that health and wealth of wondrous and various kinds for us by which we may be able to beget, maintain and advance our children and grand-children and others, friends and assistants in life. (Rg. 1-92-13)

1732. Usha Devata, Gotama Rahugana Ṛshi

उषो अद्येह गोमत्यश्वावति विभावरि ।
रेवदस्मे व्युच्छ सूनृतावति ॥ १७३२ ॥

*Uṣo adyeha gomatyaśvāvati vibhāvāri.
Revad asme vyuccha sūnṛtāvati.*

O Dawn, lady of light, generous with cows and fertility, horses and fast movement, light and knowledge, truth and piety of life with favours of divinity, bear and bless us here and now in this life with wealth of prosperity and a happy home. (Rg. 1-92-14)

1733. Usha Devata, Gotama Rahugana Ṛshi

युङ्क्ष्वा हि वाजिनीवत्यश्वा अद्यारुणा उषः ।
अथा नो विश्वा सौभगान्या वह ॥ १७३३ ॥

*Yuṅkṣvā hi vājinīvatyaśvāñ adyāruṇāñ uṣaḥ.
Athā no viśvā saubhagānyā vaha.*

O Dawn, lady of radiance and the energy and vibrancy of life, yoke the red rays of sunbeams to your celestial chariot and then bear and bring us all the wealths and good fortunes of the world. (Rg. 1-92-15)

1734. Ashvinau Devate, Gotama Rahugana Ṛshi

अश्विना वर्तिरस्मदा गोमद् दस्रा हिरण्यवत् ।
अवाग्रथं समनसा नि यच्छतम् ॥ १७३४ ॥

*Aśvinā vartir asmad ā gomad dasrā hiraṇyavat.
Arvāgratham samanāsā ni yacchatam.*

Generous scientists of fire and waters, Ashvins,

expert technologists working together with equal cooperative mind, bring hither before us a chariot sensitive in reception and communication of signals, golden in quality and extremely fast in motion anywhere on earth, over water and in the sky. (Rg. 1-92-16)

1735. Ashvinau Devate, Gotama Rahugana Ṛshi

२३ ३ १ २ ३ १ २ ३ १ २२
 एह देवा मयोभुवा दस्रा हिरण्यवर्त्तनी ।
 उषर्बुधो वहन्तु सोमपीतये ॥ १७३५ ॥

*Eha devā mayobhuvā dasrā hiraṇyavarttanī.
 Uṣarbudho vahantu somapītaye.*

Let the Ashvins, people of divine nature, scientists and technologists, generous experts of fire and water, water and air, creators of comfort and joy, working on the golden sunbeams of the morning dawn, create and bring us energy and vitality for the health, vitality and joy of humanity. (Rg. 1-92-18)

1736. Ashvinau Devate, Gotama Rahugana Ṛshi

२ ३ २३ ३ २ ३ २३ ३ १ २ ३ १ २
 यावित्था श्लोकमा दिवो ज्योतिर्जनाय चक्रथुः ।
 आ न ऊर्जं वहतमश्विना युवम् ॥ १७३६ ॥

*Yāvitthā ślokaṃ ā divo jyotir janāya cakrathuh.
 Ā na ūrjaṃ vahatam aśvinā yuvam.*

Ashvins, scientist and technologist of fire and water, both of you thus from the sun create the mantra, light and energy and bring it for us and the people for

common use. (Rg. 1-92-17)

1737. Agni Devata, Vasushruta Atreya Ṛshi

अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः । अस्तमर्वन्त
आशवोऽस्तं नित्यासो वाजिन इषं स्तोतृभ्य आ
भर ॥ १७३७ ॥

*Agnim taṁ manye yo vasur astam yaṁ yanti
dhenavaḥ. Astam arvanta āśavo'staṁ nityāso
vājina iṣam stotr̥bhya ā bhara.*

Agni is that power and presence of energy, I believe, which pervades everything and in which and by which all things abide and function. The cows abide in it, move by it and end up into it. Horses abide in it, move by it and end into it. So do all fast moving streams and objects, permanent forms, and all forms of energy move by it and retire into it. O scholar of Agni, universal energy, produce and bring up food and energy for the celebrants and supplicants for Agni. This energy is originally set in motion by Agni, the Cosmic omnipotent Spirit. (In the mantra agni is described as astam, i.e., set into motion.) (Rg.5-6-1)

1738. Agni Devata, Vasushruta Atreya Ṛshi

अग्निर्हि वाजिनं विशे ददाति विश्वचर्षणिः । अग्नी राये स्वाभुवं
स प्रीतो याति वार्यमिषं स्तोतृभ्य आ भर ॥ १७३८ ॥

*Agnir hi vājinaṁ viśe dadāti viśvacarṣaṇiḥ.
Agnī rāye svābhuvan̄ sa prīto yāti vāryam
iṣam stotr̥bhya ā bhara.*

Agni, light and energy of existence, alone provides fast modes of transport for the people. Studied and developed for wealth, Agni provides automatic and self-sustaining energy for the people. O scholar scientist, create and bring choice foods and energies for the celebrants and supplicants. (Rg. 5-6-3)

1739. Agni Devata, Vasushruta Atreya Ṛshi

सो अग्निर्यो वसुर्गृणे सं यमायन्ति धेनवः । समर्वन्तो रघुद्रुवः
सं सुजातासः सूरय इषं स्तोत्रभ्य आ भर ॥ १७३९ ॥

*So agnir yo vasurgrṇe saṁ yam āyanti dhena-
vaḥ. Sam arvanto raghudruvaḥ saṁ sujātāsaḥ
sūraya iṣaṁ stotr̥bhya ā bhara.*

That is Agni which is the abiding power, pervasive and moving force, and that is what I study and celebrate. The cows and horses, stars and planets and the rays of light, and sound and word come from, move by and go unto it, from which and into which and by which the slow moving ones move and function; and by which and toward which brave and eminent scholars rise to fame and create and produce the wealth of food and energy for the celebrants and supplicants. (Rg. 5-6-2)

1740. Usha Devata, Satyashrava Atreya Ṛshi

महे नो अद्य बोधयोषो राये दिवित्मती । यथा चिन्नो अबोधयः
सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥ १७४० ॥

*Mahe no adya bodhayoṣo rāye divitmatī. Yathā
cinno abodhayaḥ satyaśravasi vāyye sujāte
aśvasūnr̥te.*

O dawn, lady of morning light brilliant with splendour, arouse us and enlighten us today for the achievement of grandeur, wealth and excellence of life as you have been the giver of enlightenment and generosity ever before, O majesty of renown, symbol of life's extension, nobly born, commander of the nation's power, achievement and love of noble truth. (Rg. 5- 79-1)

(Swami Dayananda interprets this mantra as an address to the lady of the house.)

1741. Usha Devata, Satyashrava Atreya Rshi

या सुनीथे शौचद्रथे व्यौच्छो दुहितर्दिवः । सा व्युच्छ सहीयसि
सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥ १७४१ ॥

Yā sunīthe śaucad rathe vyauccho duhitar divah. Sā vyuccha sahīyasi satyaśravasi vāyye sujāte aśvasūnrte.

Daughter of the light of heaven, lady of justice and moral guidance who ride a chariot of pure brilliance, as you have shone before, so may you ever shine now and after in future, O lady, forbearing and challenging, renowned for truth and righteousness, extensive, nobly born and blest with prosperity, achievement and discrimination between truth and untruth of thought and speech. (Rg. 5-79-2)

1742. Usha Devata, Satyashrava Atreya Rshi

सा नो अद्याभरद्गुसुव्युच्छा दुहितर्दिवः । यो व्यौच्छः सहीयसि
सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥ १७४२ ॥

*Sā no adyābharad vasur vyucchā duhitar
divaḥ. Yo vyaucchaḥ sahiyasi satyaśravasi
vāyye sujāte aśvasūnṛte.*

May she, daughter of the light of heaven, harbinger of all wealth, establish us today in the light of life. She is most forbearing, dedicated to truth and prosperity, lovable, nobly born, the enlightened lady of knowledge and eternal truth who herself shines in splendour. (Rg. 5-79-3)

1743. Ashvinau Devate, Avasyu Atreya Ṛshi

प्रति प्रियतमं रथं वृषणं वसुवाहनम् । स्तोता वामश्विनावृषि
स्तोमेभिर्भूषति प्रति माध्वी मम श्रुतं हवम् ॥ १७४३ ॥

*Prati priyatamaṁ rathaṁ vṛṣaṇaṁ vasuvāha-
nam. Stotā vām aśvināvṛṣi stomebhir bhūṣati
prati mādhvī mama śrutaṁ havam.*

Ashvins, leading lights of humanity, the celebrant visionary of life's reality and mantric meaning, adores your achievement in befitting words of song in response to the beauty of your dearest chariot which is the carrier and harbinger of showers of wealth and well being. O creators and makers of the sweets of existence, the celebrant prays: Listen to my song of adoration and accept the invitation to live and create the joy of life. (Rg.5-75-1)

1744. Ashvinau Devate, Avasyu Atreya Ṛshi

अत्यायातमश्विना तिरो विश्वा अहं सना । दस्रा हिरण्यवर्तनी
सुषुम्णा सिन्धुवाहसा माध्वी मम श्रुतं हवम् ॥ १७४४ ॥

Atyāyātam aśvinā tiro viśvā ahaṁ sanā. Dasrā hiraṇya-varttanī suṣumṇā sindhu-vāhasā mādhvī mama śrutam havam.

Ashvins, leading lights of life in existence, destroyers of suffering, harbingers of peace and prosperity, creators of honey sweets, listen to my prayer: Come over regions of earth across the spaces, travelling by golden chariots over golden highways, navigating by rivers and oceans, so that I may cross all hurdles of existence and live as the immortal that I am. (Rg.5-75-2)

1745. Ashvinau Devate, Avasyu Atreya Ṛshi

आ नो रत्नानि बिभ्रतावश्विना गच्छतं युवम् । रुद्रा हिरण्य-
वर्तनी जुषाणा वाजिनीवसू माध्वी मम श्रुतं हवम् ॥ १७४५ ॥

Ā no ratnāni bibhratāvaśvinā gacchataṁ yuvam. Rudrā hiraṇyavarttanī juṣāṇā vājini-vasū mādhvī mama śrutam havam.

Ashvins, come you both to us, bearing jewel wealths of life; come, O Rudras, dispensers of justice and punishment, travelling by golden chariot over golden highways, loving and listening partners, givers of food, energy and speedy progress, creators of the sweets of life, come in response to our invocation and listen to our prayer. (Rg. 5-75-3)

1746. Agni Devata, Budha-Gavishthirau Atreyau Ṛshis

अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम् ।
 यद्वाइव प्र वयामुज्जिहानाः प्र भानवः सस्त्रते नाक-
 मच्छ ॥ १७४६ ॥

*Abodhyagniḥ samidhā janānām prati dhenum
 ivāyatīm uṣāsam. Yāhvā iva pra vayām ujjihā-
 nāḥ. Pra bhānavaḥ sasrate nākam accha.*

Agni is seen and known while rising by the burning samidhas lighted by the yajakas at dawn coming up like a cow early in the morning, and the flames, like branches of a mighty tree, rise brilliantly and touch the sky where there is no pain, no darkness. (Rg. 5-1-1)

1747. Agni Devata, Budha-Gavishthirau Atreyau Ṛshis

अबोधि होता यजथाय देवानूर्ध्वो अग्निः सुमनाः प्रातर-
 स्थात् । समिद्धस्य रुशददशि पाजो महान् देवस्तमसो
 निरमोचि ॥ १७४७ ॥

*Abodhi hotā yajathāya devān ūrdhvo agniḥ
 sumanāḥ prātar asthāt. Samiddhasya ruśad
 adarśi pājo mahān devas tamaso niramoci.*

The yajaka Agni, good at heart, is seen to invoke the divinities and noble sages to the yajna and rises high while the fire keeps burning and rising. The light of the burning fire is seen as a blissful divine power and then the great refulgent sun rises from the night's darkness. (Rg. 5-1-2)

1748. Agni Devata, Budha-Gavishtirau Atreyau Rshis

यदी गणस्य रशनामजीगः शुचिरङ्गे शुचिभिर्गो-
भिरग्निः । आदक्षिणा युज्यते वाजयन्त्युत्तानामूर्ध्वो
अधयज्जुह्विभिः ॥ १७४८ ॥

*Yad īm gaṇasya raśanām ajīgaḥ śucir aṅkte
śucibhir gobhir agniḥ. Ād dakṣiṇā yujyate
vājayantyyuttānām ūrdhvo adhayaj juhūbhiḥ.*

When the pure and lustrous fire of yajna, as the sun, rises with its pure bright flames and takes over the reins of the conduct of the yajnic world around, then the invigorating and powerful dakshina offering is made with the ladles, the flames of fire rise high, and the fire higher and higher up voraciously consumes the offering. (Rg. 5-1-3)

1749. Usha Devata, Angirasa Kutsa Rshi

इदं श्रेष्ठं ज्योतिषां ज्योतिरागाच्चित्रः प्रकेतो अजनिष्ट विभ्वा ।
यथा प्रसूता सवितुः सवायैवा रात्र्युषसे योनि-
मारैक् ॥ १७४९ ॥

*Idaṁ śreṣṭhaṁ jyotiṣāṁ jyotir āgāc citraḥ
praketo ajaniṣṭa vibhvā. Yathā prasūtā savituh
savāyaivā rātryuṣase yonim āraik.*

Here comes this dawn, light of lights, supreme, wonderful, bright and enlightening, rising and expanding. Just as the night comes over for regeneration of the sun, so does it uncover the womb of darkness for the coming

of dawn. (Rg. 1-113-1)

1750. Usha Devata, Angirasa Kutsa Ṛshi

१ २ ३ १ २ ३ २ ३ १ २ ३ १ २ २
 रुशद्वत्सा रुशती श्वेत्यागादारैगु कृष्णा सदनान्यस्याः ।
 ३ १ २ ३ १ २ ३ २ ३ ३ १ २
 समानबन्धू अमृते अनूची द्यावा वर्णं चरत आमि-
 नाने ॥ १७५० ॥

Ruśadvatsā ruśatī śvetyāgād āraigu kṛṣṇā sadanānyasyāḥ. Samānabandhū amṛte anūcī dyāvā varṇam carata āmināne.

The bright dawn comes shining with light, bearing the bright sun new born. The dark night leaves its regions open for the light. Both, like sisters of the same one brother, immortal, assume their own form of light, one bright, the other covered and both come in succession, each retiring and succeeding the other. (Rg. 1-113-2)

1751. Usha Devata, Angirasa Kutsa Ṛshi

३ २ ३ ३ १ २ ३ २ ३ ३ १ २ ३ १ २ १
 समानो अध्वा स्वस्त्रोरनन्तस्तमन्यान्या चरतो देवशिष्टे । न
 २ ३ १ २ ३ २ ३ २ ३ २ ३ १ २ ३ १ २
 मेथेते न तस्थतुः सुमेके नक्तोषासा समनसा विरूपे ॥ १७५१ ॥

Samāno adhvā svasror anantas tam anyānyā carato devśiṣṭe. Na methete na tasthatuḥ sumeke naktoṣāsā samansā virūpe.

One and the same is the path of the two sisters, which is space, endless and infinite, existentially speaking, which they follow one after the other as ordained by the Divine. They neither overlap, nor encroach, nor clash, nor stand still for a moment. Fixed

and firm, each on its own, and of harmonious nature are they, although the night and the dawn are of different forms which are apparently contradictory as light and darkness. (Rg. 1-113-3)

1752. Ashvinau Devate, Atri Bhauma Ṛshi

१ २ ३ २ ३ २ ३ १ २ ३ १ २ २ ३ १ २
 आ भ॒त्यग्नि॑रु॒षसाम॑नीकमु॒द्विप्रा॑णां दे॒वया॑ वा॒चो अ॑स्थुः ।
 अ॒र्वाञ्चा॑ नू॒नं रथ्ये॑ह या॒तं पी॑पिवांसम॒श्विना॑ घ॒र्म-
 म॒च्छ ॥ १७५२ ॥

Ā bhātyagnir uṣasām anīkam ud viprāṇāṃ devayā vāco asthuḥ. Arvāñcā nūnaṃ rathyeha yātaṃ pīpivāṅsam aśvinā gharmam accha.

The holy fire of the sun shines here while the splendour of the dawn radiates as advance forces of the solar fire, and the holy voices of the sages arise in adoration. O Ashvins, vitalities of divinity, reach here by chariot of the dawn and join the rising fire of the household yajna of noble men and women. (Rg.5-76-1)

1753. Ashvinau Devate, Atri Bhauma Ṛshi

१ २ ३ १ २ २ ३ १ २ ३ १ २ ३ १ २ २ ३ १ २
 न सं॒स्कृतं॑ प्र मि॒मीतो॑ गमि॒ष्ठान्ति॑ नू॒नम॑श्विनोपस्तुतेह ।
 दि॒वाभि॑पित्वेऽवसागमि॒ष्ठा प्र॑त्यवर्त्ति दाशु॒षे श॑म्भ-
 वि॒ष्ठा ॥ १७५३ ॥

Na saṁskṛtaṃ pra mimīto gamiṣṭhānti nūnam aśvinopastuteha. Divābhipitve'vasāgamiṣṭhā pratyavartim dāśuṣe śambhaviṣṭhā.

Ashvins, divinities of nature and humanity, most

auspicious harbingers of peace and joy, invoked and invited to the yajna here, celebrated and adored, coming at the fastest, almost instantly reaching with protection and promotion at the rise of the day, you do not destroy, nor restrict, nor confine what has been refined, seasoned and sanctified by yajna. In fact, you bring safety and security against adversity and self-betrayal for the generous yajamana at his closest. (Rg. 5-76-2)

1754. Ashvinau Devate, Atri Bhauma Ṛshi

उता यातं संगवे प्रातरह्नो मध्यन्दिन उदिता सूर्यस्य । दिवा
नक्तमवसा शन्तमेन नेदानीं पीतिरश्विना ततान ॥ १७५४ ॥

*Utā yātam saṅgave prātar ahno madhyandina
uditā sūryasya. Divā naktam avasā śantamena
nedānīm pītir aśvinā tatāna.*

And this exuberance of yajnic celebration and joy is not confined to the present moment only, it extends over days and nights. Come Ashvins, divinities of nature and nobilities of men and women, come at the rise of dawn, at mid day when the sun is risen up on high, in the evening when the cows come home. Come all day and night with your gifts of safety and security, peace and joy. (Rg. 5-76-3)

1755. Usha Devata, Gotama Rahugana Ṛshi

एता उ त्या उषसः केतुमक्रत पूर्वे अर्धे रजसो भानुमञ्जते ।
निष्कृण्वाना आयुधानीव धृष्णावः प्रति गावोऽरुषीर्यन्ति
मातरः ॥ १७५५ ॥

*Etā u tyā uṣasaḥ ketum akrata pūrve ardhe
rajaso bhānum añjate. Niṣkrṇvānā
āyudhānīva dhrṣṇavaḥ prati gāvo'ruṣīryanti
mātarah.*

The lights of the dawn over there in the eastern half of the sky over earth reveal the sun and proclaim the day. Like resolute warriors burnishing their swords, the flames of the dawn, shining scarlet red, move forward with the rising sun bringing a fresh breath of life for humanity, like mother cows. (Rg. 1-92-1)

1756. Usha Devata, Gotama Rahugana Ṛshi

१ २ ३ २ ३ २ ३ १ २ ३ २ ३ १ २ ३ १ २
उदपसन्नरुणा भानवो वृथा स्वायुजो अरुषीर्गा अयुक्षत ।
१ २ ३ १ २ ३ १ २ ३ २ ३ १ २ ३ १ २
अक्रन्नृषासो वयुनानि पूर्वथा रुशन्तं भानुमरुषीरशि-
श्रयुः ॥ १७५६ ॥

*Ud apaptann aruṇā bhānavo vrthā svāyujō
aruṣīrgā ayukṣata. Akrann uṣāso vayunāni
pūrvathā ruśantaṁ bhānum aruṣīr aśīśrayuḥ.*

Up rise the red flames of the dawn, naturally and spontaneously like willing red horses yoked to the chariot. The ruddy lights of the dawn awakening humanity to their daily chores as before proclaim the rise of the brilliant sun in obedience to his command. (Rg. 1-92-2)

1757. Usha Devata, Gotama Rahugana Ṛshi

१ २ ३ १ २ ३ २ ३ २ ३ १ २ ३ २ ३ १ २ ३ १ २
अर्चन्ति नारीरपसो न विष्टिभिः समानेन योजनेना परावतः ।
२ ३ १ २ ३ १ २ ३ १ २ ३ २ ३ १ २ ३ १ २
इषं वहन्तीः सुकृते सुदानवे विश्वेदह यजमानाय
सुन्वते ॥ १७५७ ॥

*Arcanti nārīr apaso na viṣṭibhiḥ samānena
yojanenā parāvataḥ. Iṣaṁ vahantīḥ sukṛte
sudānave viśved aha yajamānāya sunvate.*

The lights of the dawn, like blessed women expert in their noble work, serve and illumine from afar with equal brilliance various regions of the world, bearing vital food and rejuvenating energy for the pious and generous yajamana dedicated to the creative service of life and nature everywhere every day. (Rg. 1-92-3)

1758. Ashvinau Devate, Dirghatama Auchathya Ṛshi

अबोध्यग्निर्म उदेति सूर्यो व्यूषाश्चन्द्रा मह्यावो अर्चिषा ।
आयुक्षातामश्विना यातवे रथं प्रासावीद्देवः सविता जगत्
पृथक् ॥ १७५८ ॥

*Abodhyagnir jma udeti sūryo vyūṣās candrā
mahyāvo arciṣā. Āyukṣātām aśvinā yātave
ratham prāsāvid devaḥ savitā jagat pṛthak.*

The fire of Agni awakes and stirs the world with life afresh. The sun is on the rise over the earth. The great and golden dawn wrapt in beauty waxes on the horizon with the splendour of her glory. The Ashvins, harbingers of new light and knowledge, harness their chariot for the daily round. And the generous lord of light and life, Savita, in his own gracious way, showers and sanctifies the moving world with sunlight and new inspiration for action. (Rg. 1-157-1)

1759. Ashvinau Devate, Dirghatama Auchathya Ṛshi

यद्युञ्जाथे वृषणमश्विना रथं घृतेन नो मधुना क्षत्रमुक्षतम् ।
 अस्माकं ब्रह्म पृतनासु जिन्वतं वयं धना शूरसाता भजे-
 महि ॥ १७५९ ॥

*Yad yuñjāthe vṛṣaṇam aśvinā ratham ghṛtena
 no madhunā kṣatram ukṣatam. Asmākaṁ
 brahma pṛtanāsu jinvatam vayaṁ dhanā
 śurasātā bhajemahi.*

Ashvins, harbingers of new light and life, chariot leaders of the world, you harness and ride your chariot of might and victory and sprinkle and inspire the Kshatra order of our defence and governance with exciting spirit of life and honey sweets of power and prosperity. In our struggle for the joy of life, inspire and strengthen our Brahma system of research and education with new knowledge and self-confidence. We pray, may we achieve the prize of success and victory in our battles of the brave. (Rg. 1-157-2)

1760. Ashvinau Devate, Dirghatama Auchathya Ṛshi

अर्वाङ् त्रिचक्रो मधुवाहनो रथो जीराश्वो अश्विनोर्यातु
 सुष्टुतः । त्रिबन्धुरो मघवा विश्वसौभगः शं न आ वक्षद्
 द्विपदे चतुष्पदे ॥ १७६० ॥

*Arvāṅ tricakro madhuvāhano ratho jīrāśvo
 aśvinor yātu suṣṭutaḥ. Tribandhuro maghavā
 viśvasaubhagaḥ śaṁ na ā vakṣad dvipade
 catuṣpade.*

Here, may the three engined, three staged, honey

carrier, superfast chariot of the Ashvins come, the chariot all-acclaimed, mighty, laden with wealth and splendours of the world, and may that chariot, we pray, bring us peace, prosperity and well-being for our humans and for our animal world. (Rg. 1-157-3)

1761. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

२ ३ १ २ ३ १ २ ३ १ २ २२ ३ १ २
प्र ते धारा असश्चतो दिवो न यन्ति वृष्टयः ।

२ ३ १ २ ३ १ २
अच्छा वाजं सहस्रिणाम् ॥ १७६१ ॥

*Pra te dhārā asaścato divo na yanti vṛṣṭayah.
Acchā vājaṁ sahasriṇam.*

O Soma, the ceaseless streams of your inexhaustible ecstasy flow like rains of heavenly light, bringing thousandfold strength, energy and joy for the celebrants. (Rg. 9-57-1)

1762. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

३ २ ३ २ ३ २ ३ २ ३ १ २
अभि प्रियाणि काव्या विश्वा चक्षाणो अर्षति ।

१ २ ३ १ २ २२
हरिस्तुञ्जान आयुधा ॥ १७६२ ॥

*Abhi priyāṇi kāvyā viśvā cakṣāṇo arṣati.
Haris tuñjāna āyudhā.*

Soma, spirit of joy, destroyer of suffering, watching all human activity, flows forth for its dear favourites, striking its arms against adverse forces. (Rg. 9-57-2)

1763. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

१ २ ३ २ ३ २ ३ २ ३ १ २ ३ २
 स मर्मृजान आयुभिरिभो राजेव सुव्रतः ।
 श्येनो न वंसु षीदति ॥ १७६३ ॥

*Sa marmṛjāna āyubhir ibho rājeva suvrataḥ.
 Śyeno na vaṅsu ṣīdati.*

Soma, adored and glorified by people, as a self-controlled, powerful and brilliant ruler ever awake and unfailing power, pervades in the human common-wealth and the entire world of sustenance. (Rg. 9-57-3)

1764. Pavamana Soma Devata, Avatsara Kashyapa Rshi

२ ३ १ २ ३ २ ३ १ २ ३ १ २ ३ २
 स नो विश्वा दिवो वसूतो पृथिव्या अधि ।
 पुनान इन्दवा भर ॥ १७६४ ॥

*Sa no viśvā divo vasūto pṛthivyā adhi.
 Punāna indavā bhara.*

Soma, lord of wealth, beauty and excellence, ever pure and sanctifying, may, we pray, bring us all the wealth, honour and fame of life on earth and the light and magnificence of heaven. (Rg. 9-57-4)



CHAPTER-20

1765. Pavamana Soma Devata, Nrmedha Angirasa Rshi

२ ३ १ २ ३ १ २ ३ १ २ २ २
 प्रास्य धारा अक्षरन् वृष्णः सुतस्यौजसः ।
 ३ २ २ २ ३ १ २
 देवाँ अनु प्रभूषतः ॥ १७६५ ॥

*Prāsya dhārā akṣaran vṛṣṇaḥ sutasyaujaśah.
 Devāñ anu prabhūṣataḥ.*

In character with its self-refulgence, and glorifying its divine powers in nature and humanity, the streams of this mighty virile Soma, pure and immaculate, flow forth with the light and lustre of its omnipotence. (Rg. 9-29-1)

1766. Pavamana Soma Devata, Nrmedha Angirasa Rshi

१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ २
 सप्ति मृजन्ति वेधसो गृणन्तः कारवो गिरा ।
 १ २ ३ २ ३ २ २ २ २
 ज्योतिर्जज्ञानमुक्थ्यम् ॥ १७६६ ॥

*Saptim mṛjanti vedhaso gṛṇantaḥ kāravo girā.
 Jyotir jajñānam ukthyam.*

Sages embellish and exalt the might of the omniscient and omnipotent Soma, poets and artists, with the language of their art, celebrate the divine light thus emerging and rising more and more admirable. (Rg. 9-29-2)

1767. Pavamana Soma Devata, Nrmedha Angirasa Rshi

३ १ २ ३ १ २ ३ १ २
 सुषहा सोम तानि ते पुनानाय प्रभूवसो ।
 १ २ ३ १ २
 वर्धा समुद्रमुक्थ्यम् ॥ १७६७ ॥

course, O lord munificent, Indra, let your gifts of wealth, honour and excellence flow free for humanity.

1771. Indra Devata, Priyamedha Angirasa Ṛshi

आ त्वा रथं यथोतये सुम्नाय वर्तयामसि ।
तुविकूर्मिमृतीषहमिन्द्रं शविष्ठ सत्पतिम् ॥ १७७१ ॥

*Ā tvā ratham yathotaye sumnāya
varttayāmasi. Tuvikūrmim ṛtīṣahamindram
śaviṣṭha satpatim.*

Indra, bravest of the brave, protector of the good and true, just as we turn the chariot, so do we draw your attention and pray you turn to us and come for our protection, welfare and enlightenment, lord of infinite action and conqueror of enemies. (Rg. 8-68-1)

1772. Indra Devata, Priyamedha Angirasa Ṛshi

तुविशुष्म तुविक्रतो शचीवो विश्वया मते ।
आ पप्राथ महित्वना ॥ १७७२ ॥

*Tuviśuṣma tuvikrato śacīvo viśvayā mate.
Ā paprātha mahitvanā.*

Lord omnipotent of infinite action, infinitely helpful, omniscient, with your cosmic power and grandeur you pervade the whole universe. (Rg. 8-68-2)

1773. Indra Devata, Priyamedha Angirasa Ṛshi

यस्य ते महिना महः परि ज्मायन्तमीयतुः ।
हस्ता वज्रं हिरण्ययम् ॥ १७७३ ॥

*Yasya te mahinā mahah pari jmāyantam
īyatuḥ. Hastā vajraṁ hiraṇyayam.*

Indra who are infinitely great by virtue of your omnipotence, your hands wield the thunderbolt of justice and golden grace which reaches everywhere over the universe. (Rg. 8-68-3)

1774. Agni Devata, Dirghatama Auchathya Ṛshi

आ यः पुरं नामिणीमदीदेदत्यः कविर्नभन्यो३ नार्वी ।
सूरो न रुरुक्वाञ्छतात्मा ॥ १७७४ ॥

*Ā yaḥ puram nārmiṇīm adided atyaḥ kavir
nabhanyo nārvā. Sūro na rurukvāñ chatātma.*

Agni, who has illuminated the celestial city of this imperishable soul, who is fast as the winds of space and faster than sunbeams, is the visionary creator of the worlds of eternity, blazing as the very soul of a thousand suns. (Rg. 1-149-3)

1775. Agni Devata, Dirghatama Auchathya Ṛshi

अभि द्विजन्मा त्री रोचनानि विश्वा रजांसि शुशुचानो अस्थात् ।
होता यजिष्ठो अपां सधस्थे ॥ १७७५ ॥

*Abhi dvijanmā trī rocanāni viśvā rajāñsi śuśu-
cāno asthāt. Hotā yajiṣṭho apām sadhasthe.*

Twice born and born of two, akasha and vayu, manifesting in universal nature and in every distinct form of nature, illuminating three lights, fire of the earth,

lightning of the skies and lights of heaven, vitalising all the worlds of the universe, Agni abides all round everywhere. Worthiest universal yajaka, holding the worlds unto itself, it abides coexistent with the universal liquid energy of the cosmos. (Rg.1-149-4)

1776. Agni Devata, Dirghatama Auchathya Ṛshi

अयं स होता यो द्विजन्मा विश्वा दधे वार्याणि श्रवस्या ।
मर्तो यो अस्मै सुतुको ददाश ॥ १७७६ ॥

Ayaṁ sa hotā yo dvijanmā viśvā dadhe vāryāṇi śravasyā. Martto yo asmai sutuko dadāśa.

Such is this Agni, creative lord of cosmic yajna, wielder of the worlds, born of two and twice born, who holds the choicest foods, energies and honours of the universe. And the man who, self-sacrificing, twice born of natural mother and mother Sarasvati, blest with the richest gifts of food, energy and honour, with a noble family gives in homage and surrender to this Agni, he is the real man. (Rg. 1-149-5)

1777. Agni Devata, Vamadeva Gautama Ṛshi

अग्ने तमद्याश्वं न स्तोमैः क्रतुं न भद्रं हृदिस्पृशम् ।
ऋध्यामा त ओहिः ॥ १७७७ ॥

Agne tam adyāśvaṁ na stomaiḥ kṛtuṁ na bhadraṁ ḥṛdiśpṛśam. Ṛdhyāmā ta ohiḥ.

Agni, mighty power of light and motion, with songs of praise and prayer and with holy acts of service

offered in homage to you today, we augment, celebrate and glorify you, fast as nature's waves of energy, bright as intelligence and blissful as yajna, and dear as love closest to the heart. (Rg. 4-10-1)

1778. Agni Devata, Vamadeva Gautama Ṛshi

२ इक २र इ १ २ ३ २ ३ १ २ ३ २
अधा ह्यग्ने क्रतोर्भद्रस्य दक्षस्य साधोः ।
३ २ ३ १ २ ३ २ ३ १ २
रथीर्ऋतस्य बृहतो बभूथ ॥ १७७८ ॥

*Adhā hyagne krator bhadrasya dakṣasya
sādhoḥ. Rathīr ṛtasya brhato babhūtha.*

And now Agni, O light and ruler of the world, be the rider and commander of the chariot of the plan and programme of our creative and developmental yajna of the human nation, a yajna which is blissfully fruitful, expertly organised and sophisticated, truthfully in consonance with the laws of nature and the environment and positively good, great and far reaching in consequence for life. (Rg. 4-10-2)

1779. Agni Devata, Vamadeva Gautama Ṛshi

३ १ ३ ३ १ २र ३ २ ३ २ ३ १ २र
एभिर्नो अर्कैर्भवा नो अर्वाङ्क् स्वाङ्णं ज्योतिः ।
२ ३ १ २ ३ २ ३ १ २
अग्ने विश्वेभिः सुमना अनीकैः ॥ १७७९ ॥

*Ebhir no arkair bhavā no arvāṅk svārṇa
jyotiḥ. Agne viśvebhiḥ sumanā anīkaiḥ.*

Agni, light and life of the world, majestic as the sun's refulgent glory, good and loving at heart, in response to these our songs of praise and prayer and

acts of piety, come straight and bless us with all your forces of protection and promotion and give us, lead us to, the success of our heart's desire. (Rg. 4-10-3)

1780. Agni Ashvinau Ushah Devata, Praskanva Kanva Ṛshi

अग्ने विवस्वदुषसश्चित्रं राधो अमर्त्य ।
आ दाशुषे जातवेदो वहा त्वमद्या देवा उषर्बुधः ॥ १७८० ॥

*Agne vivasvad uṣasaś citraṁ rādho amartya.
Ā dāśuṣe jātavedo vahā tvam adyā devān
uṣarbudhaḥ.*

Agni, lord of life, blazing as the sun, immortal, omniscient of things born, for the man of charity who has surrendered himself to you, you bring today wonderful wealth of the dawn, and let the yogis and blessings of nature awake at the dawn. (Rg. 1-44-1)

1781. Agni Ashvinau Usha Devata, Praskanva Kanva Ṛshi

जुष्टो हि दूतो असि हव्यवाहनोऽग्ने रथीरध्वराणाम् ।
सजूरश्विभ्यामुषसा सुवीर्यमस्मे धेहि श्रवो बृहत् ॥ १७८१ ॥

*Juṣṭo hi dūto asi havya-vāhano'gne rathīr
adhvarāṇām. Sajūr aśvibhyām uṣasā suvīryam
asme dhehi śravo brhat.*

Agni, ruling lord of light and the world, invoked and lighted, you are the blazing catalyst and carrier of yajnic materials offered and fragrances received. You are the leading chariot hero of the world's yajnic acts of love and creation. Friend of the Ashvins, sun and moon,

water and air, working with the complementary powers of nature, friend and companion of ours too, bring us noble strength and valour, bless us with universal honour and fame. (Rg. 1-44-2)

1782. Indra Devata, Brhaduktha Vamadevya Rshi

विधुं दद्राणं समने बहूनां युवानं सन्तं पलितो जगार । देवस्य
पश्य काव्यं महित्वाद्या ममार स ह्यः समान ॥ १७८२ ॥

Vidhum dadraṇam samane bahūnām yuvānaṁ santam palito jagāra. Devasya paśya kāvyaṁ mahitvādyā mamāra sa hyaḥ samāna.

Old age consumes even the youthful man of versatile action whom many fear to face in battle and flee. Look at the inscrutable power of the lord divine by whose inevitable law of mutability the man who was living yesterday is dead today, and the one that dies today would be living to tomorrow. (Rg. 10-55-5)

1783. Indra Devata, Brhaduktha Vamadevya Rshi

शाक्मना शाको अरुणः सुपर्णो आ यो महः शूरः सनाद-
नीडः । यच्चिकेत सत्यमित्तन्न मोघं वसु स्पार्हमुत जेतोत
दाता ॥ १७८३ ॥

Śākmanā śāko aruṇaḥ suparṇa ā yo mahāḥ śūraḥ sanād anīdaḥ. Yac ciketa satyam ittan na moghaṁ vasu spārham uta jetota dātā.

He is Almighty by might supreme, blazing lustrous, high flying and all caring, great, brave, eternally unbound

by space. What he knows is truth inviolable, never infructuous, he is universal haven, lovable, all conqueror, all giving. (Rg. 10-55-6)

1784. Indra Devata, Brhaduktha Vamadevyā R̥shi

ऐभिर्ददे वृष्ण्या पौस्यानि येभिरीक्षद् वृत्रहत्याय वज्री ।
ये कर्मणः क्रियमाणस्य मह्न ऋतेकर्ममुदजायन्त
देवाः ॥ १७८४ ॥

*Aibhirdade vṛṣṇyā pauṣyāni yebhir aukṣad
vṛtrahatyāya vajrī. Ye karmaṇaḥ
kriyamāṇasya mahna ṛte karmam ud ajāyanta
devāḥ.*

With these potent and positive waves of natural energy, the virile Indra, wielder of thunderbolt, assumes those powers for breaking the clouds of darkness and want by which he brings about the showers of rain for the world of existence, which powers too for bringing about the showers of positive action and creativity arise from the grandeur of the omnipotent original doer of cosmic karma. (Rg. 10-55-7)

1785. Maruts Devata, Bindu or Putadaksha Angirasa R̥shi

अस्ति सौमो अयं सुतः पिबन्त्यस्य मरुतः ।
उत स्वराजो अश्विना ॥ १७८५ ॥

*Asti somo ayam sutah pibantyasya marutah.
Uta svarājo aśvinā.*

O Maruts, mighty men of honour and action, this

soma of glorious life is ready, created by divinity. Lovers of life and adventure, Ashwins, live it and enjoy, those who are self-refulgent, free and self-governed, and who are ever on the move, creating, acquiring, giving, like energies of nature in the cosmic circuit. (Rg. 8-94-4)

1786. Maruts Devata, Bindu Putadakshau Angirasau Ṛshi

१ २ ३ १ २ ३ १ २२ ३ २ ३ १ २
पिबन्ति मित्रो अर्यमा तना पूतस्य वरुणः ।
३ २ ३ १ २
त्रिषधस्थस्य जावतः ॥ १७८६ ॥

*Pibanti mitro aryamā tanā pūtasya varuṇaḥ.
Triṣadhashtasya jāvataḥ.*

Mitra, men of universal love, Aryama, men of adventure on the paths of rectitude, and Varuna, men of judgement and right choice, continuously drink of this soma created and sanctified by the procreative power of divinity pervading in the three regions of the universe, heaven, earth and the sky. (Rg. 8-94-5)

1787. Maruts Devata, Bindu Putadakshau Angirasau Ṛshi

३ १ २ ३ २ ३ १ २२ ३ २ ३ १ २
उतो न्वस्य जोषमा इन्द्रः सुतस्य गोमतः ।
३ १ २ २
प्रातर्होतेव मत्सति ॥ १७८७ ॥

*Uto nvasya joṣamā indraḥ sutasya gomataḥ.
Prātarhoteva matsati.*

And surely the delight and exhilaration of this soma, Indra, the soul, inspirited with the power of brilliance and awareness, like a yajaka at dawn, experiences, and celebrates the ecstasy in dance and song. (Rg. 8-94-6)

1788. Surya Devata, Jamadagni Bhargava Ṛshi

बणमहाँ असि सूर्य बडादित्य महाँ असि ।
महस्ते सतो महिमा पनिष्टम मह्ना देव महाँ असि ॥ १७८८ ॥

*Baṇmahāñ asi sūrya baḍ āditya mahāñ asi.
Mahaste sato mahimā paniṣṭama mahnā deva
mahāñ asi.*

O Surya, light of life, you are truly great, lord indestructible, you are undoubtedly great. O lord of reality, highest real, great is your glory, most adorable. In truth, you are gre own grandeur at by your, refulgent and generous. (Rg. 8-101-11)

1789. Surya Devata, Jamadagni Bhargava Ṛshi

बट् सूर्य श्रवसा महाँ असि सत्रा देव महाँ असि । मह्ना
देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम् ॥ १७८९ ॥

*Baṭ sūrya śravasā mahāñ asi satrā deva mahāñ
asi. Mahnā devānām asuryaḥ purohito vibhu
jyotir adābhyam.*

O Surya, lord self-refulgent, by honour and fame you are great. In truth, you are great, generous lord, by your grandeur among the divinities. Lord of pranic energy, destroyer of the evil, prime high priest of creation in cosmic dynamics, omnipresent and infinite, light unsurpassable, eternal. (Rg. 8-101-12)

1790. Indra Devata, Sukaksha Angirasa Ṛshi

उप नो हरिभिः सुतं याहि मदानां पते ।
उप नो हरिभिः सुतम् ॥ १७९० ॥

*Upa no haribhiḥ sutam yāhi madānām pate.
Upa no haribhiḥ sutam.*

O lord and protector of the joys of life, come to us to taste the soma of life prepared by us with our mind, imagination and senses in your honour, come to us for the soma distilled by our heart and mind for you. (Rg. 8-93-31)

1791. Indra Devata, Sukaksha Angirasa Ṛshi

द्वि॒ता यो वृ॒त्रह॑न्तमो वि॒द इन्द्रः॑ शत॒क्रतुः॑ ।
उप॑ नो हरि॒भिः सु॑तम् ॥ १७९१ ॥

*Dvitā yo vṛtrahantamo vida indrah
śatakratuḥ.
Upa no haribhiḥ sutam.*

Indra, hero of a hundred noble actions, greatest destroyer of darkness who know both the way of knowledge and the way of karma for the good life, come to taste our soma of homage prepared by us with our heart and soul for you. (Rg. 8-93-32)

1792. Indra Devata, Sukaksha Angirasa Ṛshi

त्वं हि वृ॒त्रह॑न्नेषां पा॒ता सो॒मानाम॑सि ।
उप॑ नो हरि॒भिः सु॑तम् ॥ १७९२ ॥

*Tvaṁ hi vṛtrahann eṣāṁ pātā somānām asi.
Upa no haribhiḥ sutam.*

Indra, O soul, dispeller of darkness and ignorance, you are the experiencer of the joyous soma pleasures of

life. Rise and enjoy the knowledge and wisdom collected and offered by the senses, mind and intelligence. (Rg. 8-93-33)

1793. Indra Devata, Vasishtha Maitravaruni Ṛshi

प्र वो महे महेवृधे भरध्वं प्रचेतसे प्र सुमतिं कृणुध्वम् ।
विशः पूर्वीः प्र चर चर्षणिप्राः ॥ १७९३ ॥

*Pra vo mahe mahevṛdhe bharadhvaṃ prace-
tase pra sumatiṃ kṛṇudhvam. Viśaḥ pūrvīḥ
pra cara carṣaniprāḥ.*

Bear and bring homage, assistance and cooperation and offer positive thoughts and advice to Indra, your leader and ruler. Great is he, promoter of great people and the common wealth, and a leader wide-awake with deep and distant foresight. O leader and ruler of the land, be good to the settled ancient people and take care of the farming communities and other professionals so that all feel happy and fulfilled without frustration. (Rg. 7-31-10)

1794. Indra Devata, Vasishtha Maitravaruni Ṛshi

उरुव्यचसे महिने सुवृक्तिमिन्द्राय ब्रह्म जनयन्त विप्राः ।
तस्य व्रतानि न मिनन्ति धीराः ॥ १७९४ ॥

*Uruvyacase mahine suvr̥ktim indrāya brahma
janayanta viprāḥ. Tasya vratāni na minanti
dhīrāḥ.*

To the great Indra, the ruler widely perceptive and all aware, vibrant people of the land, the learned and the

wise with a sense of dynamism, all offer homage, rooting out dead wood, planting new saplings, generating new forms of sustenance and energy, and creating new forms of appreciating and realising the eternal spirit. And they, people of constancy and settled mind, never violate the laws and discipline of the lord's Eternal Law. (Rg. 7-31-11)

1795. Indra Devata, Vasishtha Maitravaruni Ṛshi

इन्द्रं वाणीरनुत्तमन्युमेव सत्रा राजानं दधिरे सहध्यै ।
हर्यश्वाय बर्हया समापीन् ॥ १७९५ ॥

*Indraṁ vāṇīr anuttamanyum eva satrā
rājānaṁ dadhire sahadhyai. Haryaśvāya
barhayā samāpīn.*

All voices of the people, all sessions of yajnic programmes of action, uphold and support only the brilliant ruler, Indra of constant vision and passion, in order to maintain the social order of governance without obstruction. O friends and citizens of the land, exhort your people in support of Indra, leader of the dynamic nation of humanity. (Rg. 7-31-12)

1796. Indra Devata, Vasishtha Maitravaruni Ṛshi

यदिन्द्र यावतस्त्वमेतावदहमीशीय ।
स्तौतारमिद्धधिषे रदावसौ न पापत्वाय रंसिषम् ॥ १७९६ ॥

*Yad indra yāvatas tvametāvad aham īśīya.
Stotāram id dadhiṣe radāvaso na pāpatvāya
raṁsiṣam.*

of your honour, and honour these prayers, most sincere and intimate, in action. (Rg. 7-22-4)

1799. Indra Devata, Vasishtha Maitravaruni Ṛshi

न ते गिरो अपि मृष्ये तुरस्य न सुष्टुतिमसुर्यस्य विद्वान् ।

सदा ते नाम स्वयशो विवक्मि ॥ १७९९ ॥

Na te giro api mṛṣye turasya na suṣṭutim asuryasya vidvān. Sadā te nāma svayaśo vivakmi.

Never shall I forget your words, instant and mighty of action as you are, nor shall I, knowing your power and potential, ever neglect your appreciation and adoration. I value and appreciate the significance of your name and your innate honour and excellence. (Rg. 7-22-5)

1800. Indra Devata, Vasishtha Maitravaruni Ṛshi

भूरि हि ते सवना मानुषेषु भूरि मनीषी हवते त्वामित् ।

मारे अस्मन्मघवन् ज्योक्कः ॥ १८०० ॥

Bhūri hi te savanā mānuṣeṣu bhūri manīṣī havate tvām it. Māre asman maghavañjyok kah.

O lord of honour and excellence, many are your acts of generosity and magnificence in the world of humanity. Many are the acts of adoration the dedicated wise offer to you. O lord, never let these be alienated from us. (Rg. 7-22-6)

1801. Indra Devata, Sudasa Paijavana Ṛshi

प्रो ष्वस्मै पुरोरथमिन्द्राय शूषमर्चत । अभीके चिदु लोककृत्
 सङ्गे समत्सु वृत्रहा । अस्माकं बोधि चोदिता नभन्तामन्य-
 केषां ज्याका अधि धन्वसु ॥ १८०१ ॥

Pro śvasmai puroratham indrāya śūṣam arcata. Abhīke cidu lokakṛt saṅge samatsu vṛtrahā. Asmākaṁ bodhi coditā nabhantām anyakeṣāṁ jyākā adhi dhanvasu.

Offer a song of abundant praise in honour of this ruling lord Indra for his mighty force and front rank chariot. He, destroyer of darkness and evil, inspires us in our battles of life at the closest and enlightens us in our struggle for universal freedom. Let the strings of the alien enemy bows be snapped by the strike of the forces of Indra. (Rg. 10-133-1)

1802. Indra Devata, Sudasa Paijavana Rshi

त्वं सिन्धूरवासृजोऽधराचो अहन्नहिम् । अशत्रुरिन्द्र जज्ञिषे
 विश्वं पुष्यसि वार्यम् । तं त्वा परि ष्वजामहे नभन्तामन्यकेषां
 ज्याका अधि धन्वसु ॥ १८०२ ॥

Tvaṁ sindhūravāsṛjo 'dharāco ahannahim. Aśatrur indra jajñiṣe viśvaṁ puṣyasi vāryam. Taṁ tvā pari śvajāmahe nabhantām anyakeṣāṁ jyākā adhi dhanvasu.

Indra, you release the floods of rivers to flow down on the earth. You destroy the demon of darkness, evil, want and ignorance. You are born without an equal,

adversary and enemy, and you promote the choicest wealth and excellence of the world. Such as you are we love and embrace you as our closest loving friend and companion. Let the alien strings of the enemy bows snap upon their bows. (Rg. 10-133-2)

1803. Indra Devata, Sudasa Paijavana Rshi

वि षु विश्वा अरातयोऽर्यो नशन्त नो धियः । अस्तासि
 शत्रवे वधं यो न इन्द्र जिघांसति । या ते रातिर्दिर्वसु
 नभन्तामन्यकेषां ज्याका अधि धन्वसु ॥ १८०३ ॥

*Vi ṣu viśvā arātayo'ryo naśanta no dhiyaḥ.
 Astāsi śatrave vadhaṁ yo na indra jighāṅsati.
 Ya te rātir dadir vasu nabhantām anyakeṣāṁ
 jyākā adhi dhanvasu.*

Indra, may the facts and forces of enmity, adversity and ungenerosity be eliminated from life and the world. May all our thoughts and actions be inspired by love and generosity. You strike the thunderbolt of justice and punishment upon the enemy who wants to destroy us or frustrate our love and generosity. May your grace and generosity bring us wealth, honour and excellence of life. Let the strings of enemy bows snap by the tension of their own negativities. (Rg. 10-133-3)

1804. Indra Devata, Medhatithi Kanva and Priyamedha Angirasa Rshis

रेवा इद्रेवत स्तोता स्यात्त्वावतो मघोनः ।
 प्रेदु हरिवः सुतस्य ॥ १८०४ ॥

*Revāñ id revata stotā syāt tvāvato maghonaḥ.
Predu harivaḥ sutasya.*

Indra, master and commander of dynamic forces, may the celebrant of the brilliant, bountiful and renowned like you be brilliant, prosperous and celebrated. That is but natural. (Rg. 8-2-13)

1805. Indra Devata, Medhatithi Kanva and Priyamedha Angirasa Ṛshis

उक्थं च न शस्यमानं नागो रयिरा चिकेत ।
न गायत्रं गीयमानम् ॥ १८०५ ॥

*Uktham ca na śasyamānaṁ nāgo rayirā ciketa.
Na gāyatram gīyamānam.*

Indra, lord of power and piety, the man attached to divinity in faith and opposed to doubt and disloyalty knows the words of praise spoken by a man of doubtful faith as much as he knows the songs of adoration sung by a man of faith (and makes a distinction between the two). (Rg. 8-2-14)

1806. Indra Devata, Medhatithi Kanva and Priyamedha Angirasa Ṛshis

मा न इन्द्र पीयत्नवे मा शर्धते परा दाः ।
शिक्षा शचीवः शचीभिः ॥ १८०६ ॥

*Mā na indra pīyatnave mā śardhate parā dāḥ.
Śikṣā śacīvaḥ śacībhiḥ.*

Indra, lord of refulgent power, give us not away

to the scornful abuser nor to the wild tyrant. With your laws and powers, pray discipline, rule, instruct and enlighten us. (Rg. 8-2-15)

1807. Indra Devata, Nipatithi Kanva Ṛshi

१ २ ३ १ २ ३ २ ३ १ २ ३ २
 एन्द्र याहि हरिभिरुप कण्वस्य सुष्टुतिम् ।
 ३ २ ३ २ ३ १ २ ३ १ २ ३ १ २
 दिवो अमुष्य शासतो दिवं यय दिवावसो ॥ १८०७ ॥

*Endra yāhi haribhir upa kaṇvasya suṣṭutim.
 Divo amuṣya śāsato divaṁ yaya divā-vaso.*

Indra, ruler of the world, come with all your powers and perceptions to the sage's adoration and instruction, and from the light and exhortation of the elevating sage, O seeker of enlightenment, go and rise to the heights of divinity. (Rg. 8-34-1)

1808. Indra Devata, Nipatithi Kanva Ṛshi

२ ३ २ ३ १ २ ३ २ ३ १ २ ३ १ २
 अत्रा वि नेमिरेषामुरां न धूनुते वृकः ।
 ३ २ ३ २ ३ १ २ ३ १ २ ३ १ २
 दिवो अमुष्य शासतो दिवं यय दिवावसो ॥ १८०८ ॥

*Atrā vi nemir eṣām urāṁ na dhūnute vṛkaḥ.
 Divo amuṣya śāsato divaṁ yaya divāvaso.*

Here the very edge and foundation of these sages of knowledge and wisdom would shake you and reveal you to yourself as thunder shakes the earth and lightning lights it up all over. And then from the light and thunder of these commanders you would rise, liberated, to your own heights of heaven, O lover and

ruler of the light of day. (Rg. 8-34-3)

1809. Indra Devata, Nipatithi Kanva Ṛshi

आ त्वा ग्रावा वदन्निह सोमी घोषेण वक्षतु ।

दिवो अमुष्य शासतो दिवं यय दिवावसो ॥१८०९॥

*Ā tvā grāvā vadann iha somī ghoṣeṇa vakṣatu.
Divo amuṣya śāsato divaṁ yaya divāvaso.*

The maker of soma, creator of the joy of a new life, would welcome you here with a loud proclamation and exalt you with the voice of thunder, and from the light and power of the sage's revelation, O lover of light, go and rise to your own essential heaven of freedom. (Rg. 8-34-2)

1810. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

पवस्व सोम मन्दयन्निन्द्राय मधुमत्तमः ॥ १८१० ॥

*Pavasva soma mandayann indrāya madhu-
mattamaḥ.*

O Soma, creative spirit, highest honey sweet of divine ecstasy, flow abundant, pure and purifying, energising and rejoicing for Indra, the divine soul. (Rg. 9-67-16)

1811. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

ते सुतासो विपश्चितः शुक्रा वायुमसृक्षत ॥ १८११ ॥

Te sutāso vipāścitaḥ śukrā vāyum asṛkṣata.

Your creative spirits of imagination, powerful and

most ecstatic, give birth to the vibrant poet creator, the karma yogi of imagination. (Rg. 9-67-18)

1812. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

असृग्रं देववीतये वाजयन्तो रथाइव ॥ १८१९ ॥

Asṛgram devavītaye vājayanto rathā iva.

Flowing and creating, Soma streams rush forward like victor chariots in the service of divinity. (Rg. 9-67-17)

1813. Agni Devata, Paruchhepa Daivodasi Ṛshi

अग्निं होतारं मन्ये दास्वन्तं वसोः सूनुं सहसो जातवेदसं विप्रं
न जातवेदसम् । य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा
घृतस्य विभ्राष्टिमनु शुक्र शोचिष आजुह्वानस्य
सर्पिषः ॥ १८२० ॥

Agnim hotāraṁ manye dāsvantaṁ vasoḥ sūnum sahaso jātavedasaṁ vipraṁ na jātavedasam. Ya ūrddhvayā svadhvaro devo devācchya kṛpā ghṛtasya vibhrāṣṭim anu śukraśociṣa ā juhvānasya sarpiṣaḥ.

I worship, serve and meditate on Agni, lord of light and knowledge, spirit of life and heat and inspiration of noble action, yajaka, generous giver, treasure of wealth and universal shelter, inspirer and creator of courage and courageous action like the sun, omniscient lord of all that is born in existence, master of knowledge as the supreme scholar of the Veda, organiser of yajna with

love and non-violence with divine knowledge and awareness, refulgent with heavenly light and power, loving and consuming with flames of fire and light the blaze of the purest and most powerful ghrta offered into the fire of yajna, physical, mental and spiritual all.' (Rg.1-127-1)

1814. Agni Devata, Paruchhepa Daivodasi Ṛshi

यजिष्ठं त्वा यजमाना हुवेम ज्येष्ठमङ्गिरसां विप्र मन्म-भिविप्रैभिः
 शुक्र मन्मभिः । परिज्मानमिव द्यां होतारं चर्षणीनाम् ।
 शोचिष्के शं वृषणं यमिमा विशः प्रावन्तु जूतये
 विशः ॥ १८१४ ॥

*Yajisṭham tvā yajamānā huvema jyeṣṭham
 aṅgirasāṃ vipra manmabhir viprebhiḥ śukra
 manmabhih. Parijmānam iva dyām hotāraṃ
 carṣaṇīnām. Śociṣkeśaṃ vṛṣaṇaṃ yam imā
 viśaḥ prāvantu jūtaye viśaḥ.*

Agni, lord most worshipful, we the performers of this yajnic assembly, with all our heart and mind, together with all the saints and scholars with their earnest desire, invoke and invite you, wisest and senior-most of the scholar visionaries of Divinity, pure and immaculate, brilliant as the sun with your reach into the light of heaven, high-priest of humanity, lord of light knowledge, generous as rain showers, whom all these people accept, respect and approach with their desire and prayer for protection and self-fulfilment. (Rg. 1-127-2)

1815. Agni Devata, Paruchhepa Daivodasi Ṛshi

स हि पुरू चिदोजसा विरुक्मता दीद्यानो भवति द्रुहन्तरः
 परशुर्न द्रुहन्तरः । वीडु चिद्यस्य समृता श्रुवद्वनेव यत्स्थिरम् ।
 निष्पहमाणो यमते नायते धन्वासहा नायते ॥ १८१५ ॥

*Sa hi purū cidojasā virukmatā dīdyāno bhavati
 druhantarahaḥ paraśur na druhantarahaḥ. Vīḍu
 cid yasya samṛtau śruvad vaneva yat sthiram.
 Niṣṣahamāṇo yamate nāyate dhanvāsahā
 nāyate.*

He surely rises to shine very brilliantly with his own splendid valour and honour who, like the axe which cuts down the trees, mows down the enemies, in whose presence even the strong and firm like the dense forest burst asunder into pieces, and who, commanding brave warriors, dominates and directs the enemies and, like a mighty wielder of the bow and arrow, never wavers but advances in battle against the enemy forces. (Rg. 1-127-3)

1816. Agni Devata, Agni Pavaka Rshi

अग्ने तव श्रवो वयो महि भ्राजन्ते अर्चयो विभावसो । बृहद्भानो
 शवसा वाजमुक्थ्यां दधासि दाशुषे कवे ॥ १८१६ ॥

*Agne tava śravo vayo mahi bhrājante arcayo
 vibhāvaso. Bṛhadbhāno śavasā vājam ukthyāṁ
 dadhāsi dāśuṣe kave.*

Agni, leading light of life, great is your vigour, power and felicity, shining, inspiring and incessantly flowing. O refulgent lord, your flames rise high and blaze

fiercely. Light and fire of Infinity, omniscient poet and creator, by your power, potential and abundance, you bear and bring admirable food, energy and fulfilment with the sense of victory for the generous giver and selfless yajaka. (Rg. 10-140-1)

1817. Agni Devata, Agni Pavaka Ṛshi

पावकवर्चाः शुक्रवर्चा अनूनवर्चा उदियर्षि भानुना ।
पुत्रो मातरा विचरन्नपावसि पृणक्षि रोदसी उभे ॥ १८१७ ॥

*Pāvakavarcāḥ śukravarca anūnavarcā ud
iyarṣi bhānunā. Putro mātara vicarann
upāvasi pṛṇakṣi rodasī ubhe.*

Lord of flames of purity, master of immaculate light and power absolutely free from want and weakness, you rise with self-refulgence and, just as the son closely abides by the parents, serves and protects them, so do you pervade, sustain and protect the heaven and earth. (Rg. 10-140-2)

1818. Agni Devata, Agni Pavaka Ṛshi

ऊर्जा नपाज्जातवेदः सुशस्तिभिर्मन्दस्व धीतिभिर्हितः ।
त्वे इषः सं दधुर्भूरिवर्षसश्चित्रोतयो वामजाताः ॥ १८१८ ॥

*Ūrjo napājjātavedaḥ suśastibhir mandasva
dhītibhir hitaḥ. Tve iṣaḥ saṁ dadhur bhūri-
varpasaś citrotayo vāmajātaḥ.*

O divine light and fire of life, child as well as protector and sustainer of energy pervasive in the entire

world of existence, rise and rejoice as well as exhilarate us, with hymns and noble thoughts and actions as you are invoked and kindled in the vedi and in the heart and soul. Faithful celebrants bring you food in homage, and in you they vest their desires and aspirations of various forms and wondrous efficacy arisen from love of the heart and soul. (Rg. 10-140-3)

1819. Agni Devata, Agni Pavaka Ṛshi

इ॒रज्य॑न्न॒ग्ने प्र॑थय॒स्व ज॑न्तु॒भिर॑स्मे रा॒यो अ॑म॒र्त्य । स॑ दर्श॒तस्य॑
वपु॑षो वि॒ राज॑सि पृ॒णक्षि॑ दर्श॒तं क्र॑तुम् ॥ १८१९ ॥

Irajyann agne prathayasva jantubhir asme rāyo amartya. Sa darśatasya vapuṣo vi rājasi pṛṇa-kṣi darśataṁ kratum.

Immortal Agni, waxing and exalting with all living beings, develop and expand the wealth and excellence of life for us. Of noble and gracious form as you are and shine and rule as you do, join us with yajnic action and bless us with abundant fruit of success and victory. (Rg. 10-140-4)

1820. Agni Devata, Agni Pavaka Ṛshi

इ॒ष्क॑तारि॒मध्व॑रस्य प्र॒चेत॑सं क्षय॒न्त रा॑धसो महः । रा॒तिं वा॑मस्य
सु॒भगां॑ म॒हीमि॑षं द॒धासि॑ सा॒नसि॑ रयिम् ॥ १८२० ॥

Iṣkartāram adhvarasya pracetasam kṣayantam rādhaso mahah. Rātiṁ vāmasya subhagāṁ mahīm iṣaṁ dadhāsi sānasim rayim.

Agni, lord, spirit, and power of the light and fire of life, we celebrate and adore you, inspirer, impeller and promoter of holy yajna of love and non-violence, omniscient treasure giver and controller of the great world's wealth, who bear and bring us abundant gifts of beauty and splendour and the good fortune of life, high energy and food, plenty and prosperity, indeed all wealth, honour and excellence of life. (Rg. 10-140-5)

1821. Agni Devata, Agni Pavaka Ṛshi

३ १ २ ३ २ ३ १ २ ३ २ ३ १ २ २ २
 ऋतावानं महिषं विश्वदर्शतमग्निं सुम्नाय दधिरे पुरो जनाः ।
 १ २ ३ १ २ ३ २ ३ १ २ ३ २
 श्रुत्कर्णं सप्रथस्तमं त्वा गिरा दैव्यं मानुषा युगा ॥ १८२१ ॥

*Ṛtāvānaṁ mahiṣaṁ viśvadarśatam agniṁ
 sumnāya dadhire puro janāḥ. Śrutkarṇaṁ
 saprathastamaṁ tvā girā daivyam mānuṣā
 yugā.*

Men, first of all since earliest times, worship, adore and inculcate you, Agni, omniscient lord of life, yajna and the law of life, great and glorious, most gracious presence of the world, for the sake of peace, pleasure and prosperity for the good life. O lord of life and grace, mortals singly and in couples and family with holy words celebrate and exalt you, divine, kind listener, infinite presence. (Rg. 10-140-6)

1822. Agni Devata, Saubhari Kanva Ṛshi

१ २ २ ३ २ ३ १ २ ३ १ २ ३ १ २
 प्र सो अग्ने तवोत्तिभिः सुवीराभिस्तरति वाजकर्मभिः ।
 २ ३ २ ३ १ २ २ २
 यस्य त्वं सख्यमाविथ ॥ १८२२ ॥

Pra so agne tavotibhiḥ suvīrābhis tarati vāja karmabhiḥ. Yasya tvaṁ sakhyam āvitha.

Agni, lord of universal love and friendship, he whose love and friendship, devotion and dedication, you accept into your kind care thrives under your protection and promotion and advances in life with noble and heroic progeny, moving from victory to glory. (Rg. 8-19-30)

1823. Agni Devata, Saubhari Kanva Ṛshi

तव द्रप्सो नीलवान् वाश ऋत्विय इन्धानः सिष्णवा ददे । त्वं
महीनामुषसामसि प्रियः क्षपो वस्तुषु राजसि ॥ १८२३ ॥

Tava drapso nīlavān vāśa ṛtviya indhānaḥ siṣṇavā dade. Tvaṁ mahīnām uṣasām asi priyaḥ kṣapo vastuṣu rājasi.

Agni, giver of the showers of joy in life, the world of your creation flows on like drops of soma from the press, colourful, crackling voluble, exciting and fresh through the seasons, bright and beautiful, passionately lovable. You are darling of the glory of dawns and you shine ever in the glimmerings of the dusk and reflect in the ripples of water. (Rg. 8-19-31)

1824. Agni Devata, Aruna Vaitahavya Ṛshi

तमोषधीर्दधिरे गर्भमृत्वियं तमापो अग्निं जनयन्त मातरः ।
तमित्समानं वनिनश्च वीरुधोऽन्तर्वतीश्च सुवते च
विश्वहा ॥ १८२४ ॥

Tam oṣadhīr dadhire garbham ṛtviyaṃ tam āpo agniṃ janayanta mātaraḥ. Tam it samānaṃ vaninaśca vīrudho'ntarvatīśca suvate ca viśvahā.

That Agni, energy, the herbs and waters receive into them and they bear it as mothers, producing it on maturity as nourishment and energy for life forms. The same Agni, the herbs and trees of the forest receive equally, hold it in the womb and always produce it as the embodiment of energy. (Rg. 10-91-6)

1825. Agni Devata, Agni Prajapati Chaksha Rshi

अग्निरिन्द्राय पवते दिवि शुक्रो वि राजति ।
महिषीव वि जायते ॥ १८२५ ॥

*Agnir indrāya pavate divi śukro vi rājati.
Mahiṣīva vi jāyate.*

Agni, fire of yajna and light of the sun, indeed all light and energy of existence, rises, radiates and shines pure and powerful in honour and adoration of Indra, lord omnipotent, unto the heavens. It rises and shines on and on anew in space-time continuum as the ruling power of the omnipotent.

1826. Agni Devata, Avatsara Kashyapa Rshis

यो जागार तमृचः कामयन्ते यो जागार तमु सामानि यन्ति ।
यो जागार तमयं सोम आह तवाहमस्मि सख्ये
न्योकाः ॥ १८२६ ॥

*Yo jāgāra tam ṛcaḥ kāmāyante yo jāgāra tamu
sāmāni yanti. Yo jāgāra tam ayaṁ soma āha
tavāham asmi sakhye nyokāḥ.*

Whoever is awake, the Rks love and bless.
Whoever is alert, the Samans move and elevate. Whoever
is active without a wink of sleep, this Soma of life's joy
and ecstasy addresses and says: O seeker wide awake,
I am for you, a friend and shelter home. (Rg. 5-44-14)

1827. Agni Devata, Avatsara Kashyapa Ṛshis

अग्निर्जागार तमृचः कामयन्तेऽग्निर्जागार तमु सामानि यन्ति ।
अग्निर्जागार तमयं सोम आह तवाहमस्मि सख्ये
न्योकाः ॥ १८२७ ॥

*Agnir jāgāra tam ṛcaḥ kāmāyante 'gnir jāgāra
tam u sāmāni yanti. Agnir jāgāra tam ayaṁ
soma āha tavāham asmi sakhye nyokāḥ.*

To Agni, soul of life awake, the light of Rks
radiates with love. To Agni, light of life awake, the songs
of Samans vibrate with love. To Agni, the fire of life
aflame, the streams of nectar flow with love, and to the
soul of life, the light of awareness and the fire of action,
the ecstasy of life says: I am yours with love, a friend,
your very haven and home. (Rg. 5-44-15)

1828. Agni devata, Mriga Ṛshi

नमः सखिभ्यः पूर्वसद्भ्यो नमः साकं निषेभ्यः ।
युञ्जे वाचं शतपदीम् ॥ १८२८ ॥

*Namaḥ sakhibhyaḥ pūrva-sadbhyo namaḥ
sākaṁ niṣebhyaḥ. Yuñje vācaṁ śatapaḍīm.*

Salutations to friends who have been sitting on the vedi earlier. Salutations to those who come now and sit around. Salutations again and again a hundred times, no end.

1829. Agni devata, Mriga Ṛshi

युञ्जे वाचं शतपदीं गाये सहस्रवर्तनि ।
गायत्रं त्रैष्टुभं जगत् ॥ १८२९ ॥

*Yuñje vācaṁ śatapaḍīm gāye sahasravarttani.
Gāyatraṁ traiṣṭubhaṁ jagat.*

I use language of hundred variations of phrase, sing a thousand versions and variations of Gayatri, Trishtup and Jagati metres of verse in song.

1830. Agni devata, Mriga Ṛshi

गायत्रं त्रैष्टुभं जगद् विश्वा रूपाणि सम्भृता ।
देवा ओकांसि चक्रिरे ॥ १८३० ॥

*Gāyatraṁ traiṣṭubhaṁ jagad viśvā rūpāṇi
sambhṛtā. Devā okāṅsi cakrīre.*

Gayatri, Trishtup and Jagati metres in all formal variations sanctified in Vedic verses are the sages' love, they have made these their very life and being.

1831. Agni Devata, Avatsara Kashyapa Vatsapree Va Ṛshi

अग्निर्ज्योतिर्ज्योतिरग्निर्इन्द्रो ज्योतिर्ज्योतिरिन्द्रः ।

सूर्यो ज्योतिर्ज्योतिः सूर्यः ॥ १८३१ ॥

Agnir jyotir jyotir agnir indro jyotir jyotir indrah. Sūryo jyotir jyotiḥ sūryaḥ.

Agni is fire, fire is Agni, both are one and the same. Indra, lightning, is light energy, lightning energy is Indra, both are one and the same. Sun is light and light is the sun, both are one and the same. The master and the master's potential, name and expression are one, the same, inseparable.

1832. Agni Devata, Avatsara Kashyapa Vatsapree Va Ṛshi

पुनरूर्जा नि वर्तस्व पुनरग्नि इषायुषा ।

पुनर्नः पाह्यहसः ॥ १८३२ ॥

*Punar ūrjā ni varttasva punar agna iṣāyuṣā.
Punar naḥ pāhyañhasaḥ.*

Agni, come energy, again and again in cycle and recycle, come again and again with energy, life and good health, no end. Save us from sin, purify us from sin and evil, again and again. The cycle must go on.

1833. Agni Devata, Avatsara Kashyapa Vatsapree Va Ṛshi

सह रय्या नि वर्तस्वाग्ने पिन्वस्व धारया ।

विश्वप्स्या विश्वतस्परि ॥ १८३३ ॥

*Saha rayyā ni vartasvāgne pinvasva dhārayā.
Viśvapsnyā viśvatas pari.*

Come, visit, revisit again and again with wealth,

honour, excellence and grace, with the universal flow of wealth, honour and excellence of health, age and divinity of the highest of existence, bless us, no end.

1834. Indra Devata, Goshuktyashvasuktinau Kanvayanau Rshis

यदिन्द्राहं यथा त्वमीशीय वस्व एक इत् ।
स्तोता मे गोसखा स्यात् ॥ १८३४ ॥

Yad indrāham yathā tvam īśīya vasva eka it.
Stotā me gosakhā syāt.

Indra, lord of universal knowledge, power and prosperity, if I were, like you, the sole master of wealth, wisdom and power in my field, then pray may my dependent and celebrant also be blest with wealth and wisdom of the world. (Let all of us together be blest with abundance of wealth and wisdom under the social dispensation of our system of government and administration.) (Rg. 8-14-1)

1835. Indra Devata, Goshuktyashvasuktinau Kanvayanau Rshis

शिक्षेयमस्मै दित्सेयं शचीपते मनीषिणे ।
यदहं गोपतिः स्याम् ॥ १८३५ ॥

Sikṣeyam asmai ditseyam śacīpate manīṣiṇe.
Yad aham gopatiḥ syām.

O lord and master of world power and prosperity, Indra, if I were master of knowledge and controller of power, I would love to share and give wealth and

knowledge to this noble minded person of vision and wisdom. (Rg. 8-14-2)

**1836. Indra Devata, Goshuktyashvasuktinau Kanvayanau
Ṛshis**

३ १ २ ३ २ ३ १ २ ३ २
धेनुष्ट इन्द्र सूनुता यजमानाय सुन्वते ।
१ २ ३ १ २
गामश्वं पिप्युषी दुहे ॥ १८३६ ॥

*Dhenuṣṭa indra sūnṛtā yajamānāya sunvate.
Gām aśvaṁ pipyuṣī duhe.*

Indra, the divine voice of your omniscience, omnipotence and bliss overflows with universal truth and rectitude of the law of existence and showers the abundance of prosperity and advancement upon the dedicated yajamana who distils and creates the soma of joy for the world. (Rg. 8-14-3)

**1837. Apah Devata, Trishira Tvashtira or Sindhudveepa Va
Ambarisha Ṛshi**

२ ३ १ २ ३ २ ३ १ २ ३ १ २
आपो हि ष्टा मयोभुवस्ता न ऊर्जे दधातन ।
३ १ २ ३ १ २
महे रणाय चक्षसे ॥ १८३७ ॥

*Āpo hi ṣṭhā mayo-bhuvas tā na ūrje dadhātana.
Mahe raṇāya cakṣase.*

Apah, liquid energies of cosmic space, surely you are creators and givers of peace and joy. Pray inspire and energise us for the achievement of food and energy for body, mind and soul so that we may see and enjoy the mighty splendour of divinity. (Rg. 10-9-1)

1838. Apah Devata, Trishira Tvashtira or Sindhudveepa Va Ambarisha Rshi

यो वः शिवतमो रसस्तस्य भाजयतेह नः ।

उशतीरिव मातरः ॥ १८३८ ॥

*Yo vaḥ śivatamo rasas tasya bhājayateha naḥ.
Uśatīr iva mātaraḥ.*

Let us share here in body that nectar sweet taste of yours which is most blissful, be like loving mothers for their children. (Rg. 10-9-2)

1839. Apah Devata, Trishira Tvashtira or Sindhudveepa Va Ambarisha Rshi

तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ ।

आपो जनयथा च नः ॥ १८३९ ॥

Tasmā aram gamāma vo yasya kṣayāya jinvatha. Āpo janayathā ca naḥ.

O holy waters, lovers of peace and pleasure of bliss, we come to you without delay for that pleasure, peace and enlightenment for the promotion and stability of which you move and impel people and powers and invigorate us too. Pray bless us with vigour and vitality. (Rg. 10-9-3)

1840. Vayu Devata, Ula Vatayana Rshi

वात आ वातु भेषजं शम्भु मयोभु नो हृदे ।

प्र न आयूषि तारिषत् ॥ १८४० ॥

*Vāta ā vātu bheṣajam śambhu mayobhu no
hṛde. Pra na āyūñṣi tāriṣat.*

May the wind of life energy blow for us as harbinger of sanatives, good health and peace for our heart and help us to live a full life beyond all suffering and ailment. (Rg. 10-186-1)

1841. Vayu Devata, Ula Vatayana Ṛshi

उत वात पितासि न उत भ्रातृत् नः सखा ।
स नो जीवातवे कृधि ॥ १८४१ ॥

*Uta vāta pitāsi na uta bhrātota naḥ sakhā.
Sa no jīvātave kṛdhi.*

O wind of life energy, you are our fatherly protector and promoter, our brother, our friend. Pray strengthen and inspire us to live a full life.(Rg.10-186-2)

1842. Vayu Devata, Ula Vatayana Ṛshi

यददो वात ते गृहे ऋतं निहितं गुहा ।
तस्य नो धेहि जीवसे ॥ १८४२ ॥

*Yad ado vāta te gṛhe'ṛtam nihitam guhā.
Tasya no dhehi jīvase.*

In your treasure home of inviolable energy, O breath of life energy, Vayu, there is immortal wealth hidden for us. Of that, from that, give us some, our share, so that we may live a full life of good health and joy. (Rg. 10-186-3)

1843. Surya Devata, Suparna Ṛshi

अभि वाजी विश्वरूपो जनित्रं हिरण्ययं बिभ्रदत्कं सुपर्णः ।
 सूर्यस्य भानुमृतुथा वसानः परि स्वयं मेधमृज्रो
 जजान ॥ १८४३ ॥

Abhi vājī viśvarūpo janitram hiraṇyayaṁ bibhradatkaṁ suparṇaḥ. Sūryasya bhānum ṛtuthā vasānaḥ pari svayaṁ medham ṛjro jajāna.

The potent, non-stop, procreative, all-form eagle-bird of life, bearing its own golden generative principle and form, wearing light of the sun, itself emerges according to the time and season of karma and creates its own yajnic form of existence.

1844. Agni Devata, Suparna Ṛshi

अप्सु रेतः शिश्रिये विश्वरूपं तेजः पृथिव्यामधि यत् सम्बभूव ।
 अन्तरिक्षे स्वं महिमानं मिमानः कनिक्रन्ति वृष्णो अश्वस्य
 रेतः ॥ १८४४ ॥

Apsu retaḥ śiśriye viśvarūpaṁ tejaḥ pṛthivyām adhi yat sambabhūva. Antarikṣe svaṁ mahimānaṁ mimānaḥ kanikranti vṛṣṇo aśvasya retaḥ.

The seed of life lay in the waters, universal form, light and lustre of being which emerged on the earth. It established its own potential and power in the firmament. Thus does the seed of potent life raise and realize its voice and will to be in existence (bearing light of sun, lying in space, spatial waters, the oceans, in the firmament

and on the earth).

1845. Agni Devata, Suparna Ṛshi

अयं सहस्रा परि युक्ता वसानः सूर्यस्य भानुं यज्ञो दाधार ।
सहस्रदाः शतदा भूरिदावा धर्ता दिवो भुवनस्य
विश्वपतिः ॥ १८४५ ॥

*Ayam sahasrā pari yuktā vasānaḥ sūryasya
bhānuṁ yajño dādharma. Sahasradāḥ śatadā
bhūri-dāvā dhartā divo bhuvanasya viśpatiḥ.*

This Agni, self-refulgent light and life of the existence, pervading infinite forms in union with it, worthy of worship and communion by yajna and meditation, bears and sustains the light of the sun. It is a giver, thousandfold, hundredfold, infinite. It is the sustainer of heavens, the entire universe, and it is the master, fatherly ruler and promoter of the people of the world.

1846. Vena Devata, Vena Bhargava Ṛshi

नाके सुपर्णमुप यत्पतन्तं हृदा वेनन्तो अभ्यचक्षत त्वा ।
हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं
भुरण्युम् ॥ १८४६ ॥

*Nāke suparṇam upa yat patantaṁ hṛdā
venanto abhyacakṣata tvā. Hiraṇya-pakṣaṁ
varuṇasya dūtaṁ yamasya yonau śakunaṁ
bhuraṇyum.*

O Sun, wrapped in wondrous rays flying around in the highest heaven, loving sages with their heart and

soul see and realise you at the closest as a messenger of the supreme lord of love and justice and as a mighty bird blazing and flying with golden wings in the vast space of the lord ordainer of the universe.(Rg.10-123-6)

1847. Indra Devata, Vena Bhargava Ṛshi

ऊर्ध्वो गन्धर्वो अधि नाके अस्थात् प्रत्यङ् चित्रा बिभ्रद-
स्यायुधानि । वसानो अत्कं सुरभिं दृशे कं स्वाङ्गं नाम
जनत प्रियाणि ॥ १८४७ ॥

*Ūrdhvo gandharvo adhi nāke asthāt pratyāṅ
citrā bibhradasyāyudhāni. Vasāno atkaṁ
surabhiṁ dṛśe kaṁ svāṅgaṁ nāma janata
priyāṅi.*

High up over there abides the sun in the region of heavenly light. It bears wondrous weapons of divinity such as thunder and lightning. It wears a beautiful, fragrant form soothing for people to see, and like the light and bliss of heaven creates divine waters and many other dear divine gifts for life. (Rg. 10-123-7)

1848. Indra Devata, Vena Bhargava Ṛshi

द्रप्सः समुद्रमभि यज्जिगाति पश्यन् गृध्रस्य चक्षसा विधर्मन् ।
भानुः शुक्रेण शोचिषा चकानस्तृतीये चक्रे रजसि
प्रियाणि ॥ १८४८ ॥

*Drapsaḥ samudram abhi yajjigāti paśyan
grdhrasya cakṣasā vidharman. Bhānuḥ
śukreṇa śociṣā cakānas tṛtīye cakre rajasi
priyāṅi.*

When the sun in the third, highest, heaven, shining on the oceans and vapours in the skies with the light of its fervent rays reaches the clouds of vapour, then the blazing heat with pure and powerful energy catalyses the clouds and condenses the vapours into dear valuable drops that shower in rain upon the earth. (Rg. 10-123-8)



CHAPTER-21

1849. Indra Devata; Apratiratha Aindra Ṛshi

आशुः शिशानो वृषभो न भीमो घनाघनः क्षोभणश्चर्षणी-
नाम् । सङ्क्रन्दनोऽनिमिष एकवीरः शतं सेना अजयत्
साकमिन्द्रः ॥ १८४९ ॥

*Āśuḥ śiśāno vṛṣabho na bhimo ghanā-ghanah
kṣobhaṇaś carṣaṇīnām. Saṅkrandano'nimiṣa
eka-vīraḥ śataṁ senā ajayat sākam indraḥ.*

Instantly swift, sharp as a lazer beam, terrible like a bull, breaker of the darkest cloud, shaker of mighty men, roaring awful without a wink, sole hero without a second, Indra overthrows a hundred armies together at once. (Rg. 10-103-1)

1850. Indra Devata, Apratiratha Aindra Ṛshi

सङ्क्रन्दनेनानिमिषेण जिष्णुना युत्कारेण दुश्च्यवनेन
धृष्णुना । तदिन्द्रेण जयत तत्सहध्वं युधो नर इषुहस्तेन
वृष्णा ॥ १८५० ॥

*Saṅkrandanenānimiṣeṇa jiṣṇunā yutkāreṇa
duścyavanena dhṛṣṇunā. Tad indreṇa jayata
tat sahadhvāṁ yudho nara iṣuhastena vṛṣṇā.*

O warriors, leading lights of heroes, take up that challenge of antilife forces, fight that war and win with Indra, roaring and terrifying the enemy forces, relentless fighter, ambitious for victory, expert tactician, unshakable, irresistible, generous and brave, and armed with unfailing

missiles for victory. (Rg. 10-103-2)

1851. Indra Devata, Apratiratha Aindra Ṛshi

स इषुहस्तैः स निषङ्गिभिर्वशी सं स्रष्टा स युध इन्द्रो गणेन ।
सं सृष्टजित् सोमपा बाहुशर्ध्युःप्रधन्वा प्रतिहिताभि-
रस्ता ॥ १८५१ ॥

*Sa iṣu-hastaiḥ sa niṣaṅgibhir vaśī saṁsraṣṭā
sa yudha indro gaṇena. Saṁ sṛṣṭajit somapā
bāhuśardhyūgradhanvā pratihitābhir astā.*

Indra is the warrior with bow and arrows in hand, conquers with joint armed forces, multiple enemy hosts, and wins over concentrated forces. Protector and promoter of soma peace and joy of life, strong of arms wielding a terrible bow, he throws out the enemies with the shots of his unfailing arrows. (Rg. 10-103-3)

1852. Brhaspati Devata, Apratiratha Aindra Ṛshi

बृहस्पते परि दीया रथेन रक्षोहामित्रा अपबाधमानः ।
प्रभञ्जन्त्सेनाः प्रमृणो युधा जयन्नस्माकमेध्यविता रथा-
नाम् ॥ १८५२ ॥

*Bṛhaspate pari dīyā rathena rakṣohāmitrāñ
apabādhamānaḥ. Prabhañjant senāḥ pra mṛṇo
yudhā jayann asmākam edhyavitā rathānām.*

Fly by the chariot, Brhaspati, destroyer of demons, repeller of enemies, breaking through and routing their

forces. Fighting and conquering by battle, come, defend and save our chariots of the social order. (Rg. 10-103-4)

1853. Indra Devata, Apratiratha Aindra Ṛshi

बलविज्ञायः स्थविरः प्रवीरः सहस्वान् वाजी सहमान उग्रः ।
अभिवीरो अभिसत्वा सहोजा जैत्रमिन्द्र रथमा तिष्ठ
गोवित् ॥ १८५३ ॥

*Bala-vijñāyaḥ sthaviraḥ pravīraḥ sahasvān
vājī sahamāna ugraḥ. Abhivīro abhisatvā
sahojā jaitram indra ratham ā tiṣṭha govit.*

Indra, tactical organiser of deployable forces, venerable, strong, undisturbed and invulnerable, stout and brave, challenging, impetuous, blazing, steadfast, commander of the brave, highly intelligent, valiant, illustrious, pray ascend the chariot of victory over rebellious lands. (Rg. 10-103-5)

1854. Indra Devata, Apratiratha Aindra Ṛshi

गोत्रभिदं गोविदं वज्रबाहुं जयन्तमज्म प्रमृणन्तमोजसा । इमं
सजाता अनु वीरयध्वमिन्द्रं सखायो अनु सं रभ-
ध्वम् ॥ १८५४ ॥

*Gotrabhidaṁ govidaṁ vajrabāhuṁ jayantam
ajma pramṛṇantam ojasā. Imaṁ sajātā anu
vīrayadhvam indraṁ sakhāyo anu saṁ rabha-
dhvam.*

O friends, unite, prepare and mount the assault

with Indra, our friend and comrade, breaker of enemy strongholds, winner of lands, hero of thunder arms and victorious breaker of dark mighty clouds by his valour. Follow the brave and advance. (Rg. 10-103-6)

1855. Indra Devata, Apratiratha Aindra Ṛshi

अभि गोत्राणि सहसा गाहमानोऽदयो वीरः शतमन्युरिन्द्रः ।
दुश्च्यवनः पृतनाषाडयुध्योऽस्माकं सेना अवतु प्र
युत्सु ॥ १८५५ ॥

*Abhi gotrāṇi sahasā gāhamāno'dayo vīraḥ
śatamanyur indraḥ. Duścyavanaḥ pṛtanāṣāḍ
-ayudhyo'smākaṁ senā avatu pra yutsu.*

May Indra, breaker of clouds and enemy strongholds, with his courage and valour, unmoved by pity, hero of a hundredfold passion, shaker of the strongest evils, destroyer of enemy forces, irresistible warrior, protect our army in our assaults and advances. (Rg. 10-103-7)

1856. Indra Devata, Apratiratha Aindra Ṛshi

इन्द्र आसां नेता बृहस्पतिर्दक्षिणा यज्ञः पुर एतु सोमः ।
देवसेनानामभिभञ्जतीनां जयन्तीनां मरुतो यन्त्व-
ग्रम् ॥ १८५६ ॥

*Indra āsāṁ netā bṛhaspatir dakṣiṇā yajñah
pura etu somaḥ. Devasenānām abhibhañja-
tīnām jayantīnām maruto yantvagram.*

Of these armies of the Devas, divine forces of

nature and humanity, men of noble intentions and far sight, breaking through and conquering evil and negative elements of life, Indra of lighting power is the leader and commander, Brhaspati, commanding knowledge, tactics and wide vision, is the guide with yajna on his right, and Soma, lover of peace and felicity, is the inspiration, while Maruts, warriors of passion and enthusiasm, march in front. (Rg. 10-103-8)

1857. Indra Devata, Apratiratha Aindra Ṛshi

इन्द्रस्य वृष्णो वरुणस्य राज्ञ आदित्यानां मरुतां शर्ध उग्रम् ।
महामनसां भुवनच्यवानां घोषो देवानां जयतामुद-
स्थात् ॥ १८५७ ॥

Indrasya vṛṣṇo varuṇasya rājña ādityānām marutām śardha ugram. Mahāmanasām bhuvanacyavānām ghoṣo devānām jayatām ud asthāt.

Great is the valour and passion of victorious and virile Indra, of the ruler Varuna, visionary Adityas and impetuous Maruts, all great and magnanimous at heart who shake the world with their vision and performance, and so let these victorious divinities' tumultuous uproar of victory rise and reverberate in the skies. (Rg.10-103-9)

1858. Indra Devata, Apratiratha Aindra Ṛshi

उद्धर्षय मघवन्नायुधान्युत् सत्वनां मामकानां मनांसि । उद्
वृत्रहन् वाजिनां वाजिनान्युद्रथानां जयतां यन्तु
घोषाः ॥ १८५८ ॥

*Uddharṣaya maghavann āyudhānyut satva-
nām māmakānām manāñsi. Ud vṛtrahan vāji-
nām vājinānyud rathānām jayatām yantu
ghoṣāḥ.*

Indra, Maghavan, lord of glory, ruler of the land, raise, calibrate and sharpen your weapons, raise the mind and morale of my brave warriors, O breaker of the clouds and darkness of evil, raise the calibre and hitting efficiency of the fast moving forces of cavalry, armour and air force, and let the roar of the victorious warriors rise and rumble in space. (Rg. 10-103-10)

1859. Indra Devata, Apratiratha Aindra Ṛshi

अस्माकमिन्द्रः समृतेषु ध्वजेष्वस्माकं या इषवस्ता जयन्तु ।
अस्माकं वीरा उत्तरे भवन्त्वस्मा उ देवा अवता
हवेषु ॥ १८५९ ॥

*Asmākam indrah samṛteṣu dhvajeṣvasmākaṁ
yā iṣavas tā jayantu. Asmākaṁ vīrā uttare
bhavantvasmāñ u devā avatā haveṣu.*

In international gatherings, let Indra, our leader, raise our flag high in the flag lines, may our shots of arrows hit the targets and win the battles, let our brave progeny and our brave warriors be higher than others in excellence, and may the divinities protect us in the call to action in the battle field. (Rg. 10-103-11)

1860. Indra Devata, Apratiratha Ṛshi

असौ या सेना मरुतः परेषामभ्येति न ओजसा स्पर्ध- माना ।
तां गूहत तमसापव्रतेन यथैतेषामन्यो अन्यं न
जानात् ॥ १८६० ॥

*Asau yā senā marutaḥ pareṣām abhyeti na
ojasā sparddhamānā. Tām gūhata tamasāpa-
vratena yathaitesām anyo anyam na jānāt.*

O Maruts, stormy commandos of the defence force, see that army of the aliens comes advancing upon us with their mighty force, cover it with deep paralyzing darkness so that none of them could know and distinguish one from another. (Atharva, 3, 2, 6)

1861. Apva Devata, Apratiratha Aindra Ṛshi

अमीषां चित्तं प्रतिलोभयन्ती गृहाणाङ्गान्यप्वे परेहि । अभि
प्रेहि निर्दह हृत्सु शोकै रन्धे नामित्रास्तमसा
सचन्ताम् ॥ १८६१ ॥

*Amīṣāṃ cittam pratilobhayantī gṛhāṅgān-
yapve parehi. Abhi prehi nirdaha hṛtsu śokair
andhenāmitrās tamasā sacantām.*

Get off schizophrenia, that torment the heart and delude their mind, depart, ill health, that afflict and disable the body system of those who are children of light. Go forward, be there and burn with pain in the heart of those who are negative souls and love to abide with darkness of mind and sloth of body with suffering and unfriendliness as their food of life. (Rg.10-103-12)

1862. Indra or Maruts Devata, Apratiratha Aindra Rshi

प्रेता जयता नर इन्द्रो वः शर्म यच्छतु ।
उग्रा वः सन्तु बाहवोऽनाधृष्या यथासथ ॥ १८६२ ॥

*Pretā jayatā nara indro vaḥ śarma yacchatu.
Ugrā vaḥ santu bāhavo 'nādhṛṣyā yathāsatha.*

Go forward, leading lights, achieve your goals and win your victories. May Indra, lord omnipotent of honour and glory, bless you with peace and fulfilment. Let your arms be strong and bold so that you may live an active life of irresistible honour and joy without fear. (Rg. 10-103-13)

1863. Ishavah Devata, Payu Bharadvaja Rshi

अवसृष्टा परा पत शरव्ये ब्रह्मसंशिते ।
गच्छामित्रान् प्र पद्यस्व मामीषां कं च नोच्छिषः ॥ १८६३ ॥
*Avasṛṣṭā parā pata śaravye brahmasaṅśite.
Gachhāmitrān pra padyasva māmīṣāṃ kaṃ ca nocchiṣaḥ.*

O sharpest and fastest of missiles, tempered and tested by the best of defence scientists, shot and released, fly far, reach the target and fall upon the enemies. Spare none of them whatsoever even at the farthest distance. (Rg. 6-75-16)

1864. Indra Devata, Payu Bharadvaja Rshi

कङ्गाः सुपर्णा अनु यन्त्वेनान् गृध्राणामन्नमसावस्तु सेना ।
मैषां मोच्यघहारश्च नेन्द्र वयांस्येनाननुसंयन्तु
सर्वान् ॥ १८६४ ॥

*Kaṅkāḥ suparṇā anu yantvenān gṛdhrāṇām
annam asāvastu senā. Maiṣāṁ
mocyaghahāra-śca nendra vayāṅsyenān
anusāṅyantu sarvān.*

Let kites and ravens, let deadly arrows, pursue them. Let that army be the food of vultures. Indra commander of the army, spare none of them, let the outrageous robber be destroyed. Let carnivorous birds follow, devour and scavenge them out.

1865. Indra Devata, Payu Bharavaja Ṛshi

अमित्रसेनां मघवन्नस्माञ्छत्रुयतीमभि ।
उभौ तामिन्द्र वृत्रहन्नग्निश्च दहतं प्रति ॥ १८६५ ॥

*Amitrasenāṁ maghavann asmāñchatrūyatīm
abhi. Ubhau tāmindra vṛtrahann agniś ca
dahatam prati.*

Indra commander of the mighty defence force, march upon the enemy army that attacks us. Indra, breaker of dark clouds over the land, and Agni, commander of the fire force, both counter, rout and burn them with your fire power.

1866. Sangramashishah Devata, Payu Bharadvaja Ṛshi

यत्र बाणाः सम्पतन्ति कुमारा विशिखाइव । तत्र नो ब्रह्मण-
स्पतिरदितिः शर्म यच्छतु विश्वाहा शर्म यच्छतु ॥ १८६६ ॥

*Yatra bāṇāḥ sampatanti kumārā viśikhā iva.
Tatra no brahmaṇaspatir aditiḥ śarma
yacchatu viśvāhā śarma yacchatu.*

O ruler, where the young soldiers with shorn hair fall upon the enemy and showers of missiles rain down upon the targets, there let the controller of nation's wealth provide us total security and let the mother earth provide us a safe and comfortable shelter, a shelter of all round security. (Rg. 6-75-17)

1867. Indra Devata, Shasa Bharadvaja Ṛshi

वि रक्षो वि मृधो जहि वि वृत्रस्य हनू रुज ।
वि मन्युमिन्द्र वृत्रहन्नमित्रस्याभिदासतः ॥ १८६७ ॥

*Vi rakṣo vi mṛdho jahi vi vṛtrasya hanū ruja.
Vi manyum indra vṛtrahann
amitrasyābhidāsataḥ.*

Destroyer of the demon and the destroyer, break the jaws of evil. O Indra, destroyer of evil and darkness, shatter the mind and morale of the enemy who tries to suppress, subdue and enslave us. (Rg. 10-152-3)

1868. Indra Devata, Shasa Bharadvaja Ṛshi

वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः ।
यो अस्मा अभिदासत्यधरं गमया तमः ॥ १८६८ ॥

*Vi na indra mṛdho jahi nīcā yaccha
pṛtanyataḥ. Yo asmāñ abhidāsatyadharaṃ
gamayā tamaḥ.*

Indra, throw off those powers and tendencies which seek to destroy us. Subdue those who seek to fight and subdue us. Take those down to deep darkness who seek to subdue and enslave us. (Rg. 10-152-4)

1869. Indra Devata, Shasa Bharadvaja Rshi

इन्द्रस्य बाहू स्थविरो युवानावनाधृष्यौ सुप्रतीकावसह्यौ । तौ
 युञ्जीत प्रथमो योग आगते याभ्यां जितमसुराणां सहो
 महत् ॥ १८६९ ॥

*Indrasya bāhū sthavirau yuvānāvanādhr̥syau
 supratīkāvasahyau. Tau yuñjīta prathamau
 yoga āgate yābhyāṁ jitam asuraṇām saho
 mahat.*

The two arms of Indra's forces are steady and strong, youthful, redoubtable, undaunted, unchallengeable. Let these two first be deployed when the occasion has arisen, since by these is conquered the mighty force of the asuras, warriors of negativity and destruction.

1870. Sangramashishah Devata, Shasa Bharadvaja Rshi

मर्माणि ते वर्मणा च्छदयामि सोमस्त्वा राजामृतेनानु वस्ताम् ।
 उरोर्वरीयो वरुणस्ते कृणोतु जयन्तं त्वानु देवा
 मदन्तु ॥ १८७० ॥

*Marmāṇi te varmaṇā cchādayāmi somastvā
 rājāmṛtenānu vastām. Uror varīyo varuṇas te
 kṛṇotu jayantaṁ tvānu devā madantu.*

O warrior of the bow, I cover the vital limbs of your body with armour for protection. Let the ruler Soma, immortal spirit of life's vitality, give you close cover against death and mortality. Let the wise and

judicious commander of the forces provide you the best and most abundant food and maintenance, and let the excellencies of the nation rejoice with you when you win the battle. (Rg. 6-75-18)

1871. Sangramashishah Devata, Shasa Bharadvaja Ṛshi

अन्धा^३ अमित्रा^१ भवताशीर्षा^२णोऽ^३हय इव ।

तेषां^१ वो अग्निनुन्नानामिन्द्रो^३ हन्तु वरवरम् ॥ १८७१ ॥

*Andhā amitṛā bhavatāśīrṣāṇo'haya iva.
Teṣām vo agninunnānām indro hantu varam-
varam.*

Enemies are blind like cobras with heads and fangs lost. Of these, struck and bruised by fire, Indra should better eliminate every one discreetly. (Atharva 6-67-2)

1872. Sangramashishah Devata, Shasa Bharadvaja Ṛshi

यो नः^२ स्वोऽरणो^३ यश्च^१ निष्ठ्यो^२ जिघांसति । देवास्तं सर्वे^३
धूर्वन्तु^३ ब्रह्म^२ वर्म^३ ममान्तरं^१ शर्म^२ वर्म^३ ममान्तरम् ॥ १८७२ ॥

*Yo naḥ svo'raṇo yaś ca niṣṭhyo jighāṅsati.
Devās taṁ sarve dhūrvantu brahma varma
mamāntaram śarma varma mamāntaram.*

Any one, whether our own or a stranger far away non-fighting, or far off and low, that hurts and violates us deserves that the best and enlightened of the nation punish him to nullity. For me, the Lord Almighty and the knowledge within me is my best armour for protection. The Lord Almighty and peace of mind within is the

invincible armour for me. (Rg. 6-75-19)

1873. Indra Devata, Jaya Aindra Ṛshi

मृगो न भीमः कुचरो गिरिष्ठाः परावत आ जगन्था परस्याः ।
 सूकं संशाय पविमिन्द्र तिग्मं वि शत्रून् ताढि वि मृधो
 नुदस्व ॥ १८७३ ॥

Mṛgo na bhīmaḥ kucarō giriṣṭhāḥ parāvata ā jaganthā parasyāḥ. Sūkam saṅśāya pavim indra tigmaṁ vi śatrūn tāḍhi vi mṛdho nudasva.

Terrible like a mountain lion roaming around, pray come from the farthest of far off places and, having sharpened the lazer fiery thunderbolt, destroy the enemies and throw out the violent adversaries. (Rg. 10-180-2)

1874. Vishvedeva Devata, Gotama Rahugana Ṛshi

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
 स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेमहि देवहितं यदायुः ॥ १८७४ ॥

Bhadraṁ karṇebhiḥ śṛṇuyāma devā bhadraṁ paśyemākṣabhir yajatrāḥ. Sthirair angaistuṣṭu-vāṅsas tanūbhir vyaśemahi devahitaṁ yadāyuh.

Noble people of brilliant, generous and divine nature, help us to hear with our ears what is good and beneficial. Noble people dedicated to yajna, may we, by your favour and kindness see with our eyes what is good and elevating. May we, enjoying with firm and strong bodies and body parts, thanking the Lord Divine and

praising the things given by Him live a full life fit for and blest by the divinities. (Rg. 1-89-8)

1875. Vishvedeva Devata, Gotama Rahugana Ṛshi

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
 स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ।
 स्वस्ति नो बृहस्पतिर्दधातु ॥ १८७५ ॥

Svasti na indro vṛddhaśravāḥ svasti naḥ pūṣā viśvavedāḥ. Svasti nas tārkṣyo ariṣṭanemiḥ svasti no bṛhaspatir dadhātu. Svasti no bṛhaspatir dadhātu.

May Indra, lord of power and majesty, abundant in food, energy and honour, be for our good and bless us with favours. May Pusha, lord of universal growth, be for our good and bless us with progress. May Tarkshya, lord worthy of love and friendship, destroyer of suffering, be good for us and bless us with good fortune. And may Brhaspati, lord of universal knowledge and wisdom be good and bless us with knowledge, wisdom and sweet language. (Rg. 1-89-6)

