



Part 2 (Uttararchika)

CHAPTER-1

651. Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

उपास्मै गायता नरः पवमानायैन्दवे ।
अभि देवा इयक्षते ॥ ६५१ ॥

*Upāsmāi gāyatā narah pavamānāyendave.
Abhi devāñ iyakṣate.*

O leading lights of humanity, to win the wealth of life's joy, work and sing in thanks and adoration for this infinite fount of pure bliss which overflows and yearns to join and inspire the noble creative performers of yajna. (Rg. 9-11-1)

652. Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

अभि ते मधुना पयोऽथर्वाणो अशिश्रयुः ।
देव देवाय देवयु ॥ ६५२ ॥

*Abhi te madhunā payo'tharvāṇo aśiśrayuḥ.
Devam devāya devayu.*

O Soma, you are the lover of the noble and divine, and you love to bless humanity to rise to divinity. The Atharvans, people on the rock-bed foundation of piety, are steadfast, they direct their concentrated mind to you and drink the life giving nectar mixed with honey sweets

of divinity. (Rg. 9-11-2)

653. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

१ २ ३ २३ ३ १ २ २ ३ १ २ २
स नः पवस्व शं गवे शं जनाय शमर्वते ।
१ २ ३ १ २
शं राजन्नोषधीभ्यः ॥ ६५३ ॥

Sa naḥ pavasva śaṁ gave śaṁ janāya śam arvate. Śam rājann oṣadhībhyah.

O Soma, self-refulgent light, life of life, flow free and bring us fertility for the cow, agility for the horse and maturity for the herbs and trees, undisturbed efficiency for the senses, peace and tranquillity for the mind and soul, and peace, prosperity and joy for the people. (Rg. 9-11-3)

654. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

१ २ ३ १ २ ३ १ २ ३ २
दविद्युतत्या रुचा परिष्टोभन्त्या कृपा ।
१ २ ३ १ २ २
सोमाः शुक्रा गवाशिरः ॥ ६५४ ॥

Davidyutatyā rucā pariṣṭobhantya kṛpā. Somāḥ śukrā gavāśiraḥ.

Pure, powerful and heavenly radiations of divinity flow with beauty, glory and shining sublimity of grace, blessing the mind and soul of the supplicants. (Rg. 9-64-28)

655. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

३ २ ३ १ २ ३ १ २ २ ३ २ २
हिन्वानो हेतृभिर्हित आ वाजं वाज्यक्रीत् ।
१ २ ३ १ २
सीदन्तो वनुषो यथा ॥ ६५५ ॥

*Hinvāno hetrbhir hita ā vājaṁ vājyakramīt.
Sīdanto vanuṣo yathā.*

Just as a warrior spurred on by ambition and love of victory rushes to the field and wins the battle, and just as ardent yajakas sit on the vedi and win their object of yajna, so does the soul assisted by senses, mind and intelligential vision win the target of its meditation on Om, the presence of divinity. (Rg. 9-64-29)

656. Pavamana Soma Devata, Kashyapa Maricha Rshi

३ १ २ ३ १ २ ३ २ ३ १ २
ऋधक्सोम स्वस्तये संजग्मानो दिवा कवे ।

१ २ ३ १ २ ३ २
पवस्व सूर्यो दृशे ॥ ६५६ ॥

*Rdhak soma svastaye sañjagmāno divā kave.
Pavasva sūryo drśe.*

O Soma, instant and gracious divinity, creative, omniscient and constant radiation of heavenly light, the very sun for the vision of humanity, pray flow on with the radiance and the bliss, purify and sanctify our mind and soul for us to see the reality of life. (Rg. 9-64-30)

657. Pavamana Soma Devata, Shatam Vaikhanasas Rshis

१ २ ३ २ ३ १ २
पवमानस्य ते कवे वाजिन्त्सर्गा असृक्षत ।

१ २ ३ १ २ ३ १ २
अर्वन्तो न श्रवस्यवः ॥ ६५७ ॥

*Pavamānasya te kave vājint sargā asṛkṣata.
Arvanto na śravasyavaḥ.*

O lord ever flowing in constancy, omniscient poetic creator, omnipotent absolute victor and ruler, streams of creations flow like waves of energy in search

of celebrative fulfilment. (Rg. 9-66-10)

658. Pavamana Soma Devata, Shatam Vaikhanasas Rshis

अच्छा कोशं मधुश्चुतमसृग्रं वारे अव्यये ।
अवावशन्त धीतयः ॥ ६५८ ॥

Acchā kośaṁ madhuścutam asṛgraṁ vāre avyaye. Avāvaśanta dhītayah.

The honey sweet nectar of soma ecstasy created and vibrating in the presence of the supreme imperishable eternal spirit, the yogi's thoughts and words exalt in celebration. (Rg. 9-66-11)

659. Pavamana Soma Devata, Shatam Vaikhanasas Rshis

अच्छा समुद्रमिन्दवोऽस्तं गावो न धेनवः ।
अगमन्नृतस्य योनिमा ॥ ६५९ ॥

Acchā samudram indavo'staṁ gāvo na dhenavaḥ. Agmann ṛtasya yonimā.

Just as cows retire into their stall, and words of language retire into the ocean of absolute silence, so do the mental fluctuations of the yogi recede and return into the origin of their flow, into divinity. (Rg. 9-66-12)

660. Agni Devata, Bharadvaja Barhaspatya Rshi

अग्र आ याहि वीतये गृणानो हव्यदातये ।
नि होता सत्सि बर्हिषि ॥ ६६० ॥

Agna ā yāhi vītaye gṛṇāno havya dātaye. Ni hotā satsi barhiṣi.

Come Agni, sung and celebrated, to join our feast of enlightenment, accept our homage to create the gifts of life and yajnic development, and take the honoured seat in the assembly. (Rg. 6-16-10)

661. Agni Devata, Bharadvaja Barhaspatya Rshi

तं त्वा समिद्धिरङ्गिरो घृतेन वर्धयामसि ।
बृहच्छोचा यविष्ठय ॥ ६६१ ॥

*Tam tvā samidbhir aṅgiro ghr̥tena vardha-
yāmasi. Bṛhacchocā yaviṣṭhya.*

Angira, breath of life, light of the world, expansive, lustrous pure and most youthful, we honour and exalt you with offers of fuel and ghr̥ta to raise the flames of fire to the heights. (Rg. 6-16-11)

662. Agni Devata, Bharadvaja Barhaspatya Rshi

स नः पृथु श्रवाय्यमच्छा देव विवाससि ।
बृहदग्ने सुवीर्यम् ॥ ६६२ ॥

*Sa naḥ pṛthu śravāyyam acchā deva vivāsasi.
Bṛhad agne su vīryam.*

Agni, lord of light and lustre, mighty expansive power, you bless us graciously with admirable strength and courage worthy of universal honour and fame. (Rg. 6-16-12)

663. Mitra-Varunau Devate, Vishwamitra Jamadagni Va Rshi

आ नो मित्रावरुणा घृतेर्गव्यूतिमुक्षतम् ।

मध्वा रजांसि सुक्रतू ॥ ६६३ ॥

*Ā no mitrāvaruṇā gḥṛtair gavyūtim ukṣatam.
Madhvā rajāṅsi sukratū.*

May Mitra and Varuna, sun and shower, heat and cold, fire and water, and friends of the nation inspired with justice and rectitude, fertilise and energise our lands and environment with waters and yajnic enrichments, protect and promote our cows and other cattle wealth, develop our milk products, and make the earth flow with streams of milk and honey. May all these powers do good to humanity, our lands and our homes. (Rg. 3-62-16)

664. Mitra-Varunau Devate, Vishwamitra Jamadagni Va Ṛshi

उरुशंसो नमोवृधा मह्ना दक्षस्य राजथः ।

द्राघिष्ठाभिः शुचिव्रता ॥ ६६४ ॥

*Uruśaṅsā namovṛdhā mahnā dakṣasya
rājathah. Drāghīṣṭhābhiḥ śucivratā.*

Mitra and Varuna, friends of humanity, dedicated to justice and values of rectitude, universally adored and exalted with homage, dedicated to observance of truth and purity of life and conduct, you shine and reign by the strength of your will and vision, dexterity of your art and expertise and the acts of persistent patience and endurance. (Rg. 3-62-17)

**665. Mitra-Varunau Devate, Vishwamitra Jamadagni
Va Ṛshi**

३ २ ३ १ २ ३ १ २ ३ १ २
गृणाना जमदग्निना योनावृतस्य सीदतम् ।

३ १ २ २
पातं सोममृतावृधा ॥ ६६५ ॥

*Gṛṇānā jamadagninā yonāvṛtasya sīdatam.
Pātam somam ṛtāvṛdhā.*

Mitra and Varuna, friends of humanity dedicated to love and justice, exalted by life and acts of truth, exalting universal law and the flow of existence, celebrated by men of vision dedicated to rational and empirical experience of reality, abide in the house of truth and righteousness on the vedi of yajna, protect, promote and enjoy the beauty, peace and ecstasy of life. (Rg. 3-62-18)

666. Indra Devata, Irimbithi Kanva Ṛshi

१ २ ३ २ ३ ३ २ ३ २ ३ १ २ ३ २
आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम् ।

२ ३ ३ १ २
एदं बर्हिः सदो मम ॥ ६६६ ॥

*Ā yāhi suṣumā hi ta indra somam pibā imam.
Edam barhiḥ sado mama.*

Indra, lord omnipotent and omnipresent, we hold the yajna and distil the soma of life in your service. Come, grace this holy seat of my yajna dedicated to you, watch my performance, enjoy the soma, and protect and promote the yajna for the beauty and joy of life.

667. Indra Devata, Irimbithi Kanva Ṛshi

१ २ ३ २ ३ २ ३ १ २ ३ १ २
 आ त्वा ब्रह्मायुजा हरी वहतामिन्द्र केशिना ।

२ ३ १ २
 उप ब्रह्माणि नः शृणु ॥ ६६७ ॥

*Ā tvā brahmayujā harī vahatām indra keśina.
 Upa brahmāṇi naḥ śṛṇu.*

Let the radiant waves of cosmic energy engaged in the service of divinity bring you here. Pray listen to our songs of prayer and adoration. (Rg. 8-17-2)

668. Indra Devata, Irimbithi Kanva Ṛshi

३ १ २ ३ २ ३ १ २ ३ १ २ ३ १ २
 ब्रह्माणस्त्वा युजा वयं सोमपामिन्द्र सोमिनः ।

३ १ २
 सुतावन्तो हवामहे ॥ ६६८ ॥

Brahmāṇas tvā yujā vyaṁ somapām indra sominaḥ. Sutāvanto havāmahe.

Dedicated to divinity and the divine voice, meditating on the divine presence with concentrated mind and soul, living in truth the beauty of life and ex-pressing the ecstasy of soma, we invoke and wait for Indra, original maker and lover of soma, to come and bless us. (Rg. 8-17-3)

669. Indragnee Devate, Vishvamitra Gathina Ṛshi

१ २ ३ १ २ ३ २ ३ २ ३ १ २
 इन्द्राग्नी आ गतं सुतं गीर्भिर्नभो वरेण्यम् ।

३ १ २ ३ २ ३ २
 अस्य पातं धियेषिता ॥ ६६९ ॥

Indrāgnī ā gataṁ sutam gīrbhir nabho vareṇyam. Asya pātam dhiyeṣitā.

Indra and Agni, lord of might and lord of light, brilliant and blazing like thunder and lightning, come to this child worthy of love and choice, come with voices from the heavens and inspire the darling with intelligence and passion for action. (Rg. 3-12-1)

670. Indragnee Devate, Vishvamitra Gathina Rshi

१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
 इन्द्राग्नी जरितुः सचा यज्ञो जिगाति चैतनः ।
 ३ १ २ ३ १ २ ३ १ २
 अया पातमिमं सुतम् ॥ ६७० ॥

*Indrāgnī jarituh sacā yajño jigāti cetanaḥ.
 Ayā pātam imam sutam.*

Indra, lord of wealth and power, Agni, lord of light and knowledge, friends of the supplicant celebrant, the child is yajna, worthy of love, dedication and consecration, sensitive and intelligent, and moves forward to learn. Nurture him with the holy voice and the Word. (Rg. 3-12-2)

671. Indragnee Devate, Vishvamitra Gathina Rshi

१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
 इन्द्रमग्निं कविच्छदा यज्ञस्य जूत्या वृणे ।
 १ २ ३ १ २ ३ १ २
 ता सोमस्येह तृप्पताम् ॥ ६७१ ॥

*Indram agniṁ kavicchadā yajñasya jūtyā vṛṇe.
 Tā somasyeha tṛmpatām.*

I choose Indra and Agni, both patrons and promoters of poets, with holy enthusiasm such as the fire of yajna. May they both come here, have a drink of soma, and bless the child. (Rg. 3-12-3)

672. Pavamana Soma Devata, Amahiyu Angirasa Rshi

उच्चा ते जातमन्धसो दिवि सद्भूम्या ददे ।
उग्रं शर्म महि श्रवः ॥ ६७२ ॥

*Uccā te jātam andhaso divi sad bhūmyā dade.
Ugraṁ śarma mahi śravaḥ.*

O Soma, high is your renown, great your peace and pleasure, born and abiding in heaven, and the gift of your energy and vitality, the earth receives as the seed and food of life. (Rg. 9-61-10)

673. Pavamana Soma Devata, Amahiyu Angirasa Rshi

स न इन्द्राय यज्यवे वरुणाय मरुद्भ्यः ।
वरिवोवित् परि स्रव ॥ ६७३ ॥

*Sa na indrāya yajyave varuṇāya marudbhyaḥ.
Varivovit pari srava.*

Soma, lord of peace and purity, power and piety, creator, controller and commander of the entire wealth of life, flow on by the dynamics of nature and bless us for the benefit of power and glory, yajna and unity among the yajakas, judgement and right values and the vibrant forces of law and order. (Rg. 9-61-12)

674. Pavamana Soma Devata, Amahiyu Angirasa Rshi

एना विश्वान्यर्य आ द्युम्नानि मानुषाणाम् ।
सिषासन्तो वनामहे ॥ ६७४ ॥

*Enā viśvānyarya ā dyumnāni mānuṣāṇām.
siṣāsanto vanāmahe.*

Soma is the lord of humanity and the earth. By virtue of him and of him, we ask and pray for all food, energy, honour and excellence for humanity, serving him and sharing all the benefits together. (Rg.9-61-11)

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

३ १ २ ३ १ २ ३ १ २ २
 पुनानः सोम धारयापो वसानो अर्षसि ।
 १ २ ३ १ २ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
 आ रत्नधा योनिमृतस्य सीदस्युत्सो देवो हिरण्ययः ॥ ६७५ ॥

Punānaḥ soma dhārayāpo vasāno arṣasi.
Ā raṭnadhā yonim ṛtasya sīdasyutso devo hiraṇyayaḥ.

O Soma, pure and purifying our thought, will and actions, abiding in the heart, you move and flow on in our consciousness. Bearing treasures of jewels, pray come and sit on the seat of yajna vedi and our sense of truth and eternal law. Indeed, O lord refulgent, you are the fountain head of life's golden treasures.(Rg.9-107-4)

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

३ १ २ २ ३ १ २ २ ३ २ ३ २ ३ २ ३ १ २
 दुहान ऊधदिव्यं मधु प्रियं प्रतनं सधस्थमासदत् ।
 ३ १ २ ३ १ २ ३ २ २ ३ १ २ ३ १ २ ३ २
 आपृच्छ्यं धरुणं वाज्यर्षसि नृभिर्धौतो विचक्षणः ॥ ३७६ ॥

Duhāna ūdhar divyaṁ madhu priyaṁ pratnaṁ sadhastham āsadat. Āpṛcchyaṁ dharuṇaṁ

vājyaṛṣasi nṛbhir dhauto vicakṣaṇaḥ.

Giver of fulfilment, treasure trove of life's sustaining milk, yielding celestial dear honey sweets of living strength and joy, pervasive in its eternal universal loved seat, all conqueror all watching and knowing, when moved by meditative celebrants, Soma radiates and vibrates in the faithful heart of earnest seekers. (Rg. 9-107-5)

677. Pavamana Soma Devata, Ushana Kavya Ṛshi

प्र तु द्रव परि कोशं नि षीद नृभिः पुनानो अभि वाजमर्ष ।
अश्वं न त्वा वाजिनं मर्जयन्तोऽच्छा बर्ही रशनाभिर्न-
यन्ति ॥ ६७७ ॥

*Pra tu drava pari kośaṁ ni ṣīda nṛbhiḥ punāno
abhi vājam arṣa. Aśvaṁ na tvā vājinam
marjayanto'cchā barhī raśanābhir nayanti.*

O Soma, radiate, flow into the sanctity of the heart and sink into the soul of the devotee. Adored by the yajakas on the vedi, let the showers of joy stream forth. The celebrants, exalting your power and presence, invoke and invite you like energy itself with adorations to the grass seats of the yajna. (Rg. 9-87-1)

678. Pavamana Soma Devata, Ushana Kavya Ṛshi

स्वायुधः पवते देव इन्दुरशस्तिहा वृजना रक्षमाणः । पिता
देवानां जनिता सुदक्षो विष्टम्भो दिवो धरुणः
पृथिव्याः ॥ ६७८ ॥

*Svāyudhaḥ pavate deva indur aśastihā vrjanā
rakṣamāṇaḥ. Pitā devānām janitā sudakṣo
viṣṭambho divo dharuṇaḥ pṛthivyāḥ.*

Divine Indu, light of life, equipped with noble arms, destroyer of scandal and malignity, protector of yajna vedi against crookedness and intrigue, flows pure and purifying. It is the generator and sustainer of the divine powers of nature and humanity, perfect and expert original agent of action, pillar of heaven and foundation support of the earth. (Rg. 9-87-2)

679. Pavamana Soma Devata, Ushana Kavya Ṛshi

ऋषिर्विप्रः पुरस्ता जनानामृभुधीर उशना काव्येन ।
स चिद्विवेद निहितं यदासामपीच्यां गुह्यं नाम
गोनाम् ॥ ६७९ ॥

*Ṛṣir vipraḥ pura etā janānām ṛbhur dhīra
uśanā kāvyena. Sa cid viveda nihitaṁ yad
āsām apīcyāṁ guhyam nāma gonām.*

Divine seer, vibrant and sagely power, potent maker, stable of will and action, Soma is brilliant with innate vision and wisdom. He alone knows what is the hidden secret and mystery of these stars and planets. (Rg. 9-87-3)

680. Indra Devata, Vasishtha Maitravaruni Ṛshi

अभि त्वा शूर नोनुमोऽदुग्धाइव धेनवः ।
इशानमस्य जगतः स्वदृशमीशानमिन्द्र तस्थुषः ॥ ६८० ॥

*Abhi tvā sūra nonumo'dugdhā iva dhenavaḥ.
Īśānam asya jagataḥ swardṛśam īśānam indra
taṣṭhuṣaḥ.*

O lord almighty, we adore you and wait for your blessings as lowing cows not yet milked wait for the master. Indra, lord of glory, you are ruler of the moving world and you are ruler of the unmoving world and your vision is bliss. (Rg. 7-32-22)

681. Indra Devata, Vasishtha Maitravaruni Ṛshi

न त्वावाँ अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते ।
अश्वायन्तो मघवन्निन्द्र वाजिनो गव्यन्तस्त्वा हवा-
महे ॥ ६८१ ॥

*Na tvāvāñ anyo divyo na pāthivo na jāto na
janiṣyate. Aśvāyanto maghavannindra vājino
gavyantas tvā havāmahe.*

There is none other like you, neither heavenly nor earthly, neither born nor yet to be born. O lord of power and glory, we invoke you and pray for veteran scholars, dynamic scientists and technologists and the light of the divine Word of knowledge. (Rg. 7-32-23)

682. Indra Devata, Vamadeva Gautama Ṛshi

कया नश्चित्र आ भुवदूती सदावृधः सखा ।
कया शचिष्ठया वृता ॥ ६८२ ॥

*Kayā naś citra ā bhuvad ūtī sadāvṛdhaḥ sakhā.
Kayā śaciṣṭhayā vṛtā.*

When would the Lord, sublime and wondrous, ever greater, ever friendly, shine in our consciousness and bless us? With what gifts of protection and promotion? What highest favour of our choice? What order of grace? (Rg. 4-31-1)

683. Indra Devata, Vamadeva Gautama Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
कस्त्वा सत्यो मदानां महिष्ठो मत्सदन्धसः ।
३ १ २ ३ २ ३ १ २
दृढा चिदारुजे वसु ॥ ६८३ ॥

Kas tvā satyo madānām mahiṣṭho matsad andhasaḥ. Dṛḍhā cidārūje vasu.

What is the truest and highest of joys and foods for body, mind and soul that may please you? What wealth and value of life to help you break through the limitations and settle on the rock-bed foundation of permanence? (Rg. 4-31-2)

684. Indra Devata, Vamadeva Gautama Ṛshi

३ २ ३ ३ १ २ ३ १ २ ३ २
अभी षु णः सखीनामविता जरितृणाम् ।
३ १ २ ३ १ २
शतं भवास्यूतये ॥ ६८४ ॥

*Abhī ṣu ṇaḥ sakhīnām avitā jaritṛṇām.
Śataṁ bhavāsyūtaye.*

Friend of friends and protector of celebrants you are, come and bless us too with a hundred modes of protection and advancement. Be ours, O lord ! (Rg.4-31-3)

685. Indra Devata, Nodha Gautama Ṛshi

तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः ।

अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे ॥ ६८५ ॥

Tam vo dasmam ṛtīṣaḥam vasor mandānam andhasaḥ. Abhi vatsam na svasareṣu dhenava indram gīrbhir navāmahe.

We invoke and call upon Indra eagerly as cows call for their calves in the stalls, and with songs of adoration over night and day we glorify him, lord glorious, omnipotent power fighting for truth against evil forces, and exhilarated with the bright soma of worship offered by celebrant humanity. (Rg. 8-88-1)

686. Indra Devata, Nodha Gautama Ṛshi

द्युक्षं सुदानुं तविषीभिरावृतं गिरिं न पुरुभोजसम् ।

क्षुमन्तं वाजं शतिनं सहस्त्रिणं मक्षू गोमन्तमीमहे ॥ ६८६ ॥

Dyukṣam sudānum taviṣībhir āvṛtam girim na purubhojasam. Kṣumantaṁ vājam śatinaṁ sahasriṇam makṣū gomantaṁ īmahe.

We pray to Indra, lord of light, omnificent, hallowed with heavenly glory, universally generous like clouds of shower, and we ask for food abounding in strength and nourishment and for hundredfold and thousandfold wealth and prosperity abounding in lands, cows and the graces of literature and culture, and we pray for the gift instantly. (Rg. 8-88-2)

687. Indra Devata, Kali Pragatha Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
 तरोभिर्वो विदद्वसुमिन्द्रं सबाध ऊतये ।
 ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
 बृहद्गायन्तः सुतसोमे अध्वरे हुवे भरं न कारिणम् ॥ ६८७ ॥

*Tarobhir vo vidad vasum indram sabādha
 ūtaye. Bṛhad gāyantaḥ sutasome adhvare huve
 bharaṁ na kāriṇam.*

In the yajna of love and non-violence where everything is perfect and soma is distilled, I invoke Indra like Abundance itself, giver of wealth, honour and fulfilment. Singing songs of adoration with energy and enthusiasm for your protection and progress, O devotees, celebrate Indra who brings wealth, honour and excellence at the earliest by fastest means. (Rg.8-66-1)

688. Indra Devata, Kali Pragatha Ṛshi

२ ३ ३ १ २ ३ २ ३ २ ३ १ २ ३ १ २ २
 न यं दुध्वा वरन्ते न स्थिरा मुरो मदेषु शिप्रमन्धसः । य
 ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
 आदृत्या शशमानाय सुन्वते दाता जरित्र उक्थ्यम् ॥ ६८८ ॥

*Na yaṁ dudhrā varante na sthirā muro madeṣu
 śipram andhasaḥ. Ya ādṛtyā śaśamānāya
 sunvate dātā jaritra ukthyam.*

Indra whom none can stop in his state of ecstasy and abundant charity, neither the impetuous, nor the constant, nor demon nor mortal, Indra who is the giver of cherished wealth and joy to the celebrant, the creator of soma and the zealous worshipper with deep reverence and homage. (Rg. 8-66-2)

**689. Pavamana Soma Devata, Madhucchanda Vaishva-
 mitra Ṛshi**

१ २ ३ १ २ ३ १ २ ३ १ २
 स्वादिष्ठया मदिष्ठया पवस्व सोम धारया ।
 १ २ ३ १ २ ३ २
 इन्द्राय पातवे सुतः ॥ ६८९ ॥

Svādiṣṭhayā madiṣṭhayā pavasva soma dhārayā. Indrāya pātave sutah.

O Soma, Spirit of Divinity, peace and glory of existence distilled in the essence for the soul's being, flow in the sweetest and most exhilarating streams of ecstasy, cleanse and sanctify us unto purity and constancy, and initiate us into the state of ananda, divine glory. (Rg.9-1-1)

(Soma in the physical sense is an exhilarating drink, in the aesthetic sense it is ecstasy, in the psychic sense it is ananda, and in the spiritual sense it is elevation of the soul to the experience of divinity. It is the peace, purity and glory of life, any power physical, social or divine that leads to satyam (truth), shivam (goodness), and sundaram (beauty) of life, anything, power and person that gives us an experience of sacchidananda, the real, the intelligent and the blissful state of the life divine. In short, Soma is satyam, shivam and sundaram, the sat, the chit and the ananda of life. It is not restricted to a particular herb and a particular drink. The meaning of soma is open-ended on the positive side of life and living joy.)

690. Pavamana Soma Devata, Madhucchanda Vaishvamitra Rshi

३ २ ३ १ २ ३ २ ३ १ २
रक्षोहा विश्वचर्षणिरभि योनिमयोहते ।

१ २ ३ २ ३ १ २
द्रोणे सधस्थमासदत् ॥ ६९० ॥

*Rakṣohā viśva carṣaṇir abhi yonim ayohate.
Droṇe sadhastham āsadat.*

You are the destroyer of negativity, destructivity and evil and darkness, you are universal watcher and guardian of all that is, you are centre of the origin and end of existence, veiled in impenetrable womb of gold, you are ever on the move yet settled and constant in the house of life. (Soma is Divinity Itself.) (Rg. 9-1-2)

691. Pavamana Soma Devata, Madhucchanda Vaishvamitra Ṛshi

३ १ २ ३ १ २ ३ १ २
वरिवोधातमो भुवो महिष्ठो वृत्रहन्तमः ।

२ ३ १ २ ३ १ २
पर्षि राधो मघोनाम् ॥ ६९१ ॥

*Varivodhātamo bhuvo maṁhiṣṭho vṛtrahan-
tamaḥ. Parṣi rādho maghonām.*

Be the highest giver of the cherished wealth of life, mightiest munificent, and the destroyer of want, suffering and darkness. Sanctify the wealth of the prosperous and powerful with showers of peace, purity and generosity. (Rg. 9-1-3)

692. Pavamana Soma Devata, Gauriviti Shaktya Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
पवस्व मधुमत्तम इन्द्राय सोम क्रतुवित्तमो मदः ।

१ २ ३ १ २ ३ १ २
महि द्युक्षतमो मदः ॥ ६९२ ॥

Pavasva madhumattama indrāya soma kratuvittamo madaḥ. Mahi dyukṣatamo madaḥ.

O Soma, sweetest honey spirit of light, action and joy, radiate purifying for Indra, the soul. You are the wisest spirit of the knowledge of holy action, greatest and most enlightened spirit of joy. (Rg. 9-108-1)

693. Pavamana Soma Devata, Gauriviti Shaktya Ṛshi

यस्य ते पीत्वा वृषभो वृषायतेऽस्य पीत्वा स्वर्विदः ।
स सुप्रकेतो अभ्यक्रमीदिषोऽच्छा वाजं नैतशः ॥ ६९३ ॥

Yasya te pītva vṛṣabho vṛṣāyate'sya pītva svarvidah. Sa supraketo abhyakramīdiṣo'cchā vājaṁ naitaśah.

Having drunk of the Soma spirit of light, action and joy, Indra, the soul, overflows with strength and virile generosity. Having drunk of it, the soul receives the light of heavenly knowledge. And the soul, also, blest with inner light of spiritual awareness, rushes to achieve food, energy and enlightenment as a warrior wins the battle of his challenges. (Rg. 9-108-2)

694. Pavamana Soma Devata, Agni Chakshusha Ṛshi

इन्द्रमच्छ सुता इमे वृषणं यन्तु हरयः ।
श्रुष्टे जातास इन्दवः स्वर्विदः ॥ ६९४ ॥

*Indram accha sutā ime vṛṣaṇaṁ yantu harayah.
Śruṣṭe jātāsa indavaḥ svarvidah.*

May these realised, cleansed and confirmed, blessed, beautiful and brilliant virtues and sanskars touching the bounds of divine bliss, emerging and risen in the mind, well reach and seep into the heart core of the soul completely and permanently. (Rg. 9-106-1)

695. Pavamana Soma Devata, Agni Chakshusha Rshi

अ॒यं भ॒राय॑ सा॒नसि॑रिन्द्रा॒य प॒वते॑ सु॒तः ।
सो॒मो जै॑त्रस्य॒ चेत॑ति॒ यथा॑ वि॒दे ॥ ६९५ ॥

*Ayam bharāya sānasir indrāya pavate sutah.
Somo jaitrasya cetati yathā vide.*

This Soma, competent and victorious for the battle of life, when realised, flows for Indra, the winning soul, and enlightens it about the world's reality as it is and as it knows. (Rg. 9-106-2)

696. Pavamana Soma Devata, Agni Chakshusha Rshi

अ॒स्येदिन्द्रो॑ म॒देष्वा॑ ग्रा॒भं गृ॑भ्णाति॒ सा॒नसि॑म् ।
वज्रं॑ च वृ॒षणं॑ भ॒रत् स॑मप्सुजि॒त् ॥ ६९६ ॥

*Asyedindro madeṣvā grābham gṛbhṇāti
sānasim. Vajram ca vṛṣaṇam bharat sam
apsujit.*

Under the inspiration and ecstasy of this soma of divine love, let the soul seize the victorious bow, take on the generous virile and mighty bolt of will and power of faith and win the target of the battle of Karma to the attainment of Divinity. (Rg. 9-106-3)

697. Pavamana Soma Devata, Andhigu Shyavashvi Rshi

पु॒रो॒जि॒ती॒ वो॒ अ॒न्ध॒सः॑ सु॒ताय॑ मा॒दयि॑त्नवे ।
अप॑ श्वानं॑ श्नथिष्टन॑ सखायो दीर्घजिह्वयम् ॥ ६९७ ॥

Purojiti vo andhasah sutāya mādayitnave. Apa śvānaṁ śnathiṣṭana sakhāyo dirghajihvyam.

O friends, for your attainment of the purified and exhilarating Soma bliss of existence, eliminate vociferous disturbances of the mind and concentrate on the deep resounding voice of divinity. (Rg.9-101-1)

698. Pavamana Soma Devata, Andhigu Shyavashvi Rshi

यो॑ धारया॑ पावकया॑ परिप्रस्यन्दते॑ सुतः ।
इन्द्रु॑रश्वो॑ न कृत्व्यः ॥ ६९८ ॥

Yo dhārayā pāvakayā pari prasyandate sutah Induraśvo na kṛtvyah.

Brilliant and blissful Soma, when, filtered and exhilarated, vibrates and flows in clear purifying streams like waves of energy itself. (Rg. 9-101-2)

699. Pavamana Soma Devata, Andhigu Shyavashvi Rshi

तं॑ दुरोषम॑भी नरः॑ सोमं॑ विश्वाच्या॑ धिया ।
यज्ञाय॑ सन्त्वद्रयः ॥ ६९९ ॥

Taṁ duroṣamabhī narah somam viśvācyā dhiyā. Yajñāya santvadrayah.

That blazing unassailable Soma, adorable in yajna, leading lights of rock-bed foundation invoke and impel

with universal thought and speech, with controlled mental reflection for self-realisation. (Rg. 9-101-3)

700. Pavamana Soma Devata, Kavi Bhargava Ṛshi

अभि प्रियाणि पवते चनोहितो नामानि यह्वो अधि येषु वर्धते ।
 आ सूर्यस्य बृहतो बृहन्नधि रथं विष्वञ्चमरुह-
 द्विचक्षणः ॥ ७०० ॥

*Abhi priyāṇi pavate canohito nāmāni yahvo
 adhi yeṣu vardhate. Ā sūryasya bṛhato bṛhann
 adhi ratham viṣvañcam aruhad vicakṣaṇaḥ.*

Soma, spirit of life and joy of existence, mighty, infinite, omnipresent, pervades and vitalises all dear beautiful systems of waters and light, expansive and exalted therein. Greater than the great, all watching, it rides the grand chariot of the sun which comprehends and illuminates the whole world. (Rg. 9-75-1)

701. Pavamana Soma Devata, Kavi Bhargava Ṛshi

ऋतस्य जिह्वा पवते मधु प्रियं वक्ता पतिर्धियो अस्या अदाभ्यः ।
 दधाति पुत्रः पित्रोरपीच्यां नाम तृतीयमधि रोचनं
 दिवः ॥ ७०१ ॥

*Ṛtasya jihvā pavate madhu priyaṁ vaktā patir
 dhiyo asyā adābhyah. Dadhāti putraḥ pitror
 apīcyāṁ nāma tṛtīyam adhi rocanaṁ divaḥ.*

The flame of yajna as the voice of eternal truth

*Yajñāyajñā vo agnaye girāgirā ca dakṣase.
Pra pra vayam amṛtaṁ jātavedasaṁ priyaṁ
mitraṁ na śaṁsiṣam.*

In every yajnic programme of your creative and constructive work, in every word of our voice, join and let us honour, appraise and develop agni, imperishable energy pervasive in all things of existence and adore Agni, omniscient and omnipresent lord giver of knowledge and enlightenment. (Rg. 6-48-1)

704. Agni Devata, Shamyu Barhaspatya Ṛshi

ऊर्जो नपातं स हिनायमस्मयुर्दाशिम हव्यदातये ।
भुवद्वाजेष्वविता भुवद् वृध उत त्राता तनूनाम् ॥ ७०४ ॥

*Ūrjo napātaṁ sa hi nāyam asmayur dāśema
havyadātaye. Bhuvad vājeṣvavitā bhuvad
vṛdha uta trātā tanūnām.*

Let us honour and serve Agni, infallible cosmic light and energy, power that is surely our own, lover and benefactor in matters of creation and development. May Agni be our protector and promoter in our struggles for progress and may he be the saviour and cleanser of our health of body, mind and social order. (Rg. 6-48-2)

705. Agni Devata, Sakamashva Ṛshi

एह्युषु ब्रवाणि तेऽग्र इत्येतरा गिरः ।
एभिर्वर्धास इन्दुभिः ॥ ७०५ ॥

*Ehyū śu bravāṇi te'gna itthetarā girah.
Ebhira vardhāsa indubhih.*

Agni, leading light and pioneer, come, listen, thus do I speak in honour of you, and listen further to higher words, and rise higher with these words sweet and soothing like rays of the moon and exciting as draughts of soma. (Rg. 6-16-16)

706. Agni Devata, Bharadvaja Barhaspatya Ṛshi

२ ३ क २ र ३ २ ३ १ २ ३ १ २
यत्र क्व च ते मनो दक्षं दधस उत्तरम् ।

२ ३ १ २
तत्र योनिं कृणवसे ॥ ७०६ ॥

*Yatra kva ca te mano dakṣam dadhasa
uttaram. Tatra yonim kṛṇavase.*

O leading light, where, wherever in fact, is your mind, there you hold your efficiency and identity, and there indeed you create your haven and home. (Rg. 6-16-17)

707. Agni Devata, Bharadvaja Barhaspatya Ṛshi

१ २ र ३ १ २ ३ १ २ र
न हि ते पूरुतमक्षिपद् भुवनेमानां पते ।

२ ३ १ २
अथा दुवो वनवसे ॥ ७०७ ॥

*Na hi te pūrtam akṣipad bhuvan nemānām
pate. Athā duvo vanavase.*

Never is the perfection, abundance and fruitfulness of your food and sustenance ever wasted away, instead it increases, O haven and home of life and creator of its

sustenance. Hence accept our homage and reverence.
(Rg. 6-16-18)

708. Indra Devata, Saubhari Kanva Rshi

वयमु त्वामपूर्व्यं स्थूरं न कच्चिद्भरन्तोऽवस्यवः ।
वज्रिञ्चित्रं हवामहे ॥ ७०८ ॥

*Vayam u tvām apūrvya sthūrāṁ na kaccid
bharanto' vasyavaḥ. Vajriṅ citraṁ havāmahe.*

O lord sublime, eternal, first and most excellent,
we, bearing almost nothing substantial but praying for
protection and advancement, invoke you in our battle of
life for food, energy, knowledge and ultimate victory.
(Rg. 8-21-1)

709. Indra Devata, Saubhari Kanva Rshi

उप त्वा कर्मन्नूतये स नो युवोग्रश्चक्राम यो धृषत् ।
त्वामिध्यवितारं ववृमहे सखाय इन्द्र सानसिम् ॥ ७०९ ॥

*Upa tvā karmann ūtaye sa no
yuvograścakrāma yo dhṛṣat. Tvām
idhyavitāraṁ vavṛmahe sakhāya indra
sānasim.*

We approach you for protection and success in
every undertaking. O lord youthful and blazing brave
who can challenge and subdue any difficulty, pray come
to our help. Indra, friends and admirers of yours, we
depend on you alone as our sole saviour and victorious
lord and choose to pray to you only as the lord supreme.
(Rg. 8-21-2)

710. Indra Devata, Nrmedha Angirasa Rshi

२ इक २र ३ १ २ ३ १ २ ३ १ २ ३ १ २
 अधा हीन्द्र गिर्वण उप त्वा काम ईमहे ससृग्महे ।
 ३ २ ३ १ २ ३ १ २
 उदेव ग्मन्त उदभिः ॥ ७१० ॥

*Adhā hīndra girvaṇa upa tvā kāma īmahe
 sasṛgmahe. Udeva gmanta udabhiḥ.*

And O lord lover of song and celebration, Indra, we send up vaulting voices of ambition, adoration and prayer to you like wave on waves of the flood rolling upon the sea. (Rg. 8-98-7)

711. Indra Devata, Nrmedha Angirasa Rshi

१ २र ३ २ ३ १ २ ३ १ २
 वार्ण त्वा यव्याभिर्वर्धन्ति शूर ब्रह्माणि ।
 ३ १ २ ३ १ २
 वावृध्वासं चिदद्रिवो दिवेदिवे ॥ ७११ ॥

*Vārṇa tvā yavyābhir vardhanti śūra
 brahmāṇi. Vāvṛdhvāmsaṁ cid adrivo dive-
 dive.*

O lord of clouds and oceans of space, munificent and brave, expansive, boundless, infinite, like streams of water augmenting the sea, our songs of adoration exalt you wave on wave of flood day by day, the knowledge about you is unending. (Rg. 8-98-8)

712. Indra Devata, Nrmedha Angirasa Rshi

३ २ ३ १ २ ३ २ ३ १ २ ३ १ २र ३ १ २ ३ १ २
 युञ्जन्ति हरी इषिरस्य गाथयोरौ रथ उरुयुगे वचोयुजा ।
 ३ १ २ ३ १ २
 इन्द्रवाहा स्वर्विदा ॥ ७१२ ॥

*Yuñjanti harī iṣirasya gāthayorau ratha
 uruyuge vacoyujā. Indravāhā svarvidā.*

Two motive forces like chariot horses, controlled by word, carry Indra, the soul, in the wide yoked spacious body-chariot by the power of the adorations of the universal blissful mover, Indra, cosmic energy. (Rg. 8-98-9)



CHAPTER-2

713. Indra Devata, Shrutakaksha Ṛshi

२ ३ २ ३ १ २ ३ १ २ ३ १ २२
 पान्तमा वो अन्धस इन्द्रमभि प्र गायत ।
 ३ १ २ ३ १ २ ३ १ २ ३ २
 विश्वासाहं शतक्रतुं महिष्ठं चर्षणीनाम् ॥ ७१३ ॥

*Pāntamā vo andhasa indramabhi pra gāyata.
 Viśvāsāham śatakratum mahiṣṭham
 carṣaṇīnām.*

Sing in praise and appreciation of Indra, the ruler, protector of your food, sustenance and maintenance, all tolerant, all defender and all challenger, hero of a hundred noble actions and the best, most generous and most brilliant of the people. (Rg. 8-92-1)

714. Indra Devata, Shrutakaksha Ṛshi

३ १ २ ३ १ २ ३ १ २ ३ १ २
 पुरुहूतं पुरुष्टुतं गाथान्यां३ सनश्रुतम् ।
 २ ३ १ २ ३ १ २ ३ १ २
 इन्द्र इति ब्रवीतन ॥ ७१४ ॥

*Puruhūtam puruṣṭutam gāthānyām sanaśrutam.
 Indra iti bravītana.*

Call him by the name and title of 'Indra', invoked by many, adored by all, worthy of celebration in story, all time famous who is also a scholar of universal knowledge. (Rg. 8-92-2)

715. Indra Devata, Shrutakaksha Ṛshi

२ ३ १ २ ३ १ २ ३ १ २ २ ३ २
 इन्द्र इन्द्रो महोनां दाता वाजानां नृतुः ।
 ३ ३ २ ३ १ २
 महां अभिज्ञ्वा यमत् ॥ ७१५ ॥

*Indra inno mahonām dātā vājānām nṛtuḥ.
Mahāñ abhijñvā yamat.*

Indra is a happy and joyous leader, giver of a high order of living, energy and life's victories. May he, with love, courtesy and humility, lead us to life's greatness and glory. (Rg. 8-92-3)

716. Indra Devata, Vasishtha Maitravaruni Ṛshi

२ ३ १ २ ३ १ २ ३ १ २
प्र व इन्द्राय मादनं हर्यश्वाय गायत ।
१ २ ३ १ २
सखायः सोमपावने ॥ ७१६ ॥

*Pra va indrāya mādanam haryaśvāya gāyata.
Sakhāyaḥ somapāvne.*

O friends, sing exciting songs of celebration in honour of Indra, your leader, commander of dynamic forces who loves the nation's honour and excellence and thirsts to celebrate the grandeur of it. (Rg. 7-31-1)

717. Indra Devata, Vasishtha Maitravaruni Ṛshi

२ ३ २ ३ १ २ ३ २ ३ २ ३ १ २
शंसेदुक्थं सुदानव उत द्युक्षं यथा नरः ।
३ २ ३ १ २
चकृमा सत्यराधसे ॥ ७१७ ॥

*Śamseduktham sudānava uta dyukṣam yathā
naraḥ. Cakṛmā satyarādhase.*

Say adorable words of praise for Indra, generous giver, and sing heavenly songs for him as leading lights of the nation do. Let us too do the same honour to him, the great accomplisher of truth. (Rg. 7-31-2)

718. Indra Devata, Vasishtha Maitravaruni Ṛshi

त्वं न इन्द्र वाजयुस्त्वं गव्युः शतक्रतो ।

त्वं हिरण्ययुर्वसो ॥ ७१८ ॥

Tvaṁ na indra vājayustvaṁ gavyuḥ śatakrato.
Tvaṁ hiraṇyayurvaso.

Indra, glorious ruler, you are giver of peace and settlement, you are accomplisher of a hundred yajnic acts of truth, you are giver of victory and progress to us, you are lover of the land and culture and you are creator of golden wealth, honour and excellence. (Rg. 7-31-3)

719. Indra Devata, Medhatithi Kanva and Priyamedha Ṛshi

वयमु त्वा तदिदथा इन्द्र त्वायन्तः सखायः ।

कण्वा उक्थेभिर्जरन्ते ॥ ७१९ ॥

Vayamu tvā tadidarthā indra tvāyantah
sakhāyaḥ. Kaṇvā ukthebhirjarante.

Indra, we too have the same aims and objectives as you. We are your friends and admirers. We know and wish to achieve, and with all words of praise and appreciation, we adore you as others, wise devotees, do. (Rg.8-2-16)

720. Indra Devata, Medhatithi Kanva and Priyamedha Ṛshi

न घेमन्यदा पपन वज्रिन्नपसो नविष्टौ ।

तवेदु स्तोमैश्चिकेत ॥ ७२० ॥

*Na ghemanyadā papana vajrinnapasō navi-
ṣṭau. Tavedu stomaiściketa.*

Indra, lord of thunder and justice, in the beginning of a new plan, action or programme of holiness, I adore none else but only you. I know only one song of adoration and that is for you alone. (Rg. 8-2-17)

721. Indra Devata, Medhatithi Kanva and Priyamedha Ṛshi

३ १ २ ३ २ ३ २ ३ १ २२
इच्छन्ति देवाः सुन्वन्तं न स्वप्राय स्पृहयन्ति ।
१ २ ३ २ ३ १ २
यन्ति प्रमादमतन्द्राः ॥ ७२१ ॥

*Icchanti devāḥ sunvantam na svapnāya sprha-
yanti. Yanti pramādam atandrāḥ.*

Divines of brilliance and holy action love those engaged in creative actions of piety. They care not for dreams and love no dreamers. Active, wakeful and realistic beyond illusion, they achieve the joy of success in life. (Rg. 8-2-18)

722. Indra Devata, Shrutakaksha Ṛshi

१ २ ३ १ २ ३ १ २२
इन्द्राय मद्रने सुतं परि ष्टोभन्तु नो गिरः ।
३ १ २ ३ १ २
अकमर्चन्तु कारवः ॥ ७२२ ॥

*Indrāya madvane sutam pari ṣṭobhantu no
giraḥ. Arkamarcantu kāravaḥ.*

Let all our voices of admiration flow and intensify the soma for the joy of Indra, and let the poets sing songs of adoration for him and celebrate his

achievements. (Rg. 8-92-19)

723. Indra Devata, Shrutakaksha Rshi

यस्मिन् विश्वा अधि श्रियो रणन्ति सप्त संसदः ।
इन्द्रं सुते हवामहे ॥ ७२३ ॥

Yasmin viśvā adhi sriyo raṇanti sapta saṁsadaḥ. Indram sute havāmahe.

In our soma yajna of life, in meditation, and in the holy business of living, we invoke Indra, in whom all beauties and graces abide, whom all the seven seers in yajna adore, in whom all five senses, mind and intelligence subside absorbed, and under whom all the seven assemblies of the world unite, meet and act. (Rg. 8-92-20)

724. Indra Devata, Shrutakaksha Rshi

त्रिकद्रुकेषु चेतनं देवासौ यज्ञमन्नत ।
तमिद्वर्धन्तु नो गिरः ॥ ७२४ ॥

Trikadrukeṣu cetanaṁ devāso yajñamatnata. Tamidvardhantu no giraḥ.

In three modes of body, mind and soul, the devas, seven senses, the human consciousness and the noble yogis, concentrate on Indra, divine consciousness. In three regions of the universe, noble souls meditate on the universal consciousness of the divine Indra. Thus they perform the yajna of divinity in communion. May all our songs of adoration glorify that supreme

consciousness, Indra. (Rg. 8-92-21)

725. Indra Devata, Irimbithi Kanva Ṛshi

अ॒यं॑ त॒ इन्द्र॑ सोमो॒ निपू॑तो॒ अधि॑ ब॒र्हिषि॑ ।
ए॒ही॒मस्य॑ द्र॒वा पि॑ब ॥ ७२५ ॥

*Ayaṁ ta indra somo nipūto adhi barhiṣi.
Ehīmasya dravā piba.*

Indra, this soma pure and sanctified on the holy grass of yajna vedi, is dedicated to you. Come fast, you would love it, drink and enjoy, and protect and promote it for the good of all. (Rg. 8-17-11)

726. Indra Devata, Irimbithi Kanva Ṛshi

शा॒चि॒गो॑ शा॒चि॒पू॒जना॑यं॒ रणा॑य॒ ते सु॑तः ।
आ॒खण॑डल॒ प्र हू॑यसे ॥ ७२६ ॥

*Śācigo śācipūjanāyaṁ raṇāya te sutaḥ.
Akhaṇḍala pra hūyase.*

Lord self-refulgent creator of stars and planets, glorious adorable, this cosmic soma of the universe of your creation is for the joy of life. Therefore, O lord imperishable, you are invoked and adored with love and faith. (Rg. 8-17-12)

727. Indra Devata, Irimbithi Kanva Ṛshi

य॒स्ते॑ शृ॒ङ्ग॒वृषो॑ णपात् प्रणपात् कुण्डपाय्यः ।
न्य॒स्मिन् दध॑ आ मनः ॥ ७२७ ॥

*Yaste śṛṅgavṛṣo ṇapāt prañapāt kuṇḍapāyyaḥ.
Nyasmin dadhra ā manah.*

O lord, the sun on high which neither falls nor allows others, planets and satellites, to fall is your creation and it is the protector and sustainer of the vault of heaven and the firmament. On this we meditate and concentrate our mind. (Rg. 8-17-13)

728. Indra Devata, Kusidi Kanva Ṛshi

आ तू न इन्द्र क्षुमन्तं चित्रं ग्राभं सं गृभाय ।
महाहस्ती दक्षिणेन ॥ ७२८ ॥

*Ā tū na indra kṣumantaṁ citraṁ grābhaṁ saṁ
grbhāya. Mahāhasṭī dakṣiṇena.*

Lord of mighty arms, Indra, gather by your expert right hand abundant riches for us which may be full of nourishment, energy, wonderful beauty and grace worth having as a prize possession. (Rg. 8-81-1)

729. Indra Devata, Kusidi Kanva Ṛshi

विद्मः हि त्वा तु विकूर्मिं तु विदेष्णं तु वीमघम् ।
तु विमात्रमवोभिः ॥ ७२९ ॥

*Vidmā hi tvā tuvikūrmiṁ tuvideṣṇaṁ tuvī-
magham. Tuvimātram avobhiḥ.*

We know you as lord of universal action, all giving, treasure hold of unbounded wealth and boundless in power and presence with your favour and protections. (Rg. 8-81-2)

730. Indra Devata, Kusidi Kanva Ṛshi

न हि त्वा शूर देवा न मर्तासो दित्सन्तम् ।
भीमं न गां वारयन्ते ॥ ७३० ॥

*Na hi tvā śūra devā na martāso ditsantam.
Bhīmaṁ na gām vārayante.*

When you give to bless mankind, no one can stop you, O brave lord, neither mortals nor immortals, just as no one can resist the mighty sun. (Rg. 8-81-3)

731. Indra Devata, Trishoka Kanva Ṛshi

अभि त्वा वृषभा सुते सुते सृजामि पीतये ।
तृम्पा व्यश्नुही मदम् ॥ ७३१ ॥

*Abhi tvā vṛṣabhā sute sute sṛjāmi pītaye.
Tṛmpā vyaśnuhī madam.*

Lord of generous and creative power, when the yajna is on and soma is distilled, I prepare the cup and offer you the drink. Pray accept, drink to your heart's content and enjoy the ecstasy of bliss divine. (Rg. 8- 45-22)

732. Indra Devata, Trishoka Kanva Ṛshi

मा त्वा मूरा अविष्यवो मोपहस्वान आ दभन् ।
मा कीं ब्रह्मद्विष वनः ॥ ७३२ ॥

*Mā tvā mūrā aviṣyavo mopahasvāna ā dabhan.
Mā kīm brahmadviṣaṁ vanaḥ.*

Let the fools and scoffers never get round you,

even if they profess that they are keen to please you, for protection and support. Never support the negationists of knowledge, piety, existence and divinity. (Rg. 8-45-23)

733. Indra Devata, Trishoka Kanva Ṛshi

इह त्वा गोपरीणसं महे मन्दन्तु राधसे ।
सरो गौरौ यथा पिब ॥ ७३३ ॥

*Iha tvā goparīṇasaṁ mahe mandantu rādhasē.
Saro gauro yathā piba.*

Here may devotees entertain you Indra, lover of light, with milk and soma for the achievement of great competence and success so that you may drink like the thirsty stag drinking at the pool. (Rg. 8-45-24)

734. Indra Devata, Medhatithi Kanva and Priyamedha Angirasau Ṛshi

इदं वसो सुतमन्धः पिबा सुपूर्णमुदरम् ।
अनाभयिन् ररिमा ते ॥ ७३४ ॥

Idam vaso sutamandhaḥ pibā supūrṇam-udaram. Anābhayin rarimā te.

O lord of the world's treasure of wealth, honour and excellence, here is this exhilarating soma nectar of love and devotion distilled from the heart and soul. Pray drink of it to your heart's content. We offer it to you, lord beyond fear. (Rg. 8-2-1)

735. Indra Devata, Medhatithi and Priyamedha Ṛshi

नृभिर्धौतः सुतो अश्नैरव्या वारैः परिपूतः ।
अश्वो न निक्तो नदीषु ॥ ७३५ ॥

*Nṛbhirdhautaḥ suto aśnairavyā vāraiḥ pari-
pūtaḥ. Aśvo na nikto nadīṣu.*

Stirred by best of men, crushed and filtered by men of adamant character, purified and guarded by best of the brave, it is sparkling like sun rays reflected on the river waters. (Rg. 8-2-2)

736. Indra Devata, Medhatithi and Priyamedha Ṛshi

तं ते यवं यथा गोभिः स्वादुमकर्म श्रीणन्तः ।
इन्द्र त्वास्मिन्त्सधमादे ॥ ७३६ ॥

*Taṁ te yavaṁ yathā gobhiḥ svādum akarma
śrīṇantaḥ. Indra tvāsmintsadhamāde.*

That sparkling soma drink of devotion seasoned with barley, mixed with milk and cream, we, blenders, having prepared it, offer to you in this house of celebration. (Rg. 8-2-3)

737. Indra Devata, Vishvamitra Gathina Ṛshi

इदं ह्यन्वोजसा सुतं राधानां पते ।
पिबा त्वाऽस्य गिर्वणः ॥ ७३७ ॥

*Idaṁ hyanvojasā sutam rādhānām pate.
Pibā tvāsyā girvaṇaḥ.*

O lord and ruler of wealth, power and potential,

drink the exciting soma of this generous yajamana, elaborately distilled with vigour and splendour and offered with the voice of homage and reverence. (Rg. 3-51-10)

738. Indra Devata, Vishvamitra Gathina Rshi

२ ३ १ २ ३ १ २२ ३ १ २२ ३क २२
यस्ते अनु स्वधामसत् सुते नि यच्छ तन्वम् ।

१ २
स त्वा ममत्तु सोम्य ॥ ७३८ ॥

Yaste anu svadhāmasat sute ni yaccha tanvam.

Sa tvā mamattu somya.

Indra, lord ruler of the world, whatever and whoever be in accord with your power and pleasure, pray control, direct, administer and order the body-politic into settled form, and may all that give you pleasure and satisfaction, lover and creator of soma peace as you are. (Rg. 3-51-11)

739. Indra Devata, Vishvamitra Gathina Rshi

१ २ ३ २३ ३ १ २ ३ १ २
प्र ते अश्नोतु कुक्ष्योः प्रेन्द्र ब्रह्मणा शिरः ।

२ ३ १ २ ३ १ २
प्र बाहू शूर राधसा ॥ ७३९ ॥

Pra te aśnotu kukṣyoḥ prendra brahmaṇā śiraḥ. Pra bāhū śūra rādhasā.

Indra, heroic lord ruler of the world, whatever you receive into the body of your treasury for asset and energy, may that wealth and energy inspire your mind with knowledge and enlightenment, and strengthen your

arms for potential development of the wealth of nations.
(Rg. 3-51-12)

740. Indra Devata, Madhucchanda Ṛshi

२३ ३ १ २ ३ १ २ ३ १ २२
 आ त्वेता नि षीदतेन्द्रमभि प्र गायत ।
 १ २ ३ १ २
 सखाय स्तोमवाहसः ॥ ७४० ॥

*Ā tvetā ni ṣīdatendramabhi pra gāyata.
 Sakhāya stomavāhasaḥ.*

Friends and celebrants of song divine, come, sit together and join to meditate (on life, divinity, humanity, science and spirituality, and freedom), and sing in thankful praise of Indra, lord of life and energy.
(Rg. 1-5-1)

741. Indra Devata, Madhucchanda Ṛshi

३ १ २ ३ १ २२ ३ १ २
 पुरूतमं पुरूणामीशानं वार्याणाम् ।
 २ ३ २ ३ १ २ ३ २
 इन्द्रं सोमे सचा सुते ॥ ७४१ ॥

*Purūtamaṁ purūṇāmīśānaṁ vāryāṇām.
 Indram some sacā sute.*

Friends and comrades in study and meditation, when you have distilled the essence of soma, life and spirit present at the heart of things, then sing in praise of Indra, closest at hand of things in heaven and earth, and ruler dispenser of the fruits of love and desire
(Rg. 1-5-2)

742. Indra Devata, Madhucchanda Ṛshi

१ २ ३ २ ३ १ २ ३ २ ३ १ २ २
स घा नो योग आ भुवत् स राये स पुरन्ध्या ।

२ ३ १ २ ३ १ २ २
गमद् वाजेभिरा स नः ॥ ७४२ ॥

*Sa ghā no yoga ā bhuvat sa rāye sa purandhyā.
Gamad vājebhirā sa nah.*

Indra, life and energy of the universe, is at the heart of our meditation. That is the spirit and secret of the wealth of the world. That is the inspiration at the centre of our thought and intelligence. May that lord of life and energy come and bless us with gifts of knowledge and power in our joint endeavours. (Rg. 1-5-3)

743. Indra Devata, Ajigarti Shunahshepah Ṛshi

१ २ ३ २ ३ १ २ ३ १ २
योगेयोगे तवस्तरं वाजेवाजे हवामहे ।

१ २ ३ १ २ ३ १ २
सखाय इन्द्रमूतये ॥ ७४३ ॥

*Yoge yoge tavastaram vāje vāje havāmahe.
Sakhāya indramūtaye.*

Friends together and friends of Indra ever stronger and mightier, in every act of production and progress and in every battle for protection and preservation, we call upon Indra for defence and victory for well-being. (Rg. 1-30-7)

744. Indra Devata, Ajigarti Shunahshepah Ṛshi

१ २ ३ १ २ २ ३ १ २ ३ १ २ २
अनु प्रत्नस्यौकसो हुवे तुविप्रति नरम् ।

२ ३ १ २ ३ २ ३ २
यं ते पूर्व पिता हुवे ॥ ७४४ ॥

*Anu pratnasyaukaso huve tuvipratim̄ naram.
Yam̄ te pūrvam̄ pitā huve.*

I invoke and call upon the Primeval Man, eternal father, who creates this multitudinous existence from the eternal womb of nature, the same whom our original forefathers invoked and worshipped. (Rg. 1-30-9)

745. Indra Devata, Ajigarti Shunahshepah Ṛshi

आ घा गमद्यदि श्रवत्सहस्रिणीभिरूतिभिः ।
वाजेभिरुप नो हवम् ॥ ७४५ ॥

*Ā ghā gamad yadi śravat sahasriṇībhir
ūtibhiḥ. Vājebhirupa no havam.*

If Indra hears our call, let Him come, we pray, with a thousand ways of protection and progress of prosperity and well-being. (Rg. 1-30-8)

746. Indra Devata, Narada Kanva Ṛshi

इन्द्र सुतेषु सोमेषु क्रतुं पुनीष उक्थ्यम् ।
विदे वृधस्य दक्षस्य महां हि षः ॥ ७४६ ॥

*Indra suteṣu someṣu kratum̄ punīṣa ukthyam.
Vide vṛdhasya dakṣasya mahāñ hi ṣaḥ.*

When a special yajnic programme for the realisation of special knowledge, power and expertise in a particular field is completed with hymns of thanks and praise to divinity, then Indra, lord omnipotent and omniscient, sanctifies the joint endeavour of holiness and blesses the programme with success. Great is he.

(Rg. 8-13-1)

747. Indra Devata, Narada Kanva Ṛshi

स प्रथमे व्योमनि देवानां सदने वृधः ।

सुपारः सुश्रवस्तमः समप्सुजित् ॥ ७४७ ॥

*Sa prathame vyomani devānām sadane vṛdhah.
Supārah suśravastamaḥ samapsujit.*

At the first expansive manifestation of space, at the centre of all divine mutations of nature, he is the efficient cause of nature's evolution, supreme pilot, most abundant and most glorious, omnipotent victor over conflicts and negativities in the way of evolution of nature and humanity in relation to will and action. (Rg. 8-13-2)

748. Indra Devata, Narada Kanva Ṛshi

तमु हुवे वाजसातय इन्द्रं भराय शुष्मिणम् ।

भवा नः सुम्ने अन्तमः सखा वृधे ॥ ७४८ ॥

*Tamu huve vājasātaya indram bharāya
śuṣmiṇam. Bhavā naḥ sumne antamaḥ sakhā
vṛdhe.*

That Indra, potent and abundant, I invoke for victory in the race for life, for growth and fulfilment. O lord, be our friend, our innermost centre of conscience for our progress, peace and all round well being. (Rg. 8-13-3)

749. Agni Devata, Vamadeva Maitravaruni Ṛshi

एना वो अग्निं नमसोर्जो नपातमा हुवे ।

प्रियं चेतिष्ठमरतिं स्वध्वरं विश्वस्य दूतममृतम् ॥ ७४९ ॥

*Enā vo agniṁ namasorjo napātam āhuve.
Priyaṁ cetiṣṭham aratim svadhvaraṁ viśvasya
dūtam amṛtam.*

O people, for your sake, with food, homage and self-surrender, I invoke and serve Agni, giver of light and fire of life, product as well as the source of unfailing energy, strength and power, cherished and valuable friend, most enlightened and constant agent of the holiest programmes of love and non-violent development, and imperishable carrier and messenger of world communications. (Rg. 7-16-1)

750. Agni Devata, Vamadeva Ṛshi

स योजते अरुषा विश्वभोजसा स दुद्रवत् स्वाहुतः ।

सुब्रह्मा यज्ञः सुशमी वसूनां देवं राधो जनानाम् ॥ ७५० ॥

*Sa yojate aruṣā viśvabhojasā sa dudravat
svāhutah. Subrahmā yajñah suśamī vasūnām
devaṁ rādho janānām.*

That Agni, leading power of nature and humanity, uses bright natural elements of universal value such as sun rays, fire and water, like horses harnessed to the chariot, and, when invoked and raised, would move at the fastest speed. He is the master of natural knowledge and natural materials, adorable, noble and potent worker, and the accomplisher of means, materials and projects of humanity for common success and progress. (Rg. 7-16-2)

751. Usha Devata, Vasishtha Maitravaruni Ṛshi

प्रत्यु अदर्श्यायत्युच्छन्ती दुहिता दिवः । अपो मही वृणुते
चक्षुषा तमो ज्योतिष्कृणोति सूनरी ॥ ७५१ ॥

Pratyu adarśyāyatyūcchanṭī duhitā divaḥ. Apo mahī vṛṇute cakṣuṣā tamo jyotiṣkṛṇoti sūnarī.

The great and glorious dawn, child of the light of divinity, is seen rising, dispelling mists and darkness, and illuminates with light the world of our actions, brilliant guide as she is for the day. (Rg. 7-81-1)

752. Usha Devata, Vasishtha Maitravaruni Ṛshi

उदुस्त्रियाः सृजते सूर्यः सचा उद्यन्नक्षत्रमर्चिवत् ।
तवेदुषो व्युषि सूर्यस्य च सं भक्तेन गमेमहि ॥ ७५२ ॥

Udusriyāḥ sṛjate sūryaḥ sacā udyan nakṣatram-arcivat. Taveduṣo vyuṣi sūryasya ca saṁ bhaktena gamemahi.

And then the sun, friend and associate together, takes over and, blazing with splendour, sends forth radiations of light and illuminates the planet earth. O dawn, in your original revelation of light divine and in the solar radiations, we pray, let us abide and act with faith and delightful experience of the illumination. (Rg. 7-81-2)

753. Ashvinau Devate, Vasishtha Maitravaruni Ṛshi

इमा उ वां दिविष्टय उस्त्रा हवन्ते अश्विना ।
अयं वामह्येऽवसे शचीवसू विश्विशं हि गच्छथः ॥ ७५३ ॥

*Imā u vām diviṣṭaya usrā havante aśvinā.
Ayaṁ vāmahve'vase śacīvasū viśamviśam hi
gaccha-thaḥ.*

Brilliant Ashvins, these yajakas dedicated to life divine invoke and call upon you for light, and I too, O versatile commanders of the wealth of knowledge, power and vision, invite you and pray for protection and advancement since you visit and bless every individual and every community. (Rg. 7-74-1)

754. Ashvinau Devate, Vasishtha Maitravaruni Ṛshi

युव चित्रं ददथुर्भोजनं नरा चोदेशां सूनृतावते ।
अर्वाग्रथं समनसा नि यच्छतं पिबतं सौम्यं मधु ॥ ७५४ ॥

*Yuvaṁ citraṁ dadathur bhojanaṁ narā
codethāṁ sūnṛtāvate. Arvāgrathaṁ samanāsā
ni yacchataṁ pibataṁ somyaṁ madhu.*

O leading lights of humanity, you provide wonderful food for the body, mind and soul, provide inspiration and incentive for the man of truth and rectitude. With an equal mind with us all, bring up your chariot, add to the joy of the community and share the honey sweets of peace and pleasure. (Rg. 7-74-2)

755. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

अस्य प्रत्नामनु द्युतं शुक्रं दुदुहे अहयः ।
पयः सहस्रसामृषिम् ॥ ७५५ ॥

Asya pratnāmanu dyutaṁ śukraṁ duduhre

ahrayaḥ. Payaḥ sahasrasāmṛṣim.

Men of vision and science of yajna, in pursuit of the ancient and eternal Vedic tradition of this lord of light, peace and purity, distil the brilliant, pure and powerful and visionary knowledge of a thousandfold nourishing and inspiring gifts of existence. (Rg.9-54-1)

756. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

अयं सूर्य इवोपदृगयं सरांसि धावति ।

सप्त प्रवत आ दिवम् ॥ ७५६ ॥

*Ayaṁ sūrya ivopadṛgayam sarāṁsi dhāvati.
Sapta pravata ā divam.*

This Soma, like the sun, all watching and illuminating, sets rivers, seas and energies aflow, pervading therein on earth and in the seven-fold light of the sun upto the regions of light. (Rg. 9-54-2)

757. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

अयं विश्वानि तिष्ठति पुनानो भुवनोपरि ।

सोमो देवो न सूर्यः ॥ ७५७ ॥

*Ayaṁ viśvāni tiṣṭhati punāno bhuvanopari.
Somo devo na sūryaḥ.*

This Soma, lord of light, peace and power, pure and purifying, pervades all regions of the universe in and above, like the divine light which illuminates all regions of the universe. (Rg. 9-54-3)

758. Pavamana Soma Devata, Asita Kashyapa Amahuyu
Ṛshi

३ २ ३ २ ३ १ २ ३ २ ३ १ २ ३ २
एष प्रत्नेन जन्मना देवो देवैभ्यः सुतः ।
१ २ ३ १ २
हरिः पवित्रे अर्षति ॥ ७५८ ॥

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

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

759. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

३ २ ३ २ ३ १ २ ३ २ ३ २ ३ १ २
एष प्रत्नेन मन्मना देवो देवैभ्यस्परि ।
३ १ २
कविर्विप्रेण वावृधे ॥ ७५९ ॥

*Eṣa pratnena manmanā devo devebhyaspari.
Kavir vipreṇa vāvṛdhe.*

This divine Soma, light and vision of the world, self-realised by the sages and glorified with ancient and eternal hymns of the Veda, vibrates for them in the heart and soul and sanctifies them with showers of heavenly bliss. (Rg. 9-42-2)

760. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

३ २ ३ १ २ २ ३ २ ३ १ २
दुहानः प्रत्नमित्पयः पवित्रे परि षिच्यसे ।
१ २ ३ १ २
क्रन्दं देवा अजीजनः ॥ ७६० ॥

Duhānaḥ pratnamitpayah pavitre pari śicyase.

Krandam devāñ ajījanah.

Creating the eternal life-giving food of divine ecstasy for the soul, the presence of blissful Soma vibrates in the heart of the celebrant and, calling out as if loud and bold, awakens the dormant divine potentialities of the devotee to active possibilities. (Rg. 9-42-4)

761. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

उप शिक्षापतस्थुषो भियसमा धेहि शत्रवे ।
पवमान विदा रयिम् ॥ ७६१ ॥

Upa śikṣāpatasthuṣo bhiyasamā dhehi śatrave.
Pavamāna vidā rayim.

O lord of purity, those who stay far off, bring close and instruct; those who are negative, strike with fear; bring wealth, honour and excellence for life. (Rg. 9-19-6)

762. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

उपो षु जातमसुरं गोभिर्भङ्गं परिष्कृतम् ।
इन्दुं देवा अयासिषुः ॥ ७६२ ॥

Upo ṣu jātamapturam gobhirbhaṅgam pari-ṣkṛtam. Induṁ devā ayāsiṣuḥ.

Soma, spirit of beauty, grace and glory, divinely created, nobly born, zealous, destroyer of negativity, beatified and celebrated in songs of divine voice, the

noblest powers of nature and humanity adore, share and enjoy. (Rg.9-61-13)

763. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

उपास्मै गायता नरः पवमानायैन्दवे ।

अभि देवा इयक्षते ॥ ७६३ ॥

*Upāsmāi gāyatā naraḥ pavamānāyendave.
Abhi devāñ iyakṣate.*

O leading lights of humanity, to win the wealth of life's joy, work and sing in thanks and adoration for this infinite fount of pure bliss which overflows and yearns to join and inspire the noble creative performers of yajna. (Rg. 9-11-1)

764. Pavamana Soma Devata, Trita Aptya Ṛshi

प्र सोमासो विपश्चितोऽपो नयन्त ऊर्मयः ।

वनानि महिषा इव ॥ ७६४ ॥

*Pra somāso vipaścito'po nayanta ūrmayaḥ.
Vanāni mahiṣā iva.*

Just as waves of water rise to the moon and great men strive for things of beauty and goodness, so do inspired learned sages, lovers of dynamic peace and goodness, move forward to realise the supreme power and Spirit of the Vedic hymns. (Rg. 9-33-1)

765. Pavamana Soma Devata, Trita Aptya Ṛshi

३ १ २२ ३ १ २ ३ २ ३ २ ३ १ २
अभि द्रोणानि बभ्रवः शुक्रा ऋतस्य धारया ।

२ ३ १ २
वाजं गोमन्तमक्षरन् ॥ ७६५ ॥

*Abhi droṇāni babhravaḥ śukrā ṛtasya
dhārayā.*

Vājam gomantam-akṣaran.

Just as pure, powerful, brown nectar streams of soma shower milky energies to fill the casks of exhilarating drink for the aspirants, so do seasoned self-realised scholars and teachers of Vedic knowledge and experience, pure at heart and clairvoyant in vision and intelligence, let flow powerful exhilarating streams of knowledge and enlightenment in channels of truth, law and immortality for competent and conscientious seekers of life's fulfilment. (Rg. 9-33-2)

766. Pavamana Soma Devata, Trita Aptya Ṛshi

३ १ २२ ३ २ ३ १ २ ३ १ २
सुता इन्द्राय वायवे वरुणाय मरुद्भ्यः ।

१ २ ३ १ २
सौमा अर्षन्तु विष्णवे ॥ ७६६ ॥

*Sutā indrāya vāyave varuṇāya marudbhyaḥ.
Somā arṣantu viṣṇave.*

Knowledge, wisdom and expertise, valuable and blissful as soma, collected and refined by sages and scholars of vision and experience, flows on for Indra, the ruling soul, Vayu, the vibrant people, Varuna, powers of judgement and dispensation, Maruts, stormy warriors, and Vishnu, universal sustaining powers of life and

humanity. (Rg. 9-33-3)

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

प्र सोम देववीतये सिन्धुर्न पिप्ये अर्णसा । अंशोः पयसा
मदिरो न जागृविरच्छा कोशं मधुश्चुतम् ॥ ७६७ ॥

*Pra soma devavītaye sindhurna pipye arṇasā.
Amśoḥ payasā madiro na jāgrviracchā kośaṁ
madhuścutam.*

O Soma, be full with the liquid spirit of joy like the sea which is full with the flood of streams and rivers, and, like the very spirit of ecstasy overflowing with delicious exuberance of light divine, ever awake, flow into the devotee's heart blest with the honeyed joy of divinity. (Rg. 9-107-12)

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

आ हर्यतो अर्जुनो अत्के अव्यत प्रियः सूनुर्न मर्ज्यः ।
तमीं हिन्वन्त्यपसो यथा रथं नदीष्व्वा गभस्त्योः ॥ ७६८ ॥

*Ā haryato arjuno atke avyata priyaḥ sūnurna
marjyaḥ. Tamīm hinvantypaso yathā ratham
nadiṣvā gabhastyoḥ.*

Dear, loved and fascinating, Soma emerges in

transparent unsullied form, winsome worth refinement like a child's and inspiring as a sanative. Devotees stimulate it with holy karma, a thing beautiful and inspiring, and let it join and flow in the streams of thought and action between their intellect and emotion and their prana and apana energies. (Rg. 9-107-13)

769. Pavamana Soma Devata, Shyavashva Atreya Ṛshi

१ २ ३ २ ३ १ २ ३ १ २
 प्र सोमासो मदच्युतः श्रवसे नो मघोनाम् ।
 ३ २ ३ १ २
 सुता विदथे अक्रमुः ॥ ७६९ ॥

*Pra somāso madacyutaḥ śravase no magho-
 nām. Sutā vidathe akramuh.*

May the streams of soma, nectar sweet and exhilarating, distilled and sanctified in yajna, flow for the safety, security and fame of our leading lights of honour, power and excellence. (Rg. 9-32-1)

770. Pavamana Soma Devata, Shyavashva Atreya Ṛshi

१ २ ३ १ २ २ ३ १ २ २ ३ २
 आदीं हंसो यथा गणं विश्वस्यावीवशन्मतिम् ।
 २ ३ १ २ २
 अत्यो न गोभिरज्यते ॥ ७७० ॥

*Ādīm haṅso yathā gaṇam viśvāsyā-vīvaśan
 matim. Atyo na gobhirajyate.*

And just as a hansa bird joins its flock and just as a horse is controlled by reins to reach the destination, so does the soul, having controlled and concentrated all senses, mind and intelligence, rise and join the presence of Divinity, its ultimate haven and home. (Rg. 9-32-3)

771. Pavamana Soma Devata, Shyavashva Atreya Ṛshi

आदीं त्रितस्य योषणो हरिं हिन्वन्त्यद्रिभिः ।

इन्दुमिन्द्राय पीतये ॥ ७७१ ॥

Ādīm tritasya yoṣaṇo harim hinvantyadribhiḥ.
Indumindrāya pītaye.

And the vibrant thoughts and words of the sage beyond three fold bondage of body, mind and soul, with all perceptions of sense and conceptions of mind concentrated, rise, reach and exalt the lord of peace and joy, destroyer of suffering, for the enlightenment and ecstasy of the human soul. (Rg. 9-32-2)

772. Pavamana Soma Devata, Agni Chakshusha Ṛshi

अया पवस्व देवयू रेभन् पवित्रं पर्येषि विश्वतः ।

मधोर्धारा असृक्षत ॥ ७७२ ॥

Ayā pavasva devayū rebhan pavitraṁ paryeṣi viśvataḥ.
Madhordhārā asṛkṣata.

Thus vibrate, purify and flow, friend of sages and divines, releasing these honey streams of joy, and go on eloquent to bless the pure heart all round all ways in the world. (Rg. 9-106-14)

773. Pavamana Soma Devata, Agni Chakshusha Ṛshi

पवते हर्यतो हरिरति ह्वरांसि रंह्या ।

अभ्यर्षन्तस्तोतृभ्यो वीरवद्यशः ॥ ७७३ ॥

Pavate haryato harir ati hvarāṅsi rañhyā.
Abhyarṣant-stotṛbhyo vīravadyaśaḥ.

CHAPTER-3

775. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
 पवस्व वाचो अग्रियः सोम चित्राभिरूतिभिः ।
 ३ १ २ ३ १ २ ३ १ २
 अभि विश्वानि काव्या ॥ ७७५ ॥

*Pavasva vāco agriyaḥ soma citrābhirūtibhiḥ.
 Abhi viśvāni kāvyā.*

O Soma, you are the leading light. With various and wonderful modes of protection and preservation, purify and sanctify the speech of humanity and let it flow free and fine. Be the same preserver, sanctifier and promoter of all the art and literature of the world. (Rg. 9-62-25)

776. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

१ २ ३ १ २ ३ २ ३ १ २ ३ १ २
 त्वं समुद्रिया अपोऽग्रियो वाच ईरयन् ।
 १ २
 पवस्व विश्वचर्षणे ॥ ७७५ ॥

*Tvaṁ samudriyā apo'griyo vāca īrayan.
 Pavasva viśvacarṣaṇe.*

O mover, shaker and inspirer of the world, you are the first and foremost leading light, flow forth purifying, sanctifying and energising the oceanic vapours and waters of space, and inspiring and preserving the eternal Word and the speech, manners and cultures of the world of humanity. (Rg. 9-62-26)

777. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

तुभ्येमा भुवना कवे महिम्ने सोम तस्थिरे ।

तुभ्यं धावन्ति धेनवः ॥ ७७७ ॥

Tubhyemā bhuvanā kave mahimne soma tashire. Tubhyaṁ dhāvanti dhenavaḥ.

O Soma, lord of omniscient vision and creation, these world regions of the universe abide in constant steadiness in homage to you, and the seas on earth and in space roll in honour to you. (Rg. 9-62-27)

778. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

पवस्वेन्दो वृषा सुतः कृधी नो यशसो जने ।

विश्वा अप द्विषो जहि ॥ ७७८ ॥

Pavasvendo vṛṣā sutah kṛdhī no yaśaso jane. Viśvā apa divṣo jahi.

Soma, lord of purity and generosity, light and splendour, served and realised through yajnic life, protect and purify us, help us join the community of honour and excellence, ward off and eliminate all malignity, jealousy and enmity from our life. (Rg. 9-61-28)

779. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

यस्य ते सख्ये वयं सासह्याम पृतन्यतः ।

तवेन्दो द्युम्न उत्तमे ॥ ७७९ ॥

Yasya te sakhye vyaṁ sāsayāma pṛtanyataḥ. Tavendo dyumna uttame.

O lord of truth, beauty and generosity, within the

fold of your friendship and in the state of your highest honour and excellence, let us face and win over all the adversaries. (Rg. 9-61-29)

780. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

या ते भीमान्यायुधा तिग्मानि सन्ति धूर्वणे ।
रक्षा समस्य नो निदः ॥ ७८० ॥

*Yā te bhīmānyāyudhā tigmani santi dhūrvane.
Rakṣā samasya no nidaḥ.*

Whatever are your sharpest and most awful weapons for the destruction of destroyers, with those weapons, pray, protect us against all maligners and enemies. (Rg. 9-61-30)

781. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

वृषा सोम द्युमाँ असि वृषा देव वृषव्रतः ।
वृषा धर्माणि दधिषे ॥ ७८१ ॥

*Vṛṣā soma dyumāñ asi vṛṣā deva vṛṣavrataḥ.
Vṛṣā dharmāṇi dadhiṣe.*

O Soma, divine spirit of peace and prosperity, you are virile, omnipotent and generous, refulgent and abundant giver of light, self-committed to showers of generosity for humanity and all life in existence. O generous and mighty lord, you alone ordain, maintain and sustain the laws of Dharma in nature and humanity. (Rg. 9-64-1)

782. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

१ २ ३ २ ३ २ ३ २ ३ २ ३ १ २ ३ २
 वृष्णास्ते वृष्णयं शवो वृषा वनं वृषा सुतः ।
 १ २ ३ १ २ ३
 स त्वं वृषन्वृषेदसि ॥ ७८२ ॥

*Vṛṣṇaste vṛṣṇyam śavo vṛṣā vanam vṛṣā sutah.
 Sa tvam vṛṣan vṛṣedasi.*

Generous as you are, your strength rains in showers, generous is your plenitude, generous is the bliss of your joy and ecstasy. Eternal truth, shower of generosity, truly you are the ultimate generous giver of the joy of life. (Rg. 9-64-2)

783. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

२ ३ १ २ ३ २ ३ १ २ ३ १ २ ३ १ २ ३
 अश्वो न चक्रदो वृषा सं गा इन्दो समर्वतः ।
 १ २ ३ १ २ ३ १ २ ३
 वि नो राये दुरो वृधि ॥ ७८३ ॥

*Aśvo na cakrado vṛṣā sam gā indo samarvataḥ.
 Vi no rāye duro vṛdhi.*

Like the roar of thunder you are loud and bold in manifestation in existence. O dynamic presence of infinite light and generous flow of energy, you pervade and energise our perceptions and our will for action and advancement. Pray open and widen the doors of wealth, honour and excellence for us all. (Rg. 9-64-3)

784. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

२ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३
 वृषा ह्यसि भानुना द्युमन्तं त्वा हवामहे ।
 १ २ ३ १ २ ३ १ २ ३
 पवमान स्वदृशम् ॥ ७८४ ॥

*Vṛṣā hyasi bhānunā dyumantaṁ tvā havāmahe.
Pavamāna svardṛśam.*

O lord of purity, purifier and sanctifier of heart and soul, you are supremely generous and refulgent by your own light and glory. We, celebrants by our holiest thoughts and words, invoke and adore you for the light and wisdom of your divine glory and generosity. (Rg. 9-65-4)

785. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

यदद्भिः परिषिच्यसे मर्मृज्यमान आयुभिः ।
द्रोणे सधस्थमश्नुषे ॥ ७८५ ॥

Yadadbhiḥ pariṣicyase marmṛjyamāna āyubhiḥ. Droṇe sadhastham aśnuṣe.

O soul of peace and purity, when you are honoured and anointed by yajakas with the waters of divine sanctity, refined with the light of knowledge and tempered by yajnic fire, then by virtue of your own progress you attain to your real, innate and rightful position in society. (Rg. 9-65-6)

786. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

आ पवस्व सुवीर्यं मन्दमानः स्वायुध ।
इहो ष्विन्दवा गहि ॥ ७८६ ॥

*Ā pavasva suvīryaṁ mandamānaḥ svāyudha.
Iho ṣvindavā gahi.*

O divine spirit of peace, purity and abundance,

joyous wielder of noble arms, come to us and let pure, creative courage and virility flow in abundance for us.
(Rg. 9-65-5)

787. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

पवमानस्य ते वयं पवित्रमभ्युन्दतः ।
सखित्वमा वृणीमहे ॥ ७८७ ॥

Pavamānasya te vyaṃ pavitram abhyundataḥ. Sakhitvamā vṛṇīmahe.

O Soma, pure and purifying lord and ruler of life, the streams of your peace, plenty and piety overflow. We pray for abiding love and friendship with you.
(Rg. 9-61-4)

788. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

ये ते पवित्रमूर्मयोऽभिक्षरन्ति धारया ।
तेभिर्नः सोम मृडय ॥ ७८८ ॥

Ye te pavitram ūrmayo'bhikṣaranti dhārayā. Tebhirnaḥ soma mṛḍaya.

The streams of your piety, purity, peace and plenty rain in showers for the pure heart and soul in humanity. O Soma, with those showers, pray bless us with happiness, prosperity and all round well being.
(Rg. 9-61-5)

789. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

स नः पुनान आ भर रयिं वीरवतीमिषम् ।
ईशानः सोम विश्वतः ॥ ७८९ ॥

*Sa naḥ punāna ā bhara rayim vīravatīm iṣam.
Īśānaḥ soma viśvataḥ.*

O Soma, lord ruler and benefactor of the entire world, pure and purifier of all, bring us food and energy for body, mind and soul, versatile wealth and power abounding in brave and heroic progeny for future generations. (Rg. 9-61-6)

790. Agni Devata, Kanva Medhatithi Ṛshi

अग्निं दूतं वृणीमहे होतारं विश्ववेदसम् ।
अस्य यज्ञस्य सुक्रतुम् ॥ ७९० ॥

*Agnim dūtam vṛṇīmahe hotāraṁ
viśvavedasam. Asya yajñasya sukratum.*

We choose Agni, the fire, as prime power of social yajna, which carries the fragrance of yajna universally across the earth, the sky and even to the heavens, and which is the chief creator of prosperity and maker of beautiful forms. (Rg. 1-12-1)

791. Agni Devata, Kanva Medhatithi Ṛshi

अग्निमग्निं हवीमभिः सदा हवन्त विशपतिम् ।
हव्यवाहं पुरुप्रियम् ॥ ७९१ ॥

*Agnimagnim havīmabhiḥ sadā havanta viśpa-
tim. Havyavāhaṁ purupriyam.*

We choose Agni visible and invisible, and invoke it with faith and holy action, Agni which is the protector of the people, carrier of yajnic fragrance, and favourite of the wise. (Rg. 1-12-2)

792. Agni Devata, Kanva Medhatithi Ṛshi

अग्ने देवा इहा वह जज्ञानो वृक्तबर्हिषे ।
असि होता न ईड्यः ॥ ७९२ ॥

*Agne devāñ ihā vaha jajñāno vṛktabarhiṣe.
Asi hotā na īḍyah.*

Agni, omniscient and omnipresent power, bring us here the brilliant divine gifts of yajna for the pure at heart. You alone are the chief priest and performer of the yajna of creation. You alone are adorable. (Rg.1-12-3)

793. Mitra-Varunau Devate, Kanva Medhatithi Ṛshi

मित्रं वयं हवामहे वरुणं सोमपीतये ।
या जाता पूतदक्षसा ॥ ७९३ ॥

*Mitraṁ vayaṁ havāmahe varuṇaṁ somapītaye.
Yā jātā pūtadakṣasā.*

For the creation, preservation and promotion of soma, peace and joy of life, we invoke Mitra and Varuna, life energies of prana and udana in systemic circulation, which are purifying, vitalising and enlightening for the body, mind and soul. (Rg. 1-23-4)

794. Mitra-Varunau Devate, Kanva Medhatithi Ṛshi

ऋतेन यावृतावृधावृतस्य ज्योतिषस्पती ।
ता मित्रावरुणा हुवे ॥ ७९४ ॥

*Ṛtena yāvṛtāvṛdhāvṛtasya jyotiṣaspatī.
Tā mitrāvaruṇā huve.*

For our enlightenment and spiritual advancement, we invoke Mitra and Varuna, light of the sun and motive energy of the wind, both guardians of the light of truth and natural laws of Divinity, which, by that very light of truth, extend the operation of that law in the Lord's creation upto the mind and soul of humanity. (Rg. 1-23-5)

795. Mitra-Varunau Devate, Kanva Medhatithi Rshi

वरुणः प्राविता भुवन्मित्रो विश्वाभिरूतिभिः ।
करतां नः सुराधसः ॥ ७९५ ॥

*Varuṇaḥ prāvitā bhuvan mitro viśvābhir
ūtibhiḥ. Karatām naḥ surādhasaḥ.*

Varuna is breath of air, and Mitra, light of the sun, with energies and all the vitalities and immunities of human life and prosperity. May they both help us rise to the noblest wealth of body, mind and soul (Rg. 1-23-6)

796. Indra Devata, Madhucchanda Rshi

इन्द्रमिद्राथिनो बृहदिन्द्रमर्केभिरर्किणः ।
इन्द्रं वाणीरनूषत ॥ ७९६ ॥

*Indram id gāthino bṛhad indram arkebhir
arkiṇaḥ. Indram vāṇīr anūṣata.*

The singers of Vedic hymns worship Indra, infinite lord of the expansive universe, Indra, the sun, lord of light, Indra, vayu, maruts, currents of energy, and Indra, the universal divine voice, with prayers, mantras, actions

and scientific research. (Rg. 1-7-1)

797. Indra Devata, Madhucchanda Vishwamitra Ṛshi

२ ३ २ ३ ३ २ ३ १ २ ३ १ २ ३ १ २
 इन्द्र इद्धर्योः सचा सम्मिश्र आ वचोयुजा ।
 १ २ ३ १ २ ३ १ २
 इन्द्रो वज्री हिरण्ययः ॥ ७९७ ॥

*Indra iddharyoḥ sacā sammiśla ā vacoyujā.
 Indro vajrī hiraṇyayah.*

Indra, the omnipresent Spirit, Indra, the universal energy of vayu or maruts, and Indra, the solar energy, the bond of unity and sustenance in things, co-existent synthesis of equal and opposite complementarities of positive and negative, activiser of speech, lord of the thunderbolt and the golden light of the day and the year. (Rg. 1-7-2)

798. Indra Devata, Madhucchanda Vishwamitra Ṛshi

२ ३ १ २ ३ १ २
 इन्द्र वाजेषु नोऽव सहस्रप्रधनेषु च ।
 ३ २ ३ १ २ ३ १ २
 उग्र उग्राभिरूतिभिः ॥ ७९८ ॥

*Indra vājeṣu no'va sahasrapradhaneṣu ca.
 Ugra ugrābhirūtibhiḥ.*

Indra, lord of light and omnipotence, in a thousand battles of life and prize contests, protect us with bright blazing ways of protection and advancement. (Rg.1-7-4)

799. Indra Devata, Madhucchanda Ṛshi

१ २ ३ २ ३ १ २ ३ १ २ २ ३ २
 इन्द्रो दीर्घाय चक्षस आ सूर्य रोहयद्वि ।
 २ ३ ३ १ २
 वि गोभिरद्रिमैरयत् ॥ ७९९ ॥

goal. (Rg. 7-94-5)

802. Indra-Agni Devate, Vasishtha Maitravaruni Rshi

ता वां गीर्भिर्विपन्युवः प्रयस्वन्तो हवामहे ।
मेधसाता सनिष्यवः ॥ ८०२ ॥

*Tā vāṁ gīrbhirvipanyuvaḥ prayasvanto havā-
mahe. Medhasātā saniṣyavaḥ.*

With songs of praise, bearing homage and havi for the holy fire, we invoke and invite you to our yajna in search of higher initiative and further self advancement. (Rg. 7-94-6)

803. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Rshi

वृषा पवस्व धारया मरुत्वते च मत्सरः ।
विश्वा दधान ओजसा ॥ ८०३ ॥

*Vṛṣā pavasva dhārayā marutvate ca matsarah.
Viśvā dadhāna ojasā.*

O lord of absolute abundance and creativity, sustainer of all worlds of existence by absolute power and grandeur, you are all bliss for the people of vibrancy, action and gratitude. Pray bring us showers of peace, purity and power for the good life. (Rg. 9-65-10)

804. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Rshi

तं त्वा धत्तारिमौण्योऽः पवमान स्वदृशम् ।
हिन्वे वाजेषु वाजिनम् ॥ ८०४ ॥

*Tam tvā dharttāram oṅyoḥ pavamāna svar-
drśam. Hinve vājeṣu vājinam.*

That lord sustainer of earth and heaven, pure and purifying sanctifier, watchful guardian and giver of bliss, absolute victor in the evolutionary battles of existence, we invoke, exalt and glorify for our good and advancement. (Rg. 9-65-11)

805. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

अया चित्तो विपानया हरिः पवस्व धारया ।
युजं वाजेषु चोदय ॥ ८०५ ॥

*Ayā citto vipānayā hariḥ pavasva dhārayā.
Yujam vājeṣu codaya.*

Invoked and moved by this earnest and vibrant adoration, pray bless us with this shower of purity, peace and bliss. You are the destroyer of want and suffering. Pray inspire, strengthen and fortify the friend, your instrument, in the battles of life. (Rg. 9-65-12)

806. Pavamana Soma Devata, Upamanyu Vasishtha Ṛshi

वृषा शोणो अभिकनिक्रदद् गा नदयन्नेषि पृथिवीमुत द्याम् ।
इन्द्रस्येव वगुरा शृण्व आजौ प्रचोदयन्नर्षसि वाच-
मेमाम् ॥ ८०६ ॥

*Vṛṣā, śoṇo abhikanikradad gā nadayanneṣi
pṛthivīmuta dyām. Indrasyeva vagnurā ṣṛṇva
ājau pracodayannarṣasi vācamemām.*

Generous, joyous and refulgent Soma spirit divine pervades the stars and planets and vibrates in the sun rays, making the heaven and earth resound. It is the very voice of Indra, lord omnipotent, heard in the dynamics of existence, awakening the spirit, and it inspires this holy speech to burst forth in adoration. (Rg. 9-97-13)

807. Pavamana Soma Devata, Upamanyu Vasishtha Ṛshi

रसाय्यः पयसा पिन्वमान ईरयन्नेषि मधुमन्तमशुम् । पवमान
सन्तनिमेषि कृण्वन्निन्द्राय सोम परिषिच्यमानः ॥ ८०७ ॥

Rasāyyaḥ payasā pinvamāna īrayanneṣi madhumantam aśum. Pavamāna santanimesi kṛṇvannindrāya soma pariṣicyamānaḥ.

O Soma, stream of divine joy exalted with songs of praise, inspiring honey sweets of vital growth and enlightenment, you go forward, pure and purifying, and release continuous showers of ecstasy for the soul for its grandeur and glory when you are honoured and adored by the celebrants. (Rg. 9-97-14)

808. Pavamana Soma Devata, Upamanyu Vasishtha Ṛshi

एवा पवस्व मदिरो मदायोदग्राभस्य नमयन् वधस्नुम् ।
परि वर्णं भरमाणो रुशन्तं गव्युर्नो अर्षं परि सोम
सिक्तः ॥ ८०८ ॥

Evā pavasva madiro madāyodagrābhasya namayan vadhasnum. Pari varṇaṁ bharamāṇo ruśantaṁ gavyurno arṣa pari soma siktaḥ.

Thus vibrate and flow on, spirit of ecstasy, for joy, bending and breaking the clouds which hold up the rain and radiations of light, and, bearing bright light and illuminative varieties of knowledge, continue to flow on, O Soma, generous and exalted presence, lover of showers and light and bearer of the bolt of power and force to strike down the negativities. (Rg. 9-97-15)

809. Indra Devata, Shamyu Barhaspatya Ṛshi

१ २२ ३ १ २२ ३ १ २
 त्वामिद्धि हवामहे सातौ वाजस्य कारवः ।
 २ ३ १ २ ३ १ २ ३ २ ३ २ ३ ३ १ २
 त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः ॥ ८०९ ॥

*Tvāmiddhi havāmahe sātāu vājasya kāravaḥ.
 Tvām vṛtreṣvindra satpatiṁ narastvām
 kāṣṭhāsvarvataḥ.*

Indra, lord of power and advancement, you alone we invoke and call upon for acquisition of food, energy, honour, excellence and progress. All of us, leading people, makers, poets, artists, artisans and architects of the nation, fast advancing in all directions, invoke and exhort you, protector and promoter of universal truth and values in human struggles for light, goodness and generosity, and the wealth of life. (Rg. 6-46-1)

810. Indra Devata, Shamyu Barhaspatya Ṛshi

१ २२ ३ २ ३ १ २ ३ १ २
 स त्वं नश्चित्र वज्रहस्त धृष्णुया मह स्तवानो अद्रिवः ।
 १ २२ ३ २ ३ १ २ ३ २ ३ २ ३ १ २
 गामश्व रथ्यमिन्द्र स किर सत्रा वाजं न जिग्युषे ॥ ८१० ॥

*Sa tvam naścitra vajrahasta dhṛṣṇuyā maha
 stavāno adrivaḥ. Gāmaśvam rathyamindra*

sam kira satrā vājam na jigyuṣe.

Indra, lord of wondrous powers and performance, wielding the thunderbolt of justice and punishment in hand, great and glorious, breaker of the clouds and shaker of mountains, invoked and adored in song, with truth and science, power and force, collect, organise and win for us the wealth of lands, cows and rays of the sun, horses, transports and chariots like the victories of wealth and glory for the ambitious nation. (Rg. 6-46-2)

811. Indra Devata, Praskanva Kanva Ṛshi

अभि प्र वः सुराधसमिन्द्रमर्चं यथा विदे ।

यो जरितृभ्यो मघवा पुरूवसुः सहस्रेणैव शिक्षति ॥ ८११ ॥

Abhi pra vaḥ surādhasamindramarçā yathā vide. Yo jaritr̥bhyo maghavā purūvasuḥ sahasreṇeva śikṣati.

To the best of your intention and purpose and for whatever you wish to achieve, pray to Indra, lord of glory, world power and promotion and means of success, who gives a thousandfold wealth, honour and excellence to his celebrants. (Rg. 8-49-1)

812. Indra Devata, Praskanva Kanva Ṛshi

शतानीकेव प्र जिगाति धृष्णुया हन्ति वृत्राणि दाशुषे ।

गिरिरिव प्र रसा अस्य पिन्वरे दत्राणि पुरुभोजसः ॥ ८१२ ॥

Śatānīkeva pra jigāti dhṛṣṇuyā hanti vṛtrāṇi dāśuṣe. Gireriva pra rasā asya pinvire datrāṇi purubhojasah.

Like the commander of a hundred armies, with his power and force, Indra rushes forward to fight and win, and he destroys the demons of darkness and want for the charitable giver. The gifts of this universal giver of food and sustenance feed and support humanity like streams flowing down from the mountains. (Rg. 8-49-2)

813. Indra Devata, Nrmedha Angirasa Rshi

त्वा॒मि॒दा॒ ह्यो॑ नरोऽपी॒ष्यन् वज्रि॑न् भूर्ण॒यः ।
स इन्द्र॑ स्तोमवा॒हस इह॑ श्रु॒ध्युप॑ स्व॒सरमा॑ गहि ॥ ८१३ ॥

*Tvāmidā hyo naro'pīpyan vajrin bhūrṇayaḥ.
Sa indra stomavāhasa iha śrudhyupa sva-
saramā gahi.*

Indra, lord of mind and soul, wielder of adamantine will and energy, zealous celebrants and leading lights serve and adore you today as ever before in the past. Thus adored and contemplated, listen to the prayers of the devotees in meditation, come and arise in your own abode of the sage's heart. (Rg. 8-99-1)

814. Indra Devata, Nrmedha Angirasa Rshi

मत्स्वा॑ सुशि॒प्रिन् हरि॑वस्तमी॒महे॑ त्वया॒ भूष॑न्ति वे॒धसः॑ ।
तव॑ श्रवा॒स्युप॑मान्युक्थ्य सु॒तेष्विन्द्र॑ गिर्वणः ॥ ८१४ ॥

*Matsvā suśiprin harivas tamīmahe tvayā
bhūṣanti vedhasaḥ. Tava śravāṅsyupa-
mānyukthya suteṣvindra girvaṇaḥ.*

O lord of golden glory, moving and manifesting by vibrations of joyous energy, arise and exult in the

heart. You alone, the wise sages exalt and glorify. Indra, lord adorable in song, when the yajnic communion of meditation is fulfilled, the vibrations of your ecstatic presence are ideal and admirable. (Rg. 8-99-2)

815. Pavamana Soma Devata, Amahiyu Angirasa Rshi

यस्ते मदी वरेण्यस्तेना पवस्वान्धसा ।
देवावीरघशंसहा ॥ ८१५ ॥

*Yaste mado vareṇyastenā pavasvāndhasā.
Devāvīraghaśaṁsahā.*

The soma ecstasy that's yours, that is the highest love of our choice. Flow on, radiate, and sanctify us beyond satiation with light divine for the soul, protector and saviour as you are of the holy and destroyer of sin and evil for the good. (Rg. 9-61-19)

816. Pavamana Soma Devata, Amahiyu Angirasa Rshi

जघ्निरवृत्रममित्रियं सस्त्रिर्वाज दिवेदिवे ।
गोषातिरश्वसा असि ॥ ८१६ ॥

*Jaghnirvṛtramamitriyaṁ sasnirvājaṁ
divedive. Goṣātiraśvasā asi.*

Soma, power and peace of divinity, destroyer of the evil and darkness of negative forces, constant catalytic force of nature in creative evolution day in and day out, you are the giver of earthly life and dynamic motion for onward progress. (Rg. 9-61-20)

817. Pavamana Soma Devata, Amahiyu Angirasa Rshi

सम्मि॑श्लो॒ अरु॑षो॒ भुवः॑ सू॒पस्था॑भिर्न॒ धेनु॑भिः ।

सीदं॑ च्छये॒नो न॑ योनि॒मा ॥ ८१७ ॥

Sammiślo aruṣo bhuvaḥ sūpasthābhirna dhenubhiḥ. Sīdaṁ cchyeno na yonimā.

Be bright and blazing, integrated with creative powers of growth, perception and imagination, sojourning over space and time yet resting in your seat at the centre of existence. (Rg. 9-61-21)

818. Pavamana Soma Devata, Nahusha Manava Ṛshi

अयं॑ पू॒षा रयि॑र्भगः॒ सोमः॑ पु॒नानो॑ अ॒र्षति॑ ।

पति॑र्वि॒श्वस्य॑ भू॒मनो॑ व्य॒ख्यद्रो॑दसी॒ उभे॑ ॥ ८१८ ॥

Ayaṁ pūṣā rayirbhagaḥ somaḥ punāno arṣati. Patirviśvasya bhūmano vyakhyadrodasī ubhe.

It is Pusha, life-sustaining and nourishing protector, wealth and honour of the world, power and the glory, Soma that is pure and purifying, ever going forward with the world. It is the master, sustainer and ruler of the vast expansive universe and illuminates both heaven and earth. (Rg. 9-101-7)

819. Pavamana Soma Devata, Nahusha Manava Ṛshi

समु॑ प्रि॒या अ॒नूष॑त गा॒वो म॒दाय॑ घृ॒ष्वयः॑ ।

सो॒मासः॑ कृ॒ण्वते॑ पथः॒ पव॑मानास॒ इन्द्र॑वः ॥ ८१९ ॥

Samu priyā anūṣata gāvo madāya ghrṣvayaḥ. Somāsaḥ kṛṇvate pathaḥ pavamānāsa indavaḥ.

Dear daring voices exalt and extol Soma for the sheer joy of illumination. Indeed men of Soma vision and courage, blazing brilliant, pure, purifying and pursuing, create and carve their own paths of progress. (Rg. 9-101-8)

820. Pavamana Soma Devata, Nahusha Manava Ṛshi

१ २२ ३ १ २२ ३ १ २ ३ १ २
 य ओजिष्ठस्तमा भर पवमान श्रवाय्यम् ।
 १ २२ ३ २ ३ २ ३ २ ३ १ २
 यः पञ्च चर्षणीरभि रयिं येन वनामहे ॥ ८२० ॥

*Ya ojiṣṭhastamā bhara pavamāna śravāyyam.
 Yaḥ pañca carṣaṇīrabhi rayim yena
 vanāmahe.*

O pure and purifying Soma, bring us honour and excellence most lustrous and renowned, valued among all the five classes of people by which we may be able to win the real material and spiritual wealth of life. (Rg. 9-101-9)

821. Pavamana Soma Devata, Sikata Nivavari Ṛshi

१ २ ३ १ २ ३ २ ३ १ २ ३ १ २ ३ २ ३ २
 वृषा मतीनां पवते विचक्षणः सोमो अह्नां प्रतरीतोषसां दिवः ।
 ३ १ २ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
 प्राणा सिन्धूनां कलशां अचिक्रददिन्द्रस्य हाद्यां-
 ३ १ २ ३ १ २
 विशन्मनीषिभिः ॥ ८२१ ॥

*Vṛṣā matīnām pavate vicakṣaṇaḥ somo ahnām
 pratarītoṣasām divaḥ. Prāṇā sindhūnām
 kalaśāñ acikradadindrasya hārdyāvīśan-
 manīṣibhiḥ.*

Generous inspirer of the intelligent and meditative

souls, Soma pervades, flows and purifies. Omniscient and all watching, it is the illuminator of the day, the dawn and the sun. Life energy of floods, rivers, oceans and the seas, it vibrates in all forms of existence. It loves the sacred heart and with love it enters and blesses the heart core of the pious and powerful soul of humanity. Such is Soma celebrated by the sages and wise scholars. (Rg. 9-86-19)

822. Pavamana Soma Devata, Sikata Nivavari Ṛshi

मनीषिभिः पवते पूर्व्यः कविर्नृभिर्यतः परि कोशां असिष्य-
दत् । त्रितस्य नाम जनयन्मधु क्षरन्निन्द्रस्य वायुं सख्याय
वर्धयन् ॥ ८२२ ॥

*Manīṣibhiḥ pavate pūrvyaḥ kavirṅbhiryataḥ
pari kośāñ asiṣyadat. Tritasya nāma jana-
yanmadhu kṣarannindrasya vāyuṁ sakhyāya
vardhayan.*

Eternal, all-watchful, poetic creator celebrated by sages and meditated by pious people pervades, energises and holds to the centre all forms of existence from the cell and particle upto the expansive universe, creating from Prakṛti and its three modes of sattva, rajas and tamas all forms and names of things, letting streams of honey sweets flow, and releasing the joint, cooperative and friendly activity of Indra and Vayu energy and its flow at the cosmic level, and the soul and mind at the human level. (Rg. 9-86-20)

823. Pavamana Soma Devata, Prshnayah Ajah Rshi

अयं पुनान उषसो अरोचयदयं सिन्धुभ्यो अभवदु लोककृत् ।
 अयं त्रिः सप्त दुदुहान आशिरं सौमो हृदे पवते चारु
 मत्सरः ॥ ८२३ ॥

*Ayam punāna uṣaso arocayadayaṁ sindhu-
 bhyo abhavadu lokakṛt. Ayam triḥ sapta dudu-
 hāna āśiraṁ somo hṛde pavate cāru matsaraḥ.*

This Soma, illuminating the dawns, became the maker of the worlds from the oceanic flood of particles of Prakṛti, the one material cause of the universe. Creating the milk of nourishment and sustenance of life from thrice seven orders of Prakṛti, Mother Nature, its own shakti, that is, three modes of sattva, rajas and tamas (mind, motion and matter), two generalities of Mahat and Ahankara (tangible nature from the intangible, and identity from the tangible) and five specificities of basic elements (Akasha, Vayu, Agni, Apah and Prthivi), it flows pure, purifying, beatific and ecstatic in the heart core of the soul. (Rg. 9-86-21)

824. Indra Devata, Shrutakaksha or Sukaksha Angirasa Rshi

एवा ह्यासि वीरयुरेवा शूर उत स्थिरः ।
 एवा ते राध्यं मनः ॥ ८२४ ॥

*Evā hyasi vīrayurevā śūra uta sthiraḥ.
 Evā te rādhyam manah.*

You love and honour the brave, you are brave

yourself, you are definite in intention and undisturbed in attitudes. You are now ripe for the perfection of mind to experience the soul's beatitude in, divine presence. (Rg. 8-92-28)

825. Indra Devata, Shrutakaksha or Sukaksha Ṛshi

३ २ ३ १ २ ३ १ २ ३ १ २
 एवा रातिस्तुवीमघ विश्वेभिर्धायि धातृभिः ।
 १ २ ३ १ २ ३ १ २
 अधा चिदिन्द्र नः सचा ॥ ८२५ ॥

*Evā rāvistuvīmagha viśvebhirdhāyi dhātṛbhiḥ.
 Adhā cidindra naḥ sacā.*

Indra, generous lord of the wealth and glory of the world, thus by practice and meditation, is divine generosity cultivated and achieved by all those who bear and bring the offerings to you. O lord of power and immense generosity, be our friend and companion. (Rg. 8-92-29)

826. Indra Devata, Shrutakaksha or Sukaksha Ṛshi

२३ ३ १ २ ३ १ २ २४
 मो षु ब्रह्मैव तन्द्रयुर्भुवो वाजानां पते ।
 १ २ ३ २ ३ १ २
 मत्स्वा सुतस्य गोमतः ॥ ८२६ ॥

*Mo ṣu brahmeva tandrayurbhuvo vājānām
 pate. Matsvā sutasya gomataḥ.*

O ruler, protector and promoter of the honour and excellence of life, just as a vibrant scholar of divine knowledge never slackens into sloth from wakefulness, so you too should never be slothful and half asleep. Be ever wakeful, enjoy and guard the distilled essence of

knowledge and creative achievement of wealth, honour and excellence. (Rg. 8-92-30)

827. Indra Devata, Jeta Madhucchandasa Rshi

इन्द्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिरः ।
रथीतमं रथीनां वाजानां सत्पतिं पतिम् ॥ ८२७ ॥

*Indram viśvā avīvṛdhantsamudravyacasam
giraḥ. Rathītamaṁ rathīnāṁ vājānāṁ
satpatim patim.*

May all the songs of divine love and worship celebrate and glorify Indra, lord infinite and glorious like the expansive oceans of space, highest redeemer, higher than all other saviours, sole true lord victorious of the battles of life between good and evil, ultimate protector and promoter of humanity and ruler of existence. (Rg. 1-11-1)

828. Indra Devata, Jeta Madhucchandasa Rshi

सख्ये त इन्द्र वाजिनो मा भेम शवसस्पते ।
त्वामभि प्र नोनुमो जेतारमपराजितम् ॥ ८२८ ॥

*Sakhye ta indra vājino mā bhema śavasaspate.
Tvāmabhi pra nonumo jetāram aparājitam.*

We are the friends of Indra, we are the fighters of life and humanity. Indra, lord of might, never shall we succumb to fear while we are under the cover of your protective friendship. We offer homage and worship to you, supreme victor, unbeaten since eternity. (Rg. 1- 11-2)

CHAPTER-4

830. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

३ १ २ ३ १ २ ३ २ ३ १ २ ३ १ २
 एत असृग्रमिन्दवस्तिरः पवित्रमाशवः ।
 १ २ ३ १ २ २ २
 विश्वान्यभि सौभगा ॥ ८३० ॥

*Eta asṛgram indavastiraḥ pavitramāśavaḥ.
 Viśvānyabhi saubhagā.*

These vibrant forces of humanity dedicated to peace and joy for all, above pettiness and negativities, move on with noble work for humanity toward the achievement of all wealth, honour and excellence. (Rg. 9-62-1)

831. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

३ १ २ ३ २ ३ २ ३ २ ३ १ २ ३ १ २
 विघ्नन्तो दुरिता पुरु सुगा तोकाय वाजिनः ।
 १ २ ३ २ ३ १ २
 त्मना कृण्वन्तो अर्वतः ॥ ८३१ ॥

*Vighnanto dūrītā puru sugā tokāya vājinah.
 Tmanā kṛṇvanto arvataḥ.*

Overcoming and eliminating the many evils and undesirables of life, creating peace and comfort, wealth and honour for vibrant humanity and their progress through future generations, they go on as warriors and pioneers of the human nation. (Rg. 9-62-2)

832. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

३ २ ३ १ २ ३ २ ३ २ ३ २ ३ २
 कृण्वन्तो वरिवो गवे ऽभ्यर्षन्ति सुष्टुतिम् ।
 १ २ ३ १ २ ३ १ २
 इडामस्मभ्य संयतम् ॥ ८३२ ॥

*Kṛṇvanto varivo gave'bhyarṣanti ṣuṣṭutim.
Idām asmabhyaṃ saṃyatam.*

Creating, collecting and preserving noble wealth and strength and sustenance for us and for our lands and cows and the honour and culture of our tradition, they go on winning appreciation and admiration. (Rg. 9-62-3)

833. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३
राजा मेधाभिरीयते पवमानो मनावधि ।
३ १ २ ३ १ २
अन्तरिक्षेण यातवे ॥ ८३३ ॥

*Rājā medhābhirīyate pavamāno manāvadhi.
Antarikṣeṇa yātave.*

Refulgent Soma, divine spirit of power and peace, pure, purifying and vibrant, is attained through intelligential communion in meditation for reaching the higher stages of existence into the middle sphere between the earth and the highest regions of bliss. (Rg. 9-65-16)

834. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

१ २ ३ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३
आ नः सोम सहो जुवो रूपं न वर्चसे भर ।
३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३
सुष्वाणो देववीतये ॥ ८३४ ॥

*Ā naḥ soma saho juvo rūpaṃ na varcase
bhara. Suṣvāṇo devavītaye.*

Soma, lord of vital creativity and lustrous vigour, and fluent power and progressive energy, bring us the

courage of constancy, forbearance, vibrant vigour and enthusiasm, and an impressive personality for the sake of illuminative lustre of life so that we may follow the path of divinity while living here and after. (Rg.9-65-18)

835. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Rshi

आ न इन्द्रो शतग्विनं गवां पोषं स्वश्व्यम् ।
वहा भगत्तिमूतये ॥ ८३५ ॥

*Ā na indo śatagvinam gavām poṣam svaśvyam.
Vahā bhagattimūtaye.*

Indu, lord of joy, beauty and prosperity, bring us a hundredfold wealth and pleasure of divine service and dedication, rising prosperity of cows and horses, enlightenment and advancement, progress and achievement, all for peace and security. (Rg. 9-65-17)

836. Pavamana Soma Devata, Kavi Bhargava Rshi

तं त्वा नृम्णानि बिभ्रतं सधस्थेषु महो दिवः ।
चारुं सुकृत्ययेमहे ॥ ८३६ ॥

*Tam tvā nṛmṇāni bibhrataṁ sadhastheṣu
mahō divaḥ. Cāruṁ sukṛtyayemahe.*

O Soma, Spirit of peace, purity and power, with holy acts of homage in the halls of yajna, we invoke, adore and worship you, lord of beauty and bliss, and exalt you in action, harbinger of the jewels of wealth, honour and excellence from the lofty regions of the light of heaven. (Rg. 9-48-1)

837. Pavamana Soma Devata, Kavi Bhargava Ṛshi

संवृक्तधृष्णुमुख्यं महामहिव्रतं मदम् ।
शतं पुरो रुरुक्षणिम् ॥ ८३७ ॥

*Samvrktadhṛṣṇuṁ ukthyam mahāmahivrataṁ
madam. Śataṁ puro ruruksaṇim.*

We worship you, eliminator of arrogance and pride, adorable, observer of lofty vows of discipline, inspiring, and breaker of a hundred strongholds of darkness. (Rg. 9-48-2)

838. Pavamana Soma Devata, Kavi Bhargava Ṛshi

अतस्त्वा रयिरभ्ययद्राजानं सुक्रतो दिवः ।
सुपर्णो अव्यथी भरत् ॥ ८३८ ॥

*Atastvā rayirabhyayadrājānaṁ sukrato divaḥ.
Suparṇo avyathī bharat.*

For this reason of your glory and inspiring nature, O lord of holy action and self-refulgent ruler, controller and dispenser of wealth, honour and excellence, the veteran sage and scholar can invoke you from the heights of heaven without fear and difficulty. (Rg. 9-48-3)

839. Pavamana Soma Devata, Kavi Bhargava Ṛshi

अधा हिन्वान इन्द्रियं ज्यायो महित्वमानशे ।
अभिष्टिकृद्विचर्षणिः ॥ ८३९ ॥

*Adhā hinvāna indriyaṁ jyāyo mahitvamānaśe.
Abhiṣṭikṛd vicarṣaṇiḥ.*

And so, the inspirer of the power of senses, mind and intelligence, giver of fulfilment to the devotees, all watching Soma, divine Spirit of peace, power and enlightenment, pervades and abides in and over existence as the supreme power of divine glory. (Rg. 9-48-5)

840. Pavamana Soma Devata, Kavi Bhargava Rshi

१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
 विश्वस्मा इत्स्वर्दृशे साधारणं रजस्तुरम् ।
 ३ २ ३ २ ३ १ २
 गोपामृतस्य विभरत् ॥ ८४० ॥

*Viśvasmā itsvardṛṣe sādharmaṇam rajasturam.
 Gopāmṛtasya virbharat.*

The sage and scholar of lofty vision and imagination, in order that all visionaries of the world may perceive your heavenly majesty, communicates his experience of your presence who are present everywhere, who give motion to the energy of nature in the cosmic dynamics and who rule and protect the laws of eternal truth which govern the course of existence. (Rg.9-48-4)

841. Pavamana Soma Devata, Kashyapa Maricha Rshi

३ १ २ ३ १ २ ३ १ २ ३ १ २
 इषे पवस्व धारया मृज्यमानो मनीषिभिः ।
 १ २ ३ १ २ ३ १ २
 इन्दो रुचाभि गा इहि ॥ ८४१ ॥

*Iṣe pavasva dhārayā mṛjyamāno manīṣibhiḥ.
 Indo rucābhi gā ihi.*

Shower in streams of purity and power and bless us with food, energy and fulfilment, adored and exalted as you are by sages, scholars and thoughtful devotees.

O lord of bliss and beauty, come and, with the light and joy of your presence, sanctify our senses and mind, vision and intelligence. (Rg. 9-64-13)

842. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

ॐ पुनानो वरिवस्कृद्ध्यूर्जं जनाय गिर्वणः ।

हरे सृजान आशिरम् ॥ ८४२ ॥

*Punāno varivaskṛdhyūrjaṁ janāya girvaṇaḥ.
Hare sṛjāna āśiram.*

Pure and purifying, adorable, adored and exalted, saviour from sin and evil, want and suffering, create the best of wealth, energy and ecstasy for humanity, giving all round joy and well being for body, mind and soul. (Rg. 9-64-14)

843. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

ॐ पुनानो देववीतय इन्द्रस्य याहि निष्कृतम् ।

द्युतानो वाजिभिर्हितः ॥ ८४३ ॥

*Punāno devavītaya indrasya yāhi niṣkṛtam.
Dyutāno vājibhirhitāḥ.*

Purified, bright and clear Soma, songs of adoration for service of divinity, go upto the presence of Indra, lord omnipotent. Shining powerful, sent up, inspired by enthusiastic celebrants, rise up to divinity. (Rg. 9-64-15)

844. Agni Devata, Kanva Medhatithi Ṛshi

अग्निनाग्निः समिध्यते कविर्गृहपतियुवा ।
हव्यवाङ् जुह्वास्यः ॥ ८४४ ॥

*Agnināgnīḥ samidhyate kavirgr̥hapatiryuvā.
Havyavāṅ juhvāsyah.*

Agni is lighted, generated and raised by agni, universal energy. It is the creator of new things, protector and promoter of the home, and ever young-powerful catalytic agent carrying holy materials to the sky and to the heavens across space, and a voracious consumer (and creator) with its mouth ever open to devour (and convert) holy offerings (to divine gifts of joy and prosperity). (Rg. 1-12-6)

845. Agni Devata, Kanva Medhatithi Ṛshi

यस्त्वामग्ने हविष्पतिर्दूतं देव सपर्यति ।
तस्य स्म प्राविता भव ॥ ८४५ ॥

*Yastvāmagne haviṣpatir dūtam̐ deva saparyati.
Tasya sma prāvitā bhava.*

Lord omniscient and resplendent, protector and harbinger of the holy gifts and blessings of life, whosoever be the yajnapati of service with holy offering unto you, save, protect and promote. (Rg. 1-12-8)

846. Agni Devata, Kanva Medhatithi Ṛshi

यो अग्निं देववीतये हविष्माँ आविवासति ।
तस्मै पावक मृडय ॥ ८४६ ॥

*Yo agniṁ devavītaye haviṣmāñ āvivāsati.
Tasmai pāvaka mṛdaya.*

Whosoever offers yajna with holy materials in honour and service to Agni for the gifts of the divine, to him, brilliant power, be kind and gracious with blessings. (Rg. 1-12-9)

847. Mitra-Varunau Devate, Madhucchanda Ṛshi

मि॒त्रं हु॒वे पू॒तदक्षं॑ वरु॒णं च रि॒शाद॑सम् ।
धि॒यं घृ॒ताचीं॑ साध॒न्ता ॥ ८४७ ॥

*Mitrāṁ huve pūதாக্ষam varuṇam ca riśā-
dasam. Dhiyam ghṛtacīm sādhanā.*

I invoke, with dedication, Mitra the sun, pure, generous and sanctifying, and Varuna, pranic energy of nature, nourishing and immunizing, both divine agents of cosmic intelligence and natural powers of human evolution (in science and art). (Rg. 1-2-7)

848. Mitra-Varunau Devate, Madhucchanda Vaishvamitra Ṛshi

ऋ॒तेन॑ मि॒त्रावरु॑णावृ॒तावृ॑धावृ॒तस्पृ॑शा ।
क्र॒तुं बृ॒हन्त॑माशा॒थे ॥ ८४८ ॥

*Ṛṭena mitrāvaruṇāvṛtāvṛdhāvṛtasprśā.
Kratuṁ brhantamāsāthe.*

By virtue of the divine law, Mitra and Varuna, sun and pranic energy, both extend the operation of the natural law of cosmic evolution and inspire the human

intelligence to reach unto divine realisation. They both pervade and energize the mighty yajna of the expanding universe. (Rg. 1-2-8)

849. Mitra-Varunau Devate, Madhucchanda Vaishvamitra Rshi

कवी नो मित्रावरुणा तुविजाता उरुक्षया ।
दक्षं दधाते अपसम् ॥ ८४९ ॥

*Kavī no mitrāvaruṇā tuvijātā urukṣayā.
Dakṣam dadhāte apasam.*

Creative, illuminative and inspiring, Mitra and Varuna, sun and pranic energy, like the breath of life, are universally pervasive and mighty potent, and both wield the divine power of versatile action. (Rg. 1-2-9)

850. Indra and Maruts Devate, Madhucchanda Vaishvamitra Rshi

इन्द्रेण सं हि दृक्षसे संजग्मानो अबिभ्युषा ।
मन्दू समानवर्चसा ॥ ८५० ॥

*Indreṇa saṁ hi dṛkṣase saṁjagmāno abibhyuṣā.
Mandū samānavarcasā.*

Marut, wind energy, is seen while moving alongwith the indomitable sun, both beautiful and joyous, divinities coexistent, equal in splendour by virtue of omnipresent Indra, Lord Supreme. (Rg.1-6-7)

851. Indra and Maruts Devata, Madhucchanda Vaishvamitra Rshi

१ २२ ३ २३ ३ १ २ ३ १ २ ३ २
 आदह स्वधामनु पुनर्गर्भत्वमेरिरे ।
 १ २ ३ १ २ ३ १ २
 दधाना नाम यज्ञियम् ॥ ८५१ ॥

*Ādaha svadhāmanu punar garbhatvam erire.
 Dadhānā nāma yajñiyam.*

Bearing the sacred vapours of yajna as is their wont and nature, the winds rise to the sky, hold the clouds in their womb, and after the rain carry on the cycle with the sun-rays and yajna-fire. (Rg. 1-6-4)

852. Indra and Maruts Devata, Madhucchanda Vaishvamitra Ṛshi

३ १ २ ३ २ ३ १ २ ३ १ २
 वीडु चिदारुजलुभिर्गुहा चिदिन्द्र वह्निभिः ।
 १ २ ३ २ ३ १ २
 अविन्द उस्त्रिया अनु ॥ ८५२ ॥

*Viḍu cidārujatnubhirguhā cidindra vahnibhiḥ.
 Avinda usriyā anu.*

The mighty sun with its piercing rays breaks down things in the sky, and the wind with its currents after the sunbeams reconstructs and replaces new forms of things in the sky. (Rg. 1-6-5)

853. Indragṇi Devate, Bharadvaja Barhaspatya Ṛshi

१ २ ३ १ २ ३ २ ३ १ २ २ २ ३ २
 ता हुवे ययोरिदं पप्ने विश्वं पुरा कृतम् ।
 ३ १ २ २ २
 इन्द्राग्नी न मर्धतः ॥ ८५३ ॥

*Tā huve yayoridam papne viśvaṁ purā kṛtam.
 Indrāgnī na mardhataḥ.*

I invoke, admire and celebrate Indra, cosmic

energy, and Agni, cosmic heat and light, both manifestations of divine vision, will and action, by whose power and operation this whole universe has evolved as of eternity. The two do not hurt, injure or destroy us. (Rg. 6-60-4)

854. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

उग्रा विघनिना मृध इन्द्राग्नी हवामहे ।
ता नो मृडात ईदृशे ॥ ८५४ ॥

Ugrā vighaninā mṛdha indrāgnī havāmahe.
Tā no mṛḍāta īdr̥ṣe.

We invoke, invite and develop Indra and Agni, divine and blazing powers of nature's energy and light, both destroyers of adversaries and life's negativities. May they protect us and bless us with peace and prosperity in this world of our action and existence. (Rg. 6-60-5)

855. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

हथो वृत्राण्यार्या हथो दासानि सत्पती ।
हथो विश्वा अप द्विषः ॥ ८५५ ॥

Hatho vr̥trāṇyāryā hatho dāsāni satpatī.
Hatho viśvā apa dviṣaḥ.

Indra and Agni, divine powers of omnipotent will and vision, of holy nature, character and action, defenders of Truth and Law, destroy evil, darkness and want, destroy pain, suffering and slavery, destroy and eliminate all hate and enmity. (Rg. 6-60-6)

856. Pavamana Soma Devata, Saptarshis Ṛshis

अभि सोमास आयवः पवन्ते मद्यं मदम् ।
समुद्रस्याधि विष्टपे मनीषिणो मत्सरासो मदच्युतः ॥ ८५६ ॥

*Abhi somāsa āyavaḥ pavante madyaṁ madam.
Samudrasyādhi viṣṭape manīṣiṇo matsarāso
madacyutaḥ.*

Intelligent and dedicated lovers of Soma refine and sublimate their pleasurable joy of the heart and emotion, direct it to divinity on top of the existential ocean of daily business and, thoughtful, ecstatic and divinely oriented, experience the heavenly ecstasy of Soma as in samadhi. (Rg. 9-107-14)

857. Pavamana Soma Devata, Saptarshis Ṛshis

तरत्समुद्रं पवमान ऊर्मिणा राजा देव ऋतं बृहत् । अर्षा मित्रस्य
वरुणस्य धर्मणा प्र हिन्वान ऋतं बृहत् ॥ ८५७ ॥

*Taratsamudraṁ pavamāna ūrmiṇā rājā deva
ṛtaṁ bṛhat. Arṣā mitrasya varuṇasya
dharmaṇā pra hinvāna ṛtaṁ bṛhat.*

Across the ocean of existence, pure, purifying and flowing by waves of ecstasy, refulgent generous divine ruler of life, itself the law of expansive universe, radiating by and with the Dharma of Mitra, spirit of love, and Varuna, spirit of justice, inspiring and stimulating the universal law of truth and advancement, rolls Soma. (Rg. 9-107-15)

858. Pavamana Soma Devata, Saptarshis Ṛshis

1, 13, 9 and Yajurveda 21, 19. Explained another way these are the language of the Rks or knowledge, Yajus or karma, and Samans or worship.)

860. Pavamana Soma Devata, Parashara Shaktya Ṛshi

सोमं गावो धेनवो वावशानाः सोमं विप्रा मतिभिः पृच्छ-
मानाः । सोमः सुत ऋच्यते पूयमानः सोमे अर्कास्त्रिष्टुभः स
नवन्ते ॥ ८६० ॥

*Somaṁ gāvo dhenavo vāvaśānāḥ somaṁ viprā
matibhiḥ pṛcchamānāḥ. Somaḥ suta ṛcyate
pūyamānaḥ some arkāstriṣṭubhaḥ sam
navante.*

Dynamic and creative languages of love and faith celebrate Soma, the languages of scholars enquiring into reality with thought and analysis concentrate on Soma. It is Soma which, distilled from observation and experience and crystallised in nature and function, is sought to be comprehended or apprehended in the language medium. Indeed all speech media of description, definition, comprehension, apprehension, celebration or adoration arise from Soma and merge into Soma. (Rg. 9-97-35)

861. Pavamana Soma Devata, Parashara Shaktya Ṛshi

एवा नः सोम परिषिच्यमान आ पवस्व पूयमानः स्वस्ति ।
इन्द्रमा विश बृहता मदेन वर्धया वाचं जनया
पुरन्धिम् ॥ ८६१ ॥

*Evā naḥ soma pariṣicyamāna ā pavasva
pūyamānaḥ svasti. Indramā viśa bṛhatā
madena vardhayā vācam janayā purandhim.*

Thus, O Soma, served, adored and celebrated with your power and purity, let your presence radiate and purify us for our good and all round well being. Come and settle in the soul with the ecstasy of divinity. Generate and exalt the awareness and speech of vision and celebration communicative of high divine realisation. (Rg. 9-97-36)

862. Indra Devata, Puruhanma Angirasa Ṛshi

यद् द्याव इन्द्र ते शतशतं भूमिरुत स्युः ।
न त्वा वज्रिन्त्सहस्रं सूर्या अनु न जातमष्ट रोदसी ॥ ८६२ ॥

*Yad dyāva indra te śataṁ śataṁ bhūmīruta
syuh. Na tvā vajrintsahasraṁ sūryā anu na
jātamaṣṭa rodasī.*

Indra, lord of thunder, if there were a hundred heavens, and if there were a hundred earths, they would not be able to rival you. Not a thousand suns, nor heavens, earths and skies together would match you at the rise in manifestation. (Rg. 8-70-5)

863. Indra Devata, Puruhanma Angirasa Ṛshi

आ पप्राथ महिना वृष्या वृषन् विश्वा शविष्ठ शवसा ।
अस्मा अव मघवन् गामति व्रजे
वज्रिञ्चित्राभिरूतिभिः ॥ ८६३ ॥

*Ā paprātha mahinā vṛṣṇyā vṛṣan viśvā
śaviṣṭha śavasā. Asmāñ ava maghavan gomati
vraje vajriñcitrābhirūtibhiḥ.*

O lord of the thunderbolt, master and controller of world's wealth, honour and power, most potent and lord of showers of generosity, with your generous and creative power and grandeur you pervade the universe. Pray protect, guide and promote us by your various and wondrous modes of protection and progress in our search for development of lands and cows, knowledge, language and culture. (Rg. 8-70-6)

864. Indra Devata, Medhyatithi Kanva Ṛshi

वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः ।
पवित्रस्य प्रस्रवणेषु वृत्रहन् परि स्तौतार आसते ॥ ८६४ ॥

*Vayaṁ gha tvā sutāvanta āpo na
vṛktabarhiṣaḥ.
Pavitrasya prasravaṇeṣu vṛtrahan pari
stotāra āsate.*

Indra, destroyer of evil, darkness and suffering, we, your celebrants, having distilled the soma, spread and occupied the holy grass, we, sit and wait on the vedi for your presence in the flux of life as holy performers, while the flow of pure immortality continues all round in the dynamics of existence. (Rg. 8-33-1)

865. Indra Devata, Medhyatithi Kanva Ṛshi

स्वरन्ति त्वा सुते नरो वसो निरेक उक्थिनः । कदा सुतं
तृषाण ओक आ गम इन्द्र स्वब्दीव वसगः ॥ ८६५ ॥

*Svaranti tvā sute naro vaso nireka ukthinaḥ.
Kadā sutam trṣāṇa oka ā gama indra svabdīva
vaṅsagaḥ.*

Indra, Vasu, giver of peace and security in self-settlement, while the soma of faith and love has been distilled in the heart and the devotees sing and celebrate your honour in hymns of praise, when would you, keen to join us at the celebration, come to the yajnic hall thirsting to meet the people you love and admire. (Rg. 8-33-2)

866. Indra Devata, Medhyatithi Kanva Ṛshi

कण्वेभिर्धृष्णावा धृषद्वाजं दर्षि सहस्त्रिणम् ।
पिशङ्गरूपं मघवन्विचर्षणे मक्षू गोमन्तमीमहे ॥ ८६६ ॥

*Kaṇvebhir dhrṣṇavā dhrṣadvājam darṣi sahas-
sriṇam. Piṣaṅgarūpaṁ maghavan vicarṣaṇe
makṣū gomantam īmahe.*

Indra, lord of universal vision, resolute will and irresistible action, ruler and commander of the world's wealth, power and force, we pray, conceive, plan and bring about for the intelligent people of action and ambition a social order of golden beauty and progressive achievement, full of a hundred-fold prosperity of lands and cows, education and culture, and invincible will, strength and advancement free from indecision and delay in action. (Rg. 8-33-3)

867. Indra Devata, Vasishtha Maitravaruni Ṛshi

तरणिरित्तिषासति वाजं पुरन्ध्या युजा ।
आ व इन्द्रं पुरुहूतं नमे गिरा नेमिं तष्टेव सुद्रुवम् ॥ ८६७ ॥

*Taranirit siṣāsati vājam purandhyā yujā. Ā
va indram puruhūtaṁ name girā nemim
taṣṭeva sudruvam.*

Only the saviour, a person of dynamic will and action joined in the soul with a controlled and dedicated mind, would share wealth and knowledge with the people and distribute it over the deserving. With words of prayer I bow to Indra, the ruler invoked by you all and draw his attention to you just like the carpenter bending flexible wood round as felly of the wheel. (The lord is flexible too, his heart melts with sympathy for the people.) (Rg. 7-32-20)

868. Indra Devata, Vasishtha Maitravaruni Ṛshi

न दुष्टुतिर्द्रविणोदेषु शस्यते न स्त्रेधन्तं रयिर्नशत् ।
सुशक्तिरिन् मघवन् तुभ्यं मावते देष्णं यत्पार्ये दिवि ॥ ८६८ ॥

*Na duṣṭutir draviṇodeṣu śasyate na
sredhantaṁ rayirnaśat. Suśaktirin maghavan
tubhyaṁ māvate deṣṇaṁ yatpārye divi.*

By protest and violence the mortal does not win the wealth of life. Nor does wealth oblige the inactive and malevolent. O lord of honour and excellence, right competence dedicated to Divinity is your gift for a person like me which is good on the day of the cross over. (Rg. 7-32-21)

869. Pavamana Soma Devata, Trita Aptya Ṛshi

तिस्त्रो वाच उदीरते गावो मिमन्ति धेनवः ।
हरिरेति कनिक्रदत् ॥ ८६९ ॥

*Tisro vāca udīrate gāvo mimanti dhenavaḥ.
Harireti kanikradat.*

Three Vedic voices of knowledge, action and prayer, loud and bold, enlighten and inspire to goodness, organs of perception and volition urge to good action, while earth and milch cows are profuse in fertility, and the lord of bliss, destroyer of suffering, manifests bright and blissful as life goes on in a state of prosperity. (Rg. 9-33-4)

870. Pavamana Soma Devata, Trita Aptya Ṛshi

अभि ब्रह्मीरनूषत यद्द्वीर्ऋतस्य मातरः ।
मर्जयन्तीर्दिवः शिशुम् ॥ ८७० ॥

*Abhi brahmīranūṣata yadvīrṛtasya mātaraḥ.
Marjayanṭīrdivaḥ śiśum.*

Holy voices, creators and sustainers of the rule of truth and rectitude, ceaselessly flow around strong, refining and doing honour to the teacher, scholar and learner as they enlighten and sanctify the child of heaven, the rising generation. (Rg. 9-33-5)

871. Pavamana Soma Devata, Trita Aptya Ṛshi

रायः समुद्रांश्चतुरोऽस्मभ्यं सोम विश्वतः ।
आ पवस्व सहस्त्रिणः ॥ ८७१ ॥

Rāyaḥ samudrāñścaturo'smabhyaṃ soma viśvataḥ. Ā pavasa sahasrinaḥ.

Flow free, O Soma, divine power, pure and bright, bring us from all around the four oceans of wealth and knowledge a thousandfold. (Rg. 9-33-6)

872. Pavamana Soma Devata, Yayati Nahusha Ṛshi

सुतासो मधुमत्तमाः सोमा इन्द्राय मन्दिनः ।
पवित्रवन्तो अक्षरं देवान् गच्छन्तु वो मदाः ॥ ८७२ ॥

Sutāso madhumattamāḥ somā indrāya mandinaḥ. Pavitravanto akṣaram devān gacchantu vo madāḥ.

Filtered, felt and cleansed, honey sweet soma streams, pure and exhilarating, flow for Indra, the soul, and may the exhilarations reach you, noble favourites of divinity. (Rg. 9-101-4)

873. Pavamana Soma Devata, Yayati Nahusha Ṛshi

इन्दुरिन्द्राय पवत इति देवासो अब्रुवन् ।
वाचस्पतिर्मखस्यते विश्वस्येशान औजसः ॥ ८७३ ॥

*Indurindrāya pavata iti devāso abruvan.
Vācaspatir makhasyate viśvasyēśāna ojaṣaḥ.*

Soma, divine, brilliant and blissful, flows for Indra, the soul, say the noble sages, and thus Soma, divine source and master of speech and thought, ruler and sustainer of the entire world by his own lustre and power, is honoured at all yajnas of knowledge, yoga and austerity, for advancement. (Rg. 9-101-5)

874. Pavamana Soma Devata, Yayati Nahusha Rshi

सहस्रधारः पवते समुद्रो वाचमीच्छ्वयः ।

सौमस्पती रयीणां सखेन्द्रस्य दिवेदिवे ॥ ८७४ ॥

Sahasradhāraḥ pavate samudro vācamīn-khayah. Somaspatī rayīṇāṃ sakhendrasya dive dive.

A thousand streams of Soma joy and enlightenment flow, inspiring and purifying. It is a bottomless ocean that rolls impelling the language and thought of new knowledge. It is the preserver, promoter and sustainer of all wealths and honours and a friend of the soul, inspiring and exalting us day by day. (Rg. 9-101-6)

875. Pavamana Soma Devata, Pavitra Angirasa Rshi

पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वतः ।

अतप्ततनूर्न तदामो अश्नुते शृतास इद्वहन्तः सं तदा-
शत ॥ ८७५ ॥

Pavitram te vitatam brahmaṇaspate prabhur-gātrāṇi paryeṣi viśvataḥ. Ataptatanūrna tadā-mo aśnute śṛtāsa idvahantaḥ sam tadāśata.

Vast and expansive is your holy creation of existence and the voice divine, O Brhaspati, lord of expansive universe. You are the master and supreme controller who pervade and transcend its parts from the particle to the whole. The immature man who has not passed through the crucibles of discipline cannot reach to that presence, but the mature and seasoned ones who

life and waters of sustenance, giver of food and energy shines over the regions of the world. By the light, power and causal effects of it on other objects in existence such as planets and satellites, scholars of science do their astronomical calculations, and parental, kind and studious scholars studying humanity and divinity realise the nature and character of Soma, the original seed of life and source of energy for the world of existence. (Rg. 9-83-3)

878. Agni Devata, Saubahri Kanva Ṛshi

प्रं मंहिष्ठाय गायत ऋताव्रे बृहते शुक्रशोचिषे ।
उपस्तुतासो अग्रये ॥ ८७८ ॥

*Pra mañhiṣṭhāya gāyata ṛtāvne bṛhate śukra-
śociṣe. Upastutāso agnaye.*

O celebrants of divinity, sing songs of adoration in honour of adorable Agni, most generous, leader of the paths of truth, great and glorious, lord of pure light of divinity and fire of action. (Rg. 8-103-8)

879. Agni Devata, Saubahri Kanva Ṛshi

आ वंसते मघवा वीरवद्यशः समिद्धो द्युमन्याहुतः । कुविन्नो
अस्य सुमतिर्भवीयस्यच्छा वाजेभिरागमत् ॥ ८७९ ॥

*Ā vaṅsate maghavā vīravadyaśaḥ samiddho
dyumnyāhutaḥ. Kuvinno asya sumatirbhavī-
yasyacchā vājebhirāgamat.*

Lord of universal wealth and power, light of life,

invoked and lighted, gives us honour and fame worthy of the brave. May his love and good will come and bless us with all possible honours, power and prosperity with progressive success. (Rg. 8-103-9)

**880. Indra Devata, Goshuktyashvasuktinau kanvayanava
Ṛshis**

तं ते मदं गृणीमसि वृषणं पृक्षु सासहिम् ।
उ लोककृत्नुमद्रिवो हरिश्रियम् ॥ ८८० ॥

*Tam te madam grṇīmasi vṛṣaṇam pṛkṣu sāsa-
him. U lokakṛtnum adrivo hariśriyam.*

Indra, lord of adamant will and generous disposition like clouds of rain, we celebrate and glorify that power and heavenly joy of yours which is virile and generous, heroic in battles and steadfast against challenges, creative in the worlds of existence and gracious in advancement and gifts of bliss. (Rg.8-15-4)

**881. Indra Devata, Goshuktyashvasuktinau kanvayanava
Ṛshis**

येन ज्योतीष्यायवे मनवे च विवेदिथ ।
मन्दानो अस्य बर्हिषो वि राजसि ॥ ८८१ ॥

*Yena jyotīṣyāyave manave ca viveditha.
Mandāno asya barhiṣo vi rājasi.*

We celebrate and adore that power and divine joy of yours by which you reveal the light of life to the mortals from generation to generation and, exalted by

which, you shine and rule over the yajnic dynamics of this universe. (Rg. 8-15-5)

882. Indra Devata, Goshuktyashvasuktinau kanvayanava Ṛshis

तदद्या चित्त उक्थिनोऽनु ष्टुवन्ति पूर्वथा ।

वृषपत्नीरपो जया दिवेदिवे ॥ ८८२ ॥

*Tadadyā citta ukthino'nu ṣṭuvanti pūrvathā.
Vṛṣapatnīrapo jayā dive dive.*

That divine power and joyous generosity of yours, today, saints and scholars of the holy Word and song sing and celebrate as ever before. O lord, conquer and control the waters of space collected in the mighty clouds and let them flow day by day. (Rg. 8-15-6)

883. Indra Devata, Tirashchi Angirasa Ṛshi

श्रुधी हव तिरश्च्या इन्द्र यस्त्वा सपर्यति ।

सुवीर्यस्य गोमतो रायस्पूरधि महाँ असि ॥ ८८३ ॥

*Śrudhi havam tiraścyā indra yastvā saparyati.
Suvīryasya gomato rāyaspūrdhi mahāñ asi.*

Indra, listen to the invocation of the devotee's voice of deep silence who offers service and homage to you, and bless the devotee with wealth of brave progeny, lands, cows, knowledge and total fulfilment. You are great, unbounded is your munificence. (Rg. 8-95-4)

884. Indra Devata, Tirashchi Angirasa Ṛshi

यस्त इन्द्र नवीयसीं गिरं मन्द्रामजीजनत् ।
चिकित्विन्मनसं धियं प्रत्नामृतस्य पिप्युषीम् ॥ ८८४ ॥

*Yasta indra navīyasīm giram
mandrāmajījanat.
Cikitvinmanasaṁ dhiyaṁ pratnāmṛtasya
pipyuṣīm.*

Indra, whoever creates and offers you the latest song of joyous adoration, you bless with a mind and intelligence for eternal illumination, universal understanding and wisdom, and dedication to exuberant awareness of eternal truth and law. (Rg. 8-95-5)

885. Indra Devata, Tirashchi Angirasa Ṛshi

तमु ष्टवाम यं गिर इन्द्रमुक्थ्यानि वावृधुः ।
पुरूण्यस्य पौंस्या सिषासन्तो वनामहे ॥ ८८५ ॥

*Tamu ṣṭavāma yaṁ gira indram ukthyāni
vāvṛ-dhuḥ. Purūṅyasya pauṅsyā siṣāsanto
vanā-mahe.*

We adore and worship Indra whom hymns and songs of adoration exalt, and we pray to him for the gift of many forms of strength, honour and excellence. (Rg. 8-95-6)



CHAPTER-5

886. Pavamana Soma Devata, Akrshtah Mashah Rshi

प्र त आश्विनीः पवमान धेनवो दिव्या असृग्रन् पयसा
धरीमणि । प्रान्तरिक्षात् स्थाविरीस्ते असृक्षत ये त्वा मृजन्त्य-
षिषाण वेधसः ॥ ८८६ ॥

*Pra ta āśvinīḥ pavamāna dhenavo divyā
asṛgran payasā dharīmaṇi. Prāntarikṣāt
sthāvirīste asṛkṣata ye tvā mṛjantyrṣiṣāṇa
vedhasaḥ.*

O pure and purifying Soma, your divine showers of joy streaming fast at the speed of thought flow on with the milk of grace into the heart cave of the soul, they are the showers of fulfilment in the heart core of the soul within, which the wise sages, realised souls of knowledge, create and exalt in the heart. (Rg. 9-86-4)

887. Pavamana Soma Devata, Akrshtah Mashah Rshi

उभयतः पवमानस्य रश्मयो ध्रुवस्य सतः परि यन्ति केतवः ।
यदी पवित्रे अधि मृज्यते हरिः सत्ता नि योनौ कलशेषु
सीदति ॥ ८८७ ॥

*Ubhaytaḥ pavamānasya raśmayo dhruvasya
sataḥ pari yanti ketavaḥ. Yādī pavitre adhi
mṛjyate hariḥ sattā ni yonau kalaśeṣu sīdati.*

The rays of the light of Soma, lord existent, immovable, pure and purifying, pervading over both earth and the skies, radiate all round. When it is felt and adored,

exalted in the pure heart, then the sanctifier presence settles and abides in the sacred hearts of the celebrants, the real seat of its own love and choice. (Rg. 9-86-6)

888. Pavamana Soma Devata, Akrshatah Mashah Rshi

विश्वा धामानि विश्वचक्ष ऋभ्वसः प्रभोष्टे सतः परि यन्ति
केतवः । व्यानशी पवसे सोम धर्मणा पतिर्विश्वस्य भुवनस्य
राजसि ॥ ८८८ ॥

*Viśvā dhāmāni viśvacakṣa ṛbhvasaḥ
prabhoṣṭe sataḥ pari yanti ketavaḥ. Vyānaśī
pavase soma dharmaṇā patirviśvasya
bhuvanasya rājasi.*

O Soma, all seeing lord of existence, the mighty radiations of your power reach and prevail over all regions of the world. All pervasive, you flow and vibrate with the virtues of your own nature, power and function and, O sovereign sustainer of the entire universe, you shine and rule supreme. (Rg. 9-86-5)

889. Pavamana Soma Devata, Amahiyu Angirasa Rshi

पवमानो अजीजनद्विवश्चित्रं न तन्यतुम् ।
ज्योतिर्वैश्वानरं बृहत् ॥ ८८९ ॥

*Pavamāno ajījanad divaścitraṃ na tanyatum.
Jyotir vaiśvānaraṃ brhat.*

Let Soma, progressive, active and zealous power dedicated to humanity and divinity, create the light and culture of universal expansive order from the light of heaven, sublime, awful and beautiful as the light and

resounding roar of thunder and lightning. (Rg.9-61-16)

890. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

१ २ ३ २ ३ २ ३ १ २ ३ २
पवमान रसस्तव मदी राजन्नदुच्छुनः ।

२ ३ ३ १ २
वि वारमव्यमर्षति ॥ ८९० ॥

*Pavamāna rasastava mado rājann-
aducchunah. Vi vāram avyam arṣati.*

O vibrant bliss of the world, the purity, pleasure and ecstasy of yours, versatile and refulgent, radiates over space and time as universal light of divinity for humanity to have a vision of the heaven of bliss. (Rg. 9-61-18)

891. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

१ २ ३ २ ३ २ ३ १ २ ३ २
पवमानस्य ते रसो दक्षो वि राजति द्युमान् ।

२ ३ २ ३ २ २ ३ २
ज्योतिर्विश्वं स्वर्दृशे ॥ ८९१ ॥

*Pavamānasya te raso dakṣo vi rājati dyumān.
Jyotirviśvaṁ swardrśe.*

O Soma, beauty, grace and joy of life, refulgent power, as you flow, pure and purifying, the pleasure you release, the ecstasy you inspire, and the peace you emanate free from negativities, radiates to the mind and soul of the loved celebrant. (Rg. 9-61-17)

892. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

२ ३ ३ १ २ २ ३ २ ३ २ ३ १ २
प्र यद्वावो न भूर्णयस्त्वेषा अयासो अक्रमुः ।

१ २ ३ २ ३ ३ १ २
घ्नन्तः कृष्णामप त्वचम् ॥ ८९२ ॥

*Pra yad gāvo na bhūrṇayastveṣā ayāso
akramuḥ. Ghnantaḥ krṣṇāmapa tvacam.*

We adore the ceaseless radiations of divinity which, like restless rays of the sun, blazing with lustrous glory, move and shower on the earth and dispel the dark cover of the night. (Rg. 9-41-1)

893. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

सुवितस्य वनामहे ऽति सेतुं दुराय्यम् ।
साह्याम दस्युमव्रतम् ॥ ८९३ ॥

*Suvasya vanāmahe'ti setum durāyyam.
Sāhyāma dasyumavratam.*

We honour and adore that divine bridge to peace and prosperity, otherwise difficult to cross, which faces and overcomes selfish, uncreative and destructive elements of life addicted to lawlessness. (Rg. 9-41-2)

894. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

शृण्वे वृष्टेरिव स्वनः पवमानस्य शुष्मिणः ।
चरन्ति विद्युतो दिवि ॥ ८९४ ॥

*Śṛṇve vṛṣṭeriva svanaḥ pavamānasya śuṣmi-
ṇaḥ. Caranti vidyuto divi.*

The music of divinity, pure, purifying and edifying, is heard like showers of rain on earth, like flashes of lightning and roar of thunder which shine and rumble over the sky. This is the reflection of the might, majesty and generosity of Soma. (Rg. 9-41-3)

895. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

आ पवस्व महीमिषं गोमदिन्दो हिरण्यवत् ।
अश्ववत् सोम वीरवत् ॥ ८९५ ॥

*Ā pavasva mahīmiṣaṁ gomadindo hiranyavat.
Aśvavat soma vīravat.*

O Soma, divine presence of might, majesty and bliss concentrated in the mind and soul, let showers of great energy and pure prosperity flow, abounding in lands and cows, knowledge and culture, golden beauties of riches, horses, speed and progress of achievement, and then attainment of the ultimate victory of the brave. (Rg. 9-41-4)

896. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

पवस्व विश्वचर्षण आ मही रोदसी पृण ।
उषाः सूर्यो न रश्मिभिः ॥ ८९६ ॥

*Pavasva viśvacarṣaṇa ā mahī rodasī pṛṇa.
Uṣāḥ sūryo na raśmibhiḥ.*

O lord all watchful, ever awake, fill the great earth and heaven with prosperity, light and beauty of life like the sun which blesses the dawn with the beauty and glory of its rays of light. (Rg. 9-41-5)

897. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

परि नः शर्मयन्त्या धारया सोम विश्वतः ।
सरा रसेव विष्टपम् ॥ ८९७ ॥

*Pari ṇaḥ śarmayantyā dhārayā soma viśvataḥ.
Sarā raseva viṣṭapam.*

O Soma, spirit of beauty, bliss and peace, just as the universe from centre to summit abounds in the beauty and majesty of divinity, so let us all in heart and soul be blest with showers of peace and pleasure of total well-being from all around our life in space and time. (Rg. 9-41-6)

898. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

आशुरर्ष बृहन्मते परि प्रियेण धाम्ना ।
यत्रा देवा इति ब्रुवन् ॥ ८९८ ॥

*Āśurarṣa brhanmate pari priyeṇa dhāmnā.
Yatrā devā iti bruvan.*

O Soma, spirit of universal joy and infinite light of intelligence, flow fast forward with your own essential and dear light and lustre of form and come where the divines dwell, and proclaim your presence. (Rg. 9-39-1)

899. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

परिष्कृण्वन्ननिष्कृतं जनाय यातयन्निषः ।
वृष्टिं दिवः परि स्रव ॥ ८९९ ॥

*Pariṣkṛṇvannaniṣkṛtaṁ janāya yātayanniṣaḥ.
Vṛṣṭim divaḥ pari srava.*

Go forward cleansing, purifying and perfecting the uninitiated, leading people to strive for food, energy and advancement. Indeed, bring the showers of the light of heaven on earth. (Rg. 9-39-2)

900. Pavamana Soma Devata, Brhanmati Angirasa Rshi

अ॒यं स॒ यो दि॒वस्प॒रि रघु॑या॒मा प॒वित्र॑ आ ।
सि॒न्धो॒रूर्मा॑ व्य॒क्षर॑त् ॥ ९०० ॥

*Ayam sa yo divas pari raghuyāma pavitra ā.
Sindhorūrmā vyakṣarat.*

This Soma is the spirit of joy which, at instant and universal speed, descends and manifests in the devotee's pure soul from the light of divinity and stimulates oceanic waves of ecstasy to roll in the heart. (Rg. 9-39-4)

901. Pavamana Soma Devata, Brhanmati Angirasa Rshi

सु॒त ए॒ति प॒वित्र॑ आ त्वि॒षिं द॑धान॒ ओज॑सा ।
वि॒चक्षा॑णो वि॒रोच॑यन् ॥ ९०१ ॥

*Suta eti pavitra ā tviṣim dadhāna ojasā.
Vicakṣāṇo virocayan.*

Soma, universal watchful guardian and light giver of the world, discovered and realised in the self, wearing its celestial light and lustre, manifests and shines in the pure soul of the devotee. (Rg. 9-39-3)

902. Pavamana Soma Devata, Brhanmati Angirasa Rshi

आ॒वि॒वा॒सन् प॒राव॑तो॒ अथो॑ अ॒र्वा॒वतः॑ सु॒तः ।
इन्द्रा॑य सि॒च्यते॑ म॒धु ॥ ९०२ ॥

*Āvivāsan parāvato atho arvāvataḥ sutah.
Indrāya sicyate madhu.*

Self-manifested, illuminating the soul from far as well as from near, it rains showers of honey sweets of divine ecstasy for the soul. (Rg. 9-39-5)

903. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

समीचीना अनूषत हरिं हिन्वन्त्यद्रिभिः ।
इन्दुमिन्द्राय पीतये ॥ ९०३ ॥

*Samīcīnā anūṣata harim hinvantydribhiḥ.
Indumindrāya pītaye.*

Devoted yajakas in faith and perfect form together adore and glorify Soma, eliminator of pain, and with adamant practice of meditation stimulate its presence to power for the pleasure and ecstasy of the mind and soul. (Rg. 9-39-6)

904. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

हिन्वन्ति सूरमुस्रयः स्वसारो जामयस्पतिम् ।
महामिन्दुं महीयुवः ॥ ९०४ ॥

*Hinvanti sūramusrayaḥ svasāro jāmayaspatim
Mahāminduṁ mahīyuvāḥ.*

Just as lights of the dawn like loving sisters fore-run and herald and exalt the sun, so do the senses, mind and intelligence together in service of the great soul reveal the power and presence of the supreme lord of the universe, blissful father sustainer of existence. (Rg. 9-65-1)

905. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni

Bhargava Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २ ३ २
 पवमान रुचारुचा देव देवेभ्यः सुतः ।
 २ ३ २ ३ १ २
 विश्वा वसून्या विश ॥ ९०५ ॥

Pavamāna rucārucā deva devebhyah sutah.
Viśvā vasūnyā viśa.

May the self-refulgent lord supreme over all divinities of nature and humanity, pure and purifying, by his divine beauty and glory bring us all wealth, honour and excellence of the world and bless our heart and soul. (Rg. 9-65-2)

906. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
 आ पवमान सुष्टुति वृष्टि देवेभ्यो दुवः ।
 ३ १ २ ३ १ २
 इषे पवस्व संयतम् ॥ ९०६ ॥

Ā pavamāna suṣṭutiṁ vṛṣṭiṁ devebhyo duvaḥ.
Iṣe pavasva saṁyatam.

O lord pure and purifying, come to accept our joint song of adoration and homage and bring us the shower of your kindness and grace, honour and excellence for the sustenance and advancement of the generous nobilities of humanity. (Rg. 9-65-3)

907. Agni Devata, Sutambhara Atreya Ṛshi

१ २ ३ १ २ ३ १ २ ३ २ ३ १ २ ३ २ ३ १ २
 जनस्य गोपा अजनिष्ट जागृविरग्निः सुदक्षः सुविताय नव्यसे ।
 ३ १ २ ३ १ २ ३ १ २ ३ १ २ २ ३ २ ३
 घृतप्रतीको बृहता दिविस्पृशा द्युमद्वि भाति भरतेभ्यः
 १ २
 शुचिः ॥ ९०७ ॥

*Janasya gopā ajaniṣṭa jāgrviragniḥ sudakṣaḥ
suvitāya navyase. Ghṛtapratīko brhatā divis-
prśā dyumad vibhāti bharatebhyaḥ śucih.*

Agni, fire energy, friend and protector of man, ever awake, versatile power, it arises for the latest good of humanity. Feeding and rising on the fuel of ghrta, shining pure and magnificent with heat and light touching the skies, it shines and gives light for those who feed and keep the fire burning. (Rg. 5-11-1)

908. Agni Devata, Sutambhara Atreya Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २ ३ २ २ ३ १ २ ३ २ २
त्वामग्ने अङ्गिरसो गुहा हितमन्वविन्दञ्छिश्रियाणं वनेवने ।
१ २ ३ १ २ ३ १ २ ३ १ २ ३ २ २ ३ १ २ ३ १
स जायसे मथ्यमानः सहो महत्त्वामाहुः सहसस्पुत्र-
२
मङ्गिरः ॥ ९०८ ॥

*Tvāmagne aṅgirasō guhā hitam anvavinda-
nchiśriyāṇaṁ vanevane. Sa jāyase mathyamā-
naḥ saho mahattvām āhuḥ sahasasputram
aṅgiraḥ.*

Angira, life breath of the universe, light and fire of the world, Agni, pervading every forest, every ray of light and every living being, holy yajakas dedicated to you as to the breath of life awaken and realise you through meditation in the cave of the heart when you are hidden as a mysterious flame, and you, stirred through contemplation, concentrated and enkindled, rise as a great power of light and victory. Rightly they call you manifestation of the omnipotent. (Rg. 5-11-6)

909. Agni Devata, Sutambhara Atreya Ṛshi

^{३ १ २} यज्ञस्य ^{३ १ २} केतुं ^{३ १ २} प्रथमं ^{३ १ २} पुरोहितमग्निं ^{३ १ २} नरस्त्रिषधस्थे ^{३ १ २} समिन्धते ।
^{१ २} इन्द्रेण ^{३ १ २} देवैः ^{३ १ २} सरथं ^{३ १ २} स ^{३ १ २} बर्हिषि ^{३ १ २} सीदन् ^{३ १ २} नि ^{३ १ २} होता ^{३ १ २} यजथाय
^{३ १ २} सुक्रतुः ॥ १०९ ॥

*Yajñasya ketuṃ prathamam purohitam agniṃ
 narastrīṣadhasthe samindhate. Indreṇa
 devaiḥ saratham sa barhiṣi sīdan ni hotā
 yajathāya sukratuḥ.*

Agni is the leader, mark of the science of yajna, first highpriest in the process, which the leading lights among people kindle and establish in three stages of life in three departments of the acquisition of knowledge, observance of Dharma and performance of karma, in three regions of earth, sky and the solar sphere. And Agni takes the prime seat on the grass on the vedi with Indra, power, devas, divine givers of nature, as it comes with its chariot which carries it with fragrance to all regions. It is the performer for yajnic initiation, conduct and congregation, and it is the very light, beauty and grace of the holy project. (Rg. 5-11-2)

910. Mitra-Varuna Devate, Grtsamada Shaunaka Ṛshi

^{३ १ २} अयं वा ^{३ १ २} मित्रावरुणा ^{३ १ २} सुतः ^{३ १ २} सोम ^{३ १ २} ऋतावृधा ।
^{३ १ २} ममेदिह ^{३ १ २} श्रुतं ^{३ १ २} हवम् ॥ ११० ॥

*Ayam vāṃ mitrāvaruṇā sutaḥ soma ṛtāvṛdhā.
 Mamedihā śrutam havam.*

O Mitra and Varuna, dear as breath of life and soothing as morning mist, eminent in dedication to truth

and law, the soma of life is distilled and prepared for you. Listen to this call and invitation of mine and come here and now. (Rg. 2-41-4)

911. Mitra-Varunau Devate, Grtsamada Shaunaka Ṛshi

१ २ ३ १ २ ३ १ २ २ २ ३ २
 राजानावनभिद्रुहा ध्रुवे सदस्युत्तमे ।
 ३ १ २
 सहस्रस्थूण आशाते ॥ ९११ ॥

*Rājānāvanabhidruhā dhruve sadasyuttame.
 Sahasrasthūṇa āśāte.*

Indra and Vayu, power and progress, Mitra and Varuna, love and justice in freedom of choice, all embracing and hating none, abide in the house of inviolable peace and stability firmly resting on a thousand pillars. (Rg. 2-41-5)

912. Mitra-Varunau Devate, Grtsamada Shaunaka Ṛshi

२ ३ १ २ ३ १ २ ३ १ २ २ २ ३ १ २
 ताम्रराजा घृतासुती आदित्या दानुनस्पती ।
 १ २ ३ १ २
 सचेते अनवह्वरम् ॥ ९१२ ॥

*Tā samrājā ghṛtāsutī ādityā dānunaspatī.
 Sacete anavahvaram.*

The brilliant Adityas, inviolable ruling lords of light and peace, the sun and moon of the world, who distil the very essence of life like ghrta and aqua pura, protect and promote the generous charitable people who follow the simple, straight and natural paths of life free from crookedness. (Rg. 2-41-6)

913. Indra Devata, Gotama Rahugana Ṛshi

इन्द्रो दधीचो अस्थभिवृत्राण्यप्रतिष्कृतः ।

जघान नवतीर्नव ॥ ९१३ ॥

*Indro dadhīco asthabhir vṛtrānyapraṭiṣkutaḥ.
Jaghāna navatīrnava.*

Indra, lord of light and space, unchallenged and unchallengeable, wields the thunderbolt and, with weapons of winds, light and thunder, breaks the clouds of ninety-nine orders of water and energy for the sake of humanity and the earth. (Rg. 1-84-13)

914. Indra Devata, Gotama Rahugana Ṛshi

इच्छन्नश्वस्य यच्छिरः पर्वतेष्वपश्रितम् ।

तद्विदच्छर्याणावति ॥ ९१४ ॥

*Ichhannaśvasya yacchiraḥ parvateṣvapaśritam.
Tadvidaccharyāṇāvati.*

Just as the sun reaches and breaks the densest concentrations of vapours in the clouds fast moving in the regions of the sky, so should the ruler know the best part of his fastest forces stationed on the mountains and of the enemy forces lurking around and in the forests if he desires victory. (Rg. 1-84-14)

915. Indra Devata, Gotama Rahugana Ṛshi

अत्राह गोरमन्वत नाम त्वष्टुरपीच्यम् ।

इत्था चन्द्रमसो गृहे ॥ ९१५ ॥

*Atrāha goramanvata nāma tvaṣṭurapīcyam.
Itthā candramaso gr̥he.*

Just as here on the surface of the earth and in its environment, we know, there is the beautiful light of the sun penetrating and reaching everywhere, similarly, let all know, it is there on the surface of the moon. (Just as the sun holds and illuminates the earth and the moon, so should the ruler with his light of justice and power hold and brighten every home in the land.) (Rg.1-84-15)

916. Indra-Agni Devate, Vasishtha Maitravaruni Ṛshi

इ॒यं वा॒मस्य॑ मन्म॒न इन्द्रा॑ग्नी पू॒र्व्यस्तु॑तिः ।
अ॒भ्राद् वृ॑ष्टि॒रिवा॑जनि ॥ ९१६ ॥

*Iyaṁ vāmasya manmana indrāgnī pūrvyastutiḥ.
Abhrād vṛṣṭirivājani.*

Indra and Agni, lords of action and enlightenment, this principal and ancient song of adoration for you from the celebrant flows spontaneously like rain from the cloud. (Rg. 7-94-1)

917. Indra-Agni Devate, Vasishtha Maitravaruni Ṛshi

शृ॒णुत॑ ज॒रि तु॒र्हवमिन्द्रा॑ग्नी व॒नत॑ गिरः ।
इ॒शाना॑ पिप्य॒त धि॑यः ॥ ९१७ ॥

*Śṛṇutam jariturhavam indrāgnī vanatam girah.
Īśānā pipyatam dhiyah.*

Indragni, lords of action and enlightenment, listen to the celebrant's song of adoration, accept and appreciate the words, O sovereign lords, and refine and energise his thought and imagination to flow into

सं देवैः शोभते वृषा कविर्योनावधि प्रियः ।

पवमानो अदाभ्यः ॥ ९२० ॥

Sam devaiḥ śobhate vṛṣā kaviryonāvadhi priyaḥ. Pavamāno adābhyah.

Soma, omniscient poetic creator, generous and dear, dearest of divinities and destroyer of the evil and darkness of life, vibrating in the cave of the heart shines glorious in the soul and reflects beatific with the senses, mind, intelligence and will in the conduct and grace of the human personality in total freedom from suppression and inhibitions. (Rg. 9-25-3)

921. Pavamana Soma Devata, Drdhachyuta Agastya Ṛshi

पवमान धिया हितोऽभि योनिं कनिक्रदत् ।

धर्मणा वायुमारुहः ॥ ९२१ ॥

Pavamāna dhiyā hito'bhi yoniṁ kanikradat. Dharmaṇā vāyumāruhaḥ.

O lord of purity and power, let your presence concentrated by senses and mind in awareness, speaking aloud in the heart and soul, abide in the pranic and intelligential vitality of the soul with living consciousness of divine law and virtues of holy life and thus purify and sanctify us. (Rg. 9-25-2)

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

तवाहं सोम रारण सख्य इन्दो दिवेदिवे ।

पुरूणि बभ्रो नि चरन्ति मामव परिधीरति तां इहि ॥ ९२२ ॥

*Tavāham soma rāraṇa sakhya indo dive dive.
Purūṇi babhro ni caranti māmava paridhīñ
rati tāñ ihi.*

O Soma, light of life and universal joy of existence, I rejoice in your friendly company day in and day out. O mighty bearer sustainer of the universe, a host of negativities surround me, pray break through their bounds and come and save me. (Rg. 9-107-19)

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

तवाहं नक्तमुत सोम ते दिवा दुहानो बभ्र ऊधनि ।

घृणा तपन्तमति सूर्य परः शकुनाइव पसिम ॥ ९२३ ॥

*Tavāham naktamuta soma te divā duhāno
babhra ūdhani. Ghrṇā tapantamati sūryam
parah śakunā iva paptima.*

And I, O Soma, bearer and sustainer, yearn day and night to abide in your presence for the sake of your love and friendship, and pray that we may rise, flying like birds beyond the sun blazing with its refulgence, and reach you, the Ultimate. (Rg. 9-107-20)

924. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

पुनानो अक्रमीदभि विश्वा मृधो विचर्षणिः ।

शुम्भन्ति विप्रं धीतिभिः ॥ ९२४ ॥

*Punāno akramīdabhi viśvā mṛdho vicarṣaṇiḥ.
Śumbhanti vipraṃ dhītibhiḥ.*

Soma, spirit of universal purity and purification, all watching, faces and overcomes all adversaries of the carnal world. Sages celebrate and glorify the vibrant all prevailing spirit with songs of adoration. (Rg.9-40-1)

925. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

१ २२ ३ १ २ ३ २ ३ २ ३ १ २ ३ २
आ योनिमरुणो रुहद्रमदिन्द्रो वृषा सुतम् ।
३ १ २२
ध्रुवे सदसि सीदतु ॥ १२५ ॥

*Ā yonimarūṇo ruhad-gamad-indro vṛṣā sutam.
Dhruve sadasi sīdatu.*

The glorious light of divinity, self-manifested and self-existent, pervades its natural abode, the world of Prakṛti, and the generous spirit pervades the human soul too, and while it seats itself in the unshakable faith of man, the human soul too, purified and sanctified, abides in the eternal presence of divinity. (Rg. 9-40-2)

926. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

१ २ ३ २ ३ १ २ ३ १ २ ३ १ २
नू नो रयि महामिन्दोऽस्मभ्यं सोम विश्वतः ।
१ २ ३ १ २
आ पवस्व सहस्रिणम् ॥ १२६ ॥

*Nū no rayim mahāmindō'smabhyaṃ soma
viśvataḥ. Ā pavasva sahasriṇam.*

Soma, lord of universal glory, blissful omnipresence, bring us great wealth, honour and excellence of the world from all around, let it flow to us

in a thousand streams. (Rg. 9-40-3)

927. Indra Devata, Vasishtha Maitravaruni Ṛshi

पिबा सोममिन्द्र मन्दतु त्वा यं ते सुषाव हर्यश्वद्रिः ।
सोतुर्बाहुभ्यां सुयतो नार्वी ॥ ९२७ ॥

Pibā somam indra mandatu tvā yaṁ te suṣāva haryaśvādriḥ. Soturbāhubhyāṁ suyato nārvā.

Indra, lord ruler and controller of the dynamic forces of the world, drink this soma of ecstasy which, I am sure, would exhilarate you. The cloud, generative power of nature, has distilled it and showered on you. And just as a horse well controlled by the hands and reins of the driver moves to the right destination, so is this soma generated by the hands of the creator meant to exhort you to take the dominion to its destination. (Rg. 7-22-1)

928. Indra Devata, Vasishtha Maitravaruni Ṛshi

यस्ते मदी युज्यश्चारुरस्ति येन वृत्राणि हर्यश्व हंसि ।
स त्वामिन्द्र प्रभूवसो ममत्तु ॥ ९२८ ॥

Yaste mado yujyaścārurasti yena vṛtrāṇi haryaśva haṁsi. Sa tvāmindra prabhūvaso mamattu.

That beauty and joy of the governance of your dominion which is agreeable, inspiring and worthy of support and participation, and by which joy, O controller of the dynamic forces of the people, you break the

negative forces of darkness, sin and crime, want and ignorance like the sun breaking dark clouds for showers, may that joy, O sovereign lord of power for settlement and prosperity, give you the real pleasure of creative governance and administration. (Rg. 7-22-2)

929. Indra Devata, Vasishtha Maitravaruni Ṛshi

बोधो सु मे मघवन् वाचमेमां यां ते वसिष्ठो अर्चति प्रशस्तिम् ।
इमा ब्रह्मा सधमादे जुषस्व ॥ १२९ ॥

Bodhā su me maghavan vācamemām yām te vasiṣṭho arcati praśastim. Imā brahma sadhamāde juṣasva.

O lord of honour, power and magnificence, pray know well this voice of mine which the sage well settled at peace offers you in adoration of your glory. And accept, honour and apply these holy words of vision and wisdom in practice in the assembly house of the wise for governance and administration. (Rg. 7-22-3)

930. Indra Devata, Rebha Kashyapa Ṛshi

विश्वाः पृतना अभिभूतरं नरः सजूस्ततक्षुरिन्द्रं जजनुश्च
राजसे । क्रत्वे वरे स्थेमन्यामुरीमुतोग्रमोजिष्ठं तरसं तरस्वि-
नम् ॥ १३० ॥

Viśvāḥ pṛtanā abhibhūtaram naraḥ sajūstata-kṣur-indram jajanusca rājase. Kratve vare sthemanyāmurīm utogram ojiṣṭham tarasaṁ tarasvinam.

All the citizens together, in order to elect an equal for the purpose of governance, create and shape Indra, the ruler, the leader who is superior to others in all battles of life, highest by noble creative action, eliminator of negative and frustrative opposition, illustrious, most vigorous and emphatic in expression, courageous and passionate in action. (Rg. 8-97-10)

931. Indra Devata, Rebha Kashyapa Ṛshi

नेमिं नमन्ति चक्षसा मेषं विप्रा अभिस्वरे । सुदीतयो वो
अद्रुहोऽपि कर्णे तरस्विनः समृक्वभिः ॥ ९३१ ॥

*Nemiṁ namanti cakṣasā meṣam viprā abhi-
svare. Sudītayo vo adruho'pi karṇe tarasvinaḥ
samṛkvabhiḥ.*

Wise and vibrant sages greet the heroic ruler, Indra, giver of showers of peace and joy, and with vision of the future, bow to him as the central power and force of the nation's wheel. O brilliant and inspired people free from jealousy and calumny, smart and bold in action, do him honour with laudable performance for the near. (Rg. 8-97-12)

932. Indra Devata, Rebha Kashyapa Ṛshi

समु रेभासो अस्वरन्निन्द्रं सोमस्य पीतये ।
स्वःपतिर्यदी वृधे धृतव्रतो ह्योजसा समूतिभिः ॥ ९३२ ॥

*Samu rebhāso asvarannindram somasya
pītaye. Svaḥ patiryadī vṛdhe dhṛtavrato
hyojasā samūtibhiḥ.*

Let all intelligent people cordially welcome and felicitate Indra for the protection of the honour, integrity, beauty and culture of the nation of humanity, and when they, together, exhort the guardian of their happiness and welfare to advance the beauty of corporate life, then, committed to the values, laws and ideals of the nation, he feels exalted with lustrous courage and positive measures of defence and protection. (Rg. 8-97-11)

933. Indra Devata, Puruhanma Angirasa Ṛshi

यो राजा चर्षणीनां याता रथेभिरध्रिगुः ।

विश्वासां तरुता पृतनानां ज्येष्ठो यो वृत्रहा गृणो ॥ ९३३ ॥

*Yo rājā carṣaṇīnām yātā rathebhīr adhriguh.
Viśvāsām tarutā pṛtanānām jyeṣṭham yo vṛtra-
hā gṛṇe.*

I adore Indra, lord supreme, who rules the people, and who is the irresistible and universal mover by waves of cosmic energy, saviour of all humanity, supreme warrior and winner of cosmic battles of the elemental forces and who destroys the evil, darkness and poverty of the world. (Rg. 8-70-1)

934. Indra Devata, Puruhanma Angirasa Ṛshi

इन्द्रं तं शुम्भ पुरुहन्मन्नवसे यस्य द्विता विधर्त्तरि ।

हस्तेन वज्रः प्रति धायि दर्शतो महान्देवो न सूर्यः ॥ ९३४ ॥

*Indraṁ taṁ śumbha puruhanmannavase yasya
dvitā vidharttari. Hastena vajraḥ pratidhāyi
darśato mahān devo na sūryaḥ.*

O man of universal devotion, exalt and glorify that omnipotent Indra for protection and progress in whom, as ruler and controller of the world, both justice and mercy abide simultaneously, who holds the thunderbolt of power in hand, and who is great and glorious like the sun in heaven. (Rg. 8-70-2)

935. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

परि प्रिया दिवः कविर्वयांसि नप्त्योर्हितः ।

स्वानैर्याति कविक्रतुः ॥ ९३५ ॥

*Pari priyā divaḥ kavirvayāñsi naptyorhitah.
Svānairyāti kravikratuḥ.*

Soma, cosmic soul, darling of the heavens and loved of enlightened people, poetic creator, immanent in his own creations, pervading all regions of the universe, moves around omnipresent, inspiring, creating and doing all those acts which are exclusively worthy of the omniscient and omnipotent creator. (Rg. 9-9-1)

936. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

स सूनुर्मातरा शुचिर्जातो जाते अरोचयत् ।

महान्मही ऋतावृधा ॥ ९३६ ॥

*Sa sūnurmātarā śucirjāto jāte arocayat.
Mahānmaḥī ṛtāvṛdhā.*

He, creator of the universe, pure and great, self-

manifested, illuminates the great and glorious heaven and earth, mothers of the created world which observe and exalt the eternal laws of existence. (Rg. 9-9-3)

937. Pavamana Soma Devata, Asita or Devala Kashyapa Rshi

२ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
 प्रप्र क्षयाय पन्यसे जनाय जुष्टो अद्रुहः ।
 वीत्यर्ष पनिष्टये ॥ ९३७ ॥

*Pra pra kṣayāya panyase janāya juṣṭo
 adruhaḥ.
 Vītyarṣa paniṣṭaye.*

O Soma, loved and cherished of all, ever move with love and favours of grace to every home and every region of the world for the celebrant and all men free from jealousy and enmity, and bless them all with joy and life's fulfilment. (Rg. 9-9-2)

938. Pavamana Soma Devata, Shakti Vasishtha Rshi

३ ह्या ३ ३ ३ १ २ ३ १ २ ३ १ २ ३ १ २
 त्वं ह्या ३ ३ ३ ३ १ २ ३ १ २ ३ १ २ ३ १ २
 अमृतत्वाय घोषयन् ॥ ९३८ ॥

*Tvaṁ hyāṅga daivya pavamāna janimāni
 dyumattamaḥ. Amṛtatvāya ghoṣayan.*

O Soma, dear as life, pure and purifying, most refulgent enlightened spirit, only you can call up born humanity to holy life and proclaim the path to immortality. (Rg. 9-108-3)

939. Pavamana Soma Devata, Uru Angirasa Rshi

येना नवग्वा दध्यङ्ङपोर्णुते येन विप्रास आपिरे ।
देवानां सुम्ने अमृतस्य चारुणो येन श्रवांस्याशत ॥ ९३९ ॥

*Yenā navagvā dadhyaṅṅaporṇute yena
viprāsa āpire. Devānāṃ sumne amṛtasya
cāruṇo yena śravāṅsyāśata.*

Soma is that spirit of enlightenment by which the meditative sages on way to divinity open up the path to immortality, by which the saints attain to the peace and well being worthy of divinities, and by which the lovers of immortality obtain their desired ambition and fulfilment. (Rg. 9-108-4)

940. Pavamana Soma Devata, Agni Chakshusha Rshi

सोमः पुनान ऊर्मिणाव्यं वारं वि धावति ।
अग्रे वाचः पवमानः कनिक्रदत् ॥ ९४० ॥

*Somaḥ punāna ūrmiṇāvyaṃ vāraṃ vi dhāvati.
Agre vācaḥ pavamānaḥ kanikradat.*

Soma, pure and purifying, protective and blissful, flowing by streams and sanctifying, roaring with ancient and original hymns of divine adoration, rushes to the heart core of the distinguished soul. (Rg. 9-106-10)

941. Pavamana Soma Devata, Agni Chakshusha Rshi

धीभिर्मृजन्ति वाजिनं वने क्रीडन्तमत्यविम् ।
अभि त्रिपृष्ठं मतयः समस्वरन् ॥ ९४१ ॥

*Dhūbhir mṛjanti vājināṃ vane krīḍantam-
atyavim. Abhi tripṛṣṭham matayaḥ
samasvaran.*

Men of distinguished mind, adoring Soma with holy thoughts, words and action, invoke and celebrate all protective Soma, victorious spirit and cosmic energy, playing in the beautiful world over three regions of heaven, earth and the skies. (Rg. 9-106-11)

942. Pavamana Soma Devata, Agni Chakshusha Ṛshi

असर्जि कलशां अभि मीढ्वान्त्सप्तिर्न वाजयुः ।
पुनानो वाचं जनयन्नसिष्यदत् ॥ ९४२ ॥

*Asarji kalaśāñ abhi mīḍhvāntsaptirna
vājayuḥ.
Punāno vācaṃ janayann-asīṣyadat.*

Soma, vibrant spirit of divinity, rushes to the heart core of realised souls like instant energy radiating to the centre of its target in the human battle of survival and distinguished search for immortality, there stimulating, creating and sanctifying hymns of adoration, and there in the soul it abides. (Rg.9-106-12)

943. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

सोमः पवते जनिता मतीनां जनिता दिवो जनिता पृथिव्याः ।
जनिताग्नेर्जनिता सूर्यस्य जनितेन्द्रस्य जनितोत
विष्णोः ॥ ९४३ ॥

*Somaḥ pavate janitā matīnām janitā divo
janitā pṛthivyāḥ. Janitāgnerjanitā sūryasya*

janiten-drasya janitota viṣṇoḥ.

Soma, spirit of divine peace, power and generous creativity, flows and purifies universally. It is generator of heavens, maker of the earth and creator of the nobilities of sagely wisdom, generator of fire, maker of the stars, manifester of its own omnipotence, and manifester of the omnipresence of its own self in expansive space. (Rg. 9-96-5)

944. Pavamana Soma Devata, Pratardana Daivodasi Rshi

ब्रह्मा देवानां पदवीः कवीनामृषिर्विप्राणां महिषो मृगाणाम् ।
श्येनो गृध्राणां स्वधितिर्वनानां सोमः पवित्रमत्येति
रेभन् ॥ ९४४ ॥

*Brahmā devānām padavīḥ kavīnām ṛṣir-
viprāṇām mahiṣo mṛgāṇām. Śyeno grdhrāṇām
svadhতিরvanānām somah pavitramatyeti
rebhan.*

Soma is Brahma, supreme over divinities, highest of the poets, divine seer among the wise, lion among the strongest animals, eagle among the birds of power, sword among the killers and, roaring and thundering, it goes forward, excels all others, and blesses the pure heart core of the soul. (Rg. 9-96-6)

945. Pavamana Soma Devata, Pratardana Daivodasi Rshi

प्रावीविपद्वाच ऊर्मि न सिन्धुगिरिस्तोमान् पवमानो मनीषाः ।
अन्तः पश्यन् वृजनेमावराण्या तिष्ठति वृषभो गोषु
जानन् ॥ ९४५ ॥

Prāvīvipadvāca ūrmiṁ na sindhurgira stomān pavamāno manīṣāḥ. Antaḥ paśyan vṛjanemā-varāṅyā tiṣṭhati vṛṣabho goṣu jānan.

Soma stirs and inspires the flow of thought into speech as the sea stirs and rolls the waves of the flood. Pure and purifying, it inspires imagination, poetry and adoration. Pervading all within and watching, it abides in the closest intimacies of all yajna within and without and, potent as it is, knowing every thing, it energises all organs of thought and sense. (Rg. 9-96-7)

946. Agni Devata, Prayoga Bhargava, Agni or Pavaka Barhaspatya grihapati yavishthau Sahash Sutau tayorvo anyatarah Ṛshi

अग्निं वो वृधन्तमध्वराणां पुरुतमम् ।

अच्छा नप्त्रे सहस्वते ॥ ९४६ ॥

Agniṁ vo vṛdhantam adhvarāṅām purūtamam. Acchā naptre sahasvate.

Well with joint action and yajna, serve Agni, most ancient power of the first order that leads you to the advancement of strong familial unity and tolerant but powerful social cooperation for your coming generations for ages. (Rg. 8-102-7)

947. Agni Devata, Prayoga Bhargava, Agni or Pavaka Barhaspatya grihapati yavishthau Sahash Sutau tayorvo anyatarah Ṛshi

अयं यथा न आभुवत् त्वष्टा रूपेव तक्ष्या ।
अस्य क्रत्वा यशस्वतः ॥ ९४७ ॥

*Ayam yathā na ābhuvat tvaṣṭā rūpeva takṣyā.
Asya kratvā yaśasvataḥ.*

Just as the artist creates all possible forms out of his plastic materials, giving them beauty, power and purposeful meaning, so does this Agni, universal artist, work on us, for us, and brings out our potentials and gives us forms of beauty, power and excellence as a family, community and common humanity for a purpose, a meaning and a direction. His actions are great, gracious and glorious. (Rg. 8-102-8)

948. Agni Devata, Prayoga Bhargava, Agni or Pavaka Barhaspatya grihapati yavishthau Sahash Suta tayorvo anyatarah Rshi

अयं विश्वा अभि श्रियोऽग्निर्देवेषु पत्यते ।
आ वाजैरुप नो गमत् ॥ ९४८ ॥

*Ayam viśvā abhi śriyo'gnirdeveṣu patyate.
Ā vājairupa no gamat.*

This Agni among all the divinities of nature and humanity creates, sustains and rules over all the beauties, graces and grandeurs of life. May the lord come to us and bless us with all kinds of knowledge, power, wealth and honour. (Rg. 8-102-9)

949. Indra Devata, grihapati yavishthau Sahash Sutau tayorvo anyatarah Rshi

इममिन्द्र सुतं पिब ज्येष्ठममर्त्यं मदम् ।

शुक्रस्य त्वाभ्यक्षरन् धारा ऋतस्य सादने ॥ ९४९ ॥

Imam indra sutam piba jyeṣṭham amartyam madam. Śukrasya tvābhyakṣaran dhārā ṛtasya sādane.

Indra, lord of light and universal rule, drink of the ecstasy of joy distilled, highest and immortal. The streams of pure and brilliant power and glory flow towards you in the house of Truth and Law. (Rg. 1-84-4)

950. Indra Devata, grihapati yavishthau Sahash Sutau tayorvo anyatarah Rshi

न किष्ट्वद्रथीतरो हरी यदिन्द्र यच्छसे ।

न किष्ट्वानु मज्मना न किः स्वश्व आनशे ॥ ९५० ॥

Na kiṣṭvad rathītaro harī yadindra yacchase. Na kiṣṭvānu majmanā na kiḥ svaśva ānaśe.

Indra, while you yoke and drive the horses, powers of the chariot of your dominion, none could be a better master of the chariot. None could equal you in power, courage and force. None as master of horse and chariot could claim even to approach you in power, efficiency and glory. (Rg. 1-84-6)

951. Indra Devata, grihapati yavishthau Sahash Sutau
tayorvo anyatarah Ṛshi

१ २ ३ १ २ ३ १ २
इन्द्राय नूनमर्चतोक्थानि च ब्रवीतन ।

३ १ २ ३ १ २ ३ १ २ ३ १ २
सुता अमत्सुरिन्दवो ज्येष्ठं नमस्यता सहः ॥ १५१ ॥

*Indrāya nūnam arcatokthāni ca bṛavītana.
Sutā amatsurindavo jyeṣṭham namasyatā
sahaḥ.*

All ye children of the earth, in truth and sincerity, do reverence and homage to Indra, ruling lord of light and life. Speak words of thanks and praise in appreciation of his dominion. Let the drops of distilled soma give him delight and ecstasy. Bow to him, lord supreme of courage and power. (Rg. 1-84-5)

952. Indra Devata, Bhrigu Ṛshi

१ २ ३ २ ३ २ ३ १ २ ३ १ २
इन्द्र जुषस्व प्र वह्ना याहि शूर हरिह ।

१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २
पिबा सुतस्य मतिर्न मधोश्चकानश्चारुर्मदाय ॥ १५२ ॥

*Indra juṣasva pra vahā yāhi śūra hariha. Pibā
sutasya matir na madhoścakānaś cāruma-
dāya.*

Indra, omnipotent lord of cosmic dynamics, come, join our yajna congregation, drink of honey sweets of homage and soma distilled for divine ecstasy and, intent on fulfillment as you get from soma, march on (over the negativities, jealousies and enmities).

953. Indra Devata, Bhrigu Ṛshi

१ २ ३ २ ३ २ ३ २ ३ १ २ ३ २
 इन्द्र जठरं नव्यं न पूणस्व मधोदिवो न ।
 ३ २ ३ २ ३ २ ३ २ ३ १ २ ३ १ २
 अस्य सुतस्य स्वाङ्गोप त्वा मदाः सुवाचो अस्थुः ॥ ९५३ ॥

*Indra jatharam navyam na pṛṇasva
 madhordivo na. Asya sutasya svārnopa tvā
 madāḥ suvāco asthuḥ.*

Indra, divine ruler of the world, drink of the adorable honey sweets of soma like heavenly nectar to your heart's content, and may the admirable ecstasy of this soma stay with you like the eternal bliss of heavenly freedom of Moksha.

954. Indra Devata, Bhrigu Ṛshi

१ २ ३ २ ३ २ ३ १ २ ३ २ ३ २
 इन्द्रस्तुराषाण्मित्रो न जघान वृत्रं यतिर्न ।
 ३ १ २ ३ २ ३ १ २ ३ २ ३ २ ३ १ २
 बिभेद वलं भृगुर्न ससाहे शत्रून् मदे सोमस्य ॥ ९५४ ॥

*Indrasturāṣāṇmitro na jaghāna vṛtram
 yatirna. Bibheda valaṁ bhṛgurna sasāhe
 śatrūn made somasya.*

Indra, instant fighter in response, dispels darkness as the sun, like a sage he breaks off negativities, and like a passionate scholar, he removes doubts and ignorance at a stroke, in his passion and enthusiasm of Soma, joyous positive values of life.



