Dedication

The Mother's Gift

For all her children

Your path is up and onwards together
Never never downwards

From the Publisher's Desk

In 1974, my Rev. father Lala Deep Chand Arya, founder of Arsh Sahitya Prachar Trust, met Dr. Tulsi Ram and presented him Swami Dayananda Saraswati's Yajurveda Bhashya (4-vols.) edited by Pt. Sudarshan Dev Acharya, published by Arsh Sahitya Prachar Trust (1973) with the proposal that he should translate the Veda into English and the Trust will publish the same.

Dr. Tulsi Ram kept the Veda in his library and the proposal in his mind, thinking, studying and contemplating upto year 2000.

Long thought and late begun, in 2000, the translation was completed in 2010, this time not only of one but of all the four Vedas.

The publication was started by Shri Ajay Kumar Arya of Messrs. Govindram Hasanand, Delhi, with Yajurveda in 2011. Then, with the consent and valuable co-operation of Shri Ajay Kumar, the project was continued by Arsh Sahitya Prachar Trust with publication of all the four Vedas in 2012.

"There is a Power that shapes our ends:" the same has shaped our acts and achievements from 1974 to 2012. For the author it is his life's mission, for me its Pitr-yajna, for both of us and shri Ajay Kumar, Deva-yajna, for all of us, Brahmayajna.

I am sure the proposal, the mission and the yajna will fructify with fragrance in the heart and soul of the readers.

With thanks to the author and publications supporters and best wishes for the readers.

—Dharampal

Homage, Thanks and Acknowledgements

Homage to Jyeshtha Brahma, the Eternal Guru.

Homage to Immanent Brahma and Will Divine

Homage to Mother Trinity of Ida, Saraswati, Mahi with Barati.

Homage to the Rshis from Brahma to Dayananda.

Homage to Vedic scholars and teachers.

Homage to parents for inspiration and blessings.

Homage to the sacred memory of my wife Maya Jyoti who waited until the last word of this project was written.

Thanks and best wishes to my son Gianendra Sharma for his long, continuous, relentless and indispensable dedication to the practical management of this project till the completion.

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

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Thanks and homage of gratitude to the scholars and translators of the Vedas from Swami Dayananda to the present day: Shripad Damodara Satavalekara, Pandit Jaya Deva, Pt. Tulsi Ram Swami, Pt. Kshema Karana Das Trivedi, Prof. Vishwa Nath Vidyamartanda, Pt. Dharma Dev Vidyamartanda, Acharya Vaidyanath Shastri, Swami Satya Prakash, Pt. Devi Chand and a lot many others.

I cannot forget Professor Vachaspati Upadhyaya, Vice-Chancellor, Lal Bahadur Shastri Vidyapeeth, New Delhi, who first read the manuscript of the "Voice of Yajurveda" and enthusiastically encouraged me to go ahead with translation of all the four Vedas for lovers of the Rshis' tradition.

Thanks to all the scholars who read the manuscript and expressed their candid opinions on this work.

—Dr. Tulsi Ram Sharma

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About the Author

Dr. Tulsi Ram Sharma

Dr. Tulsi Ram Sharma M.A. English (Delhi, 1949), Ph.D. (London, 1963) has been a university professor, academic administrator, researcher, and writer of long standing with prestigious assignments:

Lecturer in English, Hans Raj College, Delhi

Reader in the Department of English, Kurukshetra University, Kurukshetra (Haryana)

Principal Shivaji College, Delhi

Principal Swami Shraddhanand College, Delhi

Visiting Ford Foundation Scholar, University of Leeds, Leeds (UK)

Professor of English, Department of Languages, B.I.T.S. Pilani (Rajasthan)

Professor Head of the Department of English, Maharshi Dayanand University, Rohtak (Haryana)

Besides his professional studies of secular literature in English, Hindi, Sanskrit and Urdu, Dr. Tulsi Ram Sharma has devoted his life and time to the study and discipline of Sacred literature, specially Vedas, Upanishads, Darshan Philosophy, Puranas, Ramayana, Mahabharata with concentration on the Bhagwad Gita, Greek, Roman, Sumerian and English Epics, Gathas of Zarathustra, Bible, Quran, and the writings of Swami Dayananda, and Swami Vivekananda, in search of the essential values of Sanatan Vedic Dharma with reference to their realisation in life and literature through social attitudes, collective action, customs, traditions, rituals and religious variations across the fluctuations of history.

Dr. Tulsi Ram Sharma's research and publications include:

The Neo-Classical Epic: an Ethical Interpretation (Delhi, 1971)

Trading in Language: The Story of English in India 1781-1981 (Delhi, 1983)

The Original Philosophy of Yoga: Commentary on the Yoga-Sutras of Patanjali (Gurukul Jhajjar, Haryana, 1989)

Bharat Main Angrezi: Kya Khoya Kya Paya (Delhi, 1997)

Swami Dayanand's Vision of Truth (Delhi, 2002)

Translation of *Nine Upanishads* (Delhi, 1992)

Translation of *Swami Dayanand's Sanskar Vidhi* (Delhi, 1995)

Translation of Swami Dayananda's short writings in *Dayananda Granth Mala* (Paropakarini Sabha,

Ajmer, Rajasthan, 1999)

Translation of Swami Satya Pati's *God Realisation through Simple Yoga* (Delhi, 2000)

And a number of articles such as:

"Swami Vivekananda's Vision of Man" (Prabuddha Bharat, 1979)

"G.D.Birla: Gandhi's child", in Birla Felicitation Volume (BITS, Pilani, Rajasthan)

"Search for a Medium of Instruction in India", in Mitra Felicitation Volume (BITS, Pilani)

"Shakespeare as a Creative Yogi" in *Shakespeare: the Indian Icon*, edited by Vikram Chopra for J.L.Halio

And now translation of the Vedas, in the Arsha tradition of Maharshi Yaska and Swami Dayananda Saraswati.

Dr. Tulsi Ram Sharma has spent the last ten years on this translation of the four Vedas, all the time saying: "I came for this". While English has been the language of his professional communication, Sanskrit is the voice of his life and living.

Foreword

Veda Bhashya by Prof. Tulsiram – A step to make Vedas available to the English World

I have had the privilege of going through some of the chapters of Yajurveda Bhashya written by Prof. Tulsiram, a well known Vedic scholar and author of English language and literature. I congratulate him because he has done this translation for an average English reader who is keen to know the Vedas. Knowledge of the Vedas is like the knowledge of science. Vedic language is a scientific language and nobody can understand that without the profound knowledge of Vedangas, especially Nirukta of Maharshi Yaska and the grammar of Panini and Patanjali. Nobody can interpret the Veda mantras without these two. This translation proves that Prof. Tulsiram has done this insightful translation after doing hard work in both Vedangas.

In translating the Vedas, only literal meaning is just not sufficient, sometimes it may create confusion and contradiction. Prof. Tulsiram deeply merges himself into Vedic Mantras, thinking deeply about words, derivatives and analyzes the hidden nuances of meaning in their context. For example, 'Sumitriya na aapa oshadhayah santu…..Yajur. 36, 23': If we take literal meaning in the ordinary sense, "may the waters, vital forces of life, and herbs be friendly to us and may they be enemies to those who hate us and whom we hate", it will not make acceptable sense. After raising some questions, he says, "How can we accept this?" So, after going deeply into the words and context he gives this meaning of the said mantra: **May waters, tonics, pranic energies and medicinal herbs be good friends of our health system and immunity and let the same waters, tonics, pranic energies herbal medicines act against those ailments, diseases and**

negativities which injure us, which we hate to suffer and which we love to destroy, moreover let them have no side effects because side effects too help the negativities and injure us.

After giving the actual sense of the Mantra he writes that this Mantra is a reasonable prayer for the health programme of an advanced society, and then, logically in the next Mantra, follows the prayer for a full hundred years and more of life and healthy living (Tacchakshurdevahitam purastat-Yajur.36, 24).

The translation by Prof. Tulsiram is without any extraneous motive and without any extra-academic intention. The translation has been done purely as communication of the Vedic message for the welfare of mankind.

While giving his opinion on the Vedas Prof. Tulsiram writes in his Introduction....Veda is the Voice of God revealed in scientific Vedic Sanskrit free from local color and historical facts, therefore Vedic language is to be interpreted and understood according to its own laws and structure, and the only key available for such interpretation is the Nirukta of Maharshi Yaska and the grammar of Panini & Patanjali. According to Maharshi Dayananda Saraswati, 'without reference to these bases of Vedic interpretation certain words have been given a distorted meaning in the translations of **Max Muller, Griffith, Whitney and even Sayana.' Actually the torch light for proper translation today, as Aurobindo says, is the Arsha tradition followed by Maharshi Dayananda Saraswati.**

At the end I will say that this translation of Yajurveda, based on Nirukta and Grammar, follows the known ancient Indian tradition. It is factual, without prejudice or hidden motive. Prof. Tulsiram thinks deeply on every word of the

mantra, looks into the context and etymology according to Nirukta and then does the translation. I congratulate him on this one more pioneering step to make the knowledge of Vedas available to the western world and the average English knowing reader. May God give him long and healthy life so that he continues to do this kind of stupendous work.

Prof. Dr. Subhash Vedalankar;
Ex-Prof and Chairman of Sanskrit Department,
Rajasthan University, Jaipur, India.
Presently Chairman, Dept. of Sanskrit and Vedic
Vangmaya, Maharshi Dayananda Saraswati University,
Ajmer, Rajasthan, India.

About Dr. Tulsi Ram Sharma's English translation of the Rgveda

I feel myself fortunate and blest with the Grace of God that I received a few pages of the English translation by Dr. Tulsi Ram Sharma with introduction of the Yajurveda. The comparative views expressed by him about the Vedas are essential for every student of the Veda since it is a further pointer to scientific research in the field of Vedic interpretation.

Its conclusion is true: "In short Veda is an eternal articulation of omniscience, the voice of God". Each work of Prasthana Trayi i.e. Vedanta, Upanishads and Gita is not a take off from the Vedas but a continuation of Vedic studies in its own context of meditation, meditative teaching and a rousing call to action in a situation of karmic crisis. This English translation is a welcome addition to Vedic studies opening truly a new path establishing with ease the Vedas in the service of humanity.

—Dr. Krishna Lal
Former Professor and Head of Sanskrit Department,
University of Delhi. Delhi.

English Translation of Vedic Hymns: An Opinion

Dr. Tulsi Ram Sharma has taken an uphill task of translating all the four Vedas in lucid and thought provoking English. Most of the translations of Vedas by European scholars depend on the ritualistic meaning given by the medieval commentators like Sayana and others. But Dr. Sharma has taken a new course of translation. He agrees with the idea that the Yajurveda basically propounds the theory of Karma which it explains as Yajna, which neither denotes sacrifice nor mere ritual (Agnihotra etc.). The term Yajna carries a threefold meaning: the worship of God, unification of diverse factors of human society, selfless charity and replenishment of nature and the environment.

The hymns of the Yajurveda carry lofty ideas of spiritual and ethical significance. Most of these mantras are, however, complicated and tough. It is difficult to make out useful meaning and draw important conclusion out of the text. But Dr. Sharma has fully succeeded in drawing out the natural and meaningful content of these mantras. In brief I can say that the present translation of the Vedas will be appreciated by the scholars of this Vedic lore as well as by the lay man who wants to understand the deep meaning of the Vedic texts or at least the basic knowledge hidden in these ancient works. It is all the more satisfying that Dr. Sharma has followed the dicta laid down by Maharshi Yaska and Swami Dayananda Saraswati in translating and explaining the inner wisdom of the sacred mantras.

—Bhawani Lal Bhartiya
Ex. Chairman and Professor
Dayananda Chair for Vedic Studies
Punjab University; Chandigarh

AUM

It has been gratifying to go through the English translation of the Vedas rendered by Dr Tulsi Ram Sharma in as much as it conveys to the English-knowing world effectively the profound meaning and transcendental secrets enshrined in the Vedas. The most salient feature of this translation is its simple and lucid English. The Vedic words have been expounded here following the *yaugik* method of the Arsh tradition set up by Yaska, Panini and Patanjali (as opposed to the *rudhi* method which takes only the historically fixed meanings of words caring little for the context and the subject). As per the Arsh tradition name words like Agni, Vayu, Indra, Marut, etc., are synonyms indicating the various attributive names of the One that is the greatest and the most comprehensive 'Tattva' of existence, the Cosmic Spirit. It was Maharshi Dayananda who for the first time after Yaska and Patanjali advocated and followed this principle of interpretation on the basis of ancient supporting material. Dr. Sharma has religiously stuck to this theory while unfolding the truths enshrined in the Vedas. Obviously Dr Sharma's interpretation of Vedic hymns enjoys the authenticity of the Arsh tradition and challenges the western Vedic perspective and the medieval Indian interpretations of the Vedas which now need to be seriously reviewed in our present day context of science and inter-cultural communication.

—Dr Balvir Acharya
Professor & Head
Department of Sanskrit, Pali & Prakrit
Maharshi Dayananda University
Rohtak - 124001, Haryana (India)

AUM

MESSAGE

Above the narrow boundaries of country, time, caste and creed, the Vedas have been a treasure house of eternal universal knowledge and spiritual wisdom. There have been numerous attempts by Indians and foreigners to make the knowledge of these Vedas available to the people at large. Among them the Vedic commentaries of the great social and spiritual leader, Maharshi Dayananda are the best works in this field. Inspired by Swami Dayananda, the translation of the *Yajurveda* into English by Dr. Tulsi Ram Sharma is a commendable work in this line. Dr. Tulsi Ram Sharma has been a great devotee of sacred literature, especially Vedas, Upanishads, and various philosophies. His life long study of the Vedas has given him deep insight into Vedic philosophy. His translation of the *Yajurveda* reveals it fully. Here he has translated the *Yajurveda*, the Veda of Karma, in such a way that even a common reader can grasp its essence. He has very effectively brought out how this Veda teaches us to apply spiritual knowledge in practical life. Dr. Tulsi Ram Sharma deserves our congratulations and best wishes for having done translation of all the four Vedas in simple and clear English for the international community.

—Prof. Mahavir
Acharya & Pro-Vice Chancellor
Gurukul Kangri Vishwavidyalaya
Haridwar-249404, Uttarakhand, India

APPRECIATION

I have gone through some chapters of the English translation of Yajurveda by Dr. Tulsi Ram Sharma. As he has stated at the very beginning of the Introduction, this translation of Yajurveda is meant for an average English-knowing reader who is keen to know: What is Veda? What is it about? Is it old or new? To achieve this object, he has followed the Arsh method of interpretation. Accordingly, for example, he has mostly followed the etymological method of literal translation. But whenever he finds that the literal is not helpful in achieving his intended objective, he adds the implied explanation so that the essence of the Vedic hymn is quite clear. For example, his translation of, 'Yathemam Vacham Kalyanimavadani janebhyah' is rendered as follows—'Just as I speak (reveal) this auspicious holy Word of the Veda for all people (without discrimination of high or low), so should you too communicate it to all people of the world, whosoever, whatsoever, where so ever they be'. That is the technique of Swami Dayananda also.

I regard Dr. Tulsi Ram Sharma as one in the commendable line of Pundit Damodar Satavalekara who studied Sanskrit at a mature age and did unique work in that language. Dr. Sharma has also mastered the Sanskrit language after his retirement and done full justice to the translation of the Veda. He richly deserves our gratefulness, our expression of gratification and our appreciation for succeeding in his sacred mission of presenting an understandable, logical and above all sensible English translation of Vedas which hitherto was unavailable. Thus a long felt need has been fulfilled. I am sure Dr Sharma's method of translation will not only be widely approved but will also be followed by others while translating the Vedas in other languages.

–Dr. Baldev Singh
Formerly Professor of Sanskrit
Himachal Pradesh University, Shimla (India)

Sadbhavana (Good wishes)

Dr. Tulsi Ram Sharma, is a profound scholar of English, Hindi, Sanskrit and Urdu. But his heart felt devotion goes to sacred literature, especially Vedas, Upanishads, Darshan Philosophy, Puranas, Ramayana, and Mahabharata with concentration on the Bhagwad Gita, Greek, Roman, Sumerian and English Epics, Gathas of Zarathustra, Bible, Quran and the writings of Swami Dayananda and Swami Vivekananda, in search of the essential values of Veda and Sanatan Vedic Dharma. It seems his real spirit and scholarly interest lies in the interpretation of the Vedas. I have gone through some portions of his English translation of Yajurveda and on perusal of this translation, I have marked two characterizing features:

1. His language is perfectly lucid and
2. His translation is faithful to the word and spirit of the Mantras.

Dr. Tulsi Ram Sharma has very correctly observed, "Veda is knowledge of existence, pure and simple, as Science is knowledge. Science is the knowledge of nature as nature is and as it works according to its own laws. In Science, there is no story, no history. Similarly, in the Vedas, there is no story, no history. And just as Science is knowledge in Scientific language, free from local colour and historical variations of form and meaning, so Veda too is knowledge in scientific language, free from local colour and historical variations."

Veda is 'Knowledge' and knowledge is eternal. The interpretation of the Vedas requires the knowledge of the Arsh technique as explained by the Rshis like Yaska, Panini, Patanjali, Dayananda and Aurobindo.

As Veda is pure knowledge, so is this translation in theArsh tradition, free from myth and history with no local colour, no attitude, no motive, except pure communication of the Original for all.

With best wishes to the author and specially to the readers,

—Umakant Upadhyaya
Formerly Professor of Economics,
Calcutta University.

To the Reader

This translation of the 'Hymns of Yajurveda' is an English Version of the Yajurveda for the common reader who wants to acquaint himself or herself with the content of this divine message of the dynamics of Karma, both human and divine, in the context of the nature, structure and purpose of the universe and the condition and position of the human being in it. While the opening mantra launches the human being on life with the exhortation: "Be vibrant as the winds", the closing mantra seals the success of vibrant humanity in action with the final achievement of "Om Kham Brahma" with Grace Divine.

Life according to the Yajurveda is a journey from the beginning-less beginning to the endless end with the message:

Immortal child of Divinity,
Your roots go deep to Eternity,
Your reach is unto Infinity.
And your path is up and onwards,
Never never downwards.

This version is a scientific translation of the text within the parameters of Yaska and Dayananda with rational understanding of Sayana at the one end and the western scholars at the other. Sayana's translation is ritualistic especially with reference to yajna. It came at a time when the "Renaissance, Re-awakening of Learning" was far off, not yet just at the next door. Even communication between the East and the West was not as hectic as it became after the advent of the East India Company into India. Thus mutual criticism and appreciation too was silent rather than vocal. Hence Ritualism was just the thing acceptable to a society settled on the side of stagnation more than of fermentation.

Ritual, of course, is sacred. It is the most meticulous programme of action in pursuit of a holistic plan of life and living which arises from a spiritual vision of Divinity. It is conducted with unreserved commitment of will in faultless action, and completed with total surrender in absolute faith. For this reason

yajna in Veda and Upanishad, is described as the highest human action, "Shreshthatamam karma". This view is accepted in this translation too. But in addition, an extended interpretation of the same view of yajna is incorporated and followed in the light of Swami Dayananda, and also as warranted by the exhortation in the opening mantra: "Apply yourself to the highest form of action, yajna, in the service of Indra, lord of the universe, for the glory of the human nation". The highest actions in the world of existence, the creative evolution of the universe under the immanent presiding presence of Divinity, and the total corporate action of humanity for progress, peace and freedom, all this is yajna. And this idea leads us to discover for ourselves and understand the science, art and technology of participative living for progress, from the individual level, through the social, to the cosmic, as universal Yajna, human, natural and divine.

There may or may not be an escape from Sayana, but there is no possible escape from Dayananda, and even from westerners especially for the sake of caution and self correction.

I respect the western translators for their clarity and their art of communication. In addition, I find that they did recognise that the ideal way to interpret and explain the Sanskrit words of Indian scriptures such as Vedas was to trace back every word to its root, deconstruct and reconstruct it with the addition of the affixes, and then structurally explain its meaning. That precisely was the approach of Yaska, Panini, Patanjali and Swami Dayananda. Monier Williams, author of the well known *Sanskrit English Dictionary,* himself admired the Indians for their scientific approach to language, specially Sanskrit:

"I draw attention at the very threshold to the fact that the Hindus are perhaps the only nation, except for the Greeks, who have investigated, independently and in a truly scientific manner, the general laws which govern the evolution of language." (Introduction, p. xii)

He continues in relation to Sanskrit: "The synthetical process which comes into operation in the working of those laws may be well called Samskarana, 'putting together', by which I mean that every single word in the highest type of language (called

Sanskrita) is first evolved out of a primary 'Dhatu'—a Sanskrit term usually translated as 'Root', but applicable to any primordial constituent substance, whether of words, or rocks, or living organisms, and then, being so evolved, goes through a process of 'putting together' by the combination of other elementary constituents." [Sanskrit, thus, becomes a language correspondence of the evolution, structure and dynamics of the world of reality, and Veda as articulation of the reality of existence.]

"Furthermore, the process of 'putting together' implies, of course, the possibility of a converse process of vyakarana. by which I mean 'undoing' or decomposition (deconstruction), that is to say, the resolution of every root-evolved word into its component elements. So that in endeavouring to exhibit these processes of synthesis and analysis, we appear to be engaged, like a chemist, in combining elementary substances into solid forms, and again in resolving these forms into their constituent ingredients." (p. xii). And in respect of this special character, Sanskrit, he says, is a different language from the Semitic languages (of which the Bible and the Quran are expressions).

And yet, in spite of this clear understanding of Sanskrit, an Arsha dictionary remained with him only "a beautiful philological dream, a dream, however, which could not receive practical shape without raising the Lexicon to a level of scientific perfection unsuited to the needs of ordinary students." (p. xiii)

Why unsuited? **The answer lies in his mission and the main object of his mission. The scientific way of interpretation and explanation was counter to the purpose for which Monier Williams was appointed Professor of Sanskrit at Oxford** where he occupied the Boden Chair after H.H.Wilson who had been a member of the Committee of Public Instruction in India under Lord Macaulay as Chairman and Lord William Bentinck as Governor General of India. And then English had been accepted and introduced as the medium as well as the content of Education.

Monier Williams says: "One consideration which led my predecessor (Professor H.H.Wilson) to pass on to me his project of a root-arranged Lexicon was that, on being elected to the Boden Chair, he felt that the elaboration of such a work would be

incompatible with the practical objects for which the Boden Professorship was founded. . . **The main object was really a missionary one, as I have shown in the Preface of this volume."** (p. xi)

The object, Professor Williams explains in the Preface to his Dictionary (p. ix): "I must draw attention to the fact that I am only the second occupant of the Boden Chair, and that its founder, Colonel Boden, stated most explicitly in his will (dated August 15, 1811) that the special object of his munificent bequest was to promote the translation of the Scriptures (that is, the Bible) into Sanskrit, so as *'to enable his countrymen to proceed in the conversion of the natives of India to the Christian Religion'.*

"Surely then it need not be thought surprising, if following in the footsteps of my venerated master, I have made it the chief aim of my professional life to provide facilities for the translation of our sacred Scriptures into Sanskrit, and for the promotion of a better knowledge of the religions and customs of India as the best way to a knowledge of the religious needs of our great Eastern Dependency (India). My very first public lecture delivered after my election (to the Boden Chair) in 1860 was on 'The Study of Sanskrit in Relation to Missionary Work in India' (published in 1861)". (pp. xxi)

For any student of Veda, specially in India, in fact anywhere, it is difficult to overlook the words of Monier Williams in the Preface and Introduction to his Dictionary of Sanskrit, for the reason that **from translation of Christian Scriptures into Sanskrit with a missionary motive, the translation of Sanskrit Scriptures into English was but the next and 'logical' step with that same missionary motive of conversion, one to extol, the other to denigrate:**

One example, of extolment, is the following translation of the Bible, 'The Gospel according to John':

Yohana-likhitaḥ Susamvādaḥ;
Īshvarasya vākyam Yishor mahatvam avatāra kathā ca.

Jesus here is presented as an Avatara, someone a very God for the traditional Hindu, although the Gospel does not mention the incarnation at all. (The translation of The Bible in Sanskrit by

J.Wenger is available on the internet.)

The other example, of denigration, is given here below from W.D. Whitney's translation of the Atharvaveda (7, 107, 1) edited and revised by K.L. Joshi, published by Parimal Publications, Delhi, 2004:

Namaskṛtya dyāvāpṛthivībhyāmantarikṣāya mṛtyave.
Mekṣāmyūrdhvastiṣṭhan mā mā hinsiṣhurīśvarāḥ.

"Having paid homage to heaven and earth, to the atmosphere, to Death, I will urinate standing erect; let not the Lords (Ishvara) harm me."

I give below an English rendering of the same mantra translated by Pundit Satavalekara in Hindi:

"Having done homage to heaven and earth and to the middle regions and Death (Yama), I stand high and watch (the world of life). Let not my masters hurt me."

An English rendering of the same mantra translated by Pundit Jai Dev Sharma in Hindi is the following:

"Having done homage to heaven and earth (i.e. father and mother) and to the immanent God and Yama (all Dissolver), standing high and alert, I move forward in life. These masters of mine, pray, may not hurt me."

I would like to quote my own translation of the mantra now under print:

"Having done homage to heaven and earth, and to the middle regions, and having acknowledged the fact of death as inevitable counterpart of life under God's dispensation, now standing high, I watch the world and go forward with showers of the cloud. Let no powers of earthly nature hurt and violate me."

'Showers of the cloud' is a metaphor, as in Shelley's poem 'the Cloud': "I bring fresh showers for the thirsting flowers", which suggests a lovely rendering.

The problem here arises from the verb 'mekshami' from the root 'mih' which means 'to shower' (*sechane*). It depends on the translator's sense and attitude to sacred writing how the message is received and communicated in an interfaith context

with no strings attached (or unattached).

This extolment and denigration was happening around the time when the English language, English education and missionary work had been introduced into India and was raging on top. Swami Dayananda faced this challenge with boldness and caution, still with an open mind, all prepared even for correction. He based his interpretation of the Vedas on *Nirukta* and the etymological principles of word interpretation, and interpretation of the word in the context, both local and total, because the local is an integral part of the total whole.

We are living in an age of science and reason, democracy and freedom, globalism and global communication, and we feel the need for a free and frank interfaith dialogue. In such an age, ritualism and mythology is not enough. If we want to understand and present Veda as a body of universal knowledge and articulation of divine awareness of existence, there is no escape from Yaska, Panini, Patanjali, Dayananda and Aurobindo, because they provide the key principles and practice of scientific interpretation of an ancient scientific language such as Vedic Sanskrit which has no historical parallel for comparison. The language of science tells no stories, no myths. It states the truth pure and simple. Hence the resort to Swami Dayananda, either before or after Sayana and the western scholars, is indispensable.

There is one observation I must make on Swami Dayananda. Swami Dayananda has given a socio-economic orientation to the Vedic mantras because he underscores the relevance of the Vedas to the social, economic and political situation of humanity, especially in India, which was necessary and highly meaningful. For example, the Ashwins, in general, are the complementary powers of nature and humanity working as twin forces like the positive and negative currents of electricity, or like the theoretician and the laboratory man, or the curative and recuperative powers of medicine and nature's powers of rejuvenation. Swami Dayananda often explains such powers in the interest of practical understanding: he defines them as teacher and preacher, or father and mother, sun and moon, fire and water, prana and Apana energy, ruler and council, scientist and engineer, and so on, depending on the mantra context. Sometimes it appears

as if he is delimiting the open-ended general meaning of the Veda. But we should be careful before we say so, and realise that the definiteness of his meaning is illustrative and in no way exhaustive. In this translation such situations have been appreciated and the meaning has been kept open ended, inclusive of the meanings given by Swami Dayananda, as suggested by Yaska and the etymology of the terms. In short, this translation has been done with cautious reference to Sayana, under the guidance of Swami Dayananda, with respect for Pundit Satavalekara and with very careful observance of the western anglers.

Pundit Satavalekara comes in between Sayana and swami Dayananda for his excellent syntactic structures of mantra meanings in continuous Hindi. But he explains words such as Indra, Agni, Ashwins, Vrtra, Trita, Bhujyu, Kashyapa, Jamadagni, etc. as proper names so that the mantra appears to be a mythical or historical statement of either fact or fiction. But Swami Dayananda interprets these terms in the yaugic manner and explains them as scientific terms of the forms, functions, orders and attributes of the powers of existence representing the manifestive diversity of one Divinity and one Prakrti in the state of objective existence. These words are not historical names, because the time context of the creation of the Vedas remains unknown beyond history and imagination as even Max Muller confessed in his Gifford lectures in 1890.

This translation respects the entire tradition of Vedic interpretation, and under the guidance of this tradition takes Vedic interpretation to the original level of scientific rationality in the context of modern consciousness, modern language and global culture, a message both sanatan and, at the same time, modern (ref. Atharva, 10,8,23).

Take just one example of the problem I have faced, with the solution I have suggested: Yajurveda (36, 23) says, if we take the literal meaning in the ordinary sense: "May the waters, pranic energies and herbs be friendly to us and may they be enemies to those who hate us and whom we hate." How can we accept this? How can the same waters, tonics and herbs be good friends to us and enemies to those we hate or those who hate us? Medicine is

medicine after all. This is excellent stuff for a translator who believes that Vedic poetry is nothing but the voice of a tribal society in the barbaric, not civilized, state of social evolution. But let us think deeply. What is the context? Who are our enemies in that context? Who or what are those that injure us? What are those we hate or want to injure and destroy? The context is health. In the context of health, they are the ailments, diseases, germs and bacteria, viruses, negativities and side effects of medicines in our system. So the correct and scientific interpretation in the context of health would be: "May waters, tonics, pranic energies and medicinal herbs be good friends of our health and immunity system and let the waters, tonics, pranic energies and herbal medicines act against those ailments, diseases and negativities which injure us, which we hate to suffer and which we love to destroy. Moreover let them have no side effects because side effects too aggravate the negativities and injure us." This is the reasonable prayer and health programme of an advanced society. And then, logically in the next mantra, follows the prayer for a full hundred years and more of life and healthy living (Yajurveda, 36, 24). Veda thus is food for thought.

In human terms: If a legendary celebrity can admire another human figure as "inscrutable, apocalyptic, a mysterious poem written in flesh and blood", how much more – infinitely more– mysterious, inscrutable, apocalyptic would be the Cosmic Poem (Devasya Kavyah) created in the language of the Ultimate Vision?

Veda is a Cosmic Poem: the more we know, the more we know the Veda, and the more we know the Veda, the more we know.

Indeed, every reader should stand before the Veda, every verse of It in fact, as Arjuna stood before the Cosmic Krishna, waiting and watching intently, for the burst of a thousand suns, for the Dawn on top of the Earth, for the Revelation.

May the light burst forth, I pray.

—Tulsi Ram

Introduction to Rgveda

This translation of Rgveda is meant for an average English knowing reader who is keen to know:

What is Veda? What is it all about? Is it old or new?

If it's old, what is its relevance today? And if it is relevant, is it relevant to me also? Or is it relevant only to some particular community in some particular country at some particular time?

These are relevant questions especially in an age of science, democracy and globalism.

Veda is Knowledge. The very word 'Veda' means knowledge. It is derived from the root 'vid', which means: 'to be, to know, to think, and to benefit from'.

So whatever is is Veda, the very world of existence is Veda. The knowledge of the world of existence is Veda. The extension of knowledge through thought and research further is Veda. And to use that knowledge for the benefit of mankind with the protection and preservation of nature and the environment, without hurting any form of life, that is Veda.

Veda is knowledge, pure and simple, as science is knowledge. Science is knowledge of nature as nature is and as it works according to its own laws. In science, there is no story no history. Similarly in the Veda, there is no story, no history. And just as science is knowledge in scientific language free from local colour and historical variations of form and meaning, so Veda too is knowledge in scientific language free from local colour and historical variations. Therefore Vedic language has to be interpreted and understood according to the laws and technique of its own structure as stated by seers such as Yaska, Panini and Patanjali

and as explained by Swami Dayananda in his grammatical works and his notes on Vedic words in his commentary on the Vedas.

But there is a difference between scientific knowledge and Vedic knowledge: While science is knowledge of nature to the extent that man has been able to discover it, Veda is the quintessential knowledge of all that is, including nature, all that happens, all that we are, all that we do, and all that we reap in consequence of our action. It is the Original and Universal knowledge of the Reality of Existence and the Ideality of our aspirations, covering the facts and processes of existence, their interaction and the laws that operate in the interaction. In short, Veda is an eternal articulation of Omniscience, The Voice of God.

Vedic knowledge is classified thematically into three: Stuti, Prarthana and Upasana. Stuti, praise, is solemn reverential remembrance and description of the attributes, nature, character and function of divine powers. Prarthana, prayer, is an autosuggestive resolution to realise our limitations and rise above those limitations by calling on Divinity for aid and blessings when we have exhausted our effort and potential. Upasana is meditation, the surrender of our limited identity to participate in the Divine Presence. Stuti implies knowledge (Janana), Prarthana implies humility and action (Karma), and Upasana implies total love and surrender (Bhakti). In consequence, formally, Vedic knowledge is divided into four:

Rgveda is the Veda of Knowledge, Yajurveda is the Veda of Karma, Samaveda is the Veda of Bhakti, and Atharva-veda is Brahma Veda, an umbrella, celebrating the Divine Presence as in Book 10, hymns 7 and 8.

Rgveda is the Veda of knowledge revealed by Parameshvara, Lord Supreme Himself. All the four Vedas

were received by the primeval Rshis from That Supreme Divinity (Rgveda, 10, 90, 9). That Supreme power and presence is One and only one, wise sages call it by many names such as Agni, Indra, Mitra, Varuna and others. That one Lord creates this wonderful world of many forms and pervades it simultaneously (6, 47, 18). The creative evolution begins from that and when one cycle is complete, the involution ends up therein (10, 129, 7). The light of the sun radiates from there (10, 37, 3), the streams of life flow from there through the medium of five elements (1, 164, 3). We too come from there and retire unto That when the existential sojourn terminates (8, 44, 23), that is the covenant of man and God. The truth of Vedas is eternal (5, 25, 2). Law is eternal (4, 23, 8).

Our life is a lovely sojourn of our active and intelligent choice (5, 1, 2; 6, 15, 9) in the fivefold body (5, 47, 5), or outside the body (1, 164, 30), in a homely paradise on earth (6, 120, 3), or in a fools paradise (9, 64, 20-1). Therefore the one basic commandment of Vedas is "Be man", intelligent human being (10, 53, 6), be a visionary which you ought to be (1, 31, 6), in the category of Deva, godliness (1, 68, 2), remembering fully well that each one comes alone for a short time (10, 97, 5), to live in a house of clay (8, 44, 23) which is not our ultimate destination. Therefore our self-fulfilment lies through breaking the threefold bonds of body, mind and spiritual ignorance (1, 24, 15), rise beyond the darkness and reach the light Divine (1, 50, 10). The Light is our real potential as children of Immortality, unhurt, imperishable (1, 148, 5).

Rgveda begins with an invocation and prayer to Agni, Lord of light and energy, giver of life and light, the first, original and ultimate High-priest of the yajna of creative evolution and ends with a prayer to Agni for the gift of the

fragrance and nectar of yajnic life from the vedi of the earth. It exhorts humanity to live together in creative and cooperative unity, to act and move together, to speak together, and to think together for a united decision and common achievement, knowing each other's mind in harmony in the same tradition as the ancient wise followed in the performance of Dharma.

Rgveda gives a clear picture of the socio-political and economic organisation of humanity from the local to the international level. The Vedic word for a brilliant, enlightened, sovereign republic is Swarajya (3, 49, 2; 3, 46, 1; 3, 45,5; 1, 36, 7). The word for such an organisation is Rashtra. For such a Rashtra, efforts have to be made (1, 80,9), there should be three assemblies: the Executive, Legislature, the Law and Order and Defence forces (3, 38, 6), and the Educational Authority. The ruler and the assemblies have to be elected by the people from amongst the educated and socially dedicated people (Atharva, 3, 4, 2). Yajurveda and Atharva-Veda provide further details. The Vedic ideal of any human organisation and its law is that the organisation, in order to be just, creative, productive and egalitarian, must be an organism, a living, intelligent, self-organising, autonomous sovereign system.

The universe, the social system too, is a Purusha, a person (10, 90,2) of which the intellectual is the spokesman of values, of knowledge, rectitude and piety, the law and order and defence forces are the guards, the produces are providers, and the ancillary services are assistants, all governed by law which should be a human version of Rtam, the law of Nature and Divinity governing the universe.

There are many other Themes as prayers to Parameshvara, divine attributes of the forces of Nature, attributes, potential and limitations of the individual soul,

life and death, individual freedom, marriage and family life, free social mobility under the Verna-Ashrama Dharma based on merit, preercation stage of existence (10, 129, 1-7) which was the Zero state which we can describe neither as existence nor as non-existence: There 'was' or, may be, there 'was not':

It was the state of Zero Absolute,
The Hour beyond the hour.
No night, no day, no life nor death,
No existence, nor no-existence,
Darkness beyond the dark.
Silence, mother of speech,
Void, mother of space and time,
THAT One beyond the name,
Breathing alone without breath
Ever awake.
The flow consumed in the point of no dimensions
Potential Infinity.

This is Vision beyond the vision of mind, the mystery of Rgveda.

Between this point of Potential Infinity for creation and the time of cosmic dissolution there is the evolutionary and involuntary interplay of natural forces Agni, Indra, Soma, Pusha, Vaishvanara, Ashvins, Savita, Maruts, Sarasvati, heaven and earth, and the social dynamics of humanity for four billion and three hundred and twenty million years, a drama of infinite variety, ultimately all sucked in into the mysterious Black Hole, and then the breath out, back again.

So, says Rgveda, be good, do good, and make the world noble (Rg. 9, 63, 5).

Samaveda is Bhaktiveda in song, a symphony of

Veda mantras chiefly from Rgveda in celebration of the Truth, Beauty and Goodness of life and the Power, Glory, Sublimity and Beatitude of Divinity. It begins with an invitation to Agni, Light and Life of the universe, moves to Indra, the Power and Glory of Divinity and then to Beatific Soma, divine Spirit of peace and universal joy, and ends with thanks and prayer to All-listening Indra, All-embracing Pusha, inviolable Tarkshya, and Brhaspati, Lord of Infinity, for the gifts of peace, progress, prosperity and total well being.

Yajurveda is Karma Veda, knowledge of the application of knowledge in practical living in a positive, creative and constructive manner at both the individual and the collective level. This way of living and working is "Yajna" which, in simple words, means a selfless and participative way of living and thereby creating the maximum out of the minimum for all, including nature, humanity, the environment and the whole universe, with complete faith in the living, breathing, intelligent self-organising, self-conscious, Sovereign System. Living the yajnic way, we realise that Nature is an organisn, a tree, Ashwattha, and the entire cosmos including ourselves is a Purusha, and we as human beings are but cells in this Divine Purusha. Without living this way in a state of full awareness, we cannot realise that you and I, Mother Nature and the Supreme Brahma are all together, one in union and communion.

Vedic knowledge then is the Divine knowledge of existence from the dimensionless point and particle unto Infinity. And prayerful living and communion in meditation and yoga means: Self-integration of the particle, Re-integration of the part with the whole, and Re-Union of the finite with the Infinite.

This is the climactic close of Yajurveda: The light and life that shines in and beyond the sun is that Supreme

Purusha. That is there, and that is here, in me too.

Om is the saviour. Om is Bramha. Bramha is Infinite, Sublime!

The message of Yajurveda begins with the rousing divine call to live: "Be vibrant as the winds!" But we must be gratefully vibrant: "O Lord we pray for and thank thee for the gift of food and energy for life, for the health and efficiency of body, mind and soul." All of us must dedicate ourselves to Savita, giver of life and light, with devotion to the highest, yajnic, action, we must not hurt the 'Cow', and we must not allow a thief to boss over us and deprive us of our creative freedom of thought, word and deed.

Atharva-Veda is Brahma Veda, umbrella knowledge of existence both Murtta and Amurtta, concrete and abstract. It is the knowledge of Prakrti, Mother Nature, as well as of Purusha, the Soul, the individual Jiva as well as the Cosmic Soul Brahma. It begins with a celebrative description of the thrice-seven variant evolutes of Prakrti and a prayer to Vachaspati, Lord of Nature and the Word of Knowledge, to bless us with strength, energy, intelligence and knowledge emanating from those thrice-seven forms of the world of Nature and Spirit. It covers the world of humanity from the individual to the total collective personality of humanity, including social structures from the family, community and the nation up to the international United Nations. It pays homage to Divinity, Jyeshtha Brahma, Supreme Presiding Spirit and Power, immanent and transcendent, which creates and sustains and winds up the world of existence in each cycle of creation, eternally (10, 7-8, and 19, 6). Towards the end Atharva-Veda pays homage to Brahma and Mother Veda with thanks for the gifts of good health and full age, vibrant pranic energy, noble progeny, ample wealth, fame, lasting achievement and divine lustre of life. These are the gifts of

Vedic knowledge in life, and when one cycle of existence reaches the hour of completion, the Mother Knowledge returns to her eternal and Original abode, Jyeshtha Brahma Itself, the mighty, mysterious, awful Silence, impenetrable Darkness, Smaller than the smallest conceivable, yet Greater than the greatest imaginable, the Original and Ultimate Home of all that matter, energy, thought and Speech is, beyond time and space.

As you open the text of Rg-Veda, you find the words: Agni, Madhucchanda Rshi. 'Devata' here means the subject which is dealt with in the mantra. 'Devata' as a Vedic term means a presence, a power, a force, which is brilliant, illuminative, and generous. The 'Devata' of a mantra may be God, the One Sacchidananda Brahma as in the closing mantra quoted above, or Savita, the same One self-refulgent God as in the opening mantra of Yajurveda, or it can be a generous divine power of Nature such as the sun, moon, earth; or it can be a noble person of brilliant quality of nature, character and performance as a ruler, leader, commander, teacher, etc. What the 'Devata' means in any particular mantra depends on the total context that emerges from the mantra in its thematic environment of the hymn.

Madhucchanda is the Rshi of the opening mantra. The Rshi in the Arsha tradition is not the author of the mantra, Rshi is the exponent of the meaning of the mantra. As Maharshi Yaska says in the Nirukta, Rshis are the 'seers of the mantras: they are the sages who went into deep meditation unto the universal frequency of the Cosmic Mind and experienced the voice of Divinity speaking in the mantra, the mantra, a semantic correspondence of the Divine Voice, the Divine Voice, a sound correspondence of Divine Awareness of the Reality of Existence in the modes of Being and Becoming.

Who then is the poet of the Vedas? The answer is in Yajurveda 40, 8: That Cosmic Spirit which pervades and rules every moving particle in the moving universe is "the poet, thinker, all-comprehending, and self-existent". That is the Lord who creates the world of existence, ordains the Laws of its dynamics, and reveals the poetry of its beauty and majesty, the Vedas. "From that Lord of universal yajna were born the Rks and Samans. From Him were born the Chhandas of Atharva-veda and from Him were born the Yajus", (Yajurveda 31, 7). The Vedic lore comes in Pura-kalpa, the beginning of the world of humanity (Shvetashvataropanishad, 6, 22) and when its function is over at the end of the kalpa, one cycle of existence, it retires into Brahma-loka (Atharva-veda 19, 71, 1).

The Vedas were revealed by the Lord Omniscient to four primeval Rshis: Rgveda to Agni, Yajurveda to Vayu, Samaveda to Aditya, and Atharva-veda to Angira, directly in their spiritual consciousness. The Sage Brahma received and collected the four from them and passed them on to other sages.

When were the Vedas revealed? What is their age? How old are they? As old as the age of humanity on earth. The Lord who creates humanity leaves them not to nature like animals. He enlightens them with the knowledge of existence and their place in the world with the vision of their journey and its culmination. Swami Dayananda works out the age of the Vedas on the basis of Surya Siddhanta which in the year 2010 A.D. comes to 1,96,08,53,110 years.

If someone does not accept it and insists on historical proof, let us listen to Max Muller from whom we learn of the problem of the date or dates but with no possibility of solution on scientific and historical grounds.

Max Muller is known as a world renowned Vedic

scholar and exegesist of the West. Max Muller once ventured to pronounce a purely arbitrary date based on unproven assumptions that around 1200 B.C. was the date of the Rgveda. Later, he himself warned his students that "Whether the Vedic Hymns were composed in 1000 or 1500 or 2000 B.C., no power on earth could ever fix .... Whatever may be the date of the Vedic hymns... they have their own unique place and stand by themselves". Such daring presumptions of western scholars about the date of the Vedas are exposed by Graham Hancock in his latest researches, in his explosive book: Underworld: The Mysterious Origins of Civilization (2002).

Hancock first gives the range of dates accepted by Western scholars such as Max Muller and Dr. Mitchiner, a great authority on ancient Sanskrit texts: Vedas 1500-800 BC, Brahmanas 900-600 BC, Aranyakas 700-500 BC, Upanishads 600-400 BC, Mahabharata 350 BC-50 AD, Ramayana 250 BC-200AD, Puranas AD 200-1500. "Amazing!" says he: "Whether starting in 1500 BC, 1400 BC or 1200 BC, the timelines, suggested for the compilation and codification of the Vedas, all rest on the now thoroughly falsified and bankrupt (and rejected) idea of an Aryan invasion of India around 1500 BC". He continues: 'There was no such thing as an Aryan race that spoke Indo –European languages and authored the Vedas, there was no such event as an Aryan invasion of India. 'Arya' does not mean a race, it means a noble, educated and cultured person. So once the hypothesis of the Aryan invasion is rejected, the structure of the supposed dates of the Vedas and other texts crumbles like a house of cards.' And then he sums up his view of the Western approach to the Vedas and Indian civilization: "Almost everything that was ever written about this literature and civilization before five years ago (i.e., before 1997) is wrong." (See pp. 131, 116, 129)

Max Muller himself in his Gifford Lectures in 1890 had confessed that "no power on earth could ever fix" the date of the Vedas. Even Mitchiner himself concedes that "the dating of Sanskrit texts is a notoriously difficult problem" (Quoted Ibid p. 131).

Who could then possibly speak the truth about ancient Indian civilisation and the Vedic literature? Says Hancock (p. 105): "Perhaps we are coming to a time when ancient India will speak for herself again after millennia of silence." It was Swami Dayananda who spoke for India and the Vedas in the Rshis' tradition after millennia of silence to correct the distortions of Indian history and redeem Vedic literature and the Vedic tradition.

If no history, no Science, no human imagination can help, better follow the sages tradition, Surya Siddhanta, and the daily sankalpa of the dedicated Brahmanas. And lastly follow the internal evidence of the Vedas themselves: Vedas are the Original, Universal, Eternal articulation of Divinity, by Divinity, for humanity at the beginning of human creation. (Yajurveda, 26, 2; Shvetashvataropanishad, 6, 18)

Since Vedas are the oldest recorded knowledge of the world, no one can guess how much time, even ages, might have passed between the Vedas and the next work in Sanskrit. If so, there is no other work in Sanskrit comparable to the Vedas. Consequently the language of any other work would not provide any clue for the interpretation of Veda mantras. Vedic language then has to be interpreted on its own, and the only key available for such independent interpretation is the Nirukta and Nighantu of Maharshi Yaska, the grammatical works of Panini and Patanjali, and Swami Dayananda's notes in his commentary on Vedic verses explaining the structure and meaning of the words. Without reference to these bases of Vedic interpretation, certain words have been given a very

distorted meaning in other translations by Max Muller, Griffith, Whitney, and even Sayana. The torch light for proper translation today is the Arsha tradition followed by Swami Dayananda.

The Arsha way is the only right way, the key, to discover the truth of the Vedas. According to Shri Aurobindo, Swami Dayananda alone, in modern times, possessed this key to the secret of the Vedas. Interpreted this way the Vedas shine in their essential scientific refulgence. As science is pure knowledge, no story, no history, no mythology, so are the Vedas, pure knowledge: knowledge of nature, mind, spirit, human society, Dharma, the dynamics of existence and the right way of living as individuals and as members of organised society upto the international level. Even Max Muller, though he was once committed to uprooting the religion of India by his arbitrary translation of Rgveda, had to admit in his Biographical Essays that: "To Swami Dayananda, everything contained in the Vedas was not only perfect truth, but he went one step further and, by their interpretation, succeeded in persuading others that everything worth knowing, even the most recent inventions of modern science, were alluded to in the Vedas. Steam Engines, Electricity, Telegraphy and Wireless Marconogram were shown to have been at least in the germ known to the poets of the Vedas". In fact Shri Aurobindo in his essay on "Dayananda and the Veda" goes even further: "There is nothing fantastic in Dayananda's idea that Veda contains truth of science as well as truth of religion (i.e., Dharma). I will even add my own conviction that Veda contains other truths of a Science the modern world does not at all possess, and in that case, Dayananda has rather understated than overstated the depth and range of the Vedic wisdom (see 'Bankim, Tilak, Dayananda', p. 57).

The basic requirement of scriptural interpretation for us is faith and intellingetial solemnity, not doubt and cynicism. This way, if we want to confirm our faith in the scientific vision of the Veda, refer to Rgveda 1, 34, 7 and 9 for three-stage rocket chariot of the Ashwins, to 1, 36, 18 for Agni missile, to 1, 37, 3 for winds and communication, to 1, 46, 10 for concentration of light, to 1, 52, 1 and 1, 36, 1 for the science of missile defence and space-craft, to 6, 46, 11 for missiles and war heads, and so on. The position of the solar system with planets and satellites, earth's and sun's gravitation, solar healing, parliamentary democracy, organisational structure of the nation and the international world, water and electric energy, and so many other subjects are hinted at in Vedic verses. We need serious research to work out the details. Had even Einstein read the Purusha Sukta of the Vedas, Brahma Sutras and Sankhya Vaisheshika philosophy, probably he would have found clues to his search for Unificd Ficld thcory of thc universc.

Beyond faith and intelligential solemnity we need vision, potential Darshan of the Vedic Rshis. Once you have had the vision of truth, doubts disappear and questions recede into silence because, then, nothing shines but the Truth, and Divinity Itself reveals It's Reality with showers of Grace. In this mood and in this spirit, I suggest, you start your search for Vedic Truth and the Mystery of Existence.

Lastly, if the Vedic lore is as old as humanity itself, what is its relevance today in the modern world? Ask yourself other questions: What is the relevance of Galileo or Newton or the Theory of Relativity, two plus two makes four, Swaraj, thc Vcdic word for frccdom and sclf-discipline? Truth is truth, when the statement was or is made is irrelevant. Vedic truth, if you find it convincing and acceptable, is relevant not only for today but also for all time, to every person, everywhere.

Yajurveda itself says (26, 2):

"Yathemam vacham kalyanim avadani janebhyah":

Just as I speak (reveal) this auspicious holy Word of the Veda for all people (without any discrimination of high or low), so should you too communicate it to all people of the world whoever, whatever, wherever they be.

—Tulsi Ram

DIACRITICAL MARKS OF TRANSLITERATION

Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ॡ
ऌ	ḷ	ॡ	ḹ				
ए	e	ऐ	ai	ओ	o	औ	au

अनुस्वार (ं) ṁ विसर्ग (:) ḥ

(ँ) ñ

Consonants

Guttural

क्	k	ख्	kh	ग्	g	घ्	gh	ङ्	ṅ

Palatal

च्	c	छ्	ch	ज्	j	झ्	jh	ञ्	ñ

Lingual

ट्	ṭ	ठ्	ṭh	ड्	ḍ	ढ्	ḍh	ण्	ṇ

Dental

त्	t	थ्	th	द्	d	ध्	dh	न्	n

Labial

प्	p	फ्	ph	ब्	b	भ्	bh	म्	m

others

य्	y	र्	r	ल्	l	व्	v
श्	ś	ष्	ṣ	स्	s	ह्	h

(ऽ) ' ॐ m̆

AUM

RGVEDA

ऋग्वेदः

MANDALA-1

Mandala 1/Sukta 1

Agni Devata, Madhucchanda Rshi

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्।
होतारं रत्नधातमम्॥ १॥

1. *Agnimīḷe purohitaṁ yajñasya devamṛtvijam. Hotāraṁ ratnadhātamam.*

I invoke and worship Agni light of life, self-refulgent lord of the universe, foremost leader and inspirer, blazing light of yajnic creation, high-priest of cosmic dynamics, controller of natural evolution, and most generous giver of the treasures of life.

अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत।
स देवाँ एह वक्षति॥ २॥

2. *Agniḥ pūrvebhirṛṣibhirīḍyo nūtanairuta. Sa devāँ eha vakṣati.*

Agni, lord of light and power, is ever adorable by the saints and scholars of old and modern times. May

He bless us with divine vision, knowledge and power in this world.

अग्निना रयिमश्नवत् पोषमेव दिवेदिवे।
यशसं वीरवत्तमम्॥ ३॥

3. *Agninā rayimaśnavat poṣameva divedive. Yaśasaṁ vīravattamam.*

By virtue of Agni, light and energy of the universe, one advances in health and wealth day by day, blest with honour and fame of the highest order of heroes.

अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि।
स इद्देवेषु गच्छति॥ ४॥

4. *Agne yaṁ yajñamadhvaraṁ viśvataḥ paribhūrasi. Sa iddeveṣu gacchati.*

Agni, lord pervasive of yajna, you are all round protector and promoter of all yajnic acts of love, compassion and creation. May the yajna advance and expand among the noblest powers of nature and humanity.

अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः।
देवो देवेभिरा गमत्॥ ५॥

5. *Agnirhotā kavikratuḥ satyaścitraśravastamaḥ. Devo devebhirā gamat.*

Agni, self-refulgent lord of the universe, high-priest of nature, poetic creator of cosmic yajna, wondrous and most resounding, come and bless us with the noblest gifts of life.

यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि।
तवेत्तत् सत्यमङ्गिरः ॥ ६ ॥

6. *Yadaṅga dāśuṣe tvamagne bhadraṁ kariṣyasi.*
Tavet tat satyamaṅgiraḥ.

Agni, life of life, surely you would do good to the person who is generous and giving. Dear as the breath of life, this is ever true of your divine nature.

उप त्वाग्ने दिवेदिवे दोषावस्तर्धिया वयम्।
नमो भरन्त एमसि ॥ ७ ॥

7. *Upa tvāgne divedive doṣāvastardhiyā vayam.*
Namo bharanta emasi.

Agni, lord omniscient, day by day, night and day, with all our heart and soul we come to you bearing gifts of homage in faith and humility.

राजन्तमध्वराणां गोपामृतस्य दीदिविम्।
वर्धमानं स्वे दमे ॥ ८ ॥

8. *Rājantamadhvarāṇāṁ gopāmṛtasya dīdivim.*
Vardhamānaṁ sve dame.

Bearing gifts of homage with faith and humility, we come to Agni, self-refulgent ruling lord of yajnic acts of love and compassion, protector of the earth and the environment and illuminator of the Divine Word and the universal law, immanently growing with the expansive universe of His own creation.

स नः पितेव सूनवेऽग्ने सूपायनो भव।
सचस्वा नः स्वस्तये ॥ ९ ॥

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

As a father is ever one with his child in love, so may Agni, lord of life and light and father guardian of His creation, be ever close to us in love and benediction. Father of us all, give us the grace of life divine.

Mandala 1/Sukta 2

Devata: Vayu (1), Indra-Vayu (4-6), Mitra-Varunau (7-9), Madhucchanda Rshi

वायवा याहि दर्शतेमे सोमा अरंकृताः ।
तेषां पाहि श्रुधी हवम् ॥ १ ॥

1. *Vāyavā yāhi darśateme somā araṁkṛtāḥ.*
Teṣāṁ pāhi śrudhī havam.

Vayu, lord of grace and majesty, come, listen to our prayer, and protect and promote these somas vitalized as nectar and adorned in beauty.

वायव उक्थेभिर्जरन्ते त्वामच्छा जरितारः ।
सुतसोमा अहर्विदः ॥ २ ॥

2. *Vāya ukthebhirjarante tvāmacchā jaritāraḥ.*
Sutasomā aharvidaḥ.

Vayu, lord of life and majesty, the celebrants who know the time and season of yajnic ecstasy, having distilled the soma nectar of life, sing songs of joy in praise of your glory.

वायो तवं प्रपृञ्चती धेना जिगाति दाशुषे ।
उरूची सोमपीतये ॥ ३ ॥

3. *Vāyo tava prapṛñcatī dhenā jigāti dāśuṣe.*
Urūcī somapītaye.

Vayu, breath of life and love, your voice of omniscience resounding across heaven and earth overflows like the mother cow for the generous yajnic soul and gives him a surfeit of soma, drink of immortality.

इन्द्रवायू इमे सुता उप प्रयोभिरा गतम्।
इन्दवो वामुशन्ति हि ॥ ४ ॥

4. *Indravāyū ime sutā upa prayobhirā gatam.*
Indavo vāmuśanti hi.

Indra, lord of light, and Vayu, breath of life and energy, distilled are these vital essences with joyous experiments of yajna. They manifest and glorify your divine light and power. Come and bless us.

वायविन्द्रश्च चेतथः सुतानां वाजिनीवसू।
तावा यातमुप द्रवत् ॥ ५ ॥

5. *Vāyavindraśca cetathaḥ sutānāṁ vājinīvasū.*
Tāvā yātamupa dravat.

Vayu and Indra, Lord's powers of breath and light, you vitalise and illuminate the objects of creation with strength, energy and intelligence. Divinities of creation, come and inspire life and nature farther at the fastest.

वायविन्द्रश्च सुन्वत आ यातमुप निष्कृतम्।
मक्षिवित्था धिया नरा ॥ ६ ॥

6. *Vāyavindraśca sunvata ā yātamupa niṣkṛtam.*
Makṣvitthā dhiyā narā.

Vayu and Indra, divine breath of life and divine light of intelligence, both divinities of nature, inspire the objects of creation with the sap of life. So do they invest the human being with spirit and intelligence and thus accomplish their creative yajna of evolution.

मित्रं हुवे पूतदक्षं वरुणं च रिशादसम्।
धियं घृताचीं साधन्ता॥ ७॥

7. *Mitraṁ huve pūtadakṣaṁ varuṇaṁ ca riśādasam.*
Dhiyaṁ ghṛtācīṁ sādhantā.

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).

ऋतेन मित्रावरुणावृतावृधावृतस्पृशा।
क्रतुं बृहन्तमाशाथे॥ ८॥

8. *Ṛtena mitrāvaruṇāvṛtāvṛdhāvṛtaspṛśā.*
Kratuṁ bṛhantamāśāthe.

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.

क्रवी नो मित्रावरुणा तुविजाता उरुक्षया।
दक्षं दधाते अपसम्॥ ९॥

9. *Kavī no mitrāvaruṇā tuvijātā urukṣayā.*
Dakṣaṁ 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.

Mandala 1/Sukta 3

Devata: Ashvinau (1-3), Indra (4-6), Vishvedevah (7-9), Sarasvati (10-12), Madhucchanda Rshi

अश्विना यज्वरीरिषो द्रवत्पाणी शुभस्पती।
पुरुभुजा चनस्यतम्॥ १॥

1. *Aśvinā yajvarīriṣo dravatpāṇī śubhaspatī.*
Purubhujā canasyatam.

Ashvins, fire and water, are powers of the Divine for quick motion through yajnic science. They are sources of splendour, food and energy, comfort and joy. Men of learning and science, let the two be developed in a spirit of delight and dedication.

अश्विना पुरुदंससा नरा शवीरया धिया।
धिष्ण्या वनतं गिरः॥ २॥

2. *Aśvinā purudaṁsasā narā śavīrayā dhiyā.*
Dhiṣṇyā vanataṁ giraḥ.

Ashvins, divine powers of creative energy working through fire and water, are wondrous heroic achievers of mighty deeds with relentless acts of scientific study and research. Rich and generous, may they respond to our invocations and grant our voice of hope and prayer.

दस्रा युवाकवः सुता नासत्या वृक्तबर्हिषः।
आ यातं रुद्रवर्तनी॥ ३॥

3. *Dasrā yuvākavaḥ sutā nāsatyā vṛktabarhiṣaḥ.*
Ā yātaṁ rudravartanī.

Scholars of distinction dedicated to divine science, experts of natural metabolism, seated on the sacred vedi of scientific yajna, working on the marvellous powers of the Ashvins, fire and water, eternal media of divine power, for the elimination of suffering, let the gifts of divinity come (for the benefit of humanity).

इन्द्रा याहि चित्रभानो सुता इमे त्वायवः ।
अण्वीभिस्तना पूतासः ॥ ४ ॥

4. *Indrā yāhi citrabhāno sutā ime tvāyavaḥ.*
Aṇvībhistanā pūtāsaḥ.

Indra, Lord Supreme of wondrous light and power, come and bless us. All these sacred objects in existence, created, energised and extended over spaces from the subtlest causes by you are sustained in your divine power.

इन्द्रा याहि धियेषितो विप्रजूतः सुतावतः ।
उप ब्रह्माणि वाघतः ॥ ५ ॥

5. *Indrā yāhi dhiyeṣito viprajūtaḥ sutāvataḥ.*
Upa brahmāṇi vāghataḥ.

Indra, Lord Supreme of light and life, meditated by the pure at heart, realised by the enlightened, distilled from the Veda and the world of existence by the visionaries, come and inspire the chant of the dedicated yajakas.

इन्द्रा याहि तूतुजान उप ब्रह्माणि हरिवः ।
सुते दधिष्व नश्चनः ॥ ६ ॥

6. *Indrā yāhi tūtujāna upa brahmāṇi harivaḥ.*
Sute dadhiṣva naścanaḥ.

Indra, lord and breath of life, energy and speech, come fast at the speed of light, vitalise our songs of praise in yajna and bless us with food for the body, mind and soul.

ओमा॑सश्चर्षणीधृतो॒ विश्वे॑ देवास॒ आ ग॑त।
दा॒श्वांसो॑ दा॒शुषः॑ सु॒तम्॥ ७॥

7. *Omāsaścarṣaṇīdhṛto viśve devāsa ā gata.*
Dāśvāṁso dāśuṣaḥ sutaṁ.

Come ye, lovers of Om, lord creator and protector of the universe, masters of light and lovers of humanity, noblest visionaries of the world, generous givers and benefactors of all, come and give us the essence and wisdom distilled from life and literature.

विश्वे॑ दे॒वासो॑ अ॒प्तुरः॑ सु॒तमा ग॑न्त॒ तूणी॑यः।
उ॒स्राइ॑व॒ स्वस॑राणि॥ ८॥

8. *Viśve devāso apturaḥ sutamā ganta tūrṇayaḥ.*
Usrā iva svasarāṇi.

Visionaries of the world, generous givers, wise scholars of life and literature, fast as winds and eager as dawn for the day and mother-cow for the calf in the stall, come to your own and bring us the essences of knowledge and wisdom.

विश्वे॑ दे॒वासो॑ अ॒स्रिध॒ एहि॑मायासो अ॒द्रुहः॑।
मेधं॑ जुषन्त॒ वह्न॑यः॥ ९॥

9. *Viśve devāso asridha ehimāyāso adruhaḥ.*
Medhaṁ juṣanta vahnayaḥ.

Divinities of the world, unerring and unfouling lovers of Omniscience, free from hate and fear, come at the fastest and join the ecstasies of the brilliant fires of the yajna of love, compassion and knowledge.

पावका नः सरस्वती वाजेभिर्वाजिनीवती।
यज्ञं वष्टु धियावसुः॥ १०॥

10. *Pāvakā naḥ sarasvatī vājebhirvājinīvatī.*
Yajñaṁ vaṣṭu dhiyāvasuḥ.

May Sarasvati, goddess of divine speech, mother knowledge of arts, science and divinity, come with gifts of food for the mind and intellect and purify us with the light of knowledge. May the mother grace our yajna of arts and sciences and bless us with the light divine.

चोदयित्री सूनृतानां चेतन्ती सुमतीनाम्।
यज्ञं दधे सरस्वती॥ ११॥

11. *Codayitrī sūnṛtānāṁ cetantī sumatīnām.*
Yajñaṁ dadhe sarasvatī.

Sarasvati, mother stream of eternal knowledge and divine speech, inspires the seekers of universal truth and cosmic law and enlightens the admirers of noble wisdom and understanding. The divine flow of light and knowledge carries on the universal yajna of nature and humanity.

महो अर्णः सरस्वती प्र चेतयति केतुना।
धियो विश्वा वि राजति॥ १२॥

12. *Maho arṇaḥ sarasvatī pra cetayati ketunā.*
Dhiyo viśvā vi rājati.

Sarasvati, mighty ocean flow of mother knowledge and divine speech, shines with her radiance of omniscience and illuminates the universal mind and the minds of humanity across the worlds of existence.

Mandala 1/Sukta 4

Indra Devata, Madhucchanda Rshi

सुरूपकृत्नुमूतये सुदुघामिव गोदुहे।
जुहूमसि द्यविद्यवि ॥ १ ॥

1. *Surūpakṛtnumūtaye sudughāmiva godhuhe.*
Juhūmasi dyavidyavi.

Just as the generous mother cow is milked for the person in need of nourishment, so every day for the sake of light and knowledge we invoke and worship Indra, lord omnipotent of light and life, maker of beautiful forms of existence and giver of protection and progress.

उप नः सवना गहि सोमस्य सोमपाः पिब।
गोदा इद्रेवतो मदः ॥ २ ॥

2. *Upa naḥ savanā gahi somasya somapāḥ piba.*
Godā id revato madaḥ.

Indra, lord of light, protector of yajnic joy, promoter of sense and mind, come to our yajna, accept our homage of soma and give us the light and ecstasy of the soul.

अथा ते अन्तमानां विद्याम सुमतीनाम्।
मा नो अति ख्य आ गहि ॥ ३ ॥

3. *Athā te antamānāṁ vidyāma sumatīnaṁ.*
Mā no ati khya ā gahi.

Indra, lord of light and knowledge, come, so that we know you at the closest of those who are established in you and hold you in their heart and vision. Come, lord of life, come close, forsake us not.

परेहि॒ विग्र॒मस्तृ॑तमिन्द्रं पृच्छा विप॒श्चित॑म्।
यस्ते॒ सख्ि॑भ्य॒ आ वर॑म्॥ ४॥

4. *Parehi vigramastṛtamindraṁ pṛcchā vipaścitam.*
Yaste sakhibhya ā varam.

Keep off the malicious maligner. Go even far, farthest to Indra, lord of divine knowledge, love and kindness, light and vision, experience and wisdom, who is good and the best choice for you and me and your friends. Go, ask, and pray.

उ॒त ब्रु॑वन्तु नो॒ निदो॒ निर॒न्यत॑श्चिदारत।
दधा॑ना॒ इन्द्र॒ इद् दुव॑ः॥ ५॥

5. *Uta bruvantu no nido niranyataścidārata.*
Dadhānā indra id duvaḥ.

Indra, lord of light and bliss, may the wise and visionaries who cherish the divine in their heart speak to us. Let the others, ignorant, malicious and maligners be off from here.

उ॒त नः॑ सु॒भगाँ॑ अ॒रिवो॑चेयु॒र्दस्म कृ॒ष्टय॑ः।
स्यामेदिन्द्र॑स्य॒ शर्म॑णि॥ ६॥

6. *Uta naḥ subhagāṁ arirvoceyurdasma kṛṣṭayaḥ.*
Syāmedindrasya śarmaṇi.

Let us pray and seek the protection of Indra, lord of might unchallengeable, so that men of knowledge and wisdom bring us the voice of divinity and even those

who oppose appreciate and speak well of us.

एमाशुमाशवे भर यज्ञश्रियं नृमादनम्।
पतयन्मन्दयत् सखम्॥ ७॥

7. *Emāśumāśave bhara yajñaśriyaṁ nṛmādanam. Patayanmandayatsakham.*

Indra, lord of knowledge and power, give us the secret of the speed of motion for the giant leap forward in progress. Bless us with the wealth of the nation's yajna exciting for the people and joyous for our friends.

अस्य पीत्वा शतक्रतो घनो वृत्राणामभवः।
प्रावो वाजेषु वाजिनम्॥ ८॥

8. *Asya pītvā śatakrato ghano vṛtrāṇāmabhavaḥ. Prāvo vājeṣu vājinam.*

Hero of a hundred yajnic projects, having accomplished the programme and having drunk the soma of success, concentrate and consolidate as the light of the sun and be the breaker of the clouds of rain, and then advance and promote the wealth and defence of the nation through the battles of progress.

तं त्वा वाजेषु वाजिनं वाजयामः शतक्रतो।
धनानामिन्द्र सातये॥ ९॥

9. *Taṁ tvā vājeṣu vājinaṁ vājayāmaḥ śatakrato. Dhanānāmindra sātaye.*

Indra, lord of light and power, hero of a hundred yajnic creations, we celebrate your glory of speed and success in the battles of humanity for the achievement of the wealth of life and prosperity of the people.

यो रा॒यो३॒॑वनि॑र्म॒हान्त्सु॒पा॒रः सु॒न्व॒तः सखा॑।
तस्मा॒ इन्द्रा॑य गायत॥ १०॥

10. *Yo rāyo' vanirmahāntsupāraḥ sunvataḥ sakhā.*
Tasmā indrāya gāyata.

People of the land and children of Indra, sing and celebrate the glories of Indra, lord supreme of life and light, great and glorious, creator and protector of wealth, saviour pilot across the seas, and friend of the makers of soma.

Mandala 1/Sukta 5

Indra Devata, Madhucchanda Rshi

आ त्वेता॒ नि षी॑द॒तेन्द्र॑म॒भि प्र गा॑यत।
सखा॑य॒: स्तोम॑वाहसः॥ १॥

1. *Ā tvetā ni ṣīdatendramabhi pra gāyata.*
Sakhāyaḥ 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.

पु॒रू॒तमं पुरू॒णामीशा॑नं॒ वार्या॑णाम्।
इन्द्रं॒ सोमे॒ सचा॑ सु॒ते॥ २॥

2. *Purūtamaṁ purūṇāmīśānaṁ vāryāṇām.*
Indraṁ 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.

स घा नो योग आ भुवत्स राये स पुरन्ध्याम्।
गमद् वाजेभिरा स नः ॥ ३ ॥

3. *Sa ghā no yoga ā bhuvatsa rāye sa urandhyām.*
Gamad vājebhirā sa naḥ.

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 endevours.

यस्य संस्थे न वृण्वते हरी समत्सु शत्रवः।
तस्मा इन्द्राय गायत ॥ ४ ॥

4. *Yasya saṁsthe na vṛṇvate harī samatsu śatravaḥ.*
Tasmā indrāya gāyata.

Sing in honour of that Indra in the field of whose power and force no enemies can have the courage to stand in opposition and sustain themselves.

सुतपाव्ने सुता इमे शुचयो यन्ति वीतये।
सोमासो दध्याशिरः ॥ ५ ॥

5. *Sutapāvne sutā ime śucayo yanti vītaye.*
Somāso dadhyāśiraḥ.

All these bright and pure creations of the soma-yajna of science and meditation, sweet and vitalising as nectar-sweet delicacies of milk and curds (are created by Indra through His light and wind energy) and flow for the beneficiary, humanity, for their pleasure,

protection and promotion.

त्वं सुतस्य पीतये सद्यो वृद्धो अजायथाः ।
इन्द्र ज्यैष्ठ्याय सुक्रतो ॥ ६ ॥

6. *Tvaṁ sutasya pītaye sadyo vṛddho ajāyathāḥ.*
Indra jyaiṣṭhyāya sukrato.

Indra, noble soul of purity and yajnic meditation, hero of a hundred acts of goodness, for a drink of the soma of Lord Indra's creation, rising to new honour and grandeur every day, take a new birth into higher knowledge every moment.

आ त्वा विशन्त्वाशवः सोमास इन्द्र गिर्वणः ।
शं ते सन्तु प्रचेतसे ॥ ७ ॥

7. *Ā tvā viśantvāśavaḥ somāsa indra girvaṇaḥ.*
Śaṁ te santu pracetase.

Indra, noble soul, high-priest of yajna and the divine voice, may all these brilliant creations of lightning speed be good and beneficial to you and humanity. May they bring bliss and peace to you, prince of knowledge and grandeur.

त्वां स्तोमा अवीवृधन् त्वामुक्था शतक्रतो ।
त्वां वर्धन्तु नो गिरः ॥ ८ ॥

8. *Tvāṁ stomā avīvṛdhan tvāmukthā śatakrato.*
Tvāṁ vardhantu no giraḥ.

Indra, supreme lord of omnipotence and majesty, the Stoma hymns of the Veda celebrate your glory. Lord infinite of countless acts of creation, the Uktha hymns sing of your power and action. So may all our songs of

devotion and homage light up your presence and grandeur all round.

अक्षितोतिः सनेदिमं वाजमिन्द्रः सहस्रिणम्।
यस्मिन् विश्वानि पौंस्या ॥ ९ ॥

9. *Akṣitotiḥ sanedimaṁ vājamindraḥ sahasriṇam. Yasmin viśvāni pauṁsyā.*

Indra, whose omnipotence and protection is infinite and imperishable, may, we pray, bless us with this thousand-fold knowledge and power of science in which are contained all the secrets of nature's vitality.

मा नो मर्ता अभि द्रुहन् तनूनामिन्द्र गिर्वणः।
ईशानो यवया वधम् ॥ १० ॥

10. *Mā no martā abhi druhan tanūnāmindra girvaṇaḥ. Īśāno yavayā vadham.*

Indra, lord adorable in sacred song, let no mortal hate or injure our body and mind from anywhere. Keep off hate, violence and murder far away from us. You are the ruler, ordainer and dispenser of justice and punishment.

Mandala 1/Sukta 6

Devata: Indra (1-3, 10), Maruts (4, 6, 8, 9), Indra and Maruts (5, 7), Madhucchanda Rshi

युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः।
रोचन्ते रोचना दिवि ॥ १ ॥

1. *Yuñjanti bradhnamaruṣaṁ carantaṁ pari tasthuṣaḥ. Rocante rocanā divi.*

Pious souls in meditation commune with the

great and gracious lord of existence immanent in the steady universe and transcendent beyond. Brilliant are they with the lord of light and they shine in the heaven of bliss.

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे।
शोणा धृष्णू नृवाहसा ॥ २ ॥

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

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

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे।
समुषद्भिरजायथाः ॥ ३ ॥

3. *Ketuṁ kṛṇvannaketave peśo maryā apeśase.*
Samuṣadbhirajāyathāḥ.

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

आदह स्वधामनु पुनर्गर्भत्वमेरिरे।
दधानाः नाम यज्ञियम् ॥ ४ ॥

4. *Ādaha svadhāmanu punargarbhatvamerire.*
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.

वी॒ळु चि॑दारु॒जत्नु॒भिर्गु॒हा चि॑दिन्द्र॒ वह्नि॑भिः ।
अवि॑न्द उ॒स्रिया॒ अनु॑ ॥ ५ ॥

5. *Vīḷu 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.

दे॒व॒यन्तो॒ यथा॑ म॒तिमच्छा॑ वि॒दद्व॑सुं॒ गिरः॑ ।
म॒हाम॑नूषत श्रु॒तम् ॥ ६ ॥

6. *Devayanto yathā matimacchā vidadvasuṁ giraḥ.*
Mahāmanūṣata śrutam.

Just as noble scholars develop and brighten up their generous mind and intelligence after the principles of Vedic revelation, so do the Maruts, currents of energy, intensify, magnify and adorn the sound that is produced and heard.

इन्द्रे॑ण॒ सं हि दृक्ष॑से सञ्जग्मा॒नो अबि॑भ्युषा ।
म॒न्दू स॑मा॒नव॑र्चसा ॥ ७ ॥

7. *Indreṇa saṁ hi dṛkṣase saṁjagamāno 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.

अनवद्यैरभिद्युभिर्मखः सहस्वदर्चति।
गणैरिन्द्रस्य काम्यैः ॥ ८ ॥

8. *Anavadyairabhidyubhirmakhaḥ sahasvadarcati.*
Gaṇairindrasya kāmyaiḥ.

The yajnic dynamics of nature's currents of energy, Maruts, so potent and effective, illuminates the world and does homage to the Lord of creation with the immaculate blazing radiations of glorious sun light.

अतः परिज्मन्ना गहि दिवो वा रोचनादधि।
सर्मस्मिन्नृञ्जते गिरः ॥ ९ ॥

9. *Ataḥ parijmannā gahi divo vā rocanādadhi.*
Samasminnṛñjate giraḥ.

The currents of energy, Maruts, travel up from here, the earth, to the region of the sun, and from up there down to the earth. And in this space they sustain all the objects of the world and all the voices divine and human.

इतो वा सातिमीमहे दिवो वा पार्थिवादधि।
इन्द्रं महो वा रजसः ॥ १० ॥

10. *Ito vā sātimīmahe divo vā pārthivādadhi.*
Indraṁ maho vā rajasaḥ.

From here we rise to the sun, and to Indra, lord omnipotent blazing in the sun, with prayers, with homage and oblations, Indra who is greater and higher than the earth, the skies and the heavens and rules over all these.

Mandala 1/Sukta 7

Indra Devata, Madhucchanda Rshi

इन्द्रमिद् गाथिनो बृहदिन्द्रमर्केभिरर्किणः ।
इन्द्रं वाणीरनूषत ॥ १ ॥

1. *Indramidgāthino bṛhadindramarkebhirakiṇaḥ.*
Indraṁ vāṇīranūṣata.

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.

इन्द्र इद्धर्योः सचा सम्मिश्ल आ वचोयुजा ।
इन्द्रो वज्री हिरण्ययः ॥ २ ॥

2. *Indra iddharyoḥ sacā saṁmiśla ā vacoyujā.*
Indro vajrī hiraṇyayaḥ.

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.

इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयद् दिवि ।
वि गोभिरद्रिमैरयत् ॥ ३ ॥

3. *Indro dīrghāya cakṣasa ā sūryaṁ rohayad divi.*
Vi gobhiradrimairayat.

Indra, lord omnipotent, raised the sun high up in the heavens for expansive light and vision. With the

rays of the sun, He forms and moves the cloud for rain.

इन्द्र वाजेषु नोऽव सहस्रप्रधनेषु च।
उग्र उग्राभिरूतिभिः ॥ ४ ॥

4. *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.

इन्द्रं वयं महाधन इन्द्रमर्भे हवामहे।
युजं वृत्रेषु वज्रिणम् ॥ ५ ॥

5. *Indraṁ vayaṁ mahādhana indramarbhe havāmahe. Yujaṁ vṛtreṣu vajriṇaṁ.*

In battles great and small, we invoke Indra, lord omnipotent, we call upon sun and wind, mighty breaker of the clouds, friend in darkness, wielder of the thunderbolt.

स नो वृषन्नमुं चरुं सत्रादावन्नपा वृधि।
अस्मभ्यमप्रतिष्कुतः ॥ ६ ॥

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

Indra, lord of the universe, light of the world, generous lord of wealth, irresistible wielder of power, generous giver of showers, grant us the yajnic prosperity of life and open the doors of freedom and salvation at the end.

तुञ्जेतुञ्जे य उत्तरे स्तोमा इन्द्रस्य वज्रिणः।
न विन्धे अस्य सुष्टुतिम् ॥ ७ ॥

7. *Tuñjetuñje ya uttare stomā indrasya vajriṇaḥ.*
Na vindhe asya suṣṭutim.

On success in battle after battle, follow songs of celebration in honour of Indra, lord wielder of the thunderbolt, and I love to go on and on with the song without end.

वृषा यूथेव वंसगः कृष्टीरियर्त्योजसा।
ईशानो अप्रतिष्कुतः ॥ ८ ॥

8. *Vṛṣā yūtheva vaṁsagaḥ kṛṣṭīriyartyojasā.*
Īśāno apratiṣkutaḥ.

As the virile bull leads the herd it rules, so does Indra, generous lord indomitable and ruler of the world, inspire and lead His children to joy and freedom.

य एकश्चर्षणीनां वसूनामिरज्यति।
इन्द्रः पञ्च क्षितीनाम् ॥ ९ ॥

9. *Ya ekaścarṣaṇīnāṁ vasūnāmirajyati.*
Indraḥ pañca kṣitīnāṁ.

One and only one without a second is Indra, lord supreme of the universe, the lord who rules and guides humanity, showers treasures of wealth, and sustains and ultimately disposes the five orders of the universe.

इन्द्रं वो विश्वतस्परि हवामहे जनेभ्यः।
अस्माकमस्तु केवलः ॥ १० ॥

10. *Indraṁ vo viśvataspari havāmahe janebhyaḥ.*
Asmākamastu kevalaḥ.

For the sake of you all of humanity, we invoke and worship Indra, the one lord ruler over the universe,

and we pray He may be with us in vision in a state of absolute bliss.

Mandala 1/Sukta 8

Indra Devata, Madhucchanda, Rshi

एन्द्र सानसिं रयिं सजित्वानं सदासहम्।
वर्षिष्ठमूतयें भर॥ १॥

1. *Endra sānasiṁ rayiṁ sajitvānaṁ sadāsaham.*
Varṣiṣṭhamūtaye bhara.

Indra, lord supreme of power and glory, bless us with the wealth of life and well-being that gives us the superiority of action over sufferance, delight and victory, courage and endurance, excellence and generosity, and leads us on way to progress under divine protection.

नि येनं मुष्टिहत्यया नि वृत्रा रुणधामहै।
त्वोतासो न्यर्वता॥ २॥

2. *Ni yena muṣṭihatyayā ni vṛtrā ruṇadhāmahai.*
Tvotāso nyarvatā.

Indra, lord of power and glory, give us that strength of life and character whereby, under your blessed protection, we may hold back the enemy, evil and darkness with less than a blow of the fist and less than a dart of the lance.

इन्द्र त्वोतास आ वयं वज्रं घना ददीमहि।
जयेम सं युधि स्पृधः॥ ३॥

3. *Indra tvotāsa ā vayaṁ vajraṁ ghanā dadīmahi.*
Jayema saṁ yudhi spṛdhaḥ.

Indra, lord of might and splendour, under your divine protection, may we develop, we pray, strong and sophisticated weapons of defence so that fighting battles of mutual contest we may win the prize of victory.

वयं शूरेभिरस्तृभिरिन्द्र त्वया युजा वयम्।
सासह्याम पृतन्यतः ॥ ४ ॥

4. *Vayaṁ śūrebhirastṛbhirindra tvayā yujā vayam.*
Sāsahyāma pṛtanyataḥ.

Indra, lord of might, protection and progress, joined as we are with you in spirit, may we, with our heroes, shotsmen and missiles, challenge, fight out and win over our contestants in battle.

महाँ इन्द्रः परश्च नु महित्वमस्तु वज्रिणे।
द्यौर्न प्रथिना शवः ॥ ५ ॥

5. *Mahāṁ indraḥ paraśca nu mahitvamastu vajriṇe.*
Dyaurna prathinā śavaḥ.

Indra is great, supreme and transcendent, self-refulgent like the sun, extensive like space and more. May all the power and grandeur be for the lord of justice and the thunderbolt. May all be dedicated to Him.

समोहे वा य आशत नरस्तोकस्य सनितौ।
विप्रासो वा धियायवः ॥ ६ ॥

6. *Samohe vā ya āśata narastokasya sanitau.*
Viprāso vā dhiyāyavaḥ.

Men of valour and heroism engage in battles, men of knowledge and piety in learned gatherings and in the training of youth.

यः कुक्षिः सोमपातमः समुद्रइव पिन्वते।
उर्वीरापो न काकुदः ॥ ७ ॥

7. *Yaḥ kukṣiḥ somapātamaḥ samudra iva pinvate.*
Urvīrāpo na kākudaḥ.

Indra, the sun, is the womb of life, it feeds and promotes the life-giving vegetation. Just as the sea and the space-ocean of vapours augment the waters, the wide earth generates and promotes life, the throat cavity sustains prana, and prana promotes speech, so does the sun nourish and promote life, soma and joy.

एवा ह्यस्य सूनृता विरप्शी गोमती मही।
पक्वा शाखा न दाशुषे ॥ ८ ॥

8. *Evā hyasya sūṇṛtā virapśī gomatī mahī.*
Pakvā śākhā na dāśuṣe.

Verily the divine voice of Indra, Supreme Lord of Omniscience, is the richest treasure of eternal truth, generous mother of the language of existence and great. It is an abundant branch of the divine tree laden with ripe fruit for the faithful devotee and yajnic giver.

एवा हि ते विभूतय ऊतय इन्द्र मावते।
सद्यश्चित् सन्ति दाशुषे ॥ ९ ॥

9. *Evā hi te vibhūtaya ūtaya indra māvate.*
Sadyaścit santi dāśuṣe.

Indra, lord omnipresent, omniscient and omnipotent, such are your wondrous works and attributes, such are your powers, protections and promotions, of life, knowledge and happiness for a person like me. They are ever abundant for the faithful

and generous devotee dedicated to love and service.

एवा ह्यस्य काम्या स्तोमं उक्थं च शंस्या ।
इन्द्रायु सोमपीतये ॥ १० ॥

10. *Evā hyasya kāmyā stoma ukthaṁ ca śaṁsyā.*
Indrāya somapītaye.

Such are the songs of praise, adoration and celebration of this lord of life, light and power, sweet, enchanting and elevating, offered in honour of Indra, creator, protector and promoter of life and its joy.

Mandala 1/Sukta 9

Indra Devata, Madhucchanda Rshi

इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः ।
महाँ अभिष्टिरोजसा ॥ १ ॥

1. *Indrehi matsyandhaso viśvebhiḥ somaparvabhiḥ.*
Mahaṁ abhiṣṭirojasā.

Indra, lord of light and life, come with all the soma-celebrations of food, energy and joy, great as you are with majesty, power and splendour omnipresent, and give us the ecstasy of living with enlightenment.

एमेनं सृजता सुते मन्दिमिन्द्राय मन्दिनें ।
चक्रिं विश्वानि चक्रये ॥ २ ॥

2. *Emenaṁ sṛjatā sute mandimindrāya mandine.*
Cakriṁ viśvāni cakraye.

Scholars of eminence, in this world of Indra's yajnic creation, come up for the sake of joyous humanity and accomplish all those works of creation and construction which are needed for its prosperity and

well-being.

मत्स्वा॑ सुशिप्र म॒न्दिभि॒: स्तोमे॑भिर्विश्वचर्षणे।
सचै॒षु सव॑ने॒ष्वा ॥ ३ ॥

3. *Matsvā suśipra mandibhiḥ stomebhirviśvacarṣaṇe. Sacaiṣu savaneṣvā.*

Indra, Lord omniscient of universal presence, light and vision, with joyous songs of praise and celebration we invoke you and dedicate ourselves to you as our constant friend and guide. Come lord, and give us the bliss of existence in our yajnic acts of creation.

असृ॑ग्रमिन्द्र ते॒ गिर॒: प्रति॒ त्वामुद॑हासत।
अजो॑षा वृष॒भं पति॑म् ॥ ४ ॥

4. *Asṛgramindra te giraḥ prati tvāmudahāsata. Ajoṣā vṛṣabhaṁ patim.*

Indra, lord of light and splendour, the songs of divinity reveal and manifest you in your glory, protector of the universe and generous rain-giver of favours and kindness. And I too, in response, celebrate your magnificence and magnanimity without satiety.

सं चो॑दय चि॒त्रम॒र्वाग्राध॑ इन्द्र॒ वरे॑ण्यम्।
असा॒दित्ते॑ वि॒भु प्र॒भु ॥ ५ ॥

5. *Saṁ codaya citramarvāgrādha indra vareṇyam. Asaditte vibhu prabhu.*

Indra, lord of light and glory, creator giver of wondrous beauty, wealth and joy, infinite, mighty and supreme, whatever is worthy of choice in the world of your creation, grant us here and now.

अस्मान्त्सु तत्र चोदयेन्द्र राये रभस्वतः ।
तुविद्युम्न यशस्वतः ॥ ६ ॥

6. *Asmāntsu tatra codayendra rāye rabhasvataḥ.*
Tuvidyumna yaśasvataḥ.

Indra, lord of light and infinite power, guide and inspire us on way to the wealth of life and divinity, zealous seekers of love, honour and excellence as we are.

सं गोमदिन्द्र वाजवदस्मे पृथु श्रवो बृहत् ।
विश्वायुर्धेह्यक्षितम् ॥ ७ ॥

7. *Saṁ gomadindra vājavadasme pṛthu śravo bṛhat.*
Viśvāyurdhehyakṣitam.

Indra, infinite lord of life and light, wealth and honour, grant us a full life of knowledge and divine speech, wealth of food and energy, great reputation, high and inexhaustible honour, and the vision of infinity.

अस्मे धेहि श्रवो बृहद् द्युम्नं सहस्रसातमम् ।
इन्द्र ता रथिनीरिषः ॥ ८ ॥

8. *Asme dhehi śravo bṛhad dyumnaṁ sahasrasātamam. Indra tā rathinīriṣaḥ.*

Indra, lord of honour, wealth and power, grant us great honour and knowledge, wealth and happiness of a thousand sort, a strong economy and a mighty force of chariots (moving on land and sea and in the air).

वसोरिन्द्रं वसुपतिं गीर्भिर्गृणन्त ऋग्मियम् ।
होम गन्तारमूतये ॥ ९ ॥

9. *Vasorindraṁ vasupatiṁ gīrbhirgṛṇanta ṛgmiyam.*
Homa gantāramūtaye.

For our defence, protection and advancement, we invoke and celebrate in song with homage, Indra, lord protector of wealth, ruler of the earth, fire, breath and other sustainers of life, self-revealed and honoured in the Rks and immanent ruler and mover of everything.

सुतेसुते न्योकसे बृहद् बृहत एदरिः ।
इन्द्राय शूषमर्चति ॥ १० ॥

10. *Sutesute nyokase bṛhad bṛhata edariḥ.*
Indrāya śūṣamarcati.

Even if a person is opposed to faith in Indra and is an enemy of the pious, but (on repentance) offers sincere homage to Him, Great Lord and universal home and haven of everything of the world, worshipped in every act of piety, he is saved.

(ii) The pious, and even the impious, if he offers homage to Him, Great Lord who is the haven and home of everything in the world, worshipped in every act of piety, he is saved.

Mandala 1/Sukta 10

Indra Devata, Madhucchanda Rshi

गायन्ति त्वा गायत्रिणोऽर्चन्त्यर्कमर्किणः ।
ब्रह्माणस्त्वा शतक्रत उद्वंशमिव येमिरे ॥ १ ॥

1. *Gāyanti tvā gāyatriṇo'rcantyarkamarkiṇaḥ.*
Brahmāṇastvā śatakrata udvaṁśamiva yemire.

The singers of Gayatri celebrate you, Indra, lord of song and joy, with the hymns of Sama-Veda. The devotees of Rgveda worship Indra, lord of light, with Rks. And the sage scholars of all the Vedas, O lord of a

hundred noble acts of cosmic yajna, maintain the line of divine worship as the centre-string of the human family.

यत्सानोः सानुमारुहद् भूर्यस्पष्ट कर्त्वम्।
तदिन्द्रो अर्थं चेतति यूथेन वृष्णिरेजति॥ २॥

2. *Yatsānoḥ sānumāruhad bhūryaspaṣṭa kartvam.*
Tadindro arthaṁ cetati yūthena vṛṣṇirejati.

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

युक्ष्वा हि केशिना हरी वृषणा कक्ष्यप्रा।
अथा न इन्द्र सोमपा गिरामुपश्रुतिं चर॥ ३॥

3. *Yukṣvā hi keśinā harī vṛṣaṇā kakṣyaprā.*
Athā na indra somapā girāmupaśrutiṁ cara.

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

एहि स्तोमाँ अभि स्वराऽभि गृणीह्या रुव।
ब्रह्म च नो वसो सचेन्द्र यज्ञं च वर्धय॥ ४॥

Ehi stomāṁ abhi svarā'bhi gṛṇīhyāruva.
Brahma ca no vaso sacendra yajñaṁ ca vardhaya.

Indra, omnipresent omniscient lord sustainer of the universe and support of all, come in response to our prayer, reveal the secrets of knowledge, let the light shine in our heart, inspire us to proclaim, let the sacred science of life and nature prevail, and promote the yajna of creation at the human level for the earth and her children.

उक्थमिन्द्रायं शंस्यं वर्धनं पुरुनिष्षिधे।
शक्रो यथा सुतेषु णो रारणत् सख्येषु च ॥ ५ ॥

5. *Ukthamindrāya śaṁsyaṁ vardhanaṁ puruniṣṣidhe. Śakro yathā suteṣu ṇo rāraṇat sakhyeṣu ca.*

Just as a man rejoices with his children and friends and bestows lots of knowledge and wealth on them, so does Shakra, omnipotent Indra, lord of wealth and knowledge, rejoice to bestow admirable mantras of elevating light of Vedic lore on the generous soul for its advancement.

तमित् सखित्व ईमहे तं राये तं सुवीर्ये ।
स शक्र उत नः शकदिन्द्रो वसु दयमानः ॥ ६ ॥

6. *Tamit sakhitva īmahe taṁ rāye taṁ suvīrye. Sa śakra uta naḥ śakadindro vasu dayamānaḥ.*

We invoke Indra and pray to Him for friendship, wealth and wisdom, courage and heroism, that Lord Omnipotent, Indra, lord of power and honour, strength and support of all, who has the power to give, to protect, and to destroy sin and evil, He alone.

सुविवृतं सुनिरजमिन्द्र त्वादातमिद् यशः ।
गवामपं व्रजं वृधि कृणुष्व राधो अद्रिवः ॥ ७ ॥

7. *Suvivṛtaṁ sunirajamindra tvādātamidyaśaḥ.*
Gavāmapa vrajaṁ vṛdhi kṛṇuṣva rādho adrivaḥ.

Indra, lord of light and honour blazing as the sun, lord of magnanimity as the clouds of rain, the honour and fame given by you is open and brilliant, transparent and free, even from a speck of dust. Lord of generosity, open the doors of knowledge, augment the wealth of the world, and illuminate the honour of humanity.

नहि त्वा रोदसी उभे ऋघायमाणमिन्वतः ।
जेषः स्वर्वतीरपः सं गा अस्मभ्यं धूनुहि ॥ ८ ॥

8. *Nahi tvā rodasī ubhe ṛghāyamāṇaminvataḥ.*
Jeṣaḥ svarvatīrapaḥ saṁ gā asmabhyaṁ dhūnuhi.

Lord omnipotent and infinite, transcending the expanse of space, the heaven and earth contain you not. Dominant over the holy waters of the universe, ruling over the noblest actions of humanity, liberate our mind, thought and speech, electrify our sense and will, and give us a shower of knowledge and wealth of life divine.

आश्रुत्कर्ण श्रुधी हवं नू चिद्दधिष्व मे गिरः ।
इन्द्र स्तोममिमं मम कृष्वा युजश्चिदन्तरम् ॥ ९ ॥

9. *Āśrutkarṇa śrudhī havaṁ nū ciddadhiṣva me giraḥ. Indra stomamimaṁ mama kṛṣvā yujaścidantaram.*

Lord of instant and universal ear, listen to my voice. Hold my prayer in your heart. Indra, it is the song of a dear friend. Take me in along with it, cleanse and sanctify my heart and soul.

विद्मा हि त्वा वृषन्तमं वाजेषु हवनश्रुतम् ।
वृषन्तमस्य हूमह ऊतिं सहस्रसातमाम् ॥ १० ॥

10. *Vidmā hi tvā vṛṣantamaṁ vājeṣu havanaśrutam.*
Vṛṣantamasya hūmaha ūtiṁ sahasrasātamām.

Indra, lord of love and power, we know you as the most generous giver of the showers of blessings, instant listener to our call in the battles of life. We pray for the divine protection of the most generous guardian and giver of victory, best and highest of a thousand other modes of protection and redemption.

आ तू न इन्द्र कौशिक मन्दसानः सुतं पिब ।
नव्यमायुः प्र सू तिर कृधी सहस्रसामृषिम् ॥ ११ ॥

11. *Ā tū na indra kauśika mandasānaḥ sutaṁ piba.*
Navyamāyuḥ pra sū tira kṛdhī sahasrasāmṛṣim.

Indra, lord giver of infinite joy, universal teacher of humanity, come and taste the sweets of our divine celebrations. Create a new and higher life for us, and let a new seer and prophet of a thousand visions and sciences arise among us.

परि त्वा गिर्वणो गिर इमा भवन्तु विश्वतः ।
वृद्धायुमनु वृद्धयो जुष्टा भवन्तु जुष्टयः ॥ १२ ॥

12. *Pari tvā girvaṇo gira imā bhavantu viśvataḥ.*
Vṛddhāyumanu vṛddhayo juṣṭā bhavantu juṣṭayaḥ.

May all these holy songs of the divine singers from all sides celebrate you, sole object of the sacred voice of eternity. May all the songs of love and worship glorify the lord of eternal existence. May all these songs

be acceptable to the Lord and delightful and elevating for us.

Mandala 1/Sukta 11

Indra Devata, Jeta Madhucchanda Rshi

इन्द्रं॒ विश्वा॑ अवीवृधन्त्समु॒द्रव्य॑चसं॒ गिरः॑ ।
र॒थीत॑मं र॒थीना॑ं॒ वाजा॑ना॒ं सत्प॑तिं॒ पति॑म् ॥ १ ॥

1. *Indraṁ viśvā avīvṛdhantsamudravyacasaṁ giraḥ.*
Rathītamaṁ rathīnāṁ vājānāṁ satpatiṁ 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.

स॒ख्ये त॑ इन्द्र वा॒जिनो॒ मा भे॑म शवसस्पते ।
त्वाम॒भि प्र णो॑नुमो॒ जेता॑र॒मप॑राजितम् ॥ २ ॥

2. *Sakhye ta indra vājino mā bhema śavasaspate.*
Tvāmabhi pra ṇonumo jetāramaparājitam.

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.

पू॒र्वीरिन्द्र॑स्य रा॒तयो॒ न वि द॑स्यन्त्यू॒तयः॑ ।
यदी॒ वाज॑स्य॒ गोम॑तः स्तो॒तृभ्यो॒ मंह॑ते म॒घम् ॥ ३ ॥

Pūrvīrindrasya rātayo na vi dasyantyūtayaḥ.
Yadī vājasya gomataḥ stotṛbhyo maṁhate magham.

The eternal gifts of Indra, lord magnificent, never fail, His favours and protections never fade, nor exhaust, because the munificence of the lord of earth and His bounties of wealth and honour always flow in abundance more and ever more for the devotees.

पुरां भिन्दुर्युवा कविरमितौजा अजायत ।
इन्द्रो विश्वस्य कर्मणो धर्ता वज्री पुरुष्टुतः ॥ ४ ॥

4. *Purāṁ bhinduryuvā kaviramitaujā ajāyata.*
Indro viśvasya karmaṇo dhartā vajrī puruṣṭutaḥ.

Breaker of the enemy forts, youthful, creative and imaginative, hero of boundless strength, sustainer of the acts of the world and disposer, wielder of the thunderbolt, universally acclaimed and celebrated is risen into prominence.

त्वं वलस्य गोमतोऽपावरद्रिवो बिलम् ।
त्वां देवा अबिभ्युषस्तुज्यमानास आविषुः ॥ ५ ॥

5. *Tvaṁ valasya gomato'pāvaradrivo bilam.*
Tvāṁ devā abibhyuṣastujyamānāsa āviṣuḥ.

Indra, blazing as the sun, wielder of the clouds, you break open the water-hold of the clouds. The devas, planets, seekers of the lord of light and centre-home, moved round in orbit, hold on to their place in the solar family.

तवाहं शूर रातिभिः प्रत्यायं सिन्धुमावदन् ।
उपातिष्ठन्त गिर्वणो विदुष्टे तस्य कारवः ॥ ६ ॥

6. *Tavāhaṁ śūra rātibhiḥ pratyāyaṁ sindhumāvadan.*
Upātiṣṭhanta girvaṇo viduṣṭe tasya kāravaḥ.

Hero of generosity, drawn by your gifts of light

and grace, I come to you as to the sea, singing songs of praise. Lord and lover of the voice of celebration, they, all your servants, know you and they abide by you in adoration.

मायाभिरिन्द्र मायिनं त्वं शुष्णमवातिरः ।
विदुष्टे तस्य मेधिरास्तेषां श्रवांस्युत्तिर ॥ ७ ॥

7. *Māyābhirindra māyinaṁ tvaṁ śuṣṇamavātiraḥ.*
Viduṣṭe tasya medhirāsteṣāṁ śravāṁsyuttira.

Indra, lord of supernal powers, with your vision and extraordinary intelligence ward off the artful opponent and exploiter. Your friends and admirers know you. Listen to their voice and overthrow the enemies.

इन्द्रमीशानमोजसाभि स्तोमा अनूषत ।
सहस्रं यस्य रातय उत वा सन्ति भूयसीः ॥ ८ ॥

8. *Indramīśānamojasābhi stomā anūṣata.*
Sahasraṁ yasya rātaya uta vā santi bhūyasīḥ.

All the hymns of praise celebrate Indra, lord ruler over the universe with His power and splendour. Thousands, uncountable, are His gifts and benedictions, infinitely more indeed.

Mandala 1/Sukta 12

Agni Devata, Kanva Medhatithi Rshi

अग्निं दूतं वृणीमहे होतारं विश्ववेदसम् ।
अस्य यज्ञस्य सुक्रतुम् ॥ १ ॥

1. *Agniṁ dūtaṁ 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.

अग्निमग्निं हवीमभिः सदा हवन्त विश्पतिम्।
हव्यवाहं पुरुप्रियम्॥ २॥

2. *Agnimagniṁ havīmabhiḥ sadā havanta viśpatim.*
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.

अग्ने देवाँ इहा वह जज्ञानो वृक्तबर्हिषे।
असि होता न ईड्यः॥ ३॥

3. *Agne devāṁ ihā vaha jajñāno vṛktabarhiṣe.*
Asi hotā na īḍyaḥ.

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.

ताँ उशतो वि बोधय यदग्ने यासि दूत्यम्।
देवैरा सत्सि बर्हिषि॥ ४॥

4. *Tāṁ uśato vi bodhaya yadagne yāsi dūtyam.*
Devairā satsi barhiṣi.

Agni, purify and activate the libations lighted by the fire which you have carried to the skies, and bring them back home to the seat of yajna with gifts divine.

घृताहवन दीदिवः प्रति ष्म रिषतो दह।
अग्ने त्वं रक्षस्विनः ॥ ५ ॥

5. *Ghṛtāhavana dīdivaḥ prati ṣma riṣato daha.*
Agne tvaṁ rakṣasvinaḥ.

Agni, brilliant and resplendent, fed on ghee and blazing, burn up the jealous, the negative and the wicked who destroy.

अग्निनाग्निः समिध्यते कविर्गृहपतिर्युवा।
हव्यवाड् जुह्वास्यः ॥ ६ ॥

6. *Agnināgniḥ samidhyate kavirgṛhapatiryuvā.*
Havyavāḍ juhvāsyaḥ.

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).

कविमग्निमुप स्तुहि सत्यधर्माणमध्वरे।
देवममीवचातनम् ॥ ७ ॥

7. *Kavimagnimupa stuhi satyadharmāṇamadhvare.*
Devamamīvacātanam.

In the holy acts of yajna, light, serve and adore Agni, brilliant creator of new things of beauty, prosperity and joy, illuminator and observer of the eternal laws, generous giver, and destroyer of evil and disease.

यस्त्वामग्ने हविष्पतिर्दूतं देव सपर्यति।
तस्य स्म प्राविता भव॥ ८॥

8. *Yastvāmagne haviṣpatirdūtaṁ 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.

यो अग्निं देववीतये हविष्माँ आविवासति।
तस्मै पावक मृळय॥ ९॥

9. *Yo agniṁ devavītaye havismāṁ āvivāsati.*
Tasmai pāvaka mṛḷaya.

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.

स नः पावक दीदिवोऽग्ने देवाँ इहा वह।
उप यज्ञं हविश्च नः॥ १०॥

10. *Sa naḥ pāvaka dīdivo'gne devāṁ ihā vaha.*
Upa yajñaṁ haviśca naḥ.

That holy purifying brilliant power and presence may, we pray, bring us the finest gifts of divinity and humanity, and endow our yajna with holy riches and offerings for the fire.

स नः स्तवान आ भर गायत्रेण नवीयसा।
रयिं वीरवतीमिषम्॥ ११॥

11. *Sa naḥ stavāna ā bhara gāyatreṇa navīyasā.*
Rayiṁ vīravatīmiṣam.

May Agni, omnipresent and self-refulgent Lord, adored again and ever again with Gayatri hymns and new versions of prayer, bless us with wealth, food and energy and heroic progeny.

अग्ने शुक्रेण शोचिषा विश्वाभिर्देवहूतिभिः ।
इमं स्तोमं जुषस्व नः ॥ १२ ॥

12. *Agne śukreṇa śociṣā viśvābhirdevahūtibhiḥ.*
Imaṁ stomaṁ juṣasva naḥ.

Agni, self-refulgent Lord, be gracious to accept this adoration of ours with the pure and purifying radiance of yours, this prayer and service offered with all our sincere invocations to the generous powers of divinity.

Mandala 1/Sukta 13

Agni and others Devata, Kanva Medhatithi Rshi

सुसमिद्धो न आ वह देवाँ अग्ने हविष्मते ।
होतः पावक यक्षि च ॥ १ ॥

1. *Susamiddho na ā vaha devāṁ agne haviṣmate.*
Hotaḥ pāvaka yakṣi ca.

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

मधुमन्तं तनूनपाद् यज्ञं देवेषु नः कवे ।
अद्या कृणुहि वीतये ॥ २ ॥

2. *Madhumantaṁ tanūnapād yajñaṁ deveṣu naḥ kave. Adyā kṛṇuhi vītaye.*

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

नराशंसमिह प्रियमस्मिन् यज्ञ उप ह्वये।
मधुजिह्वं हविष्कृतम्॥ ३॥

3. *Narāśaṁsamiha priyamasmin yajña upa hvaye.*
Madhujihvaṁ haviṣkṛtam.

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

अग्ने सुखतमे रथे देवाँ ईळित आ वह।
असि होता मनुर्हितः॥ ४॥

4. *Agne sukhatame rathe devāṅ īḷita ā vaha.*
Asi hotā manurhitaḥ.

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

स्तृणीत बर्हिरानुषग् घृतपृष्ठं मनीषिणः।
यत्रामृतस्य चक्षणम्॥ ५॥

5. *Stṛṇīta barhirānuṣag ghṛtapṛṣṭhaṁ manīṣiṇaḥ.*
Yatrāmṛtasya cakṣaṇam.

Men of science and wisdom, cover the sacred

grass of yajna sprinkled with holy water, reach the skies pregnant with the waters of space, and there you will have a vision of nectar.

वि श्रयन्तामृतावृधो द्वारो देवीरसश्चतः ।
अद्या नूनं च यष्टवे ॥ ६ ॥

6. *Vi śrayantāmṛtāvṛdho dvāro devīrasaścataḥ.*
Adyā nūnaṁ ca yaṣṭave.

Scholars of science, servants of eternal truth who extend the bounds of knowledge, open the holy doors of inexhaustible light, the yajna must be performed today.

नक्तोषासा सुपेशसास्मिन् यज्ञ उप ह्वये ।
इदं नो बर्हिरासदे ॥ ७ ॥

7. *Naktoṣāsā supeśasā'smin yajña upa hvaye.*
Idaṁ no barhirāsade.

I invoke the glorious dawn and the deep-soothing night, both beautiful and elevating, and invite them to come and grace this holy seat of yajna.

ता सुजिह्वा उप ह्वये होतारा दैव्या कवी ।
यज्ञं नो यक्षतामिमम् ॥ ८ ॥

8. *Tā sujihvā upa hvaye hotārā daivyā kavī.*
Yajñaṁ no yakṣatāmimam.

I invoke and kindle two divine and visionary priestly powers of yajna, fire visible and invisible, energy physical and grace divine, both of beautiful flames of light, so that they accomplish this socio-scientific yajna of ours.

इळा॒ सर॑स्वती म॒ही ति॒स्रो दे॒वीर्म॑यो॒भुवः॑।
ब॒र्हिः सी॑दन्त्व॒स्रिधः॑ ॥ ९ ॥

9. *Iḷā sarasvatī mahī tisro devīrmayobhuvaḥ.*
Barhiḥ sīdantvasridhaḥ.

I invoke three divine graces, brilliant and blissful, Ila, eternal speech of divine omniscience, Sarasvati, universal speech of divine revelation, and Mahi, realised speech of earthly communication. May the three come and sanctify the holy seats of our yajna here and now without delay, without fail.

इ॒ह त्वष्टा॑रमग्रि॒यं वि॒श्वरू॑प॒मुप॑ ह्वये।
अ॒स्माक॑मस्तु॒ केव॑लः ॥ १० ॥

10. *Iha tvaṣṭāramagriyaṁ viśvarūpamupa hvaye.*
Asmākamastu kevalaḥ.

Here to this house of yajna, from the core of my heart, I invoke and invite Tvashta, first pioneer of all, omnipresent lord of cosmic dynamics and maker of beautiful forms of existence. May He be the sole object of our worship.

अव॑ सृजा वनस्पते॒ देव॑ दे॒वेभ्यो॑ ह॒विः।
प्र दा॒तुर॑स्तु॒ चेत॑नम् ॥ ११ ॥

11. *Ava sṛjā vanaspate deva devebhyo haviḥ.*
Pra dāturastu cetanam.

Vanaspati, generous lord of love, light and beauty, nature and the forests, create, produce and provide the food for the divinities of yajna. And may that creation, production and provision initiate extension of the study, knowledge and awareness of the generous

yajnics who offer the libations.

स्वाहा॑ य॒ज्ञं कृ॑णोत॒नेन्द्रा॑य॒ यज्व॑नो गृ॒हे।
तत्र॑ दे॒वाँ उप॑ ह्वये॥ १२॥

12. *Svāhā yajñaṁ kṛṇotanendrāya yajvano gṛhe.*
Tatra devāṅ upa hvaye.

In the house of the devotee of yajna where the scholars and artists perform yajna and offer libations of creation in truth of word and deed with the divine voice, I invoke and invite brilliant and dedicated scholars for the performance and the extension of power and glory for Indra on earth.

Mandala 1/Sukta 14

Vishvedeva Devata, Kanva Medhatithi Rshi

ऐभि॑रग्ने॒ दुवो॒ गिरो॒ विश्वे॑भि॒: सोम॑पीतये।
दे॒वेभि॑र्याहि॒ यक्षि॑ च॥ १॥

1. *Aibhiragne duvo giro viśvebhiḥ somapītaye.*
Devebhiryāhi yakṣi ca.

Agni, lord of light and life, listen to our words of reverence and prayer, come with all these generous powers and gifts of nature for the protection and promotion of the soma-joy of our yajna, and inspire us to carry on with the performance.

आ त्वा॒ कण्वा॑ अहूषत गृ॒णन्ति॑ विप्र ते॒ धिय॑:।
दे॒वेभि॑रग्न॒ आ ग॑हि॥ २॥

2. *Ā tvā kaṇvā ahūṣata gṛṇanti vipra te dhiyaḥ.*
Devebhiragna ā gahi.

Agni, lord of light and knowledge, the wise and

intelligent invoke you. Power of vision and inspiration, they sing and celebrate your will and omniscience. Come lord, we pray, with the gifts of the universal powers of generosity.

इन्द्रवायू बृहस्पतिं मित्राग्निं पूषणं भगम्।
आदित्यान् मारुतं गणम्॥ ३॥

3. *Indravāyū bṛhaspatiṁ mitrāgniṁ pūṣaṇaṁ bhagam. Ādityān mārutaṁ gaṇam.*

Scholars of science and men of wisdom, study and celebrate the nature and powers of Indra, universal energy, Vayu, air, Brhaspati, nourishing and protective light of the sun, Mitra, pranic energy, Agni, heat and light, Pushan, moonlight, Bhaga, socio-economic power and prosperity, Adityas, zodiacs of the sun vis-a-vis the earth and other planets, and Maruts, the currents of wind.

प्र वो भ्रियन्त इन्दवो मत्सरा मादयिष्णवः।
द्रप्सा मध्वश्चमूषदः॥ ४॥

4. *Pra vo bhriyanta indavo matsarā mādayiṣṇavaḥ. Drapsā madhvaścamūṣadaḥ.*

All of you maintain these assets, soothing, inspiring, exhilarating, energising, honey-sweet and highly strengthening of growth and protection.

ईळते त्वामवस्यवः कण्वासो वृक्तबर्हिषः।
हविष्मन्तो अरङ्कृतः॥ ५॥

5. *Īḷate tvāmavasyavaḥ kaṇvāso vṛktabarhiṣaḥ. Haviṣmanto araṅkṛtaḥ.*

The intelligent and the wise, pure at heart and ready for yajna, endowed with holy-materials, cultural

and graceful, keen to have divine protection, adore and glorify you, Lord Supreme.

घृतपृष्ठा मनोयुजो ये त्वा वहन्ति वह्नयः ।
आ देवान्त्सोमपीतये ॥ ६ ॥

6. *Ghṛtapṛṣṭhā manoyujo ye tvā vahanti vahnayaḥ.*
Ā devāntsomapītaye.

Holy yajna, the flames of fire laden with waters and currents of energy rise from the vedi and carry your purpose to the skies and space. They are friends of the wind to be raised and used by the intelligent and the wise. They invoke the divine powers of nature and bring their blessings to the desire of humanity for protection and progress of joy and prosperity.

तान् यजत्राँ ऋतावृधोऽग्ने पत्नीवतस्कृधि ।
मध्वः सुजिह्व पायय ॥ ७ ॥

7. *Tān yajatrāñ ṛtāvṛdho'gne patnīvataskṛdhi.*
Madhvaḥ sujihva pāyaya.

Agni, lord of yajna with the flaming fire and power, advance the scholars of yajna who extend the bounds of truth and knowledge, give them a protective home of comfort, and give us all a honey taste of life.

ये यजत्रा य ईड्यास्ते तं पिबन्तु जिह्वया ।
मधोरग्ने वषट्कृति ॥ ८ ॥

8. *Ye yajatrā ya īḍyāste te pibantu jihvayā.*
Madhoragne vaṣaṭkṛti.

Those who conduct the yajna, those who are worthy of reverence and adoration, they taste the honey-sweets of yajna with flames of fire.

आकीं सूर्यस्य रोचनाद् विश्वान् देवाँ उषर्बुधः।
विप्रो होतेह वक्षति ॥ ९ ॥

9. *Ākīṁ sūryasya rocanād viśvān devāṅ uṣarbudhaḥ. Vipro hoteha vakṣati.*

When the sun is on the rise and nature wakes up with the dawn, the holy man of yajna who offers libations into the fire receives all the blessings of divinities from the light of the sun there and then (and communes with nature).

विश्वेभिः सोम्यं मध्वऽग्न इन्द्रेण वायुना।
पिबा मित्रस्य धामभिः ॥ १० ॥

10. *Viśvebhiḥ somyaṁ madhva'gna indreṇa vāyunā. Pibā mitrasya dhāmabhiḥ.*

The Holy fire of yajna alongwith the wind and currents of energy collects the soothing sweets of vitality from all the quarters of universal prana and the light of the sun for the benefit of humanity.

त्वं होता मनुर्हितोऽग्ने यज्ञेषु सीदसि।
सेमं नो अध्वरं यज ॥ ११ ॥

11. *Tvaṁ hotā manurhito'gne yajñeṣu sīdasi. Semaṁ no adhvaraṁ yaja.*

Universal fire, lover and sustainer of humanity, you are the prime agent of the cosmic dynamics of life, and you preside over all the yajnas of nature and mankind. Pray grace this yajna of ours and help it rise to success.

युक्ष्वा ह्यरुषी रथे हरितो देव रोहितः।
ताभिर्देवाँ इहा वह ॥ १२ ॥

12. *Yukṣvā hyaruṣī rathe harito deva rohitaḥ.*
Tābhirdevāň ihā vaha.

General power of brilliance, fire of yajna, brilliant scholar of the science and power of heat and energy, yoke the blazing red flames of fire like horses to the chariot, and with the currents of energy bring the noble divinities of power here.

Mandala 1/Sukta 15

Rtavah, Indra, Marutah, Tvashta, Agni, Indra, Mitra-Varuna, Dravinoda, Ashvinau, Agni, Devatah, Kanva Medhatithi Rshi

इन्द्र सोमं पिब ऋतुनाऽऽ त्वा विशन्त्विन्दवः ।
मत्सरासस्तदोकसः ॥ १ ॥

1. *Indra somaṁ piba ṛtunā'' tvā viśantvindavaḥ.*
Matsarāsastadokasaḥ.

Indra, power divine blazing in the sun, drink up the soma juices of nature according to the seasons, and let these essences, inspiring and exhilarating, abide there, their home, according to the seasons.

मरुतः पिबत ऋतुना पोत्राद् यज्ञं पुनीतन ।
यूयं हि ष्ठा सुदानवः ॥ २ ॥

2. *Marutaḥ pibata ṛtunā potrād yajñaṁ punītana.*
Yūyaṁ hi ṣṭhā sudānavaḥ.

Maruts, pure and purifying powers of the winds, drink the sap of nature according to the seasons, purify the yajna of nature according to the seasons by your powers of purity. Stay you all in your element, noble generous givers.

अभि यज्ञं गृणीहि नो ग्नावो नेष्टः पिब ऋतुना।
त्वं हि रत्नधा असि॥ ३॥

3. *Abhi yajñaṁ gṛṇīhi no gnāvo neṣṭaḥ piba ṛtunā.*
Tvaṁ hi ratnadhā asi.

Electricity, purifier of everything, generous giver of things, receive and appraise the fragrance of our yajna, drink the sweets of it according to the seasons and give us the jewels, treasure of jewels as you are.

अग्ने देवाँ इहा वह सादया योनिषु त्रिषु।
परि भूष पिब ऋतुना॥ ४॥

4. *Agne devāṁ ihā vaha sādayā yoniṣu triṣu.*
Pari bhūṣa piba ṛtunā.

Agni, universal energy of fire, bring here the divine powers of nature, convert and fix them in three orders at three levels, physical, mental and spiritual. Beautify, beatify and sanctify, and drink the fragrance according to the seasons.

ब्राह्मणादिन्द्र राधसः पिबा सोममृतूँरनु।
तवेद्धि सख्यमस्तृतम्॥ ५॥

5. *Brāhmaṇādindra rādhasaḥ pibā somamṛtūṁranu.*
Taveddhi sakhyamastṛtam.

Indra, pranic energy of air, according to the seasons drink the soma juices of nature from the earthly treasuries created by the Supreme Lord of the universe. The vital relation of life with you is universal and inviolable.

युवं दक्षं धृतव्रत मित्रावरुण दूळभम्।
ऋतुना यज्ञमाशाथे॥ ६॥

6. *Yuvaṁ dakṣaṁ dhṛtavrata mitrāvaruṇa dūḷabham. Ṛtunā yajñamāśāthe.*

Mitra and Varuna, vital energies of prana and udana, both versatile, formidable and committed to life, pervade and endow yajna with power and vitality according to the seasons.

द्रविणोदा द्रविणसो ग्रावहस्तासो अध्वरे।
यज्ञेषु देवमीळते॥ ७॥

7. *Draviṇodā draviṇaso grāvahastāso adhvare. Yajñeṣu devamīḷate.*

Priests of yajna, keen to have the wealth of life and spirit and soma, and holding the stone-press in hand for the purpose in the yajna of love and non-violence, worship the generous lord giver of wealth with hymns of praise in yajnas of piety, science and technology.

द्रविणोदा ददातु नो वसूनि यानि शृण्विरे।
देवेषु ता वनामहे॥ ८॥

8. *Draviṇodā dadātu no vasūni yāni śṛṇvire. Deveṣu tā vanāmahe.*

May the lord creator and giver of wealth bless us with treasures of wealth which we have heard of, which we love, and which abound in the generous stores of nature, in yajna, and in the products of science and technology.

द्रविणोदाः पिपीषति जुहोत प्र च तिष्ठत।
नेष्टादृतुभिरिष्यत॥ ९॥

9. *Draviṇodāḥ pipīṣati juhota pra ca tiṣṭhata. Neṣṭrādṛtubhiriṣyata.*

The generous devotee of yajna thirsts for a drink of soma, the wealth and joy of life. Listen ye all, perform the yajna and be steadfast therein. Know the art and secrets of yajna and create wealth from yajnic studies of natural energy such as electricity, in accordance with the seasons.

यत्त्वा तुरीयमृतुभिर्द्रविणोदो यजामहे।
अध स्मा नो ददिर्भव ॥ १० ॥

10. *Yattvā turīyamṛtubhirdraviṇodo yajāmahe.*
Adha smā no dadirbhava.

Lord creator and giver of the wealth of the universe, we worship you, lord transcendent of the fourth estate of spirit and existence, in yajna in tune with the seasons of nature. Your devotees as we are, bless us with the gift of wealth and joy which is on top of heaven beyond paradise.

अश्विना पिबतं मधु दीद्यग्नी शुचिव्रता।
ऋतुना यज्ञवाहसा ॥ ११ ॥

11. *Aśvinā pibataṁ madhu dīdyagnī śucivratā.*
Ṛtunā yajñavāhasā.

Ashvins, twin powers of sun and moon, earth and heaven, night and day, vested with light and fire, committed to purification, carriers of the fragrance of yajna, create and receive the honey-sweets of yajna according to the seasons.

गार्हपत्येन सन्त्य ऋतुना यज्ञनीरसि।
देवान् देवयते यज ॥ १२ ॥

12. *Gārhapatyena santya ṛtunā yajñanīrasi.*
Devān devayate yaja.

Agni, as bountiful master-power of home life, you are the leader of yajna according to the seasons. Carry on the yajna of the divine powers for the yajamana dedicated to holy development of power and energy in honour of the Divine.

Mandala 1/Sukta 16

Indra Devata, Kanva Medhatithi Rshi

आ त्वा वहन्तु हरयो वृषणं सोमपीतये।
इन्द्र त्वा सूरचक्षसः ॥ १ ॥

1. *Ā tvā vahantu harayo vṛṣaṇaṁ somapītaye.*
Indra tvā sūracakṣasaḥ.

Indra, light and power blazing as the sun, may the rays of light, brightest and fastest waves of energy, transmit your power, generous harbinger of light and rain, to the earth for a drink of soma as well as the protection of the joyous gifts of life. May the specialist scholars of light and solar energy develop the light and energy for the protection and prosperity of humanity and the environment.

इमा धाना घृतस्नुवो हरी इहोप वक्षतः।
इन्द्रं सुखतमे रथे ॥ २ ॥

2. *Imā dhānā ghṛtasnuvo harī ihopa vakṣataḥ.*
Indraṁ sukhatame rathe.

These rays of light, laden with waters and fertility, day and night, in the dark and bright fortnight of the moon, and in the equinoctial and solstitial courses of the sun, bring Indra, solar energy, in the most comfortable chariot to the earth and her environment.

इन्द्रं प्रातर्हवामहे इन्द्रं प्रयत्यध्वरे । इन्द्रं सोमस्य पीतये ॥ ३ ॥

3. *Indraṁ prātarhavāmaha indraṁ prayatyadhvare. Indraṁ somasya pītaye.*

Every morning, in every yajnic programme of body, mind and soul, we invoke, awake and develop Indra, lord omnipotent of light and honour, Indra, solar and electric energy, and Indra, energy of wind and prana for the protection, promotion and enjoyment of soma, spiritual bliss, pleasure and joy, and power and prosperity.

उप नः सुतमा गहि हरिभिरिन्द्र केशिभिः ।
सुते हि त्वा हवामहे ॥ ४ ॥

4. *Upa naḥ sutamā gahi haribhirindra keśibhiḥ. Sute hi tvā havāmahe.*

Indra, lord of light and honour, universal energy, come to our yajna with the sun, wind and electricity, with the rays of light and currents of energy. In all our yajnic programmes we feel the joy of your presence and offer worship, pray awake and promote your power and purpose on earth.

सेमं नः स्तोममा गह्युपेदं सवनं सुतम् ।
गौरो न तृषितः पिब ॥ ५ ॥

5. *Semaṁ naḥ stomamā gahyupedaṁ savanaṁ sutam. Gauro na tṛṣitaḥ piba.*

May Indra, rays of the sun and currents of energy, come to this celebration and yajna of ours and drink of the sweets of this creative programme of ours as a thirsty golden stag drinks of the water of a stream.

इमे सोमासं इन्दवः सुतासो अधि बर्हिषि।
ताँ इन्द्र सहसे पिब ॥ ६ ॥

3. *Ime somāsa indavaḥ sutāso adhi barhiṣi.*
Tāň indra sahase piba.

Indra, lord of sun and wind, these streams of soma are distilled on the holy seats of grass around the vedi, and their sweets and fragrance rise into the skies. These, O Lord, protect, promote and accept for the sake of strength and courage of constancy for the devotees.

अयं ते स्तोमो अग्रियो हृदिस्पृगस्तु शन्तमः।
अथा सोमं सुतं पिब ॥ ७ ॥

7. *Ayaṁ te stomo agriyo hṛdispṛgastu śantamaḥ.*
Athā somaṁ sutaṁ piba.

Indra, this song of celebration and yajna in your honour, first and foremost programme of creativity, may be, we pray, a pleasure to the heart and a source of peace and solace. And now, therefore, protect and promote the soma distilled, and drink of it freely with the gift of grace.

विश्वमित्सवनं सुतमिन्द्रो मदाय गच्छति।
वृत्रहा सोमपीतये ॥ ८ ॥

8. *Viśvamitsavanaṁ sutamindro madāya gacchati.*
Vṛtrahā somapītaye.

Indra, lord of creative energy that breaks up the clouds of darkness and releases the locked up rain for growth, moves to the universal yajna of evolution for the pleasure of created humanity, and for the protection, promotion and enjoyment of the beauties of His own

creation.

सेमं नः काममा पृण गोभिरश्वैः शतक्रतो।
स्तवाम त्वा स्वाध्यः ॥ ९ ॥

9. *Semaṁ naḥ kāmamā pṛṇa gobhiraśvaiḥ śata-krato. Stavāma tvā svādhyaḥ.*

Indra, Lord of infinite acts of creative yajna and joyous fulfilment, fulfil our noble desires and ambitions with cows and horses, health of mind and senses and the fastest modes of motion and attainment. Pious, thoughtful and meditative, we worship you alone.

Mandala 1/Sukta 17

Indra, Varuna Devata, Kanva Medhatithi Rshi

इन्द्रावरुणयोरहं सम्राजोरव आ वृणे।
ता नो मृळात ईदृशे ॥ १ ॥

1. *Indrāvaruṇayorahaṁ samrājorava ā vṛṇe.*
Tā no mṛḷāta īdṛśe.

I pray for the gifts and protection of the glorious and brilliant Indra and Varuna, sun and moon. May they be good and gracious to bless us with a similar state of brilliance in our life.

गन्तारा हि स्थोऽवसे हवं विप्रस्य मावतः।
धर्तारा चर्षणीनाम् ॥ २ ॥

2. *Gantārā hi stho'vase havaṁ viprasya māvataḥ.*
Dhartārā carṣaṇīnāṁ.

I pray to Indra and Varuna, lords of fire and water, both sustainers of mankind, to listen to the prayer of devotees like me, come to our yajnic projects of life

and abide by us for our protection and progress.

अनुकामं तर्पयेथामिन्द्रावरुण राय आ।
ता वां नेदिष्ठमीमहे॥ ३॥

3. *Anukāmaṁ tarpayethāmindrāvaruṇa rāya ā.*
Tā vāṁ nediṣṭhamīmahe.

Both Indra and Varuna, we pray, stay closest with us and bless us with the wealth of life according to our desire, intention and performance.

युवाकु हि शचीनां युवाकु सुमतीनाम्।
भूयाम वाजदाव्नाम्॥ ४॥

4. *Yuvāku hi śacīnaṁ yuvāku sumatīnām.*
Bhūyāma vājadāvnām.

And it is our prayer and earnest desire that we be ever close and abide by the words of the sages, advice of the wise and gifts of the generous.

इन्द्रः सहस्रदाव्नां वरुणः शंस्यानाम्।
क्रतुर्भवत्युक्थ्यः॥ ५॥

5. *Indraḥ sahasradāvnāṁ varuṇaḥ śaṁsyānām.*
Kraturbhavatyukthyaḥ.

Indra (fire, sun and electric energy) is one of the givers of a thousand gifts. Varuna (water, air and moon) is one of the adorable celebrities. May our yajnic projects of science and technology be successful and worthy of praise.

तयोरिदवसा वयं सनेम नि च धीमहि।
स्यादुत प्ररेचनम्॥ ६॥

6. *Tayoridavasā vayaṁ sanema ni ca dhīmahi.*
Syāduta prarecanam.

By the gifts and protection of these two, Indra and Varuna, may we succeed and prosper with treasures of wealth and fulfilment, and may we ever enjoy an economy of abundance and excellence.

इन्द्रावरुण वामहं हुवे चित्राय राधसे।
अस्मान्त्सु जिग्युर्षस्कृतम्॥ ७॥

7. *Indrāvaruṇa vāmahaṁ huve citrāya rādhase.*
Asmāntsu jigyuṣaskṛtam.

We invoke and adore Indra and Varuna, and we enact yajnic projects to develop solar, fire, air and water energy for the realisation of various and wondrous attainments of progress. May the two divinities grant us success in our desire and ambition for victory.

इन्द्रावरुण नू नु वां सिषासन्तीषु धीष्वा।
अस्मभ्यं शर्म यच्छतम्॥ ८॥

8. *Indrāvaruṇa nū nu vāṁ siṣāsantīṣu dhīṣvā.*
Asmabhyaṁ śarma yacchatam.

May Indra and Varuna, we pray, establish us in the state of noble mind and action and bless us with peace, comfort and security.

प्र वामश्नोतु सुष्टुतिरिन्द्रावरुण यां हुवे।
यामृधाथे सधस्तुतिम्॥ ९॥

9. *Pra vāmaśnotu suṣṭutirindrāvaruṇa yāṁ huve.*
Yāmṛdhāthe sadhastutim.

Indra and Varuna, self-refulgent in the sun and

moon, and lords of nature and energy, may the holy song of praise which I sing, and the joint yajna of science and technology you both advance and bless, may that song and yajna come out successful and reach you as a mark of thanks and hope for grace.

Mandala 1/Sukta 18

Brahmanaspati, Brahmanaspati-Indra-Soma, Brhaspati-Dakshina, Sadasaspati, Sadasaspati-Narashansa Devatah, Kanva Medhatithi Rshi

सोमानं स्वरणं कृणुहि ब्रह्मणस्पते।
कक्षीवन्तं य औशिजः ॥ १ ॥

1. *Somānaṁ svaraṇaṁ kṛṇuhi brahmaṇaspate.*
Kakṣīvantaṁ ya auśijaḥ.

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

यो रेवान् यो अमीवहा वसुवित् पुष्टिवर्धनः।
स नः सिषक्तु यस्तुरः ॥ २ ॥

2. *Yo revān yo amīvahā vasuvit puṣṭivardhanaḥ.*
Sa naḥ siṣaktu yasturaḥ.

The Lord Supreme that is lord of universal wealth and knowledge, destroyer of evil and disease, absolute master of the Vasus, prime cause of creation and evolution, power of instant action and beneficence, may He, we pray, bless us with the knowledge and

wealth of the world.

मा नः शंसो अररुषो धूर्तिः प्रणङ् मर्त्यस्य।
रक्षा णो ब्रह्मणस्पते ॥ ३ ॥

3. *Mā naḥ śaṁso araruṣo dhūrtiḥ praṇaṅ martyasya.*
Rakṣā ṇo brahmaṇaspate.

Lord omniscient of the universe, may our honour and fame never die. Save us from the miser and the graceless man. Let there be no wickedness in or around us, no violence anywhere.

स घा वीरो न रिष्यति यमिन्द्रो ब्रह्मणस्पतिः।
सोमो हिनोति मर्त्यम् ॥ ४ ॥

4. *Sa ghā vīro na riṣyati yamindro brahmaṇaspatiḥ.*
Somo hinoti martyam.

Surely that brave man never suffers any hurt or injury whom Indra, lord giver of honour, Brahmanaspati, lord omniscient of the universe, and Soma, lord of peace, beauty and joy initiate and call on the way to action and honour.

त्वं तं ब्रह्मणस्पते सोम इन्द्रश्च मर्त्यम्।
दक्षिणा पात्वंहसः ॥ ५ ॥

5. *Tvaṁ taṁ brahmaṇaspate soma indraśca martyam. Dakṣiṇā pātvaṁhasaḥ.*

Brahmanaspati, lord omniscient of the universe, you, Soma, lord of herbs and health, Indra, lord of wind and energy, and Dakshina, yajnic generosity, save and protect that heroic man from sin who is on way to action and piety on call of the divine.

सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम्।
सनिं मेधामयासिषम्॥ ६॥

6. *Sadasaspatimadbhutaṁ priyamindrasya kāmyam.*
Saniṁ medhāmayāsiṣam.

May I realise, I pray, and attain to the direct presence of the Lord of the Universe, wondrous darling love of the soul, with gifts of the divine and discriminative vision of meditative intelligence.

यस्मादृते न सिध्यति यज्ञो विपश्चितश्चन।
स धीनां योगमिन्वति॥ ७॥

7. *Yasmādṛte na sidhyati yajño vipaścitaścana.*
Sa dhīnāṁ yogaminvati.

The Lord omniscient and omnipresent is the One without whom no yajna, not even the yajna of creation, can be accomplished, and He manifests His presence directly in the meditative intelligence of the dedicated soul.

आदृध्नोति हविष्कृतिं प्राञ्चं कृणोत्यध्वरम्।
होत्रा देवेषु गच्छति॥ ८॥

8. *Ādṛdhnoti haviṣkṛtiṁ prāñcaṁ kṛṇotyadhvaram.*
Hotrā deveṣu gacchati.

Sadasaspati, lord of the universe, then, accelerates the offer of holy materials of nature into the creative process and expands the holy yajna further with self-generative libations till it reaches the noble humanity and the divine presence emerges in the meditative intelligence.

नराशंसं सुधृष्टममपश्यं सप्रथस्तमम्।
दिवो न सद्ममखसम्॥ ९॥

9. *Narāśaṁsaṁ sudhṛṣṭamamapaśyaṁ sapratha-stamam. Divo na sadmamakhasam.*

I see like the light of the sun the holy presence of Divinity, adored of humanity, most resolute wielder of the universe, of infinite expanse and prime yajamana as well as the home of the yajna of creation.

Mandala 1/Sukta 19

Agni Marutah Devatah, Kanva Medhatithi Rshi

प्रति त्यं चारुमध्वरं गोपीथाय प्र हूयसे।
मरुद्भिरग्न आ गहि॥ १॥

1. *Prati tyaṁ cārumadhvaraṁ gopīthāya pra hūyase. Marudbhiragna ā gahi.*

Agni, fire energy of nature, come with the winds, you are invoked and kindled for the preservation and promotion of the beautiful holy yajna (of the earth for her children).

नहि देवो न मर्त्यो महस्तव क्रतुं परः।
मरुद्भिरग्न आ गहि॥ २॥

2. *Nahi devo na martyo mahastava kratuṁ paraḥ. Marudbhiragna ā gahi.*

Lord self-refulgent and omniscient, come with pranic energy and manifest into the meditative intelligence. Neither human nor divine can comprehend your refulgence and glory or your action which is supreme.

ये महो रजसो विदुर्विश्वे देवासो अद्रुहः ।
मरुद्भिरग्न आ गहि ॥ ३ ॥

3. *Ye maho rajaso vidurviśve devāso adruhaḥ.*
Marudbhiragna ā gahi.

Those who are visionaries of the world inspired by Agni and free from jealousy and malignity, only they know the great worlds of the Lord's creation. Agni, light of Divinity, come with the vibrations of pranic energy in meditation.

य उग्रा अर्कमानृचुरनाधृष्टास ओजसा ।
मरुद्भिरग्न आ गहि ॥ ४ ॥

4. *Ya ugrā arkamānṛcuranādhṛṣṭāsa ojasā.*
Marudbhiragna ā gahi.

Light and fire, Agni, come with the winds and waves of energy, Maruts which are awful and undaunted, and which blaze and light up the sun with splendour.

ये शुभ्रा घोरवर्पसः सुक्षत्रासो रिशादसः ।
मरुद्भिरग्न आ गहि ॥ ५ ॥

5. *Ye śubhrā ghoravarpasaḥ sukṣatrāso riśādasaḥ.*
Marudbhiragna ā gahi.

Those are the winds blessed and beautiful, awful and catalytic, dominating rulers of nature's metabolism, destroyers of evil and disease. Agni, come with the winds.

ये नाकस्याधि रोचने दिवि देवास आसते ।
मरुद्भिरग्न आ गहि ॥ ६ ॥

6. *Ye nākasyādhi rocane divi devāsa āsate.*
Marudbhiragna ā gahi.

The brilliant powers are Maruts which abide and preside over the regions of bliss in the light of the solar region, and which hold, sustain and light the earth, moon and others. Agni, come with those divine Maruts of light and power. Agni, come and bless.

य ईङ्खयन्ति पर्वतान् तिरः समुद्रमर्णवम्।
मरुद्भिरग्न आ गहि॥ ७॥

7. *Ye īṅkhayanti parvatān tiraḥ samudramarṇavam.*
Marudbhiragna ā gahi.

The winds which scatter the clouds and shatter the mountains, agitate the seas and shake the oceans of space, with those winds, Agni, come to us and bless.

आ ये तन्वन्ति रश्मिभिस्तिरः समुद्रमोजसा।
मरुद्भिरग्न आ गहि॥ ८॥

8. *Ā ye tanvanti raśmibhistiraḥ samudramojasā.*
Marudbhiragna ā gahi.

The winds which, with their power, churn the seas, and with their waves of splendour light the sun and expand the space, with those winds, Agni, come and bless.

अभि त्वा पूर्वपीतये सृजामि सोम्यं मधु।
मरुद्भिरग्न आ गहि॥ ९॥

9. *Abhi tvā pūrvapītaye sṛjāmi somyaṁ madhu.*
Marudbhiragna ā gahi.

I create and concentrate from all sides the honey sweets of life with yajna for you as your first and only drink of ecstasy. Come, Agni, with all the power and splendour of the winds and bless us one and all.

Mandala 1/Sukta 20

Rbhavah Devatah, Kanva Medhatithi Rshi

अयं देवाय जन्मने स्तोमो विप्रेभिरासया।
अकारि रत्नधातमः ॥ १ ॥

1. *Ayaṁ devāya janmane stomo viprebhirāsayā.*
Akāri ratnadhātamaḥ.

This song of celebrity full of divine treasure of joy sung by sagely poets in their own voice leads to a new birth full of divine happiness.

य इन्द्राय वचोयुजा ततक्षुर्मनसा हरी।
शमीभिर्यज्ञमाशत ॥ २ ॥

2. *Ya indrāya vacoyujā tatakṣurmanasā harī.*
Śamībhiryajñamāśata.

Those sagely scholars who study and analyse the subtleties of motion and gravitation with their mind and speech, and with scientific apparatuses actualise the power for use, in fact, extend the creative yajna for God and humanity toward its fulfilment.

तक्षन्नासत्याभ्यां परिज्मानं सुखं रथम्।
तक्षन्धेनुं सबर्दुघाम् ॥ ३ ॥

3. *Takṣannāsatyābhyāṁ parijmānaṁ sukhaṁ ratham. Takṣandhenuṁ sabardughām.*

Those scholars and scientists who create a comfortable chariot of universal motion with fire and water power create a language of immense possibilities of knowledge, indeed a mother cow for universal prosperity.

युवाना पितरा पुनः सत्यमन्त्रा ऋजूयवः।
ऋभवो विष्ट्यक्रत॥ ४॥

4. *Yuvānā pitarā punaḥ satyamantrā ṛjūyavaḥ.*
Ṛbhavo viṣṭyakrata.

Sagely scholars, simple men of rectitude dedicated to the secrets of nature and service of humanity, searching, researching, joining, disjoining again and again in experiments ultimately achieve speed and success.

सं वो मदासो अग्मतेन्द्रेण च मरुत्वता।
आदित्येभिश्च राजभिः॥ ५॥

5. *Saṁ vo madāso agmatendreṇa ca marutvatā.*
Ādityebhiśca rājabhiḥ.

Ye sagely scholars of science and divinity, dedicated and rejoicing together, march on with the winds, with the speed of lightning, and with the power and splendour of sun-beams.

उत त्यं चमसं नवं त्वष्टुर्देवस्य निष्कृतम्।
अकर्त चतुरः पुनः॥ ६॥

6. *Uta tyaṁ camasaṁ navaṁ tvaṣṭurdevasya niṣkṛtam.*
Akarta caturaḥ punaḥ.

When the scholars see a new work of discovery or invention created by Tvashta, a brilliant sophisticated creator of new forms, they advance the work further to fourfold dimensions with the energy of earth, water, fire and wind.

ते नो रत्नानि धत्तन त्रिरा साप्तानि सुन्वते।
एकमेकं सुशस्तिभिः॥ ७॥

8. *Te no ratnāni dhattana trirā sāptāni sunvate.*
Ekamekaṁ suśastibhiḥ.

May the sagely scholars create and provide gems of wealth for us. Indeed they create the means of seven kinds of joyful service for us, each with care and laudable work, three ways in thought, word and deed, that is, three kinds of yajnic activity of reverence to the seniors, social cooperation and charity to be performed by all the four classes of society at each one of the four stages of life.

अधारयन्त वह्नयोऽभजन्त सुकृत्यया।
भागं देवेषु यज्ञियम्॥ ८॥

8. *Adhārayanta vahnayo'bhajanta sukṛtyayā.*
Bhāgaṁ deveṣu yajñiyam.

Brilliant and generous people, who bear the burdens of humanity, who undertake and carry out their part of yajnic duty with honesty and expertise enjoy their share of happiness and rejoice among the divinities.

Mandala 1/Sukta 21

Indragni Devate, Kanva Medhatithi Rshi

इहेन्द्राग्नी उप ह्वये तयोरित्स्तोममुश्मसि।
ता सोमं सोमपातमा॥ १॥

1. *Ihendrāgnī upa hvaye tayoritstomamuśmasi.*
Tā somaṁ somapātamā.

I invoke Indra and Agni, air and fire. We love to study and appraise their properties. They are the most joyous protectors and promoters of soma, peace, pleasure and prosperity of life.

ता यज्ञेषु प्र शंसतेन्द्राग्नी शुम्भता नरः ।
ता गायत्रेषु गायत ॥ २ ॥

2. *Tā yajñeśu pra śaṁsatendrāgnī śumbhatā naraḥ.*
Tā gāyatreṣu gāyata.

All ye men and women, sing and celebrate the qualities of fire and air in yajna, develop and illuminate them in use, and glorify them in Gayatri music of the Veda.

ता मित्रस्य प्रशस्तय इन्द्राग्नी ता हवामहे ।
सोमपा सोमपीतये ॥ ३ ॥

3. *Tā mitrasya praśastaya indrāgnī tā havāmahe.*
Somapā somapītaye.

We invoke and honour Indra and Agni, air and fire energy, in the yajnic projects of humanity for the delight and comfort of noble friends and for the protection and promotion of the wealth and joy of the world. Indeed, they are the protectors and promoters of soma, pleasure, peace and prosperity for all.

उग्रा सन्ता हवामहु उपेदं सवनं सुतम् ।
इन्द्राग्नी एह गच्छताम् ॥ ४ ॥

4. *Ugrā santā havāmaha upedaṁ savanaṁ sutam.*
Indrāgnī eha gacchatām.

We invoke and honour Indra and Agni, powers of air and fire, both powerful and brilliant, to come and join this yajnic project of ours for the creation of wealth and joy. May they come here, promote the yajna and bless us.

ता महान्ता सदस्पती इन्द्राग्नी रक्ष उब्जतम्।
अप्रजाः सन्त्वत्रिणः ॥ ५ ॥

5. *Tā mahāntā sadaspatī indrāgnī rakṣa ubjatam. Aprajāḥ santvatriṇaḥ.*

Indra and Agni, air and fire, both are great, both protect and illuminate halls and assemblies and destroy sin and evil and the wicked people. Enemies do not last till the next generation if they be friends.

तेन सत्येन जागृतमधि प्रचेतुने पदे।
इन्द्राग्नी शर्म यच्छतम् ॥ ६ ॥

6. *Tena satyena jāgṛtamadhi pracetune pade. Indrāgnī śarma yacchatam.*

Indra and Agni, pranic energy and vital heat energy, are ever awake in their state of real and constant qualities with their blissful and beatific virtues. May these two provide us with peace and comfort in a safe and happy home.

Mandala 1/Sukta 22

Ashvinau (1-4), Savita (5-8), Agni (9-10), Devyah (11), Indrani-Varunani-Agnayya (12), Dyava Prthivi (13-14), Prthivi (15), Vishnu or Devah (16), Vishnu (17-21), Devatah, Kanva Medhatithi Rshi

प्रातर्युजा वि बोधयाश्विनावेह गच्छताम्।
अस्य सोमस्य पीतये ॥ १ ॥

7. *Prātaryujā vi bodhayāśvināveha gacchatām. Asya somasya pītaye.*

Ashvins, twin masters of the science of motion,

come early morning to this yajna of ours and enlighten us (on knowledge and application, fire and earth, power and gravitation, and acceleration and retardation). Come for the enjoyment, protection and promotion of our yajnic creations.

या सुरथा रथीतमोभा देवा दिविस्पृशा।
अश्विना ता हवामहे॥ २॥

2. *Yā surathā rathītamobhā devā divispṛśā.*
Aśvinā tā havāmahe.

We invoke the Ashvins, divine master makers of the chariot, most powerful energies of motion, water and fire, fire and earth, who can touch the skies.

या वां कशा मधुमत्यश्विना सूनृतावती।
तया यज्ञं मिमिक्षतम्॥ ३॥

3. *Yā vāṁ kaśā madhumatyaśvinā sūnṛtāvatī.*
Tayā yajñaṁ mimikṣatam.

Ashvins, masters of the science of motion, with your words of knowledge, power, energy and velocity in nature, so sweet and so true, come and accomplish our yajna of creation and technology.

नहि वामस्ति दूरके यत्रा रथेन गच्छथः।
अश्विना सोमिनो गृहम्॥ ४॥

4. *Nahi vāmasti dūrake yatrā rathena gacchathaḥ.*
Aśvinā somino gṛham.

Ashvins, masters of the celestial chariot, wherever you reach by the chariot, even farthest to the house of the lord of soma wealth, nothing is too far for you.

हिरण्यपाणिमूतये सवितारमुप ह्वये।
स चेत्ता देवता पदम्॥ ५॥

5. *Hiraṇyapāṇimūtaye savitāramupa hvaye.*
Sa cettā devatā padam.

For protection, love and progress, we invoke the golden-handed Savita, creator, energiser, omniscient giver of knowledge and awareness, light of the universe and the supreme destination.

अपां नपातमवसे सवितारमुप स्तुहि।
तस्य व्रतान्युश्मसि॥ ६॥

6. *Apāṁ napātamavase savitāramupa stuhi.*
Tasya vratānyuśmasi.

For the sake of protection, knowledge and progress, invoke and worship Savita, creator of the universe, imperishable lord pervasive of spaces and the waters of life, since we all abide by the laws ordained by Him.

विभक्तारं हवामहे वसोश्चित्रस्य राधसः।
सवितारं नृचक्षसम्॥ ७॥

7. *Vibhaktāraṁ havāmahe vasościtrasya rādhasaḥ.*
Savitāraṁ nṛcakṣasam.

We invoke and worship Savita, creator and sustainer of the universe, giver of the wonderful wealth of the world, and dispenser of the fruits of human action and endeavour and to all. He watches from within and without. All, everything, He watches.

सखाय आ नि षीदत सविता स्तोम्यो नु नः।
दाता राधांसि शुम्भति॥ ८॥

8. *Sakhāya ā ni ṣīdata savitā stomyo nu naḥ.*
Dātā rādhāṁsi śumbhati.

Friends, come and sit together, Savita alone is our lord for worship and adoration. Universal giver, He beautifies and beatifies His gifts of wealth and light.

अग्ने॒ पत्नी॑रि॒हा व॑ह दे॒वाना॑मुश॒तीरु॑प।
त्वष्टा॑रं॒ सोम॑पीतये ॥ ९ ॥

9. *Agne patnīrihā vaha devānāmuśatīrupa.*
Tvaṣṭāraṁ somapītaye.

Agni, lord of light and life and evolution, bring home to us here those generous energies of heat and light which warmly and profusely feed and promote the life and joy of the earth and other sustaining powers of nature, and bring Tvashta, that divine artificer, who creates beautiful new forms of existence and promotes life.

आ ग्ना अ॑ग्न इ॒हाव॑से॒ होत्रां॑ यवि॒ष्ठ॒ भार॑तीम्।
वरू॑त्रीं धि॒षणां॑ वह ॥ १० ॥

10. *Ā gnā agna ihāvase hotrāṁ yaviṣṭha bhāratīm.*
Varūtrīṁ dhiṣaṇāṁ vaha.

Agni, lord of light, life and learning, youngest and most brilliant creative power, bring home to us here the beauties of the earth, fragrance of oblations, life-giving sunlight and language of learning, soothing nights and days, and the fiery speech of heaven and earth for our protection and progress.

अ॒भि नो॑ दे॒वीरव॑सा म॒हः शर्म॑णा नृ॒पत्नीः।
अच्छि॑न्नपत्राः सचन्ताम् ॥ ११ ॥

12. *Abhi no devīravasā mahaḥ śarmaṇā nṛpatnīḥ. Acchinnapatrāḥ sacantām.*

May noble and generous women of brilliance, supporters and sustainers of their men, bless us with great and comfortable happy homes and the wealth of security, peace and progress.

इहेन्द्राणीमुप ह्वये वरुणानीं स्वस्तये।
अग्नायीं सोमपीतये॥ १२॥

12. *Ihendrāṇīmupa hvaye varuṇānīṁ svastaye. Agnāyīṁ somapītaye.*

I invoke Indrani, light of the sun, Varunani, coolness of water and soothing softness of air, and Agnayi, heat of fire and warmth to bless our homes and women with peace and progress, protection and prosperity for the sake of happiness and well-being.

मही द्यौः पृथिवी च न इमं यज्ञं मिमिक्षताम्।
पिपृतां नो भरीमभिः॥ १३॥

13. *Mahī dyauḥ pṛthivī ca na imaṁ yajñaṁ mimikṣatām. Pipṛtāṁ no bharīmabhiḥ.*

May the high heavens with their light and energy, and the dark green earths with their sustenance and gravitation feed and accomplish this holy scientific yajna of ours and, with their support and nourishment, bless us with fulfilment.

तयोरिद् घृतवत्पयो विप्रा रिहन्ति धीतिभिः।
गन्धर्वस्य ध्रुवे पदे॥ १४॥

14. *Tayoridghṛtavatpayo viprā rihanti dhītibhiḥ. Gandharvasya dhruve pade.*

By the force of attraction and repulsion of those two, sun and earth, do eminent men of knowledge receive liquid life on earth and move around in the steady space of the universal hold of the sustainer of the stars.

स्योना पृथिवि भवानृक्षरा निवेशनी।
यच्छा नः शर्म सप्रथः ॥ १५ ॥

15. *Syonā pṛthivi bhavānṛkṣarā niveśanī.*
Yacchā naḥ śarma saprathaḥ.

Dear green earth, beautiful, free from thorns of sufferance, wide expansive happy haven for all, give us a happy home of pleasure and delight.

अतो देवा अवन्तु नो यतो विष्णुर्विचक्रमे।
पृथिव्याः सप्त धामभिः ॥ १६ ॥

16. *Ato devā avantu no yato viṣṇurvicakrame.*
Pṛthivyāḥ sapta dhamabhiḥ.

May the scholars of light and vision favour and protect us with knowledge of the seven stages of creation from earth to Prakrti through which Vishnu, lord omnipresent, created the universe (of five elements, Virat and Prakriti).

इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम्।
समूळ्हमस्य पांसुरे ॥ १७ ॥

17. *Idaṁ viṣṇurvi cakrame tredhā ni dadhe padam.*
Samūḷhamasya pāṁsure.

Vishnu created this threefold universe of matter, motion and mind in three steps of evolution through Prakriti, subtle elements and gross elements, shaped the

atoms into form and fixed the form in eternal space and time.

त्रीणि॑ प॒दा वि च॑क्रमे॒ विष्णु॑र्गो॒पा अदा॑भ्यः ।
अतो॒ धर्मा॑णि धा॒रय॑न् ॥ १८ ॥

18. *Trīṇi padā vi cakrame viṣṇurgopā adābhyaḥ.*
Ato dharmāṇi dhārayan.

Vishnu, universal sustainer and unchallengeable protector, fixed the order of the threefold universe of forms, comprehensible, apprehensible and spiritually attainable, and hence the forms abide in and observe the laws of their existence and function.

विष्णो॒: कर्मा॑णि पश्यत॒ यतो॑ व्र॒तानि॑ पस्प॒शे ।
इन्द्र॑स्य॒ युज्य॒: सखा॑ ॥ १९ ॥

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

Watch the creation and actions of Vishnu. Thence the souls know and observe the law and discipline of their existence. Vishnu is the friend and constant companion of the soul.

तद्विष्णो॑: पर॒मं प॒दं सदा॑ पश्यन्ति सू॒रय॑: ।
दि॒वीव॒ चक्षु॒रात॑तम् ॥ २० ॥

20. *Tadviṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. Divīva cakṣurātatam.*

Heroic souls of vision realise the supreme presence of Vishnu in their soul as they see the light of the sun in heaven.

तद्विप्रा॑सो विप॒न्यवो॑ जागृ॒वांस॒: समि॑न्धते।
विष्णो॒र्यत्प॑र॒मं प॒दम्॥ २१॥

21. *Tadviprāso vipanyavo jāgṛvāṁsaḥ samindhate.*
Viṣṇoryat paramaṁ padam.

Visionary souls, celebrants of Vishnu, ever awake, invoke, kindle and light up the spirit within and realise that supreme light of Divinity in the soul.

Mandala 1/Sukta 23

Vayu, Indra-Vayu, Mitra-Varunau, Indra-Marutvan Vishvedeva, Pusha, Apah, Agni Devatah,
Kanva Medhatithi Rshi

ती॒व्रा: सोमा॑स॒ आ ग॑ह्याशीर्वन्त॒: सु॒ता इ॒मे।
वायो॒ तान्प्रस्थि॑तान्पिब॥ १॥

1. *Tīvrāḥ somāsa ā gahyāśīrvantaḥ sutā ime.*
Vāyo tān prasthitān piba.

Sharp and lovely tonics are these somas, distilled essences of herbs. Vayu, vitality of the winds, take them on as they flow and energise them as food for the mind and soul.

उ॒भा दे॒वा दिवि॒स्पृशे॑न्द्रवा॒यू ह॑वामहे।
अ॒स्य सोम॑स्य पी॒तये॑॥ २॥

2. *Ubhā devā divispṛśendravāyū havāmahe.*
Asya somasya pītaye.

We invoke Indra and Vayu, divine powers of fire and wind which touch the skies, for the protection and promotion of soma, the beauty and joy of life in the world, which we have been able to create.

इन्द्रवायू मनोजुवा विप्रा हवन्त ऊतये।
सहस्राक्षा धियस्पती॥ ३॥

3. *Indravāyū manojuvā viprā havanta ūtaye.*
Sahasrākṣā dhiyaspatī.

For the protection and progress of the world in a state of peace and happiness, scholars of vision and piety invoke Indra and Vayu, divine energies of wind and electricity, which move at the speed of the mind, and which are givers of a thousand powers of sensitivity and promoters of human intelligence and its creations.

मित्रं वयं हवामहे वरुणं सोमपीतये।
जज्ञाना पूतदक्षसा॥ ४॥

4. *Mitraṁ vayaṁ havāmahe varuṇaṁ somapītaye.*
Jajñānā 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.

ऋतेन यावृतावृधावृतस्य ज्योतिषस्पती।
ता मित्रावरुणा हुवे॥ ५॥

5. *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.

वरुणः प्राविता भुवन्मित्रो विश्वाभिरूतिभिः।
करतां नः सुराधसः॥ ६॥

6. *Varuṇaḥ prāvitā bhuvan mitro viśvābhirūtibhiḥ.*
Karatāṁ 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.

मरुत्वन्तं हवामहु इन्द्रमा सोमपीतये।
सजूर्गणेन तृम्पतु॥ ७॥

7. *Marutvantaṁ havāmaha indramā somapītaye.*
Sajūrgaṇena tṛmpatu.

We invoke Indra, electric energy of nature which carries the energy of the Maruts, tempestuous winds of higher skies. May the electric energy, omnipresent in nature and co-operative with the winds, bless us with comfort and happiness in life.

इन्द्रज्येष्ठा मरुद्गणा देवासः पूषरातयः।
विश्वे मम श्रुता हवम्॥ ८॥

8. *Indrajyeṣṭhā marudgaṇā devāsaḥ pūṣarātayaḥ.*
Viśve mama śrutā havam.

May all the divine powers of nature, of which the sun is the chief, especially the winds blissfully working in unison with sun-rays, listen to our invocation and bless us with power and prosperity.

हत वृत्रं सुदानव इन्द्रेण सहसा युजा।
मा नौ दुःशंस ईशत॥ ९॥

9. *Hata vṛtraṁ sudānava indreṇa sahasā yujā.*
Mā no duḥśaṁsa īśata.

Working with tremendous force in unison with the sun, the winds break up the clouds and bless us with rain.

Indra, Lord of universal power and honour, we pray, let no man of evil mind and dishonour exploit their power and rule over us.

विश्वान्देवान्हवामहे मरुतः सोमपीतये।
उग्रा हि पृश्निमातरः॥ १०॥

10. *Viśvān devān havāmahe marutaḥ somapītaye.*
Ugrā hi pṛśnimātaraḥ.

We invoke all the divinities of nature and humanity, and we invoke the Maruts, fierce children of mother skies, all for a drink of soma — to celebrate our creation of power by yajna and join our prayer for protection by Grace.

जयतामिव तन्यतुर्मरुतामेति धृष्णुया।
यच्छुभं याथना नरः॥ ११॥

11. *Jayatāmiva tanyaturmarutāmeti dhṛṣṇuyā.*
Yacchubhaṁ yāthanā naraḥ.

Whatever good a person achieves in life is achieved by courage and daring such as the force of winds, or the thunder of lightning or the power of a king's victorious army.

हस्काराद्विद्युतस्पर्यञ्तो जाता अवन्तु नः।
मरुतो मृळयन्तु नः॥ १२॥

12. *Haskārād vidyutasparya'to jātā avantu naḥ.*
Maruto mṛḷayantu naḥ.

May the lights born of flashes of lightning spare and protect and help us advance. May the Maruts give us peace and comfort.

आ पूषञ्चित्रबर्हिषमाघृणे धरुणं दिवः ।
आजा नष्टं यथा पशुम् ॥ १३ ॥

13. *Ā pūṣañ citrabarhiṣamāghṛṇe dharuṇaṁ divaḥ.*
Ājā naṣṭaṁ yathā paśum.

Just as a shepherd shows a once lost but later found animal, so the sun, lord of brilliant rays and supporter of life with nourishment, lights up and reveals the wondrous skies and spaces and lights up and moves around the stars and planets such as the earth.

पूषा राजानमाघृणिरपगूळ्हं गुहा हितम् ।
अविन्दच्चित्रबर्हिषम् ॥ १४ ॥

14. *Pūṣā rājānamāghṛṇirapagūḷhaṁ guhā hitam.*
Avindaccitrabarhiṣam.

Pusha, lord creator and supporter of life, and lord of light of the universe creates, manifests and illuminates the wondrous universe of light and beauty which was hidden deep but safe and secure in the cave of the night of annihilation.

(The mantra also applies to the creation of the earth and other planets of the solar system, in continuation of mantra 13 above. It also applies to the revelation of the light of the soul hidden in the cave of the heart.)

उतो स मह्यमिन्दुभिः षड्युक्ताँ अनुसेषिधत्।
गोभिर्यवं न चर्कृषत्॥ १५॥

15. *Uto sa mahyamindubhiḥ ṣaḍyuktāň anuseṣi-dhat.*
Gobhiryavaṁ na carkṛṣat.

And then, just as a farmer tills the land and produces food, so does He, Lord Creator, again create for me — humanity — the earth with sweets of green and the cycle of six seasons, cows and barley food.

अम्बयो यन्त्यध्वभिर्जामयो अध्वरीयताम्।
पृञ्चतीर्मधुना पयः॥ १६॥

16. *Ambayo yantyadhvabhirjāmayo adhvarīyatām.*
Pṛñcatīrmadhunā payaḥ.

May the motherly waters, protectors of humanity, flow by the same paths, the flow mixing with honey-sweets of the earth, performing part of the creative yajna for us.

अमूर्या उप सूर्ये याभिर्वा सूर्यः सह।
ता नो हिन्वन्त्वध्वरम्॥ १७॥

17. *Amūryā upa sūrye yābhirvā sūryaḥ saha.*
Tā no hinavantvadhvaram.

And those distant waters which are close to the sun, or which are in the sun itself, or with which the sun nourishes life, may all those come, accomplish and advance our yajna.

अपो देवीरुप ह्वये यत्र गावः पिबन्ति नः।
सिन्धुभ्यः कर्त्वं हविः॥ १८॥

18. *Apo devīrupa hvaye yatra gāvaḥ pibanti naḥ.*
Sindhubhyaḥ kartvaṁ haviḥ.

I invoke the celestial waters whereby the rays of the sun suck up the vapours in order to create holy materials for our yajna.

अप्स्व१न्तर१मृतम१प्सु भेष१जम१पामुत प्रशस्तये।
देवा१ भवत वा१जिनः॥ १९॥

19. *Apsvantaramṛtamapsu bheṣajamapāmuta praśastaye. Devā bhavata vājinaḥ.*

There is nectar in the waters. There is health and medicinal efficacy in the waters. General scholars of cminencc, risc and act fast for spccial studics and appraisal of waters.

अप्सु मे१ सोमो१ अब्रवीद१न्तर्विश्वा१नि भेष१जा ।
अग्निं च१ वि१श्वशं१भु१वमाप१श्च वि१श्वभे१षजीः ॥ २०॥

20. *Apsu me somo abravīdantarviśvāni bheṣajā.*
Agniṁ ca viśvaśaṁbhuvamāpaśca viśvabhe-ṣajīḥ.

Soma, the moon and the herbs, creates and shows there is universal medicine in the waters for me. And the waters, universal medicine, create the vital heat of life which is the universal sustainer of us all.

आपः पृणी१त भेष१जं वरू१थं त१न्वे३ मम।
ज्योक् च१ सूर्यं१ दृ३शे॥ २१॥

21. *Āpaḥ pṛṇīta bheṣajaṁ varūthaṁ tanve mama.*
Jyok ca sūryaṁ dṛśe.

Waters create the best medicine for my body for a long life time for me to have a sight of the sun,

universal light, everyday.

इदमापः प्र वहत यत्किं च दुरितं मयि।
यद्वाहमभिदुद्रोह यद्वा शेप उतानृतम् ॥ २२ ॥

22. *Idamāpaḥ pra vahata yatkiṁ ca duritaṁ mayi.*
Yadvāhamabhidudroha yadvā śepa utānṛtam.

May these holy waters wash off and carry away whatever evil there be in me, whatever I hate, or whatever I curse, or whatever false there be in me.

आपो अद्यान्वचारिषं रसेन समगस्महि ।
पयस्वानग्न आ गहि तं मा सं सृज वर्चसा ॥ २३ ॥

23. *Āpo adyānvacāriṣaṁ rasena samagasmahi.*
Payasvāngana ā gahi taṁ mā saṁ sṛja varcasā.

Let us to-day taste of the holy waters mixed with vital juices. And whatever I have drunk, whatever I have performed in action as my Karma, Agni, come to me and recreate me with the power and splendour I deserve accordingly.

सं माग्ने वर्चसा सृज सं प्रजया समायुषा ।
विद्युर्मे अस्य देवा इन्द्रो विद्यात्सह ऋषिभिः ॥ २४ ॥

24. *Saṁ māgne varcasā ṣrja saṁ prajayā samāyuṣā.*
Vidyurme asya devā indro vidyātsaha ṛṣibhiḥ.

Agni, Lord omniscient and omnipotent, recreate me with power and splendour, with family, with good health and age. May the divinities know me as I am. May Indra, lord of splendour and honour, know me, along with all the seers of the universal eye. They know.

Mandala 1/Sukta 24

Prajapati, Agni, Savita or Bhaga, Varuna Devatah, Ajigarti Shunahshepa Krtrima Vaishvamitra Devarata Rshi

कस्य॑ नू॒नं क॑त॒मस्या॒मृता॑नां॒ मना॑महे चारु॒ दे॒वस्य॒ नाम॑।
को नो॑ म॒ह्या अदि॑तये॒ पुनर्दा॑त्पि॒तरं॑ च दृ॒शेयं मा॒तरं॑ च ॥ १ ॥

1. *Kasya nūnaṁ katamasyāmṛtānāṁ manāmahe cāru devasya nāma. Ko no mahyā aditaye punardāt pitaraṁ ca dṛśeyaṁ mātaraṁ ca.*

Who, which one, is that supreme lord of the many immortals whose auspicious name we adore and worship? Who is that for sure who sends us back to the great earth so that we may again behold and be with our father and mother?

अ॒ग्नेर्व॒यं प्र॑थ॒मस्या॒मृता॑नां॒ मना॑महे चारु॒ दे॒वस्य॒ नाम॑।
स नो॑ म॒ह्या अदि॑तये॒ पुनर्दा॑त्पि॒तरं॑ च दृ॒शेयं मा॒तरं॑ च ॥ २ ॥

2. *Agnervayaṁ prathamasyāmṛtānāṁ manāmahe cāru devasya nāma. Sa no mahyā aditaye punardāt pitaraṁ ca dṛśeyaṁ mātaraṁ ca.*

We adore and worship the auspicious name of Agni, lord of light and life, first of the immortals and the highest. He it is who sends us back to this great world of Prakrti so that we may behold and be with our father and mother again.

अ॒भि त्वा॑ देव सवित॒रीशा॑नं॒ वार्या॑णाम्।
सदा॑व॒न्भा॒गमी॑महे ॥ ३ ॥

3. *Abhi tvā deva savitarīśānaṁ vāryāṇām. Sadāvanbhāgamīmahe.*

Of all the immortals, we worship you alone, Savita, glorious lord of light and life, ruler of the regions and favourite things of our choice, eternal protector and adorable dispenser of universal justice.

यश्चिद्धि त इत्था भगः शशमानः पुरा निदः ।
अद्वेषो हस्तयोर्दधे ॥ ४ ॥

4. *Yaściddhi ta itthā bhagaḥ śaśamānaḥ purā nidaḥ. Adveṣo hastayordadhe.*

Whatever your gifts of dispensation thus, whether admirable wealth as a result of former adoration and worship, or otherwise as a result of blame and censure, I deliver into your hands without hate or anger.

भगभक्तस्य ते वयमुदशेम तवावसा ।
मूर्धानं राय आरभे ॥ ५ ॥

5. *Bhagabhaktasya te vayamudaśema tavāvasā. Mūrdhānaṁ rāya ārabhe.*

Lord of glory, we pray, let us receive our share of divine dispensation with your protection and grace in order to rise to the top in wealth and reach the glory of your presence.

नहि ते क्षत्रं न सहो न मन्युं वयश्चनामी पतयन्त आपुः ।
नेमा आपो अनिमिषं चरन्तीर्न ये वातस्य
प्रमिनन्त्यभ्वम् ॥ ६ ॥

6. *Nahi te kṣatraṁ na saho na manyuṁ vayaścanāmī patayanta āpuḥ. Nemā āpo animiṣaṁ carantīrna ye vātasya praminantyabhvam.*

All those that move in space comprehend not

your order and dominion, nor violate your power or force or constancy. Nor do these waters and currents of universal energy ever on the move surpass your presence. Nor even the velocities of the wind can ever violate the immensity of your power which is eternal and immortal.

अबुध्ने राजा वरुणो वनस्योर्ध्वं स्तूपं ददते पूतदक्षः।
नीचीनाः स्थुरुपरि बुध्न एषामस्मे अन्तर्निहिताः केतवः स्युः ॥ ७ ॥

7. *Abudhne rājā varuṇo vanasyordhvaṁ stūpaṁ dadate pūtadakṣaḥ. Nīcīnāḥ sthurupari budhna eṣāmasme antarnihitāḥ ketavaḥ syuḥ.*

The ruling lord Varuna, the brilliant sun, pure and generous, radiates a flood of light in the bottomless astral sphere over the atmosphere, flowing down, the rays of light stop over the atmosphere and filter down to the clouds and impregnate them over the earth. May the rays of the sun, the clouds and the vapours absorbed in the clouds be for our good.

उरुं हि राजा वरुणश्चकार सूर्याय पन्थामन्वेतवा उ।
अपदे पादा प्रतिधातवेऽकरुतापवक्ता हृदयाविधश्चित् ॥ ८ ॥

8. *Uruṁ hi rājā varuṇaścakāra sūryāya panthā-man-vetavā u. Apade pādā pratidhātave'-karutāpavaktā hṛdayāvidhaścit.*

Varuna, ruling lord of the universe, carved out a wide path for the sun to move and thus created an orbit-path in the pathless space for His deputy wielder and sustainer of the sub-system, meticulously averting, as if, a pinhole in the heart of the cosmic system, like a

surgeon.

शतं ते राजन्भिषजः सहस्रमुर्वी गभीरा सुमतिष्टे अस्तु।
बाधस्व दूरे निर्ऋतिं पराचैः कृतं चिदेनः प्र मुमुग्ध्यस्मत्॥ ९॥

9. *Śataṁ te rājan bhiṣajaḥ sahasramurvī gabhīrā sumatiṣṭe astu. Bādhasva dūre nirṛtiṁ parācaiḥ kṛtaṁ cidenaḥ pra mumugdhyasmat.*

Glorious ruler, hundred are your healing balms and medicaments, thousands your wide earths, and deep is your noble intelligence. Drive off adversity far away. And whatever sin is committed by the wicked, keep away, and liberate us.

अमी य ऋक्षा निहितास उच्चा नक्तं ददृश्रे कुह चिद्दिवेयुः।
अदब्धानि वरुणस्य व्रतानि विचाकशच्चन्द्रमा नक्तमेति॥ १०॥

10. *Amī yā ṛkṣā nihitāsa uccā naktaṁ dadṛśre kuha ciddiveyuḥ. Adabdhāni varuṇasya vratāni vicākaśaccandramā naktameti.*

Those constellations of stars such as the Great Bear set in motion high and far, which are seen at night — where do they go in the day?

Fixed, inviolable are the laws and rules of Varuna, rules of the stars. So the moon shines at night and moves on in its orbit.

तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो हविर्भिः।
अहेळमानो वरुणेह बोध्युरुशंस मा न आयुः प्र मोषीः॥ ११॥

11. *Tattvāyāmi brahmaṇā vandamānastadāśāste yajamāno havirbhiḥ. Aheḷmāno varuṇeha bodhyuruśaṁsa mā na āyuḥ pra moṣīḥ.*

Varuna, lord ruler of the stars, praised and celebrated by many, I come to you singing in worship the hymns of divinity, offering holy fragrances in yajna with faith and reverence. Lord kind and gracious, give us the light of life here itself. Let not our life waste away.

तदिन्नक्तं तद्दिवा मह्यमाहुस्तदयं केतो हृद आ वि चष्टे। शुनःशेपो यमह्वद् गृभीतः सो अस्मान् राजा वरुणो मुमोक्तु ॥ १२ ॥

12. *Tadinnaktaṁ taddivā mahyamāhustadayaṁ keto hṛda ā vi caṣṭe. Śunaḥśepo yamahvadgṛbhī-taḥ so asmān rājā varuṇo mumoktu.*

Of that the wise men nightly speak to me. Day in and day out they sing of that for me. And the same presence this voice of the heart reveals to me. The sagely scholar, inspired and possessed, proclaims His honour and dominion. May the same ruling lord of glory, Varuna, deliver us from sin and slavery unto light and freedom.

शुनःशेपो ह्यह्वद् गृभीतस्त्रिष्वादित्यं द्रुपदेषु बद्धः। अवैनं राजा वरुणः ससृज्याद्विद्वाँ अदब्धो वि मुमोक्तु पाशान् ॥ १३ ॥

13. *Śunaḥśepo hyahvadgṛbhītastriṣvādityaṁ drupadeṣu baddhaḥ. Avainaṁ rājā varuṇaḥ sasṛjyādvidvāṅ adabdho vi mumoktu pāśān.*

Shunah-shepa, man of knowledge dedicated to light and happiness, inspired and possessed by ambition,

bound within the yajnic pillars of knowledge, action and meditation, should invoke and develop Aditya, power of sun and wind. May Varuna, lord omniscient ruler of the world, shape him (as a maker and saviour of humanity). May He, inviolable lord omnipotent, deliver us from bonds of sin, ignorance and poverty.

अव॑ ते हे॒ळो॑ वरुण॒ नमो॑भिरव॑ य॒ज्ञेभि॑रीमहे ह॒विर्भिः॑ । क्षय॑न्न॒स्मभ्य॑मसुर प्रचेता॒ राज॒न्नेनां॑सि शिश्रथः कृ॒तानि॑ ॥ १४ ॥

14. *Ava te heḷo varuṇa namobhirava yajñebhi-rīmahe havirbhiḥ. Kṣayannasmabhyamasura pracetā rājannenāṁsi śiśrathaḥ kṛtāni.*

Varuna, self-refulgent lord of omniscience, giver of knowledge, life of our breath, we pray for the gift of your light and favour with acts of homage, yajnas and holy offerings. Reducing and destroying our sins as you are, we pray, be kind and gracious to loosen the bonds of our actions performed.

उदु॑त्त॒मं व॑रुण॒ पाश॑म॒स्मदव॑ाध॒मं वि म॑ध्य॒मं श्र॑थाय ।
अथा॑ व॒यमा॑दित्य व्र॒ते तवाना॑गसो॒ अदि॑तये स्याम ॥ १५ ॥

Uduttamaṁ varuṇa pāśamasmadavādhamaṁ vi madhyamaṁ śrathāya. Athā vayamāditya vrate tavānāgaso aditaye syāma.

Varuna, dearest lord of our choice, we pray, loosen the highest, middling and the lowest bonds of our sin and slavery so that, O Lord Supreme of light, free from sin and slavery and living within the rules of your law, we may be fit for the attainment of the ultimate freedom of Moksha.

Mandala 1/Sukta 25

Varuna Devata, Ajigarti Shunahshepa Krtrima
Vaishvamitra Devarata Rshi

यच्चिद्धि ते विशो यथा प्र देव वरुण व्रतम्।
मिनीमसि द्यविद्यवि॥ १॥

1. *Yacciddhi te viśo yathā pra deva varuṇa vratam.*
Minīmasi dyavidyavi.

Varuna, brilliant and generous lord of creation, since after all we are your children, and we do (out of ignorance) violate your rules of discipline and conduct day by day, we pray for your compassion as our father.

मा नो वधाय हत्नवे जिहीळानस्य रीरधः।
मा हृणानस्य मन्यवे॥ २॥

2. *Mā no vadhāya hatnave jihīḷānasya rīradhaḥ.*
Mā hṛṇānasya manyave.

Lord of compassion, let us not feel excited to take up a deadly weapon against the person who offends us and excites our passion for revenge, and save us from the wrath against the person who feels ashamed of his action against us.

वि मृळीकाय ते मनो रथीरश्वं न सन्दितम्।
गीर्भिर्वरुण सीमहि॥ ३॥

3. *Vi mṛḷīkāya te mano rathīraśvaṁ na saṁditam.*
Gīrbhirvaruṇa sīmahi.

Like a driver who has yoked the horse to his chariot, we control and concentrate our mind on you with thought and prayers for the gift of your compassion

and grace.

परा हि मे विमन्यवः पतन्ति वस्य-इष्टये।
वयो न वसतीरुप॥ ४॥

4. *Parā hi me vimanyavaḥ patanti vasya-iṣṭaye.*
Vayo na vasatīrupa.

For the sake of my domestic good and well-being, I pray, may those who are ill-disposed and impassioned against me go off far away just as birds leave their nests and fly away.

कदा क्षत्रश्रियं नरमा वरुणं करामहे।
मृळीकायोरुचक्षसम्॥ ५॥

Kadā kṣatraśriyaṁ naramā varuṇaṁ karāmahe.
Mṛḷīkāyorucakṣasam.

How shall we adore and pray to Varuna, lord of universal eye and guide of humanity, for His favour and grace, and when shall we realise the beauty and prosperity of the social order.

तदित्समानमाशाते वेनन्ता न प्र युच्छतः।
धृतव्रताय दाशुषे॥ ६॥

6. *Taditsamānamāśāte venantā na pra yucchataḥ.*
Dhṛtavratāya dāśuṣe.

Both Mitra and Varuna yearning with love for the man of the vows of Dharma and yajnic generosity forsake him not, they abide by him constantly and bless him with fulfilment.

वेदा यो वीनां पदमन्तरिक्षेण पतताम्।
वेद नावः समुद्रियः॥ ७॥

7. *Vedā yo vīnāṁ padamantarikṣeṇa patatām.*
Veda nāvaḥ samudriyaḥ.

The specialist of the sea and the sky is the man who knows the science and paths of the birds and planes flying across the skies, and he knows the science and routes of the ships sailing across the seas.

वेद॑ मा॒सो धृ॒तव्र॑तो॒ द्वाद॑श प्र॒जाव॑तः ।
वेदा॒ य उ॑प॒जाय॑ते ॥ ८ ॥

8. *Veda māso dhṛtavrato dvādaśa prajāvataḥ.*
Vedā ya upajāyate.

The man of the discipline of science and Dharma who knows the twelve months of the year and the thirteenth which is supplementary every third year, and also knows how they raise the produce of the earth like a father, is the specialist of time, seasons, fertility and production.

वेद॒ वात॑स्य वर्त॒निमु॒रोर्ऋ॒ष्वस्य॑ बृ॒हतः ।
वेदा॒ ये अ॒ध्यास॑ते ॥ ९ ॥

9. *Veda vātasya vartanimurorṛṣvasya bṛhataḥ.*
Vedā ye adhyāsate.

One who knows the course of the winds, vast, abundant and stormy, and knows those that are sustained by it, and also knows those that control it, is a specialist of the earth and the skies.

नि षसाद धृतव्र॑तो॒ वरु॑णः प॒स्त्या३॑ स्वा ।
साम्रा॑ज्याय सु॒क्रतुः॑ ॥ १० ॥

10. *Ni ṣasāda dhṛtavrato varuṇaḥ pastyā3 svā.*
Sāmrājyāya sukratuḥ.

Varuna, man of brilliance and leadership, dedicated to holy vows, yajna and Dharma, hero of noble watchful action, would sit among the people with power and grace and rise to the heights of governance and world order.

अतो विश्वान्यद्भुता चिकित्वाँ अभि पश्यति।
कृतानि या च कर्त्वा ॥ ११ ॥

11. *Ato viśvānyadbhutā cikitvāň abhi paśyati.*
Kṛtāni yā ca kartvā.

And hence wide awake and all aware, he watches and oversees all the wonderful things which have been done and which have yet to be done.

स नो विश्वाहा सुक्रतुरादित्यः सुपथा करत्।
प्र ण आयूंषि तारिषत् ॥ १२ ॥

12. *Sa no viśvāhā sukraturādityaḥ supathā karat.*
Pra ṇa āyūṁṣi tāriṣat.

And may He, Aditya, imperishable lord of light and omniscience, sun and life's energy, lord of noble and watchful action, keep us on the right path all days and nights and thus bless us across a full life of total fulfilment.

बिभ्रद् द्रापिं हिरण्ययं वरुणो वस्त निर्णिजम्।
परि स्पशो नि षेदिरे ॥ १३ ॥

13. *Bibhrad drāpiṁ hiraṇyayaṁ varuṇo vasta nirṇijam. Pari spaśo ni ṣedire.*

Varuna, self-refulgent lord of the universe, wearing a golden mantle (as the sun) shines pure and

shines all (covering them with the golden light of His purity). All the tangible objects of the world abide in Him.

न यं दिप्सन्ति दिप्सवो न द्रुह्वाणो जनानाम्।
न देवमभिमातयः॥ १४॥

14. *Na yaṁ dipsanti dipsavo na druhvāṇo janānām.*
Na devamabhimātayaḥ.

The enemies of humanity dare challenge Him not, the jealous affect Him not, the proud can touch Him not, Lord of light and universe since He is.

उत यो मानुषेष्वा यशश्चक्रे असाम्या।
अस्माकमुदरेष्वा॥ १५॥

15. *Uta yo mānuṣeṣvā yaśaścakre asāmyā.*
Asmākamudareṣvā.

It is He who bestows perfect honour on humanity and creates food and water for us. It is He who shines in glory over humanity and others in and out everywhere.

परा मे यन्ति धीतयो गावो न गव्यूतीरनु।
इच्छन्तीरुरुचक्षसम्॥ १६॥

16. *Parā me yanti dhītayo gāvo na vagyūtīranu.*
Icchantīrurucakṣasam.

As cows run to their stall yearning for home, so do my thoughts rise and travel far and high yearning for Varuna, Lord Supreme of universal vision, watching over all, and my haven and home.

सं नु वोचावहै पुनर्यतो मे मध्वाभृतम्।
होतेव क्षदसे प्रियम्॥ १७॥

17. *Saṁ nu vocāvahai punaryato me madhvābhṛ-tam.*
Hoteva kṣadase priyam.

Let us speak together again and again since you give me dear sweet food for knowledge collected from versatile sources just as a priest gives honey-sweets to the yajamana for dispelling his ignorance with knowledge.

दर्शं नु विश्वदर्शतं दर्शं रथमधि क्षमि।
एता जुषत मे गिरः॥ १८॥

18. *Darśaṁ nu viśvadarśataṁ darśaṁ rathamadhi kṣami. Etā juṣata me giraḥ.*

For a vision of the Lord omniscient of the universal eye who is also an object of world vision, and for a model of the chariot over earth, air and sea, listen carefully to these words of mine in a mood of patience and forbearance.

इमं मे वरुण श्रुधी हवमद्या च मृळय।
त्वामवस्युरा चके॥ १९॥

19. *Imaṁ me varuṇa śrudhī havamadyā ca mṛḷaya.*
Tvāmavasyurā cake.

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

त्वं विश्वस्य मेधिर दिवश्च ग्मश्च राजसि।
स यामनि प्रति श्रुधि॥ २०॥

20. *Tvaṁ viśvasya medhira divaśca gmaśca rājasi.*
Sa yāmani prati śrudhi.

Varuna, Lord of cosmic intelligence, light of the universe who illuminate the heaven and earth over time, we pray, listen to our prayer and respond.

उदुत्तमं मुमुग्धि नो वि पाशं मध्यमं चृत।
अवाधमानि जीवसे ॥ २१ ॥

21. *Uduttamaṁ mumugdhi no vi pāśaṁ madhya-maṁ cṛta. Avādhamāni jīvase.*

Varuna, Lord of Law and Light, snap our highest bonds of the mind and loosen the middle bond of the senses and the lowest bond of the body for real life of spiritual fulfilment.

Mandala 1/Sukta 26

Agni Devata, Ajigarati Shunahshepa Krtrima Vaishvamitra Devarata Rshi

वसिष्वा हि मियेध्य वस्त्राण्यूर्जां पते।
सेमं नो अध्वरं यज ॥ १ ॥

1. *Vasiṣvā hi miyedhya vastrāṇyūrjāṁ pate. Semaṁ no adhvaraṁ yaja.*

High-priest of yajna, yajamana, disseminator of yajna fragrances into the skies, preserver of energy, put on the holy clothes and perform this sacred non-violent yajna for us.

नि नो होता वरेण्यः सदा यविष्ठ मन्मभिः।
अग्ने दिवित्मता वचः ॥ २ ॥

2. *Ni no hotā vareṇyaḥ sadā yaviṣṭha manmabhiḥ. Agne divitmatā vacaḥ.*

Agni, ever most youthful power of yajna, may

the chosen high-priest with noble thoughts and hymns always help us realise the words of our prayer with your gifts of heavenly light and joy.

आ हि ष्मा सूनवे पितापिर्यजत्यापये।
सखा सख्ये वरेण्यः ॥ ३ ॥

3. *Ā hi ṣmā sūnave pitāpiryajatyāpaye.*
Sakhā sakhye vareṇyaḥ.

Agni, self-refulgent lord of light, dearest yajnic power of our choice, just as a father for the son, a benefactor for the beneficiary, a friend for a friend performs the yajna, so may you, we pray, bless us. (So may we too perform yajna for one another.)

आ नो बर्ही रिशादसो वरुणो मित्रो अर्यमा।
सीदन्तु मनुषो यथा ॥ ४ ॥

4. *Ā no barhī riśādaso varuṇo mitro aryamā.*
Sīdantu manuṣo yatha.

May Varuna, lord of knowledge, Mitra, universal friend, and Aryama, lord of justice, all destroyers of sin, enemies and disease, grace the seats of our yajna with their blissful divine presence, as may the sagely scholar, our friends, and our dispensers of justice, all fighters against sin, enmity and negativity, come and take their seats on the vedi, sanctify and accomplish our yajna.

पूर्व्य होतरस्य नो मन्दस्व सख्यस्य च।
इमा उ षु श्रुधी गिरः ॥ ५ ॥

5. *Pūrvya hotarasya no mandasva sakhyasya ca.*
Imā u ṣu śrudhī giraḥ.

Agni, self-refulgent eternal power of yajna, friend of our forefathers and high-priest of our noble creative acts of yajna, exhilarate, enjoy and brighten up this friendly yajna of ours and listen to these holy chants and prayers.

यच्चिद्धि शश्वता तना देवंदेवं यजामहे।
त्वे इद्धूयते हविः ॥ ६ ॥

6. *Yacciddhi śaśvatā tanā devaṁdevaṁ yajāmahe.*
Tve iddhūyate haviḥ.

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

प्रियो नो अस्तु विश्पतिर्होता मन्द्रो वरेण्यः।
प्रियाः स्वग्नयो वयम् ॥ ७ ॥

7. *Priyo no astu viśpatirhotā mandro vareṇyaḥ.*
Priyāḥ svagnayo vayam.

May the happy, charming and venerable ruler of the people, worthy of choice, be dear to us. May the venerable people who offer yajna in honour of Agni, eternal lord of cosmic yajna, and the leader of the people, be dear to us.

स्वग्नयो हि वार्यं देवासो दधिरे च नः। स्वग्नयो मनामहे ॥ ८ ॥

8. *Svagnayo hi vāryaṁ devāso dadhire ca naḥ.*
Svagnayo manāmahe.

Noble people dedicated to the fire and performance of yajna, brilliant and generous, as also

the motherly powers of nature such as the earth and showers of rain, bear and bring for us the blessings of our choice. We know them, and we honour and meditate on these yajnic powers.

अथा न उभयेषाममृत मर्त्यानाम्।
मिथः सन्तु प्रशस्तयः ॥ ९ ॥

9. *Athā na ubhayeṣāmamṛta martyānām.*
Mithaḥ santu praśastayaḥ.

Lord eternal and immortal, by your kindness and grace, may the mutual praise and appreciation of both kinds of people—all subject to mortality, both average and exceptional of knowledge and achievement—be for our good.

विश्वेभिरग्ने अग्निभिरिमं यज्ञमिदं वचः।
चनो धाः सहसो यहो ॥ १० ॥

10. *Viśvebhiragne agnibhirimaṁ yajñamidaṁ vacaḥ.*
Cano dhāḥ sahaso yaho.

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

Mandala 1/Sukta 27

Agni & Vishvedevah Devatah, Ajigarti Shunahshepa Krtrima Vaishvamitra Devarata Rshi

अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमोभिः।
सम्राजन्तमध्वराणाम् ॥ १ ॥

1. *Aśvaṁ na tvā vāravantaṁ vandadhyā agniṁ namobhiḥ. Samrājantamadhvarāṇāṁ.*

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

स घा नः सूनुः शवसा पृथुप्रगामा सुशेवः।
मीढ्वाँ अस्माकं बभूयात्॥ २॥

2. *Sa ghā naḥ sūnuḥ śavasā pṛthupragāmā suśevaḥ. Mīḍhvāň asmākaṁ babhūyāt.*

May our children and successors, travelling far and wide with power and knowledge, be good and kind to us and give us showers of wealth and prosperity.

स नो दूराच्चासाच्च नि मर्त्यादघायोः।
पाहि सदमिद्विश्वायुः॥ ३॥

3. *Sa no dūrāccāsācca ni martyādaghāyoḥ. Pāhi sadamidviśvāyuḥ.*

May he, lord of light and knowledge, giver of all joys of life, protect our life, home and industry from far and near against any and every sinful person.

इममू षु त्वमस्माकं सनिं गायत्रं नव्यांसम्।
अग्ने देवेषु प्र वोचः॥ ४॥

4. *Imamū ṣu tvamasmākaṁ saniṁ gāyatraṁ navyāṁsam. Agne deveṣu pra vocaḥ.*

Agni, eternal lord omniscient, this divine knowledge, blissful, sweet and musical in Gayatri and

other musical metres, ever new and giver of new ideas, pray reveal it to the sages and whisper it into our soul.

आ नो॑ भज पर॒मेष्वा वाजे॑षु मध्य॒मेषु॑।
शिक्षा॒ वस्वो॒ अन्त॑मस्य ॥ ५ ॥

5. *Ā no bhaja parameṣvā vājeṣu madhyameṣu.*
Śikṣā vasvo antamasya.

Lord of knowledge and power, in the highest, medium and closest battles and businesses of life, enlighten us and give us the joy and wealth of life both material and spiritual.

वि॒भ॒क्तासि॑ चित्रभानो॒ सिन्धो॑रू॒र्मा उ॑पा॒क आ।
स॒द्यो दा॒शुषे॑ क्षरसि ॥ ६ ॥

6. *Vibhaktāsi citrabhāno sindhorūrmā upāka ā.*
Sadyo dāśuṣe kṣarasi.

Versatile lord of wide and various knowledge such as analysis of sea waves and water particles, come soon, you always give a shower of knowledge to the man of faith, reverence and generosity.

यमग्ने॑ पृ॒त्सु मर्त्य॒मवा॒ वाजे॑षु॒ यं जु॒नाः।
स यन्ता॒ शश्व॑तीरिषः ॥ ७ ॥

7. *Yamagne pṛtsu martyamavā vājeṣu yaṁ junāḥ.*
Sa yantā śaśvatīriṣaḥ.

Lord of light and power, let the man you protect in fighting armies, whom you inspire to join battles for knowledge and development, who protects these people who have lived free since time immemorial, let him be the leader, ruler and protector of the people and their

wealth and power.

नकिरस्य सहन्त्य पर्येता कयस्य चित्।
वाजो अस्ति श्रवाय्यः॥ ८॥

8. *Nakirasya sahantya paryetā kayasya cit.*
Vājo asti śravāyyaḥ.

No one is his challenger, no vanquisher of the hero whose battle for life and humanity is worthy of praise.

स वाजं विश्वचर्षणिरर्वद्भिरस्तु तरुता।
विप्रेभिरस्तु सनिता॥ ९॥

9. *Sa vājaṁ viśvacarṣaṇirarvadbhirastu tarutā.*
Viprebhirastu sanitā.

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

जरांबोध तद्विविद्धि विशेविशे यज्ञियाय।
स्तोमं रुद्राय दृशीकम्॥ १०॥

10. *Jarābodha tadvividdhi viśeviśe yajñiyāya.*
Stomaṁ rudrāya dṛśīkam.

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

स नो महाँ अनिमानो धूमकेतुः पुरुश्चन्द्रः।
धिये वाजाय हिन्वतु॥ ११॥

11. *Sa no mahāň animāno dhūmaketuḥ puruścandraḥ. Dhiye vājāya hinvatu.*

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

स रे॒वाँइ॑व वि॒श्पति॒र्दैव्यः॑ के॒तुः शृ॑णोतु नः।
उ॒क्थैर॒ग्निर्बृ॒हद्भा॑नुः॥ १२॥

12. *Sa revāň iva viśpatirdaivyaḥ ketuḥ śṛṇotu naḥ. Ukthairagnirbṛhadbhānuḥ.*

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

नमो॑ म॒हद्भ्यो॒ नमो॑ अर्भ॒केभ्यो॒ नमो॒ युव॑भ्यो॒ नम॑ आशि॒-
नेभ्यः॑। यजा॑म दे॒वान्यदि॑ श॒क्नवा॑म॒ मा ज्यायः॑सः शंस॒मा
वृ॑क्षि देवाः॥ १३॥

13. *Namo mahadbhyo namo arbhakebhyo namo yuvabhyo nama āśinebhyaḥ. Yajāma devān yadi śaknavāma mā jyāyasaḥ śaṁsamā vṛkṣi devāḥ.*

Brilliant scholars of eminence, saints and sages, we offer homage and hospitality to great scholars, love and hospitality to beginners, reverence and hospitality to youthful scholars, homage and hospitality to veterans of knowledge and wisdom. We do homage, reverence and service to the noble and brilliant people and to the divinities of nature as far as we can make it possible. You must not, no one should, malign or uproot the honour and reputation of the great and generous power

and people.

Mandala 1/Sukta 28

Indra-Yajna-Soma Devatah, Ajigarti Shunahshepa Krtrima Vaishvamitra Devarata Rshi

यत्र॒ ग्रावा॑ पृथु॒बुध्न ऊ॒र्ध्वो भव॑ति॒ सोत॑वे ।
उ॒लूख॑लसुताना॒मवेद्वि॑न्द्र॒ जल्गु॑लः ॥ १ ॥

1. *Yatra grāvā pṛthubudhna ūrdhvo bhavati sotave.*
Ulūkhalasutānāmavedvindra jalgulaḥ.

Indra, organiser of the yajna for development, where the broad-based stone is upraised for extraction and straining of the refined soma essences, there, for specific treatment, take the materials ground in the mortar, test them and proclaim your judgement.

यत्र॒ द्वावि॑व॒ ज॒घना॑धिषव॒ण्या॑ कृ॒ता ।
उ॒लूख॑लसुताना॒मवेद्वि॑न्द्र॒ जल्गु॑लः ॥ २ ॥

2. *Yatra dvāviva jaghanādhiṣavaṇyā kṛtā.*
Ulūkhalasutānāmavedvindra jalgulaḥ.

Indra, where the two stones of the soma press are intensely juxtaposed like the two gear meshes, there take the materials fine ground in the mortar for straining and refinement for the special purpose, take out for testing and say whether it is of the right quality.

यत्र॒ नार्य॑पच्य॒वमु॑पच्य॒वं च॒ शिक्ष॑ते ।
उ॒लूख॑लसुताना॒मवेद्वि॑न्द्र॒ जल्गु॑लः ॥ ३ ॥

3. *Yatra nāryapacyavamupacyavaṁ ca śikṣate.*
Ulūkhalasutānāmavedvindra jalgulaḥ.

Where the house-wife teaches the methods of

sifting and mixing of the soma materials, there take the materials ground in the mortar for the special purpose, test and judge the quality and control.

यत्र मन्थां विबध्नते रश्मीन्यमितवाइव ।
उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥ ४ ॥

4. *Yatra manthāṁ vibadhnate raśmīn yamitavā iva.*
Ulūkhalasutānāmavedvindra jalgulaḥ.

Where they fix the churner and the cords for working control as does a driver, there, Indra, take the materials ground in the mortar for the specific purpose, try and test and judge the product.

यच्चिद्धि त्वं गृहेगृह उलूखलक युज्यसे ।
इह द्युमत्तमं वद जयतामिव दुन्दुभिः ॥ ५ ॥

5. *Yacciddhi tvaṁ gṛhegṛha ulūkhalaka yujyase.*
Iha dyumattamaṁ vada jayatāmiva dundubhiḥ.

Pharmacist of the soma refinery, whatever the knowledge, technique and process that you use in operation in every home, announce here itself the brilliant results of that loudly as if with the drum of a victor.

उत स्म ते वनस्पते वातो वि वात्यग्रमित् ।
अथो इन्द्राय पातवे सुनु सोममुलूखल ॥ ६ ॥

6. *Uta sma te vanaspate vāto vi vātyagramit.*
Atho indrāya pātave sunu somamulūkhala.

Lord of herbs and trees, the wind of your achievement blows ahead far and wide, so then, for the health and joy of humanity, refine and prepare tonics and medications in the refinery for Indra.

आ॒यजी॑ वाज॒सात॑मा॒ ता ह्यु१॑च्चा वि॑जर्भृ॒तः ।
हरी॑इ॒वान्धां॑सि॒ बप्स॑ता ॥ ७ ॥

7. *Āyajī vājasātamā tā hyuccā vijarbhṛtaḥ.*
Harī ivāndhāṁsi bapsatā.

Worshipful men and women, heroes of the creative battles of life, holding up their own yajnic achievements high, enjoy the delicacies of life and good health as the sun rays drink up the juices of herbs.

ता नो॑ अ॒द्य व॑नस्पती ऋ॒ष्वावृ॑ष्वे॒भिः॑ सो॒तृभिः॑ ।
इन्द्रा॑य॒ मधु॑मत्सुतम् ॥ ८ ॥

8. *Tā no adya vanaspatī ṛṣvāvṛṣvebhiḥ sotṛbhiḥ.*
Indrāya madhumatsutam.

Men and women who are dynamic with yajnic ambition, and experts of herbs and forests may provide for us to-day refined essences of soma replete with honey-sweets distilled by brilliant specialists of the science.

उ॒च्छि॒ष्टं च॒म्वो॑र्भर॒ सोमं॑ प॒वित्र॒ आ सृ॑ज ।
नि धे॑हि॒ गोरधि॑ त्व॒चि ॥ ९ ॥

Ucchiṣṭaṁ camvorbhara somaṁ pavitra ā sṛja.
Ni dhehi goradhi tvaci.

High-priest of soma-yajna, come and create the purest soma as prescribed by experts, hold it on in special containers for vitalisation and place it on the floor of the earth for Indra.

Mandala 1/Sukta 29

Indra Devatah, Ajigarti Shunahshepa Krtrima Vaishvamitra Devarata Rshi

यच्चिद्धि सत्य सोमपा अनाशस्ताइव स्मसि । आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्त्रेषु तुवीमघ ॥ १ ॥

1. *Yacciddhi satya somapā anāśastā iva smasi. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, lord of glory, eternal and imperishable, protector and promoter of soma, beauty and prosperity of life, if ever we are found wanting (for our acts of omission or commission), graciously help us repair, rehabilitate and re-establish in a splendid world of a thousand cows and horses (in a state of good health and a sound economy of plenty and progress).

शिप्रिन्वाजानां पते शचीवस्तव दंसना । आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्त्रेषु तुवीमघ ॥ २ ॥

2. *Śiprinvājānāṁ pate śacīvastava daṁsanā. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, lord of glory, giver of secular and sacred wealth and well-being, protector and supporter of our struggle for progress and prosperity, master of man-power and great action, by virtue of the divine voice and under your presence and protection, bless us to rise to a splendid state of thousand-fold good health of sound sense and knowledge and speedy progress in prosperity, transport and communication.

नि ष्वापया मिथूदृशा सस्तामबुध्यमाने । आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्त्रेषु तुवीमघ ॥ ३ ॥

3. *Ni ṣvāpayā mithūdṛśā sastāmabudhyamāne. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, glorious lord of vitality, vision and will to live, eliminate the phantom of illusion and sloth of body and mind which mislead and depress, and let us awake and rise to a splendid state of a thousand-fold brilliance of knowledge, generous prosperity and fast advancement.

ससन्तु त्या अरातयो बोधन्तु शूर रातयः । आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्त्रेषु तुवीमघ ॥ ४ ॥

4. *Sasantu tyā arātayo bodhantu śūra rātayaḥ. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, lord of glory, heroic strength and courage, let adversities go to sleep and breathe out, let good fortunes awake and prosper, and let us advance and establish in an admirable state of thousand-fold wealth and generosity, cows and horses.

समिन्द्र गर्दभं मृण नुवन्तं पापयामुया । आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्त्रेषु तुवीमघ ॥ ५ ॥

5. *Samindra gardabhaṁ mṛṇa nuvantaṁ pāpayāmuyā. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, glorious lord of justice and power, upholder of truth and Dharma, discriminate and throw

out that brayer shouting his praises with that vile intention of his and help us establish ourselves in a splendid state of thousand-fold purity and truth with wealth of cows and horses.

पतति कुण्डृणाच्या दूरं वातो वनादधि । आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्त्रेषु तुवीमघ ॥ ६ ॥

6. *Patāti kuṇḍṛṇācyā dūraṁ vāto vanādadhi. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

The wind blows over the forest and clusters of lotus, over and across the world and soars high with the rays of light in waves up and down. Indra, lord of light and winds, commanding the wealth of the worlds, inspire and establish us in a splendid state of thousand beauties, generosities of the cow and mother earth and the speed of winds.

सर्वं परिक्रोशं जहि जम्भया कृकदाश्वम् । आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्त्रेषु तुवीमघ ॥ ७ ॥

7. *Sarvaṁ parikrośaṁ jahi jambhayā kṛkadāśvam. Ā tū na indra śaṁsaya goṣvaśveṣu śubhriṣu sahasreṣu tuvīmagha.*

Indra, lord of the world's wealth and glory, silence the wail of lamentations, crush the spirit of evil, and inspire and establish us in a splendid state of thousand-fold purity of conduct, free dominion over the earth and meteoric speed of progress and attainment.

Mandala 1/Sukta 30

Indra-Ashvinau-Usha Devatah, Ajigarti Shunahshepah Krtrima Vaishvamitra Devarata Rshi

आ व॒ इन्द्रं॑ क्रि॒विं यथा वाज॒यन्तः॑ श॒तक्र॑तुम्।
मंहि॑ष्ठं सिञ्च॒ इन्दु॑भिः ॥ १ ॥

1. *Ā va indraṁ krivim̐ yathā vājayantaḥ śata-kratum.*
Maṁhiṣṭhaṁ siñca indubhiḥ.

Just as strong winds carry the cloud for rain on the earth, just as men dig the well for irrigating the field, so you serve Indra, most generous and powerful hero of a hundred acts of creation and growth, with each drop of your powers and energies.

श॒तं वा॒ यः शुची॑नां स॒हस्रं॑ वा॒ समा॑शिराम्।
एदु॑ नि॒म्नं न री॑यते ॥ २ ॥

2. *Śataṁ vā yaḥ śucīnāṁ sahasraṁ vā samāśirām.*
Edu nimnaṁ na rīyate.

Indra, controller of fire, water and electric energy, raises the pure ones to power hundred, and the mixed and synthesised ones to power thousand. Never does He or His power or the efficacy of His creations go down.

सं यन्मदा॑य शु॒ष्मिण॑ एना ह्यस्यो॒दरे॑।
स॒मु॒द्रो न व्यचो॑ दधे ॥ ३ ॥

3. *Saṁ yanmadāya śuṣmiṇa enā hyasyodare.*
Samudro na vyaco dadhe.

For the creation of life's joy and for the development of food and energy for life, I take on these

hundreds of powers of Indra implicit in the potentials of fire, water and electricity just like the jewels hidden in the depths of the wide wide sea.

अयमु॑ ते समतसि कपोतइव गर्भधिम्।
वचस्तच्चिन्न ओहसे॥ ४॥

4. *Ayamu te samatasi kapota iva garbhadhim.*
Vacastaccinna ohase.

Indra, light and power of existence, this creation is yours for sure. Just as a pigeon flies into the nest to meet its mate so do you pervade and impregnate nature to create the world of forms, and listen to our words of praise and prayer.

स्तोत्रं राधानां पते गिर्वाहो वीर यस्य ते।
विभूतिरस्तु सूनृता॥ ५॥

5. *Stotraṁ rādhānāṁ pate girvāho vīra yasya te.*
Vibhūtirastu sūnṛtā.

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

ऊर्ध्वस्तिष्ठा न ऊतयेऽस्मिन्वाजे शतक्रतो।
समन्येषु ब्रवावहै॥ ६॥

6. *Ūrdhvastiṣṭhā na ūtaye'sminvāje śatakrato.*
Samanyeṣu bravāvahai.

Indra, hero of a hundred great acts of yajnic creation, rise and stay high for our defence and

protection in this battle of life. And we would sing your praises in prayer with joy in other battles too together with you.

योगेयोगे तवस्तरं वाजेवाजे हवामहे।
सखाय इन्द्रमूतये ॥ ७ ॥

7. *Yogeyoge tavastaraṁ vājevāje 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.

आ घा गमद्यदि श्रवत्सहस्रिणीभिरूतिभिः।
वाजेभिरुप नो हवम् ॥ ८ ॥

8. *Ā ghā gamadyadi śravatsahasriṇībhirūtibhiḥ.*
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.

अनु प्रत्नस्यौकसो हुवे तुविप्रतिं नरम्।
यं ते पूर्वं पिता हुवे ॥ ९ ॥

9. *Anu pratnasyaukaso huve tuvipratiṁ naram.*
Yaṁ te pūrvaṁ 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.

तं त्वा वयं विश्ववाराऽऽ शास्महे पुरुहूत।
सखे वसो जरितृभ्यः ॥ १० ॥

10. *Taṁ tvā vayaṁ viśvārā'' śāsmahe puruhūta.*
Sakhe vaso jaritṛbhyaḥ.

Lord of universal love and choice, all benefactor, invoked and worshipped by all, friend, immanent and universal home, we invoke and worship you and pray for light from the celebrants of Divinity.

अस्माकं शिप्रिणीनां सोमपाः सोमपावनाम्।
सखे वज्रिन्त्सखीनाम् ॥ ११ ॥

11. *Asmākaṁ śipriṇīnāṁ somapāḥ somapāvnām.*
Sakhe vajrintsakhīnām.

Friend of friends, benign protector of the protectors of soma, life's joy, lord of the thunderbolt of light and lightning, supreme deity of us all and of all noble women, we love and pray for light and life divine.

तथा तदस्तु सोमपाः सखे वज्रिन्तथा कृणु।
यथा त उश्मसीष्टये ॥ १२ ॥

12. *Tathā tadastu somapāḥ sakhe vajrintathā kṛṇu.*
Yathā ta uśmasīṣṭaye.

Protector of soma, peace and happiness, friend, lord of light and destroyer of suffering, as we love and pray to you for our good, so may you be and so may you do for us.

रेवतीर्नः सधमाद इन्द्रे सन्तु तुविवाजाः।
क्षुमन्तो याभिर्मदेम ॥ १३ ॥

13. *Revatīrnaḥ sadhamāda indre santu tuvivājāḥ.*
Kṣumanto yābhirmadema.

May our people, wives and children be rich in wealth, knowledge and grace of culture, so that we, abundant and prosperous, may rejoice with them and live with them in happy homes in a state of honour and glory.

आ घ त्वावान्त्मनाप्तः स्तोतृभ्यो धृष्णवियानः।
ऋणोरक्षं न चक्र्योः॥ १४॥

14. *Ā gha tvāvāntmanāptaḥ stotṛbhyo dhṛṣṇaviyānaḥ.*
Ṛṇorakṣaṁ na cakryoḥ.

Lord of inviolable might, yourself your own definition, omniscient, instantly comprehending all that moves, you manifest your presence to the vision of your celebrants just as the one axle of two chariot wheels (moving, caring yet unmoved).

आ यद्दुवः शतक्रतवा कामं जरितॄणाम्।
ऋणोरक्षं न शचीभिः॥ १५॥

15. *Ā yadduvaḥ śatakratavā kāmaṁ jaritṝṇām.*
Ṛṇorakṣaṁ na śacībhiḥ.

Lord of a hundred blissful acts of the yajna of creation, who by the prayers and pious actions of the celebrants come into their vision and experience like the axis of a wheel, you fulfill their love and desire wholly and entirely.

शश्वदिन्द्रः पोप्रुथद्भिर्जिगाय नानदद्भिः शाश्वसद्भिर्धनानि।
स नो हिरण्यरथं दंसनावान्त्स नः सनिता सनये स नोऽदात्॥ १६॥

16. *Śaśvadindraḥ popruthadbhirjigāya nānadadbhiḥ śāśvasadbhirdhanāni. Sa no hiraṇyarathaṁ daṁsanāvāntsa naḥ sanitā sanaye sa no'dāt.*

Indra, the eternal creator, with roaring, moving, non-moving and animate things and materials, creates the wealth of existence such as earth, gold and knowledge and rises in glory. May He, lord of generosity and dispensation of justice, give us golden chariots and bless us with wealth of the world for happiness and well-being.

आश्विनावश्वावत्येषा यातं शवीरया।
गोमद्दस्रा हिरण्यवत्॥ १७॥

17. *Āśvināvaśvāvatyeṣā yātaṁ śavīrayā.*
Gomaddsrā hiraṇyavat.

Ashvins, scientist and technologist of eminence, president and commander, moving like the earth and light, create the chariot with golden materials and earthly comfortable provisions and take us to distant places at the wanted speed with chosen acceleration and reach distant places for our goals.

समानयोजनो हि वां रथो दस्रावमर्त्यः।
समुद्रे अश्विनेयते॥ १८॥

18. *Samānayojano hi vāṅ ratho dasrāvamartyaḥ.*
Samudre aśvineyate.

Ashvins, generous and imaginative experts, indestructible is your chariot of balanced technology of velocity. It goes over the sea and soars into the sky, at the wanted speed and acceleration, for the wanted destination.

न्यघ्न्यस्य मूर्धनि चक्रं रथस्य येमथुः।
परि द्यामन्यदीयते॥ १९॥

19. *Nyaghnyasya mūrdhani cakraṁ rathasya yemathuḥ. Paridyāmanyadīyate.*

Ashvins, on top of your indestructible chariot fix a rotating machine, chakra, which will take it over the sea and the sky. Fix another below, and this other will take it over the sky into space, the region of light.

कस्त उषः कधप्रिये भुजे मर्तो अमर्त्ये।
कं नक्षसे विभावरि॥ २०॥

20. *Kasta uṣaḥ kadhapriye bhuje marto amartye.*
Kaṁ nakṣase vibhāvari.

O Dawn, immortal light of the divine sun, lover of divine songs and stories, darling of the singers and celebrants, which mortal man is able to comprehend your beauty and bliss? Lady of Light, who do you see as such?

वयं हि ते अमन्मह्याऽऽन्तादा पराकात्।
अश्वे न चित्रे अरुषि॥ २१॥

21. *Vayaṁ hi te amanmahyā''ntādā parākāt.*
Aśve na citre aruṣi.

Golden lady of Light Divine, refulgent, riding as if on a wondrous flying horse, we pray we may know and attain to you wholly from within and from far off above.

त्वं त्येभिरा गहि वाजेभिर्दुहितर्दिवः।
अस्मे रयिं नि धारय॥ २२॥

22. *Tvaṁ tyebhirā gahi vājebhirduhitardivaḥ.*
Asme rayiṁ ni dhāraya.

Come, daughter of the light of Heaven, with all the light and speed and message of time and space. Bear all the wealth and knowledge and bring us the blessings of the Divine.

Mandala 1/Sukta 31

Agni Devata, Angirasa Hiranyastupa Rshi

त्वमग्ने प्रथमो अङ्गिरा ऋषिर्देवो देवानामभवः शिवः सखा। तव व्रते कवयो विद्मनापसोऽजायन्त मरुतो भ्राजदृष्टयः ॥ १ ॥

1. *Tvamagne prathamo aṅgirā ṛṣirdevo devānāmabhavaḥ śivaḥ sakhā. Tava vrate kavayo vidmanāpaso'jāyanta maruto bhrājadṛṣṭayaḥ.*

Agni, Lord Supreme of the universe, you are the first of existence and pre-existence, life and spirit of the worlds, seer and teacher, light and light-giver of nature for scholars of humanity. Friend and lord of bliss, the scholars, saints and poets, and the fastest geniuses of the world abiding in your laws of Dharma and Karma, with full consciousness and responsibility rise to a state of glorious light and vision.

त्वमग्ने प्रथमो अङ्गिरस्तमः कविर्देवानां परि भूषसि व्रतम्। विभुर्विश्वस्मै भुवनाय मेधिरो द्विमाता शयुः कतिधा चिदायवे ॥ २ ॥

2. *Tvamagne prathamo aṅgirastamaḥ kavirdevānāṁ pari bhūṣasi vratam. Vibhurviśvasmai bhuvanāya medhiro dvimātā śayuḥ katidhā cidāyave.*

Agni, lord of light, eternal and ever first existence and prime cause of creation, life of life,

omniscient, you create the laws of the lights of nature and humanity and invest them with beauty and grace. Immanent, omnipresent and infinite, for all the worlds of the universe you are the mother maker and mover of the world of light and dark, subtle and gross, all. You send them to sleep in pralaya (annihilation) and wake them up into the light of existence for a life-time in so many ways.

त्वमग्ने प्रथमो मातरिश्वन आविर्भव सुक्रतूया विवस्वते।
अरेजेतां रोदसी होतृवूर्येऽसघ्नोर्भारमयजो महो वसो ॥ ३ ॥

3. *Tvamagne prathamo mātariśvana āvirbhava sukratūyā vivasvate. Arejetāṁ rodasī hotṛvūrye'-saghnorbhāramayajo maho vaso.*

Agni, lord of light and knowledge, you are the first of existence and eternal wakeful presence. By your yajnic vibration of divine intention you manifest for the creation of Matarishva, universal energy of nature, and Vivasvan, the refulgent sun. By the same cause, the all-containing heaven and the generous earth, all productive, come into existence, move and shine. Haven and home of all, immanent power, bear the burden and create the mighty and subtle knowledge of the super-power for us.

त्वमग्ने मनवे द्यामवाशयः पुरूरवसे सुकृते सुकृत्तरः।
श्वात्रेण यत्पित्रोर्मुच्यसे पर्याऽऽ त्वा पूर्वमनयन्नापरं पुनः ॥ ४ ॥

4. *Tvamagne manave dyāmavāśayaḥ purūravase sukṛte sukṛttaraḥ. Śvātreṇa yatpitrormucyase paryā'' tvā pūrvamanayannāparaṁ punaḥ.*

Agni, lord of light and knowledge, greater creator of beneficence than anyone else, you create the light and heaven for the man of knowledge, divine speech and noble action. O soul, jiva, who are freed of the obligation and causal link of father and mother by virtue of knowledge and action, the same lord who led you to the previous birth takes you to the next, after this and even after moksha.

त्वमग्ने वृषभः पुष्टिवर्धन उद्यतस्रुचे भवसि श्रवाय्यः। य आहुतिं परि वेदा वषट्कृतिमेकायुरग्रे विश आविवाससि॥ ५॥

5. *Tvamagne vṛṣabhaḥ puṣṭivardhana udyatasruce bhavasi śravāyyaḥ. Ya āhutiṁ pari vedā vaṣaṭkṛti-mekāyuragre viśa āvivāsasi.*

Agni, lord giver of the showers of blessings, promoter of growth and progress, you listen to the praise and prayer of the yajakas holding up the ladle of offering for the fire, now as before and after. Lord eternal, constant and imperishable existence, you wholly know the offers of libations and accept all yajnic actions of the performers, and all the people of the world abide in you and serve you.

त्वमग्ने वृजिनवर्तनिं नरं सक्मन्पिपर्षि विदथे विचर्षणे। यः शूरसाता परितक्म्ये धने दभ्रेभिश्चित्समृता हंसि भूयसः॥ ६॥

6. *Tvamagne vṛjinavartaniṁ naraṁ sakmanpi-parṣi vidathe vicarṣaṇe. Yaḥ śūrasātā paritakm-ye dhane dabhrebhiścitsamṛtā haṁsi bhūyasaḥ.*

Agni, friend and associate lord of comprehensive vision, you support the man who goes with the man

of strength in yajna, and resist and defeat the man who supports a man of crooked ways of power. And in battle of the brave for the creation of wealth and joy, you destroy many evils with limited men and means dedicated to righteousness.

त्वं तमग्ने अमृतत्व उत्तमे मर्तं दधासि श्रवसे दिवेदिवे।
यस्तातृषाण उभयाय जन्मने मयः कृणोषि प्रय आ च सूरये॥ ७॥

7. *Tvaṁ tamagne amṛtatva uttame martaṁ dadhāsi śravase divedive. Yastātṛṣāṇa ubhayāya janmane mayaḥ kṛṇoṣi praya ā ca sūraye.*

Agni, into the best state of moksha you place that intelligent person who is keen to hear the divine voice day in and day out and longs for freedom. And then for the man of wisdom who loves both the previous state and the next human birth, you do good and create the best of desired happiness and comfort in life.

त्वं नो अग्ने सनये धनानां यशसं कारुं कृणुहि स्तवानः।
ऋध्याम कर्मापसा नवेन देवैर्द्यावापृथिवी प्रावतं नः॥ ८॥

8. *Tvaṁ no agne sanaye dhanānāṁ yaśasaṁ kāruṁ kṛṇuhi stavānaḥ. Ṛdhyāma karmāpasā navena devairdyāvāpṛthivī prāvataṁ naḥ.*

Agni, lord giver of honour, sung and celebrated in hymns, for the management and growth of our wealth, give us a reputed expert of economy so that we may advance and prosper with new enterprises, and both heaven and earth may promote us with the blessings of nature and the environment.

त्वं नो॑ अग्ने पि॒त्रोरु॒पस्थ॒ आ दे॒वो दे॒वेष्व॑नवद्य॒ जागृ॑विः।
त॒नू॒कृद् बो॑धि॒ प्रम॑तिश्च का॒रवे॒ त्वं क॑ल्याण॒ वसु॒ विश्व॒-
मोपि॑षे ॥ ९ ॥

9. *Tvaṁ no agne pitrorupastha ā devo deveṣva-*
navadya jāgṛviḥ. Tanūkṛdbodhi pramatiśca
kārave tvaṁ kalyāṇa vasu viśvamopiṣe.

Agni, light of the world and giver of knowledge and progress, keep us close in the presence of father and mother under the care and protection of heaven and earth. Brilliant and generous, lord immaculate beyond words of evil and calumny, you are ever awake and active in the lights of nature and hearts of pious humanity. Lord creator and maker of the finest forms of existence, give us the knowledge, give us the protection and expertise for the worker specialist entrepreneur. You are the peace, you are the bliss. You are the wealth, you are the Home. Let the world awake, arise and reach where they belong.

त्वम॑ग्ने॒ प्रम॑ति॒स्त्वं पि॒तासि॑ न॒स्त्वं व॑यस्कृ॒त्तव॑ जा॒मयो॑ व॒यम्।
सं त्वा॒ रायः॑ श॒तिन॒ः सं स॑हस्रि॒णः॑ सु॒वीरं॑ यन्ति व्रत॒पाम॑-
दाभ्य ॥ १० ॥

10. *Tvamagne pramatistvaṁ pitāsi nastvaṁvaya-*
skṛttava jāmayo vayam. Saṁ tvā rāyaḥ śatinaḥ
saṁ sahasriṇaḥ suvīraṁ yanti vratapāmadābhya.

Agni, light of the world, you are the power of exalted knowledge. You are our father and protector. You are the giver of life for us, life ever new. We are your children of enlightenment. The wealths of the world in hundred forms in a thousand streams flow unto you, lord inviolable, bravest of the brave, observer and

protector of the laws of life and nature.

त्वामग्ने प्रथममायुमायवे देवा अकृण्वन्नहुषस्य विश्पतिम्।
इळामकृण्वन्मनुषस्य शासनीं पितुर्यत्पुत्रो ममकस्य जायते ॥ ११ ॥

11. *Tvāmagne prathamamāyumāyave devā akṛṇvannahuṣasya viśpatim. Iḷāmakṛṇvan manuṣasya śāsanīṁ pituryatputro mamakasya jāyate.*

Agni, lord of light and life, ruler, sustainer and protector of the people, brilliant powers of nature manifest you, brilliant men of knowledge and generosity elect and kindle you, first power, leading light and protector of the people for their life, enlightenment and advancement. They envision, proclaim and disseminate the divine voice, eternal truth and ruling law of the world and humanity. And, as in my case, the son is born of the father, so is light and knowledge born of parental light and knowledge.

त्वं नो अग्ने तव देव पायुभिर्मघोनो रक्ष तन्वश्च वन्द्य ।
त्राता तोकस्य तनये गवामस्यनिमेषं रक्षमाणस्तव व्रते ॥ १२ ॥

12. *Tvaṁ no agne tava deva pāyubhirmaghono rakṣa tanvaśca vandya. Trātā tokasya tanaye gavāmasyanimeṣaṁ rakṣamāṇastava vrate.*

Agni, universal protector and sustainer of life, generous and brilliant lord, adorable power, blest are we with wealth and prosperity. Protect and promote us and our health and age with all your powers of protection and sustenance. You are the saviour and vigilant guardian of our children, our land and cows, and our sense and mind for the sake of our posterity. And we

are steady and dedicated to the rules and discipline of your law.

त्वमग्ने यज्यवे पायुरन्तरोऽनिषङ्गाय चतुरक्ष इध्यसे । यो रातहव्योऽवृकाय धायसे कीरेश्चिन्मन्त्रं मनसा वनोषि तम् ॥ १३ ॥

13. *Tvamagne yajyave pāyurantaro'niṣaṅgāya caturakṣa idhyase. Yo rātahavyo'vṛkāya dhāyase kīreścinmantraṁ manasā vanoṣi tam.*

Agni, ruling lord, you are the protector and promoter of the man of yajna who creates wealth and contributes to prosperity. Lord of all round vision and power, you shine within for the man of objective wisdom and judgement. You are the creator and giver of wealth and prosperity for the non-violent man of action and generosity, and you listen with love and accept that prayer and mantra of the celebrant which springs from the heart.

त्वमग्न उरुशंसाय वाघते स्पार्हं यद्रेक्णः परमं वनोषि तत् । आध्रस्य चित्प्रमतिरुच्यसे पिता प्र पाकं शास्सि प्रदिशो विदुष्टरः ॥ १४ ॥

14. *Tvamagna uruśaṁsāya vāghate spārhaṁ yadrekṇaḥ paramaṁ vanoṣi tat. Ādhrasya citpramatirucyase pitā pra pākaṁ śāssi pra diśo viduṣṭaraḥ.*

Agni, lord of light and knowledge, ruler of the world, for the man of celebrated eminence and for the man of yajna and divine speech, you create and give that wealth of life which is the best and most wanted of all. Lord of vision and wisdom, you are called the father of the world you hold in sway, and you superintend the

rule of law, and you rise as redeemer of the world in all quarters of space.

त्वमग्ने प्रयतदक्षिणं नरं वर्मेव स्यूतं परि पासि विश्वतः ।
स्वादुक्षद्मा यो वसतौ स्योनकृज्जीवयाजं यजते सोपमा दिवः ॥ १५ ॥

15. *Tvamagne prayatadakṣiṇaṁ naraṁ varmeva syūtaṁ pari pāsi viśvataḥ. Svādukṣadmā yo vasatau syonakṛjjīvayājaṁ yajate sopamā divaḥ.*

Agni, lord of light and law, guardian of all, like a strongly fabricated armour you protect from all sides the man initiated and consecrated who abides in the home with delicious foods, doing noble deeds with yajna and dharma and serves life as an example of the saving light of heaven.

इमामग्ने शरणिं मीमृषो न इममध्वानं यमगाम दूरात् । आपिः पिता प्रमतिः सोम्यानां भूमिरस्यृषिकृन्मर्त्यानाम् ॥ १६ ॥

16. *Imāmagne śaraṇiṁ mīmṛṣo na imamadhvānaṁ yamagāma dūrat. Āpiḥ pitā pramatiḥ somyā-nāṁ bhṛmirasyṛṣikṛnmartyānām.*

Agni, lord of light and knowledge, remove this destructive ignorance of ours so that we come back to the right path from afar. Lord of vision and wisdom, giver of the light divine, omnipresent, ever on the move, immanent and accessible to the people of peace and piety, father, save us, redeem us, bless us.

मनुष्वदग्ने अङ्गिरस्वदङ्गिरो ययातिवत्सदने पूर्ववच्छुचे ।
अच्छ याह्या वहा दैव्यं जनमा सादय बर्हिषि यक्षि च प्रियम् ॥ १७ ॥

17. *Manuṣvadagne aṅgirasvadaṅgiro yayātivat sadane pūrvavacchuce. Accha yāhyā vahā daivyaṁ janamā sādaya barhiṣi yakṣi ca priyam.*

Agni, lord of the world, Angira, life-breath of existence, the very light of purity, come well beautifully, come like a human presence, come like the breath of freshness, come like the effort and achievement of life, come as ever before. Come to the dear holy man of divinity, bear him on to knowledge and Dharma, seat him on the sacred grass of the vedi in the house of yajna, and conduct the yajna for us unto the light of heaven.

एतेनाग्ने ब्रह्मणा वावृधस्व शक्ती वा यत्ते चकृमा विदा वा। उत प्र णेष्यभि वस्यो अस्मान्त्सं नः सृज सुमत्या वाजवत्या॥ १८॥

18. *Etanāgne brahmaṇā vāvṛdhasva śaktī vā yatte cakṛmā vidā vā. Uta pra ṇeṣyabhi vasyo asmāntsaṁ naḥ sṛja sumatyā vājavatyā.*

Agni, lord of light and fire of yajna, grow and let us grow by this divine voice of Veda, and by whatever we may do and achieve with our spiritual and physical strength or with our knowledge and action for the Divine. And bring us all-round wealth, and in-vest and exalt us with holy, creative and dynamic intelligence of a positive and victorious order.

Mandala 1/Sukta 32

Indra Devata, Angirasa Hiranyastupa Rshi

इन्द्रस्य नु वीर्याणि प्र वोचं यानि चकार प्रथमानि वज्री। अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत्पर्वतानाम्॥ १॥

1. *Indrasya nu vīryāṇi pra vocaṁ yāni cakāra prathamāni vajrī. Ahannahimanvapastatarda pra vakṣaṇā abhinat parvatānām.*

I recite and celebrate the first and highest exploits of Indra, lord of the thunderbolt, refulgent ruler, which he, like the sun, performs with the shooting rays of His light. He breaks down the cloud like an enemy, releases the waters and opens the paths of mountain streams. (The ruler too, similarly, breaks down the enemies holding up the powers of the nation for movement, releases the energies and resources of the nation, and carves out the paths of progress.)

अहन्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वर्यं ततक्ष।
वाश्राइव धेनवः स्यन्दमाना अञ्जः समुद्रमव जग्मुरापः॥ २॥

2. *Ahannahiṁ parvate śiśriyāṇaṁ tavaṣṭāsmai vajraṁ svaryaṁ tatakṣa. Vāśrā iva dhenavaḥ syandamānā añjaḥ samudramava jagmurāpaḥ.*

Indra, lord of shooting rays of light, breaks the cloud resting on the mountain. Tvashta, creative power of the Divine, making fine forms and subtle energies, creates the catalytic power for Him and His shooting rays against the cloud. And, like cows eager for the calves, rushing to the stalls, the waters instantly rush down to the sea.

वृषायमाणोऽवृणीत सोमं त्रिकद्रुकेष्वपिबत्सुतस्य।
आ सायकं मघवादत्त वज्रमहन्नेनं प्रथमजामहीनाम्॥ ३॥

3. *Vṛṣāyamāṇo'vṛṇīta somaṁ trikadrukeśvapibat-sutasya. Ā sāyakaṁ maghavādatta vajramahannenaṁ prathamajāmahīnām.*

Indra, generous lord of showers of light and rain, receives and drinks up the vital essences present in heaven, earth and sky, three regions of the created world. The sun, glorious possessor of heat and water, takes up the thunderbolt of electric energy and strikes and breaks up the first born of the dense clouds of vapours.

(So does the ruler hold and rule and enjoy the rule over his dominion. He takes up his forces and deploys them to destroy the worst of the nation's enemies. And just as the sun is mighty and generous for the earth, so should the ruler be for his subjects and dominions.)

यदि॒न्द्राह॑न्प्रथम॒जामही॑ना॒मान्मा॒यिना॒ममि॑ना॒: प्रोत मा॒याः ।
आत्सूर्यं॑ ज॒नय॒न्द्यामु॒षासं॒ तादी॑त्ना॒ शत्रुं॒ न किला॑ विवित्से ॥ ४ ॥

4. *Yadindrāhan prathamajām ahīnāmānm āyinām amināḥ prota māyāḥ. Āt sūryaṁ janayan dyāmuṣāsaṁ tādītnā śatruṁ na kilā vivitse.*

Indra, since you break up the first born of the clouds of dark vapours and also disperse the powerful forces of these wonder demons, creating and revealing thereby the sun and the dawn and the heavens, you will not, for sure, encounter any enemy.

(So should the ruler too eliminate the enemies of the land and ensure peace and security for his people.)

अह॑न्वृ॒त्रं वृ॑त्र॒तरं॒ व्यं॑स॒मिन्द्रो॒ वज्रे॑ण महता॒ व॒धेन॑ ।
स्कन्धां॑सीव॒ कुलि॑शेना॒ विवृ॒क्णाऽहिः॑ शयत उप॒पृक्पृ॑थि॒व्याः ॥ ५ ॥

5. *Ahanvṛtraṁ vṛtrataraṁ vyaṁsamindro vajreṇa mahatā vadhena. Skandhāṁsīva kuliśenā vivṛkṇā'hiḥ śayata upapṛkpṛthivyāḥ.*

Indra, sun and vayu energy, breaks up Vrtra, the dark thick cloud, denser than demonic, with the fatal blow of the thunderbolt of lightning. Its shoulders chopped off by the shooting sharpness of the sword-like waves of sun-rays, the cloud lies flat on the floor of the earth (its body turned to rain water).

अयोद्धेव दुर्मद आ हि जुह्वे महावीरं तुविबाधमृजीषम्। नातारीदस्य समृतिं वधानां सं रुजानाः पिपिष इन्द्रशत्रुः ॥ ६ ॥

6. *Ayoddheva durmada ā hi juhve mahāvīraṁ tuvibādham ṛjīṣam. Nātārīdasya samṛtiṁ vadhā-nāṁ saṁ rujānāḥ pipiṣa indraśatruḥ.*

Like a naive warrior gone mad, Vrtra, the cloud dared and challenged the sun, great and valiant Indra, vanquisher of many, reducing them to juice. But he could not take the force of the blows of Indra, failed and lay crushed. The streams flow over hills breaking down mounds of earth.

अपादहस्तो अपृतन्यदिन्द्रमास्य वज्रमधि सानौ जघान। वृष्णो वध्रिः प्रतिमानं बुभूषन्पुरुत्रा वृत्रो अशयद्व्यस्तः ॥ ७ ॥

7. *Āpādahasto apṛtanyadindramāsya vajramadhi sānau jaghāna. Vṛṣṇo vadhriḥ pratimānaṁ bubhūṣan purutrā vṛtro aśayad vyastaḥ.*

Legs now lost, arms lost, Vrtra had challenged Indra. Impotent fool he was, desiring equal rivalry with the mighty hero. Indra struck the lightning thunderbolt on his shoulder. Beaten and broken all over, Vrtra lies flat on the earth.

नदं न भिन्नममुया शयानं मनो रुहाणा अति यन्त्यापः।
याश्चिद् वृत्रो महिना पर्यतिष्ठत्तासामहिः पत्सुतःशीर्बभूव ॥ ८ ॥

8. *Nadaṁ na bhinnamamuyā śayānaṁ mano ruhāṇā ati yantyāpaḥ. Yāścid vṛtro mahinā paryatiṣṭhattāsāmahiḥ patsutaḥ śīrbabhūva.*

Like a flood let loose, the showers of rain, so soothing and beautiful to the mind, defy Vrtra, the cloud, which is now lying shattered on the ground — waters which, earlier, the cloud had held up with its own might. Their master now lies trampled under feet on the ground. (This is the fate of a presumptuous man who proudly and foolishly challenges the Almighty.)

नीचावया अभवद् वृत्रपुत्रेन्द्रो अस्या अव वधर्जभार।
उत्तरा सूरधरः पुत्र आसीद्दानुः शये सहवत्सा न धेनुः ॥ ९ ॥

9. *Nīcāvayā abhavad vṛtraputrendro asyā ava vadharjabhāra. Uttarā sūradharaḥ putra āsīd dānuḥ śaye sahavatsā na dhenuḥ.*

The earth is the mother of the cloud, below. The other is the sky up on high. Indra, the sun, strikes Vrtra, the cloud, with its thunderbolt in the sky and the cloud comes down with the showers. The earth lies with the cloud like a cow sleeping with its calf.

(The presumptuous ruler who, thrown up by his forces, challenges the world ruler meets a fate like the cloud's with his forces.)

अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम्।
वृत्रस्य निण्यं वि चरन्त्यापो दीर्घं तम आशयुदिन्द्रशत्रुः ॥ १० ॥

10. *Atiṣṭhantīnām aniveśanānāṁ kāṣṭhānāṁ madhye nihitaṁ śarīram. Vṛtrasya niṇyaṁ vi carantyāpo dīrghaṁ tama āśayad indraśatruḥ.*

In the non-stop ever flowing streams of the tracks of the sky is diffused the mysterious body of Vrtra, the cloud, in the deepest dark. The same rival of Indra which covered the sun now lies flat on earth and the water-streams flow (open and beautiful).

(Indra, the ruler, should strike the hidden forces which cover the light of the order, condense them and make them flow out openly for the good of the nation.)

दासपत्नीरहिगोपा अतिष्ठन्निरुद्धा आपः पणिनेव गावः ।
अपां बिलमपिहितं यदासीद् वृत्रं जघन्वाँ अप तद्ववार ॥ ११ ॥

11. *Dāsapatnīrahigopā atiṣṭhanniruddhā āpaḥ paṇineva gāvaḥ. Apāṁ bilamapihitaṁ yadāsīd-vṛtraṁ jaghanvāṅ apa tadvavāra.*

Like women supported by their husbands, the waters stay supported by the cloud, hidden in its darkness like cows in the stall guarded by the cowherd or the trader. The water-hold that was hidden and closed was opened and released through the door by the slayer of Vrtra, Indra, the sun.

अश्व्यो वारो अभवस्तदिन्द्र सृके यत्त्वा प्रत्यहन्देव एकः ।
अजयो गा अजयः शूर सोममवासृजः सर्तवे सप्त सिन्धून् ॥ १२ ॥

12. *Aśvyo vāro abhavastadindra sṛke yattvā pratyahandeva ekaḥ. Ajayo gā ajayaḥ śūra somamavāsṛjaḥ sartave sapta sindhūn.*

Tempestuous of speed and power of defence and offence and as the choice lord and hero do you arise, Indra, then when the one unique rival, Vrtra, throws its darkness over your rays of light and catalysis. Arising then you conquer the earth, you win and collect the vital soma of life, and you release the seven streams of nectar to enrich the seven seas of existence as they flow.

नास्मै विद्युन्न तन्यतुः सिषेध न यां मिहमकिरद्ध्रादुनिं च। इन्द्रश्च यद्युयुधाते अहिश्चोतापरीभ्यो मघवा वि जिग्ये॥ १३॥

13. *Nāsmai vidyunna tanyatuḥ siṣedha na yāṁ mihamakiraddhrāduniṁ ca. Indraśca yadyuyudhāte ahiścotāparībhyo maghavā vi jigye.*

Neither lightning nor thunder, nor storm and shower, nor the roar and rumble which Vrtra produces does resist and stop Indra. When Indra and Vrtra both battle—Vrtra with inadequate forces—then Indra, powerful and glorious, comes out victorious.

अहेर्यातारं कमपश्य इन्द्र हृदि यत्ते जघ्नुषो भीरगच्छत्। नवं च यन्नवतिं च स्रवन्तीः श्येनो न भीतो अतरो रजांसि॥ १४॥

14. *Aheryātāraṁ kamapaśya indra hṛdi yatte jaghnuṣo bhīragacchat. Nava ca yannavatiṁ ca sravantīḥ śyeno na bhīto ataro rajāṁsi.*

Indra, who ever sees anyone else other than you as the killer of Vrtra, since in every heart it is your fear, the victor's fear, that prevails? And like a victorious hawk not-afraid you shine and rule over regions of the world and feed nine and ninety streams of water that

flow and sustain life.

इन्द्रो॑ या॒तोऽव॑सितस्य॒ राजा॒ शम॑स्य च शृङ्गि॒णो॒ वज्र॑बाहुः ।
सेदु राजा॑ क्षयति च॒र्षणी॒नाम॒रान्न ने॒मिः परि॒ ता ब॑भूव ॥ १५ ॥

15. *Indro yāto'vasitasya rājā śamasya ca śṛṅgiṇo vajrabāhuḥ. Sedu rājā kṣayati carṣaṇīnāmarānna nemiḥ pari tā babhūva.*

Indra, lord of thunder force of arms, is the ruler and illuminator of the moving world, settled and peaceful humanity and the animals. The same ruler holds and sustains the order of humanity and the world together and keeps it going.

Mandala 1/Sukta 33

Indra Devata, Angirasa Hiranyastupa Rshi

एताया॒मोप॑ गव्यन्त॒ इन्द्र॑मस्मा॒कं॒ सु प्रम॑तिं वावृधाति ।
अ॒ना॒मृ॒णः कु॒विदा॑दस्य रा॒यो गवां॒ केत॑ं पर॑मा॒वर्ज॑ते नः ॥ १ ॥

1. *Etāyāmopa gavyanta indramasmākaṁ su pramatiṁ vāvṛdhāti. Anāmṛṇaḥ kuvidādasya rāyo gavāṁ ketaṁ paramāvarjate naḥ.*

Come ye, come all, seekers of health and brilliance of mind and sense, let us approach Indra, lord supreme of light and knowledge, who feeds, increases and refines our intelligence along the right lines. Undying, unborn and eternal, great is He. He increases the beauty and grandeur of the wealth and grace of this earth in many ways and then He bestows on us supreme knowledge and the possession of it.

उपे॑दहं धन॒दामप्र॑तीत॒ं जु॒ष्टां न श्ये॒नो व॑स॒तिं प॑तामि । इन्द्रं॑ नम॒स्यन्नु॑प॒मेभि॑र्‌ के॒र्यः स्तो॒तृभ्यो॒ हव्यो॒ अस्ति॒ याम॑न् ॥ २ ॥

2. *Upedahaṁ dhanadāmapratītaṁ juṣṭāṁ na śyeno vasatiṁ patāmi. Indraṁ namasyannupame-bhirarkairyaḥ stoṭṛbhyo havyo asti yāman.*

Just as a falcon flies to its favourite haunt and home, so bowing and praying with exemplary songs and offerings I yearn to reach Indra, lord of honour and splendour, giver of wealth, but invisible and incomprehensible, who alone is adorable for the worshippers in the world of time.

नि सर्वसेन इषुधीँरसक्त समर्यो गा अजति यस्य वष्टि।
चोष्कूयमाण इन्द्र भूरि वामं मा पणिर्भूरस्मदधि प्रवृद्ध ॥ ३ ॥

3. *Ni sarvasena iṣudhīँrasakta samaryo gā ajati yasya vaṣṭi. Coṣkūyamāṇa indra bhūri vāmaṁ mā paṇirbhūrasmadadhi pravṛddha.*

Indra, lord of hosts and battle, take up the bow and quiver, shine as you will and win. The victor carries the prize. Generous and profusely rewarding to the noble and the splendid, be not ungenerous to us, lofty and great overlord as you are over us.

वधीर्हि दस्युं धनिनं घनेनँ एकश्चरन्नुपशाकेभिरिन्द्र।
धनोरधि विषुणक्ते व्यायन्नयज्वानः सनकाः प्रेतिमीयुः ॥ ४ ॥

4. *Vadhirhi dasyuṁ dhaninaṁ dhanenaँ ekaścara-nnupaśākebhirindra. Dhanoradhi viṣuṇakte vyāyannayajvānaḥ sanakāḥ pretimīyuḥ.*

Indra, lord of power and justice, marching ahead by yourself, strike down the wicked affluent hoarder alongwith his supporters with a single blow of the thunderbolt. Eliminator of smugglers and infiltrators, fix the selfish fun-lovers on the point of your arrow and

let them meet their end.

परा चिच्छीर्षा ववृजुस्त इन्द्राऽयज्वानो यज्वभिः स्पर्धमानाः। प्र यद्दिवो हरिवः स्थातरुग्र निरव्रताँ अधमो रोदस्योः॥ ५॥

5. *Parā cicchīrṣā vavṛjusta indrā'yajvāno yajvabhiḥ spardhamānāḥ. Pra yaddivo harivaḥ sthātarugra niravratāň adhamo rodasyoḥ.*

Indra, lord of light and justice, firm and steadfast, mighty strong, commander of horse power and armoured force, just as the sun, blazing lord of light and sustainer of earth, heaven and the middle skies, breaks up and scatters the cloud, so do you blow off and scatter the top-notch selfish, uncreative and lawless elements who rival and stall the yajnic creative, constructive and productive powers of your dominion.

अयुयुत्सन्ननवद्यस्य सेनामयातयन्त क्षितयो नवग्वाः। वृषायुधो न वध्रयो निरष्टाः प्रवद्भिरिन्द्राच्चितयन्त आयन्॥ ६॥

6. *Ayuyutsannanavadyasya senāmayātayanta kṣitayo navagvāḥ. Vṛṣāyudho na vadhrayo niraṣṭāḥ pravadbhirindrāccitayanta āyan.*

Settled heroes of the nation, brave fighters, trained in the latest arms and tactics, experts of offence and defence, strengthening and elevating the striking power of the admirable commander of the ruler and supreme commander, try to fight and fight on so that the enemies, defeated and demoralised, flee away from Indra down hill by the swiftest course, like emasculated cowards.

त्वमेतान् रुदतो जक्षतश्चायोधयो रजस इन्द्र पारे। अवादहो दिव आ दस्युमुच्चा प्र सुन्वतः स्तुवतः शंसमावः ॥ ७ ॥

7. *Tvametān rudato jakṣataścāyodhayo rajasa indra pāre. Avādaho diva ā dasyumuccā pra sunvataḥ stuvataḥ śaṁsamāvaḥ.*

Indra, ruler and commander, fight out these ogres and those, weeping and wailing, away from the middle regions of the dominion. Throw off the wicked from the higher regions, and from higher positions. Raise those who are creators of soma, peace and joy. Protect those who appreciate and raise the honour of the world and humanity.

चक्राणासः परीणहं पृथिव्या हिरण्येन मणिना शुम्भमानाः। न हिन्वानासस्तितिरुस्त इन्द्रं परि स्पशो अदधात्सूर्येण ॥ ८ ॥

8. *Cakrāṇāsaḥ parīṇahaṁ pṛthivyā hiraṇyena maṇinā śumbhamānāḥ. Na hinvānāsastitirusta indraṁ pari spaśo adadhāt sūryeṇa.*

The fighting forces of the sun, beautified by golden jewels of light by the sun, messengers of peace and joy of the earth, do not break the protective cover of the earth, nor do they violate the purpose of the sun, and by virtue of the same sun they serve and glorify Indra, lord ruler of the earth and her children.

(Similarly, the dynamic forces of the earth's dominion, invested with the golden jewels of royal robes, dedicated to service and well-being, do not violate the bounds of the earth's protective laws and, as messengers and agents of the universal lord of light, they uphold the ruler and the rule of law.)

परि यदिन्द्र रोदसी उभे अबुभोजीर्महिना विश्वतः सीम्।
अमन्यमानाँ अभि मन्यमानैर्निर्ब्रह्मभिरधमो दस्युमिन्द्र ॥ ९ ॥

9. *Pari yadindra rodasī ubhe abubhojīrmahinā viśvataḥ sīm. Amanyamānāñ abhi manyamānair nirbrahmabhiradhamo dasyumindra.*

Just as Indra, the sun, with its own power and glory, holds both earth and heaven in orbit all round in a state of equilibrium by the force of its gravitation and throws off the unwanted forces by its own laudable forces of heat and light, so you, Indra, lord ruler of the earth, with your power and glory, hold and sustain the earth and the people and, with the assistance of responsible and respectable people of knowledge and divine wisdom, control and correct the unruly elements, and throw off the selfish and the wicked.

न ये दिवः पृथिव्या अन्तमापुर्न मायाभिर्धनदां पर्यभूवन्।
युजं वज्रं वृषभश्चक्र इन्द्रो निर्ज्योतिषा तमसो गा अदुक्षत् ॥ १० ॥

10. *Na ye divaḥ pṛthivyā antamāpurna māyābhir-dhanadāṁ paryabhūvan. Yujaṁ vajraṁ vṛṣabha-ścakra indro nirjyotiṣā tamaso gā adukṣat.*

There are those who do not understand the end and purpose of the earth and heaven, nor can they, with all their magic and power, conquer or insult the mother giver earth. Indra, virile and generous lord ruler of earth and heaven, uses his ready weapon of the thunderbolt of light and force, kindles the sense and mind of the people and delivers the earth from the darkness of ignorance and evil.

अनु॑ स्व॒धाम॑क्षर॒न्नापो॑ अ॒स्याऽव॑र्धत॒ मध्य॒ आ ना॒व्या॑नाम्।
स॒धी॒चीने॑न॒ मन॑सा॒ तमिन्द्र॒ ओजि॑ष्ठेन॒ हन्म॑नाहन्न॒भि द्यून्॥ ११॥

11. *Anu svadhāmakṣarannāpo asyā'vardhata madhya ā nāvyānām. Sadhrīcīnena manasā tamindra ojiṣṭhena hanmanāhannabhi dyūn.*

The waters of this cloud flow according to their nature, in response to this Indra's power after the yajnic offers of holy havi, and they collect in the navigable lakes, rivers and seas. Indra, lord of lightning power, strike that cloud of darkness pregnant with waters with your own essential and most lustrous fatal weapon fast as mind, break the darkness, and release the light and waters to flow to the earth.

न्य॑विध्यदिली॒बिश॑स्य दृ॒ळ्हा वि शृङ्गि॑ण॒मभि॑न॒च्छुष्ण॒-
मिन्द्रः॑। याव॒त्तरो॑ मघव॒न्याव॒दोजो॒ वज्रे॑ण॒ शत्रु॑मवधीः पृत॒न्युम्॥ १२॥

12. *Nyavidhyadilībiśasya dṛḍhā vi śṛṅgiṇamabhinacchuṣṇamindraḥ. Yāvattaro maghavan yāvadojo vajreṇa śatrum avadhīḥ pṛtanyum.*

Just as Indra, the sun, lord of light and power, breaks and scatters the dense cloud into rain water lying in the depressions of the earth such as lakes and oceans, and scatters and condenses the mountainous cloud in the sky which has sucked up the waters from the earth, similarly, O lord ruler of the earth's wealth and glory, strike the underground enemy forces with thunder and destroy them. Don't give up while your strength lasts and your lustre and morale sustains.

अभि सिध्मो अजिगादस्य शत्रून्वि तिग्मेन वृषभेणा पुरोऽभेत्। सं वज्रेणासृजद् वृत्रमिन्द्रः प्र स्वां मतिमतिरच्छाशदानः ॥ १३ ॥

13. *Abhi sidhmo ajigādasya śatrūnvi tigmena vṛṣabheṇā puro'bhet. Saṁ vajreṇāsṛjadvṛtramin-draḥ pra svāṁ matimatiracchāśadānaḥ.*

Just as the never-failing triumphant light of this sun goes straight and takes on the cloud like an enemy and, with penetrating but generous force, breaks up the cloud like enemy fort, just as Indra, solar energy, with its lightning force, scatters the clouds proclaiming its distinguished power to the world, so should the ruler take on and destroy the enemies of the dominion and proclaim the generous power of his sovereignty.

आवः कुत्समिन्द्र यस्मिञ्चाकन्प्रावो युध्यन्तं वृषभं दशद्युम्। शफच्युतो रेणुर्नक्षत द्यामुच्छ्वैत्रेयो नृषाह्याय तस्थौ ॥ १४ ॥

14. *Āvaḥ kutsamindra yasmiñcākanprāvo yudhyantaṁ vṛṣabhaṁ daśadyum. Śaphacyuto reṇurnakṣata dyāmucchvaitreyo nṛṣāhyāya tasthau.*

Indra, as the sun desirous of protecting the earth takes to the thunderbolt in the battle and engages the roaring fighting cloud full of showers of rain filling all the directions, and as the dust raised by the hoofs of the cows and horses rises to the sky, so may the ruler, son and protector of the earth, stand firm for the protection and promotion of humanity.

आवः शमं वृषभं तुग्र्यासु क्षेत्रजेषे मघवञ्छ्वित्र्यं गाम्। ज्योक् चिदत्र तस्थिवांसो अक्रञ्छत्रूयतामधरा वेदनाकः ॥ १५ ॥

15. *Āvaḥ śamaṁ vṛṣabhaṁ tugryāsu kṣetrajeṣe maghavañcvitryaṁ gām. Jyok cidatra tasthivāṁso akrañcchatrūyatāmadharā vedanākaḥ.*

Indra, Maghavan, lord of power and glory, just as in matters of the prosperity of the various fields of the earth the sun directs its catalytic rays of energy to engage the cloud in battles of precipitation to rain down the soothing life sustaining showers, so may you, like the sun and showers, help the people settled here in peace so that they may for long carry on their earthly chores. Like the sun, bring the hostile elements of the dominion to book and keep them down to suffer as they deserve.

Mandala 1/Sukta 34

Ashvins Devata, Angirasa Hiranyastupa Rshi

त्रिश्चिन्नो अद्या भवतं नवेदसा विभुर्वां याम उत रातिरश्विना। युवोर्हि यन्त्रं हिम्येव वाससोऽभ्यायंसेन्या भवतं मनीषिभिः॥ १॥

1. *Triścinno adyā bhavataṁ navedasā vibhurvāṁ yāma uta rātiraśvinā. Yuvorhi yantraṁ himyeva vāsaso'bhyāyaṁsenyā bhavataṁ manīṣibhiḥ.*

Ashvins, brilliant experts of eminence like the sun and moon, working together complementarily, be three ways good to us today: May your chariot be universal in movement. May your gifts of wealth, too, be of universal value. May your machine too be of universal purpose in design, structure and performance. Carry on together with the scholars and thinkers as a team like the night and day of winter or like the cold

and warm cover.

त्रयः पवयो मधुवाहने रथे सोमस्य वेनामनु विश्व इद्विदुः।
त्रयः स्कम्भासः स्कभितास आरभे त्रिर्नक्तं याथस्त्रिर्वश्विना दिवा॥ २॥

2. *Trayaḥ pavayo madhuvāhane rathe somasya venāmanu viśva idviduḥ. Trayaḥ skambhāsaḥ skabhitāsa ārabhe trirnaktaṁ yāthastrirvaśvinā divā.*

Ashvins, scientists and engineers of eminence, three are the thunderous wheels and dynamos in the chariot which brings you honey-sweets of wealth and comfort. The scholars of eminence know the pleasure of soma and beauty of the moon. Three are the sustaining beams and pillars fixed in its motive system. By this you can reach your destination thrice in the day and thrice in the night.

समाने अहन्त्रिरवद्यगोहना त्रिरद्य यज्ञं मधुना मिमिक्षतम्।
त्रिर्वाजवतीरिषो अश्विना युवं दोषा अस्मभ्यमुषसश्च पिन्वतम्॥ ३॥

3. *Samāne ahan triravadyagohanā triradya yajñaṁ madhunā mimikṣatam. Trirvājavatīriṣo aśvinā yuvaṁ doṣā asmabhyamuṣasaśca pinvatam.*

Ashvins, scholars of science and locomotion, covering your gaps and weaknesses, in one day complete the threefold yajna of science (in food, energy and speed of locomotion with fire and water). Both of you develop for us thrice powerful food and energy, and let the days and nights abound in food, energy, speed and progress.

त्रिर्वर्तिर्यातं त्रिरनुव्रते जने त्रिः सुप्राव्ये त्रेधेव शिक्षतम्।
त्रिर्नान्द्यं वहतमश्विना युवं त्रिः पृक्षो अस्मे अक्षरेव पिन्वतम्॥ ४॥

4. *Trirvartiryātaṁ triranuvrate jane triḥ suprāvye tredheve śikṣatam. Trirnāndyaṁ vahatamaśvinā yuvaṁ triḥ pṛkṣo asme akṣareva pinvatam.*

Asvins, scholars of knowledge and practice, come our way thrice to guide us. Follow thrice in the way of an easily accessible man of noble discipline and dedication and lead us too, teaching us three ways the art of defence, industry and automation. Conduct the programmes of joy and celebration three ways for body, mind and soul. And like the flowing waters augmented by showers of rain, develop the knowledge of mixing, compounds and mutual contact threefold.

त्रिर्नो रयिं वहतमश्विना युवं त्रिर्देवताता त्रिरुतावतं धियः।
त्रिः सौभगत्वं त्रिरुत श्रवांसि नस्त्रिष्ठं वां सूरे दुहिता रुहद्रथम्॥ ५॥

5. *Trirno rayiṁ vahatamaśvinā yuvaṁ trirdevatātā trirutāvataṁ dhiyaḥ. Triḥ saubhagatvaṁ trituta śravāṁsi nastriṣṭhaṁ vāṁ sūre duhitā ruhadratham.*

Ashvins, generous as earth and heaven, bring us, develop and sustain threefold wealth of knowledge, power and protection. Brilliant and godly scholars of science, technology and yajna, three-way benefactors by inspiration, action and achievement, give us threefold enlightenment, protection and sustenance of body, mind and soul. Give us threefold beauty, honour, and grace

of prosperity, well-being and noble family. Give us the threefold capacity of listening, reflecting and meditating on Vedas, Shastras and the economics and polity of practical living. And lo! by virtue of your inspiration, action and achievement, the dawn, daughter of the sun, would ride your chariot of glory and in-fuse strength and peace and joy into our body, mind and soul.

त्रिर्नो॑ अश्विना दि॒व्यानि॑ भेष॒जा त्रिः पार्थि॑वानि॒ त्रिरु॑ दत्तमद्भ्यः। ओ॒मानं॑ शं॒योर्ममकाय सू॒नवे॑ त्रि॒धातु॒ शर्म॑ वहतं शुभस्पती॥ ६॥

6. *Trirno aśvinā divyāni bheṣajā triḥ pārthivāni triru dattamadbhyaḥ. Omānaṁ śaṁyormama-kāya sūnave tridhātu śarma vahataṁ śubhaspatī.*

Ashvins, scholars of knowledge, light and progressive expansion, protectors of all that is good and blissful, create for us and give us threefold heavenly essences such as soma, three earthly ones and three from waters. For my child create something soothing and all-round protective, a three-metal tonic panacea for a healthy and comfortable state of health in which the three humors of vitality are balanced in peace, without agitation, anywhere.

त्रिर्नो॑ अश्विना यज॒ता दि॒वेदि॑वे॒ परि॑ त्रि॒धातु॑ पृथि॒वी-मशायतम्। ति॒स्रो नास॑त्या॒ रथ्या॑ परा॒वत॑ आ॒त्मेव॒ वात॒: स्वस॑राणि गच्छतम्॥ ७॥

7. *Trirno aśvinā yajatā divedive pari tridhātu pṛthivīmaśāyatam. Tisro nāsatyā rathyā parāvata ātmeva vātaḥ svasarāṇi gacchatam.*

Ashvins, expert powers of science and

technology, truthful, devoted to yajna and working together like fire and water, and masters of the three-metal chariot, day by day go round the earth and sky thrice for us and then come to sleep on the earth. Just as the soul goes from one body to another, as winds blow from one place to another, so by the threefold, three way, three speed chariot, move from one chariot to another and go to the destinations of your choice.

त्रिरश्विना सिन्धुभिः सप्तमातृभिस्त्रयं आहावास्त्रेधा हविष्कृतम्। तिस्रः पृथिवीरुपरि प्रवा दिवो नाकं रक्षेथे द्युभिरक्तुभिर्हितम्॥ ८॥

8. *Triraśvinā sindhubhiḥ saptamātṛbhistraya āhāvāstredhā haviṣkṛtam. Tisraḥ pṛthivīrupari pravā divo nākaṁ rakṣethe dyubhiraktubhirhitam.*

Ashvins, scientists of yajna, brilliant and fast as sun and wind, with the materials collected, refined and sanctified thrice with the rivers and seas which are distilled by mother nature from seven sources (earth, waters, fire, wind, space, sun and electric energy) by days and nights, sent up by three paths of solid, subtle and atomised forms, to three (the earth, the region of joy and the region of light), you serve and replenish three, earth, sky and heaven.

क्वा त्री चक्रा त्रिवृतो रथस्य क्वा त्रयो बन्धुरो ये सनीळाः। कदा योगो वाजिनो रासभस्य येन यज्ञं नासत्योपयाथः॥ ९॥

9. *Kva trī cakrā trivṛto rathasya kva trayo bandhuro ye sanīḷāḥ. Kadā yogo vājino rāsabhasya yena yajñaṁ nāsatyopayāthaḥ.*

Ashvins, truthful and dedicated scientists, where

are the threefold three wheels of the chariot's design, structure and speed? Where are the three bonds of the structure strong and fixed? When and where the ignition and start of the roaring hawk by which you fly to your destination?

आ नासत्या गच्छतं हूयते हविर्मध्वः पिबतं मधुपेभिरासभिः ।
युवोर्हि पूर्वं सवितोषसो रथमृताय चित्रं घृतवन्तमिष्यति ॥ १० ॥

10. *Ā nāsatyā gacchataṁ hūyate havirmadhvaḥ pibataṁ madhupebhirāsabhiḥ. Yuvorhi pūrvaṁ savitoṣaso rathamṛtāya citraṁ ghṛtavantamiṣyati.*

Ashvins, high-priests of truth and nature, come, the input oblations are offered. Taste the honey sweets of your achievement with your honeyed lips. The sun itself before the dawn energises your wondrous paradisal chariot for the pursuit of truth and right.

आ नासत्या त्रिभिरेकादशैरिह देवेभिर्यातं मधुपेयमश्विना ।
प्रायुस्तारिष्टं नी रपांसि मृक्षतं सेधतं द्वेषो भवतं सचाभुवा ॥ ११ ॥

11. *Ā nāsatyā tribhirekādaśairiha devebhiryātaṁ madhupeyamaśvinā. Prāyustāriṣṭaṁ nī rapāṁsi mṛkṣataṁ sedhataṁ dveṣo bhavataṁ sacābhuvā.*

Ashvins, high-priests of nature, truth and yajna, come with three-eleven divinities of nature and the universe, having crossed the seas in three days and the globe in eleven, come for a drink of honey-sweets. Sail across life, triumphant. Destroy evils. Drive off jealous hostiles. Be friends, unifiers.

आ नो अश्विना त्रिवृता रथेनाऽर्वाञ्चं रयिं वहतं सुवीरम्। शृण्वन्ता वामवसे जोहवीमि वृधे च नो भवतं वाजसातौ ॥ १२ ॥

12. *Ā no aśvinā trivṛtā rathenā'rvāñcaṁ rayiṁ vahataṁ suvīram. Śṛṇvantā vāmavase johavīmi vṛdhe ca no bhavataṁ vājasātau.*

Ashvins, high-priests of nature, science and technology, come by the multipurpose chariot across the land, over the sea and through the skies, and bring us wealth and honour worthy of the brave this side of the horizon. Listeners as you are, I call upon you for protection and promotion. Be favourable to us for advancement and victory in the battles of life.

Mandala 1/Sukta 35

Agni-Mitra-Varuna-Night-Savita, Savita Devata, Angirasa Hiranyastupa Rshi

ह्वयाम्यग्निं प्रथमं स्वस्तये ह्वयामि मित्रावरुणाविहावसे। ह्वयामि रात्रीं जगतो निवेशनीं ह्वयामि देवं सवितारमूतये ॥ १ ॥

1. *Hvāyamyagniṁ prathamaṁ svastaye hvayāmi mitrāvaruṇāvihāvase. Hvāyāmi rātrīṁ jagato niveśanīṁ hvayāmi devaṁ savitāramūtaye.*

I invoke Agni, vital heat, first basic sustainer of life, for physical well-being. I invoke Mitra-and-Varuna, pranic energies of the breath of life, for protection and immunity. I invoke the night which envelops the world in restful sleep. And I invoke Savita, the sun, lord of light, refreshment and inspiration for the sake of protection, promotion and advancement here upon the

earth.

आ कृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च।
हिरण्ययेन सविता रथेनाऽऽ देवो याति भुवनानि पश्यन्॥ २॥

2. *Ā kṛṣṇena rajasā vartamāno niveśayannamṛtaṁ martyaṁ ca. Hiraṇyayena savitā rathenā'' devo yāti bhuvanāni paśyan.*

Savita, lord of life and light, existing and abiding with the regions of the universe, sustaining them with his centripetal force of gravitation, enveloping the mortals and the immortals, goes on and on in self-refulgent glory in his golden chariot, watching and illuminating the worlds of existence.

(The mantra is applicable to both Ishvara, Lord creator, and the sun, sustainer and illuminator of the solar world.)

याति देवः प्रवता यात्युद्वता याति शुभ्राभ्यां यजतो हरिभ्याम्। आ देवो याति सविता परावतोऽप विश्वा दुरिता बाधमानः॥ ३॥

3. *Yāti devaḥ pravatā yātyudvatā yāti śubhrā-bhyāṁ yajato haribhyām. Ā devo yāti savitā parāvato'pa viśvā duritā bādhamānaḥ.*

The lord of light, adorable and in company, goes on by lower and higher paths, descending and ascending, by beautiful horses, white and glossy (i.e., day and night, bright and dark fortnights). Savita, lord effulgent, goes on travelling hitherward and far off away dispelling the darkness and evil of the world.

अभीवृतं कृशनैर्विश्वरूपं हिरण्यशम्यं यजतो बृहन्तम्।
आस्थाद्रथं सविता चित्रभानुः कृष्णा रजांसि तविषीं दधानः ॥ ४ ॥

4. *Abhīvṛtaṁ kṛśanairviśvarūpaṁ hiraṇyaśamyaṁ yajato bṛhantam. Āsthādrathaṁ savitā citrabhānuḥ kṛṣṇā rajāṁsi taviṣīṁ dadhānaḥ.*

Savita, adorable and companionable lord of wondrous light, commanding enormous power, holding the world regions by his subtle waves of gravitation, rides the vast, beautiful and autonomous world of infinite forms brighter than gold.

वि जनाञ्छ्यावाः शितिपादो अख्यन्रथं हिरण्यप्रउगं वहन्तः।
शश्वद्विशः सवितुर्दैव्यस्योपस्थे विश्वा भुवनानि तस्थुः ॥ ५ ॥

5. *Vi janāñcchyāvāḥ śitipādo akhyan ratham hiraṇyapra ugaṁ vahantaḥ. Śaśvad viśaḥ saviturdaivyasyopasthe viśvā bhuvanāni tasthuḥ.*

In the lap of Divine Savita, eternal Lord of the universe, reside all the worlds of existence and the children of the divine. So in the gravitational field of the sun, heavenly light, are held all the regions of the solar system alongwith the living beings ever abiding therein. And the rays of the sun, white and brilliant, bearing the world-chariot of the golden yoke, shine and proclaim the glory of the lord to the people.

तिस्रो द्यावः सवितुर्द्वा उपस्थाँ एका यमस्य भुवने विराषाट्।
आणिं न रथ्यममृताधि तस्थुरिह ब्रवीतु य उ तच्चिकेतत् ॥ ६ ॥

6. *Tisro dyāvaḥ saviturdvā upasthāṁ ekā yamasya bhuvane virāṣāṭ. Āṇiṁ na rathyamamṛtādhi tasthuriha bravītu ya u tacciketat.*

Three are the lights: sunlight, fire and universal electric energy. Two of these, sun-light and fire (which is of the earthly sphere) are in the sun's field of power and gravitation. The third, universal energy which holds the spirit and soul of the brave resides in antariksha, the middle region of yama, the vital wind (which overtakes and carries the soul after death of the body). Like the pin of a chariot wheel axle in battle, all these, fixed in their place with their role, abide by the Immortal Supreme Savita. Whoever here really knows the secret, may speak.

वि सुपर्णो अन्तरिक्षाण्यख्यद् गभीरवेपा असुरः सुनीथः।
क्वेदानीं सूर्यः कश्चिकेत कतमां द्यां रश्मिरस्या ततान॥ ७॥

7. *Vi suparṇo antarikṣāṇyakhyad gabhīravepā asuraḥ sunīthaḥ. Kve dānīṁ sūryaḥ kaściketa katamāṁ dyāṁ raśmirasyā tatāna.*

The sun is mighty brilliant, illuminates the middle regions, awfully vibrating with fusion, gives pranic life to nature and humanity, holding and guiding things in orbit. And then, where is the sun now, (when it is no more there)? In what heaven does its light shine now? Who knows?

Kah knows. The Lord Supreme only knows.

अष्टौ व्यख्यत्ककुभः पृथिव्यास्त्री धन्व योजना सप्त सिन्धून्।
हिरण्याक्षः सविता देव आगाद्दधद्रत्ना दाशुषे वार्याणि॥ ८॥

8. *Aṣṭau vyakhyat kakubhaḥ pṛthivyās trī dhanva yojanā sapta sindhūn. Hiraṇyākṣaḥ savitā deva āgāddadhadratnā dāśuṣe vāryāṇi.*

Savita, generous lord of golden light, comes illuminating the eight directions and sub-directions of the earth, the three sustaining regions of earth, heaven and the middle skies, and the seven seas of space, holding and bringing choicest gifts for the man of charity and yajna.

हिरण्यपाणिः सविता विचर्षणिरुभे द्यावापृथिवी अन्तरीयते। अपामीवां बाधते वेति सूर्यमभि कृष्णेन रजसा द्यामृणोति ॥ ९ ॥

9. *Hiraṇyapāṇiḥ savitā vicarṣaṇirubhe dyāvāpṛthivī antarīyate. Apāmīvāṁ bādhate veti sūryamabhi kṛṣṇena rajasā dyāmṛṇoti.*

Savita, the sun, lord of the golden hand of generosity, creator of the sap of life, shines across the regions of heaven and earth. It destroys and eliminates disease and dirt, spreads its light all over, blazes in the heavens and over-reaches the regions of darkness.

हिरण्यहस्तो असुरः सुनीथः सुमृळीकः स्ववाँ यात्वर्वाङ्। अपसेधन्रक्षसो यातुधानानस्थाद्देवः प्रतिदोषं गृणानः ॥ १० ॥

10. *Hiraṇyahasto asuraḥ sunīthaḥ sumṛḷīkaḥ svavāṅ yātvarvāṅ. Apasedhan rakṣaso yātudhānānasthād devaḥ pratidoṣaṁ gṛṇānaḥ.*

Savita, generous and self-refulgent lord, giving and blessing, with a golden hand, breath and inspiration of life, universal guide, creator giver of peace and well-being, lord of universal wealth, may come to us in direct experience and bless us all ways and every way, warding off the wicked, the evil and the violent destroyers, and stay with us in the heart day and night, praised and

celebrated as we ought to praise and celebrate the Divine Lord.

ये ते पन्थाः सवितः पूर्व्यासोऽरेणवः सुकृता अन्तरिक्षे।
तेभिर्नो अद्य पथिभिः सुगेभी रक्षा च नो अधि च ब्रूहि देव॥ ११॥

11. *Ye te panthāḥ savitaḥ pūrvyāso'reṇavaḥ sukṛtā antarikṣe. Tebhirno adya pathibhiḥ sugebhī rakṣā ca no adhi ca brūhi deva.*

Savita, self-refulgent lord creator and giver of light, by those paths of divinity set out by you which are ancient and eternal, free from dust and smoke, well laid out on high in heaven, by those very paths simple, straight and pleasant, come to-day, guide and protect us, and reveal into our soul the Voice Divine.

Mandala 1/Sukta 36

Agni Devata, Ghaura Kanva Rshi

प्र वो यह्वं पुरूणां विशां देवयतीनाम्।
अग्निं सूक्तेभिर्वचोभिरीमहे यं सीमिदन्य ईळते॥ १॥

1. *Pra vo yahvaṁ purūṇāṁ viśāṁ devayatīnām. Agniṁ sūktebhirvacobhirīmahe yaṁ sīmidanya īḷate.*

With songs of praise and words of worship we adore Agni, Lord and light of the universe, whom other devotees too adore in many ways, and we pray to the lord of light and power and instant action, worthy of the love and devotion of many people far and wide who are seekers of divine knowledge and bliss for themselves.

जनासो अग्निं दधिरे सहोवृधं हविष्मन्तो विधेम ते।
स त्वं नो अद्य सुमना इहाविता भवा वाजेषु सन्त्य ॥ २ ॥

2. *Janāso agniṁ dadhire sahovṛdhaṁ haviṣmanto vidhema te. Sa tvaṁ no adya sumanā ihāvitā bhavā vājeṣu santya.*

The ancient people of vision and wisdom hold on to Agni, Lord of light and knowledge. We have the will and devotion, and we have the offerings, with these we worship you, lord giver of strength and courage more and ever more. Lord of wealth and generosity, we pray, be good and kind to us here and now, be our saviour and protector in the battles of life.

प्र त्वा दूतं वृणीमहे होतारं विश्ववेदसम्।
महस्ते सतो वि चरन्त्यर्चयो दिवि स्पृशन्ति भानवः ॥ ३ ॥

3. *Pra tvā dūtaṁ vṛṇīmahe hotāraṁ viśvavedasaṁ. Mahaste sato vi carantyarcayo divi spṛśanti bhānavaḥ.*

Agni, light and fire of yajna, harbinger of blessings Divine and carrier of the fragrance of yajna, we opt for you, we kindle you. You are the yajaka, you reach the world over and over. Great and true you are, the flames and lights of your power reach the heavens and, like the rays of the sun, bless everything with a touch of new life and inspiration.

देवासस्त्वा वरुणो मित्रो अर्यमा सं दूतं प्रत्नमिन्धते।
विश्वं सो अग्ने जयति त्वया धनं यस्ते ददाश मर्त्यः ॥ ४ ॥

4. *Devāsastvā varuṇo mitro aryamā saṁ dūtaṁ pratnamindhate. Viśvaṁ so agne jayati tvayā dhanaṁ yaste dadāśa martyaḥ.*

Agni, brilliant power of heat and light of yajna, harbinger of joy and inspiration, the noblest of the wise and generous people of the world and powers of nature, Varuna the high, Mitra the friendly, and Aryama the fair and just, all kindle and raise you high for the world's yajna of growth and progress. The man who offers you the holy materials of yajna wins wealth of the world by virtue of your yajnic action.

मन्द्रो होता गृहपतिरग्ने दूतो विशामसि।
त्वे विश्वा संगतानि व्रता ध्रुवा यानि देवा अकृण्वत ॥ ५ ॥

5. *Mandro hotā gṛhapatiragne dūto viśāmasi. Tve viśvā saṁgatāni vratā dhruvā yāni devā akṛṇvata.*

Agni, deep and grave and joyous, giver of peace and prosperity, protector and promoter of home and family, you are the fighter and ambassador of the people. In you abide all those steady laws and discipline which go with the observance of Dharma and good conduct and which the noblest in nature and humanity observe and have observed.

त्वे इदग्ने सुभगे यविष्ठ्य विश्वमा हूयते हविः।
स त्वं नो अद्य सुमना उतापरं यक्षि देवान्त्सुवीर्यां ॥ ६ ॥

6. *Tve idagne subhage yaviṣṭhya viśvamā hūyate haviḥ. Sa tvaṁ no adya sumanā utāparaṁ yakṣi devāntsuvīryā.*

Agni, fire and power of yajna, strongest catalyser and noblest creative and constructive agent, to you alone are offered all the inputs of yajna (for the sustenance and advancement of life). Right to-day and to-morrow and all through future, be good and kind to

us, act with the generous powers of yajna and help us grow as brave and noble people.

तं घेमित्था नमस्विन उप स्वराजमासते।
होत्राभिरग्निं मनुषः समिन्धते तितिर्वांसो अति स्रिधः ॥ ७ ॥

7. *Taṁ ghemitthā namasvina upa svarājamāsate. Hotrābhiragniṁ manuṣaḥ samindhate titirvāṁso ati sridhaḥ.*

Surely men of faith and reverence wielding power and weapons sit and abide by the brilliant sovereign ruler. They kindle the fire and do homage to Agni with sacrificial offers and, wishing to get over the violent and destructive forces, win the battles of life.

घ्नन्तो वृत्रमतरन्रोदसी अप उरु क्षयाय चक्रिरे।
भुवत्कण्वे वृषा द्युम्न्याहुतः क्रन्ददश्वो गविष्टिषु ॥ ८ ॥

8. *Ghnanto vṛtramataranrodasī apa urukṣayāya cakrire. Bhuvat kaṇve vṛṣā dyumnyāhutaḥ krandadaśvo gaviṣṭiṣu.*

Just as Indra, the sun, with its rays, strikes the cloud and fills the earth and heaven with light and waters, so does Agni, brilliant ruler and commander, with his forces, break through evil and darkness, filling heaven and earth with the light and fame of his actions. He works for the settlement of his people in spacious homes and, invited and celebrated among the intelligent, he shines as generous and prosperous, while his fame resounds like the roar of the victor in battle.

सं सीदस्व महाँ असि शोचस्व देववीतमः।
वि धूममग्ने अरुषं मियेध्य सृज प्रशस्त दर्शतम् ॥ ९ ॥

9. *Saṁ sīdasva mahāṅ asi śocasvadevavītamaḥ. Vi dhūmamagne aruṣaṁ miyedhya sṛja praśasta darśatam.*

Agni, Lord of light and power, brilliant, admirable, adorable, divinely superb, you are great. Come be seated, wipe out evil, shine and create the light without smoke, and beauty most sublime.

यं त्वा॑ दे॒वासो॒ मन॑वे द॒धुरि॒ह यजि॑ष्ठं हव्यवाहन।
यं कण्वो॒ मेध्या॑तिथिर्ध॒नस्पृतं॒ यं वृषा॒ यमुप॑स्तुतः ॥ १० ॥

10. *Yaṁ tvā devāso manave dadhuriha yajiṣṭhaṁ havyavāhana. Yaṁ kaṇvo medhyātithirdhanaspṛtaṁ yaṁ vṛṣā yamupastutaḥ.*

Agni, lord of light and fire, most dedicated to yajna, loved and honoured, creator and harbinger of the noblest wealth of life, you — whom the brilliant, intelligent and generous people accepted for enlightened rule, whom the scholars and teachers with their disciples and yajnic friends accepted as the man of wealth and knowledge, whom the generous pious people accepted, whom the popular and respected people accepted — such as you are, we accept, elect, appoint and consecrate you as the ruler and commander of the nation.

यम॒ग्निं मेध्या॑तिथिः कण्व॑ ई॒ध ऋ॒तादधि।
तस्य॒ प्रेषो॑ दीदियु॒स्तमि॒मा ऋ॒चस्तम॒ग्निं व॑र्धयामसि ॥ ११ ॥

11. *Yamagniṁ medhyātithiḥ kaṇva īdha ṛtādadhi. Tasya preṣo dīdiyustamimā ṛcastamagniṁ vardhayāmasi.*

The fire and energy which kanva, expert scholar of science and practical work, karma kanda, in company

with his disciples of technical yajna, captured and lighted from the waves and waters over the sky, and whose flames reach beyond the sky over the clouds, these hymns of celebration illumine and the same we develop and augment.

रायस्पूर्धि स्वधावोऽस्ति हि तेऽग्ने देवेष्वाप्यम् ।
त्वं वाजस्य श्रुत्यस्य राजसि स नो मृळ महाँ असि ॥ १२ ॥

12. *Rāyaspūrdhi svadhāvo'sti hi te'gne deveṣvāpyam. Tvaṁ vājasya śrutyasya rājasi sa no mṛḷa mahāṁ asi.*

Agni, lord of power and wealth in your own right, fulfil our life with honour and prosperity, so friendly and accessible you are among the noble and the generous. You shine in battles and your fame resounds. Be good to us for our well-being. Great and glorious you are indeed.

ऊर्ध्व ऊ षु णं ऊतये तिष्ठा देवो न सविता । ऊर्ध्वो वाजस्य सनिता यदञ्जिभिर्वाघद्भिर्विह्वयामहे ॥ १३ ॥

13. *Ūrdhva ū ṣu ṇa ūtaye tiṣṭhā devo na savitā. Urdhvo vājasya sanitā yadañjibhirvāghadbhirvihvayāmahe.*

Agni, lord of light and life, brilliant as the sun, stay high with grace in glory for our protection and progress. Rise high as the hero of life's battles of honour and prosperity. It is for the reason of your glory and generosity that we invoke and pray to you alongwith the scholars with holy offers of yajna and celebration.

ऊर्ध्वो नः पाह्यंहसो नि केतुना विश्वं समत्रिणं दह ।
कृधी न ऊर्ध्वाञ्चरथाय जीवसे विदा देवेषु नो दुवः ॥ १४ ॥

14. *Ūrdhvo naḥ pāhyaṁhaso ni ketunā viśvaṁ samatriṇaṁ daha. Kṛdhī na ūrdhvañcarathāya jīvase vidā deveṣu no duvaḥ.*

Agni, high and great, save us from sin and evil with the gift of intelligence and knowledge. Burn up all grabbing and robbing of other's food and freedom. Help us rise to the heights of knowledge, comfort and happiness for a full life. Accept our prayer that we may rise to our place among the noble and the brilliant.

पाहि नो अग्ने रक्षसः पाहि धूर्तेररावणः । पाहि रीषत उत वा जिघांसतो बृहद्भानो यविष्ठ्य ॥ १५ ॥

15. *Pāhi no agne rakṣasaḥ pāhi dhūrterarāvṇaḥ. Pāhi rīṣata uta vā jighāṁsato bṛhadbhāno yaviṣṭhya.*

Agni, lord of light and fire, youthful and blazing with mighty glory, save us from the destroyers. Protect us from the wicked and the ungenerous. Protect us from the cruel and the violent. Protect us from the killers. (Let these negative and destructive elements be eliminated.)

घनेव विष्वग्वि जह्यरावणस्तपुर्जम्भ यो अस्मध्रुक् ।
यो मर्त्यः शिशीते अत्यक्तुभिर्मा नः स रिपुरीशत ॥ १६ ॥

16. *Ghaneva viṣvagvi jahyarāvṇa stapurjambha yo asmadhruk. Yo martyaḥ śiśīte atyaktubhirmā naḥ sa ripurīśata.*

Agni, lord of fire and justice, whosoever is jealous and destructive toward us, whosoever is ungenerous and an exploiter, destroy wholly with the blow of the thunderbolt. Whosoever bleeds humanity

with instruments of torture and death, such an enemy must not rule over us.

अग्निर्वव्ने सुवीर्यमग्निः कण्वाय सौभगम्। अग्निः प्रावन्मित्रोत मेध्यातिथिमग्निः साता उपस्तुतम्॥ १७॥

17. *Agnirvavne suvīryamagniḥ kaṇvāya saubha-gam. Agniḥ prāvanmitrota medhyātithimagniḥ sātā upastutam.*

Agni is mighty power for one who cares and prays for it. It is great good fortune for the man of knowledge. It is a great friend and protector in battle, and provides all help and encouragement to the man who is loved and admired by his colleagues and disciples.

अग्निना तुर्वशं यदुं परावत उग्रादेवं हवामहे। अग्निर्नयन्नववास्त्वं बृहद्रथं तुर्वीतिं दस्यवे सहः॥ १८॥

18. *Agninā turvaśaṁ yaduṁ parāvata ugrādevaṁ havāmahe. Agnirnayannavavāstvaṁ bṛhadra-thaṁ turvītiṁ dasyave sahaḥ.*

By the might and splendour of Agni, we challenge from afar the fast invader, robber, ferocious warrior who hides in new hideouts and suddenly emerges in a big chariot with the intention of instant kill. May Agni, great and blazing, destroyer of the wicked, take on such demons and throw them off.

नि त्वामग्ने मनुर्दधे ज्योतिर्जनाय शश्वते। दीदेथ कण्व ऋतजात उक्षितो यं नमस्यन्ति कृष्टयः॥ १९॥

19. *Ni tvāmagne manurdadhe jyotirjanāya śaśvate. Dīdetha kaṇva ṛtajāta ukṣito yaṁ namasyanti kṛṣṭayaḥ.*

Agni, lord of universal light and power, I, Manu, man of thought and intelligence, enlightened in truth and divine Law, consecrated in the joy of piety, hold on to you in the heart. Shine, eternal light, in the heart of Kanva, man of knowledge, for the sake of humanity. The devotees bow to you in obedience and obeisance.

त्वेषासो अग्नेरमवन्तो अर्चयो भीमासो न प्रतीतये ।
रक्षस्विनः सदमिद्यातुमावतो विश्वं समत्रिणं दह ॥ २० ॥

20. *Tveṣāso agneramavanto arcayo bhīmāso na pratītaye. Rakṣasvinaḥ sadmid yātumāvato viśvaṁ samatriṇaṁ daha.*

Agni, lord of light and power, like blazing and fearful flames of fire, burn all the ailments and destroy all the thieves and demons of the world and, for the knowledge and enlightenment of people like us, protect us and the world.

Mandala 1/Sukta 37

Maruts Devata, Ghaura Kanva Rshi

क्रीळं वः शर्धो मारुतमनर्वाणं रथेशुभम् ।
कण्वा अभि प्र गायत ॥ १ ॥

1. *Krīḷaṁ vaḥ śardho mārutamanarvāṇaṁ ratheśubham. Kaṇvā abhi pra gāyata.*

Men of science and knowledge, sing and celebrate the playful, superior and irresistible power of the wind harnessed in the chariot without the horse.

ये पृषतीभिर्ऋष्टिभिः साकं वाशीभिरञ्जिभिः ।
अजायन्त स्वभानवः ॥ २ ॥

2. *Ye pṛṣatībhirṛṣṭibhiḥ sākaṁ vāśībhirañjibhiḥ. Ajāyanta svabhānavaḥ.*

Those men who, like the winds, with liquid thrusts of motion in smooth, refined, chiselled and lubricated language and style, express themselves and their ideas, rise with their own brilliance like the rays of the sun.

इहेव शृण्व एषां कशा हस्तेषु यद्वदान्।
नि यामञ्चित्रमृञ्जते॥ ३॥

3. *Iheva śṛṇva eṣāṁ kaśā hasteṣu yad vadān. Ni yāmañcitramṛñjate.*

Whatever I hear here wherever I am, whatever the stimulation of the nerves and motions of the muscles in the hands, whatever people speak, whatever varied and wonderful they straighten, realise or obtain in the business of life, all that is by the motion of these winds.

(Research into the energy, power and uses of the winds.)

प्र वः शर्धाय घृष्वये त्वेषद्युम्नाय शुष्मिणे।
देवत्तं ब्रह्म गायत॥ ४॥

4. *Pra vaḥ śardhāya ghṛṣvaye tveṣadyumnāya śuṣmiṇe. Devattaṁ brahma gāyata.*

For your strength, for your refinements, for light and prosperity, for health, food and plenty, study the divine gift of the winds and sing in thanks and praise of the sacred hymns of the Veda.

प्र शंसा गोष्वघ्न्यं क्रीळं यच्छर्धो मारुतम्।
जम्भे रसस्य वावृधे॥ ५॥

5. *Pra śaṁsā goṣvaghnyaṁ krīḷaṁ yacchardho mārutam. Jambhe rasasya vāvṛdhe.*

Study and celebrate that refreshing and inviolable strength and power of the winds which operates in the earths and cows and in the wind and senses and which issues forth in the juices pressed out by the jaws in the mouth and soma press and which increases the strength and vitality of the body.

को वो वर्षिष्ठ आ नरो दिवश्च ग्मश्च धूतयः।
यत्सीमन्तं न धूनुथ॥ ६॥

6. *Ko vo varṣiṣṭha ā naro divaśca gmaśca dhūtayaḥ. Yatsīmantaṁ na dhūnutha.*

Ye men, energetic as the winds, movers and shakers of earth and heavens, who is the mightiest so great of you that you shake the world around you to the very end like the leaves of a tree or the hem of a gown?

नि वो यामाय मानुषो दध्र उग्राय मन्यवे।
जिहीत पर्वतो गिरिः॥ ७॥

7. *Ni vo yāmāya mānuṣo dadhra ugrāya manyave. Jihīta parvato giriḥ.*

The mightiest great man among you sustains your passionate morale and directs your might and main for the onward march of life. Shake the clouds. Cross the mountains.

येषामज्मेषु पृथिवी जुजुर्वाँइव विश्पतिः।
भिया यामेषु रेजते॥ ८॥

Yeṣāmajmeṣu pṛthivī jujurvāṅ iva viśpatiḥ. Bhiyā yāmeṣu rejate.

Just as on the stormy movements of a heroic leader's armies the decrepit ruler of a broken nation shakes with fear and flees, so under the force of the motions of the winds, electric energy of the lord of the universe, the earth moves and goes whirling round and round in orbit.

स्थिरं हि जानमेषां वयो मातुर्निरेतवे।
यत्सीमनु द्विता शवः॥ ९॥

9. *Sthiraṁ hi jānameṣāṁ vayo māturniretave.*
Yat sīmanu dvitā śavaḥ.

Still is the cause of these winds, i.e., space (akasha) whence they have their birth. By virtue of their mother source, their power is two-fold: Sound, which is the property of space which the winds carry, and motion which is their specific property, so that things such as birds may move in space by the force of the winds.

उदु त्ये सूनवो गिरः काष्ठा अज्मेष्वत्नत।
वाश्रा अभिज्ञु यातवे॥ १०॥

10. *Udu tye sūnavo giraḥ kāṣṭhā ajmeṣvatnata.*
Vāśrā abhijñu yātave.

Those children of space, the winds, in their motions, carry and expand the waves of sound and the currents of waters and other energies across the spaces so that they reach their destinations like the mother cows hastening on their legs to their stalls.

त्यं चिद् घा दीर्घं पृथुं मिहो नपातममृध्रम्।
प्र च्यावयन्ति यामभिः॥ ११॥

11. *Tyaṁ cid ghā dīrghaṁ pṛthuṁ miho napātama-mṛdhram. Pra cyāvayanti yāmabhiḥ.*

The winds, by their motions of mighty currents, drive the dark and deep and heavy clouds holding the waters and make them rain down in incessant showers.

मरुतो यद्ध वो बलं जनाँ अचुच्यवीतन।
गिरीँरचुच्यवीतन॥ १२॥

12. *Maruto yaddha vo balaṁ janāँ̃ acucyavītana. Girīँ̃racucyavītana.*

Maruts, warriors of the nation, just as the powers of the winds shake up the clouds, so may your power and force inspire the people to do great deeds in the world.

यद्ध यान्ति मरुतः सं ह ब्रुवतेऽध्वन्ना।
शृणोति कश्चिदेषाम्॥ १३॥

13. *Yaddha yānti marutaḥ saṁ ha bruvate'dhvannā. Śṛṇoti kaścideṣām.*

The Maruts, wind powers of nature, like the dynamic heroes of humanity, go together, and as they go by the paths of their movement, they speak together and proclaim their presence and their work. But only some exceptionally perceptive people listen to their voice.

प्र यात शीभंमाशुभिः सन्ति कण्वेषु वो दुवः।
तत्रो षु मादयाध्वै॥ १४॥

14. *Pra yāta śībhamāśubhiḥ santi kaṇveṣu vo duvaḥ. Tatro ṣu mādayādhvai.*

Maruts, dynamic heroes of the nation, go fast by the straightest paths set out for you. Your honour and achievement lies in the heart of the learned and the wise. And there, with the learned and the wise, we'll celebrate.

अस्ति हि ष्मा मदाय वः स्मसि ष्मा वयमेषाम्।
विश्वं चिदायुर्जीवसे॥ १५॥

15. *Asti hi ṣmā madāya vaḥ smasi ṣmā vayameṣām. Viśvaṁ cidāyurjīvase.*

Surely life is for the joy of living for all of you. May we too enjoy and be happy. Indeed life is for the joy of living for all living beings of the world.

Mandala 1/Sukta 38

Maruts Devata, Ghaura Kanva Rshi

कद्धं नूनं कधप्रियः पिता पुत्रं न हस्तयोः।
दधिध्वे वृक्तबर्हिषः॥ १॥

1. *Kaddha nūnaṁ kadhapriyaḥ pitā putraṁ na hastayoḥ. Dadhidhve vṛktabarhiṣaḥ.*

Heroes of yajna, lovers of the stories of life and nature, you have collected the sacred grass for the yajna vedi. When for sure are you going to take the work of the nation in hand like a father taking up the child in arms for its nurture and nourishment?

क्वं नूनं कद्वो अर्थं गन्ता दिवो न पृथिव्याः।
क्वं वो गावो न रण्यन्ति॥ २॥

2. *Kva nūnaṁ kad vo arthaṁ gantā divo na pṛthivyāḥ. Kva vo gāvo na raṇyanti.*

Heroes on the move, Maruts incarnate, where for sure is the end and purpose of your march, when are you going to reach it like the end and purpose of heaven and earth? Where is the place of destination whence the purpose calls you like cows lowing for their calves? Where do your mind and senses and spirits direct you?

क्वं॑ वः सु॒म्ना नव्यां॑सि॒ मरु॑त॒ः क्वं॑ सु॒वि॒ता।
क्वो३॒ विश्वा॑नि॒ सौभ॑गा॥ ३॥

3. *Kva vaḥ sumnā navyāṁsi marutaḥ kva suvitā.*
Kvo viśvāni saubhagā.

Maruts, heroes of the nation of humanity, where are your latest dream loves? Where your ideals? Where all your good fortunes to which you all move?

यद्यू॒यं पृ॑श्निमातरो॒ मर्ती॑स॒ः स्यात॑न।
स्तो॒ता वो॑ अ॒मृत॑ः स्यात्॥ ४॥

4. *Yadyūyaṁ pṛśnimātaro martāsaḥ syātana.*
Stotā vo amṛtaḥ syāt.

Maruts, children of mother-space, heroes of the nation and children of the colourful mother earth doing good work, though you are mortal, the Immortal is your protector.

मा वो॑ मृ॒गो न यव॑से जरि॒ता भू॒दजो॑ष्यः।
प॒था य॒मस्य॑ गा॒दुप॑॥ ५॥

5. *Mā vo mṛgo na yavase jaritā bhūdajoṣyaḥ.*
Pathā yamasya gādupa.

As the deer takes delight in the grass, so should you take delight in learning. May your teacher never be

unwelcome to you. May he have full life before he goes by the divine path. May he never go close to the path of the wind prematurely, early in life.

मो षु णः परापरा निर्ऋतिर्दुर्हणा वधीत्।
पदीष्ट तृष्णया सह॥ ६॥

6. *Mo ṣu ṇaḥ parāparā nṛṛtirdurhaṇā vadhīt.*
Padīṣṭa tṛṣṇayā saha.

May the fatal adversity of life far or near never strike us. Instead, O Winds, powers of the Immortals, let it fly away from us alongwith the thirst and deprivation of life.

सत्यं त्वेषा अमवन्तो धन्वञ्चिदा रुद्रियासः।
मिहं कृण्वन्त्यवाताम्॥ ७॥

7. *Satyaṁ tveṣā amavanto dhanvañcidā rudriyāsaḥ.*
Mihaṁ kṛṇvantyavātām.

The bright and blazing lightning winds, strong and impetuous in the sky, sustained benefactors of living life, cause ceaseless showers of rain on the thirsty earth. And that is truly the divine work of nature (which the human beings should emulate).

वाश्रेव विद्युन्मिमाति वत्सं न माता सिषक्ति।
यदेषां वृष्टिरसर्जि॥ ८॥

8. *Vāśreva vidyunmimāti vatsaṁ na mātā siṣakti.*
Yadeṣāṁ vṛṣṭirasarji.

Just as the mother cow hastens to the calf, overflowing with milk, just as the mother suckles her baby, so does the bright blazing lightning, roaring and raining powers of the winds, bless the living beings

when the showers released by them fall upon the thirsty earth.

दिवा चित्तमः कृण्वन्ति पर्जन्येनोदवाहेन।
यत्पृथिवीं व्युन्दन्ति॥ ९॥

9. *Divā cittamaḥ kṛṇvanti parjanyenodavāhena.*
Yat pṛthivīṁ vyundanti.

When the winds overflood the earth with showers of rain from the dense clouds overladen with vapours of water, they overcast even the bright day with darkness deep as that of the night.

अध स्वनान्मरुतां विश्वमा सद्म पार्थिवम्।
अरेजन्त प्र मानुषाः॥ १०॥

10. *Adha svanānmarutāṁ viśvamā sadma pārthivam.*
Arejanta pra mānuṣāḥ.

And then by the roar of lightning winds the whole earth and the entire human world shake and tremble like a house built of clay.

मरुतो वीळुपाणिभिश्चित्रा रोधस्वतीरनु।
यातेमखिद्रयामभिः॥ ११॥

11. *Maruto vīḷupāṇibhiś citrā rodhasvatīranu.*
Yātema khidrayāmabhiḥ.

Maruts, lightning powers of the winds, wondrous forces of the nation, resistant and inviolable, march on with invincible arms by the irresistible paths (to your goal in sight).

स्थिरा वः सन्तु नेमयो रथा अश्वास एषाम्।
सुसंस्कृता अभीशवः॥ १२॥

12. *Sthirā vaḥ santu nemayo rathā aśvāsa eṣām.*
Susaṁskṛtā abhīśavaḥ.

Let the wheels of your chariots be strong and steady. May your chariots of horse and fire be strong by wind and electric energy. Let the reins and steering be very sensitive and sophisticated.

अच्छा॑ वदा॒ तना॑ गि॒रा ज॒रायै॒ ब्रह्म॑णस्पति॑म्।
अ॒ग्निं मि॒त्रं न द॑र्श॒तम्॥ १३॥

13. *Acchā vadā tanā girā jarāyai brahmaṇaspatim.*
Agniṁ mitraṁ na darśatam.

Speak well with expansive words in detail for full understanding of power and energy to the brilliant scholar of the Vedas like a very very dear friend worth visiting again and again.

मि॒मी॒हि श्लोक॑मा॒स्ये॑ प॒र्जन्य॑इव ततनः।
गाय॑ गाय॒त्रमु॒क्थ्य॑म्॥ १४॥

14. *Mimīhi ślokamāsye parjanya iva tatanaḥ.*
Gāya gāyatramukthyam.

Receive the sacred words, fix them in your speech and mind, specify the sense, expand the knowledge, language and communication further as the cloud holds and expands the vapours of water. Sing and speak of the sacred knowledge extensively.

वन्द॑स्व॒ मारु॑तं ग॒णं त्वे॒षं प॑न॒स्युम॒र्किण॑म्।
अ॒स्मे वृ॒द्धा अ॑सन्नि॒ह॥ १५॥

15. *Vandasva mārutaṁ gaṇaṁ tveṣaṁ panasyumarkiṇam. Asme vṛddhā asanniha.*

Honour the powers of the winds and Marut-group of nature and prana, brilliant, admirable and awful source of light and energy. Reverence the brilliant, dynamic scholars of light and energy rich in possibilities of growth and nourishment. Honour and respect power and these people so that great men may arise among us here.

Mandala 1/Sukta 39

Maruts Devata, Ghaura Kanva Rshi

प्र यदित्था परावतः शोचिर्न मानमस्यथ।
कस्य क्रत्वा मरुतः कस्य वर्पसा कं यातन कं ह धूतयः ॥ १ ॥

1. *Pra yaditthā parāvataḥ śocirna mānamasyatha. Kasya kratvā marutaḥ kasya varpasā kaṁ yātha kaṁ ha dhūtayaḥ.*

Maruts, heroes of light and power, movers and shakers, just as the sun radiates its rays of light from afar, so by whose idea and purpose is it that you thus strike your light and weapons far off? By whose thought and action? By whose energy, strength and power? Who do you wish to reach? Who do you want to shake?

स्थिरा वः सन्त्वायुधा पराणुदे वीळू उत प्रतिष्कभे।
युष्माकमस्तु तविषी पनीयसी मा मर्त्यस्य मायिनः ॥ २ ॥

2. *Sthirā vaḥ santvāyudhā parāṇude vīḷū uta pratiṣkabhe. Yuṣmākamastu taviṣī panīyasī mā martyasya māyinaḥ.*

May your weapons be strong and steady to drive off the enemy, and strong and firm to stem the onslaught. May your forces be admirably intelligent and

resourceful. Let the cunning and wicked people have nothing such.

परा ह यत्स्थिरं हथ नरो वर्तयथा गुरु । वि याथन वनिनः
पृथिव्या व्याशाः पर्वतानाम् ॥ ३ ॥

3. *Parā ha yatsthiraṁ hatha naro vartayathā guru.*
Vi yāthana vaninaḥ pṛthivyā vyāśāḥ parvatānām.

Men of heroic character as the winds, whatever stands unmoved and inflexible against you, move and throw off. Whatever is dense and impenetrable, break through and scatter. Like rays of light and currents of winds, go round the earth in all directions, reach the clouds and cross over the mountains unto the skies.

नहि वः शत्रुर्विविदे अधि द्यवि न भूम्यां रिशादसः ।
युष्माकमस्तु तविषी तना युजा रुद्रासो नू चिदाधृषे ॥ ४ ॥

4. *Nahi vaḥ śatrurvivide adhi dyavi na bhūmyāṁ riśādasaḥ. Yuṣmākamastu taviṣī tanā yujā rudrāso nū cidādhṛṣe.*

Scourge of wrong and enemies of injustice, no enemy will stand against you on earth or on high in the light of your justice and rectitude. May your forces be blazing brilliant, wide and expansive, expert and well-provided with weapons and equipment for your struggle and battles for life and humanity.

प्र वेपयन्ति पर्वतान्वि विञ्चन्ति वनस्पतीन् ।
प्रो आरत मरुतो दुर्मदाइव देवासः सर्वया विशा ॥ ५ ॥

5. *Pra vepayanti parvatānvi viñcanti vanaspatīn.*
Pro ārata maruto durmadā iva devāsaḥ sarvayā viśā.

Just as Maruts, the winds, shake up the mountains, scatter the clouds and uproot the trees, so you, brave heroes, intelligent, brilliant and creative, together with all the people, throw off the evil and the wicked like drunkards lost in intoxication.

उपो रथेषु पृषतीरयुग्ध्वं प्रष्टिर्वहति रोहितः । आ वो यामाय पृथिवी चिदश्रोदबीभयन्त मानुषाः ॥ ६ ॥

6. *Upo ratheṣu pṛṣatīrayugdhvaṁ praṣṭirvahati rohitaḥ. Ā vo yāmāya pṛthivī cidaśrodabībhayanta mānuṣāḥ.*

For your travel on earth and in the sky, yoke to your chariot horses fast as winds. Let the red fire with the mist be the leader in front as motive power of the carrier. Let the earth hear the boom and people feel fear and awe.

आ वो मक्षू तनाय कं रुद्रा अवो वृणीमहे। गन्ता नूनं नोऽवसा यथा पुरेत्था कण्वाय बिभ्युषे ॥ ७ ॥

7. *Ā vo makṣū tanāya kaṁ rudrā avo vṛṇīmahe. Gantā nūnaṁ no'vasā yathā puretthā kaṇvāya bibhyuṣe.*

O Rudras, heroes of might and rectitude, we choose comfort and well-being for you and for posterity. We choose freedom and security for ourselves and for the man of knowledge and wisdom. And we call upon you for safety, security and well-being. Come soon with protection and freedom for us all as you came ever before post-haste for the protection and progress of the wise suppressed in fear.

युष्मेषितो मरुतो मर्त्येषित आ यो नो अभ्व ईषते।
वि तं युयोत शवसा व्योजसा वि युष्माकाभिरूतिभिः ॥ ८ ॥

8. *Yuṣmeṣito maruto martyeṣita ā yo no abhva īṣate. Vi tam̐ yuyota śavasā vyojasā vi yuṣmākābhi-rūtibhiḥ.*

Maruts, veterans of knowledge and heroes of might and right, if the monstrous enemy whom you would wish to subdue and whom the people wish to suppress attacks us, then with your valour and splendour and with your means of protection and promotion for us, ward him off.

असामि॒ हि प्रॅयज्यव॒: कण्वं॒ द॒द प्रॅचेतसः ।
असामिभिर्मरुत॒ आ न॑ ऊ॒तिभि॒र्गन्ता॑ वृ॒ष्टिं न वि॒द्युत॑: ॥ ९ ॥

9. *Asāmi hi prayajyavaḥ kaṇvam̐ dada pracetasaḥ. Asāmibhirmaruta ā na ūtibhirgantā vṛṣṭim̐ na vidyutaḥ.*

Heroic yajakas, brilliant men of knowledge and wisdom, mighty heroes of the speed of winds, just as flashes of lightning bring showers of rain for us, so with spontaneous, unqualified and unreserved powers and protections give us peace, freedom and comfort, whole, complete and undisturbed. And to suppress the evil and the wicked, go to the man of wisdom and vision for light and guidance.

असा॒म्योजो॑ बिभृथा सुदान॒वोऽसामि॑ धू॒तय॒: शव॑: ।
ऋ॒षि॒द्विषे॑ मरुतः परिम॒न्यव॒ इषुं॒ न सृ॑जत॒ द्विष॑म् ॥ १० ॥

10. *Asāmyojo bibhṛthā sudānavo'sāmi dhūtayaḥ śavaḥ. Ṛṣidviṣe marutaḥ parimanyava iṣum̐ na sṛjata dviṣam.*

Heroes of the world powerful as the winds, movers and shakers of evil, overflowing with love and

charity, wield power and splendour whole and complete, undisturbed strength and valour, and just as men of righteous passion shoot the arrows at the enemy, so shoot at the enemy of the seer and his vision of knowledge and reality.

Mandala 1/Sukta 40

Brhaspati Devata, Ghaura Kanva Rshi

उत्तिष्ठ ब्रह्मणस्पते देवयन्तस्त्वेमहे।
उप प्र यन्तु मरुतः सुदानव इन्द्र प्राशूर्भवा सचा ॥ १ ॥

1. *Uttiṣṭha brahmaṇaspate devayantastvemahe. Upa pra yantu marutaḥ sudānava indra prāśūrbhavā sacā.*

Arise Brahmanaspati, Master of Divinity, seer blest and lord of universal knowledge. Lovers of Divinity, we approach you and pray. Let the Maruts, heroes of valour and splendour fast as winds and liberal men of yajnic charity come and march ahead. May Indra, lord of knowledge and power bless them with light and success.

त्वामिद्धि सहसस्पुत्र मर्त्य उपब्रूते धने हिते ।
सुवीर्यं मरुत आ स्वश्व्यं दधीत यो व आचके ॥ २ ॥

2. *Tvāmiddhi sahasasputra martya upabrute dhane hite. Suvīryaṁ maruta ā svaśvyaṁ dadhīta yo va ācake.*

Child of valour and victory, courage incarnate, tolerance and endurance, in the interest of wealth and well-being, people invoke and call upon you. Maruts, heroes of knowledge and divinity, whoever may sincerely invoke and call upon you to your satisfaction,

for him you bear the gift of heroic manliness and effective battle power and achievement.

प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता। अच्छा वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः ॥ ३ ॥

3. *Praitu brahmaṇaspatiḥ pra devyetu sūnṛtā. Acchā vīraṁ naryaṁ paṅktirādhasaṁ devā yajñaṁ nayantu naḥ.*

May the lord of divine knowledge move forward. May the lady scholar of divine truth and law move forward. May the generous and brilliant men of yajna carry and conduct our yajnas of the achievement of manly heroes for five-fold gifts of wealth and well-being.

यो वाघते ददाति सूनरं वसु स धत्ते अक्षिति श्रवः। तस्मा इळां सुवीरामा यजामहे सुप्रतूर्तिमनेहसम् ॥ ४ ॥

4. *Yo vāghate dadāti sūnaraṁ vasu sa dhatte akṣiti śravaḥ. Tasmā iḷāṁ suvīrāmā yajāmahe supratūrtimanehasam.*

The man who gives to the scholar of divinity and the high-priest of yajna wealth by which noble people arise commands imperishable honour and fame. For him we pray and work for the gift of divine speech and sacred earth, inviolable, holy and instantly productive, which creates and raises noble heroes.

प्र नूनं ब्रह्मणस्पतिर्मन्त्रं वदत्युक्थ्यम्। यस्मिन्निन्द्रो वरुणो मित्रो अर्यमा देवा ओकांसि चक्रिरे ॥ ५ ॥

5. *Pra nūnaṁ brahmaṇaspatirmantraṁ vadatyukthyam. Yasminnindro varuṇo mitro aryamā devā okāṁsi cakrire.*

Surely the master of divinity and high-priest of yajna and Vedic speech chants the celebrated hymns of the Lord of the Universe in whose infinite presence Indra (electric energy), Varuna (sun, moon and oceans, etc.), Mitra (prana energy), Aryama (winds) and other divine powers of nature such as earth find their abode and sustenance.

तमिद्वोचेमा विदथेषु शम्भुवं मन्त्रं देवा अनेहसम् ।
इमां च वाचं प्रतिहर्यथा नरो विश्वेद्वामा वो अश्नवत् ॥ ६ ॥

6. *Tamidvocemā vidatheṣu śambhuvaṁ mantraṁ devā anehasam. Imāṁ ca vācaṁ pratiharyathā naro viśvedvāmā vo aśnavat.*

Noble and generous people, in yajnas and holy congregations, if we chant that sacred blissful and imperishable mantra of science and divine mystery of Veda, and you, O men and women, if you receive, realise and follow this holy speech in action, it would bring you all the splendid wealth of the world.

को देवयन्तमश्नवज्जनं को वृक्तबर्हिषम् ।
प्रप्र दाश्वान्पस्त्याभिरस्थिताऽन्तर्वावत्क्षयं दधे ॥ ७ ॥

7. *Ko devayantamaśnavajjanaṁ ko vṛktabarhiṣam. Pra pra dāśvān pastyābhirasthitā'ntarvāvat kṣayaṁ dadhe.*

Who would reach the man of divine love? Who would go to the man of yajna who has collected the holy grass for the vedi? Who is the generous giver that finds a settled home with noble presences on open airy land and holds the fort? (Answer: Brahmanaspati).

उप॑ क्ष॒त्रं पृ॑ञ्ची॒त हन्ति॒ राज॑भिर्भ॒ये चि॑त्सुक्षि॒तिं द॑धे।
नास्य॑ व॒र्ता न त॑रु॒ता म॑हाध॒ने नार्भे॑ अस्ति व॒ज्रिण॑: ॥ ८ ॥

8. *Upa kṣatraṁ pṛñcīta hanti rājabhirbhaye citsukṣitiṁ dadhe. Nāsya vartā na tarutā mahādhane nārbhe asti vajriṇaḥ.*

Brahmanaspati consolidates the ruling power. With warriors and statesmen he eliminates the enemies. In a state of fear and challenge he maintains his cool constancy. Wielder of the thunderbolt as he is, none can turn him, none can defeat even in the greatest battle. In little skirmishes? No question.

Mandala 1/Sukta 41

Varuna, Mitra, Aryama, Adityah, Devata, Ghaura Kanva Rshi

यं र॑क्षन्ति॒ प्रचे॑तसो॒ वरु॑णो मि॒त्रो अ॑र्य॒मा।
नू चि॒त्स द॑भ्यते॒ जन॑: ॥ १ ॥

1. *Yaṁ rakṣanti pracetaso varuṇo mitro aryamā. Nū citsa dabhyate janaḥ.*

The man whom Prachetas, men of knowledge and wisdom, Varuna, distinguished and meritorious man, Mitra, friend of all, Aryama, man of justice, all these protect and advance (is really strong). Can he ever be hurt, bullied or suppressed? No!

यं बा॒हुते॑व॒ पिप्र॑ति॒ पान्ति॒ मर्त्यं॑ रि॒षः।
अरि॑ष्टः॒ सर्वं॑ एधते ॥ २ ॥

2. *Yaṁ bāhuteva piprati pānti martyaṁ riṣaḥ. Ariṣṭaḥ sarva edhate.*

Those men whom Varuna and others support and protect against the violent as if with the force of their own arms advance and grow in life safe and secure.

वि दुर्गा वि द्विषः पुरो घ्नन्ति राजान एषाम्।
नयन्ति दुरिता तिरः ॥ ३ ॥

3. *Vi durgā vi dviṣaḥ puro ghnanti rājāna eṣām.*
Nayanti duritā tiraḥ.

Brilliant rulers and others who shine, rout the forts and cities of these enemies and cast off all evil and suffering far away.

सुगः पन्था अनृक्षर आदित्यास ऋतं यते।
नात्रावखादो अस्ति वः ॥ ४ ॥

4. *Sugaḥ panthā anṛkṣara ādityāsa ṛtaṁ yate.*
Nātrāvakhādo asti vaḥ.

Adityas, men of divine brilliance, the path of those who go by truth and divine law is straight and simple. For you too (who are dedicated to Divinity and universal truth) there is no fear or danger.

यं यज्ञं नयथा नर आदित्या ऋजुना पथा।
प्र वः स धीतये नशत् ॥ ५ ॥

5. *Yaṁ yajñaṁ nayathā nara ādityā ṛjunā pathā.*
Pra vaḥ sa dhītaye naśat.

Adityas, heroes of light and the law, people of the land, the yajna of creation and development which you carry forward by the path of truth and piety for knowledge, science and art must not disappear from the scene.

स रत्नं मर्त्यो वसु विश्वं तोकमुत त्मना।
अच्छा गच्छत्यस्तृतः ॥ ६ ॥

6. *Sa ratnaṁ martyo vasu viśvaṁ tokamuta tmanā. Acchā gacchatyastṛtaḥ.*

The man of invincible love and non-violence by his very mind and soul gets the wealth and jewels of the world and very dear lovely children.

कथा राधाम सख्यः स्तोमं मित्रस्यार्यम्णः।
महि प्सरो वरुणस्य ॥ ७ ॥

7. *Kathā rādhāma sakhāyaḥ stomaṁ mitrasyāryamṇaḥ. Mahi psaro varuṇasya.*

Friends, how shall we realise in truth of fact the great celebration we offered for the power and glory of Mitra, friend of the people, Aryama, lord of justice, and Varuna, highest leader of our choice, and how shall we achieve the high standard of our comfort and well-being?

मा वो घ्नन्तं मा शपन्तं प्रति वोचे देवयन्तम्।
सुम्नैरिद्व आ विवासे ॥ ८ ॥

8. *Mā vo ghnantaṁ mā śapantaṁ prati voce devayantam. Sumnairidva ā vivāse.*

Friends, I must not even speak to the man who hurts or curses you. In stead, I must love and serve the man who feels divine love for you and wishes you well all comfort and joy.

चतुरश्चिद्दमानाद्भीयादा निधातोः।
न दुरुक्तायं स्पृहयेत् ॥ ९ ॥

9. *Caturaścid dadamānād bibhīyādā nidhātoḥ.*
Na duruktāya spṛhayet.

Trust not, fear the man who gives you four: hurt, curse, pain and depression. Off with the thief, the encroacher and misappropriator. Love not one who speaks evil.

Feel reverence and awe, without fear, for the man who gives you four: Dharma, Artha (wealth), Kama (fulfilment), Moksha (ultimate freedom). Respect the parent. Love not the man of evil tongue.

Mandala 1/Sukta 42

Pusha Devata, Ghaura Kanva Rshi

सं पूषन्नध्वनस्तिर व्यंहो विमुचो नपात्।
सक्ष्वा देव प्र णस्पुरः॥ १॥

1. *Saṁ pūṣannadhvanastira vyaṁho vimuco napāt.*
Sakṣvā deva pra ṇaspuraḥ.

Pusha, lord giver of nourishment and growth, lord imperishable, brilliant and generous, cross over through the paths of life and help us cross. Free us from sin and evil, join us and guide us to move forward.

यो नः पूषन्नघो वृको दुःशेव आदिदेशति।
अप स्म तं पथो जहि॥ २॥

2. *Yo naḥ pūṣannagho vṛko duḥśeva ādideśati.*
Apa sma taṁ patho jahi.

Pusha, lord of physical, moral, spiritual and intellectual nourishment, whoever be the sinner, the thief, the malignant enemy that orders us to be off from

the right path, remove him from the path.

अप॒ त्यं प॑रिप॒न्थिनं मुषी॒वाणं हु॒र॒श्चित॑म्।
दू॒रमधि॑ स्रु॒तेर॑ज ॥ ३ ॥

3. *Apa tyaṁ paripanthinaṁ muṣīvāṇaṁ huraścitam.*
Dūramadhi sruteraja.

Pusha, saviour and protector lord, remove and throw off far from our path that highway man, that robber, who lies in ambush waiting to rob us.

त्वं तस्य॑ द्वया॒विनो॒ऽघशंसस्य॒ कस्य॑ चित्।
प॒दाभि ति॑ष्ठ तपु॒षिम् ॥ ४ ॥

4. *Tvaṁ tasya dvayāvino'ghaśaṁsasya kasya cit.*
Padābhi tiṣṭha tapuṣim.

Pusha, whosoever the sinner, thief or robber, overt or covert, suppress, and keep his oppressive force under foot.

आ तत्ते॑ दस्र मन्तु॒मः पू॒ष॒न्नवो॑ वृणीमहे।
येन॑ पि॒तॄन्चो॑दयः ॥ ५ ॥

5. *Ā tat te dasra mantumaḥ pūṣannavo vṛṇīmahe.*
Yena pitṝnacodayaḥ.

Pusha, wondrous destroyer of evil, generous saviour and protector, lord of knowledge, we pray for your love, grace and protection by which you inspire and enlighten our parents and seniors (to follow the right path).

अधा॑ नो विश्वसौभग॒ हिर॑ण्यवाशीमत्तम।
धना॑नि सु॒षणा॑ कृधि ॥ ६ ॥

6. *Adhā no viśvasaubhaga hiraṇyavāśīmattama.*
Dhanāni suṣaṇā kṛdhi.

Pusha, lord of universal good fortune, generous giver of the light of knowledge and golden lustre of honour, create for us and bless us with liberal gifts of wealth of knowledge, prosperity and well-being.

अति नः सश्चतो नय सुगा नः सुपथा कृणु।
पूषन्निह क्रतुं विदः ॥ ७ ॥

7. *Ati naḥ saścato naya sugā naḥ supathā kṛṇu.*
Pūṣanniha kratuṁ vidaḥ.

Pusha, lord of light and enlightenment, save us from the enemy, take us far on way to knowledge by the simplest noble path. Let us have the light and vision of good yajnic action.

अभि सूयवसं नय न नवज्वारो अध्वने।
पूषन्निह क्रतुं विदः ॥ ८ ॥

8. *Abhi sūyavasaṁ naya na navajvāro adhvane.*
Pūṣanniha kratuṁ vidaḥ.

Pusha, lord of growth and advancement, take us to the land of manna, beauty and joy. No new obstacles, no sufferance on the way. And then know the noble acts (we do in the new land).

शग्धि पूर्धि प्र यंसि च शिशीहि प्रास्युदरम्।
पूषन्निह क्रतुं विदः ॥ ९ ॥

9. *Śagdhi pūrdhi pra yaṁsi ca śiśīhi prāsyudaram.*
Pūṣanniha kratuṁ vidaḥ.

Pusha, you are the power and the glory. Give us

strength and power. Give us fulfilment. Give us the wealth of life. You are the light and peace. Give us peace and lustre. Give us plenty of food to our satisfaction and delight. Know our battles of action.

न पूषणं मेथामसि सूक्तैरभि गृणीमसि।
वसूनि दस्ममीमहे॥ १०॥

10. *Na pūṣaṇaṁ methāmasi sūktairabhi gṛṇīmasi. Vasūni dasmamīmahe.*

We don't fight Pusha, generous lord giver, sustainer and ruler of the world. We celebrate him in sacred songs. We pray to the generous lord for the wealths of life.

Mandala 1/Sukta 43

Rudra, Mitra, Varuna, Soma, Devatah, Ghaura Kanva Rshi

कद् रुद्राय प्रचेतसे मीळ्हुष्टमाय तव्यसे।
वोचेम शन्तमं हृदे॥ १॥

1. *Kad rudrāya pracetase mīḷ huṣṭamāya tavyase. Vocema śantamaṁ hṛde.*

When shall we sing hymns of peace and bliss most soothing in celebration of the glory of Rudra, lord of justice and mercy, omniscient, most generous, omnipotent and dearest ever present in the heart?

(With a little modification of meaning, the mantra applies to the soul and to Vayu, universal energy as well as prana energy of life. Rudra stands for Isvara, jiva and vayu/prana.)

यथा नो अदितिः करत्पश्वे नृभ्यो यथा गवे।
यथा तोकाय रुद्रियम्॥ २॥

2. *Yathā no aditiḥ karat paśve nṛbhyo yathā gave.*
Yathā tokāya rudriyam.

Just as Aditi, mother, does good to the child, the shepherd to his animals, the ruler to his people, the master to the cows, so, we pray, may Rudra, lord of life and energy, grant us kindness and grace.

यथा नो मित्रो वरुणो यथा रुद्रश्चिकेतति।
यथा विश्वे सजोषसः॥ ३॥

3. *Yathā no mitro varuṇo yathā rudraściketati.*
Yathā viśve sajoṣasaḥ.

Just as Mitra, universal friend and breath of life, Varuna, lord omniscient and the teacher, Rudra, lord of love and justice, and all friends of life and common humanity energise and enlighten us, so may all the teachers of the earth give us the light and energy of life.

गाथपतिं मेधपतिं रुद्रं जलाषभेषजम्।
तच्छंयोः सुम्नमीमहे॥ ४॥

4. *Gāthapatiṁ medhapatiṁ rudraṁ jalāṣabheṣajam. Tacchaṁyoḥ sumnamīmahe.*

We pray to gathapati, lord protector of hymns and celebrants, medhapati, lord protector and promoter of yajnas, jalashabheshajam, universal balm of life, and Rudra, lord of life, love and justice for the bliss of peace and ultimate freedom.

यः शुक्रइ॑व॒ सूर्यो॒ हिर॑ण्यमिव॒ रोच॑ते।
श्रेष्ठो॑ दे॒वानां॑ वसु॑ः ॥ ५ ॥

5. *Yaḥ śukra iva sūryo hiraṇyamiva rocate.*
Śreṣṭho devānāṁ vasuḥ.

Rudra, lord of love and justice and the ruling power of humanity, who shines like the refulgence of pure light, who blazes like the sun and pleases like the beauty of gold, is the highest of the generous and brilliant, and he is the haven and abode of the living beings on earth.

शं नः॑ कर॒त्यर्व॑ते सु॒गं मे॒षाय॑ मे॒ष्ये।
नृभ्यो॒ नारि॑भ्यो॒ गवे॑ ॥ ६ ॥

6. *Śaṁ naḥ karatyarvate sugaṁ meṣāya meṣye.*
Nṛbhyo nāribhyo gave.

Rudra, lord of the world, ruler, healer and teacher may, we pray, bring good health, peace and well-being to our horses, sheep and goats, men and women, cows and our mind and sense and to the earth and the environment.

अ॒स्मे सो॑म॒ श्रिय॒मधि॒ नि धे॑हि श॒तस्य॑ नृ॒णाम्।
महि॒ श्रव॑स्तुविनृ॒म्णम्॥ ७ ॥

7. *Asme soma śriyamadhi ni dhehi śatasya nṛṇām.*
Mahi śravastuvinṛmṇam.

Rudra, lord ruler of the world, Soma, joyous, kind and beatific, bring us and establish over the earth wealth and beauty, honour and fame, dignity and grandeur of a high exciting kind and quality for all the hundred orders of humanity.

मा नः सोमपरिबाधो मारातयो जुहुरन्त।
आ न इन्दो वाजे भज ॥ ८ ॥

8. *Mā naḥ somaparibādho mārātayo juhuranta.*
Ā na indo vāje bhaja.

Lord of beauty and dignity, may the enemies of peace and prosperity and the agents of poverty and adversity never be able to challenge us. Help us and strengthen us in the struggle for peace, prosperity and dignity.

यास्ते प्रजा अमृतस्य परस्मिन्धामन्नृतस्य ।
मूर्धा नाभा सोम वेन आभूषन्तीः सोम वेदः ॥ ९ ॥

9. *Yāste prajā amṛtasya parasmin dhāmannṛtasya.*
Mūrdhā nābhā soma vena ābhūṣantīḥ soma vedaḥ.

Soma, lord of peace and prosperity, Vena, blessed presence of beauty and grace, these are your people trying to reach the prime centre of immortal truth and law. Know these, love these, and help them reach and abide in the highest heaven of joy.

Mandala 1/Sukta 44

Agni Devata, Praskanva Kanva Rshi

अग्ने विवस्वदुषसश्चित्रं राधो अमर्त्य ।
आ दाशुषे जातवेदो वहा त्वमद्या देवाँ उषर्बुधः ॥ १ ॥

1. *Agne vivasvaduṣasaścitraṁ rādho amartya. Ā dā-*
śuṣe jātavedo vahā tvamadyā devāṅ uṣarbudhaḥ.

Agni, lord of life, blazing as the sun, immortal, omniscient of things born, for the man of charity who

has surrendered himself to you, you bring today wonderful wealth of the dawn, and let the yogis and blessings of nature awake at the dawn.

जुष्टो॒ हि दू॒तो असि॑ हव्य॒वाह॒नोऽ ग्ने॑ र॒थीर॑ध्व॒राणा॑म् ।
स॒जूर॒श्विभ्या॑मु॒षसा॑ सु॒वीर्य॑म॒स्मे धे॑हि॒ श्रवो॑ बृ॒हत् ॥ २ ॥

2. *Juṣṭo hi dūto asi havyavāhano'gne rathīradhvarāṇām. Sajūraśvibhyāmuṣasā suvīryamasme dhehi śravo bṛhat.*

Agni, ruling lord of light and the world, invoked and lighted, you are the blazing catalyst and carrier of yajnic materials offered and fragrances received. You are the leading chariot hero of the world's yajnic acts of love and creation. Friend of the Ashvins, sun and moon, water and air, working with the complementary powers of nature, friend and companion of ours too, bring us noble strength and valour, bless us with universal honour and fame.

अ॒द्या दू॒तं वृ॑णीमहे॒ वसु॑म॒ग्निं पु॑रुप्रि॒यम् ।
धू॒मके॑तुं भा॒र्ऋ॑जीकं॒ व्यु॑ष्टिषु य॒ज्ञाना॑मध्वर॒श्रिय॑म् ॥ ३ ॥

3. *Adyā dūtaṁ vṛṇīmahe vasumagniṁ purupriyam. Dhūmaketuṁ bhāṛjīkaṁ vyuṣṭiṣu yajñānām adhvaraśriyam.*

Today we choose to invoke, invite and light up Agni, lord of light and life and knowledge, leader of the dynamics of existence, homely sustainer of all and giver of wealth, darling of everybody, moving with the flag of smoke in dazzling flames of light, and giving us brilliant success and glory in the holy yajnas of our heart's desire.

श्रेष्ठं यविष्ठमतिथिं स्वाहुतं जुष्टं जनाय दाशुषे ।
देवाँ अच्छा यातवे जातवेदसमग्निमीळे व्युष्टिषु ॥ ४ ॥

4. *Śreṣṭhaṁ yaviṣṭhamatithiṁ svāhutaṁ juṣṭaṁ janāya dāśuṣe. Devāň acchā yātave jātaveda-sam agnimīḷe vyuṣṭiṣu.*

In the lights of the dawn of desire and to reach the holy splendours of Divinity, I invoke, worship and serve Agni, lord of light and life and universal knowledge, best and youngest holy light, loving, burning and ever on the move as a blessing for the man of faith and charity with surrender to the Lord.

स्तविष्यामि त्वामहं विश्वस्यामृत भोजन।
अग्ने त्रातारममृतं मियेध्य यजिष्ठं हव्यवाहन॥ ५ ॥

5. *Staviṣyāmi tvāmahaṁ viśvasyāmṛta bhojana. Agne trātāram amṛtaṁ miyedhya yajiṣṭhaṁ havyavāhan.*

Agni, self-refulgent lord of creation, eternal and imperishable, sustainer of the universe, holiest of the holy and giver of highest gifts of yajna, I shall ever sing in celebration of your glory as the eternal saviour and protector of the world and the worthiest object of worship in yajna.

सुशंसो बोधि गृणते यविष्ठ्य मधुजिह्वः स्वाहुतः।
प्रस्कण्वस्य प्रतिरन्नायुर्जीवसे नमस्या दैव्यं जनम् ॥ ६ ॥

6. *Suśaṁso bodhi gṛṇate yaviṣṭhya madhujihvaḥ svāhutaḥ. Praskaṇvasya pratirannāyurjīvase namasyā daivyaṁ janam.*

Agni, lord of light and universal knowledge,

youngest ever young, universally celebrated you are, honey tongued, invoked and deeply honoured, protecting the life of the wise for the joy of living, worthy of obedience and obeisance, save the man of divinity and bless the celebrant with enlightenment.

होतारं विश्ववेदसं सं हि त्वा विश इन्धते।
स आ वह पुरुहूत प्रचेतसोऽग्ने देवाँ इह द्रवत्॥ ७॥

7. *Hotāraṁ viśvavedasaṁ saṁ hi tvā viśa indhate.*
Sa ā vaha puruhūta pracetaso'gne devāň iha dravat.

Agni, lord of light and life, ruler of the world, the people invoke, kindle and honour you, lord omniscient and high-priest of cosmic yajna. Lord universally celebrated, let the brilliancies of nature and humanity come and bless us here straight at the earliest and fastest. Let the wise scholars come and bless us.

सवितारमुषसमश्विना भगमग्निं व्युष्टिषु क्षपः ।
कण्वासस्त्वा सुतसोमास इन्धते हव्यवाहं स्वध्वर॥ ८॥

8. *Savitāram uṣasam aśvinā bhagamagniṁ vyuṣṭiṣu kṣapaḥ. Kaṇvāsastvā sutasomāsa indhate havyavāhaṁ svadhvara.*

Agni, lord of light, high-priest of great yajnas, wise scholars, and those who have distilled the soma essence of life in their visions of light and life's joy, invoke, study and develop the powers and blessings of Savita, inspiring light of the sun, the dawn, the Ashvins, water and air, Bhaga, universal vitality and majesty of divine nature, Agni, energy of heat, light and electricity, the nights and showers of peace, and yajna which is the harbinger of all the blessings of life and its wealth.

पतिर्ह्यध्वराणामग्ने दूतो विशामसि ।
उषर्बुध आ वहु सोमपीतये देवाँ अद्य स्वर्दृशः ॥ ९ ॥

9. *Patirhyadhvarāṇāmagne dūto viśamasi.*
Uṣarbudha ā vaha somapītaye devāň svardṛśaḥ.

Agni, lord of light and knowledge, protector and promoter of the noblest yajnic acts of humanity, you are the conscience of the people and harbinger of joy for them. Bring here the brilliancies of nature and humanity who wake up with the dawn. They have the vision of light and heaven. Let them come for participation in the celebration of soma-success of the yajna.

अग्ने पूर्वा अनूषसो विभावसो दीदेथ विश्वदर्शतः ।
असि ग्रामेष्वविता पुरोहितोऽसि यज्ञेषु मानुषः ॥ १० ॥

10. *Agne pūrvā anūṣaso vibhāvaso dīdetha viśvadarśataḥ. Asi grāmeṣvavitā purohito'si yajñeṣu mānuṣaḥ.*

Agni, blazing lord of light and knowledge, you are the leading light of the world. You shine before, with, and after the dawns. You are the protector of life in human habitations. You are the image and life of the people and the leader and high-priest in their yajnas from the family yajna upto the world programmes of creation, so human, sacred and divine.

नि त्वा यज्ञस्य साधनमग्ने होतारमृत्विजम् ।
मनुष्वद्देव धीमहि प्रचेतसं जीरं दूतममर्त्यम् ॥ ११ ॥

Ni tvā yajñasya sādhanamagne hotāramṛtvijam.
Manuṣvad deva dhīmahi pracetasaṁ jīraṁ dūtamamartyaṁ.

Agni, lord of light and life, you are the ultimate cause, means and end of universal yajna, the high-priest and the yajaka. Lord of brilliance, we constantly perceive, reflect, and meditate on you, worship and internalise you as a very human presence, inspiring, dynamic, illuminating and imperishable.

यद्देवानां मित्रमहः पुरोहितोऽन्तरो यासि दूत्यम् ।
सिन्धोरिव प्रस्वनितास ऊर्मयोऽग्नेर्भ्राजन्ते अर्चयः ॥ १२ ॥

12. *Yad devānāṁ mitramahaḥ purohito'ntaro yāsi dūtyam. Sindhoriva prasvanitāsa ūrmayo'gner-bhrājante arcayaḥ.*

Lord of light, you are the greatest friend of the brilliant men of knowledge and vision, morning call of the high-priest in the mind, leading light of the voice divine, and the invitation to live by the yajna fire. And the flames of fire blaze like the rolling waves of the sea (at the dawn).

श्रुधि श्रुत्कर्ण वह्निभिर्देवैरग्ने सयावभिः । आ सीदन्तु बर्हिषि मित्रो अर्यमा प्रातर्यावाणो अध्वरम् ॥ १३ ॥

13. *Śrudhi śrutkarṇa vahnibhirdevairagne sayā-vabhiḥ. Ā sīdantu barhiṣi mitro aryamā prātar-yāvāṇo adhvaram.*

Listen lord, you have the ear, listen to the constant crackle of the blazing flames of fire within. Come Mitra, friends of humanity, come Aryama, powers of justice, come moving travellers to the house of yajna, join the sacred cause of love and non-violence and sit on the holy grass around the vedi-fire.

शृण्वन्तु स्तोमं मरुतः सुदानवोऽग्निजिह्वा ऋतावृधः ।
पिबतु सोमं वरुणो धृतव्रतोऽश्विभ्यामुषसा सजूः ॥ १४ ॥

14. *Śraṇvantu stomaṁ marutaḥ sudānavo'gnijihvā ṛtāvṛdhaḥ. Pibatu somaṁ varuṇo dhṛtavrato'śvibhyāmuṣasā sajūḥ.*

Listen to the songs of celebration, Maruts, heroes of the human nation moving at the speed of winds, generous, brilliant as flames of fire and rising in the realms of universal yajna of the divine laws of life and truth. Let Varuna, highest powers of nature and humanity, committed to universal laws, come with the lovely dawn and the Ashvins, complementary currents of life's energy, and participate in the joys of yajna.

Mandala 1/Sukta 45

Agni, Devah Devatah, Praskanva Kanva Rshi

त्वमग्ने वसूँरिह रुद्राँ आदित्याँ उत ।
यजा स्वध्वरं जनं मनुजातं घृतप्रुषम् ॥ १ ॥

1. *Tvamagne vasūṅriha rudrāṅ ādityāṅ uta.*
Yajā svadhvaraṁ janaṁ manujātaṁ ghṛtapruṣam.

Agni, lord of light and knowledge, sagely scholar of wisdom and piety, bring together into this yajna of love and non-violence the people, children of reflective humanity, who sprinkle the vedi with holy water and offer ghee into the fire. Bring together the celibate scholars of twenty four, thirty six and forty eight years discipline and perform yajna in honour of the Vasus, eight abodes of life in nature, Rudras, eleven vitalities of life, and Adityas, twelve phases of the yearly round of the sun.

श्रुष्टीवानो हि दाशुषे देवा अग्ने विचेतसः ।
तान् रोहिदश्व गिर्वणस्त्रयस्त्रिंशतमा वह ॥ २ ॥

2. *Śruṣṭīvāno hi dāśuṣe devā agne vicetasaḥ.*
Tān rohidaśva girvaṇastrayastriṁśatamā vaha.

Agni, lord of light, knowledge and power of the world, moving at lightning speed of the red flames of fire, bring here for the generous man of charity and brilliant piety the thirty-three divinities of the universe such as earth and vital airs which are givers of light and intelligence and which instantly bring up the blessings of life.

प्रियमेधवदत्रिवज्जातवेदो विरूपवत् ।
अङ्गिरस्वन्महिव्रत प्रस्कण्वस्य श्रुधी हवम् ॥ ३ ॥

3. *Priyamedhavad atrivaj jātavedo virūpavat.*
Aṅgirasvanmahivrata praskaṇvasya śrudhī havam.

Agni, lord of existential knowledge, committed to the great laws of eternity, listen to the invocation and prayer of the man of intelligence and reason like a lord of beauteous wisdom, above ignorance, injustice and poverty, and free from physical, mental and spiritual want, a power of versatile form and present within as the breath of life.

महिकेरव ऊतये प्रियमेधा अहूषत ।
राजन्तमध्वराणामग्निं शुक्रेण शोचिषा ॥ ४ ॥

4. *Mahikerava ūtaye priyamedhā ahūṣata.*
Rājantam adhvarāṇām agniṁ śukreṇa śociṣā.

Great artists and men, who love intelligence,

industry and research for the sake of progress and protection, invoke, study and explain agni, fire and electricity, brilliant power of creative and constructive yajnic programmes blazing with instant energy.

घृताहवन सन्त्येमा उ षु श्रुधी गिरः ।
याभिः कण्वस्य सूनवो हवन्तेऽवसे त्वा ॥ ५ ॥

5. *Ghṛtāhavana santyemā u ṣu śrudhī giraḥ.*
Yābhiḥ kaṇvasya sūnavo havante'vase tvā.

Agni, lord of light and knowledge, generous, receiving libations of ghee and waters, listen well to these voices of prayer with which the disciples of the distinguished genius of science invoke and serve you for the sake of protection.

त्वां चित्रश्रवस्तम हवन्ते विक्षु जन्तवः ।
शोचिष्केशं पुरुप्रियाऽग्ने हव्याय वोळ्हवे ॥ ६ ॥

6. *Tvāṁ citrasravastama havante vikṣu jantavaḥ.*
Śociṣkeśaṁ purupriyā'gne havyāya voḷhave.

Agni, lordly power of light and knowledge, most wondrous in fame and prosperity, flaming with flashes of lightning, widely loved and pursued, earnest men among people invoke, study and serve you for generous gifts of knowledge and power.

नि त्वा होतारमृत्विजं दधिरे वसुवित्तमम् ।
श्रुत्कर्णं सप्रथस्तमं विप्रा अग्ने दिविष्टिषु ॥ ७ ॥

7. *Ni tvā hotāram ṛtvijaṁ dadhire vasuvittamam.*
Śrutkarṇaṁ saprathastamaṁ viprā agne diviṣṭiṣu.

Agni, power of light and knowledge, men of

genius invoke, install and kindle you in the holiest acts of yajna as the yajaka and high-priest, richest in gifts of prosperity, easy listener ever in readiness and widest in fame and possibility.

आ त्वा विप्रा अचुच्यवुः सुतसोमा अभि प्रयः ।
बृहद्भा बिभ्रतो हविरग्ने मर्ताय दाशुषे ॥ ८ ॥

8. *Ā tvā viprā acucyavuḥ sutasomā abhi prayaḥ.*
Bṛhad bhā bibhrato haviragne martāya dāśuṣe.

Agni, lord of blazing brilliance and treasure of wealth and knowledge, men of genius who have distilled soma, spirit of joy and meaning of life, from nature, bearing offers of yajna come to you for the sake of food and delight of living for the man of yajnic generosity.

प्रातर्यावण्णः सहस्कृत सोमपेयाय सन्त्य ।
इहाद्य दैव्यं जनं बर्हिरा सादया वसो ॥ ९ ॥

9. *Prātaryāvṇaḥ sahaskṛta somapeyāya santya.*
Ihādya daivyaṁ janaṁ barhirā sādayā vaso.

Noble genius of light and knowledge, Agni, generous creator of strength, courage and endurance, holy shelter for the seekers, here and now institute the yajna and seat the lovers of divinity and morning pilgrims of yajna on the sacred grass to join the yajna for a drink of soma.

अर्वाञ्चं दैव्यं जनमग्ने यक्ष्व सहूतिभिः ।
अयं सोमः सुदानवस्तं पात तिरोअह्न्यम् ॥ १० ॥

10. *Arvāñcaṁ daivyaṁ janamagne yakṣva sahūtibhiḥ. Ayaṁ somaḥ sudānavastaṁ pāta tiroahnyam.*

Agni, fiery genius of yajna, welcome the lovers of divinity come up for the yajaka and conduct the yajna with joint invocations and libations into the holy fire. Generous creators of wealth and honour, this is the soma of delight and beauty earlier distilled in the day. Protect it, promote it and enjoy it.

Mandala 1/Sukta 46

Ashvinau Devate, Praskanva Kanva Rshi

एषो उषा अपूर्व्या व्युच्छति प्रिया दिवः।
स्तुषे वामश्विना बृहत्॥ १॥

1. *Eṣo uṣā apūrvyā vyucchati priyā divaḥ.*
Stuṣe vāmaśvinā bṛhat.

This glorious dawn, darling of the sun, shines forth from heaven and proclaims the day. Ashvins, harbingers of this glory, I admire you immensely — infinitely.

या दस्रा सिन्धुमातरा मनोतरा रयीणाम्।
धिया देवा वसुविदा॥ २॥

2. *Yā dasrā sindhumātarā manotarā rayīṇām.*
Dhiyā devā vasuvidā.

Ashvins, harbingers of the dawn, wonder-workers are they. Born of the oceans of space, they create the seas of morning mist. Faster than the mind, they bring wealths of the world. With intelligence and inspiration, they reveal the treasures of the Vasus, they are brilliant, generous, divine.

वच्यन्ते वां ककुहासो जूर्णायामधि विष्टपि।
यद्वां रथो विभिष्पतात्॥ ३॥

4. *Vacyante vāṁ kakuhāso jūrṇāyāmadhi viṣṭapi.*
Yad vāṁ ratho vibhiṣpatāt.

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

हविषा जारो अपां पिपर्ति पपुरिर्नरा।
पिता कुटस्य चर्षणिः॥ ४॥

4. *Haviṣā jāro apāṁ piparti papurirnarā.*
Pitā kuṭasya carṣaṇiḥ.

Ye men and women of the world, the sun, lover of the dawn, father, protector and illuminator of the tortuous paths and human habitations nourishes and promotes life with the consumption and creation of waters across the heavens over the earth.

आदारो वां मतीनां नास्त्या मतवचसा।
पातं सोमस्य धृष्णुया॥ ५॥

5. *Ādāro vāṁ matīnāṁ nāstyā matavacasā.*
Pātaṁ somasya dhṛṣṇuyā.

Ashvins, harbingers of light and destroyers of enemy forces, dedicated to truth and holy speech, defend your people and protect their peace and prosperity with confidence and daring courage.

या नः पीपरदश्विना ज्योतिष्मती तमस्तिरः।
तामस्मे रासाथामिषम्॥ ६॥

6. *Yā naḥ pīparadaśvinā jyotiṣmatī tamastiraḥ.*
Tāmasme rāsāthāmiṣam.

Ashvins, harbingers of light and inspiration, like the dawn give us that light of heaven which may help us cross over beyond the night and darkness of life and bring us total fulfilment.

आ नो॑ नावा मती॒नां या॒तं पा॒राय॒ गन्त॑वे ।
युञ्जाथा॑मश्विना॒ रथ॑म् ॥ ७ ॥

7. *Ā no nāvā matīnāṁ yātaṁ pārāya gantave.*
Yuñjāthāmaśvinā ratham.

Ashvins, harbingers of light, knowledge and power, design and prepare and bring us the chariot for the people to cross over land and sea and sky and reach their destination.

अ॒रित्रं॑ वां दि॒वस्पृ॑थु ती॒र्थे सिन्धू॑नां॒ रथ॑ः ।
धि॒या यु॑युज्र इन्द॑वः ॥ ८ ॥

8. *Aritraṁ vāṁ divaspṛthu tīrthe sindhūnāṁ rathaḥ.*
Dhiyā yuyujra indavaḥ.

Ashvins, scientists and engineers, for crossing of the seas and skies to your destination, let your chariot and propulsion be elaborate and powerful by design and structure using water and fire power and electric and solar energy.

दि॒वस्क॑ण्वास॒ इन्द॑वो॒ वसु॒ सिन्धू॑नां प॒दे ।
स्वं व॒व्रिं कुह॑ धित्सथः ॥ ९ ॥

9. *Divaskaṇvāsa indavo vasu sindhūnāṁ pade.*
Svaṁ vavriṁ kuha dhitsathaḥ.

Ashvins, eminent scholars, in the depths of the seas and over the rolling waves, in the rays of light and in the mists of waters, there is wealth and energy. And

where do you place the value of your own intelligence (in the design and structure of the chariot of your own choice)?

अभूदु भा उ अंशवे हिरण्यं प्रति सूर्यः ।
व्यख्यज्जिह्वयासितः ॥ १० ॥

10. *Abhūdu bhā u aṁśave hiraṇyaṁ prati sūryaḥ.*
Vyakhyajjihvayāsitaḥ.

The light is for collection in focus. Sunlight so collected is an image of gold. And so collected and focussed, the light, otherwise free, uncontrolled and undirected, burns like a tongue of fire (as power).

अभूदु पारमेतवे पन्था ऋतस्य साधुया ।
अदर्शि वि स्रुतिर्दिवः ॥ ११ ॥

11. *Abhūdu pārametave panthā ṛtasya sādhuyā.*
Adarśi vi srutirdivaḥ.

The path of the laws of science and nature, as the path of Truth, is for simple and sure travel across the seas of existence to the cherished goal. See the flow of light divine from the doors of heaven.

तत्तदिदश्विनोरवो जरिता प्रति भूषति ।
मदे सोमस्य पिप्रतोः ॥ १२ ॥

12. *Tattadidaśvinoravo jaritā prati bhūṣati.*
Made somasya pipratoḥ.

Every worshipful seeker of knowledge, wisdom and power explores and supplements the paths of protection and progress in the business of life's joy created by the Ashvins (divinities of nature and humanity who are harbingers of light and inspiration).

वावसाना विवस्वति सोमस्य पीत्या गिरा।
मनुष्वच्छंभू आ गतम्॥ १३॥

13. *Vāvasānā vivasvati somasya pītyā girā.*
Manuṣvacchaṁbhū ā gatam.

Ashvins, blissful powers of nature and humanity, living and working in the light of the sun, come to us like our own men, bringing with you the love and protection of Soma, lord of happiness and glory, alongwith the voice of the Divine.

युवोरुषा अनु श्रियं परिज्मनोरुपाचरत्।
ऋता वनथो अक्तुभिः॥ १४॥

14. *Yuvoruṣā anu śriyaṁ parijmanorupācarat.*
Ṛtā vanatho aktubhiḥ.

Ashvins, inspiring and protective powers of nature and humanity, ever on the move like the sun and moon, let the dawn of light and joy follow upon your beauty and glory. High-priests of truth and universal law, shine, illuminate and create the joy of life by nights and days.

उभा पिबतमश्विनोभा नः शर्म यच्छतम्।
अविद्रियाभिरूतिभिः॥ १५॥

15. *Ubhā pibatamaśvinobhā naḥ śarma yacchatam.*
Avidriyābhirūtibhiḥ.

Ashvins, powers of protection and inspiration, both of you drink the delight of life and protect its sanctity, and, with relentless actions and modes of defence, give us the peace and well-being of happy settlement.

Mandala 1/Sukta 47

Ashvinau Devate, Praskanva Kanva Rshi

अयं वां मधुमत्तमः सुतः सोम ऋतावृधा।
तमश्विना पिबतं तिरोअह्न्यं धत्तं रत्नानि दाशुषे ॥ १ ॥

1. *Ayaṁ vāṁ madhumattamaḥ sutaḥ soma ṛtāvṛdhā. Tamaśvinā pibataṁ tiroahnyaṁ dhattaṁ ratnāni dāśuṣe.*

Ashvins, brilliant powers like the sun and moon, promoters of light and truth, science and industry, this is the sweetest soma distilled for you so far till yesterday. Taste it and enjoy it and bring the jewels for the generous man of yajnic charity.

त्रिबन्धुरेण त्रिवृता सुपेशसा रथेना यातमश्विना ।
कण्वासो वां ब्रह्म कृण्वन्त्यध्वरे तेषां सु शृणुतं हवम् ॥ २ ॥

2. *Tribandhureṇa trivṛtā supeśasā rathenā yātama-śvinā. Kaṇvāso vāṁ brahma kṛṇvantya-dhvare teṣāṁ su śṛṇutaṁ havam.*

Ashvins, brilliant scholars of science and technology, come by three-stage, three armoured, beautifully structured chariot. The geniuses study and advance universal knowledge for you in scientific yajna. Listen to their prayers, accept their holy call.

अश्विना मधुमत्तमं पातं सोममृतावृधा।
अथाद्य दस्रा वसु बिभ्रता रथे दाश्वांसमुप गच्छतम् ॥ ३ ॥

3. *Aśvinā madhumattamaṁ pātaṁ somamṛtāv-ṛdhā. Athādya dasrā vasu bibhratā rathe dāśvāṁsa-mupa gacchatam.*

Ashvins, powerful like the sun and wind,

extenders of the bounds of natural knowledge, taste and protect the sweetest soma of yajnic joy and prosperity of humanity. And, O destroyers of enemies, come to the generous man of charity, to-day, bearing in your charity the wealth of the world.

त्रिषधस्थे बर्हिषि विश्ववेदसा मध्वा यज्ञं मिमिक्षतम् ।
कण्वासो वां सुतसोमा अभिद्यवो युवां हवन्ते अश्विना ॥ ४ ॥

4. *Triṣadhasthe barhiṣi viśvavedasā madhvā yajñaṁ mimikṣatam. Kaṇvāso vāṁ sutasomā abhidyavo yuvāṁ havante aśvinā.*

Ashvins, masters of universal knowledge and creators of the world's wealth, in the three-stage yajnic house of space—on the earth, across the skies and over the heavens—try to conduct and enrich the yajna with honeyed fragrances. Brilliant sages who have distilled the soma for you call you up to the heavens.

याभिः कण्वमभिष्टिभिः प्रावतं युवमश्विना ।
ताभिः ष्वस्माँ अवतं शुभस्पती पातं सोममृतावृधा ॥ ५ ॥

5. *Yābhiḥ kaṇvam abhiṣṭibhiḥ prāvataṁ yuvamaśvinā. Tābhiḥ ṣvasmāṅ avataṁ śubhaspatī pātaṁ somam ṛtāvṛdhā.*

Ashvins, universal harbingers of light and knowledge, defenders of good and promoters of Truth and Law, by the cherished plans and noble desires by which you protect and promote the sagely scholar, protect us too and promote the beauty and glory of the world.

सुदासे दस्रा वसु बिभ्रता रथे पृक्षो वहतमश्विना ।
रयिं समुद्रादुत वा दिवस्पर्यस्मे धत्तं पुरुस्पृहम् ॥ ६ ॥

6. *Sudāse dasrā vasu bibhratā rathe pṛkṣo vahatamaśvinā. Rayiṁ samudrāduta vā divasparyasme dhattaṁ puruspṛham.*

Ashvins, harbingers of light and prosperity, destroyers of enemies, who ride the well-piloted chariot and bring wealth and abundance for the man of generosity, come bearing universally desired honour and excellence of wealth from the sea and sky and also from the heavens.

यन्नासत्या परावति यद्वा स्थो अधि तुर्वशे ।
अतो रथेन सुवृता न आ गतं साकं सूर्यस्य रश्मिभिः ॥ ७ ॥

7. *Yannāsatyā parāvati yadvā stho adhi turvaśe. Ato rathena suvṛtā na ā gataṁ sākaṁ sūryasya raśmibhiḥ.*

Ashvins, friends of truth and humanity, whether you live and operate far off in a distant place or you rule close by over noble people of dedication, all the same come by the beautiful flying chariot alongwith the rays of the sun.

अर्वाञ्चा वां सप्तयोऽध्वरश्रियो वहन्तु सवनेदुप ।
इषं पृञ्चन्ता सुकृते सुदानव आ बर्हिः सीदतं नरा ॥ ८ ॥

8. *Arvāñcā vāṁ saptayo'dhvaraśriyo vahantu savanedupa. Iṣaṁ pṛñcantā sukṛte sudānava ā barhiḥ sīdataṁ narā.*

Ashvins, brilliant creative powers of humanity and nature, may your horses of the speed of the dawn bring you hither close to the beauties and glories of yajna in the sessions. Bearing food, energy and excellence for the generous people of noble yajnic action, come by

the chariot and grace the yajna on earth and in space.

तेन॑ नासत्या ग॒तं॒ रथे॑न॒ सूर्य॑त्वचा। येन॒ शश्व॑दू॒हथु॑र्दा॒शुषे॒ वसु॒ मध्व॒: सोम॑स्य पी॒तये॑ ॥ ९ ॥

9. *Tena nāsatyā gataṁ rathena sūryatvacā. Yena śaśvadūhathurdāśuṣe vasu madhvaḥ somasya pītaye.*

Ashvins, ever true and dedicated to the light of truth, come by that very chariot of sunbeams by which you always bear and bring the wealth of life for the man of charity, for the taste and protection of the honeyed soma of yajnic glory.

उ॒क्थेभि॑र्वागव॒से पु॒रू॒वसू॑ अ॒र्कैश्च॒ नि ह्व॑यामहे ।
शश्व॒त्क॑ण्वा॑नां सद॑सि प्रि॒ये हि कं॒ सोमं॑ प॒पथु॑रश्विना ॥ १० ॥

10. *Ukthebhirarvāgavase purūvasū arkaiśca ni hvayāmahe. Śaśvat kaṇvānāṁ sadasi priye hi kaṁ somaṁ papathuraśvinā.*

Ashvins, harbingers of light and power like the sun and wind, lords of abundant wealth among the wise, with songs of praise and sacred words of prayer we invoke and invite you to the distinguished house of eminent scholars and leaders, in faith and love, for our protection and advancement here. Come, and then enjoy the comfort and have a taste of somaic ecstasy for ever without satiety.

Mandala 1/Sukta 48

Usha Devata, Praskanva Kanva Rshi

स॒ह वा॒मेन॑ न उषो॒ व्यु॑च्छा दुहितर्दिवः।
स॒ह द्यु॒म्नेन॑ बृ॒हता॑ विभावरि रा॒या दे॑वि॒ दास्व॑ती ॥ १ ॥

1. *Saha vāmena na uṣo vyucchā duhitardivaḥ. Saha dyumnena bṛhatā vibhāvari rāyā devi dāsvatī.*

Glorious dawn, daughter of heaven, come with splendour, come with majesty. Lady of light, generous giver, come with infinite wealth, shine forth and inspire us with fresh lease of life and joy.

अश्वावतीर्गोमतीर्विश्वसुविदो भूरिं च्यवन्त वस्तवे।
उदीरय प्रति मा सूनृता उषश्चोद राधो मघोनाम् ॥ २ ॥

2. *Aśvāvatīrgomatīrviśvasuvido bhūri cyavanta vastave. Udīraya prati mā sūnṛtā uṣaścoda rādho maghonām.*

The abundant lights of the dawn, blest with sun-rays and the speed of divine energy, move to the earth to usher in the morning and stir their cows and horses to start their day, as the sunrays illuminate the world. O dawn, bring me the blessed voice of truth. Inspire the munificence of the rich to charity and social creativity.

उवासोषा उच्छाच्च नु देवी जीरा रथानाम् ।
ये अस्या आचरणेषु दध्रिरे समुद्रे न श्रवस्यवः ॥ ३ ॥

3. *Uvāsoṣā ucchācca nu devī jīrā rathānām. Ye asyā ācaraṇeṣu dadhrire samudre na śravasyavaḥ.*

As the brilliant dawn arrives and shines in splendour, it sets the wheels of life's chariots in motion. On its arrival the yogis concentrate their minds in meditation as rich merchants send their ships over the sea. (As the sea is vast for the ships, so is the Divine presence vast for the yogi's mind.)

उषो ये ते प्र यामेषु युञ्जते मनो दानाय सूरयः ।
अत्राह तत्कण्व एषां कण्वतमो नाम गृणाति नृणाम् ॥ ४ ॥

4. *Uṣo ye te pra yāmeṣu yuñjate mano dānāya sūrayaḥ. Atrāha tat kaṇva eṣāṁ kaṇvatamo nāma gṛṇāti nṛṇām.*

Usha, O lady of divinity, blessed are those brave and brilliant spirits who, during your revelations of the light, concentrate their mind in meditation on the divine presence to surrender it back to mother Prakrti in the state of Kaivalya here itself in this life. And surely here itself in this life, of all these men, that is the wisest sage of the wise sages who chants and realises the sacred Name OM which is the direct sound symbol of the Lord.

आ घा योषेव सूनर्युषा याति प्रभुञ्जती ।
जरयन्ती वृजनं पद्वदीयत उत्पातयति पक्षिणः ॥ ५ ॥

5. *Ā ghā yoṣeva sūnaryuṣā yāti prabhuñjatī. Jarayantī vṛjanaṁ padvadīyata utpātayati pakṣiṇaḥ.*

Like a beautiful young maiden walks the dawn majestically (across the skies and over the earth), energising, exciting, exhorting, filling the sky with new light and life, calling out the humans and animals to move and the birds to fly away.

वि या सृजति समनं व्यर्थिनः पदं न वेत्योदती ।
वयो नकिष्टे पप्तिवांस आसते व्युष्टौ वाजिनीवति ॥ ६ ॥

6. *Vi yā sṛjati samanaṁ vyarthinaḥ padaṁ na vetyodatī. Vayo nakiṣṭe paptivāṁsa āsate vyuṣṭau vājinīvati.*

The silent and brilliant dawn replete with energy stirs up and inaugurates the battles of existence. Refreshing, and sprinkling, as if, the paths of the seekers with holy waters, it guides them to their goals. The birds that fly soar in the splendour of its light.

एषायुक्त परावतः सूर्यस्योदयनादधि।
शतं रथेभिः सुभगोषा इयं वि यात्यभि मानुषान्॥ ७॥

7. *Eṣāyukta parāvataḥ sūryasyodayanādadhi. Śataṁ rathebhiḥ subhagoṣā iyaṁ vi yātyabhi mānuṣān.*

This dawn, clad in wealth and splendour, saddles her horses long before sunrise and, by a hundred chariots, comes and joins the world of humanity and engages them in their activity.

विश्वमस्या नानाम चक्षसे जगज्ज्योतिष्कृणोति सूनरी।
अप द्वेषो मघोनी दुहिता दिव उषा उच्छदप स्रिधः॥ ८॥

8. *Viśvamasyā nānāma cakṣase jagaj jyotiṣkṛṇoti sūnarī. Apa dveṣo maghonī duhitā diva uṣā ucchadapa sridhaḥ.*

The whole world bows in homage to this dawn. Noble guide and leader, it brings the light of the world for all so that they may see the glory of the universe. Daughter of light Divine, Queen of wealth and splendour, it lights up and life drives out the darkness of jealousy and throws off the violence of enmity.

उष आ भाहि भानुना चन्द्रेण दुहितर्दिवः।
आवहन्ती भूर्यस्मभ्यं सौभगं व्युच्छन्ती दिविष्टिषु॥ ९॥

9. *Uṣa ā bhāhi bhānunā candreṇa duhitardivaḥ. Āvahantī bhūryasmabhyaṁ saubhagaṁ vyucchantī diviṣṭiṣu.*

O Dawn, daughter of the light of heaven, come and shine with the beauty of the moon and splendour of the sun, bearing for us all plenty of good fortune and brilliant success in our sacred programmes.

विश्वस्य हि प्राणनं जीवनं त्वे वि यदुच्छसि सूनरि।
सा नो रथेन बृहता विभावरि श्रुधि चित्रामघे हवम्॥ १०॥

10. *Viśvasya hi prāṇanaṁ jīvanaṁ tve vi yaducchasi sūnari. Sā no rathena bṛhatā vibhāvari śrudhi citrāmaghe havam.*

O Dawn, leading light of humanity, when you shine in splendour, you hold the breath and life of the world in you. The same, lady of light, harbinger of wondrous wealth and good fortune, come by your magnificent chariot and listen to our prayer.

उषो वाजं हि वंस्व यश्चित्रो मानुषे जने।
तेना वह सुकृतो अध्वराँ उप ये त्वा गृणन्ति वह्नयः॥ ११॥

11. *Uṣo vājaṁ hi vaṁsva yaścitro mānuṣe jane. Tenā vaha sukṛto adhvarāṅ upa ye tvā gṛṇanti vahnayaḥ.*

O Dawn, Light Divine, accept and enlighten whatever best and noblest food, energy and wealth is in the world of humanity and, by that, lead our fires and performers of yajna, who sing in praise of your glory, close to the sacred acts of love and piety in non-violent yajnas.

विश्वान्देवाँ आ वह सोमपीतयेऽन्तरिक्षादुषस्त्वम् ।
सास्मासु धा गोमदश्वावदुक्थ्यं१मुषो वाजं सुवीर्यम् ॥ १२ ॥

12. *Viśvān devāň ā vaha somapītaye'ntarikṣāduṣastvam. Sāsmāsu dhā gomadaśvāvadukthyamuṣo vājaṁ suvīryam.*

Light of Divinity, you bring us from the skies all the divine powers and energies of the world to partake of the soma of our yajna and vest in us the best of food, energy and virility of the early morning which may give us admirable wealth of sense and mind, speed and agility, and plenty of cows and horses.

यस्या रुशन्तो अर्चयः प्रति भद्रा अदृक्षत ।
सा नो रयिं विश्ववारं सुपेशसमुषा ददातु सुग्म्यम् ॥ १३ ॥

13. *Yasyā ruśanto arcayaḥ pratibhadrā adṛakṣata. Sā no rayiṁ viśvavāraṁ supeśasamuṣā dadātu sugmyam.*

That light of Divinity whose bright and blazing lights of bliss shine for us to see and which dispel the darkness of the night and ignorance, may that dawn of light give us the wealth of life, universal, beautiful and auspicious.

ये चिद्धि त्वामृषयः पूर्व ऊतये जुहूरेऽवसे महि ।
सा नः स्तोमाँ अभि गृणीहि राधसोषः शुक्रेण शोचिषा ॥ १४ ॥

14. *Ye ciddhi tvāmṛṣayaḥ pūrva ūtaye juhūre'vase mahi. Sā naḥ stomāň abhi gṛṇīhi rādhasoṣaḥ śukreṇa śociṣā.*

Great and Blessed Light of Divinity, whom the saints and seers of ancient and eternal vision and wisdom

invoked and invoke for the sake of protection and advancement, may you, the same lady of light, listen and approve our songs of praise and prayer with gifts of light, action and wealth of success and prosperity.

उषो॒ यद॒द्य भा॒नुना॒ वि द्वारा॑वृणवो॑ दि॒वः ।
प्र नो॑ यच्छताद॒वृ॒कं पृ॒थु च्छ॒र्दिः प्र दे॑वि॒ गोम॑ती॒रिषः॑ ॥ १५ ॥

15. *Uṣo yadadya bhānunā vi dvārāvṛṇavo divaḥ. Pra no yacchatādavṛkaṁ pṛthu cchardiḥ pra devi gomatīriṣaḥ.*

Light of Divinity, since you have opened the doors of the light of heaven at the dawn today, bless us now with a spacious home of love and peace free from violence and the gift of food and energy, mind and sense of the Divine, and plenty of land and cows.

सं नो॑ रा॒या बृ॑ह॒ता वि॒श्वपे॑शसा मिमि॒क्ष्वा समिळा॑भि॒रा ।
सं द्यु॒म्नेन॑ विश्व॒तुरो॑षो महि॒ सं वाजै॑र्वाजिनीवति ॥ १६ ॥

16. *Saṁ no rāyā bṛhatā viśvapeśasā mimikṣvā samiḷābhirā. Saṁ dyumnena viśvaturoṣo mahi saṁ vājairvājinīvati.*

Light of Divinity, great mistress of the dawn of power and energy, bless us with the wealth of life, great, beautiful and universal, food and energy, dynamic knowledge, action and splendour, and vision of the Divine Word and beauty of the earth.

Mandala 1/Sukta 49

Usha Devata, Praskanva Kanva Rshi

उषो॑ भ॒द्रेभि॒रा ग॑हि दि॒वश्चि॑द्रोच॒नाद॑धि ।
वह॑न्त्वरु॒णप्स॑व॒ उप॑ त्वा सो॒मिनो॑ गृ॒हम् ॥ १ ॥

1. *Uṣo bhadrebhirā gahi divaścid rocanādadhi.*
Vahantvaruṇapsava upa tvā somino gṛham.

O Divine light of the Dawn, come with auspicious living energy from the top of refulgent heaven, and may the red beams of splendour, we pray, carry the creative energy to the yajnic home of the lover of Soma.

सुपेशसं सुखं रथं यमध्यस्था उषस्त्वम्।
तेना सुश्रवसं जनं प्रावाद्य दुहितर्दिवः॥ २॥

2. *Supeśasaṁ sukhaṁ rathaṁ yamadhyasthā uṣastvam. Tenā suśravasaṁ janaṁ prāvādya duhitardivaḥ.*

Daughter of Heaven, blessed dawn, by the refulgent beautiful and luxurious comfortable chariot you ride, protect and promote this morning the man dedicated to the Word Divine who loves to eat the holy food of yajna.

वयश्चित्ते पतत्रिणो द्विपच्चतुष्पदर्जुनि।
उषः प्रारन्नृतूँरनु दिवो अन्तेभ्यस्परि॥ ३॥

3. *Vayaścitte patatriṇo dvipaccatuṣpadarjuni.*
Uṣaḥ prārannṛtuṁranu divo antebhyaspari.

Blessed Dawn, fiery messenger of light and life, may humans and animals as the birds of flight, we pray, rise and reach unto the bounds of heaven in pursuance of the time and seasons of your arrival.

व्युच्छन्ती हि रश्मिभिर्विश्वमाभासि रोचनम्।
तां त्वामुषर्वसूयवो गीर्भिः कण्वा अहूषत॥ ४॥

4. *Vyucchantī hi raśmibhirviśvamābhāsi rocanam.*
Tāṁ tvāmuṣarvasūyavo gīrbhiḥ kaṇvā ahūṣata.

Illuminating and revealing this world of beauty with the rays of light, you shine in glory and divine majesty. Lady of light, daughter of heaven, O Dawn, saints and sages of vision and wisdom devoted to life of the earth and her children celebrate you in songs of adoration and dedication.

Mandala 1/Sukta 50

Surya Devata, Praskanva Kanva Rshi

उदु त्यं जातवेदसं देवं वहन्ति केतवः ।
दृशे विश्वाय सूर्यम् ॥ १ ॥

1. *Udu tyaṁ jātavedasaṁ devaṁ vahanti ketavaḥ.*
Dṛśe viśvāya sūryam.

The rays of the sun (like the banners of a mighty monarch) carry the brilliance of light revealing the omnipresence of the omniscient Lord Supreme of the universe.

अप त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः ।
सूराय विश्वचक्षसे ॥ २ ॥

2. *Apa tye tāyavo yathā nakṣatrā yantyaktubhiḥ.*
Sūrāya viśvacakṣase.

And, as thieves of the night steal away at dawn, so do all those stars steal away alongwith the darkness of the night so that the world may see only the sun, lord supreme of the heavens.

अदृश्रमस्य केतवो वि रश्मयो जनाँ अनु ।
भ्राजन्तो अग्नयो यथा ॥ ३ ॥

3. *Adṛśramasya ketavo vi raśmayo janāँ̃ anu.*
Bhrājanto agnayo yathā.

O that I could see the banners of the Lord of sunbeams, the rays of the sun, alongwith the other people, blazing like the explosions of fire in heaven.

तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य।
विश्वमा भासि रोचनम्॥ ४॥

4. *Taraṇirviśvadarśato jyotiṣkṛdasi sūrya.*
Viśvamā bhāsi rocanam.

O Sun, light of the world, creator of light and Light Itself, it is you alone who light the lights of the universe and reveal the wondrous worlds of beauty and glory. You are the saviour, you are the redeemer, taking us across the seas of existence.

प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषान्।
प्रत्यङ् विश्वं स्वर्दृशे॥ ५॥

5. *Pratyaṅdevānāṁ viśaḥ pratyaṅṅudeṣi mānuṣān.*
Pratyaṅ viśvaṁ svardṛśe.

Lord Light of the world, to the noblest powers of nature and humanity, to the people in the business of life, to the people in general, you rise directly and reveal your presence directly in their heart and soul so that the world may see the light divine directly through their experience.

येना पावक चक्षसा भुरण्यन्तं जनाँ अनु।
त्वं वरुण पश्यसि॥ ६॥

6. *Yenā pāvaka cakṣasā bhuraṇyantaṁ janāँ̃ anu.*
Tvaṁ varuṇa paśyasi.

Lord purifier and sanctifier, with the eye with which you watch the mighty world of dynamic activity and humanity holding everything in equipoise, with the same kind and benign eye watch and bless us.

वि द्यामेषि रजस्पृथ्वहा मिमानो अक्तुभिः ।
पश्यञ्जन्मानि सूर्य ॥ ७ ॥

7. *Vi dyāmeṣi rajaspṛthvahā mimāno aktubhiḥ.*
Paśyañjanmāni sūrya.

O sun, watching the species of various forms and traversing and measuring the wide worlds of existence by days and nights, you move to the regions of light and heaven. So may the Lord of Light Supreme, we pray, watch us, guard us and sustain in measure our life and actions through successive lives and births.

सप्त त्वा हरितो रथे वहन्ति देव सूर्य ।
शोचिष्केशं विचक्षण ॥ ८ ॥

8. *Sapta tvā harito rathe vahanti deva sūrya.*
Śociṣkeśaṁ vicakṣaṇa.

O sun, self-refulgent lord of blazing flames and universal illumination, seven are the colourful lights of glory which like seven horses draw your chariot of time across the spaces. In the same way, seven are the chhandas, metres, which reveal the light of Divinity in the sacred voice of the Veda.

अयुक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्यः ।
ताभिर्याति स्वयुक्तिभिः ॥ ९ ॥

9. *Ayukta sapta śundhyuvaḥ sūro rathasya naptyaḥ.*
Tābhiryāti svayuktibhiḥ.

The sun, bright and illuminant, yokes the seven pure, immaculate, purifying and infallible sunbeams like horses to his chariot of motion, and with these self-yoked powers moves on across the spaces to the regions of light.

So does the Lord of the Universe with His laws and powers of Prakrti move the world like His own chariot of creative manifestation.

उद्वयं तमसस्परि ज्योतिष्पश्यन्त उत्तरम्।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम्॥ १०॥

10. *Udvayaṁ tamasaspari jyotiṣpaśyanta uttaram.*
Devaṁ devatrā sūryamaganma jyotiruttamam.

Let us rise beyond the dark seeing the light higher and still higher and reach the sun, the highest light and Lord Supreme of the divinities of the universe.

उद्यन्नद्य मित्रमह आरोहन्नुत्तरां दिवम्।
हृद्रोगं मम सूर्य हरिमाणं च नाशय॥ ११॥

11. *Udyannadya mitramaha ārohannuttarāṁ divam.*
Hṛdrogaṁ mama sūrya harimāṇaṁ ca nāśaya.

O sun, greatest friend for the health of life, risen to day and rising higher to the regions of light, destroy my heart's ailment and consumptive disease of the body.

शुकेषु मे हरिमाणं रोपणाकासु दध्मसि।
अथो हारिद्रवेषु मे हरिमाणं नि दध्मसि॥ १२॥

12. *Śukeṣu me harimāṇaṁ ropaṇākāsu dadhmasi.*
Atho hāridraveṣu me harimāṇaṁ ni dadhmasi.

Our consumptive and bilious diseases we

attribute to abuse, fear, infatuation, schizophrenia, infect any severe mental disturbance, and for cure we assign these to green and yellow birds, and green and yellow fluids, soma, sandal, acasia sirissa and turmeric, and close it with cicatrix.

उदगादयमादित्यो विश्वेन सहसा सह।
द्विषन्तं मह्यं रन्धयन्मो अहं द्विषते रधम्॥ १३॥

13. *Udagādayamādityo viśvena sahasā saha. Dviṣantaṁ mahyaṁ randhayanmo ahaṁ dviṣate radham.*

There arises this sun with all the light and power and glory of the world, scorching and burning off whatever is negative and injurious to me. O Lord of Light and Glory of power, I pray I may never be subjected to the jealous and the destructive forces of life.

Mandala 1/Sukta 51

Indra Devata, Angirasa Savya Rshi

अभि त्यं मेषं पुरुहूतमृग्मियमिन्द्रं गीर्भिर्मदता वस्वो अर्णवम्। यस्य द्यावो न विचरन्ति मानुषा भुजे मंहिष्ठमभि विप्रमर्चत॥ १॥

1. *Abhi tyaṁ meṣaṁ puruhūtam ṛgmiyam indraṁ gīrbhirmadatā vasvo arṇavam. Yasya dyāvo na vicaranti mānuṣā bhuje maṁhiṣṭham abhi vipram arcata.*

Worship Indra, lord of power and glory, destroyer of enemies. Celebrate and exhilarate Him who is generous and virile, universally invoked and

honoured, master of the Rks, wielder of wealth, deep as ocean, greatest of the great, and lord of knowledge and wisdom. People roam around Him, approach and meditate on His presence for a vision and experience of the presence as the rays of the sun do homage to their source and master.

अभीमवन्वन्त्स्वभिष्टिमूतयोऽन्तरिक्षप्रां तविषीभिरावृतम् ।
इन्द्रं दक्षासऋभवो मदच्युतं शतक्रतुं जवनी सूनृतारुहत् ॥ २ ॥

2. *Abhīmavanvantsvabhiṣṭimūtayo'ntarikṣaprāṁ taviṣībhirāvṛtam. Indraṁ dakṣāsa ṛbhavo madacyutaṁ śatakratuṁ javanī sūnṛtāruhat.*

Powers of protection, expertise and excellence shower love and honour on Indra, lord of power and glory, giver of desire, pervasive and blazing in the skies, clad in his own might and splendour, giver of showers of joy and hero of a hundred noble acts of creation. And may the youthful and inspiring voice of Eternal Truth see him rise to the heights.

त्वं गोत्रमङ्गिरोभ्योऽवृणोरपोतात्रये शतदुरेषु गातुवित् ।
ससेन चिद्विमदायावहो वस्वाजावद्रिं वावसानस्य नर्तयन् ॥ ३ ॥

3. *Tvaṁ gotramaṅgirobhyo'vṛṇorapotātraye śatadureṣu gātuvit. Sasena cidvimadāyāvaho vasvājāvadriṁ vāvasānasya nartayan.*

Indra, you open up the cloud-showers for the sake of pranic energies. Lord of the earth and master of motion and dominions of the earth, you open up a hundred outlets into wealth for the alleviation of want and threefold suffering of body, mind and soul. You bear wealth and comfort with food and energy for joy of the

people in a state of sobriety. And reeling the dense forces of the overwhelming enemy into confusion, you throw off the adversaries in battle.

त्वमपामपिधानावृणोरपाऽधारयः पर्वते दानुमद्वसु । वृत्रं यदिन्द्र शवसावधीरहिमादित्सूर्यं दिव्यारोहयो दृशे ॥ ४ ॥

4. *Tvamapāmabhidhānāvṛṇorapā'dhārayaḥ parvate dānumad vasu. Vṛtraṁ yadindra śavasāvadhīrahim ādit sūryaṁ divyārohayo dṛśe.*

The vapours hold up the wealth of waters in the cloud. Indra, you open up the cloud-hold of waters when you break up the cloud with the thunderbolt. And then you raise up the divine and brilliant sun high up in space for the world to see.

त्वं मायाभिरप मायिनोऽधमः स्वधाभिर्ये अधि शुप्तावजुह्वत । त्वं पिप्रोर्नृमणः प्रारुजः पुरः प्र ऋजिश्वानं दस्युहत्येष्वा-विथ ॥ ५ ॥

5. *Tvaṁ māyābhirapa māyino'dhamaḥ svadhābhirye adhi śuptāvajuhvata. Tvaṁ piprornṛmaṇaḥ prārujaḥ puraḥ pra ṛjiśvānaṁ dasyuhatyeṣvāvitha.*

With your intelligence and tactics, blow off the cunning fellows of wicked designs, who cheat the sleeping unwary people and who offer the oblations into their own mouth. Admirable hero, pride of all, break down the forts of the demons, and in the conflicts of good and evil, protect those who follow the paths of rectitude.

त्वं कुत्सं शुष्णहत्येष्वाविथारन्धयोऽतिथिग्वाय शम्बरम् । महान्तं चिदर्बुदं नि क्रमीः पदा सनादेव दस्युहत्याय जज्ञिषे ॥ ६ ॥

6. *Tvaṁ kutsaṁ śuṣṇahatyeṣvāvithārandhayo'-tithigvāya śambaram. Mahāntaṁ cidarbudaṁ ni kramīḥ padā sanādeva dasyuhatyāya jajñiṣe.*

In the battles against exploiters and destroyers, protect the men and materials of defence. Destroy the demon and the highway man for the safety of travellers. Crush with your feet the great serpentine bubbles of poison. You always rise and stand for the destruction of the wicked enemies.

त्वे विश्वा तविषी सध्र्यग्घिता तव राधः सोमपीथाय हर्षते। तव वज्रश्चिकिते बाह्वोर्हितो वृश्चा शत्रोरव विश्वानि वृष्ण्या ॥ ७ ॥

7. *Tve viṣvā taviṣī sadhrayagghitā tava rādhaḥ somapīthāya harṣate. Tava vajrāscikite bāhvor-hito vṛścā śatrorava viśvāni vṛṣṇyā.*

In you is concentrated all the force and power together with your love of service. Your wealth, power and success exhilarates the lover of soma-yajna. Your thunderbolt in hand is held for the enlightened. Protect all the powers of generosity, as you destroy all the inimical negativities.

वि जानीह्यार्यान्ये च दस्यवो बर्हिष्मते रन्धया शासदव्रतान्। शाकी भव यजमानस्य चोदिता विश्वेत्ता ते सधमादेषु चाकन ॥ ८ ॥

8. *Vi jānīhyāryānye ca dasyavo barhiṣmate ran-dhayā śāsadavratān. Śākī bhava yajamānasya coditā viśvettā te sadhamādeṣu cākana.*

Know the good, know the evil too, eliminate the wicked, for the sake of the man of yajnic action.

Ruling over and controlling the lawless, be a source of strength and inspiration for the yajamana. May all your actions in yajnas and pious homes be for success of the good. This is my prayer and earnest desire.

अनुव्रताय रन्धयन्नपव्रतानाभूभिरिन्द्रः श्नथयन्ननाभुवः।
वृद्धस्य चिद्वर्धतो द्यामिनक्षतः स्तवानो वम्रो वि जघान सन्दिहः॥ ९॥

9. *Anuvratāya randhayannapavratānābhūbhirindraḥ śnathayannanābhuvaḥ. Vṛddhasya cid vardhato dyāminakṣataḥ stavāno vamro vi jaghāna sandihaḥ.*

Subduing the lawless for the law-abiding, fixing the traitors by proper acts of the patriots, appreciating and honouring the seniors, the progressive, and the growing and rising ones to the heights of knowledge and light of heaven, rejecting the scoffers and eliminating the skeptics, Indra, ruler, fighter and saviour marches on.

तक्षद्यत्त उशना सहसा सहो वि रोदसी मज्मना बाधते शवः।
आ त्वा वातस्य नृमणो मनोयुज आ पूर्यमाणमवहन्नभि श्रवः॥ १०॥

10. *Takṣad yat ta uśanā sahasā saho vi rodasī majmanā bādhate śavaḥ. Ā tvā vātasya nṛmaṇo manoyuja ā pūryamāṇam avahannabhi śravaḥ.*

Ushana, power of love and honour, with courage and dignity tempered and sharpened, your valour and grandeur, and your valour and splendour with its speed and sharpness bounds the heaven and earth. Indra, admirable hero of humanity, may the currents of wind

fast as mind elevate you, lord of fulfilment, and amply fulfilled, may they carry your fame to the heavens.

मन्दिष्ट यदुशने काव्ये सचाँ इन्द्रो वङ्कू वङ्कुतराधि तिष्ठति।
उग्रो ययिं निरपः स्रोतसासृजद्वि शुष्णस्य दृंहिता ऐरयत्पुरः॥ ११॥

11. *Mandiṣṭa yaduśane kāvye sacāň indro vaṅkū vaṅkutarādhi tiṣṭhati. Ugro yayiṁ nirapaḥ srotasāsṛjadvi śuṣṇasya dṛṁhitā airayat puraḥ.*

Indra, most rejoicing and specially delighting in the exciting exhortations of the poets, with his own essential force and versatile perception of the crooked, rules over the crooked and the wicked. And, just as the sun breaks the cloud and drains out the vapours in floods of rain, so does he, bright and blazing with passion, advance upon the strongholds of the social suckers, breaks open their dens and marches ahead with his noble exploits great as the sun's.

आ स्मा रथं वृषपाणेषु तिष्ठसि शार्यातस्य प्रभृता येषु मन्दसे। इन्द्र यथा सुतसोमेषु चाकनोऽनर्वाणं श्लोकमा रोहसे दिवि॥ १२॥

12. *Ā smā rathaṁ vṛṣapāṇeṣu tiṣṭhasi śāryātasya prabhṛtā yeṣu mandase. Indra yathā sutasomeṣu cākano'narvāṇaṁ slokam ā rohase divi.*

Indra, in the soma-celebrations of humanity you ride the chariot of glory won by the brave and the intelligent and rejoice in the celebrations. And as you rejoice in the delightful celebrations of blessed achievements, you pilot the celestial car worthy of praise and ascend to the heights of heaven.

अदद॒ा अभी॑ महते व॒चस्यवे॑ क॒क्षीव॑ते वृच॒यामि॑न्द्र सुन्व॒ते।
मेना॑भवो वृषण॒श्वस्य॑ सुक्र॒तो॒ विश्वेत्ता ते॒ सव॑नेषु प्र॒वाच्या॑॥ १३॥

13. *Adadā arbhāṁ mahate vacasyave kakṣīvate vṛcayāmindra sunvate. Menābhavo vṛṣaṇaśvasya sukrato viśvet tā te savaneṣu provācyā.*

Indra, wondrous lord of science and vision, knowledge and power, you gave just a limited amount of new knowledge of analytical and creative technology in short indicative formulae to the distinguished and dexterous man of discipline keen to listen and create. And that word of yours, generous lord of noble yajnic action, became worthy of proclamation and celebration in world meets for eminent achievements. Generous lord of vision and wisdom, carry on the order of creation.

इन्द्रो॑ अश्राय॒ि सुध्यो॑ निरे॒के प॒ज्रेषु॒ स्तोमो॒ दुर्यो॑ न यू॒पः।
अ॒श्व॒युर्ग॒व्यू र॑थ॒युर्व॑सू॒युरि॑न्द्र॒ इद्रा॒यः क्षय॑ति प्रय॒न्ता॥ १४॥

14. *Indro aśrāyi sudhyo nireke pajreṣu stomo duryo na yūpaḥ. Aśvayurgavyū rathayurvasūyurindra idrāya kṣayati prayantā.*

Indra, lord of power and governance, who invites and maintains high intellectuals in the study and practical programmes of definite sciences has his reputation among people as sure and prominent as a column at the door or a sacrificial post in the yajna. Progressive and advancing, developing the wealth of cows, lands and intellectuals, horses and other modes of fast communication, chariots and other modes of travel and transport, he augments, manages and rules over all forms of national wealth and takes the country

forward.

इदं नमो वृषभाय स्वराजे सत्यशुष्माय तवसेऽवाचि।
अस्मिन्निन्द्र वृजने सर्ववीराः स्मत्सूरिभिस्तव शर्मन्त्-
स्याम ॥ १५ ॥

15. *Idaṁ namo vṛṣabhāya svarāje satyaśuṣmāya tavase'vāci. Asminnindra vṛjane sarvavirāḥ smat sūribhistava śarmantsyāma.*

This salutation in words of homage is offered to Indra, lord virile of generosity, sovereign lord of indestructible power, universal protector, so that, O Lord Adorable, in this world we may live in happy homes, blest with brave children, in the company of high and sagely intellectuals.

Mandala 1/Sukta 52

Indra Devata, Angirasa Savya Rshi

त्यं सु मेषं महया स्वर्विदं शतं यस्य सुभ्वः साकमीरते।
अत्यं न वाजं हवनस्यदं रथमेन्द्रं ववृत्यामवसे सुवृक्तिभिः ॥ १ ॥

1. *Tyaṁ su meṣaṁ mahayā svarvidaṁ śataṁ yasya subhvaḥ sākamīrate. Atyaṁ na vājaṁ havanasyadaṁ rathamendraṁ vavṛtyāmavase suvṛktibhiḥ.*

Honour that Indra, lord of glory and virile generosity who takes us high to the skies. Hundreds of noble and creative craftsmen together with their expert performance work on and engineer his glorious chariot which can cover the spatial paths across the skies for the sake of protection and defence. I wish I too could fly by that chariot.

स पर्वतो न धरुणेष्वच्युतः सहस्रमूतिस्तविषीषु वावृधे। इन्द्रो यद् वृत्रमवधीन्नदीवृतमुब्जन्नर्णांसि जर्हृषाणो अन्धसा ॥ २ ॥

2. *Sa parvato na dharuṇeṣvacyutaḥ sahasramūtistaviṣīṣu vāvṛdhe. Indro yad vṛtramavadhīnnadīvṛtamubjannarṇāṁsi jarhṛṣāṇo andhasā.*

Unshaken like a mountain within the bounds of its own hold, providing a thousand ways of protection and promotion for life, that Indra, sun/wind/ electric charge, waxes in strength and power when it kills Vritra, breaks the demon cloud holding up the streaming waters, when it releases the showers of rain, and rejoices with the food and energy that it creates through the showers. (So is the ruler for the demons and the people.)

स हि द्वरो द्वरिषु वव्र ऊधनि चन्द्रबुध्नो मदवृद्धो मनीषिभिः। इन्द्रं तमह्वे स्वपस्यया धिया मंहिष्ठरातिं स हि पप्रिरन्धसः ॥ ३ ॥

3. *Sa hi dvaro dvariṣu vavra ūdhani candrabudhno madavṛddho manīṣibhiḥ. Indraṁ tamahve svapasyayā dhiyā maṁhiṣṭharātiṁ sa hi paprirandhasaḥ.*

Indra is deep and grave among the serious. In the light of the dawn, he is a cloud of generosity. He is brilliant and blissful as the moon in the firmament. Sober in joy, he is surrounded by sages and intellectuals. With the best of my intelligence and action I invoke and call upon this lord Indra, extremely generous and munificent of food and energy.

आ यं पृणन्ति दिवि सद्मबर्हिषः समुद्रं न सुभ्वः स्वा अभिष्टयः। तं वृत्रहत्ये अनु तस्थुरूतयः शुष्मा इन्द्रमवाता अह्रुतप्सवः ॥ ४ ॥

4. *Ā yaṁ pṛṇanti divi sadmabarhiṣaḥ samudraṁ na subhvaḥ svā abhiṣṭayaḥ. Taṃ vṛtrahatye anu tasthurūtayaḥ suṣmā indramavātā ahrutap-savaḥ.*

Indra is in his heaven of light and justice. The high-priests sitting on seats of grass in his house of yajna, his own values, his own well-wishers, his own people assist, complete and promote him, Indra who is the ruler, guide and protector, in the same manner in which the lovely streams and mighty rivers join and fill the sea. In his battles against Vritra, clouds of darkness, hoarders of national wealth and natural resources, his fighting forces of defence, powerful, undisturbed and unopposed, straight and sincere in action stand by him and follow him steadfast in the battle.

अभि स्ववृष्टिं मदे अस्य युध्यतो रघ्वीरिव प्रवणे सस्रुरूतयः। इन्द्रो यद्वज्री धृषमाणो अन्धसा भिनद् वलस्य परिधीँरिव त्रितः ॥ ५ ॥

5. *Abhi svavṛṣṭiṁ made asya yudhyato raghvīriva pravaṇe sasrurūtayaḥ. Indro yadvajrī dhṛṣmāṇo andhasā bhinad valasya paridhīṁriva tritaḥ.*

Like streams rushing down to the sea, the defence forces of this warrior hero, Indra, rush to him to join in his celebration by soma, Indra, wielder of the thunderbolt, daring the enemy, who showers the enemy with a rain of arrows and breaks down the threefold defence lines of the enemy three ways, up, down and cross-wise.

परीँ घृणा चरति तित्विषे शवोऽ पो वृत्वी रजसो बुध्नमाशयत्। वृत्रस्य यत्प्रवणे दुर्गृभिश्वनो निजघन्थ हन्वोरिन्द्र तन्यतुम् ॥ ६ ॥

6. *Parīṁ ghṛṇā carati titviṣe śavo'po vṛtvī rajaso budhnamāśayat. Vṛtrasya yatpravaṇe durgṛbhiśvano nijaghantha hanvorindra tanyatum.*

Vritra, the cloud that holds and confines the vapours of water sleeps in body in the sky. Indra, the sun, strikes the thunderbolt of lightning on the jaws of Vritra, a real formidable adversary for the release of the showers of rain. And then the splendour of Indra spreads around, glory of power blazes.

ह्रदं न हि त्वा न्यृषन्त्यूर्मयो ब्रह्माणीन्द्र तव यानि वर्धना।
त्वष्टा चित्ते युज्यं वावृधे शवस्ततक्ष वज्रमभिभूत्योजसम्॥ ७॥

7. *Hradaṁ na hi tvā nyṛṣantyūrmayo brahmāṇīndra tava yāni vardhanā. Tvaṣṭā cit te yujyaṁ vāvṛdhe savastatakṣa vajramabhibhūtyojasam.*

Indra, lord of power and ruler of the world, just as streams of water reach the sea augmenting it, so do all the wealths of the world and all the songs of divine celebration converge to you, centre as well as circumference of existence, and glorify your sublimity. Tvashta, maker of the forms of existence, designs and creates the thunderbolt of lightning to augment your force of arms to use in battle, and he provides that splendour of valour for you which breaks open the might of Vritra, hoarded wealth of nature, for the joy of humanity.

जघन्वाँ उ हरिभिः संभृतक्रतविन्द्र वृत्रं मनुषे गातुयन्नपः।
अयच्छथा बाह्वोर्वज्रमायसमधारयो दिव्या सूर्यं दृशे॥ ८॥

9. *Jaghanvāṁ u haribhiḥ saṁbhṛtakratavindra vṛtraṁ manuṣe gātuyannapaḥ. Ayacchathā bāhvorvajramāyasamadhārayo divyā sūryaṁ dṛśe.*

Indra, prosperous lord of noble actions, breaker of the clouds with currents of lightning energy to let the streams of rain showers flow on the earth for humanity, take up the thunderbolt of steel in arms and strike, and rise to the heavens so that all may see the sun in all its glory.

बृहत्स्वश्चन्द्रममवद्यदुक्थ्यꣳ मकृण्वत भियसा रोहणं दिवः।
यन्मानुषप्रधना इन्द्रमूतयः स्वर्नृषाचो मरुतोऽमदन्ननु॥ ९॥

10. *Bṛhat svaścandram amavad yadukthyam akṛṇvata bhiyasā rohaṇaṁ divaḥ. Yanmānuṣapradhanā indram ūtayaḥ svarnṛṣāco maruto'madannanu.*

When humanity, stricken with fear of Vritra and drought, raises great, heavenly, beautiful, enlightened and powerful songs of praise and prayer rising to the heavens in honour of Indra, and when the protective forces of nature such as winds and pranic energy fighting for humanity move into action and bring showers of joy from heaven for humanity on earth, then all these forces and humanity rejoice with thanks and praise to Indra.

द्यौश्चिदस्यामवाँ अहेः स्वनादयोयवीद्भियसा वज्र इन्द्र ते।
वृत्रस्य यद्बद्बधानस्य रोदसी मदे सुतस्य शवसाभिनच्छिरः॥ १०॥

10. *Dyauścidasyāmavāṅ aheḥ svanād ayoyavīd bhiyasā vajra indra te. Vṛtrasya yad badbadhānasya rodasī made sutasya śavasābhina-cchiraḥ.*

Indra, lord of power and ruler of the world, when under the inspiration of soma your thunderbolt with terrible force breaks open the peak of Vritra, the cloud overcasting the earth and skies, then with thunder and lightning, the powerful heavens shaking in the operation catalyse and turn the vapours into rain showers.

यदिन्त्विन्द्र पृथिवी दशभुजिरहानि विश्वा ततनन्त कृष्टयः ।
अत्राह ते मघवन्विश्रुतं सहो द्यामनु शवसा बर्हणा भुवत् ॥ ११ ॥

11. *Yadinnvindra pṛthivī daśabhujirahāni viśvā tatananta kṛṣṭayaḥ. Atrāha te maghavan viśrutaṁ saho dyāmanu śavasā barhaṇā bhuvat.*

Indra, lord of power, wealth and glory, if the earth, which is enjoyable with the ten senses, and all the people were to wax in peace and joy all days and nights by virtue of the light of your knowledge and justice and your power of protection and progress, then your fame and splendour on earth would touch the heights of heaven.

त्वमस्य पारे रजसो व्योमनः स्वभूत्योजा अवसे धृषन्मनः ।
चकृषे भूमिं प्रतिमानमोजसोऽपः स्वः परिभूरेष्या दिवम् ॥ १२ ॥

12. *Tvamasya pāre rajaso vyomanaḥ svabhūtyojā avase dhṛṣanmanaḥ. Cakṛṣe bhūmiṁ pratimānamojaso'paḥ svaḥ paribhūreṣyā divam.*

Lord of omnipotent force, master of your own essential splendour, you are beyond this world of earth and sky. You create the earth, a symbolic measure of your power, for the sake of life and protection. You

pervade the earth, the waters, the regions of bliss and the heavens of light and you are transcendent even beyond.

त्वं भुवः प्रतिमानं पृथिव्या ऋष्ववीरस्य बृहतः पतिर्भूः। विश्वमाप्रा अन्तरिक्षं महित्वा सत्यमद्धा नकिरन्यस्त्वावान्॥ १३॥

13. *Tvaṁ bhuvaḥ pratimānaṁ pṛthivyā ṛṣvavīrasya bṛhataḥ patirbhūḥ. Viśvamāprā antarikṣaṁ mahitvā satyamaddha nakiranyastvāvān.*

You are the ultimate measure of the earth and the skies. You are the highest lord and master of the wondrous world of heroes. Having pervaded the world, having measured the spaces and transcended, you are the ultimate truth of eternal reality. No one is like you, none in image, symbol or measure, none, nothing.

न यस्य द्यावापृथिवी अनु व्यचो न सिन्धवो रजसो अन्तमानशुः। नोत स्ववृष्टिं मदे अस्य युध्यत एको अन्यच्चकृषे विश्वमानुषक्॥ १४॥

14. *Na yasya dyāvāpṛthivī anu vyaco na sindhavo rajaso antamānaśuḥ. Nota svavṛṣṭiṁ made asya yudhyata eko anyaccakṛṣe viśvamānuśak.*

The heaven and earth approach not His infinite expanse. Nor do the oceans of waters and spaces find the end of His universe of glory. Nor can any one rival the power and passion of the generosity of this warrior against Vritra, the demon of darkness and drought, in matters of the joy of living. Nor has He Himself, sole Lord as He is, created any one else, or any other world, like Himself or like the world He has created.

आर्चन्नत्रं मरुतः सस्मिन्नाजौ विश्वे देवासो अमदन्ननु त्वा ।
वृत्रस्य यद्भृष्टिमता वधेन नि त्वमिन्द्र प्रत्यानं जघन्थ ॥ १५ ॥

15. *Ārcannatra marutaḥ sasminnājau viśve devāso amadannanu tvā. Vṛtrasya yad bhṛṣṭimatā vadhena ni tvamindra pratyānaṁ jaghantha.*

Indra, lord of universal power, when you strike on the jaws of Vritra with the fatal thunderbolt of dazzling force in all the battles against darkness and drought, then the Maruts, high-priests of nature and humanity, sing hymns of praise for you, and all the divinities of nature and humanity rejoice with you.

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Indra Devata, Angirasa Savya Rshi

न्यू३ षु वाचं प्र महे भरामहे गिर इन्द्राय सदने विवस्वतः ।
नू चिद्धि रत्नं ससतामिवाविदन्न दुष्टुतिर्द्रविणोदेषु शस्यते ॥ १ ॥

1. *Nyū3 ṣu vācaṁ pra mahe bharāmahe gira indrāya sadane vivasvataḥ. Nū ciddhi ratnaṁ sasatām ivāvidan na duṣṭutir draviṇodeṣu śasyate.*

In this great yajnic house of Vivasvan, lord of light, we raise our voice of celebrations in honour of Indra, lord of power and action, for the sake of honour and prosperity. Rarely is the jewel obtained by the lazy loons asleep. And slander finds no favour among the givers of wealth.

दुरो अश्वस्य दुर इन्द्र गोरसि दुरो यवस्य वसुन इनस्पतिः ।
शिक्षा नरः प्रदिवो अकामकर्शनः सखा सखिभ्यस्तमिदं गृणीमसि ॥ २ ॥

2. *Duro aśvasya dura indra gorasi duro yavasya vasuna inaspatiḥ. Śikṣānaraḥ pradivo akāmakarśanaḥ sakhā sakhibhyastamidaṁ gṛṇīmasi.*

Indra, lord of knowledge, wealth and power, you are the gateway to speed and fast advancement. You are the giver of divine speech and wealth of cows, earth and prosperity of life. You are the treasure house of food and energy. You are the lord giver of wealth and splendour. You are the leading light of education and scholarship. You are the refulgent lord of light. You are the chastiser of the lazy, an inspiration for the ambitious. And you are the friend of friends. Such is Indra whom we praise and celebrate in song.

शचीव इन्द्र पुरुकृद् द्युमत्तम तवेदिदमभितश्चेकिते वसु। अतः संगृभ्याभिभूत आ भर मा त्वायतो जरितुः काममूनयीः ॥ ३ ॥

3. *Śacīva indra purukṛd dyumattama tavedidam abhitaścekite vasu. Ataḥ saṁgṛbhyābhibhūta ā bhara mā tvāyato jarituḥ kāmamūnayīḥ.*

Indra, lord of power and glory, lord of wisdom, Word, and action, versatile giver of success and victory, most brilliant and omniscient, the wealth all round is yours, you know. Therefore, O lord of victory, take that up and bear it along to bless us. Neglect not the desire and ambition of your celebrant, discount him not.

एभिर्द्युभिः सुमना एभिरिन्दुभिर्निरुन्धानो अमतिं गोभिरश्विना। इन्द्रेण दस्युं दरयन्त इन्दुभिर्युतद्वेषसः समिषा रभेमहि ॥ ४ ॥

4. *Ebhirdyubhiḥ sumanā ebhirindubhirnirun-dhāno amatiṁ gobhiraśvinā. Indreṇa dasyuṁ darayanta indubhiryutadveṣasaḥ samiṣā rabhemahi.*

Indra, lord of power and glory, pleased at heart, with these lights of knowledge and these streams of soma, preventing our want and poverty of wealth and knowledge, bless us with cows and horses, gifts of divine speech, lands and wealth of mind and wisdom, and speedy movement in progress, so that, subduing the evil and wicked enemies, and free from the jealous and hateful, we may enjoy and live happily with plenty of food and energy and joyous drinks of soma in a state of power and prosperity.

समिन्द्र राया समिषा रभेमहि सं वाजेभिः पुरुश्चन्द्रै-
रभिद्युभिः । सं देव्या प्रमत्या वीरशुष्मया गोअग्रयाश्वावत्या
रभेमहि ॥ ५ ॥

5. *Samindra rāyā samiṣā rabhemahi Saṁ vājebhiḥ puruścandrairabhidyubhiḥ. Saṁ devyā pramatyā vīraśuṣmayā go agrayāśvāvatyā rabhemahi.*

Indra, lord of knowledge and power, honour and prosperity, let us begin well, advance, succeed and celebrate with noble wealth and power, food and energy, knowledge and speed, universal beauty and joy and the light of brilliance. Let us advance and enjoy with divine wisdom, forceful arms of the brave, prime lands and cows and sophisticated intelligence, and all this at the top speed of advancement.

ते त्वा मदा अमदन्तानि वृष्ण्या ते सोमासो वृत्रहत्येषु सत्पते ।
यत्कारवे दश वृत्राण्यप्रति बर्हिष्मते नि सहस्राणि बर्हयः ॥ ६ ॥

6. *Te tvā madā amadan tāni vṛṣṇyā te somāso vṛtrahatyeṣu satpate. Yat kārave daśa vṛtrāṇyaprati barhiṣmate ni sahasrāṇi barhayaḥ.*

Lord of truth and protector of the people of truth and piety, when in the battles against Vritra, demon of darkness and evil, for the defence of the hero of yajnic action you resolutely overthrow tens of thousands of the forces of darkness, then those joyous and generous fighters and lovers of soma celebrate the victories with you.

युधा युधमुप घेदेषि धृष्णुया पुरा पुरं समिदं हꣳस्योजसा।
नम्या यदिन्द्र सख्या परावति निबर्हयो नमुचिं नाम मायिनम्॥ ७॥

7. *Yudhā yudhamupa ghedeṣi dhṛṣṇuyā purā puraṁ samidaṁ haṁsyojasā. Namyā yadindra sakhyā parāvati nibarhayo namuciṁ nāma māyinam.*

With the courage and arms of a mighty warrior you go forward, engage the enemy and with your valour and splendour destroy the hostile fort yonder. With your friends and disciplined warriors, in the far off country, you uproot the guileful adversary who, otherwise is a constant challenge and terror to humanity.

त्वं करञ्जमुत पर्णयं वधीस्तेजिष्ठयातिथिग्वस्य वर्तनी।
त्वं शता वङ्गृदस्याभिनत्पुरोऽनानुदः परिषूता ऋजिश्वना॥ ८॥

8. *Tvaṁ karañjamuta parṇayaṁ vadhīstejiṣṭhayātithigvasya vartanī. Tvaṁ śatā vaṅgṛdasyābhinat purā'nānudaḥ pariṣūtā ṛjiśvanā.*

By your ardour and brilliance you destroy the man who troubles the pious, who steals others' money and property, and who waylays the travellers and prevents hospitality. By your own strength you rout a

hundred strongholds of the purveyors of poison and exploitation and you protect the good creations and productions of people by disciplined expert masters of management.

त्वमे॒ताञ्जन॒राज्ञो॒ द्विर्दशा॑ऽब॒न्धुना॑ सु॒श्रव॑सोपज॒ग्मुषः॑ । ष॒ष्टिं स॒हस्रा॑ नव॒तिं नव॑ श्रु॒तो नि च॒क्रेण॒ रथ्या॑ दु॒ष्पदा॑वृणक् ॥ ९ ॥

9. *Tvam etāñjanarājño dvirdaśā'bandhunā suśravasopajagmuṣaḥ. Ṣaṣṭiṁ sahasrā navatiṁ nava śruto ni cakreṇa rathyā duṣpadāvṛṇak.*

Indra, mighty sovereign, far and wide is your fame. Twenty are these rulers of the republics in need of help and they too are of noble fame, come here for protection. Sixty thousand ninety-nine are their people. Save them from violence and loss of freedom with the strong chariot wheel of your sovereignty.

त्वमा॑विथ सु॒श्रव॑सं॒ तवो॒तिभि॒स्तव॒ त्रामा॑भिरिन्द्र तू॒र्वया॑णम् । त्वम॑स्मै॒ कुत्स॑मतिथि॒ग्वमा॒युं म॒हे राज्ञे॒ यूने॑ अरन्धनायः ॥ १० ॥

10. *Tvam āvitha suśravasaṁ tavotibhistava trāmabhirindra tūrvayāṇam. Tvamasmai kutsam atithigvam āyuṁ mahe rājñe yūne arandhanāyaḥ.*

Indra, lord of power and force of divinity, with your modes of protection and your modes of sustenance you cover and protect the man of noble fame and fast motion and, with your power of fulfilment and prosperity, you grant good health and full age, love of hospitality and the mighty thunderbolt of arms and justice to this great and youthful ruler commanding honour and brilliance.

य उदृचीन्द्र देवगोपाः सखायस्ते शिवतमा असाम । त्वां स्तोषाम त्वया सुवीरा द्राघीय आयुः प्रतरं दधानाः ॥ ११ ॥

11. *Ya udṛcīndra devagopāḥ sakhāyaste śivatamā asāma. Tvāṁ stoṣāma tvayā suvīrā drāghīya āyuḥ prataraṁ dadhānāḥ.*

Indra, lord omnipotent of the world, dedicated as we are to the light of the Rks, we are protected by the divinities. All friends of yours, we pray, may we be at perfect peace in holy comfort and sing in praise of your glory. And by your grace, may we be blest with noble children and live a long, full and happy life.

Mandala 1/Sukta 54

Indra Devata, Angirasa Savya Rshi

मा नो अस्मिन्मघवन्पृत्स्वंहसि नहि ते अन्तः शवसः परीणशे । अक्रन्दयो नद्योऽ३ रोरुवद्वना कथा न क्षोणीर्भियसा समारत ॥ १ ॥

1. *Mā no asmin maghavan pṛtsvaṁhasi nahi te antaḥ śavasaḥ parīṇaśe. Akrandayo nadyo3 roruvad vanā kathā na kṣoṇīrbhiyasā samārata.*

Indra, lord of the universe and the wealth and grandeur of life, let us not be boggled in sin and conflicts of the world. You make the rivers roar, streams to flow and the springs to sing in praise. Shake us not with fear. Why shouldn't the earth and her children, then, attain to you?

अचीं शक्राय शाकिने शचीवते शृण्वन्तमिन्द्रं महयन्नभिष्टुहि । यो धृष्णुना शवसा रोदसी उभे वृषा वृषत्वा वृषभो न्यृञ्जते ॥ २ ॥

2. *Arcā śakrāya śākine śacīvate śṛṇvantamindraṁ mahayannabhi ṣṭuhi. Yo dhṛṣṇunā śavasā rodasī ubhe vṛṣā vṛṣatvā vṛṣabho nyṛñjate.*

Offer homage to Indra, lord of strength, power, knowledge and wisdom. Sing songs of praise glorifying the Lord who, with His mighty strength and power of knowledge and wisdom, creates both heaven and earth and the sky, and with the same strength and generosity showers His blessings on us.

अर्चा दिवे बृहते शूष्यं१ वचः स्वक्षत्रं यस्य धृषतो धृषन्मनः। बृहच्छवा असुरो बर्हणा कृतः पुरो हरिभ्यां वृषभो रथो हि षः॥ ३॥

3. *Arcā dive bṛhate śūṣyaṁ vacaḥ svakṣatraṁ yasya dhṛṣato dhṛṣanmanaḥ. Bṛhacchravā asuro barhaṇā kṛtaḥ puro haribhyāṁ vṛṣabho ratho hi ṣaḥ.*

Offer resounding words of strength and creative imagination in honour of Indra, great lord of light and grandeur. Great is the sovereign republic of the lord of awful power, awful in his mind capable of wondrous acts of wisdom. The lord is a good listener and giver of vital energy and fresh life, and subduer of enemies. He rides and rushes forward in a chariot drawn by the winds and sunbeams.

त्वं दिवो बृहतः सानु कोपयोऽव त्मना धृषता शम्बरं भिनत्। यन्मायिनो वन्दिनो मन्दिना धृषच्छितां गभस्तिमशनिं पृतन्यसि॥ ४॥

4. *Tvaṁ divo bṛhataḥ sānu kopayo'va tmanā dhṛṣatā śambaraṁ bhinat. Yanmāyino vrandino mandinā dhṛṣacchitāṁ gabhastimaśaniṁ pṛtanyasi.*

From the great regions of light, feeling passionate and indignant, you strike the top of the cloud and break it with the shattering thunderbolt of sun-beams. Similarly, righteously and conscientiously feeling passionate and indignant, with your formidable actions, subduing the forces of the wicked and guileful powers, you raise an army to fight for light and justice.

नि यद् वृणक्षि श्वसनस्य मूर्धनि शुष्णस्य चिद् व्रन्दिनो रोरुवद्वना। प्राचीनेन मनसा बर्हणावता यदद्या चित्कृणवः कस्त्वा परि॥ ५॥

5. *Ni yadvṛṇakṣi śvasanasya mūrdhani śuṣṇasya cid vrandino roruvad vanā. Prācīnena manasā barhaṇāvatā yadadyā cit kṛṇavaḥ kastvā pari.*

Just as the sun strikes the thunderbolt of sunbeams on top of the cloud which holds the life-giving waters but deprives the earth of rain, so you, striking the thunderbolt on the head of the living rich but hoarding wicked powers of society, with your ancient and advancing powers of knowledge, make them cry even to-day. Since you were earlier, and now you are, the hero of action, who can be superior enough to act against you? No one.

त्वमाविथ नर्यं तुर्वशं यदुं त्वं तुर्वीतिं वय्यं शतक्रतो।
त्वं रथमेतशं कृत्व्ये धने त्वं पुरो नवतिं दम्भयो नव॥ ६॥

6. *Tvamāvitha naryaṁ turvaśaṁ yaduṁ tvaṁ turvītiṁ vayyaṁ śatakrato. Tvaṁ rathametaśaṁ kṛtvye dhane tvaṁ puro navatiṁ dambhayo nava.*

Indra, lord and hero of a hundred noble actions,

you protect the good among humanity, the best of them, the industrious, who destroys the evil and who knows.

Now that the battle is on and almost won for success and prosperity, protect the tempestuous chariot of advance and progress and break down the ninety nine forts of the enemies of humanity.

स घा॒ राजा॒ सत्प॑तिः शूशुव॒ज्जनो॑ रा॒तह॑व्यः॒ प्रति॒ यः शास॒मिन्व॑ति। उ॒क्था वा॒ यो अ॑भिगृ॒णाति॒ राध॑सा॒ दानु॑रस्मा॒ उप॑रा पिन्वते दि॒वः॥ ७॥

7. *Sa ghā rājā satpatiḥ śūśuvajjano rātahavyaḥ prati yaḥ śāsaminvati. Ukthā vā yo abhigṛṇāti rādhasā dānurasmā uparā pinvate divaḥ.*

He surely is the king, the man, who protects the good and the true, who knows, enlightens and advances, who liberally offers in yajna and himself commands reverence, who advances every unit of the human order and himself advances in response, who chants the hymns in honour of Divinity, who is rich and liberal in prosperity and bright in law and justice, and a liberal giver over all else. For such a man as this, the higher powers from above shower rains of grace in generosity.

असमं क्षत्रमसमा मनी॒षा प्र सो॑म॒पा अप॑सा सन्तु॒ नेमे॑। ये त॑ इन्द्र द॒दुषो॑ व॒र्धय॑न्ति॒ महि॑ क्ष॒त्रं स्थवि॑रं॒ वृष्ण्यं॑ च॥ ८॥

Asamaṁ kṣatram asamā manīṣā pra somapā apasā santu neme. Ye ta indra daduṣo vardhayanti mahi kṣatraṁ sthaviraṁ vṛṣṇyaṁ ca.

Indra, unique is your order of governance. Your intelligence and imagination is unique. May all the citizens, lovers of soma as they are, prosper by their

karma who, generous and giving, advance your great strength and system, stability and generosity.

तुभ्येदेते बहुला अद्रिदुग्धाश्चमूषदश्चमसा इन्द्रपानाः ।
व्यश्नुहि तर्पया काममेषामथा मनो वसुदेयाय कृष्व ॥ ९ ॥

9. *Tubhyedete bahulā adridugdhāścamūṣada-ścamasā indrapānāḥ. Vyaśnuhi tarpayā kāma-meṣāmathā mano vasudeyāya kṛsva.*

Indra, lord of power and governance, for your service are these many warrior heroes, overflowing with generosity like the clouds, strong as adamant, formidable in battle and embodiments of national genius fit for service and sacrifice for the honour and glory of the nation. Accept these, grant them the desire and ambition they have, and make up your mind and resolve for the growth of honour, prosperity and generosity.

अपामतिष्ठद्धरुणाह्वरं तमोऽन्तर्वृत्रस्य जठरेषु पर्वतः ।
अभीमिन्द्रो नद्यो वव्रिणा हिता विश्वा अनुष्ठाः प्रवणेषु जिघ्नते ॥ १० ॥

10. *Apām atiṣṭhad dharuṇahvaraṁ tamo'ntarvṛtra-sya jaṭhareṣu parvataḥ. Abhīmindro nadyo vavriṇā hitā viśvā anuṣṭhāḥ pravaṇeṣu jighnate.*

The darkest dark mountainous body of vapours stays enclosed in the depths of Vritra, the dense cloud. Indra, lord of light and lightning energy, releases the waters in the form of all the streams earlier withheld by Vritra and makes them flow in their usual course.

स शेवृधमधि धा द्युम्नमस्मे महि क्षत्रं जनाषाळिन्द्र तव्यम् ।
रक्षा च नो मघोनः पाहि सूरीन्राये च नः स्वपत्या इषे धाः ॥ ११ ॥

11. *Sa śevṛdhamadhi dhā dyumnamasme mahi kṣatraṁ janāṣāḷindra tavyam. Rakṣā ca no maghonaḥ pāhi sūrīn rāye ca naḥ svapatyā iṣe dhāḥ.*

Indra, lord of power and glory, friend and protector of the people, bring us the most felicitous honour, rule over the great republic, protect us, advance us to power and fame, support the wise, let us march to plenty of food and energy, and wealth and prosperity for our noble generations to follow.

Mandala 1/Sukta 55

Indra Devata, Angirasa Savya Rshi

दिवश्चिदस्य वरिमा वि पप्रथ इन्द्रं न मह्ना पृथिवी चन प्रति। भीमस्तुविष्माञ्चर्षणिभ्य आतपः शिशीते वज्रं तेजसे न वंसगः ॥ १ ॥

1. *Divaścidasya varimā vi papratha indram na mahnā pṛthivī cana prati. Bhīmastuviṣmāñ-carṣaṇibhya ātapaḥ śiśīte vajraṁ tejase na vaṁsagaḥ.*

The splendour of this Indra, lord of rule and light, extends to the lights of heaven. The earth too cannot rival his greatness with all its expanse. Lord of strength and power, he is fearsome for the enemies, warm for the good, and hot and blazing for others. He radiates light for the dark and strikes the thunderbolt into the hoarded waters of Vritra and walks around as the leader among people as leader of the flock.

सो अर्णवो न नद्यः समुद्रियः प्रति गृभ्णाति विश्रिता वरीमभिः। इन्द्रः सोमस्य पीतये वृषायते सनात्स युध्म ओजसा पनस्यते ॥ २ ॥

2. *So arṇavo na nadyaḥ samudriyaḥ prati gṛbhṇāti viśritā varīmabhiḥ. Indraḥ somasya pītaye vṛṣāyate sanāt sa yudhma ojasā panasyate.*

Just as the ocean with its bottomless depths receives and holds the streams of water flowing over the expansive lands and heading towards the sea, and just as the sun, with its expanse of heavens, receives and holds the streams of vapours flowing across the spaces of the skies and then, like the most generous lord of life, showers the rains for the earth to have a drink of the soma of joy, so does the ruler lord of light and power receive and hold the streams of incoming wealth heading to the vast expanse of the treasury, and then like a generous lord of fertility showers the rain of wealth upon the people for them to have a drink of the joy of life. This ocean, this sun, this ruler, mighty warrior and protector rises in strength with his glory since time immemorial.

त्वं तमिन्द्र पर्वतं न भोजसे महो नृम्णस्य धर्मणामिरज्यसि।
प्र वीर्येण देवताति चेकिते विश्वस्मा उग्रः कर्मणे पुरोहितः ॥ ३ ॥

3. *Tvaṁ tamindra parvataṁ na bhojase maho nṛmṇasya dharmaṇāmirajyasi. Pra vīryeṇa devatāti cekite viśvasmā ugraḥ karmaṇe purohitaḥ.*

Just like that cloud of rain, you rule and govern the great wealth and the rules and laws for the enjoyment and well-being of life on earth and shine. Thus mighty and blazing by your own power and splendour, leader in front of all noble action, you are celebrated as a very

god among humanity.

स इद्वने नमस्युभिर्वचस्यते चारु जनेषु प्रब्रुवाण इन्द्रियम्। वृषा छन्दुर्भवति हर्यतो वृषा क्षेमेण धेनां मघवा यदिन्वति ॥ ४ ॥

4. *Sa id vane manasyubhirvacasyate cāru janeṣu prabruvāṇa indriyam. Vṛṣā chandurbhavati haryato vṛṣā kṣemeṇa dhenāṁ maghavā yadinvati.*

Celebrated is Indra, far and wide in town and forest and in distant lands, by his admirers in worship and reverence, lord and bold as he is, expressing his knowledge and power among people gracefully. Generous he is, joyous and free, full of blessings for those who are keen to learn and earn the wealth of life. And generous of knowledge, power and protection, glorious all round, he commands the voice of praise and appreciation everywhere.

स इन्महानि समिथानि मज्मना कृणोति युध्म ओजसा जनेभ्यः। अधा चन श्रद्दधति त्विषीमत इन्द्राय वज्रं निघनिघ्नते वधम् ॥ ५ ॥

5. *Sa inmahāni samithāni majmanā kṛṇoti yudhma ojasā janebhyaḥ. Adhā cana śrad dadhati tviṣīmata indrāya vajram nighanighnate vadham.*

Great warrior as he is, fighting with the brilliance of his knowledge, wealth and power against ignorance, injustice and poverty, he wins great battles for the people. He strikes the thunderbolt against evil, wickedness and hoarding for the glory of the order, and then the people vest full faith in him, lord of splendour

and majesty as he is.

स हि श्रवस्युः सदनानि कृत्रिमा क्षमया वृधान ओजसा विनाशयन्। ज्योतींषि कृण्वन्नवृकाणि यज्यवेऽव सुक्रतुः सर्तवा अपः सृजत्॥ ६॥

6. *Sa hi śravasyuḥ sadanāni kṛtrimā kṣmayā vṛdhāna ojasā vināśayan. Jyotīṁṣi kṛṇavannavṛkāṇi yajyave'va sukratuḥ sartavā apaḥ sṛjat.*

He, ruling lord of power, hero of noble actions, keen to hear the Shastras for knowledge and food for the soul, developing projects of growth and progress, growing stronger and stronger by the earth, destroying evil and wickedness with his valour and splendour, creating the lights of art, science, beauty and culture, rendering the homes and highways free from danger and highway men, should set the wheels of humanity in motion and keep the waters flowing abundantly for the yajamana and the yajnic nation.

दानाय मनः सोमपावन्नस्तु तेऽव वाञ्छा हरीं वन्दनश्रुदा कृधि। यमिष्ठासः सारथयो य इन्द्र ते न त्वा केता आ दभ्नुवन्ति भूर्णयः॥ ७॥

7. *Dānāya manaḥ somapāvannastu te'rvāñcā harī vandanaśrudā kṛdhi. Yamiṣṭhāsaḥ sārathayo ya indra te na tvā ketā ā dabhnuvanti bhūrṇayaḥ.*

Indra, lord creator of soma and lover of the drink of joy, may your heart and mind concentrate on giving. Lord of fame commanding admiration and reverence, direct your dynamic and magnetic forces this way for progress and stability. May your charioteers, leaders and guides of the nation, be experts on the steering wheel

and in the direction of Dharma. Realise your noble and brilliant intentions. May no enemies be able to injure and suppress or terrorize you.

अप्रक्षितं॒ वसु॑ बिभर्षि॒ हस्त॑योरषा॒ळ्ह॑ं सह॑स्तन्वि॑ श्रु॒तो द॑धे।
आवृ॑तासोऽ व॒तासो॒ न क॒र्तृभि॑स्त॒नूषु॑ ते क्रत॑व इन्द्र॒ भूर॑यः॥ ८॥

8. *Aprakṣitaṁ vasu bibharṣi hastayoraṣāḷ-haṁ sahastanvi śruto dadhe. Āvṛtāso'vatāso na kartṛbhistanūṣu te kratava indra bhūrayaḥ.*

Indra, indestructible wealths you hold in your hands, and informidable strength in your body. Lord of fame and good listening ear, innumerable yajnic actions of dedication are internalised by your admirers in their mind and body like precious jewels enveloped in beauty, the same I hold and cherish.

Mandala 1/Sukta 56

Indra Devata, Angirasa Savya Rshi

एष प्र पूर्वीरव॒ तस्य॑ च॒म्रिषोऽ त्यो॒ न योषा॒मुद॑यंस्त॒ भुर्वणिः।
दक्षं॒ म॒हे पा॑यय॒ते हिर॒ण्ययं॒ रथ॑मा॒वृत्या॒ हरि॑योग॒मृभ्व॑सम्॥ १॥

1. *Eṣa pra pūrvīrava tasya camriṣo'tyo na yoṣāmu-dayaṁsta bhurvaṇiḥ. Dakṣaṁ mahe pāyayate hiraṇyayaṁ rathamāvṛtyā hariyogamṛbhvasam.*

This Indra, lord protector of the land, advances to meet, guide and protect his people just as the smartest young man advances and wins the hand of his lady love. And, holding them as sacred libations in the ladle for offering into the yajna fire, he ascends the excellent, golden chariot prepared by experts and driven by the

fastest fuel power, and advances to protect the glory of the Lord of humanity for them.

तं गूर्तयो नेमन्निषः परीणसः समुद्रं न संचरणे सनिष्यवः ।
पतिं दक्षस्य विदथस्य नू सहो गिरिं न वेना अधि रोह तेजसा ॥ २ ॥

2. *Taṁ gūrtayo nemanniṣaḥ parīṇasaḥ samudraṁ na sañcaraṇe saniṣyavaḥ. Patiṁ dakṣasya vidathasya nū saho giriṁ na venā adhi roha tejasā.*

Just as the streams flow to join the sea in common and waters glide round the mountain, so hosts of admirers, loving and loved and eager to join Indra, lord and protector of the mighty and versatile order of humanity, rise and, with their strength and splendour, augment his power and majesty deep as the ocean and high as a mountain peak.

स तुर्वणिर्महाँ अरेणु पौंस्ये गिरेर्भृष्टिर्न भ्राजते तुजा शवः ।
येन शुष्णं मायिनंमायसो मदे दुध्र आभूषु रामयन्नि दामनि ॥ ३ ॥

3. *Sa turvaṇirmahāṅ areṇu pauṁsye girerbhṛṣṭirna bhrājate tujā śavaḥ. Yena śuṣṇaṁ māyinamā-yaso made dudhra ābhūṣu rāmayanni dāmani.*

He, Indra, blessed and blissful, great, inviolable, shines in his bloom of youth like the peak of a mountain with the force and brilliance of his knowledge and power, by which he, formidable hero of the armour of steel, delights and rules a strong and enlightened nation in a state of joy and self-restraint in all situations of existence.

देवी यदि तविषी त्वावृधोतय इन्द्रं सिषक्त्युषसं न सूर्यः। यो धृष्णुना शवसा बाधते तम इयर्ति रेणुं बृहदर्हरिष्वणिः ॥ ४ ॥

4. *Devī yadi taviṣī tvāvṛdhotaya indraṁ siṣaktyuṣasaṁ na sūryaḥ. Yo dhṛṣṇunā śavasā bādhate tama iyarti reṇuṁ bṛhadarhariṣvaṇiḥ.*

If a generous and brilliant beauty were to come and join Indra, a brilliant young man of culture, education and universal values of Dharma, join him as life partner and inspire him to advance for the safety, security and progress of society, then, just as the sun having joined the wonderful dawn, dispels the world enveloping darkness with his blazing splendour so would Indra dispel the darkness and suffering of humanity with his power and splendour.

वि यत्तिरो धरुणमच्युतं रजोऽतिष्ठिपो दिव आतासु बर्हणा। स्वर्मीळ्हे यन्मद इन्द्र हर्ष्याहन्वृत्रं निरपामौब्जो अर्णवम् ॥ ५ ॥

5. *Vi yat tiro dharuṇamacyutaṁ rajo'tiṣṭhipo diva ātāsu barhaṇā. Svarmīḷhe yanmada indra harṣyāhan vṛtraṁ nirapāmaubjo arṇavam.*

Mighty is Indra, blazing in splendour and rejoicing in the light of heaven. In the vast spaces of the universe, he wields and sustains indestructible life supports such as earths and skies. He catalyses the vapours of water held in the depths of space, breaks the clouds, and in the mood of power, glory and joy makes them shower the rains on the earth, thereby forming the ocean.

त्वं दिवो धरुणं धिष ओजसा पृथिव्या इन्द्र सदनेषु माहिनः। त्वं सुतस्य मदे अरिणा अपो वि वृत्रस्य समया पाष्यारुजः ॥ ६ ॥

6. *Tvaṁ divo dharuṇaṁ dhiṣa ojasā pṛthivyā indra sadaneṣu māhinaḥ. Tvaṁ sutasya made ariṇā apo vi vṛtrasya samayā pāṣyārujaḥ.*

Indra, with your splendour of omnipotence you wield the sustaining powers of heaven and earth. You are all great and glorious in the halls and homes of the earth. With your power of catalysis you break the clouds and release the waters by the season, and then in celebrations of soma yajna you bless the devotees with joy.

Mandala 1/Sukta 57

Indra Devata, Angirasa Savya Rshi

प्र मंहिष्ठाय बृहते बृहद्रये सत्यशुष्माय तवसे मतिं भरे। अपामिव प्रवणे यस्य दुर्धरं राधो विश्वायु शवसे अपावृतम् ॥ १ ॥

1. *Pra maṅhiṣṭhāya bṛhate bṛhadraye satyaśuṣmāya tavase matiṁ bhare. Apāmiva pravaṇe yasya durdharaṁ rādho viśvāyu śavase apāvṛtam.*

To the most generous lord of the world, Indra, great, awfully wealthy, truly fragrant blissful, and mighty strong, I offer my homage of faith and celebration whose universal gift of wealth, knowledge and efficiency of karma, released and open to all for strength and enlightenment, flows freely like streams of water rushing down to the sea.

**अध॑ ते॒ विश्व॒मनु॑ हासदि॒ष्टय॒ आपो॒ नि॒म्नेव॒ सव॑ना ह॒विष्म॑तः ।
यत्पर्व॑ते॒ न स॒मशी॑त हर्य॒त इन्द्र॑स्य॒ वज्रः॑ श्नथि॒ता हिर॒ण्ययः॑ ॥ २ ॥**

2. *Adha te viśvamanu hāsadiṣṭaya āpo nimneva savanā haviṣmataḥ. Yatparvate na samaśīta haryata indrasya vajraḥ śnathitā hiraṇyayaḥ.*

Just as the golden glorious thunderbolt of Indra struck at the cloud reaches to the heart of the vapours and the treasure streams of water flow down to the sea, so may the fruits of the holy works of yajnic people and the wealth of the world flow to you like streams of water for your fulfilment and freedom. (The ruler is the nation's centre and chief yajamana of the nation's yajnic activity.)

**अ॒स्मै भी॒माय॒ नम॑सा॒ सम॑ध्व॒र उषो॒ न शु॒भ्र आ भ॑रा॒ पनी॑यसे ।
यस्य॒ धाम॒ श्रव॑से॒ नामे॑न्द्रि॒यं ज्योति॒रका॑रि ह॒रितो॒ नाय॑से ॥ ३ ॥**

3. *Asmai bhīmāya namasā samadhvara uṣo na śubhra ā bharā panīyase. Yasya dhāma śravase nāmendriyaṁ jyotirakāri harito nāyase.*

O man of knowledge, come to the auspicious yajna like the glorious dawn bearing gifts of food power and energy for this awful lord of majesty and charity, whose house, famous for gold and chant of the Word, emanates the light and power of science and knowledge as the spaces in the morning reflect the light and glory of the dawn.

**इ॒मे त॑ इन्द्र ते व॒यं पु॑रुष्टुत॒ ये त्वार॑भ्य॒ चरा॑मसि प्रभूवसो ।
न॒हि त्वद॒न्यो गि॑र्वणो॒ गिरः॑ सघ॒त्क्षोणी॑रि॒व॒ प्रति॑ नो हर्य॒ तद्वचः॑ ॥ ४ ॥**

4. *Ime ta indra te vayaṁ puruṣṭuta ye tvārabhya carāmasi prabhūvaso. Nahi tvadanyo girvaṇo giraḥ saghat kṣoṇīriva prati no harya tad vacaḥ.*

These are yours, Indra, We are yours, lord praised and celebrated by all. Beginning with you we go about the business of living, lord of existence and shelter of life. Other than you there is no one else, lord of holy Word, who would listen to our prayer. Hear our prayer as the voice of earth and humanity and respond with grace.

भूरि॑ त इन्द्र वी॒र्य॑१॒॑ तव॑ स्मस्य॒स्य स्तो॒तुर्म॑घव॒न्काम॒मा पृ॑ण।
अनु॑ ते॒ द्यौर्बृ॑ह॒ती वी॒र्यं॑ मम इ॒यं च॑ ते पृथि॒वी ने॑म॒ ओज॑से ॥ ५ ॥

5. *Bhūri ta indra vīryaṁ tava smasyasya stoturmaghavan kāmamā pṛṇa. Anu te dyaurbṛhatī vīryaṁ mama iyaṁ ca te pṛthivī nema ojase.*

Great is your power and splendour, Indra. We are yours, under your law and shelter. Lord of glory, listen to this devotee and grant his prayer. The vast heaven acknowledges and celebrates your power and glory. This earth too does homage to your might and grandeur.

त्वं तमि॑न्द्र पर्व॒तं म॒हामु॒रुं वज्रे॑ण वज्रिन्पर्व॒शश्च॑कर्तिथ।
अवा॑सृजो॒ नि वृ॒ता॒ः सर्त॑वा अ॒पः स॒त्रा विश्वं॑ दधिषे॒ केव॑लं॒ सह॑ः ॥ ६ ॥

6. *Tvaṁ tamindra parvataṁ mahāmuruṁ vajreṇa vajrinparvaśaścakartitha. Avāsṛjo nivṛtāḥ sartavā apaḥ satrā viśvaṁ dadhiṣe kevalaṁ sahaḥ.*

Indra, lord of the thunderbolt, you break that

mountainous cloud of vast dimensions part by part with the thunderbolt of lightning energy. You release the held up waters for downward flow in the streams. Eternal and absolute lord of omnipotence, you alone wield and sustain the universe and universal energy.

Mandala 1/Sukta 58

Agni Devata, Nodha Gautama Rshi

नू चित्सहोजा अमृतो नि तुन्दते होता यद्दूतो अभवद्विवस्वतः ।
वि साधिष्ठेभिः पथिभी रजो मम आ देवताता हविषा विवासति ॥ १ ॥

1. *Nū cit sahojā amṛto ni tundate hotā yad dūto abhavad vivasvataḥ. Vi sādhiṣṭhebhiḥ pathibhī rajo mama ā devatātā haviṣā vivāsati.*

Agni, surely born of strength and omnipotence, and immortal, never hurts. Giver and receiver of oblations, it is the carrier of yajna and inspirations of the Divine. Coexistent with other powers of nature, it traverses the paths of spaces from earth to heavens. Divine among divinities, when it is fed on holy offerings, it shines itself and shines others with light.

आ स्वमद्म युवमानो अजरस्तृष्वविष्यन्नतसेषु तिष्ठति ।
अत्यो न पृष्ठं प्रुषितस्य रोचते दिवो न सानु स्तनयन्नचिक्रदत् ॥ २ ॥

2. *Ā svamadma yuvamāno ajarastṛṣvaviṣyannataseṣu tiṣṭhati. Atyo na pṛṣṭhaṁ pruṣitasya rocate divo na sānu stanaya-nnacikradat.*

Unaging and immortal, instantly consuming its food, it protects the environment and abides in the winds

and the vast skies. Like a courser on the wings, it flies and shines on top when it is sprinkled with ghrta, and as on the peak of heaven, it thunders as lightning.

क्राणा रुद्रेभिर्वसुभिः पुरोहितो होता निषत्तो रयिषाळमर्त्यः ।
रथो न विक्ष्वृञ्जसान आयुषु व्यानुषग्वार्यां देव ऋण्वति ॥ ३ ॥

3. *Krāṇā rudrebhirvasubhiḥ purohito hotā niṣatto rayiṣāḷamartyaḥ. Ratho na vikṣvṛñjasāna āyuṣu vyānuṣagvāryā deva ṛṇvati.*

Immortal agent of nature's karma, living and acting with pranic energies and the abodes and supports of life, it is the high priest of cosmic yajna both offering and receiving the oblations in the dynamics of existence, and it is the treasure source of wealth. Beautiful and moving like a chariot, mixing with people, it integrates with life and age and, brilliant and generous, it creates and provides the choicest gifts of life.

वि वातजूतो अतसेषु तिष्ठते वृथा जुहूभिः सृण्या तुविष्वणिः । तृषु यदग्ने वनिनो वृषायसे कृष्णं त एम रुशदूर्मे अजर ॥ ४ ॥

4. *Vi vātajūto ataseṣu tiṣṭhate vṛthā juhūbhiḥ sṛṇyā tuviṣvaṇiḥ. Tṛṣu yadagne vanino vṛṣāyase kṛṣṇaṁ ta ema ruśadūrme ajara.*

Impelled by Vayu, Agni abides in its natural abodes, in wind and air and in its own flames, moving on loud and bold by its yajnic actions. Agni, unaging and ever young, refulgent with your own light, since you instantly shower the supplicants with favours, may we, we pray, share your love and protection.

तपुर्जम्भो वन आ वातचोदितो यूथे न साह्वाँ अव वाति वंसगः । अभिव्रजन्नक्षितं पाजसा रजः स्थातुश्चरथं भयते पतत्रिणः ॥ ५ ॥

5. *Tapurjambho vana ā vātacodito yūthe na sāhvāň ava vāti vaṁsagaḥ. Abhivrajannakṣitaṁ pājasā rajaḥ sthātuścarathaṁ bhayate patatriṇaḥ.*

Voracious power of the jaws of flame, enveloped in the rays of its own light, inspired by the energy of Vayu, it moves around bold and fearless like a bull in the herd of cows in the forest far and near. It moves across the moving and undecaying world of earth and sky up and down with its force, and the world feels afraid of it whether it stays or flies like a bird.

दधुष्ट्वा भृगवो मानुषेष्वा रयिं न चारुं सुहवं जनेभ्यः । होतारमग्ने अतिथिं वरेण्यं मित्रं न शेवं दिव्याय जन्मने ॥ ६ ॥

6. *Dadhuṣṭvā bhṛgavo mānuṣeṣvā rayiṁ na cāruṁ suhavaṁ janebhyaḥ. Hotāramagne athithiṁ vareṇyaṁ mitraṁ na śevaṁ divyāya janmane.*

Agni, eminent scholars of science among humanity hold and install you as precious wealth for the people, Agni, divine yajnic power, welcome as a cherished visitor, worthy of choice, deserving of hospitality like a dear friend, bliss incarnate. They install you so that you kindle, rise and blaze like a divinity of heaven.

होतारं सप्त जुह्वो३ यजिष्ठं यं वाघतो वृणते अध्वरेषु । अग्निं विश्वेषामरतिं वसूनां सपर्यामि प्रयसा यामि रत्नम् ॥ ७ ॥

7. *Hotāraṁ sapta juhvo yajiṣṭhaṁ yaṁ vāghato vṛṇate adhvareṣu. Agniṁ viśveṣāmaratiṁ vasūnāṁ saparyāmi prayasā yāmi ratnam.*

Intelligent men of knowledge and divine speech offer to invoke Agni, as generous yajnic power of seven beautiful tongues of flame, worthiest of adoration in yajna. That same power, a very jewel, giver of all wealths of the world, which they invoke in yajna, I too serve and attain.

अच्छिद्रा सूनो सहसो नो अद्य स्तोतृभ्यो मित्रमहः शर्म यच्छ। अग्ने गृणन्तमंहस उरुष्योर्जो नपात्पूर्भिरायसीभिः ॥ ८ ॥

8. *Acchidrā sūno sahaso no adya stotṛbhyo mitra-mahaḥ śarma yaccha. Agne gṛnantamaṁhasa uruṣyorjo napāt pūrbhirāyasībhiḥ.*

Agni, child of omnipotence, greatest friend most adorable, give us today, your devotees, perfect peace and comfort of a happy home, energy and power of the world. Save the devotee and admirer from sin and perfect him with the strength of steel and beauties of gold.

भवा वरूथं गृणते विभावो भवा मघवन्मघवद्भ्यः शर्म। उरुष्याग्ने अंहसो गृणन्तं प्रातर्मक्षू धियावसुर्जगम्यात् ॥ ९ ॥

9. *Bhavā varūthaṁ gṛṇate vibhāvo bhavā maghavan maghavadbhyaḥ śarma. Uruṣyāgne aṁhaso gṛṇantaṁ prātarmakṣū dhiyāvasurja-gamyāt.*

Agni, lord of light and brilliance you are, be a very home for the admirer. Lord of wealth and honour, be the very light and honour for the men of wealth and power. Save the devotee from sin and crime with protection from within and without. Agni, you are the lord of intelligence, wealth and knowledge, come post-haste in the morning and bless me.

Mandala 1/Sukta 59

Agni-Vaishvanara Devata, Nodha Gautama Rshi

वया इदग्ने अग्नयस्ते अन्ये त्वे विश्वे अमृता मादयन्ते।
वैश्वानर नाभिरसि क्षितीनां स्थूणेव जनाँ उपमिद्ययन्थ ॥ १ ॥

1. *Vayā idagne agnayaste anye tve viśve amṛtā mādayante. Vaiśvānara nābhirasi kṣitīnāṁ sthūṇeva janāň upam id yayantha.*

Agni, light and life of the universe, other agnis, lights, fires and vitalities are reflective branches of you only. All the immortals of the world, devas, jivas and lights such as the sun rejoice in you. Vaishvanara, vitality and leading light of the earthly worlds, you are the navel, centre-hold of the earths and the people, and, like the pillar of a house or the hub of the wheel of existence, you hold the people in the law of Dharma and keep them in their orbit.

मूर्धा दिवो नाभिरग्निः पृथिव्या अथाभवदरती रोदस्योः।
तं त्वा देवासोऽजनयन्त देवं वैश्वानर ज्योतिरिदार्याय ॥ २ ॥

2. *Mūrdhā divo nābhiragniḥ pṛthivyā athābhavadaratī rodasyoḥ. Taṁ tvā devāso'janayanta devaṁ vaiśvānara jyotiridāryāya.*

Agni is the top of heaven and the centre hold of the earth, and it is the ruler of the earths, the skies and the heavens all. Vaishvanara, leading light of the universe, such as you are, the brilliancies of nature such as sun and moon reveal your presence and the nobilities of humanity celebrate you as light of the Word and life of the world for the good and the pious.

आ सूर्ये न रश्मयो ध्रुवासो वैश्वानरे दधिरे ऽग्ना वसूनि ।
या पर्वतेष्वोषधीष्वप्सु या मानुषेष्वसि तस्य राजा ॥ ३ ॥

3. *Ā sūrye na raśmayo dhruvāso vaiśvānare dadhire'gnā vasūni. Yā parvateṣvoṣadhīṣvapsu yā mānuṣeṣvasi tasya rājā.*

Just as the sun-rays abide in the sun, so do the stars and planets and the Vasus, abodes of life, abide in Vaishvanara Agni, self-existent power and force of the universe. Lord supreme, whatever wealth and vitality is there in mountains, herbs, waters and humanity, you are the ruler and ordainer of it all.

बृहतीइव सूनवे रोदसी गिरो होता मनुष्योऽ३ न दक्षः ।
स्वर्वते सत्यशुष्माय पूर्वीर्वैश्वानराय नृतमाय यह्वीः ॥ ४ ॥

4. *Bṛhatīiva sūnave rodasī giro hotā manuṣyo na dakṣaḥ. Svarvate satyaśuṣmāya pūrvīrvaiśvānarāya nṛtamāya yahvīḥ.*

Just as the wide and expansive heaven and earth honour and serve the sun, source of light and inspiration, so should the hota, the yajaka, like an expert man of yajna, offer great, eternal and divine hymns of praise in honour of Vaishvanara, life universal, self-existent, ever truly powerful and the best friend of humanity.

दिवश्चित्ते बृहतो जातवेदो वैश्वानर प्र रिरिचे महित्वम् ।
राजा कृष्टीनामसि मानुषीणां युधा देवेभ्यो वरिवश्चकर्थ ॥ ५ ॥

5. *Divaścit te bṛhato jātavedo vaiśvānara pra ririce mahitvaṁ. Rājā kṛṣṭīnāmasi mānuṣīṇāṁ yudhā devebhyo varivaścakartha.*

Vaishvanara, lord omniscient and omnipresent life and leader of the universe, your greatness and majesty exceeds the light and grandeur of the heavens. You are the lord ruler of the classes of humanity, and with your warlike exploits create treasures of wealth for the divinities of nature and humanity.

प्र नू महित्वं वृषभस्य वोचं यं पूरवो वृत्रहणं सचन्ते।
वैश्वानरो दस्युमग्निर्जघन्वाँ अधूनोत्काष्ठा अव शम्बरं भेत्॥ ६॥

6. *Pra nū mahitvaṁ vṛṣabhasya vocam yaṁ pūravo vṛtrahaṇaṁ sacante. Vaiśvānaro dasyum agnirja ghanvāň adhūnot kāṣṭhā ava śambaraṁ bhet.*

Spontaneously I celebrate the greatness and grandeur of the mighty and generous Vaishvanara Agni, Lord Omnipotent and Omnipresent, whom all people of the world seek and worship. Lord of light, breaker of the cloud, dispeller of darkness and destroyer of the wicked, He shakes the quarters of space and terrifies the demons of evil.

वैश्वानरो महिम्ना विश्वकृष्टिर्भरद्वाजेषु यजतो विभावा।
शातवनेये शतिनीभिरग्निः पुरुणीथे जरते सूनृतावान्॥ ७॥

7. *Vaiśvānaro mahimnā viśvakṛṣṭirbharadvājeṣu yajato vibhāvā. Śatavaneye śatinībhiragniḥ puruṇīthe jarate sūnṛtāvān.*

Vaishvanara, lord pervasive and leader of the world of existence, is the lord of world humanity by virtue of His might and grandeur. Among the sources of life sustenance such as earth and showers of rain, He is the light and glory of the man of yajna. Lord of the

reality of existence and the word of truth, in the world of hundredfold splendour, Agni is praised and worshipped in a hundred manners in choric songs by the celebrants.

Mandala 1/Sukta 60

Agni Devata, Gautama Nodha Rshi

वह्निं यशसं विदथस्य केतुं सुप्राव्यं दूतं सद्योअर्थम्।
द्विजन्मानं रयिमिव प्रशस्तं रातिं भरद् भृगवे मातरिश्वा ॥ १ ॥

1. *Vahnim̐ yaśasam̐ vidathasya ketum̐ suprāvyam̐ dūtam̐ sadyo-artham. Dvijanmānam̐ rayimiva praśastam̐ rātim̐ bharad bhṛgave mātariśvā.*

Matarishva, Vayu energy existent in space and operative in wind and electricity, bears Agni, carrier of oblations, mark of fame and honour, honour flag of the yajna of the world, worthy of preservation and advancement, instant mover and messenger, always valuable, twice born of Heaven and Vayu for earth and the skies. Vayu bears it like a real celebrity and beauty and generous giver in life and conducts it to Bhrgu, scientist and technologist, for heat treatment from cooking to tempering of sophisticated materials. (The Bhrgu collects and develops the fire.)

अस्य शासुरुभयासः सचन्ते हविष्मन्त उशिजो ये च मर्ताः।
दिवश्चित्पूर्वो न्यसादि होताऽऽपृच्छ्यो विश्पतिर्विक्षु वेधाः ॥ २ ॥

2. *Asya śāsurubhayāsaḥ sacante haviṣmanta uśijo ye ca martāḥ. Divaścit pūrvo nyasādi hotā'' pṛcchyo viśpatirvikṣu vedhāḥ.*

Ordinary people and men of means both, who

are ambitious for noble yajnic acts, abide by the law and order of this ruler of truth and justice. Giver as well as receiver of the gifts of yajna, man of discriminate wisdom, protector of the people, intelligent and highly knowledgeable, he takes his place among the people like the sun before the rise of day.

तं नव्यसी हृद आ जायमानमस्मत्सुकीर्तिर्मधुजिह्वमश्याः ।
यमृत्विजो वृजने मानुषासः प्रयस्वन्त आयवो जीजनन्त ॥ ३ ॥

3. *Taṁ navyasī hṛda ā jāyamānam asmat sukīrtir-madhujihvamaśyāḥ. Yamṛtvijo vṛjane mānuṣāsaḥ prayasvanta āyavo jījananta.*

To the man of noble honey tongue, whom men of yajnic service, men of means and knowledge, seniors with vision and experience and the people in general raise higher and greater in the battle of life, to such a man rising high and higher, may new and newer appreciation and admiration reach from our heart and soul.

उशिक्पावको वसुर्मानुषेषु वरेण्यो होताधायि विक्षु ।
दमूना गृहपतिर्दम आँ अग्निर्भुवद्रयिपती रयीणाम् ॥ ४ ॥

4. *Uśik pāvako vasurmānuṣeṣu vareṇyo hotādhāyi vikṣu. Damūnā gṛhapatirdama āṁ agnirbhuvad-drayipatī rayīṇam.*

The man of love and initiative worthy of love, pure and purifying as fire, generous among people, worthy of choice, commanding loyalty, dedicated to yajna and social good, such a person should be given a prominent position among people. Man of peace and

self-control, keeper and protector of the home, creator and protector of wealth, such a person shines as fire on top and commands the nation.

तं त्वा वयं पतिमग्ने रयीणां प्र शंसामो मतिभिर्गोतमासः।
आशुं न वाजम्भरं मर्जयन्तः प्रातर्मक्षू धियावसुर्जगम्यात्॥ ५॥

5. *Taṁ tvā vayaṁ patimagne rayīṇāṁ pra śaṁsāmo matibhirgotamāsaḥ. Āśuṁ na vājambharaṁ marjayantaḥ prātarmakṣū dhiyāvasurjagamyāt.*

Agni, lord of light and leader, Agni, lord creator and protector of the wealth of nations, instant in action, commanding speed and prosperity, we, men of the Divine Word, with all our mind and intelligence, with all the saints and the wise, cleansing, sanctifying and anointing you as leader, praise and celebrate you, and we pray that the lord of wealth and intelligence may come post-haste and bless us in the early morning.

Mandala 1/Sukta 61

Indra Devata, Gautama Nodha Rshi

अस्मा इदु प्र तवसे तुराय प्रयो न हर्मि स्तोमं माहिनाय।
ऋचीषमायाध्रिगव ओहमिन्द्राय ब्रह्माणि राततमा॥ १॥

1. *Asmā idu pra tavase turāya prayo na harmi stomaṁ māhināya. Ṛcīṣamāyādhrigava ohamindrāya brahmāṇi rātatamā.*

In honour of this lord Indra, mighty power, great leader, holy celebrity and commander of the brave, informidable to the enemies, I offer an excellent song of praise in adoration and holiest offerings of the most spontaneous and liberal homage.

अस्मा इदु प्रयइव प्र यंसि भरांम्याङ्गूषं बाधे सुवृक्ति।
इन्द्राय हृदा मनसा मनीषा प्रत्नाय पत्ये धियो मर्जयन्त ॥ २ ॥

2. *Asmā idu praya iva pr yaṁsi bharāmyāṅgūṣaṁ bādhe suvṛkti. Indrāya hṛdā manasā manīṣā pratnāya patye dhiyo marjayanta.*

You offer to this Indra, lord of life and power, libations of homage and reverence like gifts of dainty food. So do I bear and offer to him songs of praise well-structured and formulaic modes of defence and protection against the enemies of humanity. Come ye all, cleanse your mind honestly by heart, mind and soul for Indra, ancient and eternal lord of life and light, and serve him.

अस्मा इदु त्यमुपमं स्वर्षां भरांम्याङ्गूषमास्येन।
मंहिष्ठमच्छोक्तिभिर्मतीनां सुवृक्तिभिः सूरिं वावृधध्यै ॥ ३ ॥

3. *Asmā idu tyamupamaṁ svarṣāṁ bharāmyāṅgūṣamāsyena. Maṁhiṣṭham achoktibhir matīnāṁ suvṛktibhiḥ sūriṁ vāvṛdhadhyai.*

For the sake of the advancement of Agni, the ruler, and of the people of knowledge and wisdom, I speak noble and powerfully persuasive words in support of this exemplary, generous, revered and magnanimous hero, a great man of wisdom and piety of conduct.

अस्मा इदु स्तोमं सं हिनोमि रथं न तष्टेव तत्सिनाय।
गिरश्च गिर्वाहसे सुवृक्तीन्द्राय विश्वमिन्वं मेधिराय ॥ ४ ॥

4. *Asmā idu stomaṁ saṁ hinomi rathaṁ na taṣṭeva tatsināya. Giraśca girvāhase suvṛktīndrāya viśvaminvaṁ medhirāya.*

For this Indra, ruling lord of knowledge and power, master promoter of divine speech and veteran of wisdom, I create and float a song of praise of universal and persuasive purport and use words of discriminating wisdom to strengthen his power and control over the land and people just as an engineer creates a strong structure for the chassis of the master's chariot.

अस्मा इदु सप्तिमिव श्रवस्येन्द्रायार्कं जुह्वा३ समञ्जे।
वीरं दानौकसं वन्दध्यै पुरां गूर्तश्रवसं दर्माणम्॥ ५॥

5. *Asmā idu saptimiva śravasyendrāyārkaṁ juhvā samañje. Vīraṁ dānaukasaṁ vandadhyai purāṁ gūrtaśravasaṁ darmāṇam.*

As a driver yokes the horse to the master's chariot to drive him on, so, in honour of Indra and in order to celebrate and exalt him, the brave hero as he is, treasure home of charity and destroyer of enemy strongholds, whose fame rings far and wide, I compose a song in my own words and offer it as a libation to him with my own ladle in homage.

अस्मा इदु त्वष्टा तक्षद्वज्रं स्वपस्तमं स्वर्यं१ रणाय।
वृत्रस्य चिद्विदद्येन मर्म तुजन्नीशानस्तुजता कियेधाः॥ ६॥

6. *Asmā idu tvaṣṭā takṣad vajraṁ svapastamaṁ svaryaṁ raṇāya. Vṛtrasya cid vidad yena marma tujannīśānastujatā kiyedhāḥ.*

Let Tvashta, the Maker, design and form for this Indra, ruling Lord of power and defence, the thunderbolt of lightning force blazing for the battle so that he (Indra), striking with this fatal weapon, taking many enemies on, may reach the mortal centrespot of Vritra, the cloud

of darkness and ignorance (and release the showers of rain and prosperity and the light of knowledge).

अस्येदु मातुः सवनेषु सद्यो महः पितुं पपिवाञ्चार्वन्ना।
मुषायद्विष्णुः पचतं सहीयान्विध्यद्वराहं तिरो अद्रिमस्ता॥ ७॥

7. *Asyedu mātuḥ savaneṣu sadyo mahaḥ pitum papivāñcārvannā. Muṣāyad viṣṇuḥ pacatam sahīyān vidhyad varāham tiro adrimastā.*

In the yajnic programmes of this Indra, lord of rule and power who measures everything to size, Vishnu, the great sun pervading everything with its light, drinks up the delicious holy foods prepared and sent up sanctified from the yajna, and then, challenging the mountainous cloud hoarding up the wealth of the same yajnic foods in the form of vapours, breaks up the cloud and throws it down (releasing the showers of rain).

अस्मा इदु ग्नाश्चिद्देवपत्नीरिन्द्रायार्कमहिहत्य ऊवुः।
परि द्यावापृथिवी जभ्र उर्वी नास्य ते महिमानं परि ष्टः॥ ८॥

8. *Asmā idu gnāścid devapatnīrindrāyārkamahihatya ūvuḥ. Pari dyāvāpṛthivī jabhra urvī nāsya te mahimānam pari ṣṭaḥ.*

For this Indra, blazing as the sun with light and grandeur, holy voices served and preserved by noble sages and scholars composed hymns of praise and offered homage to Indra on the break up of the cloud. Indra holds both the vast heaven and earth, but these two do not comprehend his grandeur and greatness (which exceeds heaven and earth both).

अस्येदेव प्र रिरिचे महित्वं दिवस्पृथिव्याः पर्यन्तरिक्षात्।
स्वराळिन्द्रो दम आ विश्वगूर्तः स्वरिरमत्रो ववक्षे रणाय ॥ ९ ॥

9. *Asyedeva pra ririce mahitvaṁ divaspṛthivyāḥ paryantarikṣāt. Svarāḷindro dama ā viśvagūrtaḥ svariramatro vavakṣe raṇāya.*

Surely the greatness and grandeur of this Indra exceeds the heaven, skies and earth. The self-refulgent hero, universal warrior, brilliant and brave, infinitely strong and bold, resounds in the universe for battle against evil and negation.

अस्येदेव शवसा शुषन्तं वि वृश्चद्वज्रेण वृत्रमिन्द्रः।
गा न व्राणा अवनीरमुञ्चदभि श्रवो दावने सचेताः ॥ १० ॥

10. *Asyedeva śavasā śuṣantaṁ vi vṛścad vajreṇa vṛtramindraḥ. Gā na vrāṇā avanīramuñcadabhi śravo dāvane sacetāḥ.*

O lord of power and law, with the strength and rectitude of this Indra, the universal force of Divinity uproots the exploitative forces, just as the sun breaks down the cloud which holds up the rain and scorches the earth. And just as held up cows are released from the stalls, so the ruler releases the streams of life on the earth, enlightened hero as he is, who releases food and justice for the powers of generosity.

अस्येदु त्वेषसा रन्त सिन्धवः परि यद्वज्रेण सीमयच्छत्।
ईशानकृद्दाशुषे दशस्यन्तुर्वीतये गाधं तुर्वणिः कः ॥ ११ ॥

11. *Asyedu tveṣasā ranta sindhavaḥ pari yadvajreṇa sīmayacchat. Īśānakrd dāśuṣe daśasyan turvītaye gādhaṁ turvaṇiḥ kaḥ.*

By the might and splendour of this Indra, the rivers flow and seas roll at will since he gives the blow (to Vritra and releases the waters below). Ruler, controller, and giver of power and honour, instantly victorious, giving liberally to the generous, he creates firm standing ground for the speedy success of generosity all round.

अस्मा इदु प्र भरा तूतुजानो वृत्राय वज्रमीशानः कियेधाः ।
गोर्न पर्व वि रदा तिरश्चेष्यन्नर्णांस्यपां चरध्यै ॥ १२ ॥

12. *Asmā idu pra bharā tūtujāno vṛtrāya vajramī-śānaḥ kiyedhāḥ. Gorna parva vi radā tiraśce-ṣyannarṇaṁsyapāṁ caradhyai.*

Indra, ruling lord of manifold power, fast and impetuous, wields the thunderbolt of sunrays for this Vritra, cloud of vapours and darkness, and releasing the waters for the streams to flow on earth, breaks the layers of vapours with the thunderbolt as lightning breaks things into pieces bit by bit.

अस्येदु प्र ब्रूहि पूर्व्याणि तुरस्य कर्माणि नव्य उक्थैः । युधे यदिष्णान आयुधान्यृघायमाणो निरिणाति शत्रून् ॥ १३ ॥

13. *Asyedu pra brūhi pūrvyāṇi turasya karmāṇi navya ukthaiḥ. Yudhe yadiṣṇāna āyudhānyṛ-ghāyamāṇo niriṇāti śatrūn.*

Sing and celebrate the old and new exploits of this fast and powerful Indra in songs of praise, Indra who, passionate and tempestuous, updating and wielding the weapons for battle, strikes and destroys the enemies.

अस्येदु भिया गिरयश्च दृळ्हा द्यावा च भूमा जनुषस्तुजेते ।
उपो वेनस्य जोगुवान ओणिं सद्यो भुवद्वीर्याय नोधाः ॥ १४ ॥

14. *Asyedu bhiyā girayaśca dṛḷahā dyāvā ca bhūmā januṣastujete. Upo venasya joguvāna oṇiṁ sadyo bhuvad vīryāya nodhāḥ.*

By the power and holy fear of this omnipotent Indra, the mountains stay firm and fixed, and the heaven and earth and the people shake with awe. The leader, abiding in the protective shade of this intelligent and handsome power and chanting words of praise immediately rises and grows capable of great action.

अस्मा इदु त्यदनु दाय्येषामेको यद्वव्ने भूरेरीशानः ।
प्रैतशं सूर्ये पस्पृधानं सौवश्व्ये सुष्विमावदिन्द्रः ॥ १५ ॥

15. *Asmā idu tyadanu dāyyeṣāmeko yad vavne bhūrerīśānaḥ. Praitaśaṁ sūrye paspṛdhānaṁ sauvaśvye suṣvimāvadindraḥ.*

Indra, sole one lord of himself is the absolute ruler of many. Whatever he wills of these and commands, the same is rendered in reverence and obedience. And Indra himself advances and protects the hero of power and honour who, fighting for victory in the battle of horse, spurs on his steed in the direction of the sun.

एवा ते हारियोजना सुवृक्तीन्द्र ब्रह्माणि गोतमासो अक्रन् ।
ऐषु विश्वपेशसं धियं धाः प्रातर्मक्षू धियावसुर्जगम्यात् ॥ १६ ॥

16. *Evā te hāriyojanā suvṛktīndra brahmāṇi gotamāso akran. Aiṣu viśvapeśasaṁ dhiyaṁ dhāḥ prātarmakṣū dhiyāvasurjagamyāt.*

Indra, O Lord of sunbeams, these are the songs divine, purest and serene, offered by the highest souls of faith and vision. Bless these souls with universal brilliance of vision and intelligence, lord omniscient. Lord Omnificent, reveal your presence in our mind instantly with the light of the dawn.

Mandala 1/Sukta 62

Indra Devata, Nodha Gautama Rshi

प्र मन्महे शवसानाय शूषमाङ्गूषं गिर्वणसे अङ्गिरस्वत्।
सुवृक्तिभिः स्तुवत ऋग्मियायार्चामार्कं नरे विश्रुताय॥ १॥

1. *Pra manmahe śavasānāya śūṣam āṅgūṣaṁ girvaṇase aṅgirasvat. Suvṛktibhiḥ stuvata ṛgmiyāyā'rcāmārkaṁ nare viśrutāya.*

With selected words of purity and pious deeds we offer songs of adoration to Indra, lord omnipotent, poet of Divine omniscience, universal object of worship, celebrated in the Rgveda, sole guide of humanity and celebrated in story all over the world, and we pray for strength and knowledge as for the very breath of life.

प्र वो महे महि नमो भरध्वमाङ्गूष्यं शवसानाय साम।
येना नः पूर्वे पितरः पदज्ञा अर्चन्तो अङ्गिरसो गा अविन्दन्॥ २॥

2. *Pra vo mahe mahi namo bharadhvam āṅgūṣyaṁ śavasānāya sāma. Yenā naḥ pūrve pitaraḥ padajñā arcanto aṅgiraso gā avindan.*

All ye men and women of the world, bear and offer to Indra, great lord of strength and power, celebrative songs of adoration and holy offerings in

Samans and hymns of knowledge and enlightenment, by virtue of which our ancient forefathers, who knew the life stages of Dharma, Artha, Kama and Moksha and who were scholars of divine knowledge and worshippers of the Lord, received the gift of holy speech and universal knowledge.

इन्द्रस्याङ्गिरसां चेष्टौ विदत्सरमा तनयाय धासिम्। बृहस्पतिर्भिनदद्रिं विदद् गाः समुस्रियाभिर्वावशन्त नरः ॥ ३ ॥

3. *Indrasyāṅgirasāṁ ceṣṭau vidat saramā tanayāya dhāsim. Bṛhaspatirbhinadadriṁ vidad gāḥ samusriyābhirvāvaśanta naraḥ.*

Just as a mother gives milk to the child, as Brihaspati, the sun, breaks the cloud with its rays and the light reaches the earth, so you, men and women of the world, in the yajna of Indra and the yajnic programmes of the scholars of science and society, shining and advancing like sun-rays, spread the light of knowledge and the joy of life.

स सुष्टुभा स स्तुभा सप्त विप्रैः स्वरेणाद्रिं स्वर्यो३नवग्वैः। सरण्युभिः फलिगमिन्द्र शक्र वलं रवेण दरयो दशग्वैः ॥ ४ ॥

4. *Sa suṣṭubhā sa stubhā sapta vipraiḥ svareṇādriṁ svaryo navagvaiḥ. Saraṇyubhiḥ phaligamindra śakra valaṁ raveṇa darayo daśagvaiḥ.*

Just as the bright sun breaks the powerful clouds with its fresh, all embracing, all expansive, sustaining and sustained but resounding rays of light, similarly Indra, powerful ruler of the world, shining and resounding, with balanced and all-sustaining order, seven orders of the wise, his rolling voice, new and all

expansive radiating powers and burning and roaring weapons, breaks down the thick and powerful clouds of darkness which hoard the system's life and progress.

गृणानो अङ्गिरोभिर्दस्म वि वरुषसा सूर्येण गोभिरन्धः ।
वि भूम्या अप्रथय इन्द्र सानु दिवो रज उपरमस्तभायः ॥ ५ ॥

5. *Gṛṇāno aṅgirobhirdasma vi varuṣasā sūryeṇa gobhirandhaḥ. Vi bhūmyā aprathaya indra sānu divo raja uparamastabhāyaḥ.*

Indra, lord of wondrous deeds, proclaiming his power and presence by the pranic energies of nature, the dawn, the sun and the sun-rays, dispels the darkness and creates the food for life and growth. He expands the earth and the hills and mountains of the earth and stabilizes the heights of the skies and the heavens.

So should the ruler proclaim his power and presence dispelling the darkness of ignorance, injustice and poverty, create food and prosperity and thereby expand the character, power and potential of the land and stabilize the common wealth of humanity.

तदु प्रयक्षतममस्य कर्म दस्मस्य चारुतममस्ति दंसः ।
उपह्वरे यदुपरा अपिन्वन्मध्वर्णसो नद्यश्चतस्रः ॥ ६ ॥

6. *Tadu paryakṣatamam asya karma dasmasya cārutamam asti daṁsaḥ. Upahvare yaduparā apinvan madhvarṇaso nadyaścatasraḥ.*

The most charming act and the most admirable achievement of this lord Indra of wondrous deeds is that in the business of life on the earth all the streams and rivers and all the four directions of space are full and abundant with delicious waters and flow for all the

people freely.

द्विता वि वव्रे सनजा सनीळे अयास्यः स्तवमानेभिरर्कैः ।
भगो न मेने परमे व्योमन्नधारयद्रोदसी सुदंसाः ॥ ७ ॥

7. *Dvitā vi vavre sanajā sanīḷe ayāsyaḥ stavamānebhirarkaiḥ. Bhago na mene parame vyomannadhārayad rodasī sudaṁsāḥ.*

Indra, valiant lord of infinite action, concealed and held and then revealed a duality of creation, two complementarities, both born of the same mother, Prakrti, and both coexistent and cooperative, both held by waves of energy (light and dark), both doing homage to the lord creator. He, Bhaga, lord of existence and master of materials, held the two in space as two co-workers, complementary like the sun holding heaven and earth and the skies in eternal space.

सनाद्दिवं परि भूमा विरूपे पुनर्भुवा युवती स्वेभिरेवैः ।
कृष्णेभिरक्तोषा रुशद्भिर्वपुर्भिरा चरतो अन्यान्या ॥ ८ ॥

8. *Sanād divaṁ pari bhūmā virūpe punarbhuvā yuvatī svebhirevaiḥ. Kṛṣṇebhiraktoṣā ruśadbhirvapurbhirā carato anyānyā.*

Since time immemorial, from the same eternal cause, co-existent and cooperative from heaven to earth, the two complementarities of distinctive forms, night and day, both ever young and born again and again, move on and on by their own path together yet separately, the night in the forms of darkness and the day in the forms of light. Both move in and on serving the heaven and earth.

सनेमि सख्यं स्वपस्यमानः सूनुर्दीधार शवसा सुदंसाः । आमासु चिद्दधिषे पक्वमन्तः पयः कृष्णासु रुशद्रोहिणीषु ॥ ९ ॥

9. *Sanemi sakhyaṁ svapasyamānaḥ sūnurdādhāra śavasā sudaṁsāḥ. Āmāsu cid dadhiṣe pakvamantaḥ payaḥ kṛṣṇāsu ruśad rohiṇīṣu.*

Lord of the thunderbolt, eternal creator, master of wondrous actions, beatific in performance by his own might holds and maintains equality of company and cooperation between the light and the dark, raw and ripe, just as he holds the same herbal juice in the mature as well as the maturing vegetation and the same white milk in the white, dark and ruddy cows.

सनात्सनीळा अवनीरवाता व्रता रक्षन्ते अमृताः सहोभिः । पुरू सहस्रा जनयो न पत्नीर्दुवस्यन्ति स्वसारो अह्रयाणम् ॥ १० ॥

10. *Sanāt sanīḷā avanīravātā vratā rakṣante amṛtāḥ sahobhiḥ. Purū sahasrā janayo na patnīrduvasyanti svasāro ahrayāṇam.*

Since time immemorial, born of the same cause, Prakrti, coexistent and cooperative, thousands of earths immortal in their own nature, undisturbed even by a breath of wind, observe the eternal laws of their existence with their innate powers. And as mothers nourish their child, wives love and serve their husbands, and sisters love and cooperate with their brothers, they do homage to the bold and intrepidable Indra.

सनायुवो नमसा नव्यो अर्कैर्वसूयवो मतयो दस्म दद्रुः । पतिं न पत्नीरुशतीरुशन्तं स्पृशन्ति त्वा शवसावन्मनीषाः ॥ ११ ॥

11. *Sanāyuvo namasā navyo arkairvasūyavo matayo dasma dadruḥ. Patiṁ na patnīruśatīruśantaṁ spṛśanti tvā śavasāvanmanīṣāḥ.*

Indra, lord adorable of wondrous action, bright and generous, people of intelligence, faith and meditation, desirous of wealth and food for the body, mind and soul, lovers of yajna, rush to you offering gifts of homage with hymns of praise and prayer as loving wives in passion approach the loving husbands and feel immortalised by the beatific touch of your presence.

सनादेव तव रायो गभस्तौ न क्षीयन्ते नोप दस्यन्ति दस्म। द्युमाँ असि क्रतुमाँ इन्द्र धीरः शिक्षा शचीवस्तव नः शचीभिः॥ १२॥

12. *Sanādeva tava rāyo gabhastauna kṣīyante nopa dasyanti dasma. Dyumāň asi kratumāň indra dhīraḥ śikṣā śacīvastava naḥ śacībhiḥ.*

Since eternity, O lord of infinite light and generosity, the wealths in your open hand never decrease, never will they exhaust. You are the lord supreme of light and knowledge. You are the lord of omnipotence. You are the master of the dynamics of existence. You are calm and constant. You are the lord of kindness, favour and grace. Enlighten us with the light of knowledge. Bless us with your favours and grace.

सनायते गोतम इन्द्र नव्यमतक्षद्ब्रह्म हरियोजनाय। सुनीथाय नः शवसान नोधाः प्रातर्मक्षू धियावसुर्जग-म्यात्॥ १३॥

13. *Sanāyate gotama indra navyamatakṣad brahma hariyojanāya. Sunīthāya naḥ śavasāna nodhāḥ prātarmakṣū dhiyāvasurjaga myāt.*

Indra, lord of omnipotence and infinite action, lord omnipresent of infinite motion, since eternity you are ever present just at hand. Nodha, the poet of constant adoration, Gotama, spirit of fastest thought and imagination, creates the latest songs of celebration in honour of you, lord of universal light and humanity, lord giver of infinite freedom and joy. May the lord of eternal wealth and joy, may the spirit of eternal vision and imagination be with us upon the instant with the light of the dawn.

Mandala 1/Sukta 63

Indra Devata, Gautama Nodha Rshi

त्वं महाँ इन्द्र यो ह शुष्मैर्द्यावा जज्ञानः पृथिवी अमे धाः।
यद्ध ते विश्वा गिरयश्चिदभ्वा भिया दृळ्हासः किरणा नैजन्॥ १॥

1. *Tvaṁ mahāň indra yo ha śuṣmairdyāvā jajñānaḥ pṛthivī ame dhāḥ. Yaddha te viśvā girayaścidabhvā bhiyā dṛḷhāsaḥ kiraṇā naijan.*

Indra, lord omnipresent, great you are indeed who, manifest in creation, hold the heaven and earth in your power and law of omnipotence. It is by that eternal power and awe that all the mighty mountains and the impetuous rays of light do not deviate from their fixed course.

आ यद्धरी इन्द्र विव्रता वेरा ते वज्रं जरिता बाह्वोर्धात्।
येनाविहर्यतक्रतो अमित्रान्पुर इष्णासि पुरुहूत पूर्वीः॥ २॥

2. *Ā yaddharī indra vivratā verā te vajraṁ jaritā bāhvordhāt. Yenāviharyatakrato amitrān pura iṣṇāsi purūhūta pūrvīḥ.*

Indra, lord almighty of immaculate action, universally invoked, when you deploy your forces of movement and advance, observing the rules and discipline of your universal law, your worshippers and admirers too hold in their arms the same thunderbolt of law by which you destroy the many strongholds of the enemies of life and humanity.

त्वं स॒त्य इ॑न्द्र धृष्णु॒रे॒तान्त्वमृ॑भुक्षा नर्य॒स्त्वं षाट् । त्वं शुष्णं॑ वृ॒जने॑ पृ॒क्ष आ॒णौ यू॒ने कु॒त्सा॑य द्यु॒मते॒ सचा॑हन्॥ ३ ॥

3. *Tvaṁ satya indra dhṛṣṇuretān tvamṛbhukṣā naryastvaṁ ṣāṭ. Tvaṁ śuṣṇaṁ vṛjane pṛkṣa āṇau yūne kutsāya dyumate sacāhan.*

Indra, you are ever true, constant destroyer of these negativities of life and nature. You are the protector and promoter of the wise artists and scientists. You are the leader and friend of humanity. You are ever patient and forbearing. In the great battles of unity and fulfilment, you eliminate want and drought for the sake of the young generation, bright and brave wielders of the force of the thunderbolt of plenty and righteousness.

त्वं ह॒ त्यदि॑न्द्र चोदी॒ः सखा॑ वृ॒त्रं यद्व॑ज्रिन्वृषकर्मन्नु॒भ्ना॒ः ।
यद्ध॑ शूर वृषमणः परा॒चैर्वि दस्यूँ॒र्योना॒वकृ॑तो वृथा॒षाट्॥ ४ ॥

4. *Tvaṁ ha tyadindra codīḥ sakhā vṛtraṁ yad vajrin vṛṣakarmannubhnāḥ. Yaddha śūra vṛṣamaṇaḥ parācairvi dasyūṅryonāvakṛto vṛthāṣāṭ.*

You only, for sure, Indra, are the universal friend, wielder of the thunderbolt, and hero of vast operation who take on the cloud of darkness and want, overthrow the demon of want and darkness and shower the

blessings of plenty and fulfilment and who, O brave one, generous at heart, by nature and instinct nip evil and wickedness in the bud itself.

त्वं ह॒ त्यदि॒न्द्रारि॑षण्यन्दृ॒ळ्हस्य॑ चि॒न्मर्ता॑नामजु॒ष्टौ ।
व्य१॑स्मदा काष्ठा॒ अर्व॑ते॒ वर्ध॑नेव॒ वज्रि॑ञ्छ्नथिह्यमि॒त्रान् ॥ ५ ॥

5. *Tvaṁ ha tyadindrāriṣaṇyan dṛḷhasya cinmartānāmajuṣṭau. Vyasmadā kāṣṭhā arvate varghaneva vajriñchnathihyamitrān.*

Indra, lord of the thunderbolt, you surely are he who is unwilling to injure the strong and firm among humanity and the strong and stable system of the order. Fall like a hammer upon the disagreeables of humanity, fix them, and scatter the unfriendly as the sun scatters the clouds, and open the paths of advancement for progress in all directions.

त्वां ह॒ त्यदि॒न्द्रार्णी॑सातौ॒ स्वर्मी॑ळ्हे॒ नर॑ आ॒जा ह॑वन्ते ।
तव॑ स्वधाव इ॒यमा सम॒र्य ऊ॒तिर्वाजे॑ष्वत॒साय्या॑ भूत् ॥ ६ ॥

6. *Tvāṁ ha tyadindrārṇasātau svarmīḷhe nara ājā havante. Tava svadhāva iyamā samarya utirvājeṣvatasāyyā bhūt .*

In the tumult of the battles of the brave for victory and the showers of peace and joy, the leaders of humanity call upon you, Indra, to join the strife and win. Lord of innate wealth and power, may this help and protection of yours be available to us in our joint ventures and our battles for food, knowledge, science and social progress.

त्वं ह॒ त्यदि॑न्द्र॒ सस॑ युध्य॒न्पुरो॑ वज्रि॒न्पुरु॒कुत्सा॑य दर्दः ।
ब॒र्हिर्न यत्सु॒दासे॒ वृथा॒ वर्ग्हो रा॑ज॒न्वरि॑वः पू॒रवे॑ कः ॥ ७ ॥

8. *Tvaṁ ha tyadindra sapta yudhyan puro vajrin purukutsāya dardaḥ. Barhirna yat sudāse vṛthā vargaṅho rājan varivaḥ pūrave kaḥ.*

Indra, lord of the thunderbolt, ruler of the world, fighting seven evils and defending the seven-fold power of the order, you break down the strongholds of sin and crime for the sake of the generous and the many splendoured social order. Uproot the sin and crime like grass and deliver the wealth to the people for the sake of joy and fulfilment and take the order to the heights of the sky. (The sevenfold powers are: the council, councillors, president, army, commander, services and the people.)

त्वं त्यां न इन्द्र देव चित्रामिषमापो न पीपयः परिज्मन् ।
यया शूर प्रत्यस्मभ्यं यंसि त्मनमूर्जं न विश्वध क्षरध्यै ॥ ८ ॥

8. *Tvaṃ tyāṁ na indra deva citrāmiṣamāpo na pīpayaḥ parijman. Yayā śūra pratyasmabhyaṁ yaṁsitmanamūrjaṁ na viśvadha kṣaradhyai.*

Indra, brilliant lord of generosity, ever present and all protective, brave hero, ruler and holder of the world, like the flow of nature's waters, let that various and wondrous energy, mind and means flow freely for us for the expression and fulfilment of our spiritual self by which you again and again direct and guide the conduct of our soul as well as the psychic flow of our energy.

अकारि त इन्द्र गोतमेभिर्ब्रह्माण्योक्ता नमसा हरिभ्याम् ।
सुपेशसं वाजमा भरा नः प्रातर्मक्षू धियावसुर्जगम्यात् ॥ ९ ॥

9. *Akāri ta indra gotamebhir brahmāṇyoktā namasā haribhyām. Supeśasaṁ vājamā bharā naḥ prātarmakṣū dhiyāvasurjagamyāt.*

Indra, lord of the world, by the most eminent sages of vision and intelligence, like fast motions of light rays for the sun, songs of homage have been presented with heart and soul with offerings of faith and reverence and sung for you.

May the same lord of wealth and intelligence come to us and bless us with wondrous wealth of food, light and energy at the break of dawn.

Mandala 1/Sukta 64

Maruts Devata, Gautama Nodha Rshi

वृष्णे शर्धाय सुमखाय वेधसे नोधः सुवृक्तिं प्र भरा मरुद्भ्यः। अपो न धीरो मनसा सुहस्त्यो गिरः समञ्जे विदथेष्वा भुवः॥ १॥

1. *Vṛṣṇe śardhāya sumakhāya vedhase nodhaḥ suvṛktiṁ pra bharā marudbhyaḥ. Apo na dhīro manasā suhastyo giraḥ samañje vidatheṣvā-bhuvaḥ.*

Nodha, poet of vision and wisdom, come and sing a song of celebration in selected words of pure beauty for the generous, mighty and omniscient lord of universal yajna and in honour of the Maruts, divine energies of universal motion. Settled and constant, pure and fluent as waters, dexterous of hand in structure and form, with heart and soul I compose, adorn and chant holy voices revealed in meditation, presenting themselves as celebrants of the Lord.

ते जज्ञिरे दिव ऋष्वास उक्षणो रुद्रस्य मर्या असुरा अरेपसः। पावकासः शुचयः सूर्या इव सत्वानो न द्रप्सिनो घोरवर्पसः॥ २॥

2. *Te jajñire diva ṛṣvāsa ukṣaṇo rudrasya maryā asurā arepasaḥ. Pāvakāsaḥ śucayaḥ sūryā iva satvāno na drapsino ghoravarpasaḥ.*

Those Maruts, waves of winds, children of the light of heaven, reveal the light of knowledge. Friends of humanity, they are the breath of Rudra, cosmic energy of prana, generous, inspiring, pure and unpolluted, pure and purifying, brilliant as sunbeams, replete with vitality, carrying particles of living energy, they are awful and sublime in form.

युवानो रुद्रा अजरा अभोग्घनो ववक्षुरध्रिगावः पर्वता इव। दृळ्हा चिद्विश्वा भुवनानि पार्थिवा प्र च्यावयन्ति दिव्यानि मज्मना ॥ ३ ॥

3. *Yuvāno rudrā ajarā abhogghano vavakṣuradhrigāvaḥ parvatā iva. Dṛḷhā cid viśvā bhuvanāni pārthivā pra cyāvayanti divyāni majmanā.*

Fresh, powerful and ever young, dynamic catalytic energies, unaging, free from suffering and death, they grow and augment. Unseen and irresistible in motion, strong and steady as mountains, with their power and force they move everything on earth and in heaven and all the worlds in existence.

चित्रैरञ्जिभिर्वपुषे व्यञ्जते वक्षःसु रुक्माँ अधि येतिरे शुभे। अंसेष्वेषां नि मिमृक्षुरृष्टयः साकं जज्ञिरे स्वधया दिवो नरः ॥ ४ ॥

4. *Citrairañjibhirvapuṣe vyañjate vakṣaḥsu rukmāň adhi yetire śubhe. Aṁseṣveṣāṁ ni mimṛkṣurṛṣṭayaḥ sākaṁ jajñire svadhayā divo naraḥ.*

In various colourful shapes they manifest and

define themselves in beautiful forms of nature. They activate the heat and light of vitality in the body system. Their dynamic powers shine in the athletic shoulders of their favourite heroes. Life of heroic people, they arise and shine with their innate light and power from heaven itself.

ईशानकृतो धुनयो रिशादसो वातान्विद्युतस्तविषीभिरक्रत।
दुहन्त्यूर्धर्दिव्यानि धूतयो भूमिं पिन्वन्ति पयसा परिज्रयः ॥ ५ ॥

5. *Īśanakṛto dhunayo riśādaso vātān vidyutastaviṣī-bhirakrata. Duhantyūdhardivyāni dhūtayo bhū-miṁ pinvanti payasā parijrayaḥ.*

Creators and makers of ruling powers on earth, they are the movers and shakers of things and people. Destroyers of the destroyers, they generate winds and lightning with their blazing splendour. They distil the essence of energy from the celestial sources of nature and, vibrating every particle of matter and energy, they feed the earth with the nectar of vitality while they go round in spaces at their tempestuous speed.

पिन्वन्त्यपो मरुतः सुदानवः पयो घृतवद्विदथेष्वाभुवः।
अत्यं न मिहे वि नयन्ति वाजिनमुत्सं दुहन्ति स्तन-यन्तमक्षितम् ॥ ६ ॥

6. *Pinvantyapo marutaḥ sudānavaḥ payo ghṛta-vad vidatheṣvābhuvaḥ. Atyaṁ na mihe vi nayanti vājinamutsaṁ duhanti stanayantamakṣitam.*

The generous Maruts, waves of cosmic energy, feed the vitality of waters. Instantly present at the yajnas of nature and humanity, as they radiate the ghrta across the spaces, so they feed and augment milk and juices

from spaces. And for the sake of rain, like a horse in the reins, they rule the floating cloud and the lightning thunder and milk the cloud like a perennial spring for life.

महिषासो मायिनश्चित्रभानवो गिरयो न स्वतवसो रघुष्यदः ।
मृगाइव हस्तिनः खादथा वना यदारुणीषु तविषीरयुग्ध्वम् ॥ ७ ॥

7. *Mahiṣāso māyinaścitrabhānavo girayo na svatavaso raghuṣyadaḥ. Mṛgā iva hastinaḥ khādathā vanā yadāruṇīṣu taviṣīrayugdhvaṁ.*

Mighty strong and strengthening, magical stimulators of intelligence and performance, various and versatile in heat and light, innately powerful and firmly rooted as mountains and inherently rich as clouds, the winds are impetuous in motion as the shooting deer and mighty as the elephants which destroy the forests. If you use these brilliant powers of light and winds in your fieriest forces of creation and defence you would destroy the destroyers and protect the beauties of life and nature and enjoy yourselves.

सिंहा इव नानदति प्रचेतसः पिशा इव सुपिशो विश्ववेदसः ।
क्षपो जिन्वन्तः पृषतीभिर्ऋष्टिभिः समित्सबाधः शवसाहिमन्यवः ॥ ८ ॥

8. *Siṁhā iva nānadati pracetasaḥ piśā iva supiśo viśvavedasaḥ. Kṣapo jinvataḥ pṛṣatībhirṛṣṭibhiḥ samit sabādhaḥ śavasāhimanyavaḥ.*

Like lions, the Maruts roar and proclaim the nature of nature (since, as waves of energy, they are in touch with everything in existence and hence know what

it is). Powerful as they are possessed of minute particles of energy they possess the world and put you in touch with everything if you know them. Keeping everything in its own shape and order, coexistent with the clouds in their action of sun and shower, they vitalise the nights with the showers of their waves like mists.

(If you know the Maruts, you know what they touch and proclaim.)

रोदसी॒ आ व॑दता गणश्रियो॒ नृषा॑चः शू॒राः श॑व॒साहि॑मन्यवः। आ व॒न्धुरे॑ष्व॒मति॒र्न द॑र्श॒ता वि॒द्युन्न त॑स्थौ मरुतो॒ रथे॑षु वः॥ ९॥

9. *Rodasī ā vadatā gaṇaśriyo nṛṣācaḥ śūrāḥ śasāhimanyavaḥ. Ā bandhureṣvamatirna darśatā vidyunna tasthau maruto ratheṣu vaḥ.*

Maruts, scholars, soldiers, leaders of humanity, organised in graceful classes, friends of mankind, brave, breakers of the clouds, with your own power reach over earth and heaven, address them and proclaim of them. And may the Maruts, energies of winds, like lightning, electric energy, in beautiful body form, come and sit in the strong structure of your cars to take you over earth and heaven.

विश्ववे॑दसो र॒यिभि॒: समो॑कस॒: संमि॑श्लास॒स्तवि॑षी-भिर्वि॒रप्शि॑नः। अस्ता॒र इषुं॑ दधिरे॒ गभ॑स्त्योरन॒न्तशु॑ष्मा वृष॑खादयो॒ नर॑: ॥ १० ॥

10. *Viśvavedaso rayibhiḥ samokasaḥ saṁmiślāsastaviṣībhirvirapśinaḥ. Astāra iṣuṁ dadhire gabhastyoranantaśuṣmā vṛsakhādayo naraḥ.*

Heroic men, mighty powers, cosmic energies,

Maruts, voracious eaters, excellent and exuberant, who know and rule the world live together with all their wealth together, mix together in equal homes with all their light and power of the elements, hold immense strength in their hands, fix the arrow on the bow and shoot. They are the real men, the Maruts.

हिर॒ण्ययेभिः प॒विभिः॑ पयो॒वृध॒ उज्जिघ्नन्त आप॒थ्यो॒३॒॑ न पर्व॑तान्। म॒खा अ॒यासः॑ स्व॒सृतो॑ ध्रु॒वच्युतो॑ दुध्र॒कृतो॑ म॒रुतो॒ भ्राज॑दृष्टयः॥ ११॥

11. *Hiraṇyayebhiḥ pavibhiḥ payovṛdha ujjighnanta āpathyo na parvatān. Makhā ayāsaḥ svasṛto dhruvacyuto dudhrakṛto maruto bhrājadṛṣ-ṭayaḥ.*

Maruts, creators and promoters of water, juice and milk, powers of cosmic yajna, advancing, self-driven, shakers of the fixed, makers of the firm, brandishing their burnishing steel, shatter the mountains and scatter the clouds like leaves on the pathways by the golden wheels of their chariots.

घृषुं पाव॒कं व॒निनं॒ विच॑र्षणिं रु॒द्रस्य॑ सू॒नुं हव॑सा॒ गृणी॑मसि। र॒ज॒स्तुरं॒ त॒वस॒ं मारु॑तं ग॒णमृ॑जी॒षिण॒ं वृष॑णं सश्चत श्रि॒ये॥ १२॥

12. *Ghṛṣuṁ pāvakaṁ vaninaṁ vicarṣaṇiṁ rudrasya sūnuṁ havasā gṛṇīmasi. Rajasturaṁ tavasaṁ mārutaṁ gaṇamṛjīṣiṇaṁ vṛṣaṇaṁ saścata śriye.*

We invoke, praise and celebrate in song the band of Maruts, nature's powers of grinding and crushing, purifying as fire with refinement, generous, ever active, children of Rudra, i.e., products of cosmic metabolism in the process of joining, disjoining, consuming and

creating. You too love, study and serve the Maruts, most active energy of the universe, fiery and powerful, creative and collective forces which bestow the gifts of life on us. Do so for beauty, prosperity and grace.

प्र नू स मर्तः शवसा जनाँ अति तस्थौ व ऊती मरुतो यमावत। अर्वद्भिर्वाजं भरते धना नृभिरापृच्छ्यं क्रतुमा क्षेति पुष्यति ॥ १३ ॥

13. *Pra nū sa martaḥ śavasā janāṅ ati tasthau va ūtī maruto yamāvata. Arvadbhirvājaṁ bharate dhanā nṛbhirāpṛcchyaṁ kratumā kṣeti puṣyati.*

O Maruts, surely that person soon surpasses other people with power and merit and settles whom you protect and promote with your favours. He achieves food, energy and success with the fastest means of movement and progress, gets the desired wealth for the asking with the people around, and collects and advances the wealth and beauty of yajnic life.

चर्कृत्यं मरुतः पृत्सु दुष्टरं द्युमन्तं शुष्मं मघवत्सु धत्तन। धनस्पृतमुक्थ्यं विश्वचर्षणिं तोकं पुष्येम तनयं शतं हिमाः ॥ १४ ॥

14. *Carkṛtyaṁ marutaḥ pṛtsu duṣṭaraṁ dyumantaṁ śuṣmaṁ maghavatsu dhattana. Dhanaspṛtamukthyaṁ viśvacarṣaṇiṁ tokaṁ puṣyema tanayaṁ śataṁ himāḥ.*

O Maruts, heroes of the world, bear for us valour and virility of sustained value for work, strength and courage irresistible in battles, and brilliant excellence among people of power and honour. Bless us with a son and a grandson, winner of wealth and victory,

worthy of praise and universally admirable, whom we may nurse, nourish, protect and promote for a hundred years to advance in life.

नू ष्ठिरं मरुतो वीरवन्तमृतीषाहं रयिमस्मासु धत्त । सहस्त्रिणं शतिनं शूशुवांसं प्रातर्मक्षू धियावसुर्जगम्यात् ॥ १५ ॥

15. *Nū ṣṭhiraṁ maruto vīravantamṛtīṣāhaṁ rayimasmāsu dhatta. Sahasriṇaṁ śatinaṁ śūśuvāṁ-saṁ prātarmakṣū dhiyāvasurjagamyāt.*

O Maruts, heroes of humanity fast as winds, bear among us stable wealth comprising most heroic youth who are ever felicitous and victorious, and happiness of a hundred fold and a thousandfold order. May the spirit of pious intelligence and wealth of mind and soul visit and bless us instantly with the light of dawn.

Mandala 1/Sukta 65

Agni Devata, Parashara Shaktya Rshi

पश्वा न तायुं गुहा चतन्तं नमो युजानं नमो वहन्तम् ।
सजोषा धीराः पदैरनु ग्मन्नुप त्वा सीदन्विश्वे यजत्राः ॥ १ ॥

1. *Pasvā na tāyuṁ guhā catantaṁ namo yujānaṁ namo vahantam. Sajoṣā dhīrāḥ padairanu gmannupa tvā sīdan viśve yajatrāḥ.*

Tracing and following the foot-prints of the animal, the master finds where the cattle carrier is hiding in the cave. So do all the yajakas, loving together and dedicated, patient and constant in their search, follow you, Agni, by yogaic stages and find you where you are hiding in the cave of the heart, creating and commanding food and energy, bearing and bestowing food and energy

of life, and they sit close around you, preparing and feeding the fire, seeking and finding.

ऋतस्य देवा अनु व्रता गुर्भुवत्परिष्टिर्द्यौर्न भूम। वर्धन्तीमापः पन्वा सुशिंश्विमृतस्य योना गर्भे सुजातम्॥ २॥

2. *Ṛtasya devā anu vratā gurbhuvat pariṣṭirdyaurna bhūma. Vardhantīmāpaḥ panvā suśiśvimṛtasya yona garbhe sujātaṁ.*

Noble yajakas dedicate themselves to the Law of Truth in sacred vows. The search for Agni goes on. They augment the waters, exalt the earth and, with their noble actions, promote the agni born in the vedi at the centre of the womb of nature and the Laws of Divinity. And the earth grows bright and blest as heaven.

पुष्टिर्न रण्वा क्षितिर्न पृथ्वी गिरिर्न भुज्म क्षोदो न शंभु।
अत्यो नाज्मन्त्सर्गप्रतक्तः सिन्धुर्न क्षोदः क ईं वराते॥ ३॥

3. *Puṣṭirna raṇvā kṣitirna pṛthvī girirna bhujma kṣodo na śaṁbhu. Atyo nājmantsargaprataktaḥ sindhurna kṣodaḥ, ka īṁ varāte.*

Delightful as the glow of health, vast and happy dwelling as earth, generous as a cloud, sanctifying as waters, fast as a flying horse in rapid motion, deep and rolling as the sea, who can stop it, just at hand as it is?

जामिः सिन्धूनां भ्रातेव स्वस्रामिभ्यान्न राजा वनान्यत्ति।
यद्वातजूतो वना व्यस्थादग्निर्ह दाति रोमा पृथिव्याः॥ ४॥

4. *Jāmiḥ sindhūnāṁ bhrāteva svasrāmibhyānna rāja vanānyatti. Yad vātajūto vanā vyasthāda-gnirha dāti romā pṛthivyāḥ.*

It is a friend of the seas, dear as a brother of his

sisters. It rules over the wealthy as over its attendants, and devours the forests. Driven by the winds, it abides in the waters, clouds and the sunbeams. And it is only Agni which matures and harvests the grasses and herbs of the earth.

श्वसित्यप्सु हꣳसो न सीदन्क्रत्वा चेतिष्ठो विशामुषर्भुत्।
सोमो न वेधा ऋतप्रजातः पशुर्न शिश्वा विभुर्दूरेभाः॥ ५॥

5. *Śvasityapsu haṁso na sīdan kratvā cetiṣṭho viśā-muṣarbhut. Somo na vedhā ṛtaprajātaḥ paśurna śiśvā vibhurdūrebhāḥ.*

It breathes in the waters, vitalising them, playing with them like a swan. Most intelligent and wide-awake, it awakens the people at dawn with its light and yajnic action. Born of Divine Law and Truth of Nature, it is an inspirer and energiser like soma. Playful as a calf, it is omnipresent, shining far and wide.

Mandala 1/Sukta 66

Agni Devata, Parashara Shaktya Rshi

रयिर्न चित्रा सूरो न संदृगायुर्न प्राणो नित्यो न सूनुः। तक्वा न भूर्णिर्वना सिषक्ति पयो न धेनुः शुचिर्विभावा॥ १॥

1. *Rayirna citrā sūro na saṁdṛgāyurna prāṇo nityo na sūnuḥ. Takvā na bhūrṇirvanā siṣakti payo na dhenuḥ śucirvibhāvā.*

Wondrous as wealth and beauty, illuminating as the sun, breath of energy as life itself, ever present and essentially constant as a son, restless as a falcon, abiding with the forests and sunbeams, a very mother cow, nourishing and life-giving as milk, it is pure and

blazing, shining and revealing all.

दाधार क्षेममोको न रण्वो यवो न पक्वो जेता जनानाम्।
ऋषिर्न स्तुभ्वा विक्षु प्रशस्तो वाजी न प्रीतो वयो दधाति॥ २॥

2. *Dādhāra kṣemamoko na raṇvo yavo na pakvo jetā janānām. Ṛṣirna stubhva vikṣu praśasto vājī na prīto vayo dadhāti.*

It is the treasure of peace and welfare. Soothing as a home and food as barley, it is the winner of victories for humanity. Worthy of reverence as a seer, it is admired of people. It is worthy of admiration as a war-chariot and bears life, energy and long age for us.

दुरोकशोचिः क्रतुर्न नित्यो जायेव योनावरं विश्वस्मै। चित्रो यदभ्राट् छ्वेतो न विक्षु रथो न रुक्मी त्वेषः समत्सु॥ ३॥

3. *Durokaśociḥ kraturna nityo jāyeva yonāvaraṁ viśvasmai. Citro yadabhrāṭ chveto na vikṣu ratho na rukmī tveṣaḥ samatsu.*

Lord of awful light for all places, eternal like the yajna of creation, beauty of the home like the wife, for all, wondrous of form and character that shines among people like the very sunlight, it is magnificent as a warrior's chariot, blazing in battles with victory.

सेनेव सृष्टामं दधात्यस्तुर्न दिद्युत्त्वेषप्रतीका। यमो ह जातो यमो जनित्वं जारः कनीनां पतिर्जनीनाम्॥ ४॥

4. *Seneva sṛṣṭāmaṁ dadhātyasturna didyut tveṣa-pratīkā. Yamo ha jāto yamo janitvaṁ jāraḥ kanīnāṁ patirjanīnām.*

Like an army sent up to advance in battle, it

wields power and force. Like an electric missile of fire it is blazing and voracious, a symbol of light and fire. It is the guide, controller, and destiny of all that is born, and the guide, controller and destiny of all that is on way to life. It is the paramour of maidens and the protector of wives.

तं वꣳश्चरार्था वयं वसत्यास्तं न गावो नक्षन्त इद्धम्।
सिन्धुर्न क्षोदः प्र नीचीरैनोन्नवन्त गावः स्वर्१दृशीके ॥ ५ ॥

5. *Taṁ vaścarāthā vayaṁ vasatyāstaṁ na gāvo nakṣanta iddham. Sindhurna kṣodaḥ pra nīcirainonnavanta gāvaḥ svardṛśīke.*

Just as cows return to their stall, just as rays of the sun withdraw to the sun, just as streams and rivers flow down to the sea, so may we all, moving as well as settled people, attain to you, Agni, light of the sun, and the Lord Almighty.

Mandala 1/Sukta 67

Agni Devata, Parashara Shaktya Rshi

वनेषु जायुर्मर्तेषु मित्रो वृणीते श्रुष्टिं राजेवाजुर्यम्।
क्षेमो न साधुः क्रतुर्न भद्रो भुवत्स्वाधीर्होता हव्यवाट् ॥ १ ॥

1. *Vaneṣu jāyurmarteṣu mitro vṛṇīte śruṣṭiṁ rājevājuryam. Kṣemo na sādhuḥ kraturna bhadro bhuvat svādhīrhotā havyavāṭ.*

Just as a ruler selects a young, unaging and enthusiastic worker, best of the desirable lot and friendliest among people, so does Agni select and bless a devotee for the divine mission of life's yajna. May this Agni, Lord of yajna, Itself the giver and receiver,

carrier of the fragrances across life and the world, immanent in forests and manifest in sunbeams, friendliest power among living beings, good like happiness incarnate, creative and blissful as yajna itself be our sustainer, protector and promoter in life and select us for the sacred mission of Divinity.

हस्ते दधानो नृम्णा विश्वान्यमे देवान्धाद् गुहा निषीदन्।
विदन्तीमत्र नरो धियंधा हृदा यत्तष्टान्मन्त्राँ अशंसन्॥ २॥

2. *Haste dadhāno nṛmṇā viśvānyame devān dhād guhā niṣīdan. Vidantīmatra naro dhiyaṁdhā hṛdā yat taṣṭān mantrāň aśaṁsan.*

People of faith and dedication, possessed of sacred intelligence who chant and meditate on mantras, divining into the secrets of nature and divinity with their heart and soul, come to know and realise here itself in actuality the presence and attributes of Agni which is immanent in the depth of the soul, reveals Itself, holding the wealths of the world for the devotees, and establishes the dedicated generous brilliancies in knowledge, power and wealth of the world and protects and promotes them in life.

अजो न क्षां दाधार पृथिवीं तस्तम्भ द्यां मन्त्रेभिः सत्यैः।
प्रिया पदानि पश्वो नि पाहि विश्वायुरग्ने गुहा गुहं गाः॥ ३॥

3. *Ajo na kṣāṁ dādhāra pṛthivīṁ tastambha dyāṁ mantrebhiḥ satyaiḥ. Priyā padāni paśvo ni pāhi viśvāyuragne guhā guhaṁ gāḥ.*

The eternal lord of existence, Agni, light and life of the universe, holds the earth as He holds the sky and sustains heaven in space with true mantras of Rtam

(which are identical with His thoughts and laws of nature). Agni, lord and spirit of the universe, deepest in the depth of the soul as you are, protect the steps of the growth of the soul's vision of divinity, guard them against the violence and vulgarity of brute force.

य ईं॑ चि॒केत॒ गुहा॒ भव॑न्त॒मा यः स॒साद॒ धारा॑मृ॒तस्य॑।
वि ये चृ॒तन्त्यृ॒ता सप॑न्त॒ आदिद्ध॑सू॒नि॒ प्र व॑वाचास्मै ॥ ४ ॥

4. *Ya īṁ ciketa guhā bhavantamā yaḥ sasāda dhārā mṛtasya. Vi ye cṛtantyṛtā sapanta ādidva-sūni pra vavācāsmai.*

One who knows Agni existent in the cave of the heart, takes the shower in the stream of Truth and life flowing from Divinity. Those who tie the knot with the presence, serve It and shine the path of realisation along the steps, to them Agni reveals the secrets of the wealths of life and light of the Spirit.

वि यो वी॒रुत्सु॒ रोध॑न्महि॒त्वोत प्र॒जा उ॒त प्र॒सूष्व॒न्तः।
चित्ति॑रपां दमे॒ वि॒श्वायुः॒ सद्मे॑व॒ धीरा॑ः सं॒माय॑ चक्रुः ॥ ५ ॥

5. *Vi yo vīrutsu rodhanmahitvota prajā uta prasū-ṣvantaḥ. Cittirapāṁ dame viśvāyuḥ sadmeva dhīrāḥ saṁmāya cakruḥ.*

Agni, that universal spirit and energy of life which manifests in form and measure in the shoots that come forth in the herbs and trees and in the child in the womb of the mother, that superconsciousness, the realised souls experience when they have collected their consciousness as if behind closed doors, when even the motion of their pranas has been stilled.

(The energy of life which is the heat, vitality

and glow of health in life forms, which is universally active, the scientists and yogis realise in a state of total concentration.)

Mandala 1/Sukta 68

Agni Devata, Parashara Shaktya Rshi

श्रीणन्नुप स्थाद्दिवं भुरण्युः स्थातुश्चरथमक्तून्व्यूर्णोत्।
परि यदेषामेको विश्वेषां भुवद्देवो देवानां महित्वा ॥ १ ॥

1. *Śrīṇannupa sthād divaṁ bhuraṇyuḥ sthātuścarathamaktūn vyūrṇot. Pari yadeṣāmeko viśveṣāṁ bhuvad devo devānāṁ mahitvā.*

The blazing, vibrating, ripening, perfecting power and energy of the Lord, Agni, that sustains and beautifies the world pervades and abides by the moving and non-moving forms of existence and covers as well as brightens and defines the day and night with His presence. He is the sole one lord and light of all the brilliancies of the universe by virtue of His own might.

आदित्ते विश्वे क्रतुं जुषन्त शुष्काद्यद्देव जीवो जनिष्ठाः।
भजन्त विश्वे देवत्वं नाम ऋतं सपन्तो अमृतमेवैः ॥ २ ॥

2. *Ādit te viśve, kratuṁ juṣanta śuṣkād yad deva, jīvo janiṣṭhāḥ. Bhajanta viśve devatvaṁ nāma ṛtaṁ sapanto, amṛtamevaiḥ.*

Brilliant lord of existence, most generative support of life-force arising from dry sources of energy, all the brilliancies of the universe join your sacred act of creation. All of them worship your divinity in truth and faith. All of them with all their manners, customs, rituals, in short with every motion of their thought and

body, do homage to your laws of existence and your immortal presence.

ऋतस्य प्रेषा ऋतस्य धीतिर्विश्वायुर्विश्वे अपांसि चक्रुः।
यस्तुभ्यं दाशाद्यो वा ते शिक्षात्तस्मै चिकित्वान्रयिं दयस्व॥ ३॥

3. *Ṛtasya preṣā ṛtasya dhītirviśvāyurviśve apāṁsi cakruḥ. Yastubhyaṁ dāśādyo vā te śikṣāt tasmai cikitvān rayiṁ dayasva.*

Agni, first impulse of creative intelligence, wielder of the laws of Truth and laws of evolution, life of the universe, all the forces of existence do your bidding and perform their action. Lord all percipient and omniscient, whosoever be intelligent and give away charity in homage to you or learn from your eternal Word and universal acts, bless him/her with the wealth of the world.

होता निषत्तो मनोरपत्ये स चिन्नवासां पती रयीणाम्।
इच्छन्त रेतो मिथस्तनूषु सं जानत स्वैर्दक्षैरमूराः॥ ४॥

4. *Hotā niṣatto manorapatye sa cinnvāsāṁ patī rayīṇām. Icchanta reto mithastanūṣu saṁ jānata svairdakṣairamūrāḥ.*

Lord of light, high-priest of the cosmic yajna of creation and generation, receiver of oblations and creator and begetter of blessings, immanently seated in humanity, Agni is the lord ruler and controller of these wealths of life, and its yajnic creations. Ye men and women of intelligence and generative science mutually desirous of creative energy and fertility together in your body system, know the science of generative yajna with

your knowledge, education and expertise.

पितुर्न पुत्राः क्रतुं जुषन्त श्रोषन्ये अस्य शासं तुरासः ।
वि राय और्णोद्दुरः पुरुक्षुः पिपेश नाकं स्तृभिर्दमूनाः ॥ ५ ॥

5. *Piturna putrāḥ kratuṁ juṣanta śroṣan ye asya śāsaṁ turāsaḥ. Vi rāya aurṇod duraḥ purukṣuḥ pipeśa nākaṁ stṛbhirdamūnāḥ.*

If men of genius and action were to dedicate themselves to yajna and listen to the divine voice and obey the discipline and command of this divine Agni as children listen to the father and do his behest, then the omnificent Lord of wealth and omnipotence would bless them with showers of wealth and open the beautiful doors of heaven and happiness to them.

Mandala 1/Sukta 69

Agni Devata, Parashara Shaktya Rshi

शुक्रः शुशुक्वाँ उषो न जारः पप्रा समीची दिवो न ज्योतिः ।
परि प्रजातः क्रत्वा बभूथ भुवो देवानां पिता पुत्रः सन् ॥ १ ॥

1. *Śukraḥ śuśukvāṅ uṣo na jāraḥ paprā samīcī divo na jyotiḥ. Pari Prajātaḥ kratvā babhūtha bhuvo devānāṁ pitā putraḥ san.*

Bright and blazing, pure and purifying as the sun, lover of the dawn, filling both earth and heaven like the light of the sun, Agni, emerging and rising, shines over all with its light and power, being both generator and generated of the divinities of the earth.

वेधा अदृप्तो अग्निर्विजानन्नूधर्न गोनां स्वाद्मा पितूनाम् ।
जने न शेव आहूर्यः सन्मध्ये निषत्तो रण्वो दुरोणे ॥ २ ॥

2. *Vedhā adṛpto agnirvijānannūdharna gonāṁ svā-dmā pitūnām. Jane na śeva āhūryaḥ san madhye niṣatto raṇvo duroṇe.*

Lord of light and intelligence, free from pride and infatuation, knower of right and wrong, light and dark, generous as cow's udders overflowing with milk, Agni ripens and sweetens the food of life. Like a benefactor of humanity, worthy of invocation and invitation, sanctified in the middle of the home, it adds to the delight of the family.

पुत्रो न जातो रण्वो दुरोणे वाजी न प्रीतो विशो वि तारीत्।
विशो यदह्वे नृभिः सनीळा अग्निर्देवत्वा विश्वान्यश्याः ॥ ३ ॥

3. *Putro na jāto raṇvo duroṇe vājī na prīto viśo vi tārīt. Viśo yadahve nṛbhiḥ sanīḷā agnirdevatvā viśvānyaśyāḥ.*

Rising like a darling son, delight of the home, beautiful and joyous as a horse, Agni takes people across the hurdles of life. To whatever creative and productive yajnic programmes people invite and invoke Agni, It joins the people with Its light and divinity of power and blesses them with all the wealths of life.

नकिष्ट एता व्रता मिनन्ति नृभ्यो यदेभ्यः श्रुष्टिं चकर्थ।
तत्तु ते दंसो यदहन्त्समानैर्नृभिर्यद्युक्तो विवे रपांसि ॥ ४ ॥

4. *Nakiṣṭa etā vratā minanti nṛbhyo yadebhyaḥ śruṣṭiṁ cakartha. Tat tu te daṁso yadahantsamānair-nṛbhiryad yukto vive rapāṁsi.*

Agni, none of these people violate your laws and discipline since you do good to them, for them. Agni, Lord of light and life, it is your grand act of

generosity that you, joining with people of equality, repair their infirmities and ward off their sins without doing violence to anyone or anything.

उषो न जारो विभावोस्रः संज्ञातरूपश्चिकेतदस्मै।
त्मना वहन्तो दुरो व्यृण्वन्नवन्त विश्वे स्व१र्दृशीके ॥ ५ ॥

5. *Uṣo na jāro vibhāvosraḥ saṁjñātarūpaścike-tadasmai. Tmanā vahanto duro vyṛṇvan navanta viśve svardṛśīke.*

Agni, bright and blazing like the sun, lover of the dawn, is the dispeller of darkness like the first ray of morning light and reveals the beauteous forms of things, opening the doors of yajna, and destroys suffering. Carrying gifts of homage for it with their heart and soul in every noble act of yajna, let all the people know It and bow to it.

Mandala 1/Sukta 70

Agni Devata, Parashara Shaktya Rshi

वनेम पूर्वीरर्यो मनीषा अग्निः सुशोको विश्वान्यश्याः।
आ दैव्यानि व्रता चिकित्वाना मानुषस्य जनस्य जन्म ॥ १ ॥

1. *Vanema pūrvīraryo manīṣā agniḥ suśoko viśvān-yaśyāḥ. Ā daivyāni vratā cikitvānā mānuṣasya janasya janma.*

We, ancient people, with our heart and soul honour and worship Agni, Lord of universal wealth and power, brilliant and blazing Divinity, who knows, pervades, reaches and controls all the divine laws and rules of the world and the origin, birth and history of all the people and nations.

गर्भो॒ यो अ॒पां गर्भो॒ वना॑नां॒ गर्भ॑श्च स्था॒तां गर्भ॑श्चरथा॒नाम्।
अद्रौ॑ चिदस्मा अ॒न्तर्दु॑रो॒णे वि॒शां न विश्वो॑ अ॒मृत॑: स्वा॒धी: ॥ २ ॥

2. *Garbho yo apāṁ garbho vanānāṁ Garbhaśca sthātāṁ garbhaścarathām. Adrau cidasmā antarduroṇe viśāṁ na viśvo amṛtaḥ svādhīḥ.*

Agni abides at the heart of the waters and the pranic energies of the universe. It is at the heart of forests, sunbeams and all the lovely and beloved beauties of the world. It is at the heart of all that is still and all that moves. It abides in the cloud and in the mountain and it is the centre of the homes of people. Universal, immortal, free and absolute, it is the very life and ruler of everything in nature as it is the life and ruler of all the people for their sake only.

स हि क्षप॑ावाँ॒ अग्नी॑ र॒यीणां॑ दाशद्यो॒ अ॑स्मा॒ अर॑ं सू॒क्तै:।
ए॒ता चि॑कित्वो॒ भूमा॒ नि पा॑हि दे॒वाना॑ं॒ जन्म॒ मर्ता॑श्च वि॒द्वान्॥ ३ ॥

3. *Sa hi kṣapāvāň agnī rayīṇāṁ dāśadyo asmā araṁ sūktaiḥ. Etā cikitvo bhūmā ni pāhi devānāṁ janma martāňśca vidvān.*

That Agni is the lord of night and day. It is the giver of wealth and power in ample measure for anyone who adores it with hymns of divinity. It is aware of all, knows the manifestations and operations of all the divinities of nature, and it knows all that are mortal. Lord of knowledge, wealth and power, protect and promote all these children of nature and the earth.

वर्धा॒न्यं पू॒र्वी: क्षपो॑ विरू॒पा: स्था॒तुश्च॒ रथ॑मृ॒तप्र॑वीतम्।
अरा॑धि॒ होता॒ स्व॑१॒॑र्निष॑त्त: कृ॒ण्वन्वि॑श्वा॒न्यप॑सि स॒त्या ॥ ४ ॥

4. *Vardhānyaṁ pūrvīḥ kṣapo virūpāḥ sthātuśca rathamṛtapravītam. Ārādhi hota svarniṣattaḥ kṛṇvan viśvānyapāṁsi satyā.*

The nights and days of various hues and forms since time immemorial serve this Agni born of constant Prakrti inspired and energised by the Divine Laws of Rtam, which is the delight and impeller of all that is still and on the move. Let the man of the yajna of science and research study and advance the knowledge of this Agni abiding in light and the sun, doing all the real actions and operations of the natural world.

गोषु प्रशस्तिं वनेषु धिषे भरन्त विश्वे बलिं स्वर्णः ।
वि त्वा नरः पुरुत्रा सपर्यन्पितुर्न जिव्रेर्वि वेदो भरन्त ॥ ५ ॥

5. *Goṣu praśastiṁ vaneṣu dhiṣe bharanta viśve baliṁ svarṇaḥ. Vi tvā naraḥ purutrā saparyan piturna jivrervi vedo bharanta.*

Agni, lord sustainer of life and the world, you in-vest the cows and forests and the earth and sunbeams with excellence of quality, virtue and wealth. May all powers of nature and humanity bear and bring joy for us. May all people doing homage to you in various ways receive from you and bear and advance knowledge like children receiving patrimony from the parents.

साधुर्न गृध्नुरस्तेव शूरो यातेव भीमस्त्वेषः समत्सु ॥ ६ ॥

6. *Sādhurna gṛdhnurasteva śūro yāteva bhīmastveṣaḥ samatsu.*

Immensely loving, generous and venerable as a saint, heroic like a brave archer, terrible like the dispenser of punishment, and blazing and brilliant in

the battles of life: such is Agni, light, life and might of the world.

Mandala 1/Sukta 71

Agni Devata, Parashara Shaktya Rshi

उप॒ प्र जि॑न्वन्नुश॒तीरु॒शन्तं॒ पति॑ं न नित्यं॑ जन॑य॒ः सनी॑ळाः ।
स्वसा॑र॒ः श्याव॑ीमरु॒षीमजु॒ष्रञ्चि॒त्रमु॒च्छन्ती॑मु॒षस॑ं न गाव॑ः ॥ १ ॥

1. *Upa pra jinvannuśatīruśantaṁ patiṁ na nityaṁ janayaḥ sanīḷāḥ. Svasāraḥ śyāvīmaruṣīmaju-ṣran citramucchantīmuṣasaṁ na gāvaḥ.*

Like married women in a state of love and desire meeting the loving husband for the joy of living, like cows of the same stall going up and out to welcome and feel the sallow, ruddy, wonderful and brilliant dawn, harbinger of light, for a fresh lease of life, let all the people together in love and faith always worship the wondrous, loving protector, Agni, eternal father, for a fresh lease of life and the joy of living.

वी॒ळु चि॑द् दृ॒ळ्हा पि॒तरो॑ न उ॒क्थैरद्रिं॑ रुजन्नङ्गि॑रसो॒ रवे॑ण ।
च॒क्रुर्दि॒वो बृ॑ह॒तो गा॒तुम॒स्मे अह॒ः स्व॑र्विविदु॒ः के॒तुमु॒स्राः ॥ २ ॥

2. *Vīḷu cid dṛḷhā pitaro na ukthairadriṁ rujanna-ṅgiraso raveṇa. Cakrurdivo bṛhato gātumasme ahaḥ svarvividuḥ ketumusrāḥ.*

Our forefathers sustain our strength and constancy. The Angirasas, sustainers of life, the winds, and our fathers with Veda-mantras, break the cloud for us with the voice of thunder. They create the path to the vast heaven and the space and show us the way to rise

to the sun. They know the light of the dawn, the brilliance of the day and the bliss of heaven. They give us the light, the day and the bliss and vest us with an identity of splendour, a banner of recognition and a ruler and the law.

दधन्नृतं धनयन्नस्य धीतिमादिदर्यो दिधिष्वो३ विभृत्राः। अतृष्यन्तीरपसो यन्त्यच्छा देवाञ्जन्म प्रयसा वर्धयन्तीः॥ ३॥

3. *Dadhannṛtaṁ dhanayannasya dhītimādidaryo didhiṣvo vibhṛtrāḥ. Atṛṣyantīrapaso yantyacchā devāñjanma prayasā vardhayantīḥ.*

Holding on to Truth and Dharma, wielding the knowledge and power of Agni, lord of light, then possessing wealth as the Vaishyas, giving nourishment and help without thirst or selfishness, doing good acts with generosity of giving food and social service and promoting nobilities, specially children, the people and specially Brahmacharinis move on in life with grace.

मथीद्यदीं विभृतो मातरिश्वा गृहेगृहे श्येतो जेन्यो भूत्। आदीं राज्ञे न सहीयसे सचा सन्ना दूत्यं१ भृगवाणो विवाय॥ ४॥

4. *Mathīd yadīṁ vibhṛto mātariśvā gṛhegṛhe śyeto jenyo bhūt. Ādīṁ rājñe na sahīyase sacā sannā dūtyaṁ bhṛgavāṇo vivāya.*

If the wind, bearing the wealth of agni, and others were to churn out and produce fire and electricity which then emerges bright and victorious in every home, then the scholars of science would refine and develop it for the purpose of communication and transport and

use it as ambassador for the grand ruling power and order of the society between one people and another in friendship.

महे यत्पित्र ईं रसं दिवे करव त्सरत्पृशन्यश्चिकित्वान्। सृजदस्ता धृषता दिद्युमस्मै स्वायां देवो दुहितरि त्विषिं धात्॥ ५॥

5. *Mahe yat pitra īṁ rasaṁ dive karavatsarat pṛśanyaścikitvān. Sṛjadastā dhṛṣatā didyumasmai svāyāṁ devo duhitari tviṣiṁ dhāt.*

It is the sun, self-refulgent giver of comfort and bliss, reaching all with its rays, knowing all and revealing all, who creates the nectar of life for the great fatherly lord of heaven, Agni, who radiates light like a mighty hero of the bow shooting arrows for the purpose of humanity, and who vests the light and splendour of the morning in its daughter, the dawn, dispelling the darkness. Who can get away from it or steal the light? None.

स्व आ यस्तुभ्यं दम आ विभाति नमो वा दाशादुशतो अनु द्यून्। वर्धो अग्ने वयो अस्य द्विबर्हा यासद्राया सरथं यं जुनासि॥ ६॥

6. *Sva ā yastubhyaṁ dama ā vibhāti namo vā dāśāduśato anu dyūn. Vardho agne vayo asya dvi-barhā yāsad rāyā sarathaṁ yaṁ junāsi.*

Agni, lord of light and life, who ever lights the fire in the home in the vedi, whoever in fervent love and faith offers food and reverence in yajna every day, you, giver of twofold advancement in knowledge and valour, grant him full age of honour and glory. Who ever you inspire and send up to battle of the chariot,

you bless with the all-round wealth of life.

अग्निं विश्वा अभि पृक्षः सचन्ते समुद्रं न स्रवतः सप्त यह्वीः ।
न जामिभिर्वि चिकिते वयो नो विदा देवेषु प्रमतिं चिकित्वान् ॥ ७ ॥

7. *Agniṁ viśvā abhi pṛkṣaḥ sacante samudraṁ na sravataḥ sapta yahvīḥ. Na jāmibhirvi cikite vayo no vidā deveṣu pramatiṁ cikitvān.*

All foods, all that move and ripen go to Agni like the seven restless streams heading to the sea. The web of our life is incomprehensible to those on the move. May the Lord of Omniscience direct our will and intelligence and establish us among the wise and the brilliant sages of vision.

आ यदिषे नृपतिं तेज आनट् छुचि रेतो निषिक्तं द्यौर्भीके ।
अग्निः शर्धमनवद्यं युवानं स्वाध्यं जनयत्सूदयच्च ॥ ८ ॥

8. *Ā yadiṣe nṛpatiṁ teja ānaṭ chuci reto niṣiktaṁ dyaurabhīke. Agniḥ śardhamanavadyaṁ yuvānaṁ svādhyaṁ janayat sūdayacca.*

When pure light and lustre, living and sanctified, come to the ruling soul for the fulfilment of desire and perfection, then Agni creates the strong, praiseworthy, healthy and self-dependent youth, perfects and guides him in the battle of life.

मनो न योऽध्वनः सद्य एत्येकः सत्रा सूरो वस्व ईशे ।
राजाना मित्रावरुणा सुपाणी गोषु प्रियममृतं रक्षमाणा ॥ ९ ॥

9. *Mano na yo'dhvanaḥ sadya etyekaḥ satrā sūro vasva īṣe. Rājānā mitrāvaruṇā supāṇī goṣu priyamamṛtaṁ rakṣamāṇā.*

The sun that instantly goes on its course in orbit all by itself as at the speed of mind and rules over all the Vasus, and Mitra and Varuna, brilliant powers of universal love and justice of the Divine with hands of generosity, which protect and promote the cherished immortal values of life on earths as milk in the cows: all this is the gift of Agni.

मा नो अग्ने सख्या पित्र्याणि प्र मर्षिष्ठा अभि विदुष्कविः सन्। नभो न रूपं जरिमा मिनाति पुरा तस्या अभिशस्तेरधीहि॥ १०॥

10. *Mā no agne sakhyā pitryāṇi pra marśiṣṭhā abhi viduṣkaviḥ san. Nabho na rūpaṁ jarimā mināti purā tasyā abhiśasteradhīhi.*

Agni, lord giver and protector of life, let not our ancestral values of love and friendship be destroyed, all-knowing and visionary creator as you are. Old age destroys the health and beauty of life as the cloud covers and hides the sun and sky. Lord protector and preserver, come before the onslaught of that, stop that and help us preserve ourselves.

Mandala 1/Sukta 72

Agni Devata, Parashara Shaktya Rshi

नि काव्या वेधसः शश्वतस्कर्हस्ते दधानो नर्या पुरूणि। अग्निर्भुवद्रयिपती रयीणां सत्रा चक्राणो अमृतानि विश्वा॥ १॥

1. *Ni kāvyā vedhasaḥ śaśvataskarhaste dadhāno naryā purūṇi. Agnirbhuvad rayipatī rayīṇāṁ satrā cakrāṇo amṛtāni viśvā.*

Agni, the man of faith and devotee of Agni, lord of life, light and wealth of existence, holding in hand the many hymns of the poetry of the eternal poet of omniscience, all-time beneficial to humanity, observing the rules of Dharma, and doing all the essential acts of immortal value becomes the highest master of the wealths of life and existence.

अस्मे वत्सं परि षन्तं न विन्दन्निच्छन्तो विश्वे अमृता अमूराः ।
श्रमयुवः पदव्यो धियंधास्तस्थुः पदे परमे चार्वग्नेः ॥ २ ॥

2. *Asme vatsaṁ pari ṣantaṁ na vindannicchanto viśve amṛtā amūrāḥ. Śramayuvaḥ padavyo dhiyaṁdhāstasthuḥ pade parame cārvagneḥ.*

People ordinarily do not attain to our darling Agni, immanent and transcendent lord of existence. But all the immortal souls, men of divine intelligence dedicated to divine love, relentlessly following the paths of Divinity, holding on to piety of faith in reason and passion both, reach and abide in the beatific state of supreme bliss in Agni's direct presence.

तिस्रो यदग्ने शरदस्त्वामिच्छुचिं घृतेन शुचयः सपर्यान् ।
नामानि चिद्दधिरे यज्ञियान्यसूदयन्त तन्वः सुजाताः ॥ ३ ॥

3. *Tisro yadagne śaradastvāmicchuciṁ ghṛtena śucayaḥ saparyān. Nāmāni cid dadhire yajñiyā-nyasūdayanta tanvaḥ sujātāḥ.*

Agni, lord of light and cosmic yajna of evolution, those people of pure and dedicated soul who serve you, lord of purity, for three years with oblations of ghrta in yajna would justify their name with fame and yajnic karma and also perfect their physical

existence in perfect bodies reborn in happy and enlightened homes.

आ रोदसी बृहती वेविदानाः प्र रुद्रिया जभ्रिरे यज्ञियासः।
विदन्मर्तो नेमधिता चिकित्वानग्निं पदे परमे तस्थिवांसम्॥ ४॥

4. *Ā rodasī bṛhatī vevidānāḥ pra rudriyā jabhritre yajñiyāsaḥ. Vidanmarto nemadhitā cikitvānagniṁ pade parame tasthivāṁsam.*

Dedicated yajnic souls, lovers of Rudra pranas and devotees of Rudra, lord of justice and dispensation of karma, know, reach and replenish the vast heaven and earth with the fragrance of yajna. Such a man in mortal body finds the objects of his desire and, rising to divine knowledge, attains to the beatific vision of Agni abiding in the highest state of man's spiritual experience.

संजानाना उप सीदन्नभिज्ञु पत्नीवन्तो नमस्यं नमस्यन्।
रिरिक्वांसस्तन्वः कृण्वत स्वाः सखा सख्युर्निमिषि रक्षमाणाः॥ ५॥

5. *Sañjānānā upa sīdannibhijñu patnīvanto namasyaṁ namasyan. Ririkvāṁsastanvaḥ kṛṇvata svāḥ sakhā sakhyurnimiṣi rakṣamāṇāḥ.*

Knowing well the science of yajna, let men of yajna with their wives sit on their knees doing homage to the adorable Agni and to others, parents, teachers and seniors. Men of purity, they would be purifying their own bodies, and they would abide as friends protecting each other in yajnic action and protected by yajna every moment of their life.

त्रिः स॒प्त यद् गुह्या॑नि॒ त्वे इत्प॒दावि॑दन्निहि॒ता य॒ज्ञिया॑सः।
तेभी॑ रक्षन्ते अ॒मृतं॑ स॒जोषा॑: पा॒शूञ्श्च॑ स्था॒तॄञ्श्च॒रथं॑ च पाहि॥ ६॥

6. *Triḥ sapta yad guhyāni tve it padāvidannihitā yajñiyāsaḥ. Tebhī rakṣante amṛtaṁ sajoṣāḥ paśuñśca sthātṝñścarathaṁ ca pāhi.*

Agni, lord of life and positive living, those devotees established in you and dedicated to yajna, who know and achieve the thrice-seven deep and secret stages of yajna and abide therein, protect and preserve thereby the immortal wealth of life. Lovers of yajna and the yajnics, protect and promote all movable and immovable wealth of life, humans and animals all.

(According to Swami Dayanand the thrice-seven are: reading, reflection and meditation across the four Vedas, knowledge, practice and industry through Dharma, universal values of life, Artha, economic and social achievement, Kama, love and emotional fulfilment, and Moksha, ultimate freedom. Another way to explain it is to refer to the threefold meaning of yajna: reverence and worship, socialisation and social service, and charity including protection and replenishment of the environment, and then apply those to the seven stages of existence: Bhuh, Bhuvah, Swah, Maha, Janah, Tapah and Satyam. This mystique of yajna is described in detail in the Brahmana works on the Veda and briefly in the Upanishads, Katha and Chhandogya specially.)

वि॒द्वाँ अ॑ग्ने व॒युना॑नि क्षिती॒नां व्या॑नु॒षक्छुरु॑धो॑ जी॒वसे॑ धाः।
अ॒न्त॒र्वि॒द्वाँ अ॑ध्व॒नो दे॑व॒याना॒नत॑न्द्रो दू॒तो अ॑भवो ह॒वि॒र्वाट्॥ ७॥

7. *Vidvāň agne vayunāni kṣitīnāṁ vyānuṣak churudho jīvase dhāḥ. Antarvidvāň adhvano devayā-nānatandro dūto abhavo havirvāṭ.*

Agni, lord omniscient of the sciences and ways of the world, you continuously provide nourishing foods, healing herbs and means of comfort for the life and sustenance of the children of the earth. You know the divine paths of spiritual evolution between earth and heaven. Pray, be the harbinger of holy fragrance of Divinity like a prophet for us without relent or delay.

स्वाध्यो दिव आ सप्त यह्वी रायो दुरो व्यृतज्ञा अजानन्। विदद् गव्यं सरमा दृळ्हमूर्वं येना नु कं मानुषी भोजते विट्॥ ८॥

8. *Svādhyo diva ā saptayahvī rāyo duro vyṛtajñā ajānan. Vidad gavyaṁ saramā dṛḷhamūrvaṁ yenā nu kaṁ mānuṣī bhojate viṭ.*

Men of noble thought and action, who know the seven streams of light flowing from heaven, who know the paths of Divine truth and spiritual evolution, who know the celestial doors of existential wealth and divine bliss, realise and bring to the earth all good for the cows, for the mind and senses, message of knowledge, strength and constancy, and immunity against suffering, virtues by which the human community enjoys peace, health and comfort in life.

आ ये विश्वा स्वपत्यानि तस्थुः कृण्वानासो अमृतत्वाय गातुम्। मह्ना महद्भिः पृथिवी वि तस्थे माता पुत्रैरदितिर्धायसे वेः॥ ९॥

9. *Ā ye viśvā svapatyāni tasthuḥ kṛṇvānāso amṛtatvāya gātum. Mahnā mahadbhiḥ pṛthivī vi tasthe mātā putrairaditirdhāyase veḥ.*

Just as all parents abide by their children, men of noble action abide by the way of knowledge and virtue for the attainment of the nectar of salvation, the earth abides by her children with her great virtues and universal generosity, the mother abides by her children, the vast heaven abides for the support of her creations, and the sun light abides by the birds, so do I abide with life for the sake of good actions in the yajna of life.

अधि श्रियं नि दधुश्चारुमस्मिन्दिवो यदक्षी अमृता अकृण्वन्। अध क्षरन्ति सिन्धवो न सृष्टाः प्र नीचीरग्ने अरुषीरजानन्॥ १०॥

10. *Adhi śriyaṁ ni dadhuścārumasmin divo yadakṣī amṛtā akṛṇvan. Adha kṣaranti sindhavo na sṛṣṭāḥ pra nīcīragne aruṣīrajānan.*

The Immortals, realised souls with the vision of Divinity, create the beauty of knowledge, honour and happiness here on earth itself as if the light of heaven is blessing the world with its benign eyes through the divinity of Agni. Agni, like streams released from the waters of space flowing on the earth and blessing it with joy, the rays of light and flames of fire: all constantly revitalise humanity like the light of the dawn resurrecting life and nature after the cover of darkness.

Mandala 1/Sukta 73

Agni Devata, Parashara Shaktya Rshi

ऋयिर्न यः पितृवित्तो वयोधाः सुप्रणीतिश्चिकितुषो न शासुः। स्योनशीरतिथिर्न प्रीणानो होतेव सद्म विधतो वि तारीत्॥ १॥

1. *Rayirna yaḥ pitṛvitto vayodhāḥ supraṇītiści-kituṣo na śāsuḥ. Syonaśīratithirn aprīṇāno hoteva sadma vidhato vi tārīt.*

Agni is young and fresh, a philanthropist like a noble heir to the knowledge, power and wealth of ancestors, a controller and disciplinarian with policy like the noble and benevolent policy and orders of the wise, pleasing and blissful like a wise and learned guest enjoying liberal hospitality, and one who helps you cross over the seas of life like a priest conducting the yajna in the house of the yajamana.

देवो न यः सविता सत्यमन्मा क्रत्वा निपाति वृजनानि विश्वा। पुरुप्रशस्तो अमतिर्न सत्य आत्मेव शेवो दिधिषाय्यो भूत्॥ २॥

2. *Devo na yaḥ savitā satyamanmā kratvā nipāti vṛjanāni viśvā. Purupraśasto amatirna satya ātmeva śevo didhiṣāyyo bhūt.*

Protector and promoter of truth like the bright sun, he saves from sin and evil and defends and augments all the strength and powers of humanity. Highly praised and revered like light and beauty, he knows the essences of things and traverses the right paths of life. He is kind and helpful like the very soul of the community, and like the conscience of the people he wields, supports and commands the nation in every respect. Such is the ruler.

देवो न यः पृथिवीं विश्वधाया उपक्षेति हितमित्रो न राजा। पुरःसदः शर्मसदो न वीरा अनवद्या पतिजुष्टेव नारी॥ ३॥

3. *Devo na yaḥ pṛthivīṁ viśvadhāyā upakṣeti hita-mitro na rājā. Puraḥ sadaḥ śarmasado na vīrā anavadyā patijuṣṭeva nārī.*

Holding the world like the brilliant sun, ruling over the heart like a sincere friend, he closely abides by the earth. The people of the state live together in unison like young and brave children of the house living together in a blessed home. The women are pure and worthy of praise like wives dedicated to the husband. Such is the leader.

तं त्वा॒ नरो॒ दम॒ आ नित्य॑मि॒द्धमग्ने॒ सच॑न्त क्षि॒तिषु॑ ध्रु॒वासु॑। अधि॒ द्यु॒म्नं नि द॑धु॒र्भूर्य॑स्मि॒न्भवा॑ वि॒श्वायु॑र्धरु॒णो॑ र॒यी॒णाम्॥ ४॥

4. *Taṁ tvā naro dama ā nityamiddhamagne sacanta kṣitiṣu dhruvāsu. Adhi dyumnaṁ ni dadhur-bhūryasmin bhavā viśvāyurdharuṇo rayīṇām.*

Agni, such as you are, people serve you, lighting you every day in the home in the land of peace and stability and winning ample knowledge and power, wealth and honour. Lord of universal energy, life of the world, be the treasure home and giver of the wealths of existence for all in this life in this world.

वि पृक्षो॑ अग्ने म॒घवा॑नो अश्यु॒र्वि सू॒रयो॒ दद॑तो॒ विश्व॒मायु॑:। स॒नेम॒ वाजं॑ समि॒थेष्व॒र्यो भा॒गं दे॒वेषु॒ श्रव॑से॒ दधा॑नाः॥ ५॥

5. *Vi pṛkṣo agne maghavāno aśyurvi sūrayo dadato viśvamāyuḥ. Sanema vājaṁ samithe-ṣvaryo bhāgaṁ deveṣu śravase dadhānāḥ.*

Agni, lord of light and life, may the men of

wealth and power be blest with abundance of food and energy. May the brilliant men of knowledge, generous teachers, be blest with long and full age and good health. May the people engaged in economic endeavour win science and success in their battles of the people, playing their part among the brilliancies of the nation for the sake of honour and fame.

ऋतस्य हि धेनवो वावशानाः स्मदूधनीः पीपयन्त द्युभक्ताः। परावतः सुमतिं भिक्षमाणा वि सिन्धवः समया सस्रुरद्रिम्॥ ६॥

6. *Ṛtasya hi dhenavo vāvaśānāḥ smadūdhnīḥ pīpayanta dyubhaktāḥ. Parāvataḥ sumatiṁ bhikṣamāṇā vi sindhavaḥ samayā sasruradrim.*

Cows yearning for their calves and overflowing with milk in the udders drink of Agni's law of nature and follow it in love. Rays of light, sharing the splendour of the sun from afar bring favours to the earth by the law of Agni. Rivers flow from the vicinity of the mountains to the far off seas by the law of Agni. Sunbeams break the cloud by the law of Agni. (So should mankind follow nature's law of generous Agni in yajna and shower love and favour on all life and the environment.)

त्वे अग्ने सुमतिं भिक्षमाणा दिवि श्रवो दधिरे यज्ञियासः। नक्ता च चक्रुरुषसा विरूपे कृष्णं च वर्णमरुणं च सं धुः॥ ७॥

7. *Tve agne sumatiṁ bhikṣamāṇā divi śravo dadhire yajñiyāsaḥ. Naktā ca cakruruṣasā virūpe kṛṣṇaṁ ca varṇam aruṇaṁ ca saṁ dhuḥ.*

Agni, lord of cosmic yajna, praying for will and intelligence and sharing your immanence of power and splendour, the high-priests of nature sent up their oblations into the vedi of heaven and created the night and the dawn, both different in form as flame and smoke. They filled the dark into the night and the blazing red into the dawn.

Agni, lord of cosmic yajna, praying for pious will and intelligence, the high-priests of human yajna sent up the fragrance of their oblations into heaven and realised the mystery of night and dawn, both different in form like flames and smoke arising from the vedi. They associated the dark with the night and the blazing red with the dawn.

(Note: To understand this mantra further, reference may be made to Rgveda 10, 90, Yajurveda 31 and Atharva-veda 19, 6, and 10, 8, 23.)

यान्रा॒ये मर्ता॒न्त्सुषू॑दो अग्ने॒ ते स्या॑म म॒घवा॑नो व॒यं च॑ । छा॒येव॒ विश्व॒ं भुव॑नं सिसक्ष्यापप्रि॒वान्रोद॑सी अ॒न्तरि॑क्षम् ॥ ८ ॥

8. *Yān rāye martāntsuṣūdo agne te syāma maghavāno vayaṁ ca. Chāyeva viśvaṁ bhuvanaṁ sisakṣyā paprivān rodasī antarikṣam.*

Agni, the mortals whom you inspire and guide for the achievement of wealth, may they all and we all be blest with wealth and honour and the favours of Divinity. Lord omnipresent, pervading the earth, the skies and the heavens, the entire universe abides with you inseparably since you are one with it as body is with the shadow and you shelter them all.

अर्वद्भिरग्ने अर्वतो नृभिर्नॄन्वीरैर्वीरान्वनुयामा त्वोताः। ईशानासः पितृवित्तस्य रायो वि सूरयः शतहिमा नो अश्युः ॥ ९ ॥

9. *Arvadbhiragne arvato nṛbhirnṝn vīrairvīrān vanuyāmā tvotāḥ. Īśanāsaḥ pitṛvittasya rāyo vi sūrayaḥ śatahimā no aśyuḥ.*

Agni, lord of light and wealth of life, we pray, under your shelter and protection, let us continuously have horses with horses, brave men with men, and heroic children with children. Inheritors of the wealth and knowledge of our ancestors, let us be good managers of our heritage and move ahead. And may men of heroic vision and wisdom give us protective guidance for hundreds of years.

एता ते अग्न उचथानि वेधो जुष्टानि सन्तु मनसे हृदे च। शकेम रायः सुधुरो यमं ते ऽधि श्रवो देवभक्तं दधानाः ॥ १० ॥

10. *Etā te agna ucathāni vedho juṣṭāni santu manase hṛde ca. Śakema rāyaḥ sudhuro yamaṁ te'dhi śravo devabhaktaṁ dadhānāḥ.*

Agni, lord of light and life, omniscient giver of knowledge and vision, may these holy words of divinity be songs of faith and love for our mind and soul. May we, holding holy foods and blest by words of divine souls, be steady on our path of life and be able to conduct the management of life's wealth in proper yajnic manner.

Mandala 1/Sukta 74

Agni Devata, Gotama Rahugana Rshi

उप प्रयन्तो अध्वरं मन्त्रं वोचेमाग्नये।
आरे अस्मे च शृण्वते ॥ १ ॥

1. *Upaprayanto adhvaraṁ mantraṁ vocemāgnaye. Āre asme ca śṛṇvate.*

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

यः स्त्रीहितीषु पूर्व्यः संजग्मानासु कृष्टिषु।
अरक्षद्दाशुषे गयम्॥ २॥

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

Agni is the eternal lord of yajna who, in gatherings of people meeting for the purpose of fellowship and yajna of love, protects and promotes the wealth of the generous yajamana.

उत ब्रुवन्तु जन्तव उदग्निर्वृत्रहाजनि। धनंजयो रणेरणे॥ ३॥

3. *Uta bruvantu jantava udagnirvṛtrahājani.*
Dhanañjayo raṇeraṇe.

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

यस्य दूतो असि क्षये वेषि हव्यानि वीतये।
दस्मत्कृणोष्यध्वरम्॥ ४॥

4. *Yasya dūto asi kṣaye veṣi havyāni vītaye.*
Dasmat kṛṇoṣyadhvaram.

Agni, you are the harbinger of light. Wherever you go, you carry holy sacrificial materials into the

house for the joy of the family and conduct and accomplish blissful yajna which dispels want and suffering from the home.

तमित्सुहव्यमङ्गिरः सुदेवं सहसो यहो।
जना आहुः सुबर्हिषम्॥ ५॥

5. *Tamit suhavyamaṅgiraḥ sudevaṁ sahaso yaho.*
Janā āhuḥ subarhiṣam.

Agni, Angira, breath of life for the world arising in yajna as the child of omnipotence, you are the same whom people call the lord of brilliance, master of science, waters and of the skies, worthy of being invoked in yajna for the gifts of wonderful wealths.

आ च वहासि ताँ इह देवाँ उप प्रशस्तये।
हव्या सुश्चन्द्र वीतये॥ ६॥

6. *Ā ca vahāsi tāṁ iha devāṁ upa praśastaye.*
Havyā suścandra vītaye.

Agni, lord of light, beauty and joy, you are the power who bring in here close to us the brilliant and generous divinities worthy of invocation for their celebration and harbingers of holy gifts for the joy of the yajamana.

न योरुपब्दिरश्व्यः शृण्वे रथस्य कच्चन।
यदग्ने यासि दूत्यम्॥ ७॥

7. *Na yorupabdiraśvyaḥ śṛṇve rathasya kaccana.*
Yadagne yāsi dūtyam.

Agni, lord of light, power and yajnic communication, when you move on your mission then the

tempestuous roar of your superfast chariot is not even heard.

त्वोतो॑ वा॒ज्यह्र॑यो॒ऽभि पूर्व॑स्मा॒दप॑रः ।
प्र दा॒श्वाँ अ॑ग्ने अस्थात् ॥ ८ ॥

8. *Tvoto vājyahrayo'bhi pūrvasmādaparaḥ.*
Pra dāśvāň agne asthāt.

Lord of light and power, Agni, protected by you and blest with your speed, the generous and creative yajamana of scientific adventure, superfast, free and bold, shoots from one place and reaches the other.

उ॒त द्यु॒मत्सु॒वीर्यं॑ बृ॒हदग्ने॑ विवाससि ।
दे॒वेभ्यो॑ देव दा॒शुषे॑ ॥ ९ ॥

9. *Uta dyumat suvīryaṁ bṛhadagne vivāsasi.*
Devebhyo deva dāśuṣe.

Agni, lord of light, wealth and generosity, you are ever keen to shower upon the charitable yajamana and eminent scholars of scientific brilliance abundant gifts of valour, honour and universal excellence.

Mandala 1/Sukta 75

Agni Devata, Gotama Rahugana Rshi

जु॒षस्व॑ स॒प्रथ॑स्तमं॒ वचो॑ दे॒वप्स॑रस्तमम् ।
हव्या जुह्वा॑न आ॒सनि॑ ॥ १ ॥

1. *Juṣasva saprathastamaṁ vaco devapsarastamam.*
Havyā juhvāna āsani.

Agni, lord of light, knowledge and speech, since you accept sacred words and sacrificial foods into your vedi-like holy mouth, be kind to receive and enjoy the

most liberal and extensive words and most divinely inspired prayerful exhortations of ours and be pleased to bless us.

अथा॑ ते अङ्गिरस्तमाग्ने॑ वेधस्तम प्रि॒यम्।
वो॒चेम॒ ब्रह्म॑ सान॒सि॥ २॥

2. *Athā te aṅgirastamāgne vedhastama priyam.*
Vocema brahma sānasi.

Agni, lord most knowledgeable, dearest breath of enlightenment, bless us, and then we would speak the eternal victorious words of divinity dear to you.

कस्ते॑ जा॒मिर्जना॑ना॒मग्ने॒ को दा॒श्वध्व॑रः।
को ह॒ कस्मि॑न्नसि श्रि॒तः॥ ३॥

3. *Kaste jāmirjanānāmagne ko dāśvadhvaraḥ.*
Ko ha kasminnasi śritaḥ.

Agni, who among people is your brother that knows well? Who is the giver? Who is the yajaka? Who are you? Wherein do you abide.

त्वं जा॒मिर्जना॑ना॒मग्ने॑ मि॒त्रो अ॑सि प्रि॒यः।
सखा॒ सखि॑भ्य॒ ईड्यः॥ ४॥

4. *Tvaṁ jāmirjanānāmagne mitro asi priyaḥ.*
Sakhā sakhibhya īḍyaḥ.

Agni, you are the brother and saviour of the people. You are the friend. You are so dear and affectionate a source of fulfilment. You are the friend of friends, adorable for your companions.

यजा॑ नो मि॒त्रावरु॑णा॒ यजा॑ दे॒वाँ ऋ॒तं बृ॒हत्।
अग्ने॒ यक्षि॒ स्वं दम॑म्॥ ५॥

5. *Yajā no mitrāvaruṇā yajā devāň ṛtaṁ bṛhat.*
Agne yakṣi svaṁ damam.

Agni, do yajna for Mitra and Varuna, pranic energy of prana and apana. Do yajna for the divine energies of nature. Do yajna for Rtam, promotion of Eternal Knowledge of divine Law. Do yajna for the sake of your own home and for self-control and self-culture.

Mandala 1/Sukta 76

Agni Devata, Gotama Rahugana Rshi

का त उपेतिर्मनसो वराय भुवदग्ने शन्तमा का मनीषा।
को वा यज्ञैः परि दक्षं त आप केन वा ते मनसा दाशेम ॥ १ ॥

1. *Kā ta upetirmanaso varāya bhuvadagne śantamā kā manīṣā. Ko vā yajñaiḥ pari dakṣaṁ ta āpa kena vā te manasā dāśema.*

Agni, lord of peace and enlightenment, what is your way to the improvement of mind? What is the most tranquillising exercise of the mind? Who attains to laudable success in the realisation of Divinity by yajnas of study, socialisation and self sacrifice? By what state of mind shall we offer to serve and honour you?

एह्यग्न इह होता नि षीदादब्धः सु पुरएता भवा नः। अवतां त्वा रोदसी विश्वमिन्वे यजा महे सौमनसाय देवान् ॥ २ ॥

2. *Ehyagna iha hotā ni ṣīdādabdhaḥ su pura etā bhavā naḥ. Avatāṁ tvā rodasī viśvaminve yajā mahe saumanasāya devān.*

Agni, lord of kindness and benevolence, come to us fearless and bold and lead our yajna as high-priest to take us forward. May the heaven and earth which

sustain the world be with you. Come to the noblest brilliancies of humanity for the sake of peace and joy of the mind and soul.

प्र सु विश्वाञ्रक्षसो धक्ष्यग्ने भवा यज्ञानामभिशस्तिपावा ।
अथा वह सोमपतिं हरिभ्यामातिथ्यमस्मै चकृमा सुदाव्ने ॥ ३ ॥

3. *Pra su viśvān rakṣaso dhakṣyagne bhavā yajñānā mabhiśastipāvā. Athā vaha somapatiṁ haribhyā mātithyamasmai cakṛmā sudāvne.*

Agni, lord of light, power and justice, burn off the evil to extinction. Be the saviour and protector of yajnas of common endeavour from violence. Bring in Indra, lord of energy and the joy of soma. And we shall extend the heartiest welcome and hospitality to him.

प्रजावता वचसा वह्निरासा च हुवे नि च सत्सीह देवैः ।
वेषि होत्रमुत पोत्रं यजत्र बोधि प्रयन्तर्जनितर्वसूनाम् ॥ ४ ॥

4. *Prajāvatā vacasā vahnirāsā ca huve ni ca satsīha devaiḥ. Veṣi hotramuta potraṁ yajatra bodhi prayantarjanitarvasūnām.*

Agni, power of yajna and harbinger of joy and prosperity, creative force of nature in yajna, voracious consumer of input oblations and creator of a thousandfold wealth and energies of life and prana, I invoke you with holy words of social import for the sake of all my people. Come to the yajna with blessings of divine brilliancies and sit on the vedi. Front leader as you are, creator of wealth as you are for the hearth and home of people, spirit of yajna as you are, bring us the holiest sanctifying materials for our life of yajna and enlighten us on the art of advancement and progress.

यथा विप्रस्य मनुषो हविर्भिर्देवाँ अयजः कविभिः कविः सन्। एवा होतः सत्यतर त्वमद्याग्ने मन्द्रया जुह्वा यजस्व ॥ ५ ॥

5. *Yathā viprasya manuṣo havirbhirdevāň ayajaḥ kavibhiḥ kaviḥ san. Evā hotaḥ satyatara tvamadyāgne mandrayā juhvā yajasva.*

Just as a person, being a poet going with the poets, performs yajna in honour of divinities and brilliant persons, with the sacred materials of a noble and intelligent person, similarly, O Agni, noble performer, noble visionary, truer and more sincere than truth and sincerity itself, perform yajna for us in the home today with a beautiful ladle and the divine voice of wisdom.

Mandala 1/Sukta 77

Agni Devata, Gotama Rahugana Rshi

कथा दाशेमाग्नये कास्मै देवजुष्टोच्यते भामिने गीः। यो मर्त्येष्वमृत ऋतावा होता यजिष्ठ इत्कृणोति देवान् ॥ १ ॥

1. *Kathā dāśemāgnaye kāsmai devajuṣṭocyate bhāmine gīḥ. Yo martyeṣvamṛta ṛtāvā hotā yajiṣṭha it kṛṇoti devān.*

What shall we offer, how shall we offer, what appropriate words worthy of divinities, to this Agni, lord of yajna, light of knowledge, loving, kind and righteous, who, immortal among the mortals, is the master of eternal truth and Law, lord promoter of yajnic projects, most adorable and most sacrificing, creates brilliant and generous celebrities?

यो अध्वरेषु शन्तम ऋतावा होता तमू नमोभिरा कृणुध्वम्। अग्निर्यद्वेर्मर्तीय देवान्त्स चा बोधाति मनसा यजाति ॥ २ ॥

2. *Yo adhvareṣu śantama ṛtāvā hotā tamū namobhirā kṛṇudhvam. Agniryad vermartāya devāntsa cā bodhāti manasā yajāti.*

All ye yajakas, do honour and homage with salutations and oblations in yajna to Agni, harbinger of peace and bliss, ever true in nature, attributes and functioning, most creative and generous performer in yajna, who invokes the divinities for humanity, knows and awakes all to knowledge and self-awareness, and guides and leads the yajakas with his heart and soul.

स हि क्रतुः स मर्यः स साधुर्मित्रो न भूदद्भुतस्य रथीः ।
तं मेधेषु प्रथमं देवयन्तीर्विश उप ब्रुवते दस्ममारीः ॥ ३ ॥

3. *Sa hi kratuḥ sa maryaḥ sa sādhurmitro na bhūda dbhutasya rathīḥ. Taṁ medheṣu pratha-maṁ devayantīrviśa upa bruvate dasmamārīḥ.*

Agni is the power and performer of yajna. He is human, close to humanity. He is good and saintly. May he abide as our friend, master of the wonderful chariot of existence. Lord of love, beauty and goodness as he is, him only, in the noblest yajnic programmes the loving, pious and knowledgeable people approach for address and redress, first and supreme as he is.

स नो नृणां नृतमो रिशादा अग्निर्गिरोऽवसा वेतु धीतिम् ।
तना च ये मघवानः शविष्ठा वाजप्रसूता इषयन्त मन्म ॥ ४ ॥

4. *Sa no nṛṇāṁ nṛtamo riśādā agnirgiro'vasā vetu dhītim. Tanā ca ye maghavānaḥ śaviṣṭhā vājaprasūtā iṣayanta manma.*

He who among our people is the most human and gracious, destroyer of violence, is Agni, lord of light,

power and leadership. May he join our voices and the powers of governance with defence, protection and progress and hold it together with the wealth of the nation and those who are men of honour, strongest in courage, endowed with food and energy and have the desire for knowledge and wisdom.

एवाग्निर्गोतमेभिर्ऋतावा विप्रेभिरस्तोष्ट जातवेदाः। स एषु द्युम्नं पीपयत्स वाजं स पुष्टिं याति जोषमा चिकित्वान्॥ ५॥

5. *Evāgnir gotamebhir ṛtāvā viprebhirastoṣṭa jātavedāḥ. Sa eṣu dyumnaṁ pīpayat sa vājaṁ sa puṣṭiṁ yāti joṣamā cikitvān.*

And Agni, lord ruler of truth and law, omniscient of things in existence is praised and acclaimed by sincere admirers and men of piety and dedication. And he, among these, providing for food, energy and prosperity and the light of knowledge in abundance, himself growing higher in knowledge, self-satisfaction and all round progress, goes on ever forward.

Mandala 1/Sukta 78

Agni Devata, Gotama Rahugana Rshi

अभि त्वा गोतमा गिरा जातवेदो विचर्षणे।
द्युम्नैरभि प्र णोनुमः॥ १॥

1. *Abhi tvā gotamā girā jātavedo vicarṣaṇe.*
Dyumnairabhi pra ṇonumaḥ.

Jataveda, Agni, omniscient lord of universal vision, we, men of knowledge and your admirers, offer homage to you with all our wealth and honour and our noblest songs of praise.

तमु॑ त्वा॒ गोत॑मो गि॒रा रा॒यस्का॑मो दुवस्यति।
द्यु॒म्नैर॒भि प्र णो॑नुमः ॥ २ ॥

2. *Tamu tvā gotamo girā rāyaskāmo duvasyati.*
Dyumnairabhi pra ṇonumaḥ.

The man of knowledge and admiration, desirous of wealth and honour, offers homage and prayer to you, Agni, lord of light and power, with his voice of the heart. We do homage to you with all our wealth and power and with noblest songs of praise.

तमु॑ त्वा वाज॒सात॑ममङ्गिर॒स्वद्ध॑वामहे।
द्यु॒म्नैर॒भि प्र णो॑नुमः ॥ ३ ॥

3. *Tamu tvā vājasātamam aṅgirasvaddhavāhame.*
Dyumnairabhi pra ṇonumaḥ.

Agni, you who are lord of light, knowledge and power and giver of victory, we invoke like the very breath of life and do homage with all our honour, wealth and virtue.

तमु॑ त्वा वृत्र॒हन्त॑मं॒ यो दस्यूँ॒रव॑धूनुषे।
द्यु॒म्नैर॒भि प्र णो॑नुमः ॥ ४ ॥

4. *Tamu tvā vṛtrahantamaṁ yo dasyūँ̃ravadhūnuṣe.*
Dyumnairabhi pra ṇonumaḥ.

Agni, breaker of the cloud and dispeller of darkness, who shake the evil and wicked to destruction, we celebrate you in homage with all the power and valour at our command.

अवो॑चाम॒ रह॑ूगणा अ॒ग्नये॒ मधु॑म॒द्वचः॑।
द्यु॒म्नैर॒भि प्र णो॑नुमः ॥ ५ ॥

5. *Avocāma rahūgaṇā agnaye madhumad vacaḥ. Dyumnairabhi pra ṇonumaḥ.*

We all, free from sin and evil, offer honey-sweet songs of praise and celebration in honour of Agni with all our knowledge and brilliance.

Mandala 1/Sukta 79

Agni Devata, Gotama Rahugana Rshi

हिरण्यकेशो रजसो विसारेऽहिर्धुनिर्वातइव ध्रजीमान्।
शुचिभ्राजा उषसो नवेदा यशस्वतीरपस्युवो न सत्याः ॥ १ ॥

1. *Hiraṇyakeśo rajaso visāre'hirdhunirvāta iva dhrajīmān. Śucibhrājā uṣaso navedā yaśasvatīrapasyuvo na satyāḥ.*

The sun, lord of golden beams blazing in the expanse of spaces, skies and the earth, shaker of the clouds and tempestuous like the winds, is Agni. The dawns of pure splendour like fairies and angels of truth and honour, shining and rising like flames of yajna fire, revealing like the vibrations of primordial knowledge, these are Agni too.

आ ते सुपर्णा अमिनन्तँ एवैः कृष्णो नोनाव वृषभो यदीदम्।
शिवाभिर्न स्मयमानाभिरागात्पतन्ति मिहः स्तनयन्त्यभ्रा ॥ २ ॥

2. *Ā te suparṇā aminantaň evaiḥ kṛṣṇo nonāva vṛṣabho yadīdam. Śivābhirna smayamānābhirāgāt patanti mihaḥ stanayantyabhrā.*

Agni, if your golden sunbeams were to expand with their forces across the spaces, and if the sun holding the skies and the earth were to break the cloud pregnant with vapours, the cloud would roar and showers would

fall, coming to the earth as if with smiling blissful breezes of joy.

यदीमृतस्य पयसा पियानो नयन्नृतस्य पथिभी रजिष्ठैः । अर्यमा मित्रो वरुणः परिज्मा त्वचं पृञ्चन्त्युपरस्य योनौ ॥ ३ ॥

3. *Yadīmṛtasya payasā piyāno nayannṛtasya pathibhī rajiṣṭhaiḥ. Aryamā mitro varuṇaḥ parijmā tvacaṁ pṛñcantyuparasya yonau.*

When the sun drinking and waxing with the vapours of water takes these up by the straightest and speediest paths, then Aryama, the sunlight, Mitra and Varuna, complementary energies of the sun holding the earth and skies together, and Parijman, winds and electric energies in the higher space, create the body of the cloud.

अग्ने वाजस्य गोमत ईशानः सहसो यहो ।
अस्मे धेहि जातवेदो महि श्रवः ॥ ४ ॥

4. *Agne vājasya gomata īśānaḥ sahaso yaho.*
Asme dhehi jātavedo mahi śravaḥ.

Agni, lord of the knowledge of existence, creator and ruler of food, energy and wealths of life and lord of cows and sunbeams, child of omnipotence, bring us the brilliance of knowledge and great splendour of life's victories.

स इधानो वसुष्कविरग्निरीळेन्यो गिरा ।
रेवदस्मभ्यं पुर्वणीक दीदिहि ॥ ५ ॥

5. *Sa idhāno vasuṣkaviragnirīḷenyo girā.*
Revadasmabhyaṁ purvaṇīka dīdihi.

Agni, that brilliant lord of light and knowledge, treasure home of wealth and joy, divine visionary of creation, adorable with holy words, lord of wealth, blazing with flames and flaming with forces, may he ever shine and shine us with knowledge.

क्षपो राजन्नुत त्मनाग्ने वस्तोरुतोषसः ।
स तिग्मजम्भ रक्षसो दह प्रति ॥ ६ ॥

6. *Kṣapo rājannuta tmanāgne vastorutoṣasaḥ.*
Sa tigmajambha rakṣaso daha prati.

Agni, blazing with light and power, creating and ruling over nights, days and the dawns, lord of the mighty order of justice and dispensation, burn up the evil and the wicked.

अवा नो अग्न ऊतिभिर्गायत्रस्य प्रभर्मणि ।
विश्वासु धीषु वन्द्य ॥ ७ ॥

7. *Avā no agna ūtibhirgāyatrasya prabharmaṇi.*
Viśvāsu dhīṣu vandya.

Lord adorable all over the world in the affairs of enlightenment, protect and advance us with your care and powers of defence and development in the transactions of knowledge and happiness of the people with your heart and soul.

आ नो अग्ने रयिं भर सत्रासाहं वरेण्यम् ।
विश्वासु पृत्सु दुष्टरम् ॥ ८ ॥

8. *Ā no agne rayiṁ bhara satrāsāhaṁ vareṇyam.*
Viśvāsu pṛtsu duṣṭaram.

Agni, lord of wealth and power, bless us with cherished wealth and power, formidable and invincible

in all the battles of life, overcoming all and ever.

आ नो अग्ने सुचेतुना रयिं विश्वायुपोषसम्।
मार्डीकं धेहि जीवसे॥ ९॥

9. *Ā no agne sucetunā rayiṁ viśvāyupoṣasam.*
Mārḍīkaṁ dhehi jīvase.

Agni, lord of life, light and wealth, bring us and bless us with wealth along with knowledge, science and technology that may provide nourishment and health for all, soothing and joyful for happy living.

प्र पूतास्तिग्मशोचिषे वाचो गोतमाग्नये।
भरस्व सुम्नयुर्गिरः॥ १०॥

10. *Pra pūtāstigmaśociṣe vāco gotamāgnaye.*
Bharasva sumnayurgiraḥ.

Most dedicated celebrant in search of peace and well-being of the soul, raise your voice and say holy words and sing pure songs of knowledge, wisdom and prayer in honour of Agni, blazing lord of splendour and vision of omniscience who would purify your mind and soul.

यो नो अग्नेऽभिदासत्यन्ति दूरे पदीष्ट सः।
अस्माकमिद् वृधे भव॥ ११॥

11. *Yo no agne'bhidāsatyanti dūre padīṣṭa saḥ.*
Asmākamid vṛdhe bhava.

Agni, lord of light and power, whosoever far or near hate us or enslave us, may he be destroyed. Lord of life and wealth, be kind and gracious for our growth and progress.

Also: Agni, lord of light and wealth, whatever

you give us, or whenever and wherever you oblige us in person, that may be for our good and advancement.

सहस्राक्षो विचर्षणिरग्नी रक्षांसि सेधति।
होता गृणीत उक्थ्यः ॥ १२ ॥

12. *Sahasrākṣo vicarṣaṇiragnī rakṣāṁsi sedhati.*
Hotā gṛṇīta ukthyaḥ.

Agni, lord of a thousand eyes (such as the sun), lord of universal vision, dispels and destroys the evil, the demons, darkness and suffering and poverty. High-priest of cosmic yajna, he is adorable and reveals the voice of omniscience in the soul.

Mandala 1/Sukta 80

Indra Devata, Gotama Rahugana Rshi

इत्था हि सोम इन्मदे ब्रह्मा चकार वर्धनम्। शविष्ठ वज्रिन्नोजसा पृथिव्या निः शशा अहिमर्चन्ननु स्वराज्यम्॥ १ ॥

1. *Itthā hi soma inmade brahmā cakāra vardhanam.*
Śaviṣṭha vajrinnojasā pṛthivya niḥśaśā ahimarcannanu svarājyam.

Giving to freedom and self-government an exalted place of honour, Brahma, lord creator, in-vested the joy and excitement of life with animation, growth and independence. And for the same reason, Indra, strongest in courage and valour, wielder of the thunderbolt of freedom and self-government, with your might and main, strike off the serpent of evil, suffering and slavery from the earth for all time.

स त्वामदद् वृषा मदः सोमः श्येनाभृतः सुतः। येना वृत्रं निरद्भ्यो जघन्थ वज्रिन्नोजसार्चन्ननु स्वराज्यम्॥ २ ॥

2. *Sa tvāmadad vṛṣā madaḥ somaḥ śyenābhṛtaḥ sutaḥ. Yenā vṛtraṁ niradbhyo jaghantha vajrinno jasārcannanu svarājyam.*

That excitement and enthusiasm arising from the eagle-shaped vedi of yajna and defended and advanced by the army in eagle array, raining from showers of divinity from Brahma, may boost your morale, and thereby, O Indra, lord of the thunderbolt, doing homage to the freedom and self-government of your people with your valour and heroism, you break the cloud of darkness, want and suffering and release the flow of plenty and prosperity.

प्रेह्यभीहि धृष्णुहि न ते वज्रो नि यंसते। इन्द्र नृम्णं हि ते शवो हनो वृत्रं जया अपोऽर्चन्ननु स्वराज्यम्॥ ३॥

3. *Prehyabhīhi dhṛṣṇuhi na te vajro ni yaṁsate. Indra nṛmṇaṁ hi te śavo hano vṛtraṁ jayā apo'rcannanu svarājyam.*

Indra, lord of power and brilliance, ruler of the land, go forward. Go forward all round. Shake the evil. Irresistible is your thunderbolt of light and power. Your power and force is the wealth of the nation. Destroy the demon of want and drought, release and win the waters, plenty and prosperity and, in homage and reverence advancing the freedom and self-government of humanity, move ahead and higher.

निरिन्द्र भूम्या अधि वृत्रं जघन्थ निर्दिवः। सृजा मरुत्वतीरव जीवधन्या इमा अपोऽर्चन्ननु स्वराज्यम्॥ ४॥

4. *Nirindra bhūmyā adhi vṛtraṁ jaghantha nirdivaḥ. Sṛjā marutvatīrava jīvadhanyā imā apo'rcannanu svarājyam.*

Indra, all-ruling creative power of enlighten-ment and freedom, eliminate evil, darkness and ignorance from the face of the earth, bring the light of knowledge and vision of spirit from heaven and, reverentially advancing the republic of human freedom and self-governance, create and release these life-giving and energising waters to vitalise the nation of humanity to the speed and vibrancy of the winds.

इन्द्रो वृत्रस्य दोधतः सानुं वज्रेण हीळितः । अभिक्रम्यावजिघ्नतेऽपः सर्मीय चोदयन्नर्चन्ननु स्वराज्यम् ॥ ५ ॥

5. *Indro vṛtrasya dodhataḥ sānuṁ vajreṇa hīḷitaḥ. Abhikramyāvajighnate'paḥ sarmāya codayannarcannanu svarājyam.*

Indra, lord ruler of might, hero of war, adored and passionate, striking with the thunderbolt on the top of the ferocious cloud of evil fighting against sustenance of life, exhorts his own forces of freedom and, in reverence and homage to the land of freedom and self-governance, breaks the cloud to let the waters of light and life aflow.

अधि सानौ नि जिघ्नते वज्रेण शतपर्वणा । मन्दान इन्द्रो अन्धसः सखिभ्यो गातुमिच्छत्यर्चन्ननु स्वराज्यम् ॥ ६ ॥

6. *Adhi sānau ni jighnate vajreṇa śataparvaṇā. Mandāna indro andhasaḥ sakhibhyo gāgumicchatyarcannanu svarājyam.*

Indra strikes on the head and shoulders of Vrtra, demon of want and suffering with his thunderbolt of a hundredfold power and, rejoicing and doing honour and reverence to freedom and self-government, wants and

plans to clear the way for the food and joy of his friendly allies and citizens of the nation.

इन्द्र तुभ्यमिदद्रिवोऽ नुत्तं वज्रिन्वीर्यम्। यद्ध त्यं मायिनं मृगं तमु त्वं मायया वधीरर्चन्ननु स्वराज्यम्॥ ७॥

7. *Indra tubhyamidadrivo' nuttaṁ varjin vīryam. Yaddha tyaṁ māyinaṁ mṛgaṁ tamu tvaṁ māyayāvadhīrarcannanu svarājyam.*

To you, Indra, lord of the thunderbolt, mighty ruler of the republic, high as mountain and the cloud, cheers for incomparable excellence of valour since you, doing honour and reverence to the freedom and self-governance of the republic, destroyed that artful roaring demon of a cloud of darkness with your extraordinary power.

वि ते वज्रासो अस्थिरन्नवतिं नाव्या अनु। महत्त इन्द्र वीर्यं बाह्वोस्ते बलं हितमर्चन्ननु स्वराज्यम् ॥ ८॥

8. *Vi te vajrāso asthirannavatiṁ nāvyā anu. Mahat ta indra vīryaṁ bāhvoste balaṁ hitamarcannanu svarājyam.*

Indra, your naval forces of the thunderbolt stand by ninety rivers and the sea. Mighty is your power, awful the valour concentrated in your arms, great ruler, dedicated in faith and reverence to freedom and the sovereign republic.

सहस्रं साकमर्चत परि ष्टोभत विंशतिः। शतैनमन्वनोनवुरिन्द्राय ब्रह्मोद्यतमर्चन्ननु स्वराज्यम् ॥ ९॥

9. *Sahasraṁ sākamarcata pari ṣṭobhata viṁśatiḥ. Śatainamanvano navurindrāyabrahmodyatam arcannanu svarājyam.*

Let all together with unanimity honour Indra, the ruler dedicated in faith and honour to the freedom and sovereignty of the Republic and the law and constitution in force under the rules of Veda, universal knowledge and universal values of humanity. Let a council of twenty assist and support him for work and stability of the government. Let hundreds of commanders obey and admire him for the success and glory of the land and the people.

इन्द्रो वृत्रस्य तविषीं निरहन्त्सहसा सहः । महत्तदस्य पौंस्यं वृत्रं जघन्वाँ असृजदर्चन्ननु स्वराज्यम् ॥ १० ॥

10. *Indro vṛtrasya taviṣīṁ nirahantsahasā sahaḥ. Mahat tadasya pauṁsyaṁ vṛtraṁ jaghanvāṅ asṛjadarcannanu svarājyam.*

Indra, lord mighty as the force of lightning, with his courage and valour breaks down and eliminates the force and power of Vrtra, demon of ignorance, injustice and poverty. Great is that manliness and virility of his. Destroyer of the forces of darkness and slavery, he releases the spirit of freshness and the waters of new life in dedication and reverence to freedom and sovereignty of the grand world order of humanity.

इमे चित्तव मन्यवे वेपेते भियसा मही । यदिन्द्र वज्रिन्नोजसा वृत्रं मरुत्वाँ अवधीरर्चन्ननु स्वराज्यम् ॥ ११ ॥

11. *Ime cit tava manyave vepete bhiyasā mahī. Yadindra vajrinnojasā vṛtraṁ marutvāṅ avadhīrarcannanu svarājyam.*

Indra, lord of law and the thunderbolt of strength and power, both these, the great earth and the vast

environment, feel stirred with awe in reverence to your spirit and passion when you, O lord of stormy troops, with your valour and blazing brilliance, attack and destroy Vrtra, demon of darkness and want, to defend and maintain the sanctity and glory of the freedom and sovereignty of the republic.

न वेपसा न तन्यतेन्द्रं वृत्रो वि बीभयत्। अभ्येनं वज्र आयसः सहस्रभृष्टिरायतार्चन्ननु स्वराज्यम्॥ १२॥

12. *Na vepasā na tanyatendraṁ vṛtro vi bībhayat. Abhyenaṁ vajra āyasaḥ sahasrabhṛṣṭirāyatārcannanu svarājyam.*

Neither by thunder nor by lightning can Vrtra, the cloud, terrorize Indra, the sun. Similarly neither by force nor by fear can the forces of evil, injustice and violence shake Indra, the ruler, who is dedicated with faith and reverence to the freedom and self-government of the people and the republic. Instead, the thunderbolt of inviolable steel and a hundred-fold lightning blaze overwhelms this demon of destructive forces from all round.

यद् वृत्रं तव चाशनिं वज्रेण समयोधयः। अहिमिन्द्र जिघांसतो दिवि ते बद्बधे शवोऽर्चन्ननु स्वराज्यम्॥ १३॥

13. *Yad vṛtraṁ tava cāśaniṁ vajreṇa samayodhayaḥ. Ahimindra jighāṁsato divi te badbadhe śavo'rcannanu svarājyaṁ.*

Indra, heroic ruler, dedicated in reverence and faith to the freedom and sovereignty of the republic, when you fight Vrtra, the cloud of evil and violence, shoot the force of lightning with your thunderbolt killing

the demon, then your valour and fame as killer of the serpent of evil reaches heaven and abides there.

अभिष्टने ते अद्रिवो यत्स्था जगच्च रेजते। त्वष्टा चित्तव मन्यव इन्द्र वेविज्यते भियार्चन्ननु स्वराज्यम्॥ १४॥

14. *Abhiṣṭane te adrivo yat sthā jagacca rejate. Tvaṣṭā cit tava manyava indra vevijyate bhiyārcannanu svarājyam.*

Indra, lord ruler of the republic, dedicated to the freedom of the people and sovereignty of the state, when in the resounding fame and reverberations of your power, everything non-moving and everybody moving shines with brilliance, and the artists and technologists, Tvashtas of the nation, creators and makers of beautiful things, move with awe in homage to your spirit and passion for freedom and governance, then your dedication to the republic would be complete and wholly fulfilled.

नहि नु यादधीमसीन्द्रं को वीर्या परः। तस्मिन्नृम्णमुत क्रतुं देवा ओजांसि सं दधुरर्चन्ननु स्वराज्यम्॥ १५॥

15. *Nahi nu yādadhīmasīndraṁ ko vīryā paraḥ. Tasminnṛmṇamuta kratuṁ devā ojāṁsi saṁ dadhurarcannanu svarājyam.*

Who would not approach Indra? We all approach and admire him. Supreme are his virtues and attributes. Who can surpass? The divinities vest in him all the wealth desired by humanity, noble yajnic action and all the valour, splendour and heroism, dedicated as he is in reverence and faith to freedom and self-government. In him and under his rule all good people

are blest with wealth of knowledge, action, valour and fame.

यामथर्वा मनुष्पिता दध्यङ् धियमत्नत। तस्मिन्ब्रह्माणि पूर्वथेन्द्र उक्था समग्मतार्चन्ननु स्वराज्यम्॥ १६॥

16. *Yāmatharvā manuṣpitā dadhyaṅ dhiyamatnata. Tasmin brahmāṇi pūrvathendra ukthā Samagmatārcannanu svarājyam.*

That intelligence, knowledge and enlightenment which Atharva, men of love and settled peace, Manu, men of thought and science, Pita, parents and teachers, and men of attainment and acquisition developed and spread across the land in faith and service to the sovereign republic of the peoples' freedom and self-governance, and, like the ancients, vested in Indra, the ruler, the same multiple sciences and songs of celebration, the same intelligence, knowledge and enlightenment, you all, people of the land, acquire and develop in furtherance of the freedom and sovereignty of the republic with faith and reverence.

Mandala 1/Sukta 81

Indra Devata, Gotama Rahugana Rshi

इन्द्रो मदाय वावृधे शवसे वृत्रहा नृभिः। तमिन्महत्स्वाजिषू-तेमर्भे हवामहे स वाजेषु प्र नोऽविषत्॥ १॥

1. *Indro madāya vāvṛdhe śavase vṛtrahā nṛbhiḥ. Taminmahatsvājiṣūtemarbhe havāmahe sa vājeṣu pra no'viṣat.*

Indra, the hero who destroys Vrtra, the cloud of want and suffering, and releases the showers of plenty and prosperity, goes forward with the people for the

achievement of strength and joy of the land of freedom and self-government. And him we invoke and exhort in the battles of life, great and small, so that he may defend and advance us in all our struggles for progress and lead us to victory.

असि॒ हि वीर॒ सेन्योऽसि॒ भूरि॑ परा॒ददिः॑। असि॑ द॒भ्रस्य॑ चिद् वृ॒धो यज॑मानाय शिक्षसि सुन्व॒ते भूरि॑ ते॒ वसु॑॥ २॥

2. *Asi hi vīra senyo'si bhūri parādadiḥ. Asi dabhrasya cid vṛdho yajamānāya śikṣasi sunvate bhūri te vasu.*

Indra, you are the valiant hero. You are the warrior taking on many enemies and oppositions at a time. Even the small, you raise to greatness. You lead the creative and generous yajamana to knowledge and power. Hero of the battles of existence, may your wealth, power and honour grow higher and higher.

यदुदी॑रत आ॒जयो॑ धृ॒ष्णवे॑ धीयते॒ धना॑। यु॒क्ष्वा म॑दच्यु॒ता॒ हरी॒ कं ह॒नः॑ कं वसौ॑ दधो॒ऽस्माँ इ॑न्द्र॒ वसौ॑ दधः॥ ३॥

3. *Yadudīrata ājayo dhṛṣṇave dhīyate dhanā. Yukṣvā madacyutā harī kaṁ hanaḥ kaṁ vasau dadho'smāṅ indra vasau dadhaḥ.*

When battles confront the nation, means and money are raised and prizes won for the brave. Commander of the forces, yoke the forces exuberant and raging for war. Destroy the enemy. Settle the victorious in wealth and peace. Indra, pray settle us in peace and comfort.

क्रत्वा॑ म॒हाँ अ॑नुष्व॒धं भी॒म आ वा॑वृधे॒ शवः॑। श्रि॒य ऋ॒ष्व उ॑पा॒कयो॒र्नि शि॒प्री ह॑रि॒वान्द॑धे॒ हस्त॑योर्व॒ज्रमा॑य॒सम्॥ ४॥

4. *Kratvā mahāň anuṣvadhaṁ bhīma ā vāvṛdhe śavaḥ. Śriya ṛṣva upākayorni śiprī harivān dadhe hastayorvajramāyasam.*

Great by knowledge, awful by action, in his own right and by his own might, he grows in power and majesty. Elevated and sublime, blazing brilliant, lord of horses and speed of motion, he wields the golden thunderbolt of power and force in both his hands for the beauty and dignity of life and the republic of humanity.

आ पप्रौ पार्थिवं रजो बद्बधे रोचना दिवि। न त्वावाँ इन्द्र कश्चन न जातो न जनिष्यतेऽति विश्वं ववक्षिथ॥ ५॥

5. *Ā paprau pārthivaṁ rajo badbadhe rocanā divi. Na tvāvāň indra kaścana na jāto na janiṣyate'ti viśvaṁ vavakṣitha.*

You pervade the earth and all that is earthly. You pervade the sky. You pervade and fix the bright heaven in place. Indra, none like you was ever born, nor shall ever be born. Indeed, you hold, rule, pervade and transcend the entire universe of existence.

यो अर्यो मर्तभोजनं परादर्दाति दाशुषे। इन्द्रो अस्मभ्यं शिक्षतु वि भजा भूरिं ते वसु भक्षीय तव राधसः॥ ६॥

6. *Yo aryo martabhojanaṁ parādadāti dāśuṣe. Indro asmabhyaṁ śikṣatu vi bhajā bhūri te vasu bhakṣīya tava rādhasaḥ.*

Indra, lord of the universe, master of life, provides food and sustenance for living beings. He gives wealth and comfort for the generous giver and for us. May the lord take us unto himself and give us knowledge

and instruction. O lord, may we, we pray, share your abundant treasure of wealth and divine happiness. May I enjoy the wealth and knowledge given by the lord.

मदेमदे हि नो ददिर्यूथा गवामृजुक्रतुः। सं गृभाय पुरू शतोभयाहस्त्या वसु शिशीहि राय आ भर॥ ७॥

7. *Mademade hi no dadiryūthā gavāmṛjukratuḥ. Saṁ gṛbhāya purū śatobhayāhastyā vasu śiśīhi rāya ā bhara.*

Indra, lord of wealth, power and generosity, in every joy of life, you are the giver. You are the giver of plenty of cows and abundance of light and sense. Lord of simple, natural and divine action of yajna, may he provide hundreds of kinds of wealth for us and bless us with both of his hands generously. Lord of wealth and glory, bring us the wealth of joy, dignity and glory and let us shine with honour.

मादयस्व सुते सचा शवसे शूर राधसे। विद्मा हि त्वा पुरूवसुमुप कामान्त्ससृज्महेऽथा नोऽविता भव॥ ८॥

8. *Mādayasva sute sacā śavase śūra rādhase. Vidmā hi tvā purūvasumupa kāmāntsasṛjma-he'thā no'vitā bhava.*

Brave hero, be with us in this holy yajnic programme of the land of freedom and sovereignty for the creation of wealth, power and joy. Join us and let us celebrate together. Lord of abundant wealth, power and joy you are. May we, we pray, know you and be with you at the closest. Be our saviour, our protector, our promoter, so that we may creatively realise all our desires and ambitions.

एते त इन्द्र जन्तवो विश्वं पुष्यन्ति वार्यम्। अन्तर्हि ख्यो जनानामर्यो वेदो अदाशुषां तेषां नो वेद आ भर॥ ९॥

9. *Ete ta indra jantavo viśvaṁ puṣyanti vāryam. Antarhi khyo janānāmaryo vedo adāśuṣāṁ teṣāṁ no veda ā bhara.*

Indra, lord of life and spirit, these living beings, yours all, do homage to you and augment the wealth and glory of the entire world. Lord and master of the people, you know the very heart of them inside out. Bring us the wealth of knowledge and spirit. Restore the wealth and knowledge of those ungenerous miserables who have lost it.

Mandala 1/Sukta 82

Indra Devata, Gotama Rahugana Rshi

उपो षु शृणुही गिरो मघवन्मातथाइव। यदा नः सूनृतावतः कर आदर्थयासइद्योजा न्विन्द्र ते हरी॥ १॥

1. *Upo ṣu śṛṇuhī giro maghavan mātathā iva. Yadā naḥ sūnṛtāvataḥ kara ādarthayāsa idyojā nvindra te harī.*

Indra, lord of wealth and glory, listen to our prayer at the closest, not like one distant or different. And when we pray bless us with a voice of sweetness and the light of holy truth. Lord of speed and motion, yoke your horses (and come to join the yajna).

अक्षन्नमीमदन्त ह्यव प्रिया अधूषत। अस्तोषत स्वभानवो विप्रा नविष्ठया मती योजा न्विन्द्र ते हरी॥ २॥

2. *Akṣannamīmadanta hyava priyā adhūṣata. Astoṣata svabhānavo vipra naviṣṭhayā matī yojā nvindra te harī.*

Noble men acquiring holy knowledge, rejoicing, dearest favourite saints and sages brilliant with their innate genius and virtue, ward off the evil and pray to Indra with latest words of wisdom and homage. Indra, yoke your horses (on the wing and come to join the yajna).

सुसंदृशं त्वा वयं मघवन्वन्दिषीमहि। प्र नूनं पूर्णवन्धुरः स्तुतो याहि वशाँ अनु योजा न्विन्द्र ते हरी ॥ ३ ॥

3. *Susaṁdṛśaṁ tvā vayaṁ maghavan vandiṣīmahi. Pra nūnaṁ pūrṇabandhuraḥ stuto yāhi vaśāṅ anu yojā nvindra te harī.*

Indra, lord of wealth, power and universal glory, we pray to you, lord of the blissful eye. Lord in perfect covenant with humanity, worshipped and prayed to in sincerity, proceed and overwhelm the enemies of yajna and humanity. Yoke your horses (and come to bless the yajna).

स घा तं वृषणं रथमधि तिष्ठाति गोविदम्। यः पात्रं हारियोजनं पूर्णमिन्द्र चिकेतति योजा न्विन्द्र ते हरी ॥ ४ ॥

4. *Sa ghā taṁ vṛṣaṇaṁ rathamadhi tiṣṭhāti govidam. Yaḥ pātraṁ hāriyojanaṁ pūrṇamin-dra ciketati yojā nvindra te harī.*

Indra, only that person who knows the science and technology of that horse-powered chariot which is perfect and fully capable of defence and safety against the enemy, would ride that prize-winning chariot of victory which would lead him to the conquest of territory and prosperity. Indra, yoke your horses (and come to join the yajna of defence and protection).

युक्तस्ते अस्तु दक्षिण उत सव्यः शतक्रतो। तेन जायामुप प्रियां मन्दानो याह्यन्धसो योजा न्विन्द्र ते हरी ॥ ५ ॥

5. *Yuktaste astu dakṣiṇa uta savyaḥ śatakrato. Tena jāyāmupa priyāṁ mandāno yāhyandhaso yojā nvindra te harī.*

Indra, hero of a hundred yajnic battles, let your horse power on the right, and your horse power on the left of the chariot be yoked, and, happy at heart, with presents of delicacies, go to meet your darling wife. Lord of love, power and victory, yoke your horses and proceed.

युनज्मि ते ब्रह्मणा केशिना हरी उप प्र याहि दधिषे गभस्त्योः। उत्त्वा सुतासो रभसा अमन्दिषुः पूषण्वान्वज्रिन्त्समु पत्न्यामदः ॥ ६ ॥

6. *Yunajmi te brahmaṇā keśinā harī upa pra yāhi dadhiṣe gabhastyoḥ. Uttvā sutāso rabhasā amandiṣuḥ pūṣaṇvān vajrintsamu patnyāmadaḥ.*

I yoke your horses of beautiful mane to the chariot with holy chant of divine hymns and delicacies for sacred presents and gifts. Hold the reins in your hands and proceed for home. And then, lord of the thunderbolt and leader of heroic warriors, there, enthusiastic and ecstatic friends, well-trained, educated and cultured would join you for delightful company. And then, go and meet your wife and, with her, enjoy yourself with the family.

Mandala 1/Sukta 83

Indra Devata, Gotama Rahugana Rshi

अश्वावति प्रथमो गोषु गच्छति सुप्रावीरिन्द्र मर्त्यस्त ओतिभिः । तमित्पृणक्षि वसुना भवीयसा सिन्धुमापो यथाभितो विचेतसः ॥ १ ॥

1. *Aśvāvati prathamo goṣu gacchati suprāvīrindra martyastavotibhiḥ. Tamit pṛṇakṣi vasunā bhavīyasā sindhumāpo yathābhito vicetasaḥ.*

O Indra, lord ruler and protector, in a horse-powered chariot the pioneer goes forward first over lands and oceans in the world, man of zeal and courage as he is, protected by all your means of safety and defence. And him you bless with abundant wealth and fame which come to him as prominent rivers from all round join and flow into the sea.

आपो न देवीरुप यन्ति होत्रियमवः पश्यन्ति विततं यथा रजः । प्राचैर्देवासः प्र णयन्ति देवयुं ब्रह्मप्रियं जोषयन्ते वराइव ॥ २ ॥

2. *Āpo na devīrupa yanti hotriyamavaḥ paśyanti vitataṁ yathā rajaḥ. Prācairdevāsaḥ pra ṇayanti devayuṁ brahmapriyaṁ joṣayante varā iva.*

Just as holy waters go to the sea and the vapours concentrate in the cloud, so do holy people go to yajna and to Indra, lord of yajna, and as they see the yajna spread around from the vedi as shelter of life's protection, so they conduct themselves in the tradition of ancient scholars and go forward to the holiest of the holies of existence and, like the best people of knowledge, action and devotion, love the divine lord

and the divine lore as the highest boon of life.

अधि द्वयोरदधा उक्थ्यं१ वचो यतस्रुचा मिथुना या सपर्यतः ।
असंयत्तो व्रते ते क्षेति पुष्यति भद्रा शक्तिर्यजमानाय सुन्वते ॥ ३ ॥

3. *Adhi dvayoradadhā ukthyaṁ vaco yatasrucā mithunā yā saparyataḥ. Asaṁyatto vrate te kṣeti puṣyati bhadrā śaktiryajamānāya sunvate.*

Indra, lord of yajna, just as you accept the offerings held in the ladles raised by the wedded couple, so graciously listen and accept the holy prayers of the two, ancients and moderns, teacher and disciple, husband and wife, parent and child, for the good of both. Even the loose and the wanton, under your care, find shelter and protection and grow. The gracious power of yajna creates and offers everything for the yajamana.

आदङ्गिराः प्रथमं दधिरे वय इद्धाग्नयः शम्या ये सुकृत्यया ।
सर्वं पणेः समविन्दन्त भोजनमश्वावन्तं गोमन्तमा पशुं नरः ॥ ४ ॥

4. *Ādaṅgirāḥ prathamaṁ dadhire vaya iddhāgnayaḥ śamyā ye sukṛtyayā. Sarvaṁ paṇeḥ samavindanta bhojanam aśvāvantaṁ gomantamā paśuṁ naraḥ.*

And then the scientists of fire and energy, leaders of mankind who light the fires and who first offer the libations into the fire with holy acts of love and peace, win their share of praise and fame with the reward of horses, speed and motion, wealth of cows, sensitivity of mind and senses and the joy of life and celestial vision.

यज्ञैरथर्वा प्रथमः पथस्ततेे ततः सूर्यो व्रतपा वेन आजनि।
आ गा आजदुशना काव्यः सचा यमस्य जातममृतं यजामहे॥ ५॥

5. *Yajñairatharvā prathamaḥ prathastate tataḥ sūryo vratapā vena ājani. Ā gā ājaduśanā kāvyaḥ sacā yamasya jatamamṛtaṁ yajāmahe.*

As Atharva, scholar of sustained constancy like energy in stasis, discovers and creates the prime path of motion by yajnic research, the noble solar scientist brilliant as the sun dedicated to his vow rises in knowledge and discovers the path of the earth. Then the poetic sage prophetically inspired sings of the beauty of Venus and satellites born of the sun. And we meditate and pray for immortality of the state of moksha.

बर्हिर्वा यत्स्वपत्याय वृज्यतेऽर्को वा श्लोकमाघोषते दिवि।
ग्रावा यत्र वदति कारुरुक्थ्यस्तस्येदिन्द्रो अभिपित्वेषु रण्यति॥ ६॥

6. *Barhirvā yat svapatyāya vṛjyate'rko vā ślokamāghoṣate divi. Grāvā yatra vadati kārurukthyastasyedindro abhipitveṣu raṇyati.*

Where knowledge and science is collected like holy grass of yajna for the sake of noble posterity, where holy verses illuminating as the sun in heaven are chanted, where the artist carves around the vedi and holy mantras resound as thunder of the clouds, there in the blessed foods and offerings, Indra, lord of yajna, rejoices and speaks.

Mandala 1/Sukta 84

Indra Devata, Gotama Rahugana Rshi

असावि सोम इन्द्र ते शविष्ठ धृष्णवा गहि ।
आ त्वा पृणक्त्विन्द्रियं रजः सूर्यो न रश्मिभिः ॥ १ ॥

1. *Asāvi soma indra te śaviṣṭha dhṛṣṇavā gahi.*
Ā tvā pṛṇaktvindriyaṁ rajaḥ sūryo na raśmibhiḥ.

Indra, lord ruler of power, strong and resolute, come, this soma has been distilled for you. May it exhilarate and strengthen your mind as the sun fills and brightens the sky with its rays.

इन्द्रमिद्धरी वहतोऽप्रतिधृष्टशवसम् ।
ऋषीणां च स्तुतीरुप यज्ञं च मानुषाणाम् ॥ २ ॥

2. *Indramiddharī vahato'pratidhṛṣṭaśavasam.*
Ṛṣīṇāṁ ca stutīrupa yajñaṁ ca mānuṣāṇām.

The horses carry Indra, lord of informidable force and resolution of mind, to the Rshis' songs of praise and yajnic programmes of the people.

आ तिष्ठ वृत्रहन्रथं युक्ता ते ब्रह्मणा हरी ।
अर्वाचीनं सु ते मनो ग्रावा कृणोतु वग्नुना ॥ ३ ॥

3. *Ā tiṣṭha vṛtrahan rathaṁ yuktā te brahmaṇā harī.*
Arvācīnaṁ su te mano grāvā kṛṇotu vagnunā.

Indra, lord ruler, breaker of the cloud, releaser of the waters of life, ride your chariot of the latest design and come. The horses are yoked with the right mantra and necessary stuffs. And may the high-priest of knowledge with his words of knowledge exhilarate you at heart.

इममिन्द्र सुतं पिब ज्येष्ठममर्त्यं मदम् ।
शुक्रस्य त्वाभ्यक्षरन्धारा ऋतस्य सादने ॥ ४ ॥

4. *Imamindra sutaṁ piba jyteṣṭham amartyaṁ 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.

इन्द्राय नूनमर्चतोक्थानि च ब्रवीतन ।
सुता अमत्सुरिन्दवो ज्येष्ठं नमस्यता सहः ॥ ५ ॥

5. *Indrāya nūnamarcatokthāni ca bravītana. Sutā amatsurindavo jyeṣṭhaṁ 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.

नकिष्ट्वद्रथीतरो हरी यदिन्द्र यच्छसे ।
नकिष्ट्वानु मज्मना नकिः स्वश्व आनशे ॥ ६ ॥

6. *Nakiṣṭvad rathītaro harī yadindra yacchase. Nakiṣṭvānu majmanā nakiḥ 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.

य एक इद्विदयंते वसु मर्ताय दाशुषे ।
ईशानो अप्रतिष्कुत इन्द्रो अङ्ग ॥ ७ ॥

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

Dear friend, the one sole lord who gives everything in life to the man of charity and generosity is Indra, supreme ruler of the world, who is constant, unmoved and unchallenged.

कदा मर्तमराधसं पदा क्षुम्पमिव स्फुरत् ।
कदा नः शुश्रवद्गिर इन्द्रो अङ्ग ॥ ८ ॥

8. *Kadā martam arādhasaṁ padā kṣumpamiva sphurat. Kadā naḥ śuśravad gira indro aṅga.*

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

यश्चिद्धि त्वा बहुभ्य आ सुतावाँ आविवासति ।
उग्रं तत्पत्यते शव इन्द्रो अङ्ग ॥ ९ ॥

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

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

स्वादोरित्था विषूवतो मध्वः पिबन्ति गौर्यः । या इन्द्रेण सयावरीर्वृष्णा मदन्ति शोभसे वस्वीरनु स्वराज्यम् ॥ १० ॥

10. *Svādoritthā viṣūvato madhvaḥ pibanti gauryaḥ. Yā indreṇa sayāvarīrvṛṣṇā madanti śobhase vasvīranu svarājyam.*

The golden and brilliant people and forces of the land drink of the delicious, exciting and universal honey sweets of national pride and prestige and joyously celebrate their achievements in the company of generous and valorous Indra for the advancement of the honour and glory of the republic in obedience to the demands and discipline of the freedom and self-government of the nation.

ता अस्य पृशनायुवः सोमं श्रीणन्ति पृश्नयः । प्रिया इन्द्रस्य धेनवो वज्रं हिन्वन्ति सायकं वस्वीरनु स्वराज्यम् ॥ ११ ॥

11. *Tā asya pṛśanāyuvaḥ somaṁ śrīṇanti pṛśnayaḥ. Priyā indrasya dhenavo vajraṁ hinvanti sāyakaṁ vasvīranu svarājyam.*

Those forces of Indra, the ruler, close together in contact and unison, of varied forms and colours, brilliant as sunrays and generous and productive as cows, who are dearest favourites of the ruler, create the soma of joy and national dignity and hurl the missile of the thunderbolt upon the invader as loyal citizens of the land in accordance with the demands and discipline of freedom and self-government.

ता अस्य नमसा सहः सपर्यन्ति प्रचेतसः । व्रतान्यस्य सश्चिरे पुरूणि पूर्वचित्तये वस्वीरनु स्वराज्यम् ॥ १२ ॥

12. *Tā asya namasā sahaḥ saparyanti pracetasaḥ. Vratānyasya saścire purūṇi pūrvacittaye vasvīranu svarājyam.*

Those forces, noble and intelligent, serve and augment the courage and power of this Indra with food, energy and armaments and, as citizens of the land, as a matter of duty to the freedom and discipline of the republic, predictably join many dedicated projects and programmes of his in anticipation of success.

इन्द्रो॑ दधी॒चो अ॒स्थभि॑र्वृ॒त्राण्यप्र॑तिष्कुतः ।
ज॒घान॑ नव॒तीर्नव॑ ॥ १३ ॥

13. *Indro dadhīco asthabhirvṛtrāṇyapratiṣkutaḥ.*
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 electricity for the sake of humanity and the earth.

इ॒च्छन्नश्व॑स्य॒ यच्छिर॒: पर्व॑ते॒ष्वप॑श्रितम् ।
तद्वि॑दच्छर्य॒णाव॑ति ॥ १४ ॥

14. *Icchannaśvasya yacchiraḥ parvateṣvapaśritam.*
Tad vidaccharyaṇāvati.

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.

अत्राह॒ गोर॑मन्वत॒ नाम॒ त्वष्टु॑रपी॒च्य॑म् ।
इ॒त्था च॒न्द्रम॑सो गृ॒हे ॥ १५ ॥

15. *Atrāha goramanvata nāma tvaṣṭurapīcyam.*
Itthā candramaso gṛhe.

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.)

को अद्य युङ्क्ते धुरि गा ऋतस्य शिमीवतो भामिनो दुर्हृणायून्।
आसन्निषून्हृत्स्वसो मयोभून्य एषां भृत्यामृणधत्स जीवात्॥ १६॥

16. *Ko adya yuṅkte dhuri gā ṛtasya śimīvato bhāmino durhṛṇāyūn. Āsanniṣūn hṛtsvaso mayobhūnya eṣāṁ bhṛtyāmṛṇadhat sa jīvāt.*

Who joins the bullocks to the front yoke of the chariot of Truth to-day as ever? The Lord Ruler of the universe. And he who joins men of noble action, heroes of passion and righteousness, frightful fighters, archers of the bow and arrow who pierce the hearts of contradictions and maintain peace and joy, may he who joins these to truth and promotes these servants of truth to prosperity live long.

क ईषते तुज्यते को बिभाय को मंसते सन्तमिन्द्रं को अन्ति। कस्तोकाय क इभायोत रायेऽधि ब्रवत्तन्वे३ को जनाय॥ १७॥

17. *Ka īṣate tujyate ko bibhāya ko maṁsate santa-mindraṁ ko anti. Kastokāya ka ibhāyota rāye'dhi bravat tanve ko janāya.*

Who attacks and wins? Who is attacked and overthrown, who is smothered by fear? Who knows

Indra being at the closest? Who speaks for the child? Who for the household? Who for wealth and prosperity? Who for the body? And who for the people? Who speaks for these with authority? The ruler knows.

को अग्निमीट्टे हविषा घृतेन स्रुचा यजाता ऋतुभिर्ध्रुवेभिः ।
कस्मै देवा आ वहानाशु होम को मंसते वीतिहोत्रः सुदेवः ॥ १८ ॥

18. *Ko agnimīṭṭe haviṣā ghṛtena srucā yajātā ṛtubhir-dhruvebhiḥ. Kasmai devā ā vahānāśu homa ko maṁsate vītihotraḥ sudevaḥ.*

Who worships Agni with ghrta and holy materials for the progress of life? Who performs yajna with ladles of offerings definitely according to the seasons? For whom do the divinities instantly bear and bring the blessings of holiness? Who, noble and generous yajaka and brilliant scholar, really knows? The lord ruler.

त्वमङ्ग प्र शंसिषो देवः शविष्ठ मर्त्यम् ।
न त्वदन्यो मघवन्नस्ति मर्डितेन्द्र ब्रवीमि ते वचः ॥ १९ ॥

19. *Tvamaṅga pra sáṁsiṣo devaḥ śaviṣṭha martyam. Na tvadanyo maghavannasti marḍitenra bravīmi te vacaḥ.*

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

मा ते राधांसि मा त ऊतयो वसोऽस्मान्कदा चना दभन् ।
विश्वा च न उपमिमीहि मानुष वसूनि चर्षणिभ्य आ ॥ २० ॥

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

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

Mandala 1/Sukta 85

Maruts Devata, Gotama Rahugana Rshi

प्र ये शुम्भन्ते जनयो न सप्तयो यामञ्जद्रस्य सूनवः सुदंससः। रोदसी हि मरुतश्चक्रिरे वृधे मदन्ति वीरा विदथेषु घृष्वयः ॥ १ ॥

1. *Pra ye śumbhante janayo na saptayo yāman rudrasya sūnavaḥ sudaṁsasaḥ. Rodasī hi maruta-ścakrire vṛdhe madanti vīrā vidatheṣu ghṛṣvayaḥ.*

Maruts, the winds, currents of energy, tempestuous warriors of noble action, children of Rudra, lord of justice and dispensation, move on their highways and shine like graceful beauties and coursers of lightning speed. They fill the heaven and earth with their vibrations and actions for the sake of progress and expansion. Heroes of mighty power, they fight and rejoice in yajnic acts of creation and growth of life.

त उक्षितासो महिमानमाशत दिवि रुद्रासो अधि चक्रिरे सदः। अर्चन्तो अर्कं जनयन्त इन्द्रियमधि श्रियो दधिरे पृश्निमातरः ॥ २ ॥

2. *Ta ukṣitāso mahimānamāśata divi rudrāso adhi cakrire sadaḥ. Arcanto arkaṁ janayanta indriyam adhisriyo dadhire pṛśnimātaraḥ.*

Maruts, children of Rudra, lord of might and justice, born of space, showerers of fertility over the earth, they win grandeur for themselves and build their home high over the skies in heaven. Worshipping the sun and creating wealth of mind and material, they shine with grace over the wealth and beauty of the mortal world.

गोमा॑तरो॒ यच्छु॒भय॑न्ते अ॒ञ्जिभि॑स्त॒नूषु॑ शु॒भ्रा द॑धिरे वि॒रुक्म॑तः। बाध॑न्ते॒ विश्व॑मभिमा॒ति॒नम॒प॒ वर्त्मा॑न्येषा॒मनु॑ रीयते घृ॒तम्॥ ३॥

3. *Gomātaro yacchubhayante añjibhistanūṣu śubhrā dadhire virukmataḥ. Bādhante viśvam abhimāti-namapa vartmānyeṣāmanu rīyate ghṛtam.*

Maruts, children of the earth, shining with noblest sciences and actions, commanding glowing health and handsomeness, bear light and grace of body and mind. They stall all their opponents in the world, and wherever they go, life's nectar, ghrta and waters flow in abundance and follow in their footsteps.

वि ये भ्राज॑न्ते सुम॑खास ऋ॒ष्टिभिः॑ प्रच्या॒वय॑न्तो॒ अच्यु॑ता चि॒दोज॑सा। म॒नो॒जुवो॒ यन्म॑रुतो॒ रथे॒ष्वा वृष॑व्रातासः॒ पृष॑ती॒रयु॑ग्ध्वम्॥ ४॥

4. *Vi ye bhrājante sumakhāsa ṛṣṭibhiḥ pracyāva-yanto acyutā cidojasā. Manojuvo yanmurato ratheṣvā vṛṣavrātāsaḥ pṛṣatīrayugdhvam.*

They are the heroes, Maruts, who shine with

their own lustre, powers of noble yajnic action and scientific achievement who, moving at the speed of mind, shake even the unshakable with their mighty weapons, using the energy of wind, water and electricity. Ye, rulers and commanders of the forces, powerful tacticians and organisers, deploy the maruts and use the power of versatile wind, water and electricity in your cars and battle chariots.

प्र यद्रथेषु पृषतीरयुग्ध्वं वाजे अद्रिं मरुतो रंहयन्तः।
उतारुषस्य वि ष्यन्ति धाराश्चर्मेवोदभिर्व्युन्दन्ति भूम॥ ५॥

5. *Pra yad ratheṣu pṛṣatīrayugdhvaṁ vāje adriṁ maruto raṁhayantaḥ. Utāruṣasya vi ṣyanti dhārā ścarmevodabhirvyundanti bhūma.*

O Maruts, heroes of the nation, when in the battle of life you apply the versatile winds and water which move the cloud to shower the rains, then the brilliant streams issue forth and cover the earth with water just as the streams of soma flow and soak the filter spread out for distillation.

आ वो वहन्तु सप्तयो रघुष्यदो रघुपत्वानः प्र जिगात बाहुभिः।
सीदता बर्हिरुरु वः सदस्कृतं मादयध्वं मरुतो मध्वो अन्धसः॥ ६॥

6. *Ā vo vahantu saptayo raghuṣyado raghupatvānaḥ pra jigāta bāhubhiḥ. Sīdata barhiruru vaḥ sadaskṛtaṁ mādayadhvaṁ maruto madhvo andhasaḥ.*

Maruts, may superfast vehicles transport you here and everywhere. May the flying planes at top speed take you anywhere by the force of their arms. Come,

the chamber is made ready for you. Come and be comfortable in the seats. Enjoy yourselves with honey sweets of food and drink.

तेऽवर्धन्त स्वतवसो महित्वना नाकं तस्थुरुरु चक्रिरे सदः।
विष्णुर्यद्धावद् वृषणं मदच्युतं वयो न सीदन्नधि बर्हिषि प्रिये॥ ७॥

7. *Te'vardhanta svatavaso mahitvanā nākaṁ tasthu-ruru cakrire sadaḥ. Viṣṇuryaddhāvad vṛṣaṇaṁ madacyutaṁ vayo na sīdannadhi barhiṣi priye.*

They surely grow and advance by their own strength and high merit, abide in regions of bliss and expand their home whom Vishnu, lord of knowledge and science, protects while they ride a luxurious plane powered by wind and water and, seated in a beautiful and comfortable chamber, they fly like birds.

शूराइवेद्युयुधयो न जग्मयः श्रवस्यवो न पृतनासु येतिरे।
भयन्ते विश्वा भुवना मरुद्भ्यो राजान इव त्वेषसंदृशो नरः॥ ८॥

8. *Śūrā ived yuyudhayo na jagmayaḥ śravasyavo na pṛtanāsu yetire. Bhayante viśvā bhuvanā marud-bhyo rājāna iva tveṣasaṁdṛśo naraḥ.*

Like heroes they are warriors. Like warriors they rise and advance. In battles they strike like flying dragons. The entire world quakes with fear of the Maruts. They are leaders of men blazing in majesty like emperors.

त्वष्टा यद्वज्रं सुकृतं हिरण्ययं सहस्रभृष्टिं स्वपा अवर्तयत्।
धत्त इन्द्रो नर्यपांसि कर्तवेऽहन्वृत्रं निरपामौब्जदर्णवम्॥ ९॥

9. *Tvaṣṭā yad vajraṁ sukṛtaṁ hiraṇyayaṁ sahasrabhṛṣṭiṁ svapā avartayat. Dhatta indro naryapāṁsi kartave'han vṛtraṁ nirapāmaubjadarṇavam.*

Tvashta, the expert maker of weapons, tools and instruments for defence and development, provides the thunderbolt, total infrastructure, well-done, golden and capable of countless possibilities of performance. Indra, mighty ruler, defender and creator, wields that thunderbolt and apparatus for the accomplishment of desired and planned actions in the world of humanity. He strikes Vrtra, the cloud holding waters of fertility, the resources of materials and energy, and thus releases the oceanic flow of wealth. (This is how scientific, technological and economic development of the human nation goes on for the achievement of economic prosperity, political stability and generous happiness and well-being for all. All through, the Maruts are active since they are nature's forces ever at work anywhere and everywhere.)

ऊर्ध्वं नुनुद्रेऽवतं त ओजसा दादृहाणं चिद्बिभिदुर्वि पर्वतम्। धमन्तो वाणं मरुतः सुदानवो मदे सोमस्य रण्यानि चक्रिरे॥ १०॥

10. *Ūrdhvaṁ nunudre'vataṁ ta ojasā dādṛhāṇaṁ cid bibhidurvi parvatam. Dhamanto bāṇaṁ marutaḥ sudānavo made somasya raṇyāni cakrire.*

With their lustrous power and valour, up and high they impel the cloud holding the reservoir of water, drive it on and break it to release the flow of energy for earth's fertility. Blowing the conch, they call upon the

nation and, playing the veena and burnishing their weapons, the tempestuous Maruts, commanders of Indra, generous heroes of humanity, perform delightful acts of joy and martial celebration in the midst of life's ecstasy.

जिह्मं नुनुद्रेऽवतं तया दिशासिञ्चन्नुत्सं गोतमाय तृष्णजे।
आ गच्छन्तीमवसा चित्रभानवः कामं विप्रस्य तर्पयन्त धामभिः॥ ११॥

11. *Jihmaṁ nunudre'vataṁ tayā diśāsiñcannutsaṁ gotamāya tṛṣṇaje. Ā gacchantīmavasā citrabhānavaḥ kāmaṁ viprasya tarpayanta dhāmabhiḥ.*

Maruts, powers of wondrous light with their might and generosity direct the controlled waters of the cloud by various paths in the desired directions, filling wells, tanks, springs and depressions for the thirsting children of the earth. Thus do the powers of beneficence come to the earth with protection and progress fulfilling the need of noble humanity with their power and potential.

या वः शर्म शशमानाय सन्ति त्रिधातूनि दाशुषे यच्छताधि।
अस्मभ्यं तानि मरुतो वि यन्त रयिं नो धत्त वृषणः सुवीरम्॥ १२॥

12. *Yā vaḥ śarma śaśamānāya santi tridhātūni dāśuṣe yacchatādhi. Asmabhyaṁ tāni maruto vi yanta rayiṁ no dhatta vṛṣaṇaḥ suvīram.*

O Maruts, dynamic powers of nature and humanity, creative, generous and kind, whatever your gifts of shelter, comfort and protection there be, whatever gifts of balanced health and triple physical,

mental and material wealth there be, bear and bring for the toiling, working, worshipping humanity, specially for the generous man of philanthropy. Powers and showers of divine favours, bear and bring for us those gifts of wealth and brave progeny.

Mandala 1/Sukta 86

Maruts Devata, Gotama Rahugana Rshi

मरुतो यस्य हि क्षये पाथा दिवो विमहसः ।
स सुगोपातमो जनः ॥ १ ॥

1. *Maruto yasya hi kṣaye pāthā divo vimahasaḥ.*
Sa sugopātamo janaḥ.

Maruts, dear as the breath of life, bright as the light of heaven, agents of great and adorable action, the person whose house you visit and bless with protection grows to be the most secure and meritorious person.

यज्ञैर्वा यज्ञवाहसो विप्रस्य वा मतीनाम् ।
मरुतः शृणुता हवम् ॥ २ ॥

2. *Yajñairvā yajñavāhaso viprasya vā matīnām.*
Marutaḥ śṛṇutā havam.

Maruts, carriers and promoters of universal yajna by various acts of yajna in nature and society, listen to the prayer and invocations of the pious and intelligent people and promote their acts of holiness.

उत वा यस्य वाजिनोऽनु विप्रमतक्षत ।
स गन्ता गोमति व्रजे ॥ ३ ॥

3. *Uta vā yasya vājino'nu vipramatakṣata.*
Sa gantā gomati vraje.

Maruts, powers of exceptional speed and intelligence, the man of knowledge whom you shape into a sophisticated scholar of eminence grows to be a pioneer on the path of the stars.

अस्य वीरस्य बर्हिषि सुतः सोमो दिविष्टिषु।
उक्थं मदश्च शस्यते ॥ ४ ॥

4. *Asya vīrasya barhiṣi sutaḥ somo diviṣṭiṣu.*
Ukthaṁ madaśca śasyate.

The soma of honour and fame distilled on the holy seats of yajna, the holy chant of praise, and the joy and celebration of the brilliant achievement of this brave young man is exceptional and it is raised all round.

अस्य श्रोषन्त्वा भुवो विश्वा यश्चर्षणीरभि।
सूरं चित्सस्रुषीरिषः ॥ ५ ॥

5. *Asya śroṣantvā bhuvo viśvā yaścarṣaṇīrabhi.*
Sūraṁ cit sasruṣīriṣaḥ.

Let all people of the world listen to this brave young man and let their homage reach him as the homage and gratitude of the world reaches the sun for the gift of light and life.

पूर्वीभिर्हि ददाशिम शरद्भिर्मरुतो वयम्।
अवोभिश्चर्षणीनाम् ॥ ६ ॥

6. *Pūrvībhirhi dadāśima śaradbhirmaruto vayam.*
Avobhiścarṣaṇīnām.

Maruts, dynamic powers of brilliance and generosity, old and ancient, just as you have been giving knowledge, power and protection to humanity since the earliest years of life, so may we, we pray, do honour

and homage to you with the faithful gifts of a grateful people.

सुभगः स प्रयज्यवो मरुतो अस्तु मर्त्यः ।
यस्य प्रयांसि पर्षथ ॥ ७ ॥

7. *Subhagaḥ sa prayajyavo maruto astu martyaḥ.*
Yasya prayāṁsi parṣatha.

Maruts, adorable yajnic powers, generous and self sacrificing, surely that person is fortunate and prosperous whose delightful oblations you bless and sprinkle with the showers of your favours.

शशमानस्य वा नरः स्वेदस्य सत्यशवसः ।
विदा कामस्य वेनतः ॥ ८ ॥

8. *Śaśamānasya vā naraḥ svedasya satyaśavasaḥ.*
Vidā kāmasya venataḥ.

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

यूयं तत्सत्यशवस आविष्कर्त महित्वना ।
विध्यता विद्युता रक्षः ॥ ९ ॥

9. *Yūyaṁ tat satyaśavasa āviṣkarta mahitvanā.*
Vidhyatā vidyutā rakṣaḥ.

Maruts, men of real courage and power, with your honour and reputation and technological weapons, let that power and force come into play which would fix and break down the forces of crime and evil from the social scene.

गूहता गुह्यं तमो वि यात विश्वमत्रिणम्।
ज्योतिष्कर्ता यदुश्मसि॥ १०॥

10. *Gūhatā guhyaṁ tamo vi yāta viśvamatriṇam.*
Jyotiṣkartā yaduśmasi.

Maruts, powers of courage and justice, uncover and reduce the deep darkness of want and ignorance to nullity, eliminate the voracious hoarders of the world, and create the light that we love and adore.

Mandala 1/Sukta 87

Maruts Devata, Gotama Rahugana Rshi

प्रत्वक्षसः प्रतवसो विरप्शिनोऽनानता अविथुरा ऋजीषिणः। जुष्टतमासो नृतमासो अञ्जिभिर्व्यानज्रे के चिदुस्राइव स्तृभिः॥ १॥

1. *Pratvakṣasaḥ pratavaso virapśino'nānatā avithurā ṛjīṣiṇaḥ. Juṣṭatamāso nṛtamāso añjibhir vyānajre ke cidusrā iva stṛbhiḥ.*

Maruts, shaping and refining powers of life and nature, active powerfully, mighty exuberant, unbent, unshaken, lovers of truth, knowledge and joy to the last drop of soma, most adorable, foremost leaders of humanity shine as the lights of dawn with their splendour and cover the beauty of life with their blessings of protection.

उपह्वरेषु यदचिध्वं यियिं वयइव मरुतः केन चित्पथा।
श्चोतन्ति कोशा उप वो रथेष्वा घृतमुक्षता मधुवर्णमर्चते॥ २॥

2. *Upahvareṣu yadacidhvaṁ yayiṁ vaya iva marutaḥ kena cit pathā. Ścotanti kośā upa vo ratheṣvā ghṛtamukṣatā madhuvarṇam arcate.*

O Maruts, tempestuous heroes of the human nation, flying like birds by whatever path you choose, whatever the prize of success and victory you collect on your winding courses, the clouds consecrate you around your chariots, and shower golden honey-ghrta on the admiring faithfuls dedicated to you and your project.

प्रैषामज्मेषु विथुरेव रेजते भूमिर्यामेषु यद्ध युञ्जते शुभे।
ते क्रीळयो धुनयो भ्राजदृष्टयः स्वयं महित्वं पनयन्त धूतयः ॥ ३ ॥

3. *Praiṣāmajmeṣu vithureva rejate bhūmiryāmeṣu yaddha yuñjate śubhe. Te krīḷayo dhunayo bhrājadṛṣṭayaḥ svayaṁ mahitvaṁ panayanta dhūtayaḥ.*

During their mighty operations the earth vibrates like a maiden stricken with awe when the Maruts launch upon their noble courses. And they, sporting, shaking, burnishing their weapons and storming, mount up their own grandeur by themselves.

स हि स्वसृत्पृषदश्वो युवा गणोऽ३ऽ या ईशानस्तविषीभिरावृतः। असि सत्य ऋणयावानेद्योऽस्या धियः प्रावितार्था वृषा गणः ॥ ४ ॥

4. *Sa hi svasṛt pṛṣadaśvo yuvā gaṇo'yā īśānastaviṣībhirāvṛtaḥ. Asi satya ṛṇayāvānedyo'syā dhiyaḥ prāvitāthā vṛṣā gaṇaḥ.*

The same force of Maruts, troop of heroes, young, self-inspired and inspiring their people, equipped with variety of tempestuous horse-power, all ruling with comprehensive intelligence, clothed in the light of essential merit and grandeur, you are realistic and

dedicated to truth, acquitting yourselves of your obligations, worthy of praise, protectors of this intelligence of the nation with promotion and progress, and generous as blessed winds that bring showers of rain.

पितुः प्रत्नस्य जन्मना वदामसि सोमस्य जिह्वा प्र जिगाति चक्षसा। यदीमिन्द्रं शम्यृक्वाण आशतादिन्नामानि यज्ञियानि दधिरे॥ ५॥

5. *Pituḥ pratnasya janmanā vadāmasi somasya jihvā pra jigāti cakṣasā. Yadīmindraṁ śamyṛkvāṇa āśatādinnāmāni yajñiyāni dadhire.*

We speak of the ancient and eternal Lord by virtue of birth from the same father of creation. By virtue of the joy of being and the sight and light of the sun, the tongue celebrates and advances the language of knowledge. Those researching and activating water and energy study the Rks and realise the knowledge and power, and then define the names, properties and yajnic uses of these in peace for progress.

श्रियसे कं भानुभिः सं मिमिक्षिरे ते रश्मिभिस्त ऋक्वभिः सुखादयः। ते वाशीमन्त इष्मिणो अभीरवो विद्रे प्रियस्य मारुतस्य धाम्नः॥ ६॥

6. *Śriyase kaṁ bhānubhiḥ saṁ mimikṣire te raśmibhista ṛkvabhiḥ sukhādayaḥ. Te vāśimanta iṣmiṇo abhīravo vidre priyasya mārutasya dhāmnaḥ.*

For the sake of the beauty, comfort and culture of life, they mix water with the flames of fire and clouds with the rays of the sun with the advice of the scholars of Rks, and they bring showers of rain. And, blest with

sophisticated instruments and weapons, impetuous of speed and power, free of fear, they know the secrets and sources of the wondrous and dear energies of the Maruts.

Mandala 1/Sukta 88

Maruts Devata, Gotama Rahugana Rshi

आ विद्युन्मद्भिर्मरुतः स्वर्कै रथेभिर्यात ऋष्टिमद्भिरश्वपर्णैः ।
आ वर्षिष्ठया न इषा वयो न पप्तता सुमायाः ॥ १ ॥

1. *Ā vidyunmadbhirmarutaḥ svarkai rathebhiryāta ṛṣṭimadbhiraśvaparṇaiḥ. Ā varṣiṣṭhayā na iṣā vayo na paptatā sumāyāḥ.*

Maruts, heroes of the speed of winds, masters of wondrous science and power, go far by brilliant electric chariots fitted with high-powered weapons and equipped with aerial wings and, flying like birds, come to us with food and energy of the best and highest quality.

तेऽरुणेभिर्वरमा पिशङ्गैः शुभे कं यान्ति रथतूर्भिरश्वैः ।
रुक्मो न चित्रः स्वधितीवान् पव्या रथस्य जङ्घनन्त भूम ॥ २ ॥

2. *Te'ruṇebhirvaramā piśaṅgaiḥ śubhe kaṁ yānti rathatūrbhiraśvaiḥ. Rukmo na citraḥ svadhitī-vān pavyā rathasya jaṅghananta bhūma.*

Maruts, heroes of the speed of winds, come to high comfort for the sake of noble work by chariots powered by red flaming and yellow fire power and used for horses on the wing. The troop of heroes, brilliant as well as wonderful, commanding the force of thunder-

bolt, arrives striking and breaking the ground with the felly of the chariot wheel.

श्रिये कं वो अधि तनूषु वाशीर्मेधा वना न कृण्वन्त ऊर्ध्वा। युष्मभ्यं कं मरुतः सुजातास्तुविद्युम्नासो धनयन्ते अद्रिम्॥ ३॥

3. *Śriye kaṁ vo adhi tanūṣu vāśīrmedhā vanā na kṛṇavanta ūrdhvā. Yuṣmabhyaṁ kaṁ marutaḥ sujātāstuvidyumnāso dhanayante adrim.*

For the grace of beauty, freedom and power, and to provide you comfort, they raise the level of intelligence and knowledge of the divine Word of the Veda in your personality just as they raise and develop the trees of the forest. The Maruts, high born, abundant and exuberant in the wealth and knowledge of nature and mind, enrich the cloud and the mountain to bear fruit and provide comfort and joy for you.

अहानि गृध्राः पर्या व आगुरिमां धियं वार्कार्यां च देवीम्। ब्रह्म कृण्वन्तो गोतमासो अर्कैरूर्ध्वं नुनुद्र उत्सधिं पिबध्यै॥ ४॥

4. *Ahāni gṛdhrāḥ paryā va āgurimāṁ dhiyaṁ vārkāryāṁ ca devīm. Brahma kṛṇvanto gotamaso arkairūrdhvaṁ nunudra utsadhiṁ pibadhyai.*

Lovers of noble ambition, good days are come for you all round. Scholars of divine knowledge creating food for knowledge and spirit with the chant of holy mantras inspire this brilliant vision and intelligence of yours pure as celestial waters. Just as they uplift the water to provide drink and irrigation to dry area, so they impel our knowledge and intelligence to rise high.

एतत्त्यन्न योजनमचेति सस्वर्ह यन्मरुतो गोतमो वः।
पश्यन् हिरण्यचक्रानयोदंष्ट्रान्विधावतो वराहून्॥ ५॥

5. *Etat tyanna yojanam aceti sasvarha yanmaruto gotamo vaḥ. Paśyan hiraṇyacakrān ayodaṁ-ṣṭrān vidhāvato varāhūn.*

Maruts, heroes of knowledge and action moving at the speed of winds, this order of knowledge, action, science and progress which the scholars of science and Divinity, seeing the chariots of golden wheels and jaws of steel flying around and roaring, describes and teaches like an ideal teacher, awakens you to higher consciousness of knowledge and responsibility.

एषा स्या वो मरुतोऽनुभर्त्री प्रति ष्टोभति वाघतो न वाणी।
अस्तोभयद् वृथासामनु स्वधां गभस्त्योः॥ ६॥

6. *Eṣā syā vo maruto'nubhartrī prati ṣṭobhati vāghato na vāṇī. Astobhayad vṛthāsām anu svadhāṁ gabhastyoḥ.*

Maruts, heroes of the winds and leaders of humanity, this voice of celebration is replete with nourishment and confirmation of your honour and valour. It defines your action and achievement and, in consequence, it commits you to your honour and duty as the voice of the high priest commits the yajamana to his duty on purpose, according to the power and potential in his hands.

Mandala 1/Sukta 89

Vishvedeva Deva, Aditi Devata, Gotama Rahugana Rshi

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः । देवा नो यथा सदमिद् वृधे असन्नप्रायुवो रक्षितारो दिवेदिवे ॥ १ ॥

1. *Ā no bhadrāḥ kratavo yantu viśvato'dabdhāso aparītāsa udbhidaḥ. Devā no yathā sadmid vṛdhe asannaprāyuvo rakṣitāro divedive.*

From all sides, may noble thoughts, actions and meritorious people come and bless us, people fearless, indispensable, creative and all round saviours. Long lived they be, these noble ones of divine character, ever progressive and protective for us so that our life and home may grow and advance day by day.

देवानां भद्रा सुमतिर्ऋजूयतां देवानां रातिरभि नो नि वर्तताम् । देवानां सख्यमुप सेदिमा वयं देवा न आयुः प्र तिरन्तु जीवसे ॥ २ ॥

2. *Devānāṁ bhadrā sumatirṛjūyatāṁ devānāṁ rātirabhi no ni vartatām. Devānāṁ sakhyamu-pa sedimā vayaṁ devā na āyuḥ pra tirantu jīvase.*

May the holy wisdom of the noble people dedicated to truth, simplicity and divinity come and bless us. May the wealth and generosity of the self-realised souls ever shine on us. May we ever be close to the love and friendship of the creative and brilliant people. May all powers of divinity bless us with good health and long age for a noble and full life.

तान्पूर्व्या निविदा हूमहे वयं भगं मित्रमदितिं दक्षमस्रिधम्। अर्यमणं वरुणं सोममश्विना सरस्वती नः सुभगा मयस्करत्॥ ३॥

3. *Tān pūrvayā nividā hūmahe vayaṁ bhagaṁ mitram aditiṁ dakṣam asridham. Aryamaṇaṁ varuṇaṁ somam aśvinā sarasvatī naḥ subhagā mayaskarat.*

Them, with the ancient and eternal Vedic voice of omniscience, do we invoke and celebrate: we praise and celebrate Bhaga, lord of glory, Mitra, universal friend, Aditi, mother of light, Daksha, lord of skill and expertise, Asridha, lord of love and ahinsa, Aryaman, lord of justice, Varuna, lord of all virtue worthy of choice, Soma, lord of beauty, peace and joy, Ashvins, lords of natural complementarities, and Sarasvati, mother of knowledge and learning and giver of good fortune who may, we pray, do us all the good in life.

तन्नो वातो मयोभु वातु भेषजं तन्माता पृथिवी तत्पिता द्यौः। तद् ग्रावाणः सोमसुतो मयोभुवस्तदश्विना शृणुतं धिष्ण्या युवम्॥ ४॥

4. *Tanno vāto mayobhu vātu bheṣajaṁ tanmātā pṛthivī tat pitā dyauḥ. Tad grāvāṇaḥ somasuto mayobhuvastadaśvinā śṛṇutaṁ dhiṣṇyā yuvam.*

May the wind, refreshing and delightful, blow good and bring us that healthful medicinal freshness and joy. May mother earth and father sun give us that fresh lease of life. May the clouds, showers of joy, and the soma press of yajna rain down peace, health and happiness on us. O Ashvins, both nature's powers of

growth, complementarity and enlightenment, innately vested with universal wisdom, listen to our prayer.

तमीशानं जगतस्तस्थुषस्पतिं धियंजिन्वमवसे हूमहे वयम्।
पूषा नो यथा वेदसामसद् वृधे रक्षिता पायुरदब्धः स्वस्तये ॥ ५ ॥

5. *Tamīśānaṁ jagatastasthuṣaspatiṁ dhiyaṁ jinvamavase hūmahe vayam. Pūṣā no yathā vedasāmasad vṛdhe rakṣitā pāyuradabdhaḥ svastaye.*

For our safety and protection, we invoke and pray to that Lord Ruler of the universe, father and controller of the moving and the non-moving world who inspires and enlightens our mind and sense so that Pusha, lord of health and growth, beyond fear and violence, protector and giver of nourishment be kind and favourable to us for our good and for the growth of our knowledge and competence.

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥ ६ ॥

6. *Svasti na indro vṛddhaśravāḥ svasti naḥ puṣā viśvavedāḥ. Svasti nastārkṣyo ariṣṭanemiḥ svasti no bṛhaspatirdadhātu.*

May Indra, lord of power and majesty, abundant in food, energy and honour, be for our good and bless us with favours. May Pusha, lord of universal growth, be for our good and bless us with progress. May Tarkshya, lord inviolable, worthy of love and friendship, destroyer of suffering, be good for us and bless us with

good fortune. And may Brhaspati, lord of universal knowledge and wisdom be good and bless us with knowledge, wisdom and sweet language.

पृषदश्वा मरुतः पृश्निमातरः शुभंयावानो विदथेषु जग्मयः ।
अग्निजिह्वा मनवः सूरचक्षसो विश्वे नो देवा अवसा गमन्निह ॥ ७ ॥

7. *Pṛṣadaśvā marutaḥ pṛśnimātaraḥ śubhaṁyāvāno vidatheṣu jagmayaḥ. Agnijihvā manavaḥ sūracakṣaso viśve no devā avasā gamanniha.*

Maruts, tempestuous heroes of war, of a variety of horses and chariots, children of the earth, lovers of good and beauty, moving to yajnas and marching to battles, having tongues of fire, thoughtful, radiant as the sun, all of them choice nobilities of the world may, we pray, come to us with the gift of protection and progress.

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥ ८ ॥

8. *Bhadraṁ karṇebhiḥ śṛṇuyāma devā bhadraṁ paśyemākṣabhiryajatrāḥ. Sthirairaṅgaistuṣṭuvāṁsastanūbhirvyaśema devahitaṁ yadāyuḥ.*

Noble people of brilliant, generous and divine nature, help us to hear with our ears what is good and beneficial. Noble people dedicated to yajna, may we, by your favour and kindness see with our eyes what is good and elevating. May we, enjoying with firm and strong bodies and body parts, thanking the Lord Divine and praising the things given by Him live a full life fit for and blest by the divinities.

शतमिन्नु शरदो अन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम्।
पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुर्गन्तोः ॥ ९ ॥

9. *Śataminnu śarado anti devā yatrā naścakrā jarasaṁ tanūnām. Putrāso yatra pitaro bhavanti mā no madhyā rīriṣatāyurgantoḥ.*

O Devas, powers of nature and divinity, hundred years is the proximity of our life in which are also provided the years of our old age. In that very period, our children will grow to be the fathers of their children. We pray, let not the life line of a person moving on to the hundred year mark be snapped on the way.

अदितिर्द्यौरदितिर न्तरिक्षमदितिर्माता स पिता स पुत्रः। विश्वे देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जनित्वम् ॥ १० ॥

10. *Aditirdyauraditirantarikṣamaditirmātā sa pitā sa putraḥ. Viśve devā aditiḥ pañca janā aditirjātamaditirjanitvam.*

Heaven, the region of light, the lord of light, is eternal, imperishable. Akasha, i.e., the sky region is eternal. Mother is eternal. The father is eternal. The son is eternal. All the divinities of nature and humanity are eternal. The five orders of society are eternal. All that is born is eternal. All that is being born and will be born is eternal.

Note: Eternal, imperishable, permanent: these terms are to be understood in the context of Vedic philosophy, and not in the context of daily life. Things are eternal in two ways: essentially and existentially. God, i.e., Ishvara/Brahma, jiva/ the soul, and Prakrti,

these are eternal essentially. They are there when the universe is created and they remain after the life of one creation is over at the time of pralaya, annihilation. But the things that come into existence at the time of creation, such as light, sun, sky, air, water, earth, human and other forms of life, human relations such as father, mother, son, daughter, classes of people etc., go out of existence to annihilation at the time of pralaya. And yet, at the time of the next creation, they come into existence again. Thus they come into existence and go out of existence, and this flow of existence-non existence continues for all time, eternally. This flow is eternal. This flow is called Pravaha. These things are eternal in relation to this flow of existence. They are eternal existencially. The three, God, soul and Prakrti (nature) are eternal essentially.

Mandala 1/Sukta 90

Vishvedeva Devata, Gotama Rahugana Rshi

ऋजुनीती नो वरुणो मित्रो नयतु विद्वान्।
अर्यमा देवैः सजोषाः ॥ १ ॥

1. *Ṛjunīti no varuṇo mitro nayatu vidvān.*
Aryamā devaiḥ sajoṣāḥ.

May God, Lord Omniscient, Varuna, lord of justice and worthy of our intelligent choice, Mitra, lord of universal friendship, and the man of knowledge, wisdom and divine vision bless us with a natural simple and honest way of living. May Aryama, lord of justice and dispensation, bless us with a straight way of living without pretence. May He, lord of love who loves us and whom we love bless us with the company of noble,

generous and brilliant people in humanity, and may He grant us the benefit of such generous powers of nature.

ते हि वस्वो वसवानास्ते अप्रमूरा महोभिः ।
व्रता रक्षन्ते विश्वाहा ॥ २ ॥

2. *Te hi vasvo vasavānāste apramūrā mahobhiḥ. Vratā rakṣante viśvāhā.*

They are the wealth, they are the values. They shower all with wealth and the values of life. They are intelligent, they know, they are great with great things and grandeur of existence. They guard and maintain the discipline and laws of life for all time.

ते अस्मभ्यं शर्म यंसन्नमृता मर्त्येभ्यः ।
बाधमाना अप द्विषः ॥ ३ ॥

3. *Te asmabhyaṁ śarma yaṁsannamṛtā martyebhyaḥ. Bādhamānā apa dviṣaḥ.*

May they, lords of power and intelligence, immortal and free, bring us, for all the mortals, comfort and well-being, keeping off hate and enmity.

वि नः पथः सुवितायं चियन्त्विन्द्रो मरुतः ।
पूषा भगो वन्द्यासः ॥ ४ ॥

4. *Vi naḥ pathaḥ suvitāya ciyantvindro marutaḥ. Pūṣā bhago vandyāsaḥ.*

May Indra, lord of power and majesty, Maruts, vibrant powers of nature and leaders of humanity, Pusha, lord of health and growth, Bhaga, lord of plenty and good fortune, all worthy of adoration, select and prepare for us the right paths of living and confirm us in the good life for comfort and well-being.

उत नो धियो गोअग्राः पूषन्विष्णवेवयावः ।
कर्ता नः स्वस्तिमतः ॥ ५ ॥

5. *Uta no dhiyo go agrāḥ pūṣan viṣṇavevayāvaḥ.*
Kartā naḥ svastimataḥ.

Pusha, lord of health and growth, Vishnu, lord omnipresent, and the leading man of enlightenment may, we pray, guide us to the intelligence and imagination which may issue in the right sense of perception, will and action, and may they confirm us in the good life of plenty and well-being.

मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः ।
माध्वीर्नः सन्त्वोषधीः ॥ ६ ॥

6. *Madhu vātā ṛtāyate madhu kṣaranti sindhavaḥ.*
Mādhvīrnaḥ santvoṣadhīḥ.

Sweet as honey the winds blow for the soul of simplicity and naturalness. The waters rain, rivers flow and the oceans roll sweet as honey. May the herbs too be sweet as honey for us all.

मधु नक्तमुतोषसो मधुमत्पार्थिवं रजः ।
मधु द्यौरस्तु नः पिता ॥ ७ ॥

7. *Madhu naktamutoṣaso madhumat pārthivaṁ rajaḥ. Madhu dyaurastu naḥ pitā.*

May the night be soothing sweet as honey. May the days be energetic sweet as honey. May the dust of earth be fragrant sweet as honey. And may the sun in heaven, our father, shine bright and sweet as honey.

मधुमान्नो वनस्पतिर्मधुमाँ अस्तु सूर्यः ।
माध्वीर्गावो भवन्तु नः ॥ ८ ॥

8. *Madhumānno vanaspartirmadhumāň astu sūryaḥ. Mādhvīrgāvo bhavantu naḥ.*

May the trees be full of honey for us. May the sun be full of honey for us. May the cows be abundant in honey sweet milk for us.

शं नो॑ मि॒त्रः शं वरु॑ण॒ः शं नो॑ भवत्वर्य॒मा।
शं न॒ इन्द्रो॒ बृह॒स्पति॒ः शं नो॒ विष्णु॑रुरुक्र॒मः ॥ ९ ॥

9. *Śaṁ no mitraḥ śaṁ varuṇaḥ śaṁ no bhavatvaryamā. Śaṁ na indro bṛhaspatiḥ śaṁ no viṣṇururukramaḥ.*

May Mitra bless us with peace. May Varuna bring us peace. May Aryama lead us to peace. May Indra and Brhaspati shower us with peace. May Vishnu, lord of mighty action, bless us with peace and action.

Mandala 1/Sukta 91

Soma Devata, Gotama Rahugana Rshi

त्वं सो॑म॒ प्र चि॑कितो मनी॒षा त्वं रजि॑ष्ठमनु॒ नेषि॒ पन्था॑म्।
तव॒ प्रणी॑ती॒ पि॒तरो॑ न इन्दो दे॒वेषु॒ रत्न॑मभजन्त॒ धीरा॑ः ॥ १ ॥

1. *Tvaṁ soma pra cikito manīṣā tvaṁ rajiṣṭhamanu neṣi panthām. Tava praṇītī pitaro na indo deveṣu ratnam abhajanta dhīrāḥ.*

Soma, lord of peace, power and joy, you are wide-awake with understanding and alertness of mind. You lead to the simple, natural and truthful path of life and action. By virtue of your guidance and leadership, soothing and gracious as the moon, our wise seniors and forefathers enjoy the very jewels of life among the divinities.

त्वं सोम क्रतुभिः सुक्रतुर्भूस्त्वं दक्षैः सुदक्षो विश्ववेदाः ।
त्वं वृषा वृषत्वेभिर्महित्वा द्युम्नेभिर्द्युम्न्यभवो नृचक्षाः ॥ २ ॥

2. *Tvaṁ soma kratubhiḥ sukraturbhūstvaṁ dakṣaiḥ sudakṣo viśvavedāḥ. Tvaṁ vṛṣā vṛṣatvebhirmahitvā dyumnebhirdyumnyabhavo nṛcakṣāḥ.*

Soma, lord of peace and joy, with acts of knowledge, vision and wisdom, you are a hero of noble action. With science and expertise, you are the specialist, possessed of universal knowledge. With showers of generosity and noble qualities, you are generous as the cloud. Lord of knowledge and vision of humanity, with your wealth and charities, you are the ideal honoured philanthropist.

राज्ञो नु ते वरुणस्य व्रतानि बृहद् गभीरं तव सोम धाम ।
शुचिष्ट्वमसि प्रियो न मित्रो दक्षाय्यो अर्यमेवासि सोम ॥ ३ ॥

3. *Rājño nu te varuṇasya vratāni bṛhadgabhīraṁ tava soma dhāma. Śuciṣṭvamasi priyo na mitro dakṣāyyo aryamevāsi soma.*

Soma, royal and exceptional are your vows of discipline dedicated to the world ruler Varuna. Grand and deep is your home. Pure and immaculate are you, dear as a bosom friend, Soma, and master of ceremonies as the foremost leader of a yajna.

या ते धामानि दिवि या पृथिव्यां या पर्वतेष्वोषधीष्वप्सु ।
तेभिर्नो विश्वैः सुमना अहेळन्राजन्त्सोम प्रति हव्या गृभाय ॥ ४ ॥

4. *Yā te dhāmāni divi yā pṛthivyāṁ yā parvateṣvoṣadhīṣvapsu. Tebhirno viśvaiḥ sumanā aheḷan rājantsoma prati havyā gṛbhāya.*

Soma, ruling lord of vitality, life and joy, whatever and wherever your homes in the regions of light, wherever on earth, wherever on the mountains, wherever in the herbs and waters, with all of them, lord good at heart and well-disposed, bless us with the holy materials for yajna and, in return, accept our homage of yajnic oblations.

त्वं सोमासि सत्पतिस्त्वं राजोत वृत्रहा ।
त्वं भद्रो असि क्रतुः ॥ ५ ॥

5. *Tvaṁ somāsi satpatistvaṁ rājota vṛtrahā.*
Tvaṁ bhadro asi kratuḥ.

Soma, you are the lord and ruler of the ultimate and essential reality of existence. You are the ruler and controller of the negativities of existence and a breaker of the clouds of rain. You are the ultimate good and kind father, lord of yajna, omniscient, giver of knowledge, creator of knowledge and yajna.

त्वं च सोम नो वशो जीवातुं न मरामहे ।
प्रियस्तोत्रो वनस्पतिः ॥ ६ ॥

6. *Tvaṁ ca soma no vaśo jīvātuṁ na marāmahe.*
Priyastotro vanaspatiḥ.

Soma, you are the pleasure, beauty and charm of our life for health and age. By virtue of you, we shall not die. You are the darling magic mantra against mortality, the ultimate Tree of Life and freedom.

त्वं सोम महे भगं त्वं यून ऋतायते ।
दक्षं दधासि जीवसे ॥ ७ ॥

7. *Tvaṁ soma mahe bhagaṁ tvaṁ yūna ṛtāyate.*
Dakṣaṁ dadhāsi jīvase.

For the great and young and the devotee of simplicity, nature and universal law, you bring science and expertise and great wealth of special knowledge for life, well-being and full age.

त्वं नः सोम विश्वतो रक्षा राजन्नघायतः।
न रिष्येत्त्वावतः सखा॥ ८॥

8. *Tvaṁ naḥ soma viśvato rakṣā rājannaghāyataḥ.*
Na riṣyet tvāvataḥ sakhā.

Soma, ruler of life and nature, you are the all round protector of ours against all sin and evil. No friend and devotee of yours under your divine protection ever suffers. He never perishes.

सोम यास्ते मयोभुव ऊतयः सन्ति दाशुषे।
ताभिर्नोऽविता भव॥ ९॥

9. *Soma yāste mayobhuva ūtayaḥ santi dāśuṣe.*
Tābhirno'vitā bhava.

Soma, whatever safeguards, protections and immunities of yours there be, refreshing and rejuvenating for the generous and the charitable, with those be the saviour and protector for us too.

इमं यज्ञमिदं वचो जुजुषाण उपागहि।
सोम त्वं नो वृधे भव॥ १०॥

10. *Imaṁ yajñamidaṁ vaco jujuṣāṇa upāgahi.*
Soma tvaṁ no vṛdhe bhava.

Soma, accept this yajna, this yajnic homage of divine words, come close and be good and kind for our growth and progress.

सोम॑ गी॒र्भिष्ट्वा॒ व॒यं व॒र्धया॑मो वचो॒विद॑: ।
सु॒मृ॒ळी॒को न॒ आ वि॑श ॥ ११ ॥

11. *Soma gīrbhiṣṭvā vayaṁ vardhayāmo vacovidaḥ.*
Sumṛḷīko na ā viśa.

Soma, lord of health and well-being, we praise, celebrate and extol you in the words we know, which describe your virtues and powers. Harbinger of peace and well-being, come and be with us.

ग॒य॒स्फानो॑ अमीव॒हा व॑सु॒वित्पु॑ष्टि॒वर्ध॑न: ।
सु॒मि॒त्र: सो॑म नो भव ॥ १२ ॥

12. *Gayasphāno amīvahā vasuvit puṣṭivardhanaḥ.*
Sumitraḥ soma no bhava.

Soma, you are the giver and promoter of pranic vitality. You are the destroyer of disease. You are the lord giver of the wealth of good health and growth with nourishment. You are a good friend. Come and be with us.

सोम॑ रार॒न्धि नो॑ हृ॒दि गावो॒ न यव॑से॒ष्वा ।
मर्यं॑इव॒ स्व ओ॒क्ये॑ ॥ १३ ॥

13. *Soma rārandhi no hṛdi gāvo na yavaseṣvā.*
Marya iva sva okye.

Soma, come and abide with pleasure in our heart, and let us be at peace with delight at heart as cows are in the fields of rich barley and humans are at peace in security in their own homes.

य: सो॑म स॒ख्ये तव॑ रा॒रण॑द्देव॒ मर्त्य॑: ।
तं दक्ष॑: सचते क॒वि: ॥ १४ ॥

14. *Yaḥ soma sakhye tava rāraṇad deva martyaḥ.*
Taṁ dakṣaḥ sacate kaviḥ.

Soma, lord of health and happiness, lucky is the man who enjoys life in your company with your delightful gifts. The man of efficiency loves to have him for company, and the poet loves to sing of him.

उरुष्या णो अभिशस्तेः सोम नि पाह्यंहसः ।
सखा सुशेव एधि नः ॥ १५ ॥

15. *Uruṣyā ṇo abhiśasteḥ soma ni pāhyaṁhasaḥ.*
Sakhā suśeva edhi naḥ.

Soma, lord of health and happiness, guard us against hate, imprecation and depression. Save us from sin and damnation. Come, we pray, and be with us a good friend, philosopher and guide.

आ प्यायस्व समेतु ते विश्वतः सोम वृष्ण्यम् ।
भवा वाजस्य संगथे ॥ १६ ॥

16. *Ā pyāyasva sametu te viśvataḥ soma vṛṣṇyam.*
Bhavā vājasya saṁgathe.

Source and secret of health and life, Soma, lord giver of strength and vitality, grow and help us grow. May growth and progress come to you from all round. Let it come to us from all round. Be at the heart of congregations and in the thick of battles where strength and courage rule the life for victory.

आ प्यायस्व मदिन्तम सोम विश्वेभिरंशुभिः ।
भवा नः सुश्रवस्तमः सखा वृधे ॥ १७ ॥

17. *Ā pyāyasva madintama soma viśvebhiraṁśu-bhiḥ.*
Bhavā naḥ suśravastamaḥ sakhā vṛdhe.

Most ecstatic Soma, grow all round with every filament of growth, with the rays of the sun all round, with every libation in the vedi, and help us grow too. Be a friend of ours, most reputable and prosperous, for all round growth.

सं ते पयांसि समु यन्तु वाजाः सं वृष्ण्यान्यभिमातिषाहः। आप्यायमानो अमृताय सोम दिवि श्रवांस्युत्तमानि धिष्व॥ १८॥

18. *Saṁ te payāṁsi samu yantu vājāḥ saṁ vṛṣṇyānyabhimātiṣāhaḥ. Āpyāyamāno amṛtāya soma divi śravāṁsyuttamāni dhiṣva.*

Soma, lord of light, health and energy of life, may all the waters, foods and vitalities of existence, antidotes to the negativities of existence come to you in abundance, and may all those abundant and powerful drinks, foods and energies of yours come to us and augment our vitality to fight out the negative and cancerous forces of life. Lord of life, thus strengthened by nature in the regions of light and blessing us for health and immortality, bear for us the best of foods and energies of life for growth and for victory in the battles of life.

या ते धामानि हविषा यजन्ति ता ते विश्वा परिभूरस्तु यज्ञम्। गयस्फानः प्रतरणः सुवीरोऽवीरहा प्र चरा सोम दुर्यान्॥ १९॥

19. *Yā te dhāmāni haviṣā yajanti tā te viśvā paribhūrastu yajñam. Gayasphānaḥ prataraṇaḥ suvīro'vīrahā pra carā soma duryān.*

Soma, lord of life, energy and vitality, all those

places and nature's activities which feed and promote your yajna of evolution may, we pray, bless and benefit us. Lord supreme over all, generous giver of promotion and progress, saviour across the seas of life, commander of the brave and support of the meek, be close to us, our families and our homes.

सोमो धेनुं सोमो अर्वन्तमाशुं सोमो वीरं कर्मण्यं ददाति।
सादन्यं विदथ्यं सभेयं पितृश्रवणं यो ददाशदस्मै ॥ २० ॥

20. *Somo dhenuṁ somo arvantamāśuṁ somo vīraṁ karmaṇyaṁ dadāti. Sādanyaṁ vidathyaṁ sabheyaṁ pitṛśravaṇaṁ yo dadāśadasmai.*

Blessed is the man who gives in faith in homage to Soma, this lord of life, to augment his yajna of evolution at the human level. And Soma gives him the cow, the fast horse, the brave hero for progeny dedicated to the family and the home, yajna and the battles of life, the congregation and the assembly, and the words and wishes of the parents.

अषाळ्हं युत्सु पृतनासु पप्रिं स्वर्षामप्सां वृजनस्य गोपाम्।
भरेषुजां सुक्षितिं सुश्रवसं जयन्तं त्वामनु मदेम सोम ॥ २१ ॥

21. *Aṣāḷhaṁ yutsu pṛtanāsu papriṁ svarṣāmapsāṁ vṛjanasya gopām. Bhareṣujāṁ sukṣitiṁ suśravasaṁ jayantaṁ tvāmanu mademā soma.*

Soma, lord of joy, ecstasy and generosity in abundance, informidable in battles, protective and promotive in contests, abundant in the shower of waters, preserver of strength, hero of abundance in means of defence, lord of land and shelter, commanding fame and honour, and always victorious, we praise and celebrate

you and enjoy life with you.

त्वमि॒मा ओष॑धीः सोम॒ विश्वा॒स्त्वम॒पो अ॑जनय॒स्त्वं गाः।
त्वमा त॑तन्थो॒र्वन्तरि॑क्षं॒ त्वं ज्योति॑षा॒ वि तमो॑ ववर्थ ॥ २२ ॥

22. *Tvamimā oṣadhīḥ soma viśvāstvamapo ajanayastvaṁ gāḥ. Tvamā tatanthorvantarikṣaṁ tvaṁ jyotiṣā vi tamo vavartha.*

Soma, lord of creation and evolution, you create all these herbs of the world, you create the waters, the mind and senses, the cows, the earths and all else that moves. You create, expand and pervade the skies, and you dispel the dark and cover the spaces with light.

दे॒वेन॑ नो॒ मन॑सा देव सोम रा॒यो भा॒गं स॑हसावन्न॒भि यु॑ध्य।
मा त्वा त॑न॒दीशि॑षे वी॒र्य॑स्यो॒भये॑भ्य॒ः प्र चि॑कित्सा॒ गवि॑ष्टौ ॥ २३ ॥

23. *Devena no manasā deva soma rāyo bhāgaṁ sahasāvannabhi yudhya. Mā tvā tanadīśiṣe vīryasyobhayebhyaḥ pra cikitsā gaviṣṭau.*

Soma, lord of generosity and invincible force, move and, with brilliance of mind and intelligence, fight against opposition for the creation of our share of wealth. No one would oppose and thwart you. You rule the strength for both body and mind. In the battles of humanity for light, freedom and prosperity, increase your power and influence.

Mandala 1/Sukta 92

Usha and Ashvins Devata, Gotama Rahugana Rshi

ए॒ता उ॒ त्या उ॒षस॑: के॒तुमक्र॒त पूर्वे॒ अर्धे॒ रज॑सो भा॒नुम॑ञ्जते।
नि॒ष्कृ॒ण्वा॒ना आयु॑धानीव धृ॒ष्णव॒: प्रति॒ गावोऽरु॑षीर्यन्ति मा॒तर॑: ॥ १ ॥

1. *Etā u tyā uṣasaḥ ketumakrata pūrve ardhe rajaso bhānumañjate. Niṣkṛṇvānā āyudhānīva dhṛṣṇavaḥ prati gāvo'ruṣīryanti mātaraḥ.*

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

उदपप्तन्नरुणा भानवो वृथा स्वायुजो अरुषीर्गा अयुक्षत। अक्रन्नुषासो वयुनानि पूर्वथा रुशन्तं भानुमरुषीरशिश्रयुः॥ २॥

2. *Udapaptannaruṇā bhānavo vṛthā svāyujo aruṣīrgā ayukṣata. Akrannuṣāso vayunāni pūrvathā ruśantaṁ bhānumaruṣīraśiśrayuḥ.*

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

अर्चन्ति नारीरपसो न विष्टिभिः समानेन योजनेना परावतः। इषं वहन्तीः सुकृते सुदानवे विश्वेदहु यजमानाय सुन्वते॥ ३॥

3. *Arcanti nārīrapaso na viṣṭibhiḥ samānena yojanenā parāvataḥ. Iṣaṁ vahantīḥ sukṛte sudānave viśvedaha yajamānāya sunvate.*

The lights of the dawn, like blessed women expert in their noble work, serve and illumine from afar with equal brilliance various regions of the world,

bearing vital food and rejuvenating energy for the pious and generous yajamana dedicated to the creative service of life and nature everywhere every day.

अधि पेशांसि वपते नृतूरिवापोर्णुते वक्ष उस्रेव बर्जहम्। ज्योतिर्विश्वस्मै भुवनाय कृण्वती गावो न व्रजं व्युषा आवर्तमः ॥ ४ ॥

4. *Adhi peśāṁsi vapate nṛtūrivāporṇuta vakṣa usreva varjaham. Jyotirviśvasmai bhuvanāya kṛṇvatī gāvo na vrajaṁ vyuṣā āvartamaḥ.*

Just as a dancer puts on various costumes and characters and just as a cow waxes its udders full of milk for the calf, so does the dawn assume many forms and bares her bosom of light to illuminate the whole world with lights as the flames dispel the darkness from all places reaching there as cows reach their stalls.

प्रत्यर्ची रुशदस्या अदर्शि वि तिष्ठते बाधते कृष्णमभ्वम्। स्वरुं न पेशो विदथेष्वञ्जञ्चित्रं दिवो दुहिता भानुमश्रेत् ॥ ५ ॥

5. *Pratyarcī ruśadasyā adarśi vi tiṣṭhate bādhate kṛṣṇamabhvam. Svaruṁ na péso vidatheṣvañjañ citraṁ divo duhitā bhānumaśret.*

The brilliant light of the dawn arises in the east, radiates and expands, it stalls and dispels the deep dark of the night. And just as an artist decorates a yajnic post in great congregations so, adorning the wondrous sun as an ornament of light, this daughter of heaven reveals the glory of the sun.

अतारिष्म तमसस्पारमस्योषा उच्छन्ती वयुना कृणोति। श्रिये छन्दो न स्मयते विभाती सुप्रतीका सौमनसायाजीगः ॥ ६ ॥

6. *Atāriṣma tamasaspāramasyoṣā ucchantī vayunā kṛṇoti. Śriye chando na smayate vibhātī supratīkā saumanasāyājīgaḥ.*

At the rise of the dawn, we cross this dark of the night. Rising and radiating, the brilliant dawn awakens us to the bright business of the day. Like the joyous hymns of the Veda for the beauty, prosperity and graces of life, it smiles, shining, consumes the darkness and, itself beautiful of form, it reveals the beauties of the world for our refreshment and rejuvenation.

भास्वती नेत्री सूनृतानां दिवः स्तवे दुहिता गोतमेभिः। प्रजावतो नृवतो अश्वबुध्यानुषो गोअग्राँ उप मासि वाजान्॥ ७॥

7. *Bhāsvatī netrī sūnṛtānāṁ divaḥ stave duhitā gotamebhiḥ. Prajāvato nṛvato aśvabudhyānuṣo go-agrāṅ upa māsi vājān.*

Brilliant and radiating, inspiring the devotees of truth and piety, the Dawn, daughter of light, is celebrated by divine scholars. So do I sing in honour of her. She brings over the foods, energies, inspirations and noble aspirations and battles of action which lead to awakening of family people and leaders of men to speed of advancement, planning for land and cows, human development and family management.

उषस्तमश्यां यशसं सुवीरं दासप्रवर्गं रयिमश्वबुध्यम्। सुदंससा श्रवसा या विभासि वाजप्रसूता सुभगे बृहन्तम्॥ ८॥

8. *Uṣastamaśyāṁ yaśasaṁ suvīraṁ dāsapravargaṁ rayimaśvabudhyam. Sudaṁsasā śravasā yā vibhāsi vājaprasūtā subhage bṛhantam.*

O Dawn, daughter of sunlight, divine and charming, who shine with the morning splendour of action and glory of fame and generosity, I pray, with your inspiration and initiation, may I be blessed with that great growing and highest wealth of life which is full of honour, maintained by brave heroes and multitude of manpower, and characterized by speed, advancement and achievement.

विश्वानि देवी भुवनाभिचक्ष्या प्रतीची चक्षुरुर्विया वि भाति। विश्वं जीवं चरसे बोधयन्ती विश्वस्य वाचमविदन्मनायोः ॥ ९ ॥

9. *Viśvāni devī bhuvanābhicakṣyā pratīcī cakṣururviyā vi bhāti. Viśvaṁ jīvaṁ carase bodhayantī viśvasya vācam avidanmanāyoḥ.*

Dawn, brilliant daughter of light and heaven, eye of the eye, watching all the regions of the world, shines and moves to the west in relation to the earth, awakening all the forms of life to daily activities, speaking as if and inspiring the language of the people of thought and imagination.

पुनः पुनर्जायमाना पुराणी समानं वर्णमभि शुम्भमाना। श्वघ्नीव कृत्नुर्विज आमिनाना मर्तस्य देवी जरयन्त्यायुः ॥ १० ॥

10. *Punaḥ punarjāyamānā purāṇī samānaṁ varṇamabhi śumbhamānā. Śvaghnīva kṛtnurvija āmināna martasya devī jarayantyāyuḥ.*

Old and ancient, born and reborn again and again, ever a new, the Brilliant Dawn, shining in glory with the same refulgence of beauty, an artificer of

eternity consuming time today and tomorrow collects the stakes at play and counts out the age of mortals day by day.

व्यूर्ण्वती दिवो अन्ताँ अबोध्यप स्वसारं सनुतर्युयोति।
प्रमिनती मनुष्या युगानि योषा जारस्य चक्षसा वि भाति॥ ११॥

11. *Vyūrṇvatī divo antāň abodhyapa svasāraṁ sanutaryuyoti. Praminatī manuṣyā yugāni yoṣā jārasya cakṣasā vi bhāti.*

The Dawn wakes up, illuminating and revealing the bounds of heaven and expanse of the sky, and constantly dispels her sister, the dark night. Wearing away and counting out the ages of humanity, she shines by the light of the sun like a maiden blooming and blushing at the sight of her admirer.

पशून्न चित्रा सुभगा प्रथाना सिन्धुर्न क्षोद उर्विया व्यश्वैत्।
अमिनती दैव्यानि व्रतानि सूर्यस्य चेति रश्मिभिर्दृशाना॥ १२॥

12. *Paśūnna citrā subhagā prathānā sindhurna kṣoda urviyā vyaśvait. Aminatī daivyāni vratāni sūryasya ceti raśmibhirdṛśānā.*

Wonderful and glorious, waxing like animals spreading and roaming around out of the stalls, like a river in spate and like swell of the sea, the Dawn radiates and expands over the expanse of the earth. Transgressing no laws of Nature and holy observances of Truth, shining with the rays of the sun, she reveals herself to our eyes.

उष॒स्तच्चि॒त्रमा भ॑रा॒स्मभ्यं॑ वाजिनीवति ।
येन॑ तो॒कं च॒ तन॑यं च॒ धाम॑हे ॥ १३ ॥

13. *Uṣastaccitramā bharāsmabhyaṁ vājinīvati.*
Yena tokaṁ ca tanayaṁ ca dhāmahe.

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

उषो॒ अ॒द्येह गोम॒त्यश्वा॑वति विभावरि ।
रे॒वद॒स्मे व्यु॒च्छ सू॒नृता॑वति ॥ १४ ॥

14. *Uṣo adyeha gomatyaśvāvati vibhāvari.*
Revadasme vyuccha sūnṛtāvati.

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

यु॒क्ष्वा हि वा॑जिनीव॒त्यश्वाँ॑ अ॒द्यारु॒णाँ उ॑षः ।
अथा॑ नो॒ विश्वा॒ सौभ॑गा॒न्या व॑ह ॥ १५ ॥

15. *Yukṣvā hi vājinīvatyaśvāँ adyāruṇāँ uṣaḥ.*
Athā no viśvā saubhagānyā vaha.

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

अश्विना वर्तिरस्मदा गोमद्दस्रा हिरण्यवत् ।
अर्वाग्रथं समनसा नि यच्छतम् ॥ १६ ॥

16. *Aśvinā vartirasmadā gomad dasrā hiraṇyavat.*
Arvāgratham samanasā ni yacchatam.

Generous scientists of fire and waters, Ashvins, expert technologists working together with equal cooperative mind, bring hither before us a chariot sensitive in reception and communication of signals, golden in quality and extremely fast in motion anywhere on earth, over water and in the sky.

यावित्था श्लोकमा दिवो ज्योतिर्जनाय चक्रथुः ।
आ न ऊर्जं वहतमश्विना युवम् ॥ १७ ॥

17. *Yāvitthā ślokamā divo jyotirjanāya cakrathuḥ.*
Ā na ūrjam vahatamaśvinā yuvam.

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

एह देवा मयोभुवा दस्रा हिरण्यवर्तनी ।
उषर्बुधो वहन्तु सोमपीतये ॥ १८ ॥

18. *Eha devā mayobhuvā dasrā hiraṇyavartanī.*
Uṣarbudho vahantu somapītaye.

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

Mandala 1/Sukta 93

Agni-Soma Devata, Gotama Rahugana Rshi

अग्नीषोमाविमं सु मे शृणुतं वृषणा हवम् ।
प्रति सूक्तानि हर्यतं भवतं दाशुषे मयः ॥ १ ॥

1. *Agnīṣomāvimaṁ su me śṛṇutaṁ vṛṣaṇā havam.*
Prati sūktāni haryataṁ bhavataṁ dāśuṣe mayaḥ.

Agni-Soma, power divine both fire and water in one, beauty and brilliance of the Lord's Nature in existence blissful as sun-and-moon, fire and air, exciting and soothing, lord of dynamic knowledge, kind disposition and steady action, generous and abundant, listen to this prayer of mine, respond with love and kindness to these honest words and be gracious to me, this dedicated child and faithful disciple.

अग्नीषोमा यो अद्य वामिदं वचः सपर्यति ।
तस्मै धत्तं सुवीर्यं गवां पोषं स्वश्व्यम् ॥ २ ॥

2. *Agnīṣomā yo adya vāmidaṁ vacaḥ saparyati.*
Tasmai dhattaṁ suvīryaṁ gavāṁ poṣaṁ svaśvyam.

Agni-Soma, whoever may listen to this word of yours, and faithfully follow it in spirit and action, bless him with health and nourishment, speed and success in advancement, sensitivity of mind and brain and generous productivity and social dynamism.

अग्नीषोमा य आहुतिं यो वां दाशाद्धविष्कृतिम् ।
स प्रजया सुवीर्यं विश्वमायुर्व्यश्नवत् ॥ ३ ॥

3. *Agnīṣomā ya āhutiṁ yo vāṁ dāśāddhaviṣkṛtim.*
Sa prajayā suvīryaṁ viśvamāyurvyaśnavat.

Agni-Soma, fire, air and waters of the firmament, whoever the person offering you oblations in yajna and holy gifts of yajna in charity, may he, we pray, be blest with best of health and energy and a full age of universal prosperity with a happy family and noble friends.

अग्नीषोमा चेति तद्वीर्यं वां यदमुष्णीतमवसं पणिं गाः ।
अवातिरतं बृसयस्य शेषोऽविन्दतं ज्योतिरेकं बहुभ्यः ॥ ४ ॥

4. *Agnīṣomā ceti tad vīryaṁ vāṁ yadamuṣṇītama-vasaṁ paṇiṁ gāḥ. Avātirataṁ bṛsayasya śeṣo'-vindataṁ jyotirekaṁ bahubhyaḥ.*

Agni-Soma, fire and water, your valour and power is revealed and known when you acquire and absorb the protective power of sun-rays, retain a part of the blaze, release the rest of the sun's heat and bring down one uniform light for the many forms of life to survive and grow.

युवमेतानि दिवि रोचनान्यग्निश्च सोम सक्रतू अधत्तम् ।
युवं सिन्धूँरभिशस्तेरवद्यादग्नीषोमावमुञ्चतं गृभीतान् ॥ ५ ॥

5. *Yuvametāni divi rocanānyagniśca soma sakratū adhattam. Yuvaṁ sindhūṅrabhiśasteravadyā-dagnīṣomāvamuñcataṁ gṛbhītān.*

Agni and Soma, you two, electric energy and air of equal power and joint function, hold and sustain these wondrous lights of the stars in heaven. Agni and Soma, you two release the rivers and seas of waters held up above and save them from disagreeable imprecations below.

आन्यं दिवो मातरिश्वा जभारामथ्नादन्यं परि श्येनो अद्रेः ।
अग्नीषोमा ब्रह्मणा वावृधानोरुं यज्ञाय चक्रथुरु लोकम् ॥ ६ ॥

6. *Ānyaṁ divo mātariśvā jabhārāmathnādanyaṁ pari śyeno adreḥ. Agnīṣomā brahmaṇā vāvṛdhānoruṁ yajñāya cakrathurulokam.*

Agni and Soma growing by the energy and power of Brahman extend and expand the universe wider and wider for the divine yajna of creation. Of these, Matarishva, electric energy that rolls in space, derives from and holds another, i.e., the subtle energy from the sun in heaven. And Agni, moving like a celestial horse at the speed of light, holds the other, that is, the subtle Soma, from the sun and the cloud.

अग्नीषोमा हविषः प्रस्थितस्य वीतं हर्यतं वृषणा जुषेथाम्। सुशर्माणा स्ववसा हि भूतमथा धत्तं यजमानाय शं योः ॥ ७ ॥

7. *Agnīṣomā haviṣaḥ prasthitasya vītaṁ haryataṁ vṛṣaṇā juṣethām. Suśarmāṇā svavasā hi bhūtamathā dhattaṁ yajamānāya śaṁ yoḥ.*

Agni and Soma, fire and wind, vitalise and impel the holy materials offered into the fire, carry it on and delight in their creative and expansive process. Creators and givers of comfort and joy, protectors of life they are, they bring peace and happiness for the yajamana, catalyse, refine and create new materials for him.

यो अग्नीषोमा हविषा सपर्याद्देवद्रीचा मनसा यो घृतेन। तस्य व्रतं रक्षतं पातमंहसो विशे जनाय महि शर्म यच्छतम् ॥ ८ ॥

8. *Yo agnīṣomā haviṣā saparyād devadrīcā manasā yo ghṛtena. Tasya vrataṁ rakṣataṁ pātamaṁhaso viśe janāya mahi śarma yacchatam.*

Whoever is dedicated to Agni and Soma, fire and wind, and with an honest mind offers homage to them with ghrta and other holy materials, Agni and Soma protect and support his vows of piety for life, save him from sin, and give the citizens, people high and low all, great and noble peace, comfort and joy.

अग्नीषोमा॒ सवेदसा॒ सहू॑ती वनतं॒ गिरः॑।
सं दे॒वत्रा॑ ब॑भूवथुः ॥ ९ ॥

9. *Agnīṣomā savedasā sahūtī vanataṁ giraḥ.*
Saṁ devatrā babhūvathuḥ.

Agni and Soma, invoked and served together, sharing the offerings together in yajna, pray listen and grant our prayers, come and be with the noble and dedicated people at the yajna.

अग्नीषोमाव॒नेनं॑ वां॒ यो वां॑ घृ॒तेन॒ दाश॑ति।
तस्मै॑ दीदयतं बृ॒हत्॥ १० ॥

10. *Agnīṣomāvanena vāṁ yo vāṁ ghṛtena dāśati.*
Tasmai dīdayataṁ bṛhat.

Agni and Soma, whoever offers homage to you with this ghrta and water in scientific yajna, bless him with great good fortune and wealth of life.

अग्नीषोमावि॒मानि॑ नो युवं ह॒व्या जु॑जोषतम्।
आ या॑त॒मुप॑ न॒: सचा॑॥ ११ ॥

11. *Agnīṣomāvimāni no yuvaṁ havyā jujoṣatam.*
Ā yātamupa naḥ sacā.

Agni and Soma, fire and wind, both of you accept these holy materials of ours in scientific yajna, come and be our friends and benefactors.

अग्नीषोमा पिपृतमर्वतो न आ प्यायन्तामुस्रिया हव्यसूदः। अस्मे बलानि मघवत्सु धत्तं कृणुतं नो अध्वरं श्रुष्टिमन्तम्॥ १२॥

12. *Agnīṣomā pipṛtamarvato na ā pyāyantāmusriyā havyasūdaḥ. Asme balāni maghavatsu dhattaṁ kṛṇutaṁ no adhvaraṁ śruṣṭimantam.*

Agni and Soma, yajnic leaders of the nation, feed and empower our horses, modes of travel and transport. Nourish and upbreed our cows for the gift of holy milk and ghrta for our yajnas. Invest our economic and governing powers with strength and generosity and universalise our yajnic endeavours with instant response and rich production for all of us.

Mandala 1/Sukta 94

Agni Devata, Angirasa Kutsa Rshi

इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया। भद्रा हि नः प्रमतिरस्य संसद्यग्ने सख्ये मा रिषामा वयं तव॥ १॥

1. *Imaṁ stomamarhate jātavedase rathamiva saṁ mahemā manīṣayā. Bhadrā hi naḥ pramatirasya saṁsadyagne sakhye mā riṣāmā vayaṁ tava.*

This song of celebration and worship in honour of venerable Jataveda, Agni, omnipresent in the created world and lord omniscient, we sing in praise of his glory with our mind and soul in sincerity and offer it to him as a joyous holiday chariot fit for his majesty. Blessed is our mind in his company, while we sit in the assembly of devotees.

Agni, lord of light and knowledge, we pray, may we never come to suffering while we enjoy your company and friendship.

यस्मै॒ त्वमा॒यज॑से॒ स सा॑धत्यन॒र्वा क्षे॑ति॒ दध॑ते सु॒वीर्य॑म्।
स तू॑ताव॒ नैन॑मश्नोत्यंह॒तिरग्ने॑ स॒ख्ये मा रि॑षामा व॒यं तव॑॥ २॥

2. *Yasmai tvamāyajase sa sādhatyanarvā kṣeti dadhate suvīryam. Sa tūtāva nainamaśnotyaṁhatiragne sakhye mā riṣāmā vayaṁ tava.*

Agni, whoever you bless grows in strength and competence. He lives and moves undisturbed, irresistible, wins power and valour, and rises to greatness and prosperity. Want, anxiety and poverty touch him never. Agni, we pray, we may never suffer want and misery while we enjoy your friendship and company.

श॒केम॑ त्वा स॒मिधं सा॒धया॒ धिय॒स्त्वे दे॒वा ह॒विर॑द॒न्त्याहु॑तम्।
त्वमा॑दि॒त्याँ आ व॑ह॒ तान् ह्यु१॑श्मस्यग्ने॑ स॒ख्ये मा रि॑षामा व॒यं तव॑॥ ३॥

3. *Śakema tvā samidhaṁ sādhayā dhiyastve devā haviradantyāhutam. Tvamādityāṅ ā vaha tān hyuśmasyagne sakhye mā riṣāmā vayaṁ tava.*

Agni, lord of light and knowledge, we pray, may we be able to kindle and develop the fire power of yajna. Pray refine our intelligence and bless us with success in our intellectual endeavours. Whatever we offer in yajna, the divinities receive and share. Bring over the scholars of the highest order of brilliance and realise the light of the stars on earth. We love them, honour and cherish them. Agni, we pray, may we never suffer any want or misery in your company.

भरामेध्मं कृणवामा हवींषि ते चितयन्तः पर्वणापर्वणा वयम्। जीवातवे प्रतरं साधया धियोऽग्ने सख्ये मा रिषामा वयं तव॥ ४॥

4. *Bharāmedhmaṁ kṛṇavāmā havīṁṣi te citayantaḥ parvaṇā parvaṇā vayam. Jīvātave prataraṁ sādhaya dhiyo'gne sakhye mā riṣāmā vayaṁ tava.*

Lighting the fire, observing and learning step by step, yajna by yajna, the full and fuller preparation, we collect the fuel and create the inputs of yajna for Agni. Agni, lord of light and fire, refine our mind and intelligence to be more subtle and sophisticated for the sake of better and better life. Agni, we pray we may never suffer a set back or loss of success while we are in your company.

विशां गोपा अस्य चरन्ति जन्तवो द्विपच्च यदुत चतुष्पदुक्तुभिः। चित्रः प्रकेत उषसो महाँ अस्यग्ने सख्ये मा रिषामा वयं तव॥ ५॥

5. *Viśāṁ gopā asya caranti jantavo dvipacca yaduta catuṣpadaktubhiḥ. Citraḥ praketa uṣaso mahāṅ asyagne sakhye mā riṣāmā vayaṁ tava.*

Agni is people's protector. By the rays of this Agni's light, living creatures, bipeds such as humans, quadrupeds such as cows, and others move around days and nights.

Agni, various and brilliant you are, greater than the dawn and the days. Lord of light and action, may we never suffer misery in your company and friendship.

त्वमध्वर्युरुत होतासि पूर्व्यः प्रशास्ता पोता जनुषा पुरोहितः। विश्वा विद्वाँ आर्त्विज्या धीर पुष्यस्यग्ने सख्ये मा रिषामा वयं तव॥ ६॥

6. *Tvamadhvaryuruta hotāsi pūrvyaḥ praśāstā potā januṣā purohitaḥ. Viśvā vidvāň ārtvijyā dhīra puṣyasyagne sakhye mā riṣāmā vayaṁ tava.*

You are the high priest and the yajamana, ancient and eternal, of the yajna of creation. Teacher and ruler, sanctifier, invoked and worshipped since creation and manifestation, omniscient leading priest of creation, lord of universal knowledge, constant and imperishable, you nourish all. Lord, we pray, may we never suffer under your protection.

यो विश्वतः सुप्रतीकः सदृङ्ङसि दूरे चित्सन्तळिदिवाति रोचसे। रात्र्याश्चिदन्धो अति देव पश्यस्यग्ने सख्ये मा रिषामा वयं तव॥ ७॥

7. *Yo viśvataḥ supratīkaḥ sadṛṅṅasi dūre cit san taḷidivāti rocase. Rātryāścidandho ati deva paśyasyagne sakhye mā riṣāmā vayaṁ tava.*

Agni, you are the lord who are universally beatific of form and constant of eye. You may be far off, yet you awfully blaze like the explosion of lightning. Even in the darkness of the night you shine and see and reveal things for all. Lord of light and revelation, we pray, may we never suffer ignorance and misery but ever enjoy your company and friendship.

पूर्वो देवा भवतु सुन्वतो रथोऽस्माकं शंसो अभ्यस्तु दूढ्यः। तदा जानीतोत पुष्यता वचोऽग्ने सख्ये मा रिषामा वयं तव॥ ८॥

8. *Pūrvo devā bhavatu sunvato ratho'smākaṁ śaṁso abhyastu dūḍhyaḥ. Tadā jānītota puṣyatā vaco'gne sakhye mā riṣāmā vayaṁ tava.*

Scholars of science and technology, may the chariot of the man of yajnic project be the first and foremost, the same as ours, so admirable, yet difficult for the ill-intentioned even to understand. Therefore, know the word, the secret of it, feed it with more research and knowledge, grow and let us grow too. Agni, lord of light, power and speed, may we never suffer any misery, injury or onslaught from anywhere under your friendship and protection.

वधैर्दुःशंसाँ अप दूढ्यो जहि दूरे वा ये अन्ति वा के चिदत्रिणः। अथा यज्ञाय गृणते सुगं कृध्यग्ने सख्ये मा रिषामा वयं तव॥ ९॥

9. *Vadhairduḥśaṁsāň apa dūḍhyo jahi dūre vā ye anti vā ke cidatriṇaḥ. Athā yajñāya gṛṇate sugaṁ kṛdhyagne sakhye mā riṣāmā vayaṁ tava.*

With punishments and even with the thunderbolt, strike away, even eliminate, the despicable, evil intentioned and those who are enemies of the society whether they be far away or lurking close by. Clear the path for the dedicated who chant and work in faith for the yajna of development and progress. Agni, lord of light, knowledge and progress, may we never suffer any set back, injury or defeat under your guidance and friendship.

यदयुक्था अरुषा रोहिता रथे वातजूता वृषभस्येव ते रवः। आदिन्वसि वनिनो धूमकेतुनाऽग्ने सख्ये मा रिषामा वयं तव॥ १०॥

10. *Yadayukthā aruṣā rohitā rathe vātajūtā vṛṣabhasyeva te ravaḥ. Ādinvasi vanino dhūmaketunā'gne sakhye mā riṣāmā vayaṁ tava.*

Agni, lord of light and nature's power, when you yoke, employ and ignite the red and fiery power at the speed of wind for your chariot, your roar is like the thunder of clouds. You cover the forest trees with grey smoke and leave it behind like the trail of a shooting star. Agni, lord of knowledge, power and speed, may we never suffer any mishap or injury under your power and friendship.

अधा स्वनादुत बिभ्युः पतत्रिणो द्रप्सा यत्ते यवसादो व्यस्थिरन्। सुगं तत्ते तावकेभ्यो रथेभ्योऽग्ने सख्ये मा रिषामा वयं तव॥ ११॥

11. *Adha svanāduta bibhyuḥ patatriṇo drapsā yat te yavasādo vyasthiran. Sugaṁ tat te tāvakebhyo rathebhyo'gne sakhye mā riṣāmā vayaṁ tava.*

When on the roar of the chariot the birds fly in fright, when the flames of fire shake the grass and rise to the optimum, then the path is clear for the flight of your chariots. Agni, lord of light, fire and flight, may we never suffer any set-back or mishap under your power, guidance and friendship but fly on and on.

अयं मित्रस्य वरुणस्य धायसेऽवयातां मरुतां हेळो अद्भुतः। मृळा सु नो भूत्वेषां मनः पुनरग्ने सख्ये मा रिषामा वयं तव॥ १२॥

12. *Ayaṁ mitrasya varuṇasya dhāyase'vayātāṁ marutāṁ heḷo adbhutaḥ. Mṛḷā su no bhūtveṣāṁ manaḥ punaragne sakhye mā riṣāmā vayaṁ tava.*

This Agni is the power for the support of Mitra and Varuna, friends and the best people among humanity. It is also the awful terror of the Maruts, forces of defence and justice, against the people of anti-human values. Lord of light, justice and generosity, such as you are, be kind and gracious and a source of peace and joy to the mind of these good and law-abiding people. We pray that we may not suffer any want and misery under your guidance and control as friends.

देवो देवानामसि मित्रो अद्भुतो वसुर्वसूनामसि चारुरध्वरे।
शर्मन्त्स्याम तव सप्रथस्तमेऽग्ने सख्ये मा रिषामा वयं तव॥ १३॥

13. *Devo devānāmasi mitro adbhuto vasurvasūnāmasi cāruradhvare. Śarmantsyāma tava saprathastame'gne sakhye mā riṣāmā vayaṁ tava.*

Agni, lord of light and peace, you are the divinest of divinities, a friend of friends most wonderful. You are the shelter of shelters for all and the treasure of all treasures. In your vastest and supreme order of yajnic existence, we pray, we may enjoy perfect peace of mind and soul. May we never face any suffering or misery under your rule of friendship, gracious as you are.

तत्ते भद्रं यत्समिद्धः स्वे दमे सोमाहुतो जरसे मृळयत्तमः।
दधासि रत्नं द्रविणं च दाशुषेऽग्ने सख्ये मा रिषामा वयं तव॥ १४॥

14. *Tat te bhadraṁ yat samiddhaḥ sve dame somāhuto jarase mṛḷayattamaḥ. Dadhāsi ratnaṁ draviṇaṁ ca dāśuṣe'gne sakhye mā riṣāmā vayaṁ tava.*

Agni, lord of light and grace, it is the highest blessing of yours that, self-lighted and self-manifested in your own house, this house of existence of your own creation, worshipped with oblations of soma in yajna, you spontaneously become gracious to bless the admiring devotee and bestow jewels and wealths of the world upon the generous yajamana. Lord of generosity, we pray, we may never suffer any misery of poverty for the body, mind and soul under the control of your grace and friendship.

यस्मै॒ त्वं सु॒द्रवि॑णो॒ ददा॑शोऽ नाग॒स्त्वम॑दिते सु॒र्वता॑ता। यं भ॒द्रेण॒ शव॑सा चो॒दया॑सि प्र॒जाव॑ता॒ राध॑सा॒ ते स्या॑म॥ १५॥

15. *Yasmai tvaṁ sudraviṇo dadāśo'nāgāstvamadite sarvatātā. Yaṁ bhadreṇa śavasā codayāsi prajāvatā rādhasā te syāma.*

Agni, lord of divine wealth of existence, power imperishable, whoever the person you bless with purity and sinlessness in all the affairs of life, whoever you inspire with noble courage and valour, he begets good children and a happy family and obtains abundant wealth of the world. Lord of wealth and generosity, we pray, bless us with that same wealth and good fortune.

स त्वम॑ग्ने सौभग॒त्वस्य॑ वि॒द्वान॒स्माक॒मायुः॒ प्र ति॑रे॒ह दे॑व। तन्नो॑ मि॒त्रो वरु॑णो मामहन्ता॒मदि॑ति॒ः सिन्धुः॒ पृथि॒वी उ॒त द्यौः॥ १६॥

16. *Sa tvamagne saubhagatvasya vidvānasmākamāyuḥ pra tireha deva. Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Agni, lord of light and wealth of the world, lord

and giver of all good fortune, honour and glory of life, give us a happy and full life here and let it thrive and prosper. The same may Mitra, prana energy, Varuna, udana energy, Aditi, Mother Nature, the sea, the earth, the heaven and the skies support, strengthen and promote. The same, lord Agni, giver of life, bless and let us cross the seas of existence with grace divine.

Mandala 1/Sukta 95

Agni Devata, Angirasa Kutsa Rshi

द्वे विरूपे चरतः स्वर्थे अन्यान्या वत्समुप धापयेते। हरिरन्य-स्यां भवति स्वधावाञ्छुक्रो अन्यस्यां ददृशे सुवर्चीः॥ १॥

1. *Dve virūpe caratah svarthe anyānyā vatsamupa dhāpayete. Hariranyasyāṁ bhavati svadhāvāñ-chhukro anyasyāṁ dadṛśe suvarcāḥ.*

Night and day, two different forms of nature, two divisions of time, two different states of Agni, one direct, the other reflected, move on with their priest-like task. Both, co-existent and continuous but separately, like two women, feed and nurse each other's child as their own. In one, the night, the moon grows on with its inherent character of beauty, peace and bliss, while the sun in the other, the day, blazes with light and fire, pure, immaculate, glorious. The sun sleeps at night and the moon sleeps in the day.

दशेमं त्वष्टुर्जनयन्त गर्भमतन्द्रासो युवतयो विभृत्रम्।
तिग्मानीकं स्वयशसं जनेषु विरोचमानं परि षीं नयन्ति॥ २॥

2. *Daśemaṁ tvaṣṭurjanayanta garbham atandrāso yuvatayo vibhṛtram. Tigmānīkaṁ svayaśasaṁ janeṣu virocamānaṁ pari ṣīṁ nayanti.*

Ten directions of space, young and unaging, and ever-vigilant, create, produce and manifest this sun, child of Tvashta, Vayu, cosmic energy. It is of versatile action and purpose and sustains the various forms of existence. It is blazing and beautiful, self-refulgent with inherent glory, glowing and showing among the people, and the same directions move it around for the accomplishment of the tasks of creation.

त्रीणि जाना परि भूषन्त्यस्य समुद्र एकं दिव्येकमप्सु ।
पूर्वामनु प्र दिशं पार्थिवानामृतून्प्रशासद्वि दधावनुष्ठु ॥ ३ ॥

3. *Trīṇi jānā pari bhūṣantyasya samudra ekaṁ divyamekamapsu. Pūrvāmanu pra diśaṁ pārthivānāmṛtūn praśasadvi dadhavanuṣṭhu.*

Three manifestations of this Agni shine in nature, space and time, the womb of the universe: one is in the oceans, another one is in the heavenly region of light, and yet another is in the waters in the middle region. Accordingly, it creates and controls the seasons in relation to the sun and earth and, in relation to the earth and her people, it creates the directions such as east and others.

क इमं वो निण्यमा चिकेत वत्सो मातृर्जनयत स्वधाभिः ।
बह्वीनां गर्भो अपसामुपस्थान्महान्कविर्निश्चरति स्वधावान् ॥ ४ ॥

4. *Ka imaṁ vo niṇyamā ciketa vatso mātṛrjanayat svadhābhiḥ. Bahvīnāṁ garbho apasāmupasthānmahān kavirniścarati svadhāvān.*

Who among you could know this mysterious nursling of the day and night, the sun born of Agni and

Vayu, cosmic energy, who creates its own mothers, the day and the night? It is the creature of many forces of nature and itself the womb of many, being the measure of physical time and creator of the directions of space. Great, visionary, and innately powerful, it moves on and across the regions of water and air in space.

आविष्ट्यो वर्धते चारुरासु जिह्मानामूर्ध्वः स्वयशा उपस्थे ।
उभे त्वष्टुर्बिभ्यतुर्जायमानात्प्रतीची सिंहं प्रति जोषयेते ॥ ५ ॥

5. *Āviṣṭyo vardhate cārurāsu jihmānāmūrdhvaḥ svayaśā upasthe. Ubhe tvaṣṭurbibhyaturjāyamānāt pratīcī siṅhaṁ prati joṣayete.*

Having entered these directions of space and the objects therein, it grows and expands. Present within the oblique and wavy motions of wind, air and the rays of light, it rises above by its own power. On the rise of the sun, the day and night split up as if out of fear. The same split marks the west. And yet the night and day again nurse the hero of light as a favourite hero.

उभे भद्रे जोषयेते न मेने गावो न वाश्रा उप तस्थुरेवैः ।
स दक्षाणां दक्षपतिर्बभूवाञ्जन्ति यं दक्षिणतो हविर्भिः ॥ ६ ॥

6. *Ubhe bhadre joṣayete na mene gāvo na vāśrā upa tasthurevaiḥ. Sa dakṣāṇāṁ dakṣapatirbabhūvāñjanti yaṁ dakṣiṇato havirbhiḥ.*

Both night and day, noble and loving, nurse and serve the sun, Agni, just as lowing cows stay by the calves with all their love and care. Of those dedicated experts of yajna who serve Agni with oblations, he rises above all who offers the oblations from the south.

उद्यंयमीति सवितेव बाहू उभे सिचौ यतते भीम ऋञ्जन्।
उच्छुक्रमत्कमजते सिमस्मान्नवा मातृभ्यो वसना जहाति ॥ ७ ॥

7. *Ud yaṁyamīti saviteva bāhū ubhe sicau yatate bhīma ṛñjan. Ucchukramatkam ajate simasmānnavā mātṛbhyo vasanā jahāti.*

As the sun, this Agni raises its rays upward as two arms continuously and, growing awful and blazing, it joins both the horizons, brightening them both together. All round it radiates its light as if it offers new clothes to its mothers, the day and the night or the heaven and earth which hold the light in their lap.

त्वेषं रूपं कृणुत उत्तरं यत्संपृञ्चानः सदने गोभिरद्भिः।
कविर्बुध्नं परि मर्मृज्यते धीः सा देवताता समितिर्बभूव ॥ ८ ॥

8. *Tveṣaṁ rūpaṁ kṛṇuta uttaraṁ yat saṁpṛñcānaḥ sadane gobhiradbhiḥ. Kavirbudhnaṁ pari marmṛjyate dhīḥ sā devatātā samitirbabhūva.*

When Agni, sunlight, assumes a brighter and higher form mixing the rays of light and vapours of water in its own region, then, shining as lord of celestial light and vision, it purifies the sky, elevates intelligence and refines knowledge and science, and that state of intelligence and knowledge is divinely pious and supreme.

उरु ते ज्रयः पर्येति बुध्नं विरोचमानं महिषस्य धामं ।
विश्वेभिरग्ने स्वयंशोभिरिद्धोऽदब्धेभिः पायुभिः पाह्यस्मान् ॥ ९ ॥

9. *Uru te jrayaḥ paryeti budhnaṁ virocamānaṁ mahiṣasya dhāma. Viśvebhiragne svayaśobhiriddho'dabdhebhiḥ pāyubhiḥ pāhyasmān.*

Agni, mighty as the sun, the vast expanse of your sphere travels and reaches across and over the bright regions of the skies. Bright and blazing with all your own powers and irresistible modes of protection, protect and promote us.

धन्वन्त्स्रोतः कृणुते गातुमूर्मिं शुक्रैरूर्मिभिरभि नक्षति क्षाम्।
विश्वा सनानि जठरेषु धत्तेऽन्तर्नवासु चरति प्रसूषु॥ १०॥

10. *Dhanvantsrotaḥ kṛṇute gātumūrmiṁ śukrairūrmirbhirabhi nakṣati kṣām. Viśvā sanāni jaṭhareṣu dhatte'ntarnavāsu carati prasūṣu.*

Agni as electric power and vital heat of life creates paths over the deserts and in the skies, makes waterways to flow with rippling waves, and with bright rays of light illuminates the earth. It creates all the foods and vitalities for the internal organs of the living body systems and vibrates in all the new and upcoming forms of nature and human generations.

एवा नो अग्ने समिधा वृधानो रेवत्पावक श्रवसे वि भाहि।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः॥ ११॥

11. *Evā no agne samidhā vṛdhāno revat pāvaka śravase vi bhāhi.Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

These, O Agni, light, life and vitality of the world of existence, pure and purifying, treasure and dispenser of universal wealth, growing by fuel and making us grow, pray shine and illuminate us with nourishments, light and honour. Thus also may Mitra

and Varuna, sun and air and pranic energies, the skies, the sea and the earth, and the light of heaven and the electric energy of Agni may shine and make us shine.

Mandala 1/Sukta 96

Dravinoda Agni Devata, Angirasa Kutsa Rshi

स प्रत्नथा सहसा जायमानः सद्यः काव्यानि बळधत्त विश्वा।
आपश्च मित्रं धिषणा च साधन्देवा अग्निं धारयन्द्रविणोदाम्॥ १॥

1. *Sa pratnathā sahasā jāyamānaḥ sadyaḥ kāvyāni baḷadhatta viśvā. Āpaśca mitraṁ dhiṣaṇā ca sādhan devā agniṁ dhārayan draviṇodām.*

That is Agni, light and fire of life, instantly rising as ever with power and force for the devotee. He bears the strength, vision and wisdom of the world and helps the dedicated person to realise the values of life with waters, energy, intelligence and friendship in the society. The devas, divinities of nature and humanity dedicate themselves to Him, lord giver of universal wealth, and bear on the fire of yajna from generation to generation.

स पूर्वया निविदा कव्यतायोरिमाः प्रजा अजनयन्मनूनाम्।
विवस्वता चक्षसा द्यामपश्च देवा अग्निं धारयन्द्रविणोदाम्॥ २॥

2. *Sa pūrvayā nividā kavyatāyorimāḥ prajā ajanayan manūnām. Vivasvatā cakṣasā dyāmapaśca devā agniṁ dhārayan draviṇodām.*

With the ancient and eternal poetry of omniscience and from the eternal cause, He, the lord of light, creates these children of Manus, men of thought

and vision. And with the brilliant light of the sun, he creates the regions of light and waters and others such as the earth. The devas, divinities of nature and the noblest of humanity, hold on to him and bear on the fire of yajna from generation to generation, universal giver as He is.

तमीळत प्रथमं यज्ञसाधं विश आरीराहुतमृञ्जसानम् ।
ऊर्जः पुत्रं भरतं सृप्रदानुं देवा अग्निं धारयन्द्रविणोदाम् ॥ ३ ॥

3. *Tamīḷata prathamaṁ yajñasādhaṁ viśa ārīrāhutam ṛñjasānam. Ūrjaḥ putraṁ bharataṁ sṛpradānuṁ devā agniṁ dhārayan draviṇodām.*

O grateful and dynamic people, serve and worship Him, Agni, first and highest of existence, invoked and loved with homage through yajna, visualised and realised through vision and discrimination, manifested in energy and products of energy, sustainer of all and inspiring all with knowledge. Devas, divinities of nature and nobilities of humanity, hold on to Him and bear on the fire of yajna from generation to generation, universal giver as He is.

स मातरिश्वा पुरुवारपुष्टिर्विदद् गातुं तनयाय स्वर्वित् । विशां गोपा जनिता रोदस्योर्देवा अग्निं धारयन्द्रविणोदाम् ॥ ४ ॥

4. *Sa mātariśvā puruvārapuṣṭirvidad gātuṁ tanayāya svarvit. Viśāṁ gopā janitā rodasyordevā agniṁ dhārayan draviṇodām.*

He, Agni, is Matarishva, universal breath of life replete in the middle regions of space. He is the inexhaustible treasure-home of energy and nourishment. He revealed the Holy Word of the Veda for His child,

the humanity. He is the giver of light and happiness. He is the protector of the people and creator of heaven and earth and the skies. Devas, divinities of nature and humanity, worship Him, universal and generous creator and giver of wealth, and bear on the fire of yajna from generation to generation.

नक्तोषासा वर्णीमामेम्याने धापयेते शिशुमेकं समीची ।
द्यावाक्षामा रुक्मो अन्तर्वि भाति देवा अग्निं धारयन्द्रविणोदाम् ॥ ५ ॥

5. *Naktoṣāsā varṇamāmemyāne dhāpayete śiśumekaṁ samīcī. Dyāvākṣāmā rukmo antarvibhāti devā agniṁ dhārayan draviṇodām.*

The night and the day both of different light and form like two nursing mothers together feed the same one child. The child, Agni, the sun, pervades and shines in heaven and over earth. The devas serve and worship Agni, giver of universal wealth, and move on bearing the fire of yajna from generation to generation.

रायो बुध्नः संगमनो वसूनां यज्ञस्य केतुर्मन्मसाधनो वेः ।
अमृतत्वं रक्षमाणास एनं देवा अग्निं धारयन्द्रविणोदाम् ॥ ६ ॥

6. *Rāyo budhnaḥ saṁgamano vasūnāṁ yajñasya keturmanmasādhano veḥ. Amṛtatvaṁ rakṣmāṇāsa enaṁ devā agniṁ dhārayan draviṇodām.*

Agni is the foundation and magic mantra of wealth and power. It is the companion of the Vasus, sustainers of life such as the earth, and our guide to achieve them. It is the flag-post and light-house to the yajnic projects of life, and means to the fulfilment of

cherished desires. The seekers of immortality and protectors of eternal values hold on to this giver of universal wealth and bear on the fire of yajna from generation to generation.

नू च॑ पु॒रा च॒ सद॑नं रयी॒णां जा॒तस्य॑ च॒ जाय॑मानस्य च॒ क्षाम्। स॒तश्च॑ गो॒पां भव॑तश्च॒ भूरे॑र्दे॒वा अ॒ग्निं धा॑रयन्द्रविणो॒दाम्॥ ७॥

7. *Nū ca purā ca sadanaṁ rayīṇāṁ jātasya ca jāyamānasya ca kṣām. Sataśca gopāṁ bhavataśca bhūrerdevā agniṁ dhārayan draviṇodām.*

Agni is the new as well as the old and eternal cause and the haven and home of all the material wealth of the created universe already born and what is continuously being born. It is the holder, sustainer and protector of the constant and the mutable forms of the vast creation. The devas, divinities of nature and humanity, hold on to Agni in faith and maintain the fire of yajna from generation to generation, giver of universal wealth as It is.

द्र॒वि॒णो॒दा द्र॑विणस॒स्तुर॑स्य द्रविणो॒दाः सन॑रस्य॒ प्र यं॑सत्। द्र॒वि॒णो॒दा वी॒रव॑तीमिषं नो द्रविणो॒दा रा॑सते दी॒र्घमा॑युः॥ ८॥

8. *Draviṇodā draviṇasasturasya draviṇodāḥ sanarasya pra yaṁsat. Draviṇodā vīravatīmi-ṣaṁ no draviṇodā rāsate dīrghamāyuḥ.*

Agni, universal creator and giver of universal and omnipresent wealth, may, we pray, grant us the wealth of knowledge and piety. The creator and giver of social wealth may, we pray, grant us our share of material wealth. The creator and giver of food and

energy may, we pray, grant us the food and energy which gives rise to a community of heroes. The creator and giver of life and health may, we pray, grant us our full share of life and age with health and plenty.

एवा नो अग्ने समिधा वृधानो रेवत्पावक श्रवसे वि भाहि।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ९ ॥

9. *Evā no agne samidhā vṛdhāno revat pāvaka śravase vi bhāhi. Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Thus may Agni, lord of wealth, pure and purifying, flaming and growing with fuels and oblations, shine for our honour and fame. And may Mitra, the sun, Varuna, the air and pranic energies, Aditi, the sky, the sea, the earth and the light of heaven, bless us with health, wealth, knowledge and piety.

Mandala 1/Sukta 97

Agni Devata, Angirasa Kutsa Rshi

अप नः शोशुचदघमग्ने शुशुग्ध्या रयिम्।
अप नः शोशुचदघम् ॥ १ ॥

1. *Apa naḥ śośucadaghamagne śuśugdhyā rayim. Apa naḥ śośucadagham.*

Agni, lord of light, power and purity, pray shine on us, burn off our sins and purify us. Shine, purify and sanctify our wealth of body, mind and soul. O lord, burn off our sins and let us shine in purity.

सुक्षेत्रिया सुगातुया वसूया च यजामहे।
अप नः शोशुचदघम् ॥ २ ॥

2. *Sukṣetriyā sugātuyā vasūyā ca yajāmahe.*
Apa naḥ śośucadagham.

With our desire and plans for waving green fields, straight and simple highways for movement, and honest wealth for body, mind and soul and for the power of defence and protection do we approach and honour you, Agni, lord of light and power. Pray burn off our sins and let us shine in purity.

प्र यद्भन्दिष्ठ एषां प्रास्माकासश्च सूरयः ।
अप नः शोशुचदघम् ॥ ३ ॥

3. *Pra yad bhandiṣṭha eṣāṁ prāsmākāsaśca sūrayaḥ. Apa naḥ śośucadagham.*

Lord most shining and excellent, whosoever among these people be the best of our people, let them be the leaders of the assembly and administrators. Agni, lord of light and power, cleanse us of our sins and let us shine.

प्र यत्ते अग्ने सूरयो जायेमहि प्र ते वयम् ।
अप नः शोशुचदघम् ॥ ४ ॥

4. *Pra yat te agne sūrayo jāyemahi pra te vayam.*
Apa naḥ śośucadagham.

Lord of light and power, Agni, as your leading and brilliant brave heroes and devotees are, so may we rise to be. Lord, we pray, save us from our sins and let us shine.

प्र यदग्नेः सहस्वतो विश्वतो यन्ति भानवः ।
अप नः शोशुचदघम् ॥ ५ ॥

5. *Pra yadagneḥ sahasvato viśvato yanti bhānavaḥ.*
Apa naḥ śośucadagham.

As the lights of this powerful Agni go up in flames all round and blaze, so may we be, we pray. Lord of light and power, purge us of our sins and let us shine in purity.

त्वं हि विश्वतोमुख विश्वतः परिभूरसि।
अप नः शोशुचदघम्॥ ६॥

6. *Tvaṁ hi viśvatomukha viśvataḥ paribhūrasi.*
Apa naḥ śośucadagham.

Agni, lord omnipresent of universal face and all-seeing eye, you are the lord supreme over all the worlds. Lord of light and fire, burn off our sins and let us shine pure and powerful.

द्विषो नो विश्वतोमुखाति नावेव पारय।
अप नः शोशुचदघम्॥ ७॥

7. *Dviṣo no viśvatomukhāti nāveva pāraya.*
Apa naḥ śośucadagham.

Agni, light of life, all-watching eye, saving ark over the seas of existence, lead us over and across the whirl-pools of jealousies and enmities of the world and conquer the flood for us. Purge us of our sins and let us shine in purity.

स नः सिन्धुमिव नावयाति पर्षा स्वस्तये।
अप नः शोशुचदघम्॥ ८॥

8. *Sa naḥ sindhumiva nāvayāti parṣā svastaye.*
Apa naḥ śośucadagham.

Just as we cross a river in flood by boat, so for the sake of good life and ultimate joy, may Agni, lord of light and life, help us cross the seas. Lord of light and purity, cleanse us of evil, burn off our sins and help us shine in purity, power and piety.

Mandala 1/Sukta 98

Agni Devata, Angirasa Kutsa Rshi

वैश्वानरस्य सुमतौ स्याम राजा हि कं भुवनानामभिश्रीः ।
इतो जातो विश्वमिदं वि चष्टे वैश्वानरो यतते सूर्येण ॥ १ ॥

1. *Vaiśvānarasya sumatau syāma rājā hi kaṁ bhuvanānāmabhiśrīḥ. Ito jāto viśvamidaṁ vi caṣṭe vaiśvānaro yatate sūryeṇa.*

May we abide in the pleasure and good will of Vaishvanara Agni, ruler of humanity and indeed the spirit and vitality of all life on earth. The ruling power, for sure, is the order, beauty and grace of the world, the real wealth and life of existence. Born of the original cause, Prakrti, and manifesting here, this Agni shows this world and acts in unison with the sun and prana.

पृष्टो दिवि पृष्टो अग्निः पृथिव्यां पृष्टो विश्वा ओषधीरा विवेश । वैश्वानरः सहसा पृष्टो अग्निः स नो दिवा स रिषः पातु नक्तम् ॥ २ ॥

2. *Pṛṣṭo divi pṛṣṭo agniḥ pṛthivyāṁ pṛṣṭo viśvā oṣadhīrā viveśa. Vaiśvānaraḥ sahasā pṛṣṭo agniḥ sa no divā sa riṣaḥ pātu naktam.*

It is sanctified: sanctified as light in heaven, as heat in fire, as energy in earth, as vitality in all the herbs in which it has entered. Vaishvanara Agni, sanctified

and replete with strength, energy and courage, may, we pray, protect us against hate, enmity and negativity day and night, both in the waking and in the sleeping state.

वैश्वानर तव तत्सत्यमस्त्वस्मान् रायो मघवानः सचन्ताम्।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ३ ॥

3. *Vaiśvānara tava tat satyamastvasmān rāyo maghavānaḥ sacantām. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

May that divine nature, energy and vitality of Vaishvanara Agni, ruling and breathing power of life, be right and true for the world. May all the treasures and holders of the wealth of this world be kind and friendly to us. May Mitra, universal friend, Varuna, the best, just and reasonable worthy of choice, Aditi, motherly powers of nature and humanity, the earth, the seas, the cool waters above and the light of heaven bless us with the health and vitality of existence.

Mandala 1/Sukta 99

Agni Jataveda Devata, Maricha Kashyapa Rshi

जातवेदसे सुनवाम सोममरातीयतो नि दहाति वेदः। स नः
पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं दुरितात्यग्निः ॥ १ ॥

1. *Jātavedase sunavāma somam arātīyato ni dahāti vedaḥ. Sa naḥ parṣadati durgāṇi viśvā nāveva sindhum duritātyagniḥ.*

For the sake of Jatavedas Agni, lord omnipresent and omniscient of creation, we love and respect the abundant things of the world and, in a spirit of thanks

to Him, distil every drop of soma joy from it. Indeed, He burns off the easy wealth of those who are jealous, hateful, ungrateful and wasteful. Just as a boatman helps us cross the river by boat, so does the omnipresent lord help us cross all the evils and the most difficult problems of life.

Mandala 1/Sukta 100

Indra Devata, Varshagirah Rjrashva, Ambarisha, Sahadeva, Bhayamana, Suradhasa Rshi

स यो वृषा वृष्ण्येभिः समोका महो दिवः पृथिव्याश्च सम्राट्।
सतीनसत्वा हव्यो भरेषु मरुत्वान्नो भवत्विन्द्र ऊती ॥ १ ॥

1. *Sa yo vṛṣā vṛṣṇyebhiḥ samokā maho divaḥ pṛthivyāśca samrāṭ. Satīnasatvā havyo bhareṣu marutvān no bhavatvindra ūtī.*

He, Indra, who is mighty and generous, existing with his showers and powers of generosity, who rules over the great heaven and earth, who collects the clouds of water and commands the force of windy Maruts, tempestuous heroes, and who is ever invoked in the yajnic battles of life, may that Indra, lord of power and glory, be for our protection and promotion in prosperity.

यस्यानाप्तः सूर्यस्येव यामो भरेभरे वृत्रहा शुष्मो अस्ति।
वृषन्तमः सखिभिः स्वेभिरेवैर्मरुत्वान्नो भवत्विन्द्र ऊती ॥ २ ॥

2. *Yasyānāptaḥ sūryasyeva yāmo bharebhare vṛtrahā śuṣmo asti. Vṛṣantamaḥ sakhibhiḥ svebhirevairmarutvān no bhavatvindra ūtī.*

Unapproachable is Indra's speed and power for

the wicked. In battle after battle of life he is the same breaker of the cloud and destroyer of evil. Lord of Maruts, tempestuous heroes, most generous and powerful, may he with his friends and their exploits be for our protection, promotion and prosperity.

दिवो न यस्य रेतसो दुघानाः पन्थासो यन्ति शवसापरीताः। तरद् द्वेषाः सासहिः पौंस्यैभिर्मरुत्वान्नो भवत्विन्द्र ऊती ॥ ३ ॥

3. *Divo na yasya retaso dughānāḥ panthāso yanti śavasāparītāḥ. Tarad dveṣāḥ sāsahiḥ pauṁsyebhirmarutvān no bhavatvindra ūtī.*

The showers of the favours of Indra overflow like the rays of light from heaven. They hurry on apace uninterrupted on their paths with force and overwhelm hate, fear and enmity. May he, lord of courage and valour, commander of tempestuous Maruts, with his irresistible forces be our protector for progress and prosperity.

सो अङ्गिरोभिरङ्गिरस्तमो भूद् वृषा वृषभिः सखिभिः सखा सन्। ऋग्मिभिर्ऋग्मी गातुभिर्ज्येष्ठो मरुत्वान्नो भवत्विन्द्र ऊती ॥ ४ ॥

4. *So aṅgirobhiraṅgirastamo bhūd vṛṣā vṛṣabhiḥ sakhibhiḥ sakhā san. Ṛgmibhirṛgmī gātubhirjyeṣṭho marutvān no bhavatvindra ūtī.*

With inflow of pranic energies, Indra is the life of life, mighty generous with showers of strength and joy, being a friend with friends. With scholars of Rks, he is master of divine knowledge and supreme of movement with those who are ever on the move. Lord

and commander of Maruts, heroes of tempestuous speed and force, may he be our protector for progress and prosperity.

स सूनुभिर्न रुद्रेभिर्ऋभ्वा नृषाह्यो सासह्याँ अमित्रान्।
सनीळेभिः श्रवस्यानि तूर्वन्मरुत्वान्नो भवत्विन्द्र ऊती ॥ ५ ॥

5. *Sa sūnubhirna rudrebhirṛbhvā nṛṣāhye sāsahvāň amitrān. Sanīḷebhiḥ śravasyāni tūrvan marutvān no bhavatvindra ūtī.*

Indra, prudent and wise, commander of the Maruts, challenging his opponents in the battle of the brave with the assistance of Rudras, fierce fighters dear as his children, and overthrowing the shooting bowmen of the enemy with the force of his companions, may he, we pray, be our leader and protector on way to progress.

स मन्युमीः समदनस्य कर्ताऽस्माकेभिर्नृभिः सूर्यं सनत्।
अस्मिन्नहन्त्सत्पतिः पुरुहूतो मरुत्वान्नो भवत्विन्द्र ऊती ॥ ६ ॥

6. *Sa manyumīḥ samadanasya kartā'smākebhirnṛbhiḥ sūryaṁ sanat. Asminnahantsatpatiḥ puruhūto marutvān no bhavatvindra ūtī.*

Let Indra, ruler of the world, passionate controller of anger and passion, creator of projects for freedom and joy, bring the light and bliss of heaven on earth. Protector and promoter of truth and the true, invoked and praised by many, may he, commander of the force of tempestuous Maruts, we pray, be our leader and guide and protect us on way to progress with the assistance and cooperation of our people.

तमूतयो रणयञ्छूरसातौ तं क्षेमस्य क्षितयः कृण्वत त्राम्।
स विश्वस्य करुणस्येश एको मरुत्वान्नो भवत्विन्द्र ऊती ॥ ७ ॥

7. *Tamūtayo raṇayañchūrasātau taṁ kṣemasya kṣitayaḥ kṛṇvata trām. Sa viśvasya karuṇasyeśa eko marutvān no bhavatvindra ūtī.*

Him, the battles of defence inspire for victory of the brave. Him, the people elevate to the status of the protector of peace and prosperity. He, unique among all, rules the projects of love and cooperation among the people. May he, commander of the Maruts, be our leader and protector for peace and progress.

तमप्सन्त शवस उत्सवेषु नरो नरमवसे तं धनाय ।
सो अन्धे चित्तमसि ज्योतिर्विदन्मरुत्वान्नो भवत्विन्द्र ऊती ॥ ८ ॥

8. *Tamapsanta śavasa utsaveṣu naro naramavase taṁ dhanāya. So andhe cit tamasi jyotirvidan marutvān no bhavatvindra ūtī.*

Him, in battles of greatness and celebrations, the people discover as a man among men for the sake of protection and prosperity. May he, creating light in the midst of utter darkness and commanding the force of Maruts, be our defender and promoter on way to peace and progress.

स सव्येन यमति व्राधतश्चित्स दक्षिणे संगृभीता कृतानि ।
स कीरिणा चित्सनिता धनानि मरुत्वान्नो भवत्विन्द्र ऊती ॥ ९ ॥

9. *Sa savyena yamati vrādhataścit sa dakṣiṇe saṁgṛbhītā kṛtāni. Sa kīriṇā cit sanitā dhanāni marutvān no bhavatvindra ūtī.*

With his left hand he overcomes even the strong

oppositions, and with the right he holds and secures the fruits of his success. With his acts of success and assessment, he manages and distributes the wealth of the nation. May he, commander of the Maruts, be our protector for freedom and progress.

स ग्रामेभिः सनिता स रथेभिर्विदे विश्वाभिः कृष्टिभिर्न्वद्य ।
स पौंस्येभिरभिभूरश॑स्तीर्मरुत्वान्नो भवत्विन्द्र ऊती ॥ १० ॥

10. *Sa grāmebhiḥ sanitā sa rathebhirvide viśvābhiḥ kṛṣṭibhirnvadya. Sa pauṁsyebhirabhibhūraśastīr-marutvān no bhavatvindra ūtī.*

He shares the wealth of the nation with the farming people in the villages, warriors of the chariot, and all sections of the people without exception, and thus he faces and overcomes all shades of criticism and opposition with the strength of his body, mind and soul and his noble actions for the sake of mutual confidence and understanding for harmony. May he, commander of the Maruts, be our protector for progress and prosperity in unison and freedom.

स जामिभिर्यत्समजाति मीळ्हेऽजामिभिर्वा पुरुहूत एवैः ।
अपां तोकस्य तनयस्य जेषे मरुत्वान्नो भवत्विन्द्र ऊती ॥ ११ ॥

11. *Sa jāmibhiryat samajāti mīḷhe'jāmibhirvā puruhūta evaiḥ. Apāṁ tokasya tanayasya jeṣe marutvān no bhavatvindra ūtī.*

When invoked and called upon by many, Indra goes to battle with his friends, opponents and the indifferent ones with all his might and main, he fights at his best for victory for the future generations of sons and grandsons of the nation. May Indra, commander of the Maruts, be our leader and defender for our protection

and progress.

स वज्रभृद्दस्युहा भीम उग्रः सहस्रचेताः शतनीथ ऋभ्वा।
चम्रीषो न शवसा पाञ्चजन्यो मरुत्वान्नो भवत्विन्द्र ऊती॥ १२॥

12. *Sa vajrabhṛd dasyuhā bhīma ugraḥ sahasra-cetāḥ śatanītha ṛbhvā. Camrīṣo na śavasā pāñcajanyo marutvān no bhavatvindra ūtī.*

Indra is the wielder of the force of the thunderbolt, destroyer of the wicked, fierce, passionate, knowledgeable of a hundred things and problems, versatile with a hundred plans and policies, mighty, concentration of the force of armies as the centre of yajna congregations, manager of all the five communities with his power and intelligence. May be, commander of the Maruts, he our ruler and protector for freedom and progress.

तस्य वज्रः क्रन्दति स्मत्स्वर्षा दिवो न त्वेषो रवथः शिमीवान्। तं सचन्ते सनयस्तं धनानि मरुत्वान्नो भवत्विन्द्र ऊती॥ १३॥

13. *Tasya vajraḥ krandati smat svarṣā divo na tveṣo ravathaḥ śimīvān. Taṁ sacante sanayastaṁ dhanāni marutvān no bhavatvindra ūtī.*

The thunderbolt of Indra is vocal and effective appropriately: It is a call to action for the warrior, roar of terror for the wicked, soothing shower of rain for the generous, blaze of the sun for the hero, song of the cuckoo for the artist, and whirring of the wheels for the industrious. Varieties of wealth abound in him, streams of generosity flow from him. May Indra, commander

of the Maruts, be our leader and protector on way to progress and prosperity in peace with freedom.

यस्याजस्रं शवसा मानमुक्थं परिभुजद्रोदसी विश्वतः सीम्।
स पारिषत्क्रतुभिर्मन्दसानो मरुत्वान्नो भवत्विन्द्र ऊती ॥ १४ ॥

14. *Yasyājasraṁ śavasā mānamukthaṁ paribhujad rodasī viśvataḥ sīm. Sa pāriṣat kratubhirmandasāno marutvān no bhavatvindra ūtī.*

Whose constant measure and grandeur divine, the heaven and earth with their power and potential share and celebrate all round, may that Indra, we pray, happy with our yajnic performances, take us across the seas of existence. May he, commanding the Maruts, be our protector in life and hereafter.

न यस्य देवा देवता न मर्ता आपश्चन शवसो अन्तमापुः।
स प्ररिक्वा त्वक्षसा क्ष्मो दिवश्च मरुत्वान्नो भवत्विन्द्र ऊती ॥ १५ ॥

15. *Na yasya devā devatā na martā āpaścana śavaso antamāpuḥ. Sa prarikvā tvakṣasā kṣmo divaśca marutvān no bhavatvindra ūtī.*

The end of whose power and potential, neither divinities, nor the mind and sense and imagination of any one, nor the human mortals, nor even the realised souls reach and comprehend, that Indra pervades and, with his subtle and mysterious omnipotence, transcends heaven and earth. May he, lord of Maruts, be our protector and saviour.

रोहिच्छ्यावा सुमदंशुर्ललामीर्धृक्षा राय ऋज्राश्वस्य।
वृषण्वन्तं बिभ्रती धूर्षु रथं मन्द्रा चिकेत नाहुषीषु विक्षु ॥ १६ ॥

16. *Rohicchyāvā sumadaṁśurlalāmīrdyukṣā rāya ṛjrāśvasya. Vṛṣaṇvantaṁ bibhratī dhūrṣu rathaṁ mandrā ciketa nāhuṣīṣu vikṣu.*

Red and dark, bright and beautiful flames, as a banner mark, touching the heaven, carrying the mighty chariot of Indra, master of horse power, shooting straight on wheels for the target of wealth and knowledge, shine glorious for the people on earth, a blessed sight indeed.

एतत्त्यत्त इन्द्र वृष्ण उक्थं वार्षागिरा अभि गृणन्ति राधः।
ऋज्राश्वः प्रष्टिभिरम्बरीषः सहदेवो भयमानः सुराधाः॥ १७॥

17. *Etat tyat ta indra vṛṣṇa ukthaṁ vārṣāgirā abhi gṛṇanti rādhaḥ. Ṛjrāśvaḥ prṣṭibhirambarīṣaḥ sahadevo bhayamānaḥ surādhāḥ.*

Indra, lord of power and prosperity, this is that song of praise which the children of divine voice alongwith friends and companions sing as a gift of love and homage for the lord of eternal prosperity and infinite generosity: they are Rijrashvas, sages of simple thought and honest conduct, Ambarisha, scholar of holy word and knowledge, Sahadeva, who loves to be with lovers of divinity, Bhayamana, who fears the Divine and whom the wicked and the crooked fear, and Suradha, man of honest wealth and versatile genius.

दस्यूञ्छिम्यूँश्च पुरुहूत एवैर्हत्वा पृथिव्यां शर्वा नि बर्हीत्।
सनत्क्षेत्रं सखिभिः श्वित्न्येभिः सनत्सूर्यं सनदपः सुवज्रः॥ १८॥

18. *Dasyūñchimyūñśca puruhūta evairhatvā pṛthivyāṁ śarvā ni barhīt. Sanat kṣetraṁ sakhibhiḥ śvitnyebhiḥ sanat sūryaṁ sanadapaḥ suvajraḥ.*

Invoked and prayed by many, Indra, wielder of the defensive and protective thunderbolt, having destroyed the wicked and removed the aggressive, ought to root out the weeds, and, with the cooperation and brilliant actions of his friends and companions, acquire, enrich, distribute and manage the land, strengthen heat, light and health and energy, and manage the water resources.

विश्वाहेन्द्रो अधिवक्ता नो अस्त्वपरिह्वृताः सनुयाम वाजम्। तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ १९ ॥

19. *Viśvāhendro adhivaktā no astvaparihvṛtāḥ sanuyāma vājam. Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

May Indra, lord of power, justice and knowledge be the supreme speaker and adviser for us. Let us too, simple, straight and honest in thought, action and material support, cooperate with him. And we pray: May Mitra, the sun and human powers of friendship, Varuna, powers of justice worthiest of choice, the sky, the seas, the earth and the heavens bless and promote this union of ours with success.

May this union last for all time!

Mandala 1/Sukta 101

Indra Devata, Angirasa Kutsa Rshi

प्र मन्दिने पितुमदर्चता वचो यः कृष्णगर्भा निरहन्नृजिश्वना। अवस्यवो वृषणं वज्रदक्षिणं मरुत्वन्तं सख्याय हवामहे॥ १ ॥

1. *Pra mandine pitumadarcatā vaco yaḥ kṛṣṇagarbhā nirahannṛjiśvanā. Avasyavo vṛṣaṇaṁ vajradakṣiṇaṁ marutvantaṁ sakhyāya havāmahe.*

All ye men and women of the earth, offer words of welcome and hospitality to joyous Indra, lord giver of the power of knowledge, who, in a simple natural manner, breaks open the secret treasures of the dark womb of nature and makes the streams of knowledge flow. We, seekers of protection and knowledge, invoke Indra, lord of light and power, rich and generous, expert in the use of the thunderbolt of knowledge against the demon of darkness, and commander of the tempestuous Maruts of social dynamics, and we pray for his love and friendship.

यो व्यंसं जाह्रषाणेन मन्युना यः शम्बरं यो अहन्पिप्रुमव्रतम्।
इन्द्रो यः शुष्णमशुषं न्यावृणङ्मरुत्वन्तं सख्याय हवामहे॥ २॥

2. *Yo vyaṁsaṁ jāhṛṣāṇena manyunā yaḥ śambaraṁ yo ahan piprum avratam. Indro yaḥ śuṣṇamaśuṣaṁ nyāvṛṇaṅ marutvantaṁ sakhyāya havāmahe.*

For friendship and support, we invoke Indra, lord of justice, power and generosity, commander of the Maruts, tempestuous guarding soldiers of humanity, Indra who, with overwhelming passion and righteousness breaks the shoulders of Vrtra, dark demonic cloud of hoarded vapours, and releases the showers of rain, who destroys the selfish Shambara and Pipru, undisciplined demons of social unrighteousness,

and who overthrows the mighty but callous and voracious eater of the nation's wealth who causes a drought and famine of the people's resources for life and progress.

यस्य द्यावापृथिवी पौंस्यं महद्यस्य व्रते वरुणो यस्य सूर्यः। यस्येन्द्रस्य सिन्धवः सश्चति व्रतं मरुत्वन्तं सख्याय हवामहे॥ ३॥

3. *Yasya dyāvāpṛthivī pauṁsyaṁ mahad yasya vrate varuṇo yasya sūryaḥ. Yasyendrasya sindhavaḥ saścati vrataṁ marutvantaṁ sakhyāya havāmahe.*

For love, friendship and support, we invoke and pray to Indra, omnipotent lord of the Maruts who post across the universe and maintain the kingdom. Mighty is the force in his Law of Dharma for nature and humanity. The heaven and the moon in their orbits move as fixed by Law. The seas roll and rivers flow in accordance with the Law. (We pray, help us, lord, to follow the Law and enjoy the divine grace.)

यो अश्वानां यो गवां गोपतिर्वशी य आरितः कर्मणिकर्मणि स्थिरः। वीळोश्चिदिन्द्रो यो असुन्वतो वधो मरुत्वन्तं सख्याय हवामहे॥ ४॥

4. *Yo aśvānāṁ yo gavāṁ gopatirvaśī ya āritaḥ karmaṇi karmaṇi sthiraḥ. Vīḷościdindro yo asunvato vadho marutvantaṁ sakhyāya havāmahe.*

For our protection, friendship and support, we invoke and pray to Indra, lord ruler of the universe and humanity. He is the lord of horses. He is the lord of cows and controller of the moving earths and fluctuating mind and senses. Ever conscious and wide-awake, he

is constant and active in every act and every movement that happens in nature and humanity. Mighty powerful is he, friend of the pious, and the very stroke of death for the selfish uncreators and violators of yajna.

यो विश्वस्य जगतः प्राणतस्पतिर्यो ब्रह्मणे प्रथमो गा अविन्दत्। इन्द्रो यो दस्यूँरधराँ अवातिरन् मरुत्वन्तं सख्याय हवामहे॥ ५॥

5. *Yo viśvasya jagataḥ prāṇataspatiryo brahmaṇe prathamo gā avindat. Indro yo dasyūṅradharāṅ avātiran marutvantaṁ sakhyāya havāmahe.*

Indra is the lord ruler, controller and sustainer of all the moving and breathing universe. He is the first, creator manifestive in expanding space who created the mind and senses and the moving earths for the living creatures. He is the lord of law and justice who throws down the wicked to the darkest caverns. We invoke and pray to Indra, lord of Maruts, for our protection and support as his dear ones and friends.

यः शूरैर्भिर्हव्यो यश्च भीरुभिर्यो धावद्भिर्हूयते यश्च जिग्युभिः। इन्द्रं यं विश्वा भुवनाभि संन्दधुर्मरुत्वन्तं सख्याय हवामहे॥ ६॥

6. *Yaḥ śūrebhirhavyo yaśca bhīrubhiryo dhyāvadbhirhūyate yaśca jigyubhiḥ. Indraṁ yaṁ viśvā bhuvanābhi saṁdadhur-marutvantaṁ sakhyāya havāmahe.*

Indra is invoked and worshipped by the brave, and he is called upon by the timid as well as by the fearless, and he is called upon by the victors as well us by those who flee. Him, all people and worlds in

existence hold at the centre of their being. That Indra, lord of Maruts, we invoke for support, sustenance and friendship.

रुद्राणामेति प्रदिशा विचक्षणो रुद्रेभिर्योषा तनुते पृथु ज्रयः ।
इन्द्रं मनीषा अभ्यर्चति श्रुतं मरुत्वन्तं सख्याय हवामहे ॥ ७ ॥

7. *Rudrāṇāmeti pradiśā vicakṣaṇo rudrebhiryoṣā tanute pṛthu jrayaḥ. Indraṁ manīṣā abhyarcati śrutaṁ marutvantaṁ sakhyāya havāmahe.*

Lord of intelligence, Indra, acts by the paths of Rudras, that is, Maruts, powers of law and dispensation and the process of formation and reformation. With the Rudras, waves of Maruts' energy, the dawn expands the lights of the day. Intelligence and mind invoke the famous powers of Indra, waves of Maruts, as they act in thought. That Indra, lord of the Maruts' motion and energy in space, we invoke for support as divine friend and benefactor for progress and prosperity.

यद् वा मरुत्वः परमे सधस्थे यद्वावमे वृजने मादयासे ।
अत आ याह्यध्वरं नो अच्छा त्वाया हविश्चकृमा सत्यराधः ॥ ८ ॥

8. *Yad vā marutvaḥ parame sadhasthe yad vāvame vṛjane mādayāse. Ata ā yāhyadhvaraṁ no acchā tvāyā haviścakṛmā saytarādhaḥ.*

Indra, lord of Maruts, tempestuous dynamics of divine energy, whether you are in the highest heaven of creation or at the lowest plane of space, there you rejoice and create joy for the play of life. Lord of light and the power of joy, come to our yajna of the will to live, and come well, happy and rejoicing. We are your own, lord

of real wealth of success and giver of bliss. We are ready with holy and fragrant yajnic havi.

त्वायेन्द्र सोमं सुषुमा सुदक्ष त्वाया हविश्चकृमा ब्रह्मवाहः ।
अधा नियुत्वः सगणो मरुद्भिरस्मिन् यज्ञे बर्हिषि मादयस्व ॥ ९ ॥

9. *Tvāyendra somaṁ suṣumā sudakṣa tvāyā haviścakṛmā brahmavāhaḥ. Adhā niyutvaḥ sagaṇo marudbhirasmin yajñe barhiṣi mādayasva.*

Gracious lord of versatile power, Indra, with you let us distil the soma of life's joy and knowledge. Divine harbinger of universal wealth, let us create the means and materials of yajnic living with you. And then, lord of all-competence, allies and equipment, come with the Maruts, lightning carriers of fragrance, join, enjoy, and bless us on the holy seats of grass in the yajna.

मादयस्व हरिभिर्ये त इन्द्र वि ष्यस्व शिप्रे वि सृजस्व धेने ।
आ त्वा सुशिप्र हरयो वहन्तूशन् हव्यानि प्रति नो जुषस्व ॥ १० ॥

10. *Mādayasva haribhirye ta indra vi ṣyasva śipre vi sṛjasva dhene. Ā tvā suśipra harayo vahantūśan havyāni prati no juṣasva.*

Indra, lord of light, power and joy, come by the lights of the dawn, they are yours. Find the heaven and earth of freedom and open the flood-gates of song and joy. Lord of noble helmet, let your horses of the speed of lightning transport you hither. Come to us and, in a mood of love and ecstasy, celebrate and bless our gifts of action and homage in our yajna of life.

मरुत्स्तोत्रस्य वृजनस्य गोपा वयमिन्द्रेण सनुयाम वाजम्। तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ११ ॥

11. *Marutstotrasya vṛjanasya gopā vayamindreṇa sanuyāma vājam. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

We are watchmen of the land of freedom and joy. We are singers of the song of Maruts in honour of Indra. May we, we pray, achieve success in our mission by the grace of Indra. May Mitra, universal friend, Varuna, our choice lord of justice and dispensation, the sun and moon, congregations of the learned, the rolling seas and flowing rivers, mother earth and generous skies, and the bright heavens help us in that yajnic mission.

Mandala 1/Sukta 102

Indra Devata, Angirasa Kutsa Rshi

इमां ते धियं प्र भरे महो महीमस्य स्तोत्रे धिषणा यत्त आनजे। तमुत्सवे च प्रसवे च सासहिमिन्द्रं देवासः शवसामदन्ननु ॥ १ ॥

1. *Imāṁ te dhiyaṁ pra bhare maho mahīmasya stotre dhiṣaṇā yat ta ānaje. Tamutsave ca prasave ca sāsahimindraṁ devāsaḥ śavasāma-dannanu.*

I hold on to this great and adorable knowledge and wisdom of yours, Indra, which, loud and bold, is revealed in this divine song of yours in praise. That mighty lord Indra of valour and courage, the noblest leaders and teachers of humanity celebrate with all their might and wisdom in all yajnic projects for the expansion and elevation of human life and culture. In

consequence, they too enjoy themselves and feel blest.

अस्य श्रवो नद्यः सप्त बिभ्रति द्यावाक्षामा पृथिवी दर्शतं वपुः। अस्मे सूर्याचन्द्रमसाभिचक्षे श्रद्धे कमिन्द्र चरतो वितर्तुरम्॥ २॥

2. *Asya śravo nadyaḥ sapta bibhrati dyāvākṣāmā pṛthivī darśataṁ vapuḥ. Asme sūryācandramasābhicakṣe śraddhe kamindra carato vitarturam.*

The power and fame of this Indra, the seven rivers hold in their flow and reveal. Heaven and earth and the skies manifest his majestic form. The sun and the moon shine and move so that we may realise his glory, have faith, feel the joy of life and finally cross through the ocean of existence.

तं स्मा रथं मघवन् प्राव सातये जैत्रं यं ते अनुमदाम संगमे। आजा न इन्द्र मनसा पुरुष्टुत त्वायद्भ्यो मघवञ्छर्म यच्छ नः॥ ३॥

3. *Taṁ smā rathaṁ maghavan prāva sātaye jaitraṁ yaṁ te anumadāma saṁgame. Ājā na indra manasā puruṣṭuta tvāyadbhyo maghavañ-charma yaccha naḥ.*

Maghavan, lord of power, wealth and victory, reveal and bring up that wondrous and victorious chariot of yours for our victory and success in battle which we celebrate in the contests of heroes. Invoked, praised and worshipped with our mind and soul for the battles of life, Indra, give us, who are your admirers, our part of wealth and comfort.

वयं जयेम त्वया युजा वृतमस्माकमंशमुदवा भरेभरे।
अस्मभ्यमिन्द्र वरिवः सुगं कृधि प्र शत्रूणां मघवन् वृष्ण्या रुज ॥ ४ ॥

4. *Vayaṁ jayema tvayā yujā vṛtamasmākamaṁśamudavā bharebhare. Asmabhyamindra varivaḥ sugaṁ kṛdhi pra śatrūṇāṁ maghavan vṛṣṇyā ruja.*

Indra, let us win the prizes of life with your help. In every battle and in every contest, keep our selected part and our deserved prize safe. Indra, lord of wealth and power, let the treasures of life be reachable and make the way to them straight and simple. Lord of power and force, break down the storms of enemy power for us.

नाना हि त्वा हवमाना जना इमे धनानां धर्तरवसा विपन्यवः।
अस्माकं स्मा रथमा तिष्ठ सातये जैत्रं हीन्द्र निभृतं मनस्तव ॥ ५ ॥

5. *Nānā hi tvā havamānā janā ime dhanānāṁ dhartaravasā vipanyavaḥ. Asmākaṁ smā rathamā tiṣṭha sātaye jaitraṁ hīndra nibhṛtaṁ manastava.*

Indra, lord controller and treasurer of the wealth of the nation, many people are there, your admirers and worshippers, who invoke you and call upon you with means of security and protection. Be seated in our chariot which is unbreakable and victorious and in which your mind would be cool, collected and at peace, and come to assign our share of rights and duties and to dispense our part of endeavour and prize.

गोजिता बाहू अमितक्रतुः सिमः कर्मन्कर्मञ्छतमूतिः खजंकरः।
अकल्प इन्द्रः प्रतिमानमोजसाथा जना वि ह्वयन्ते सिषासवः ॥ ६ ॥

6. *Gojitā bāhū amitakratuḥ simaḥ karman karmañ-chatamūtiḥ khajaṅkaraḥ. Akalpa indraḥ pratimānamojasāthā janā vi hvayante siṣāsavaḥ.*

Strong armed victor of lands, immensely intelligent, tactical fighter and winner, protector and defender in a hundred ways in every battle, heroic warrior, strongest of the strong, match for the matchless with his might and power, such is Indra, lord ruler of the world. Him, the men of admiration invoke for company and protection.

उत्ते शतान्मघवन्नुच्च भूयस उत्सहस्राद्रिरिचे कृष्टिषु श्रवः। अमात्रं त्वा धिषणा तित्विषे महद्धा वृत्राणि जिघ्नसे पुरन्दर ॥ ७ ॥

7. *Ut te śatānmaghavannucca bhūyasa ut sahasrād ririce kṛṣṭiṣu śravaḥ. Amātraṁ tvā dhiṣaṇā titviṣe mahyadhā vṛtrāṇi jighnase purandara.*

Indra, lord of might and power, more than hundred, more than most, more than thousand exceeds your fame and power among the people. Great is your intelligence and action and noble is your voice which makes you shine immensely more than brilliant. And then you break the clouds of rain for the showers and rout the strongholds of the hoarders.

त्रिविष्टिधातु प्रतिमानमोजसस्तिस्रो भूमीर्नृपते त्रीणि रोचना। अतीदं विश्वं भुवनं ववक्षिथाशत्रुरिन्द्र जनुषा सनादसि ॥ ८ ॥

8. *Triviṣṭidhātu pratimānamojasastisro bhūmīrnṛpate trīṇi rocanā. Atīdaṁ viśvaṁ bhuvanaṁ vavakṣithāśatrurindra januṣā sanādasi.*

Indra, Nrpati, lord of the people and ruler of the

world, in you, threefold is the existence of elements such as earth, water, fire, air and space, of the order of matter, motion and mind (sattva, rajas and tamas). You are the measure of omnipotence. Three are the regions of space, heaven, sky and earth. Three are the orders of heat and light, vaishvanara fire in earth, taijasa electric energy in the sky and Aditya light in heaven. O lord, Indra, you transcend this entire universe, and by nature since eternity you are without an enemy, contrariety and contradiction.

त्वां देवेषु प्रथमं हवामहे त्वं बभूथ पृतनासु सासहिः।
सेमं नः कारुमुपमन्युमुद्भिदमिन्द्रः कृणोतु प्रसवे रथं पुरः॥ ९॥

9. *Tvāṁ deveṣu prathamaṁ havāmahe tvaṁ babhūtha pṛtanāsu sāsahiḥ. Semaṁ naḥ kārumupamanyum udbhidam indraḥ kṛṇotu prasave rathaṁ puraḥ.*

Indra, lord ruler of the universe, first and highest among devas, divinities of nature and humanity, greater than your own attributes, we invoke you, pray to you, and worship you. In the battles of the elements and conflicts of humanity, you are the unmoved victor. Lord Indra as you are, in our yajna of life for progress and prosperity, we pray, advance our chariot made of earthly materials to the front and raise our technologist maker and respected worker close at hand among us to high status.

त्वं जिगेथ न धना रुरोधिथाभीष्वाजा मघवन्महत्सु च।
त्वामुग्रमवसे सं शिशीमस्यथा न इन्द्र हवनेषु चोदय॥ १०॥

10. *Tvaṁ jigetha na dhanā rurodhithārbheṣvājā maghavan mahatsu ca. Tvām ugram avase saṁ śiśīmasyathā na indra havaneṣu codaya.*

Indra, lord ruler of the wealth and power of the world, you win the battles great and small, and stall not the growth of wealth. In all the battles great and small, we invoke you, lord of power and passion, for protection and advancement, deplete the enemies and glorify you. Then, lord, inspire us in our yajnic programmes for joint progress and universal prosperity.

विश्वाहेन्द्रो अधिवक्ता नो अस्त्वपरिह्वृताः सनुयाम वाजम्। तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ११ ॥

11. *Viśvāhendro adhivaktā no astvaparihvṛtāḥ sanu-yāma vājam. Tanno mitro varuṇo māmahantā-maditiḥ sindhuḥ pṛthivī uta dyauḥ.*

May Indra, lord of light and power, universal destroyer, creator and preserver, be our teacher and supreme speaker for all time. And may we, obedient and protected, straight and simple, offer him homage, support and perfect service. We pray, may Mitra and Varuna, sun and shower, Aditi, saints and skies, Sindhu, rolling seas and rippling rivers, the earth and heaven protect and promote this holy programme of ours.

Mandala 1/Sukta 103

Indra Devata, Angirasa Kutsa Rshi

तत्त इन्द्रियं परमं पराचैरधारयन्त कवयः पुरेदम् । क्षमेदमन्यद्दिव्यन्यदस्य समी पृच्यते समनेव केतुः ॥ १ ॥

1. *Tat ta indriyaṁ paramaṁ parācairadhārayanta kavayaḥ puredam. Kṣamedamanyad divyanyadasya samī pṛcyate samaneva ketuḥ.*

That glory of yours, lord, which is supreme and eternal, which is essential, subtle and mysterious, and this which is actual and existential, the poets of vision and imagination realise by its manifestations. Of this glory of Indra, this which is on earth is one and distinct, and the other which is in heaven is distinct and another. The two mingle in form and mature as one just as two parties meet in the assembly, each with its identity, and become one community.

स धारयत्पृथिवीं पप्रथच्च वज्रेण हत्वा निरपः ससर्ज ।
अहन्नहिमभिनद्रौहिणं व्यहन्व्यंसं मघवा शचीभिः ॥ २ ॥

2. *Sa dhārayat pṛthivīṁ paprathacca vajreṇa hatvā nirapaḥ sasarja. Ahannahim abhinad rauhiṇaṁ vyahan vyaṁsaṁ maghavā śacībhiḥ.*

Indra, lord of light and power, like the sun, with his actions, i.e., waves of gravitation, holds the earth and manifests its vast expanse. Striking the electric thunderbolt of his energy, he constantly creates the waters of space. He breaks the cloud formed in the Rohini constellation, striking over its shoulders and releases the showers of rain on earth.

स जातूभर्मा श्रद्दधान ओजः पुरो विभिन्दन्नचरद्वि दासीः ।
विद्वान्वज्रिन्दस्यवे हेतिमस्याऽऽर्यं सहो वर्धया द्युम्नमिन्द्र ॥ ३ ॥

3. *Sa jātūbharmā śraddadhāna ojaḥ puro vibhindannacarad vi dāsīḥ. Vidvān vajrin dasyave hetimasya''ryaṁ saho vardhayā dyumnamindra.*

Indra, lord of knowledge and wielder of the thunderbolt, sustainer of all that is born, faithful and valorous, routing the strongholds of evil, roams around. Heroic Indra, having struck the thunderbolt on the wicked, develops wealth and valour for the noble ones.

तदूचुषे मानुषेमा युगानि कीर्तेन्यं मघवा नाम बिभ्रत् ।
उपप्रयन्दस्युहत्याय वज्री यद्धं सूनुः श्रवसे नाम दधे ॥ ४ ॥

4. *Tadūcuṣe mānuṣemā yugāni kīrtenyaṁ maghavā nāma bibhrat. Upaprayan dasyuhat-yāya vajrī yaddha sūnuḥ śravase nāma dadhe.*

Surely that honour and fame for actions, the lord of power and wealth, Indra, maintains for the admirers for ages of human memory, which he, wielder of the thunderbolt, of omnipotence, achieves in action for the sake of wealth and fame while he advances for the destruction of the evil and the wicked.

तदस्येदं पश्यता भूरि पुष्टं श्रदिन्द्रस्य धत्तन वीर्याय ।
स गा अविन्दत्सो अविन्ददश्वान्त्स ओषधीः सो अपः स वनानि ॥ ५ ॥

5. *Tadasyedaṁ paśyatā bhuri puṣṭaṁ śradindrasya dhattana vīryāya. Sa gā avindat so avindadaśvān tsa oṣadhīḥ so apaḥ sa vanāni.*

Watch the mighty action, this great achievement of this lord Indra and take it on with conviction for the attainment of honour, fame and valour. He develops lands and cows. He acquires horses and develops modes of transport and communication. He develops herbs and trees, creates waters and develops water resources, and he creates all kinds of wealth and expands the forests.

भूरिकर्मणे वृषभाय वृष्णे सत्यशुष्माय सुनवाम सोमम्।
य आदृत्या परिपन्थीव शूरोऽयज्वनो विभजन्नेति वेदः ॥ ६ ॥

6. *Bhūrikarmaṇe vṛṣabhāya vṛṣṇe satyaśuṣmāya sunavāma somam. Ya ādṛtyā paripanthīva śūro'-yajvano vibhajanneti vedaḥ.*

We create wealth and distil the soma-joy of life for Indra, lord of abundant action, brave, generous and truly brilliant. Heroic and fearless, he respects the wise and, like a detective, uncovers the black money of the hoarders, shares it with the community and moves on.

तदिन्द्र प्रेव वीर्यं चकर्थ यत्ससन्तं वज्रेणाबोधयोऽहिम्।
अनु त्वा पत्नीर्हर्षितं वयश्च विश्वे देवासो अमदन्ननु त्वा ॥ ७ ॥

7. *Tadindra preva vīryaṁ cakartha yat sasantaṁ vajreṇābodhayo'him. Anu tvā patnīrhṛṣitaṁ vayaśca viśve devāso amadannanu tvā.*

Indra, joyous hero, you show your prowess then when you take on the sleeping cloud with the thunderbolt. And then the house-wives, the wise seniors, and all the noble pious people rejoice with you.

शुष्णं पिप्रुं कुयवं वृत्रमिन्द्र यदावधीर्वि पुरः शम्बरस्य।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ८ ॥

8. *Śuṣṇaṁ pipruṁ kuyavaṁ vṛtramindra yadāva-dhīrvi puraḥ śambarasya. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Indra, when you break down Vrtra, the mighty cloud which can raise green fields of barley and create

prosperity for the farmers, and when you shatter the deep caverns of Shambara, the dark cloud pregnant with vapour as if destroying the formidable forts of an enemy, then Mitra, the sun, Varuna, the oceans, Aditi, the sky, the rivers, the earth and heaven rise and inspire us with reverence and faith.

Mandala 1/Sukta 104

Indra Devata, Angirasa Kutsa Rshi

योनिष्ट इन्द्र निषदे अकारि तमा नि षीद स्वानो नार्वा। विमुच्या वयोऽ वसायाश्वान्दोषा वस्तोर्वहीयसः प्रपित्वे॥ १॥

1. *Yoniṣṭa indra niṣade akāri tamā ni ṣīda svāno nārvā. Vimucyā vayo'vasāyāśvān doṣā vastorvahīyasaḥ prapitve.*

Indra, this seat of high office is prepared and reserved for you. Come, take it, rejoicing as a victorious knight of horse. Come post-haste to join for refreshments and holy food, leaving behind the birds, horses and the celestial carriers of the night and day.

ओ त्ये नर इन्द्रमूतये गुर्नू चित्तान्त्सद्यो अध्वनो जगम्यात्। देवासो मन्युं दासस्य शचम्नन्ते न आ वक्षन्त्सुविताय वर्णम्॥ २॥

2. *O tye nara indramūtaye gurnū cit tān tsadyo adhvano jagamyāt. Devāso manyuṁ dāsasya ścamnan te na ā vakṣan tsuvitāya varṇam.*

Those people who approach Indra for protection and pray for advancement, he leads, all of them, by the right path at once and always. May the devas, noblest

powers of nature and humanity, allaying the passion and fear of the demon of opposition, open the path of progress and bless us with inspiration and guidance for onward movement and protection.

अव॒ त्मना॑ भरते॒ केत॑वेदा॒ अव॒ त्मना॑ भरते॒ फेन॑मुदन्। क्षी॒रेण॑ स्नातः॒ कुय॑वस्य॒ योषे॑ हृ॒ते ते स्या॑तां प्रव॒णे शिफा॑याः ॥ ३ ॥

3. *Ava tmanā bharate ketavedā ava tmanā bharate phenamudan. Kṣīreṇa snātaḥ kuyavasya yoṣe hate te syātāṁ pravaṇe śiphāyāḥ.*

The clever financier carries away the wealth of others for his heart's desire. He syphons away the nation's wealth down to the scum with a passion and wallows in the milky waters of his bath. But bathed and anointed with milk, like the rival mistresses of a swindler both dying of violent jealousy, he would drown in the whirlpool of the flood of his own creation.

युयोप॒ नाभि॒रुप॑रस्या॒योः प्र पूर्वा॑भिस्तिरते॒ राष्ट्रिः॒ शूरः॑।
अ॒ञ्ज॒सी कु॑लि॒शी वी॒रप॑त्नी॒ पयो॑ हिन्वा॒ना उ॒दभि॑र्भरन्ते ॥ ४ ॥

4. *Yuyopa nābhiruparasyāyoḥ pra pūrvābhistirate rāṣṭi śūraḥ. Añjasī kuliśī vīrapatnī payo hinvānā udabhirbharante.*

The life-string of the people's energy, like the centre of the waters of the cloud, is implicit and hidden. And just as the sun breaks open the energy of the cloud with its rays and shines, so does Indra, the ruler, with the people themselves, release that energy and shines as a hero. And then, just as the straight and rapid, brilliant rivers fed by the heroic Indra, collecting streams of water, full to over flowing, move on, so the people,

dynamic and brilliant, protected and guided by the heroic ruler, grow to their full capacity and, creating and collecting wealth and power, move on their way.

प्रति॒ यत्स्या नीथादर्शि॒ दस्योरोको॒ नाच्छा॒ सद॑नं जान॒ती गा॑त्। अध॑ स्मा नो मघवञ्चर्कृ॒तादिन्मा नो॑ म॒घेव॑ निष्ष॒पी परा॑ दाः ॥ ५ ॥

5. *Prati yat syā nīthādarśi dasyoroko nācchā sadanaṁ jānatī gāt. Adha smā no maghavañcarkṛtādinmā no magheva niṣṣapī parā dāḥ.*

Seen is the path, the people know: like the one to the house of the robber and that which leads to the house of the good in full knowledge. Indra, lord of wealth and power, take us not away from the path of good action, throw us not away like the wealth of a wastour.

स त्वं न॑ इन्द्र॒ सूर्ये॒ सो अ॒प्स्वनागा॒स्त्व आ भ॑ज जीवशं॒से। मान्तरां॒ भुज॒मा रीरिषो न॒: श्रद्धि॑तं ते मह॒त इ॑न्द्रि॒याय॑ ॥ ६ ॥

6. *Sa tvaṁ na indra sūrye so apsvanāgāstva ā bhaja jīvaśaṁse. Māntarāṁ bhujamā rīriṣo naḥ śraddhitaṁ te mahata indriyāya.*

Indra, lord ruler of light and power, give us the brilliance of the sun. Give us the coolness and plenty of waters. Establish us firmly in sinlessness for a full life of joy. Pray do not hurt our people, they are worthy of protection. We are dedicated in faith to you for the sake of wealth and prosperity.

अधा॑ मन्ये॒ श्रत्ते॑ अस्मा अधायि॒ वृषा॑ चोदस्व मह॒ते धना॑य। मा नो॒ अकृ॑ते पुरुहूत॒ योना॒विन्द्र॒ क्षुध्य॑द्भ्यो॒ वय॑ आसु॒तिं दा॑: ॥ ७ ॥

7. *Adhā manye śrat te asmā adhāyi vṛṣā codasva mahate dhanāya. Mā no akṛte puruhūta yonā-vindra kṣudhyadbhyo vaya āsutiṁ dāḥ.*

And I believe in you. We have reposed full faith in you for this life of joy. Great lord of strength and generosity, inspire us to achieve great wealth and honour. Honoured and invoked by many, O lord, do not deliver us, our life and descendants, unto an ignoble state of existence. Indra, provide ample food and soma drink for the hungry and thirsty.

मा नो वधीरिन्द्र मा परा दा मा नः प्रिया भोजनानि प्र मोषीः। आण्डा मा नो मघवञ्छक्र निर्भेन्मा नः पात्रा भेत्सहजानुषाणि ॥ ८ ॥

8. *Mā no vadhīrindra mā parā dā mā naḥ priyā bhojanāni pra moṣīḥ. Āṇḍā mā no maghavañ-chakra nirbhenmā naḥ pātrā bhet sahajānuṣāṇi.*

Indra, destroy us not, deliver us not unto aliens. Deprive us not of our cherished dreams and desires. Lord of great action and power, wealth and honour, destroy not the future in the womb. Neglect not those who deserve, let them not be lost in oblivion. Alienate not our brethren, descendents and traditions.

अर्वाङेहि सोमकामं त्वाहुरयं सुतस्तस्य पिबा मदाय।
उरुव्यचा जठर आ वृषस्व पितेव नः शृणुहि हूयमानः ॥ ९ ॥

9. *Arvāṅehi somakāmaṁ tvāhurayaṁ sutastasya pibā madāya. Uruvyacā jaṭhara ā vṛṣasva piteva naḥ śṛṇuhi hūyamānaḥ.*

Indra, come right here and now. They say you love soma. Distilled is the soma of life's joy, drink of it

to your fill for the bliss of life. Lord of great honour and universal reverence, invoked by all with love in faith, listen to our prayers as a father and shower the rains of bliss.

Mandala 1/Sukta 105

Vishvedeva Devata, Trita Aptya or Angirasa Kutsa Rshi

चन्द्रमा अप्स्व१न्तरा सुपर्णो धावते दिवि। न वो हिरण्य-नेमयः पदं विन्दन्ति विद्युतो वित्तं मे अस्य रोदसी॥ १॥

1. *Candramā apsvantarā suparṇo dhāvate divi. Na vo hiraṇyanemayaḥ padaṁ vindanti vidyuto vittaṁ me asya rodasī.*

The moon glides in the middle regions of Antariksha in the midst of waters and pranic energies. So does the sun of wondrous rays run fast in the heaven of light. But the golden-rimmed flashes of lightning reveal themselves not to your state of consciousness. May the heaven and earth know the secret of this mystery and reveal it to men, the ruler and the people.

अर्थमिद्वा उ अर्थिन आ जाया युवते पतिम्। तुञ्जाते वृष्ण्यं पयः परिदाय रसं दुहे वित्तं मे अस्य रोदसी॥ २॥

2. *Arthamid vā u arthina ā jāyā yuvate patim. Tuñjāte vṛṣṇyaṁ payaḥ paridāya rasaṁ duhe vittaṁ me asya rodasī.*

Those who love things of value get the thing they cherish just as a wife fascinates her husband she loves. They vitalise the fluent waters of life, distil the soma of ecstasy and giving themselves up to the spirit of life, taste the nectar of existence. O heaven and earth, know the secret of this mystery of love and life and

reveal it for me.

मो षु देवा अदः स्व१रव पादि दिवस्परि। मा सोम्यस्य शंभुवः शूने भूम कदा चन वित्तं मे अस्य रोदसी ॥ ३ ॥

3. *Mo ṣu devā adaḥ svarava pādi divaspari. Mā somyasya śaṁbhuvaḥ śūne bhūma kadā cana vittaṁ me asya rodasī.*

O divinities of life and nature, may that ecstasy and bliss of our life never fall below the top of heaven. May we never suffer frustration in vacuum of the peace and joy of the soma of existence. Heaven and earth, know the secret and mystery of living in the state of bliss and reveal it to me for all, the ruler as well as the ruled.

यज्ञं पृच्छाम्यवमं स तद् दूतो वि वोचति। क्व ऋतं पूर्व्यं गतं कस्तद्बिभर्ति नूतनो वित्तं मे अस्य रोदसी ॥ ४ ॥

4. *Yajñaṁ pṛcchāmyavamaṁ sa tad dūto vi vocati. Kva ṛtaṁ pūrvyaṁ gataṁ kastad bibharti nūtano vittaṁ me asya rodasī.*

Lord of knowledge, you are the harbinger of truth and the message of Divinity. I ask you of that supreme yajna of life's protection and promotion which sustains existence. Where is that eternal water and law of life hidden or gone? Who at the present time observes that same ancient and eternal yajna and law of life, and how? May the heaven and earth know and reveal the truth for us.

अमी ये देवाः स्थन त्रिष्वा रोचने दिवः। कद्ध ऋतं कदनृतं क्व प्रत्ना व आहुतिर्वित्तं मे अस्य रोदसी ॥ ५ ॥

5. *Amī ye devāḥ sthana triṣvā rocane divaḥ. Kad va ṛtaṁ kadanṛtaṁ kva pratnā va āhutirvittaṁ me asya rodasī.*

O lords of knowledge, who or what are those divine powers of existence abiding in the light of heaven by their name, identity and state of being in the three regions of the universe? Where is the law of cosmic dynamics of evolution? What is truth and what is untruth? What is eternal and constant? What is existential and mutable? What was the first mutation of Prakrti in the cosmic yajna? What is going to be the last and closing oblation in the cosmic vedi? May the heaven and earth know and reveal it for us.

कद्ध ऋतस्य धर्णसि कद्वरुणस्य चक्षणम्। कदर्यम्णो महस्पथाति क्रामेम दूढ्यो वित्तं मे अस्य रोदसी ॥ ६ ॥

6. *Kad va ṛtasya dharṇasi kad varuṇasya cakṣaṇam. Kadaryamṇo mahaspathāti krāmema dhūḍhyo vittaṁ me asya rodasī.*

O divinities of existence, what and where is the ultimate cause of the original life and law, what is that omnipotence? What and where is that omniscient all-seeing eye that watches the created forms and their karmic movement? What and where is that awful path of the great sun by which we may comprehend and cross the challenges of existence? May the heaven and earth know of this and reveal the knowledge to me.

अहं सो अस्मि यः पुरा सुते वदामि कानि चित्। तं मा व्यन्त्याध्योऽ३ वृको न तृष्णजं मृगं वित्तं मे अस्य रोदसी ॥ ७ ॥

7. *Ahaṁ so asmi yaḥ purā sute vadāmi kāni cit.*
Taṁ mā vyantyādhyo vṛko na tṛṣṇajaṁ mṛgaṁ
vittaṁ me asya rodasī.

I am the same who chant some songs of Vedic adoration at the dawn of the cosmic yajna of the Divine. And yet the loves and cares of existence overwhelm me as a wolf pounces upon a deer thirsting for life and existence. What is this mystery? May the heaven and earth know and reveal it to me!

सं मा॑ तपन्त्य॒भितः॑ स॒पत्नी॑रिव॒ पर्शवः॑। मूषो॒ न शि॒श्ना व्य॑दन्ति मा॒ध्यः॑ स्तो॒तारं॑ ते शतक्रतो वि॒त्तं मे॑ अ॒स्य रो॑दसी ॥ ८ ॥

8. *Saṁ mā tapantyabhitaḥ sapatnīriva parśavaḥ.*
Mūṣo na śiśnā vyadanti mādhyaḥ stotāraṁ te
śatakrato vittaṁ me asya rodasī.

The knives and sickles of life all round cut into my vitals as rival mistresses consume the lover's heart and soul. Just as mice eat up the warp and woof of cloth in the making, so do the cares of life eat away the original wealth of me who am, in reality, your admirer and worshipper, O Lord of a hundred yajnas of the universe. What is this mystery? Let heaven and earth reveal it to me.

अ॒मी ये स॒प्त र॒श्मय॒स्तत्रा॑ मे॒ नाभि॒रात॑ता। त्रि॒तस्तद्वे॑दा॒प्त्यः स जा॒मि॒त्वाय॑ रेभति वि॒त्तं मे॑ अ॒स्य रो॑दसी ॥ ९ ॥

9. *Amī ye sapta raśmayastatrā me nābhirātatā.*
Tritastad vedāptyaḥ sa jāmitvāya rebhati vittaṁ
me asya rodasī.

As far as the rainbow lights of the universe

radiate, as far as the five elements, Ahankara, mind-matter complex and Mahan, first mutation of Prakrti expand, as far as the five pranas, mind and intellect energise life, that far exists the sphere of my life's centre-hold. The self-realised soul who knows the time past, present and future upon the instant knows that and proclaims for the realisation of universal brotherhood of souls. May the heaven and earth know and reveal the secret of this universal brotherhood for me.

अमी ये पञ्चोक्षणो मध्ये तस्थुर्महो दिवः । देवत्रा नु प्रवाच्यं सधरीचीना नि वावृतुर्वित्तं मे अस्य रोदसी ॥ १० ॥

10. *Amī ye pañcokṣaṇo madhye tasthurmaho divaḥ. Devatrā nu pravācyaṁ sadhrīcīnā ni vāvṛturvittaṁ me asya rodasī.*

There they are, five generous founts of energy, water and joy which abide in the great heavens, they being fire, wind, vapours of water, electricity and the sun. They are simultaneous, coexistent and worthy of being researched, analysed and explained by and to the noblest of generous scholars. May the heaven and earth know this mystery of nature and reveal it to me.

सुपर्णा एत आसते मध्य आरोधने दिवः । ते सेधन्ति पथो वृकं तरन्तं यह्वतीरपो वित्तं मे अस्य रोदसी ॥ ११ ॥

11. *Suparṇā eta āsate madhya ārodhane divaḥ. Te sedhanti patho vṛkaṁ tarantaṁ yahvarīrapo vittaṁ me asya rodasī.*

The waves of solar energy abide in the midst of the sun's gravity. They being most potent regulate the paths and velocities of electricity and the formation and

movement of waters. May the heaven and earth know this mystery and reveal it to me.

नव्यं तदुक्थ्यं हितं देवासः सुप्रवाचनम्। ऋतमर्षन्ति सिन्धवः सत्यं तातान सूर्यो वित्तं मे अस्य रोदसी ॥ १२ ॥

12. *Navyaṁ tadukthyaṁ hitaṁ devāsaḥ supravācanam. Ṛtamarṣanti sindhavaḥ satyaṁ tātāna sūryo vittaṁ me asya rodasī.*

O men of knowledge and generosity, this new, laudable, sacred, useful and secret principle of nature's truth and law of physical evolution is worthy of study, discussion and development. The rivers flow and the sea rolls the waters while the sun creates and expands the vapours and again sucks up the vapours. This mysterious cycle may the heaven and earth know and reveal to us.

अग्ने तव त्यदुक्थ्यं देवेष्वस्त्याप्यम्। स नः सत्तो मनुष्वदा देवान्यक्षि विदुष्टरो वित्तं मे अस्य रोदसी ॥ १३ ॥

13. *Agne tava tyadukthyaṁ deveṣvastyāpyam. Sa naḥ satto manuṣvadā devān yakṣi viduṣṭaro vittaṁ me asya rodasī.*

Agni, scholar of heat and vitality, that laudable knowledge of yours is worthy of confirmation with reference to the presence of vitality in various forms of nature. Scholar of eminence, come as a participant in yajna, study those forms of nature, cooperate with other scholars, and may the heaven and earth know the mysteries of nature and reveal the same to you and me.

सत्तो होता मनुष्वदा देवाँ अच्छा विदुष्टरः। अग्निर्हव्या सुषूदति देवो देवेषु मेधिरो वित्तं मे अस्य रोदसी ॥ १४ ॥

14. *Satto hotā manuṣvadā devāँ̃ acchā viduṣṭaraḥ. Agnirhavyā suṣūdati devo deveṣu medhiro vittaṁ me asya rodasī.*

Scholar of eminence, researcher in the yajna of science, come as a participant in yajna. Specialist of natural sciences, adorable you are among scholars. Agni is the vital power that creates, matures and gives the materials for the yajna of humanity. May the heaven and earth know the mysteries of vital fire and reveal the same to you and me.

ब्रह्मा॑ कृणोति॒ वरु॑णो गातु॒विद॒ं तमी॑महे। व्यू॑र्णोति॒ हृ॒दा म॒तिं नव्यो॑ जायतामृ॒तं वि॒त्तं मे॑ अ॒स्य रो॑दसी ॥ १५ ॥

15. *Brahmā kṛṇoti varuṇo gātuvidaṁ tamīmahe. Vyūrṇoti hṛdā matiṁ navyo jāyatāmṛtaṁ vittaṁ me asya rodasī.*

Brahma, lord supreme, creates, Varuna, lord of love and justice, reveals the knowledge and shapes the man of knowledge who knows the ways of nature and the ways of the world. We pray to the lord supreme, we request the man of knowledge. He removes the veil of ignorance with his heart of love and refines our intelligence. We pray may new and newer facts of nature and divine law arise. May heaven and earth know and reveal the knowledge to us.

अ॒सौ यः प॒न्था आदि॒त्यो दि॒वि प्र॒वाच्यं॑ कृ॒तः। न स दे॑वा अति॒क्रमे॒ तं मर्ता॑सो॒ न प॑श्यथ वि॒त्तं मे॑ अ॒स्य रो॑दसी ॥ १६ ॥

16. *Asau yaḥ panthā ādityo divi pravācyaṁ kṛtaḥ. Na sa devā atikrame taṁ martāso na paśyatha vittaṁ me asya rodasī.*

That is the path which is blazing glorious as the sun in heaven, eternal and imperishable, created in the light of eternal knowledge, Veda, to be meditated on, spoken of and followed. Not even the greatest in nature or humanity can exceed or violate it. O mortal men and women, you do not see it. I pray, may the heaven and earth know and reveal it to you and me.

त्रितः कूपेऽवहितो देवान्हवत ऊतये। तच्छुश्राव बृहस्पतिः कृण्वन्नंहूरणादुरु वित्तं मे अस्य रोदसी॥ १७॥

17. *Tritaḥ kūpe'vahito devān havata ūtaye. Tacchuśrāva bṛhaspatiḥ kṛṇvannaṁhūraṇāduru vittaṁ me asya rodasī.*

Trita, the soul in possession of simultaneous vision of past, present and future time, having achieved efficiency in knowledge, action and prayer, withdrawn into the cave of the heart, or, even the soul fallen into disarray in all the three ways and deep in the well of desperation, calls upon the Lord for succour, protection and spiritual elevation. The Lord, Brhaspati, lord of the universe and universal voice, listens and creates a wide path of freedom from sin, despondency and limitations. May the heaven and earth know that path and reveal the words of prayer to me.

अरुणो मा सकृद् वृकः पथा यन्तं ददर्श हि। उज्जिहीते निचाय्या तष्टेव पृष्ट्यामयी वित्तं मे अस्य रोदसी॥ १८॥

18. *Aruṇo mā sakṛd vṛkaḥ pathā yantaṁ dadarśa hi. Ujjihīte nicāyyā taṣṭeva pṛṣṭyāmayī vittaṁ me asya rodasī.*

The Lord of golden majesty, creator and

measurer of the months of time, giver of vision and bliss like the moon, watches the wayfarer going on the path of life created for humanity. And the person so observed, even a hunchback suffering the worst pains, is reshaped into form and, thanking the Lord, leaps and bounds on way to freedom in a state of perfect health. May the heaven and earth know that path and reveal the vision divine for me.

एनाङ्गूषेण वयमिन्द्रवन्तोऽभि ष्याम वृजने सर्ववीराः। तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ १९ ॥

19. *Enāṅgūṣeṇa vayamindravanto'bhi ṣyāma vṛjane sarvavīrāḥ. Tanno mitro varuṇo māmahantā-maditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Inspired by this song of divinity sung by the sage of eternal vision, let us all, children of Indra, be all ways great and strong and move forward by leaps and bounds. And may Mitra, the sun, Varuna, the moon, Aditi, the sky, the river and the sea, the earth and heaven strengthen our resolve and advance us on way to freedom and bliss.

Mandala 1/Sukta 106

Vishvedeva Devata, Angirasa Kutsa Rshi

इन्द्रं मित्रं वरुणमग्निमूतये मारुतं शर्धो अदितिं हवामहे। रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥ १ ॥

1. *Indraṁ mitraṁ varuṇamagnimūtaye mārutaṁ śardho aditiṁ havāmahe. Rathaṁ na durgād vasavaḥ sudānavo viśvasmānno aṁhaso niṣpipartana.*

For energy, power and protection, we invoke Indra, lord of power and natural energy, Mitra, pranic energy and universal friend, Varuna, noble scholar and power of will, Agni, fire, solar energy and lord of knowledge, troop and force of Maruts, power of the winds, Aditi, children of the earth, powers of nature and knowledge of the original cause of the physical world. May the Vasus, sustainers of life, generous and giving, save us from all sin and evil of the world and take us forward as a chariot over the difficult paths of earth, sea and sky.

त आदित्या आ गता सर्वतातये भूत देवा वृत्रतूर्येषु शंभुवः ।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥ २ ॥

2. *Ta ādityā ā gatā sarvatātaye bhūta devā vṛtratūryeṣu śaṁbhuvaḥ. Rathaṁ na durgād vasavaḥ sudānavo viśvasmānno aṁhaso niṣpipartana.*

Let the Adityas, lights of the world, come for our total protection and prosperity. Come all the nobilities of nature and humanity to fight with us in all the battles against demons of darkness for creation and production, and may they be good for our peace and joy. May the Vasus, generous and giving, save us from all sin and evil of the world and take us forward as a chariot over the difficult paths of earth, sea and sky.

अवन्तु नः पितरः सुप्रवाचना उत देवी देवपुत्रे ऋतावृधा ।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥ ३ ॥

3. *Avantu naḥ pitaraḥ supravācanā uta devī devaputre ṛtāvṛdhā. Rathaṁ na durgād vasavaḥ sudānavo viśvasmānno aṁhaso niṣpipartana.*

May the wise and adorable ancients and seniors protect us, may the divine earth and heaven, and the daughters of divine nature help us and advance the rule of truth and law. And may the generous Vasus, we pray, save us from all sin and evil and lead us as a chariot over the difficult paths of earth, sea and sky.

नराशंसं वाजिनं वाजयन्निह क्षयद्वीरं पूषणं सुम्नैरीमहे।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥ ४ ॥

4. *Narāśaṁsaṁ vājinaṁ vājayanniha kṣayadvīraṁ pūṣaṇaṁ sumnairīmahe. Rathaṁ na durgād vasavaḥ sudānavo viśvasmānno aṁhaso niṣpipartana.*

With sincere mind and soul, we invoke the universally praised hero of knowledge and power, ideal of the brave, lord of protection and progress, heroic Pushan, fighting here for development of food, energy and social advancement. And we pray, may the generous Vasus save us from all sin and evil and take us forward as a chariot across the difficult paths of earth, sea and sky.

बृहस्पते सदमिन्नः सुगं कृधि शं योर्यत्ते मनुर्हितं तदीमहे।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥ ५ ॥

5. *Bṛhaspate sadaminnaḥ sugaṁ kṛdhi śaṁ yoryat te manurhitaṁ tadīmahe. Rathaṁ na durgād vasavaḥ sudānavo viśvasmānno aṁhaso niṣpipartana.*

Brhaspati, lord of the wide wide world, lord of

universal knowledge, we pray, make our path of movement easy for all time. We pray for peace and all round protection against suffering, all that is good for mankind. And, we pray, may the generous Vasus save us from all sin and evil and take us forward as a chariot over the difficult paths of earth, sea and sky.

इन्द्रं कुत्सो वृत्रहणं शचीपतिं काटे निबाळ्ह ऋषिरह्वदूतये।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥ ६ ॥

6. *Indraṁ kutso vṛtrahaṇaṁ śacīpatiṁ kāṭe nibāḷha ṛṣirahvadūtaye. Rathaṁ na durgād vasavaḥ sudānavo viśvasmānno aṁhaso niṣpipartana.*

Rshi, divine seer, Kutsa, master of knowledge and power, creator of peace and joy, in his programmes of peace and progress, invokes for help, inspiration and protection Indra, lord of universal action, speech and knowledge and divine destroyer of evil and darkness. We pray, may the generous Vasus save us from all sin and evil and take us forward as a chariot over the difficult paths of earth, sea and sky.

देवैर्नो देव्यदितिर्नि पातु देवस्त्राता त्रायतामप्रयुच्छन्।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ७ ॥

7. *Devairno devyaditirni pātu devastrātā trāya tām aprayucchan. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

May Aditi, eternal knowledge with the gift of noble virtues protect us. May the scholar and generous seer, saviour from ignorance, in all sincerity protect us

without relent. And may Mitra, the sun, Varuna, the moon, Aditi, the sky, the sea and rivers, earth and heaven support and bless us in our progress onward.

Mandala 1/Sukta 107

Vishvedeva Devata, Angirasa Kutsa Rshi

यज्ञो देवानां प्रत्येति सुम्नमादित्यासो भवता मृळयन्तः।
आ वोऽर्वाचीं सुमतिर्ववृत्यादंहोश्चिद्या वरिवोवित्तरासत्॥ १॥

1. *Yajño devānāṁ pratyeti sumnamādityāso bhavatā mṛḷayantaḥ. Ā vo'rvācī sumatirvavṛtyad aṁho-ścidyā varivovittarāsat.*

Yajna brings peace, prosperity and happiness to the noble people. O scholars of science and divinity, be harbingers of peace and joy by yajnic creations and inventions. May your latest intellectual endeavour go on successfully so that it may save us from anxiety and fear, bring us wealth, and win honour and reverence for the wise.

उप नो देवा अवसा गमन्त्वङ्गिरसां सामभिः स्तूयमानाः।
इन्द्र इन्द्रियैर्मरुतो मरुद्भिरादित्यैर्नो अदितिः शर्म यंसत्॥ २॥

2. *Upa no devā avasā gamantvaṅgirasāṁ sāmabhiḥ stūyamānāḥ. Indra indriyairmaruto marudbhirādityairno aditiḥ śarma yaṁsat.*

Invoked, honoured and aroused with the soma songs of the Angirasa scholars of pranic energies, let the divinities come with protection to bless: may Indra come with wealth and powers, Maruts with energy of winds, and Aditi with the seasonal gifts of sunlight and

solar energy. May they, we pray, come close to us and bless us with peace, comfort and joy.

तन्न इन्द्रस्तद्वरुणस्तदग्निस्तदर्यमा तत्सविता चनो धात्। तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ३ ॥

3. *Tanna indrastad varuṇastadagnistadaryamā tat savitā cano dhāt. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

That food for life and wealth of the world may the divinities bring us: Indra, that power and wealth with energy and rain, Varuna, that peace and prosperity with water, Agni, that knowledge, light and fire for living, Aryama, that force and speed of the winds, and Savita, that light and life with solar energy distilled from nature. May the divinities bring us that food for life, that strength, enlightenment, justice, dignity and grace. And may Mitra, Varuna, Aditi, the seas and rivers, earth and heaven raise us to the heights of grandeur.

Mandala 1/Sukta 108

Indragni Devata, Angirasa Kutsa Rshi

य इन्द्राग्नी चित्रतमो रथो वामभि विश्वानि भुवनानि चष्टे। तेना यातं सरथं तस्थिवांसाथा सोमस्य पिबतं सुतस्य ॥ १ ॥

1. *Ya indrāgnī citratamo ratho vāmabhi viśvāni bhuvanāni caṣṭe. Tenā yātaṁ sarathaṁ tasthivāṁsāthā somasya pibataṁ sutasya.*

Indra and Agni, powers of air and fire, wonderful is the chariot which goes round and shows for you all the places and planets of the world. Come riding therein

and bring us all that is there in the chariot and enjoy the beauty and pleasure of the Lord's creation.

यावदिदं भुवनं विश्वमस्त्युरुव्यचा वरिमता गभीरम् ।
तावाँ अयं पातवे सोमो अस्त्वरमिन्द्राग्नी मनसे युवभ्याम् ॥ २ ॥

2. *Yāvadidaṁ bhuvanaṁ viśvamstyuruvyacā varimatā gabhīram. Tāvāṅ ayaṁ pātave somo astvaramindrāgnī manase yuvabhyām.*

Indra and Agni, lords of the chariot, as far deep and majestic as this world is with its wide expanse and gravity, that far may be the beauty and pleasure of the soma for you to drink to your heart's desire.

चक्राथे हि सध्र्यङ् नाम भद्रं सधीचीना वृत्रहणा उत स्थः ।
ताविन्द्राग्नी सध्र्यञ्चा निषद्या वृष्णः सोमस्य वृषणा वृषेथाम् ॥ ३ ॥

3. *Cakrāthe hi sadhryaṅnāma bhadraṁ sadhrīcīnā vṛtrahaṇā uta sthaḥ. Tāvindrāgnī sadhryañcā niṣadyā vṛṣṇaḥ somasya vṛṣaṇā vṛṣethām.*

Indra and Agni, together you are, together you exist, together you do good and together you break the cloud for rain. Therefore, acting together as ever, bring generous showers of the abundant soma joy of the Lord's creation.

समिद्धेष्वग्निष्वानजाना यतस्रुचा बर्हिरु तिस्तिराणा ।
तीव्रैः सोमैः परिषिक्तेभिरर्वागिन्द्राग्नी सौमनसाय यातम् ॥ ४ ॥

4. *Samiddheṣvagniṣvānajānā yatasrucā barhiru tastirāṇā. Tīvraiḥ somaiḥ pariṣiktebhirarvāgendrāgnī saumanasāya yātam.*

The flames of yajna fire are blazing, the ladles are full and raised, the holy seats are spread and occupied in anticipation of Indra and Agni for whom the yajna is organised. And now Indra and Agni, we pray, come and join us with brilliant soma showers for the sake of joy.

यानीन्द्राग्नी चक्रथुर्वीर्याणि यानि रूपाण्युत वृष्ण्यानि।
या वां प्रत्नानि सख्या शिवानि तेभिः सोमस्य पिबतं सुतस्य॥ ५॥

5. *Yānīndrāgnī cakrathurvīryāṇi yāni rūpāṇyuta vṛṣṇyāni. Yā vāṁ pratnāni sakhyā śivāni tebhiḥ somasya pibataṁ sutasya.*

Indra and Agni, whatever great success you have inspired and achieved, whatever forms of abundant generosity you have assumed, whatever ancient and auspicious actions you have performed as friends of humanity, with all these drink of the soma distilled in celebration of your power and glory.

यदब्रवं प्रथमं वां वृणानोऽयं सोमो असुरैर्नो विहव्यः।
तां सत्यां श्रद्धाम्भ्या हि यातमथा सोमस्य पिबतं सुतस्य॥ ६॥

6. *Yadabravaṁ prathamaṁ vāṁ vṛṇāno'yaṁ somo asurairno vihavyaḥ. Tāṁ satyāṁ śraddhāmabhyā hi yātamathā somasya pibataṁ sutasya.*

What I spoke of you first, opting to invoke you in the yajna of science and creation, was true and faithful. And the soma distilled in yajna is worth invoking even by the asuras, those who live merely at the physical level. Come in response to that true and faithful voice of ours and drink of this soma of the joy

distilled.

यदिन्द्राग्नी मदथः स्वे दुरोणे यद् ब्रह्मणि राजनि वा यजत्रा।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य॥ ७॥

7. *Yadindrāgnī madathaḥ sve duroṇe yad brahmaṇi rājani vā yajatrā. Ataḥ pari vṛṣaṇāvā hi yātamathā somasya pibataṁ sutasya.*

Indra and Agni, adorable powers of yajna, as you celebrate your power and achievement in your own house and enjoy, or celebrate among the learned and the divines, or the rulers of the nation, the same way, O generous and abundant powers, holy and heroic, come and drink of the soma of your own creation with us.

यदिन्द्राग्नी यदुषु तुर्वशेषु यद् द्रुह्युष्वनुषु पूरुषु स्थः।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य॥ ८॥

8. *Yadindrāgnī yaduṣu turvaśeṣu yad druhyuṣvanuṣu pūruṣu sthaḥ. Ataḥ pari vṛṣaṇāvā hi yātamathā somasya pibataṁ sutasya.*

Indra and Agni, generous and abundant, holy and heroic, whether you are among the industrious or the victorious, or the malicious, or followers or leaders, from there come and drink of the soma distilled.

यदिन्द्राग्नी अवमस्यां पृथिव्यां मध्यमस्यां परमस्यामुत स्थः।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य॥ ९॥

9. *Yadindrāgnī avamasyāṁ pṛthivyāṁ madhyamasyāṁ paramasyāmuta sthaḥ. Ataḥ pari vṛṣaṇāvā hi yātamathā somasya pibataṁ sutasya.*

Indra and Agni, whether you abide in the lower region of the earth, or in the middle region of the sky, or in the highest region of heaven, from there, powers generous and heroic, come and then drink of the soma of joy distilled from the life of existence.

यदिन्द्राग्नी परमस्यां पृथिव्यां मध्यमस्यामवमस्यामुत स्थः। अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य॥ १०॥

10. *Yadindrāgnī paramasyāṁ pṛthivyāṁ madhyamasyāmavamasyāmuta sthaḥ. Ataḥ pari vṛṣaṇāvā hi yātamathā somasya pibataṁ sutasya.*

Indra and Agni, whether you are in the highest regions of the heaven of light, or in the middle region of the skies of wind and lightning, or in the lowest region of the earth, from there come, powers generous and heroic, and then drink of the soma joy of life distilled.

यदिन्द्राग्नी दिविष्ठो यत्पृथिव्यां यत्पर्वतेष्वोषधीष्वप्सु। अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य॥ ११॥

11. *Yadindrāgnī diviṣṭho yat pṛthivyāṁ yat parvateṣvoṣadhīṣvapsu. Ataḥ pari vṛṣaṇāvā hi yātamathā somasya pibataṁ sutasya.*

Indra and Agni, as you stay in the region of heaven, on the earth, in the mountains and the clouds, in the herbs and in the waters, from there come, powers generous and life-giving, and then drink of the soma of life distilled.

यदिन्द्राग्नी उदिता सूर्यस्य मध्ये दिवः स्वधया मादयेथे। अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य॥ १२॥

12. *Yadindrāgnī uditā sūryasya madhye divaḥ svadhayā mādayethe. Ataḥ pari vṛṣaṇāvā hi yātamathā somasya pibataṁ sutasya.*

Indra and Agni, generated of the sun in the midst of heaven, inspire and enlighten with their essential power of energy and food for life. From there, powers generous and brilliant, come and then delight with a drink of soma distilled for you and all.

एवेन्द्राग्नी पपिवांसा सुतस्य विश्वास्मभ्यं सं जयतं धनानि।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ १३ ॥

13. *Evendrāgnī papivāṁsā sutasya viśvāsmabhyaṁ saṁ jayataṁ dhanāni. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Indra and Agni, treasure sources of knowledge, wealth and victory, having drunk of the soma distilled from life and nature may, we pray, win for us all the wealth of the world. May Mitra, Varuna, Aditi, rivers and the seas, earth and heaven bliss this wish and prayer and raise us to the dignity and prosperity of life.

Mandala 1/Sukta 109

Indragani Devata, Angirasa Kutsa Rshi

वि ह्याख्यं मनसा वस्य इच्छन्निन्द्राग्नी ज्ञास उत वा सजातान्।
नान्या युवत्प्रमतिरस्ति मह्यं स वां धियं वाजयन्तीमतक्षम् ॥ १ ॥

1. *Vi hyakhyaṁ manasā vasya icchannindrāgnī jñāsa uta vā sajātān. Nānyā yuvat pramatirasti mahyaṁ sa vāṁ dhiyaṁ vajayantīm atakṣam.*

O Indra and Agni, wishing with heart and soul for better life and wealth I speak to those who know and to my contemporary brethren: Other than you two, none is my protector, none preceptor, none my subject. Thus I improve and refine the worshipful and divine knowledge and understanding about fire and electricity.

अश्रवं हि भूरिदावत्तरा वां विजामातुरुत वा घा स्यालात्।
अथा सोमस्य प्रयती युवभ्यामिन्द्राग्नी स्तोमं जनयामि नव्यम्॥ २॥

2. *Aśravaṁ hi bhūridāvattarā vāṁ vijāmāturuta vā ghā syālāt. Athā somasya prayatī yuvabhyām-indrāgnī stomaṁ janayāmi navyam.*

I hear that you are much more rich and munificent in gifts than a son-in-law or a brother-in-law. Hence an offering of soma for you both, a cherished gift of study, whereby I create and present the latest treatise on the energy of fire and electricity.

मा च्छेद्म रश्मीँरिति नाधमानाः पितॄणां शक्तीरनुयच्छमानाः।
इन्द्राग्निभ्यां कं वृषणो मदन्ति ता ह्यद्री धिषणाया उपस्थे॥ ३॥

3. *Mā cchedma raśmīṅriti nādhamānāḥ pitṝṇāṁ śaktīranuyacchamānāḥ. Indrāgnibhyāṁ kaṁ vṛṣaṇo madanti tā hyadrī dhiṣaṇāyā upasthe.*

"Let us not snap the life-line, keep the light flowing", praying thus for progress and prosperity, pursuing the tradition of their forefathers' energy, imbiding the nourishments of the seasons and directing themselves by Indra and Agni, heat and energy of nature's divinity, the virile and generous children of

humanity live and celebrate life in the magnetic field of intelligence along the perpetual line of piety and continuity.

युवाभ्यां देवी धिषणा मदायेन्द्राग्नी सोममुशती सुनोति।
तावश्विना भद्रहस्ता सुपाणी आ धावतं मधुना पृङ्क्तमप्सु॥ ४॥

4. *Yuvābhyāṁ devī dhiṣaṇā madāyendrāgnī soma-muśatī sunoti. Tāvaśvinā bhadrahastā supāṇī ā dhāvataṁ madhunā pṛṅktamapsu.*

Indra and Agni, fire and power, with you and for you and for the pleasure and dignity of living does divine intelligence, inspired with love and passion for life, create beauty and power alongwith joy. Come generous handed Ashvins, complementary currents of nature's energy, with honey sweets and join the two, fire and power, with waters in the sky.

युवामिन्द्राग्नी वसुनो विभागे तवस्तमा शुश्रव वृत्रहत्ये।
तावासद्या बर्हिषि यज्ञे अस्मिन्प्र चर्षणी मादयेथां सुतस्य॥ ५॥

5. *Yuvāmindrāgnī vasuno vibhāge tavastamā śuśrava vṛtrahatye. Tāvāsadyā barhiṣi yajñe asmin pra carṣaṇī mādayethāṁ sutasya.*

Indra and Agni, lords of energy and fire power, you two I hear are the fastest and strongest in the battle against the clouds of darkness and want and in the creation and distribution of wealth and joy. Come benefactors, both of you, grace the seats of this yajna of science and technology and enjoy the honey-sweets of creation.

प्र चर्षणिभ्यः पृतनाहवेषु प्र पृथिव्या रिरिचाथे दिवश्च। प्र सिन्धुभ्यः प्र गिरिभ्यो महित्वा प्रेन्द्राग्नी विश्वा भुवनात्यन्या॥ ६॥

6. *Pra carṣaṇibhyaḥ pṛtanāhaveṣu pra pṛthivyā riricāthe divaśca. Pra sindhubhyaḥ pra giribhyo mahitvā prendrāgnī viśvā bhuvanātyanyā.*

Indra and Agni, universal fire, light and electric energy, by your own power and grandeur, in the battles of existence and evolution, you exceed humanity, earth, heaven, seas, mountains and all other regions of the universe.

आ भरतं शिक्षतं वज्रबाहू अस्माँ इन्द्राग्नी अवतं शचीभिः। इमे नु ते रश्मयः सूर्यस्य येभिः सपित्वं पितरो न आसन्॥ ७॥

7. *Ā bharataṁ śikṣataṁ vajrabāhū asmāṅ indrāgnī avataṁ śacībhiḥ. Ime nu te raśmayaḥ sūryasya yebhiḥ sapitvaṁ pitaro na āsan.*

Indra and Agni, of strong arms as adamant, come, sustain us, teach us and protect us with your knowledge and actions. And these and those far off are your rays of the sun, both knowledge and nourishment, by which our forefathers blest us with science, knowledge and sustenance.

पुरंदरा शिक्षतं वज्रहस्तास्माँ इन्द्राग्नी अवतं भरेषु। तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः॥ ८॥

8. *Puraṁdarā śikṣataṁ vajrahastāsmāṅ indrāgnī avataṁ bhareṣu. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Indra and Agni, strong of arms as adamant, breakers of the strongholds of darkness and poverty, we pray, protect us, and advance us in the battles of success in life. And may Mitra, Varuna, Aditi, seas and rivers, earth and heaven support this prayer of ours and raise us to the heights of achievement.

Mandala 1/Sukta 110

Rbhus Devata, Angirasa Kutsa Rshi

ततं मे अपस्तदु तायते पुनः स्वादिष्ठा धीतिरुचथाय शस्यते। अयं समुद्र इह विश्वदेव्यः स्वाहाकृतस्य समु तृप्णुत ऋभवः ॥ १ ॥

1. *Tataṁ me apastadu tāyate punaḥ svādiṣṭhā dhītirucathāya śasyate. Ayaṁ samudra iha viśvadevyaḥ svāhākṛtasya samu tṛpṇuta ṛbhavaḥ.*

Wide is my knowledge and action and it continues growing wider and higher. Sweet is my word and wisdom worthy of approval and appreciation in discourse and communication. Deep as the ocean is this world of knowledge, wisdom and dharmic action, divine and adorable, distilled from the voice of Divinity. Come, devotees of knowledge and wisdom and leaders of noble action, and drink of it to your heart's content.

आभोगयं प्र यदिच्छन्त ऐतनापाकाः प्राञ्चो मम के चिदापयः। सौधन्वनासश्चरितस्य भूमनागच्छत सवितुर्दाशुषो गृहम् ॥ २ ॥

2. *Ābhogayaṁ pra yadicchanta aitenāpākāḥ prāñco mama ke cidāpayaḥ. Saudhanvanā-saścaritasya bhūmanāgacchata saviturdāśuṣo gṛham.*

Saints and sages, living on alms and uncooked vegetables and fruits, men of ancient knowledge and wisdom, realised souls for me, if you wish to taste the joy and ecstasy of life, then, like heroes of the mighty bow, with all your wealth of noble action, come to the house of generous Savita, light and life of the universe.

तत्सवि॒ता वो॑ऽ मृत॒त्वमासु॑व॒दगो॑ह्यं यच्छ्र॒वय॑न्त॒ ऐत॑न।
त्यं चि॑च्च॒मस॑मसु॒रस्य॒ भक्ष॑ण॒मेक॑ं सन्त॑मकृणु॒ता च॑तुर्व॒यम्॥ ३॥

3. *Tat savitā vo'mṛtatvamāsuvadagohyaṁ yacchravayanta aitana. Tyaṁ ciccamasamasurasya bhakṣaṇamekaṁ santamakṛṇutā caturvayam.*

O Saints and sages, when singing in praise of Divinity you reach the house of Savita, lord of light which can never be concealed, then He creates the nectar of bliss for you. And that one measure of holy food, which is held in the sacrificial ladle as water is held in the cloud or soul in the body, He increases fourfold for the living and breathing souls in existence.

विष्ट्वी शमी॑ तरणि॒त्वेन॑ वा॒घतो॒ मर्ता॑सः सन्तो॑ अमृत॒त्व-मा॑नशुः। सौ॒ध॒न्व॒ना ऋ॒भव॒ः सूर॑चक्षसः संवत्स॒रे सम॑पृच्यन्त धी॒तिभि॑ः॥ ४॥

4. *Viṣṭvī śamī taraṇitvena vāghato martāsaḥ santo amṛtatvamānaśuḥ. Saudhanvanā ṛbhavaḥ śūracakṣasaḥ saṁvatsare samapṛcyanta dhītibhiḥ.*

People of noble speech and action doing acts of piety with zeal attain freedom from death to immortality of bliss though they are still in the mortal state. Heroes

of the mighty bow, commanding wisdom and dexterity, having universal vision as light of the sun attain perfection by virtue of good actions just in one year.

क्षेत्रमिव॒ वि म॑मु॒स्तेज॑नेनँ॒ एक॑ं पात्रमृ॒भवो॒ जेह॑मानम् ।
उप॑स्तुता उप॒मं नाध॑माना॒ अम॑र्त्येषु॒ श्रव॑ इ॒च्छमा॑नाः ॥ ५ ॥

5. *Kṣetramiva vi mamustejanenaṁ ekaṁ pātramṛbhavo jehamānam. Upastutā upamaṁ nādhamānā amartyeṣu śrava icchamānāḥ.*

The Rbhus, heroes of knowledge, wisdom and expertise of action, approached and solicited for exceptional work, desiring and winning honour and reputation among immortals, with their genius and brilliance measure and cross like a field any body of knowledge effective for one kind of achievement.

आ म॑नी॒षाम॒न्तरि॑क्षस्य॒ नृभ्य॑: स्रु॒चेव॑ घृ॒तं जु॒हवाम वि॒द्मना॑ ।
त॒र॒णि॒त्वा ये पि॒तुर॑स्य सश्चिर ऋ॒भवो॒ वाज॑मरुहन्दि॒वो रज॑: ॥ ६ ॥

6. *Ā manīṣāmantarikṣasya nṛbhyaḥ sruceva ghṛtaṁ juhavāma vidmanā. Taraṇitvā ye piturasya saścira ṛbhavo vājamaruhan divo rajaḥ.*

For the sake of humanity we dedicate our mind and intelligence and offer it like ghrta in a sacrificial ladle to the Rbhus, inhabitants of the sky, who share its food and energy with their zeal and, with their force and power rise to the regions of heaven.

ऋ॒भुर्न॑ इन्द्रः॒ शर्व॑सा॒ नवी॑यानृ॒भुर्वाजे॑भि॒र्वसु॑भि॒र्वसु॑र्ददिः ।
यु॒ष्माकं॑ देवा॒ अव॒साह॑नि प्रि॒ये३॒॑ऽभि तिष्ठेम पृत्सु॒तीरसु॑न्वताम् ॥ ७ ॥

7. *Ṛbhurna indraḥ śavasā navīyānṛbhurvājebhirvasurbhirvasurdadiḥ. Yuṣmākaṁ devā avasāhani priye'bhi tiṣṭhema pṛtsutīrasunvatām.*

Rbhu, man of science and wonders is Indra for us, always new and fresh with discoveries and inventions. He is ever new and fresh with creation of food and energy and giver of new wealth and power. O spirits and dwellers of the sky, may we with your power and protection in our dearest days win over the force and armies of ungenerous and selfish people.

निश्चर्मणो ऋभवो गामपिंशत सं वत्सेनासृजता मातरं पुनः ।
सौधन्वनासः स्वपस्यया नरो जिव्री युवाना पितराकृणोतन ॥ ८ ॥

8. *Niścarmaṇa ṛbhavo gāmapiṁśata saṁ vatsenāsṛjatā mātaraṁ punaḥ. Saudhanvanāsaḥ svapasyayā naro jivrī yuvānā pitarākṛṇotana.*

O Rbhus, wondrous scholars of life-science and rejuvenation, rejuvenate and strengthen the skinny cow and recreate her as the mother cow with her calf. Heroes of the mighty bow, leaders of men, with your knowledge and action vitalise the worn out seniors and restore them to their youth.

वाजेभिर्नो वाजसाताविद्धयृभुमाँ इन्द्र चित्रमा दर्षि राधः ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ९ ॥

9. *Vājebhirno vājasātāvaviḍḍhyaṛbhūmāṅ indra citramā darṣi rādhaḥ. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Indra, lord of power and force, empowered with

the Rbhus, wondrous force of knowledge and power of science, move into the battle of life for us and win us wealth as well as honour. And, we pray, may Mitra, Varuna, Aditi, rivers and the sea, earth and heaven bless and advance this united effort of knowledge, power and the people.

Mandala 1/Sukta 111

Rbhus Devata, Angirasa Kutsa Rshi

तक्षन्रथं सुवृतं विद्मनापसस्तक्षन्हरी इन्द्रवाहा वृषण्वसू। तक्षन्पितृभ्यामृभवो युवद्वयस्तक्षन्वत्साय मातरं सचाभुवम्॥ १॥

1. *Takṣan rathaṁ suvṛtaṁ vidmanāpasastakṣan harī indravāhā vṛṣṇvasū. Takṣan pitṛbhyām ṛbhavo yuvad vayastakṣan vatsāya mātaraṁ sacābhuvam.*

Let the Rbhus, with their knowledge and action in the field of science and technology, manufacture a sophisticated multistage chariot for the ride of Indra, lord of wealth and honour and generous giver of showers of prosperity. Let them also creates the horse power for that chariot to carry Indra and the wealth of riches. Let them create new youthful vigour for the ageing parents and seniors and the mother cow for the calf to provide protection for it.

आ नो यज्ञाय तक्षत ऋभुमद्वयः क्रत्वे दक्षाय सुप्रजावतीमिषम्। यथा क्षयाम सर्ववीरया विशा तन्नः शर्धाय धासथा स्विन्द्रियम्॥ २॥

2. *Ā no yajñāya takṣata ṛbhumadvayaḥ kratve dakṣāya suprajāvatīmiṣam. Yathā kṣayāma sarvavīrayā viśā tannaḥ śardhāya dhāsathā svindriyam.*

O Rbhus, create that youthful and vibrant health and age for our yajna of social order with science and technology which shapes the Rbhus for further advancement, create food and energy for a nation of the brave worthy of noble acts and expertise, and build up that science and wealth for our strength by which we may abide as a heroic nation in peace, security and prosperity.

आ तक्षत सातिमस्मभ्यमृभवः सातिं रथाय सातिमर्वते नरः। सातिं नो जैत्रीं सं महेत विश्वहा जामिमजामिं पृतनासु सक्षणिम्॥ ३॥

3. *Ā takṣata sātim asmabhyam ṛbhavaḥ sātiṁ rathāya sātim arvate naraḥ. Sātiṁ no jaitrīṁ saṁ maheta viśvahā jāmim ajāmiṁ pṛtanāsu sakṣaṇim.*

O Rbhus, leaders of science and commanders of the forces, create and refine the wealth of the nation for us. Create speed and power for the chariot, and strength and speed for movement and transport. Create and heighten our capacity for victory and advancement over the challenging enemy known or unknown, equal or unequal, in the battles of life.

ऋभुक्षणमिन्द्रमा हुव ऊतय ऋभून्वाजान्मरुतः सोमपीतये। उभा मित्रावरुणा नूनमश्विना ते नो हिन्वन्तु सातये धिये जिषे॥ ४॥

4. *Ṛbhukṣaṇamindramā huva ūtaya ṛbhūn vājān marutaḥ somapītaye. Ubhā mitrāvaruṇā nūnamaśvinā te no hinvantu sātaye dhiye jiṣe.*

I invoke Indra, lord of glory and master friend of the Rbhus, for protection and progress. I invoke the Rbhus, experts of the art of living and creator of the beauty of life. I invoke these pioneers of intelligence, Vajas, leaders of knowledge and power, and the Maruts, spirits and forces of tempestuous movement forward. I call upon them all for protection, promotion and enjoyment of the beauty, wealth and excitement of life. May Mitra, spirit of love and friendship, Varuna, light of excellence, and surely both the Ashvins, complementary currents of divine energy, inspire and exhilarate us for wealth and dignity, intelligence and passion for victory in the struggle for progress in spiritual evolution.

ऋभुर्भरा॑य सं शिशातु सा॒तिं सम॑र्य॒जिद्वाजो॑ अ॒स्माँ अ॑विष्टु।
तन्नो॑ मि॒त्रो वरु॑णो मामहन्ता॒मदि॑ति॒: सिन्धु॑: पृथि॒वी उ॒त द्यौः ॥ ५ ॥

5. *Ṛbhurbharāya saṁ śiśātu sātiṁ samaryajidvājo asmāṅ aviṣṭu. Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ.*

May the Rbhus grant us wealth and victory for total fulfilment. May the victor, Vaja, inspire us with courage and valour. And may Mitra, Varuna, Aditi, the seas and the rivers, earth and heaven bless this resolve and prayer of ours with success.

Mandala 1/Sukta 112

Dyavaprthivi, Agni, Ashvins Devata, Angirasa Kutsa Rshi

ईळे द्यावापृथिवी पूर्वचित्तयेऽग्निं घर्मं सुरुचं यामन्निष्टये।
याभिर्भरे कारमंशाय जिन्वथस्ताभिरू षु ऊतिभिरश्विना गतम्॥ १॥

1. *Īḷe dyāvāpṛthivī pūrvacittaye'gniṁ gharmaṁ surucaṁ yāmanniṣṭaye. Yābhirbhare kāramaṁśāya jinvathastābhirū ṣu ūtibhiraśvinā gatam.*

In continuation of the earlier yajnas of prayer and production, and moving on further on the same path of desired creation and comfort, I invoke at the outset heaven and earth and Agni, brilliant fire. O Ashvins, complementary currents of nature's energy and teachers and scholars, come forth with those very means of protection and advancement by which you inspire and lead the efficient worker and researcher to play his part in the programmes of progress.

युवोर्दानाय सुभरा असश्चतो रथमा तस्थुर्वचसं न मन्तवे।
याभिर्धियोऽवथः कर्मन्निष्टये ताभिरू षु ऊतिभिरश्विना गतम्॥ २॥

2. *Yuvordānāya subharā asaścato rathamā tasthurvacasaṁ na mantave. Yābhirdhi-yo'vathaḥ karmanniṣṭaye tābhirū ṣu utibhiraś-vinā gatam.*

Ashvins, teachers and scholars, complementary harbingers of natural wealth, just as creators and producers of food and energy, avoiding idlers and wastours, come to the man of knowledge for advice, so they come to your chariot to sit in for the gift of desired achievement in action. Come forth with those means of

safety and success by which you protect and promote intellectuals and researchers for progress.

युवं तासां दिव्यस्य प्रशासने विशां क्षयथो अमृतस्य मज्मना।
याभिर्धेनुमस्वं पिन्वथो नरा ताभिरू षु ऊतिभिरश्विना गतम्॥ ३॥

3. *Yuvaṁ tāsāṁ divyasya praśāsane viśāṁ kṣayatho amṛtasya majmanā. Yābhirdhenuma-svaṁ pinvatho narā tābhirū ṣu ūtibhiraśvinā gatam.*

O Ashvins, teachers, scholars and leaders of the nation, harbingers of health and vitality from the sap of nature, who reside in the midst of the socio-economic and educational system of the people and rule and teach by the power of celestial soma and by the grace of the pure and eternal lord of immortality, come and bless us with those means of vitality, safety and protection by which you revitalize the enervated holy speech and education like rejuvenation of the barren cow.

याभिः परिज्मा तनयस्य मज्मना द्विमाता तूर्षु तरणिर्विभूषति। याभिस्त्रिमन्तुरभवद्विचक्षणस्ताभिरू षु ऊतिभिरश्विना गतम्॥ ४॥

4. *Yābhiḥ parijmā tanayasya majmanā dvimātā tūrṣu taraṇirvibhūṣati. Yābhistrimanturabhavad vicakṣaṇastābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, complementary forces of natural evolution, teacher and scholar, human forces of social evolution, come with power and grace with those means and powers of protection and progress by which the all-round moving Vayu, wind energy, source of fire and water, blows and shines among the fast moving forces

of nature with the light and grandeur of its extension, the fire, and by which the teacher and scholar shines in society by the merit of his disciple and power of his creative work, and by which the man of knowledge, action and prayer rises to the universal vision of existence.

याभी रेभं निवृतं सितमद्भ्य उद्वन्दनमैरयतं स्वर्दृशे। याभिः कण्वं प्र सिषासन्तमावतं ताभिरू षु ऊतिभिरश्विना गतम्॥ ५॥

5. *Yābhī rebhaṁ nivṛtaṁ sitamadbhya ud vandanamairayataṁ svardṛśe. Yābhiḥ kaṇvaṁ pra siṣāsantamāvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, catalytic powers of nature's divinity, analytic scholars of nature, educational and developmental powers of society, come up to us with grace with all those powers and protections by which you support and advance the scholar wholly and exclusively dedicated to worshipful study of nature in the field of water and liquids and see him emerging from the waters for a sight of divinity through success. Come with those protections by which you support the scholar of eminence in his analytical studies of the elements until he comes out successful.

याभिरन्तकं जसमानमारणे भुज्युं याभिरव्यथिभिर्जिजिन्वथुः। याभिः कर्कन्धुं वय्यं च जिन्वथस्ताभिरू षु ऊतिभिरश्विना गतम्॥ ६॥

6. *Yābhirantakaṁ jasamānamāraṇe bhujyuṁ yābhiravyathibhirjijinvathuḥ. Yābhiḥ karkandhuṁ vayyaṁ ca jinvathastābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, scholars of science and medicine, come with all that knowledge, protection and promotions and safety measures by which you develop pain killers, antibiotics, tonics and anesthetics in the battle of life and by which you save, sustain and develop the fetus after conception. Come with all these with grace.

याभिः शुचन्तिं धनसां सुषंसदं तप्तं घर्ममोम्यावन्तमत्रये। याभिः पृश्निगुं पुरुकुत्समावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥ ७ ॥

7. *Yābhiḥ śucantim dhanasāṁ suṣaṁsadaṁ taptaṁ gharmam omyāvantam atraye. Yābhiḥ pṛśniguṁ purukutsamāvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, scholars, teachers and social planners, come with grace with all those modes and means by which you protect and promote the pure hearted creator and distributor of wealth, the noble parliamentarian, brilliant enthusiast, protective warrior, the astronaut and the versatile scholar for the establishment of a social order free from physical, psychological and spiritual ailments.

याभिः शचीभिर्वृषणा परावृजं प्रान्धं श्रोणं चक्षस एतवे कृथः। याभिर्वर्तिकां ग्रसिताममुञ्चतं ताभिरू षु ऊतिभिरश्विना गतम् ॥ ८ ॥

8. *Yābhiḥ śacībhirvṛṣaṇā parāvṛjaṁ prāndhaṁ śroṇaṁ cakṣasa etave kṛthaḥ. Yābhirvartikāṁ grasitām amuñcataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, powers of nature and humanity, generous and virile, come with grace with all those noble acts of protection and mercy by which you restore the rejected, the blind and the deaf back to their natural health and efficiency to see clearly and walk with confidence, and by which you release the poor bird caught in the falcon's beak.

याभिः सिन्धुं मधुमन्तमसश्चतं वसिष्ठं याभिरजरावजिन्वतम्। याभिः कुत्सं श्रुतर्यं नर्यमावतं ताभिरू षु ऊतिभिरश्विना गतम्॥ ९॥

9. *Yābhiḥ sindhuṁ madhumantamasaścataṁ vasiṣṭhaṁ yābhirajarāvajinvatam. Yābhiḥ kutsaṁ śrutaryaṁ naryamāvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, scholars of science and leaders of the world, young and unaging, come with all those acts of power and protection by which you cross the sea and make the honey-sweets of rivers to flow, promote the pious scholar of Divinity and arm the warrior with thunder, train the man of information and create the leader of leaders. Come with all those and come with grace.

याभिर्विश्पलां धनसामथर्व्यं सहस्रमीळ्ह आजावजिन्वतम्। याभिर्वशमश्व्यं प्रेणिमावतं ताभिरू षु ऊतिभिरश्विना गतम्॥ १०॥

10. *Yābhirviśpalāṁ dhanasāmatharvyaṁ sahasramīḷha ājāvajinvatam. Yābhirvaśamaśvyaṁ preṇimāvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, ruler and commander of the army,

come with all those acts and powers by which you refresh and promote the defence forces which protect the people, create wealth and remain steady and unshaken in the war of a thousand battles, and by which you raise and maintain an impressive cavalry and armoured corps which is inspired and committed to the nation. Ashvins, come and come with grace.

याभिः सुदानू औशिजाय वणिजे दीर्घश्रवसे मधु कोशो अक्षरत्। कक्षीवन्तं स्तोतारं याभिरावतं ताभिरू षु ऊतिभिरश्विना गतम्॥ ११॥

11. *Yābhiḥ sudānū auśijāya vaṇije dīrghaśravase madhu kośo akṣarat. Kakṣīvantaṁ stotāraṁ yābhirāvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, generous and highly creative scholars and leaders of humanity, come with all those acts and policies by which you open the treasure secrets of the wealth of nature and humanity and let flow the streams of water and honey for the children of the learned, the man of commerce and industry, and the masters of knowledge and wide wealth, and by which you protect and promote the devotees of the nation and national prestige who command the loyalty of their supporters. Come soon and come with grace.

याभी रसां क्षोदसोदगः पिपिन्वथुरनश्वं याभी रथमावतं जिषे। याभिस्त्रिशोक उस्रिया उदाजत ताभिरू षु ऊतिभिरश्विना गतम्॥ १२॥

12. *Yābhī rasāṁ kṣodasodgaḥ pipinvathuranaśvaṁ yābhī ratham āvataṁ jiṣe. Yābhistriśoka usriyā udājata tābhirū ṣu ūtibhiraśvinā gatam.*

By feats of irrigation engineering you augment the stream of water with over-flowing rush of floods of water. By feats of automotive engineering you protect and propel the horse-less chariot onward for victory. By electrical engineering, the leader, feeling the want of education, justice and economic well-being throws up the currents of electric energy for development. With all these wonders of science and technology, O Ashvins, scientists and leaders, come with grace and protection for development and progress.

याभिः सूर्यं परियाथः परावति मन्धातारं क्षैत्रपत्येष्वावतम्। याभिर्विप्रं प्र भरद्वाजमावतं ताभिरू षु ऊतिभिरश्विना गतम्॥ १३॥

13. *Yābhiḥ sūryaṁ pariyāthaḥ parāvati mandhātāraṁ kṣaitrapatyeṣvāvatam. Yābhirvipraṁ pra bharadvājam āvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

With the communication by which you go round the sphere of the sun in far off orbit, by which you reach and protect the pious man of thought and action over the dominions, by which you protect and promote the scholar of science and the creator and harbinger of food, energy and speed, with all these gifts of protection and progress, O Ashvins, leaders of science and development, come with grace and bless us.

याभिर्महामतिथिग्वं कशोजुवं दिवोदासं शम्बरहत्य आवतम्। याभिः पूर्भिद्यो त्रसदस्युमावतं ताभिरू षु ऊतिभिरश्विना गतम्॥ १४॥

14. *Yābhirmahām atithigvaṁ kaśojuvaṁ divodāsaṁ śambarahatya āvatam. Yābhiḥ pūrbhidye trasadasyum āvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, promoters and leaders of humanity, come with those protections and generosities by which in the most challenging battle of life you protect the great man of liberality, the manager of water resources and the promoter of sunlight and the light of Dharma, and by which you defend and advance the terror-warrior against the strongholds of the evil and the wicked in the struggle of life for light and knowledge.

याभिर्वम्रं विपिपानमुपस्तुतं कलिं याभिर्वित्तजानिं दुवस्यथः। याभिर्व्यश्वमुत पृथिमावतं ताभिरू षु ऊतिभिरश्विना गतम्॥ १५॥

15. *Yābhirvamraṁ vipipānam upastutaṁ kaliṁ yābhirvittajāniṁ duvasyathaḥ. Yābhirvyaśvamuta pṛthim āvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, scientists and technologists, come soon and with grace, with those preventives, protectives, curatives and restoratives by which you treat sickness and dehydration, create tonic drinks, protect approved preparations and specialists, and prepare sedatives and pacifiers, by which you protect and honour marriage partners, and by which you launch and protect technological vehicles and genius scholars.

याभिर्नरा शयवे याभिरत्रये याभिः पुरा मनवे गातुमीषथुः। याभिः शारीराजतं स्यूमरश्मये ताभिरू षु ऊतिभिरश्विना गतम्॥ १६॥

16. *Yābhirnarā śayave yābhiratraye yābhiḥ purā manave gātumīṣathuḥ. Yābhiḥ śārīrājataṁ syūmaraśmaye tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, leaders of humanity, come and bring us those protections and preparations by which you provide peace and security for the common man sleeping in comfort, assure freedom from weakness of body, mind and soul for the man of virtue, elevate the rule of the benevolent ruler to the sunlight of love and justice over the vast earth and wide paths of movement, and shoot arrows of defence for the rule of light, love and justice.

याभिः पठर्वा जठरस्य मज्मनाग्निर्नादीदेच्चित द्रुह्वो अज्मन्ना। याभिः शर्यातमवथो महाधने ताभिरू षु ऊतिभिरश्विना गतम्॥ १७॥

17. *Yābhiḥ paṭharvā jaṭharasya majmanāgnirnā-dīdeccita idvo ajmannā. Yābhiḥ śaryātamavatho mahādhane tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, leaders and protectors of the people, come with the support and protections by which the ruler protects and promotes the teachers and the disciples. Come with the passion and power by which the warrior, inspired like fire lit up and blazing with the holy fuel in the vedi, rages and blazes with valour and rectitude in battle. Come with the defences by which you protect the warrior facing a shower of arrows in the mighty battle for justice and development.

याभिरङ्गिरो मनसा निरण्यथोऽग्रं गच्छथो विवरे गो-अर्णसः। याभिर्मनुं शूरमिषा समावतं ताभिरू षु ऊतिभि-रश्विना गतम्॥ १८॥

18. *Yābhiraṅgiro manasā niraṇyatho'graṁ gacchatho vivare goarṇasaḥ. Yābhirmanuṁ śūramiṣā samāvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, leaders and commanders, come with the support by which you satiate the man of knowledge with peace and joy at heart. Come with the power and speed by which you fly over the paths of stars. Come with the plenty and generosity by which you strengthen the warrior for humanity with food, energy, movement and refreshment. With all these means of support and protection, come and bless us in peace and security.

याभिः पत्नीर्विमदाय न्यूहथुरा घ वा याभिररुणीरशिक्षतम्। याभिः सुदास ऊहथुः सुदेव्यं1 ताभिरू षु ऊतिभिरश्विना गतम्॥ १९॥

19. *Yābhiḥ patnīrvimadāya nyūhathurā gha vā yābhiraruṇīraśikṣatam. Yābhiḥ sudāsa ūhathuḥ sudevyaṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, generous powers of nature and humanity, teachers and celibates, come with the love and protection by which you bring generous and noble life-partners for young men. Come with the love and knowledge by which you teach bright girls and prepare them for life. Come with that bright and divine knowledge by which you enrich the man of charity and generosity. Come and bless us with all these modes of support and protection.

याभिः शन्ताती भवथो ददाशुषे भुज्युं याभिरवथो याभिरध्रिगुम्। ओम्यावतीं सुभरामृतस्तुभं ताभिरू षु ऊतिभिरश्विना गतम्॥ २०॥

20. *Yābhiḥ śantātī bhavatho dadāśuṣe bhujyuṁ yābhiravatho yābhiradhrigum. Omyāvatīṁ subharāmṛtastubhaṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, harbingers of comfort and joy, come with those gifts of support and protection by which you bless the generous man with peace and comfort, by which you protect the man of prosperity and the man of power and honour. Come with that knowledge which bears and brings the wealth of peace and joy and the wealth of truth and right.

याभिः कृशानुमसने दुवस्यथो जवे याभिर्यूनो अर्वन्तमावतम्। मधु प्रियं भरथो यत्सरड्भ्यस्ताभिरू षु ऊतिभिरश्विना गतम्॥ २१॥

21. *Yābhiḥ kṛśānumasane duvasyatho jave yābhiryūno arvantamāvatam. Madhu priyaṁ bhara-tho yat saraḍbhyastābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, rulers and commanders, come with those protections by which you protect the archer in battle, by which you protect the young rider and the horse in the race, by which you bear and bring the favourite honey for the bees. Come with all these and bless us.

याभिर्नरं गोषुयुधं नृषाह्ये क्षेत्रस्य साता तनयस्य जिन्वथः। याभी रथाँ अवथो याभिरर्वतस्ताभिरू षु ऊतिभिरश्विना गतम्॥ २२॥

22. *Yābhirnaraṁ goṣuyudhaṁ nṛṣāhye kṣetrasya sātā tanayasya jinvathaḥ. Yābhī rathāň avatho yābhirarvatastābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, rulers and commanders, come with those powers and protections by which in the battles of men you exhort the leader bravely fighting for the land and her cows, by which in the battle of the field you protect the children of the nation, and by which you defend the warriors of the chariot. Come with all these protections and bless us.

याभिः कुत्समार्जुनेयं शतक्रतू प्र तुर्वीतिं प्र च दभीतिमावतम्। याभिर्ध्वसन्तिं पुरुषन्तिमावतं ताभिरू षु ऊतिभिरश्विना गतम्॥ २३॥

23. *Yābhiḥ kutsmārjuneyaṁ śatakratū pra turvītiṁ pra ca dabhītim āvatam. Yābhirdhvasantiṁ puruṣantim āvataṁ tābhirū ṣu ūtibhiraśvinā gatam.*

Ashvins, rulers and commanders, heroes of a hundred acts of war and defence, come with those powers and protections by which you protect the lightning missile, by which you protect the tempestuous warrior terrorizing the enemy, by which you defend and advance the leader who takes on and destroys many hosts of the enemy. Come with these protections and advance us on way to progress.

अप्नस्वतीमश्विना वाचमस्मे कृतं नो दस्रा वृषणा मनीषाम्। अद्यूत्येऽवसे नि ह्वये वां वृधे च नो भवतं वाजसातौ॥ २४॥

24. *Apnasvatīm aśvinā vācamasme kṛtaṁ no dasrā vṛṣaṇā manīṣām. Adyūtye'vase ni hvaye vāṁ vṛdhe ca no bhavataṁ vājasātau.*

Ashvins, complementary divinities of nature and powers of humanity, generous harbingers of showers

of strength and prosperity, give us the holy voice which is creative and effective. Give us the intelligence and wisdom for reflection, imagination and planning. I invoke you for protection and advancement in the sure, clear and honest business of life for light and progress. We take no chances, nor gamble with life, be kind and gracious, lords, be favourable to grant us growth and prosperity in food, energy, success and advancement.

द्युभिर्क्तुभिः परि पातमस्मानरिष्टेभिरश्विना सौभगेभिः।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः॥ २५॥

25. *Dyubhiraktubhiḥ pari pātam asmānariṣṭebhir-aśvinā saubhagebhiḥ. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Ashvins, protect and promote us, we pray, by days and by nights with steady and unobstructed progress, with wealth, grace and good fortune. And may Mitra and Varuna, the sun and shower, Aditi, mother nature, Sindhu, the sea and the rivers, Prithivi, mother earth and Dyau, the light of heaven and currents of spatial energies help, advance and bless this prayer and programme of ours.

Mandala 1/Sukta 113

Usha Devata, Angirasa Kutsa Rshi

इदं श्रेष्ठं ज्योतिषां ज्योतिरागाच्चित्रः प्रकेतो अजनिष्ट विभ्वा।
यथा प्रसूता सवितुः सवायँ एवा रात्र्युषसे योनिमारैक्॥ १॥

1. *Idaṁ śreṣṭhaṁ jyotiṣāṁ jyotirāgāccitraḥ praketo ajaniṣṭa vibhvā . Yathā prasūtā savituḥ savāyaṅ Evā rātryuṣase yonimāraik.*

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

रुशद्वत्सा रुशती श्वेत्यागादारैगु कृष्णा सदनान्यस्याः ।
समानबन्धू अमृते अनूची द्यावा वर्णं चरत आमिनाने ॥ २ ॥

2. *Ruśadvatsā ruśatī śvetyāgādāraigu kṛṣṇā sadanānyasyāḥ. Samānabandhū amṛte anūcī dyāvā varṇaṁ carata āmināne.*

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

समानो अध्वा स्वस्रोरनन्तस्तमन्यान्या चरतो देवशिष्टे ।
न मेथेते न तस्थतुः सुमेके नक्तोषासा समनसा विरूपे ॥ ३ ॥

3. *Samāno adhvā svasroranantastamanyānyā carato devaśiṣṭe. Na methate na tasthatuḥ sumeke naktoṣāsā samanasā virūpe.*

One and the same is the path of the two sisters, which is space, endless and infinite, existentially speaking, which they follow one after the other as ordained by the Divine. They neither overlap, nor encroach, nor clash, nor stand still for a moment. Fixed and firm, each on its own, and of harmonious nature are they, although the night and the dawn are of different forms which are apparently contradictory as light and darkness.

भास्वती नेत्री सूनृतानामचेति चित्रा वि दुरो न आवः।
प्राप्प्या जगद्व्युं नो रायो अख्यदुषा अजीगर्भुवनानि विश्वा॥ ४॥

4. *Bhāsvatī netrī sūnṛtānāmaceti citrā vi duro na āvaḥ. Prārpyā jagadvyu no rāyo akhyaduṣā ajīgarbhuvanāni viśvā.*

Brilliant shines the dawn, leading inspiration and revelation of divinity for spirits of piety. Wonderful and splendid, it opens the doors of intelligence and consciousness. Taking the world over, it reveals the wealth of nature and envelops the worlds of existence in beauty and splendour.

जिह्मश्येऽइ चरितवे मघोन्याभोगय इष्टये राय उ त्वम्।
दभ्रं पश्यद्भ्य उर्विया विचक्ष उषा अजीगर्भुवनानि विश्वा॥ ५॥

5. *Jihmaśye caritave maghonyābhogaya iṣṭaye rāya u tvam. Dabhraṁ paśyadbhya urviyā vicakṣa uṣā ajīgarbhuvanāni viśvā.*

O dawn, lady light of wealth and beauty, inspiring, vast and bright, for the lazy loon oversleeping or the squint eyed one, for moving around, for enjoyment of living, for the attainment of desire and yajna, for the achievement of wealth, for the weak-eyed one, and for the revelation of things on earth, you shine and wake up the worlds of existence into light, beauty and activity, revealing even the tiny things.

क्षत्राय त्वं श्रवसे त्वं महीया इष्टये त्वमर्थमिव त्वमित्यै।
विसदृशा जीवितामिप्रचक्ष उषा अजीगर्भुवनानि विश्वा॥ ६॥

6. *Kṣatrāya tvaṁ śravase tvaṁ mahīyā iṣṭaye tvam artham iva tvamityai. Visadṛśā jīvitābhipracakṣa uṣā ajīgarbhuvanāni viśvā.*

O dawn, for governance and administration of the social order, for food, energy and national prestige, for honour and grandeur, for reaching the desired goal in life, and for the attainment of the various and versatile ways of life, you shine, wake up and envelop the worlds of existence in light and beauty.

एषा दिवो दुहिता प्रत्यदर्शि व्युच्छन्ती युवतिः शुक्रवासाः ।
विश्वस्येशाना पार्थिवस्य वस्व उषो अद्येह सुभगे व्युच्छ ॥ ७ ॥

7. *Eṣā divo duhitā pratyadarśi vyucchantī yuvatiḥ śukravāsāḥ. Viśvasyeśānā pārthivasya vasva uṣo adyeha subhage vyuccha.*

Dawn, this daughter of heavenly light, appears on the horizon, shining bright, a maiden clothed in light, over-whelming the entire beauty and wealth of the world. O dawn, lady of noble good fortune, come here for us and shine.

परायतीनामन्वेति पाथ आयतीनां प्रथमा शश्वतीनाम् ।
व्युच्छन्ती जीवमुदीरयन्त्युषा मृतं कं चन बोधयन्ती ॥ ८ ॥

8. *Parāyatīnāmanveti pātha āyatīnāṁ prathamā śaśvatīnām. Vyucchantī jīvamudīrayantyuṣā mṛtaṁ kaṁ cana bodhayantī.*

The dawn follows the path of those that have gone before since eternity. It is the first pioneer of those that would follow for eternity. Shining bright, waking up, inspiring, exciting, even reviving life asleep as dead,

it comes on and shines on.

उषो यदग्निं समिधे चकर्थ वि यदावश्चक्षसा सूर्यस्य ।
यन्मानुषान्यक्ष्यमाणाँ अजीगस्तद्देवेषु चकृषे भद्रमप्नैः ॥ ९ ॥

9. *Uṣo yadagniṁ samidhe cakartha vi yadāvaścakṣasā sūryasya. Yanmānuṣān yakṣyamāṇāṅ ajīgastad deveṣu cakṛṣe bhadramapnaḥ.*

O dawn, what you do for lighting of the fire of yajna early morning, what you do to reveal the beauty of the world with the light of the sun, what you do to awake and inspire the devotees of yajna, all that you do is noble action for the divinities of nature and humanity among the divinities.

कियात्या यत्समया भवाति या व्यूषुर्याश्च नूनं व्युच्छान् ।
अनु पूर्वीः कृपते वावशाना प्रदीध्यानाः जोषमन्याभिरेति ॥ १० ॥

10. *Kiyātyā yat samayā bhavāti yā vyūṣuryāśca nūnaṁ vyucchān. Anu pūrvāḥ kṛpate vāvaśānā pradīdhyānā joṣamanyābhireti.*

How long did the dawns last which came and shone earlier? How long would they shine and last which, lovely and brilliant as the earlier ones, remind us of the past ones and brighten up the present around? The dawn would last for ever thus in company with the preceding and the following.

ईयुष्टे ये पूर्वतरामपश्यन्व्युच्छन्तीमुषसं मर्त्यासः । अस्माभिरू नु प्रतिचक्ष्याभूदो ते यन्ति ये अपरीषु पश्यान् ॥ ११ ॥

11. *Īyuṣṭe ye pūrvatarāmapaśyan vyucchantīmuṣasaṁ martyāsaḥ. Asmābhirū nu praticakṣyābhūdo te yanti ye aparīṣu paśyān.*

The mortals who saw the bright and blazing dawn saw the light and passed away. By us too the lovely and shining dawn has been seen for the light. And those too who would see the light of life in the dawns that would follow, would go but with the light of life. (Life and light thus go together continuously in succession in the continuum that existence is.)

यावयद् द्वेषा ऋतपा ऋतेजाः सुम्नावरी सूनृता ईरयन्ती।
सुमङ्गलीर्बिभ्रती देववीतिमिहाद्योषः श्रेष्ठतमा व्युच्छ॥ १२॥

12. *Yāvayad dveṣā ṛtapā ṛtejāḥ sumnāvarī sūnṛtā īrayantī. Sumaṅgalīrbibhratī devavītimihādyoṣaḥ śreṣṭhatamā vyuccha.*

O Dawn, warding off the jealous, guardian of divine truth and yajna, born of divine truth and cosmic yajna, harbinger of peace and comfort, high-priestess of truth, inspiring and exciting, messenger of felicity, bearing joy and prosperity fit for divinity, arise and come, best and highest of lights, shine, inspire and bless us all with freshness.

शश्वत्पुरोषा व्युवास देव्यथो अद्येदं व्यावो मघोनी। अथो
व्युच्छादुत्तरां अनु द्यूनजरामृता चरति स्वधाभिः॥ १३॥

13. *Śaśvat puroṣā vyuvāsa devyatho adyedaṁ vyāvo maghonī. Atho vyucchāduttarāṅ anu dyūnajarāmṛtā carati svadhābhiḥ.*

The bright dawn, ancient and eternal, shines since eternity. Bright and generous mistress of wealth, lights up this world this day and then brightens up the days following till eternity. Unaging and immortal, the dawn moves on and on with its own divine powers and

gifts of generosity.

व्यञ्जिभिर्दिव आतास्वद्यौदप कृष्णां निर्णिजं देव्यावः ।
प्रबोधयन्त्यरुणेभिरश्वैरोषा याति सुयुजा रथेन ॥ १४ ॥

14. *Vyañjibhirdiva ātāsvadyaudapa kṛṣṇāṁ nirṇijaṁ devyāvaḥ. Prabodhayantyaruṇe-bhiraśvairoṣā yāti suyujā rathena.*

With her soothing celebrities, shining from heaven across the quarters of space, the bright dawn dispels the darkness of night and adorns and reveals the beauty of the world. Waking up the sleeping humanity she comes in the early morning by the celestial car of luxurious light drawn by the glorious sunbeams of fiery speed and splendour.

आवहन्ती पोष्या वार्याणि चित्रं केतुं कृणुते चेकिताना ।
ईयुषीणामुपमा शश्वतीनां विभातीनां प्रथमोषा व्यश्वैत् ॥ १५ ॥

15. *Āvahantī poṣyā vāryāṇi citraṁ ketuṁ kṛṇute cekitānā. Īyuṣīṇāmupamā śaśvatīnāṁ vibhātīnāṁ prathamoṣā vyaśvait.*

Bearing and bringing choice nourishments for body, mind and soul, waking those who sleep, lighting the dark, the dawn creates wonderful brilliance. Following upon the heels of the by-gones, first shining of the succeeding lights, measure of the eternal recurrent lights of the dawn, she goes on by her chariot of light drawn not by horses but by sunbeams.

उदीर्ध्वं जीवो असुर्न आगादप प्रागात्तम आ ज्योतिरेति ।
आरैक्पन्थां यातवे सूर्यायागन्म यत्र प्रतिरन्त आयुः ॥ १६ ॥

16. *Udīrdhvaṁ jīvo asurna āgādapa prāgāt tama ā jyotireti. Āraik panthāṁ yātave sūryāyāganma yatra pratiranta āyuḥ.*

Awake ye all who sleep, arise ye all who wake, life has come, and the energy of life-prana flows for all. Darkness is gone. Light has come, having cleared the path for the sun to rise and move. Let us reach there, enjoy life and elevate life and ourselves.

स्यूमना वाच उदियर्ति वह्निः स्तवानो रेभ उषसो विभातीः ।
अद्या तदुच्छ गृणते मघोन्यस्मे आयुर्नि दिदीहि प्रजावत् ॥ १७ ॥

17. *Syūmanā vāca udiyarti vahniḥ stavāno rebha uṣaso vibhātīḥ. Adyā taduccha gṛṇate maghonyasme āyurni didīhi prajāvat.*

The admirer, poet of fiery imagination, sings inspiring songs in praise of brilliant dawn. O Dawn, lady of light and harbinger of wealth, shine for the worshipper and give him the light. And give us the health and age blest with progeny.

या गोमतीरुषसः सर्ववीरा व्युच्छन्ति दाशुषे मर्त्याय ।
वायोरिव सूनृतानामुदर्के ता अश्वदा अश्नवत्सोमसुत्वा ॥ १८ ॥

18. *Yā gomatīruṣasaḥ sarvavīrā vyucchanti dāśuṣe martyāya. Vāyoriva sūnṛtānāmudarke tā aśvadā aśnavat somasutvā.*

Bright are the dawns, rich in sunbeams and wealth of cows, creators and inspirers of all the brave on earth. Generous are they for the man who gives and sacrifices, giver of horses fast as sunbeams. And when men of truth and law meditate on them, then, flying as

the wind, they come and bless the man who performs the soma-yajna of creative joy for life.

माता देवानामदितेरनीकं यज्ञस्य केतुर्बृहती वि भाहि। प्रशस्तिकृद् ब्रह्मणे नो व्युच्छा नो जने जनय विश्ववारे॥ १९॥

19. *Mātā devānām aditeranīkaṁ yajñasya keturbṛhatī vi bhāhi. Praśastikṛd brahmaṇe no vyucchā no jane janaya viśvavāre.*

Creative power of Divinity, image of Eternity, fire of the cosmic yajna of creation and evolution, shine brilliant over the vast spaces. Light adorable, shine and let us shine for the service of Divinity. Universal giver of bliss, elevate us to the heights where we belong.

यच्चित्रमप्न उषसो वहन्तीजानाय शशमानाय भद्रम्। तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः॥ २०॥

20. *Yaccitramapna uṣaso vahantījānāya śaśamānāya bhadram. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Whatever creation and wonderful inspiration the dawns, lady lights of divinity, bear and bring for the zealous yajaka, may Mitra, universal friend of life, Varuna, lord of eternal peace and justice, Aditi, mother nature, the rivers and the sea, the earth, the sky and the light of heaven expand and elevate for humanity.

Mandala 1/Sukta 114

Rudra Devata, Angirasa Kutsa Rshi

इमा रुद्राय तवसे कपर्दिने क्षयद्वीराय प्र भरामहे मतीः। यथा शमसद् द्विपदे चतुष्पदे विश्वं पुष्टं ग्रामे अस्मिन्ननातुरम्॥ १॥

1. *Imā rudrāya tavase kapardine kṣayadvīrāya pra bharāmahe matīḥ. Yathā śamasad dvipade catuṣpade viśvaṁ puṣṭaṁ grāme asminnanāturam.*

We offer these songs of prayer and adoration to Rudra, omnipotent lord of mercy and justice, father and protector of the brave, for the sake of the brahmachari student of the Rudra order so that all may be peace and joy among the humans and animals and all life on earth and the environment be healthy and happy in this settlement, this world and the universe.

मृळा नो रुद्रोत नो मयस्कृधि क्षयद्वीराय नमसा विधेम ते। यच्छं च योश्च मनुरायेजे पिता तदश्याम तव रुद्र प्रणीतिषु॥ २॥

2. *Mṛḷā no rudrota no mayaskṛdhi kṣayadvīrāya namasā vidhema te. Yacchaṁ ca yośca manurāyeje pitā tadaśyāma tava rudra praṇītiṣu.*

Rudra, be kind to us, be good and give us peace, comfort and good health. We do homage to you, leader and protector of the brave, with oblations and salutations. The peace and freedom which Manu, father guardian of humanity, procured and secured for us, may we, we pray, attain under your kind guidance and discipline.

अश्याम ते सुमतिं देवयज्यया क्षयद्वीरस्य तव रुद्र मीढ्वः ।
सुम्नायन्निद्विशो अस्माकमा चरारिष्टवीरा जुहवाम ते हविः ॥ ३ ॥

3. *Aśyāma te sumatiṁ devayajyayā kṣayadvīrasya tava rudra mīḍhvaḥ.Sumnāyannid viśo asmākamā carāriṣṭavīrā juhavāma te haviḥ.*

Rudra, good and generous, protector of the brave, may we attain the favour of your wisdom and advice by worship and homage to you. With our heroes of the nation unhurt and protected, we offer gifts of oblations and homage to you. Come, we pray, be kind and gracious to our people.

त्वेषं वयं रुद्रं यज्ञसाधं वङ्कुं कविमवसे नि ह्वयामहे ।
आरे अस्मद्दैव्यं हेळो अस्यतु सुमतिमिद्वयमस्या वृणीमहे ॥ ४ ॥

4. *Tveṣaṁ vayaṁ rudraṁ yajñasādhaṁ vaṅkuṁ kavimavase ni hvayāmahe. Āre asmad daivyaṁ heḷo asyatu sumatimid vayamasyā vṛṇīmahe.*

For our protection and guidance we invoke Rudra, blazing brilliant, destroyer of enemies, giver of success in the yajnic projects of life, lord of instant motion and action, and seer of universal vision. May He ward off all furies of nature from us. We choose and pray for His vision and wisdom for our conduct in life.

दिवो वराहमरुषं कपर्दिनं त्वेषं रूपं नमसा नि ह्वयामहे ।
हस्ते बिभ्रद्भेषजा वार्याणि शर्म वर्म च्छर्दिरस्मभ्यं यंसत् ॥ ५ ॥

5. *Divo varāhamaruṣaṁ kapardinaṁ tveṣaṁ rūpaṁ namasā ni hvayāmahe. Haste bibhrad bheṣajā vāryāṇi śarma varma cchardirasmabhyaṁ yaṁsat.*

With offerings of food and salutations we invoke Rudra from the regions of light, generous as a cloud, brilliant, master controller of the gambler's dice and blazing magnificent of form. May he come bearing in hand the choicest herbs for medicine and bless us with gifts of a peaceful happy home, protective armour, and preventive and deterrent arms and armaments.

इदं पित्रे मरुतामुच्यते वचः स्वादोः स्वादीयो रुद्राय वर्धनम्। रास्वा च नो अमृत मर्तभोजनं त्मने तोकाय तनयाय मृळ ॥ ६ ॥

6. *Idaṁ pitre marutāmucyate vacaḥ svādoḥ svādīyo rudrāya vardhanam. Rāsvā ca no amṛta marta-bhojanaṁ tmane tokāya tanayāya mṛḷa.*

This exhilarating song of homage, holiest of holies, is offered in honour of Rudra, father and protector of the Maruts, heroes of the nation. Lord of immortality, give us the best nourishing food for the mortals, sweetest of sweets, for our body, mind and soul, for our children and for our youth. Lord, be kind and gracious to bless us.

मा नो महान्तमुत मा नो अर्भकं मा न उक्षन्तमुत मा न उक्षितम्। मा नो वधीः पितरं मोत मातरं मा नः प्रियास्तन्वो रुद्र रीरिषः ॥ ७ ॥

7. *Mā no mahāntamuta mā no arbhakaṁ mā na ukṣantamuta mā na ukṣitam. Mā no vadhīḥ pitaraṁ mota mātaraṁ mā naḥ priyāstanvo rudra rīriṣaḥ.*

Rudra, lord of mercy and justice, frustrate not our great men, saints and scholars, and our seniors. Strike not our children. Slay-not our youth. Kill not the

fetus in the womb. Kill not our father, nor our mother. Hurt not our lovely bodies, nor hurt our beloved wives.

मा नस्तोके तनये मा न आयौ मा नो गोषु मा नो अश्वेषु रीरिषः। वीरान्मा नो रुद्र भामितो वधीर्हविष्मन्तः सदमित्त्वा हवामहे॥ ८॥

8. *Mā nastoke tanaye mā na āyau mā no goṣu mā no aśveṣu rīriṣaḥ. Vīrān mā no rudra bhāmito vadhīrhaviṣmantaḥ sadamit tvā havāmahe.*

Rudra, lord eternal of mercy and justice, strike not our baby, nor our child. Snap not our life short. Kill not our cows, nor horses. If ever you feel angry for our trespasses, forgive, we pray, strike not our brave. With our hands raised in prayer with holy offerings, we always invoke you and pray for kindness and grace.

उप ते स्तोमान्पशुपा इवाकरं रास्वा पितर्मरुतां सुम्नमस्मे। भद्रा हि ते सुमतिर्मृळयत्तमाथा वयमव इत्ते वृणीमहे॥ ९॥

9. *Upa te stomān paśupā ivākaraṁ rāsva pitarmarutāṁ sumnamasme. Bhadrā hi te sumatirmṛḷayattamāthā vayamava it te vṛṇīmahe.*

I bring these songs of praise in homage to you, father and protector of the brave Maruts, heroes of nature and humanity, just as a shepherd brings milk and curds to offer to his master. Lord, we pray, give us peace and joy. Blissful is the vision of Divinity, most beatific. Therefore we choose to pray for your protection and guidance, only that and none else's.

आरे ते गोघ्नमुत पूरुषघ्नं क्षयद्वीर सुम्नमस्मे ते अस्तु। मृळा च नो अधि च ब्रूहि देवाधा च नः शर्म यच्छ द्विबर्हाः॥ १०॥

10. *Āre te goghnamuta pūruṣaghnaṁ kṣayadvīra sumnamasme te astu. Mṛḷā ca no adhi ca brūhi devādhā ca naḥ śarma yaccha dvibarhāḥ.*

Lord protector and shelter of the brave, let the butcher of cows and murderer of men be off by your protection and grace. May the peace and joy of your blessings be for us. Be kind and gracious to us. Speak to us in the heart from above. Lord of the world of here and after, give us peace and joy on earth, and the ultimate freedom after.

अवोचाम नमो अस्मा अवस्यवः शृणोतु नो हवं रुद्रो मरुत्वान्। तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ११ ॥

11. *Avocāma namo asmā avasyavaḥ śṛṇotu no havaṁ rudro marutvān. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

Seekers of protection and bliss, let us sing in praise of the Lord. May Rudra, omniscient lord omnipotent, listen to our call and prayer. And may Mitra, Varuna, Aditi, the sea and rivers, the earth and heaven raise and sublimate our word of salutation and prayer to the divine presence. (The word is Namaste.)

Mandala 1/Sukta 115

Surya Devata, Angirasa Kutsa Rshi

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः। आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥ १ ॥

1. *Citraṁ devānām udgād anīkaṁ cakṣurmitrasya varuṇasyāgneḥ. Āprā dyāvāpṛthivī antarikṣaṁ sūrya ātmā jagatastasthuṣaśca.*

Lo! there rises the sun, wonderful image of Divinity, the very eye of Mitra, heaven, the soothing cool of Varuna, the waters, and the beauty of the moon. It pervades and fills the heaven and earth and the middle regions of the sky. It is indeed the very soul of the moving and the unmoving world.

सूर्यो॑ दे॒वीमु॒षस॑ं रोच॒मानां॒ मर्यो॒ न योषा॑म॒भ्ये॑ति प॒श्चात्।
यत्रा॒ नरो॑ देव॒यन्तो॑ यु॒गानि॑ वित॒न्व॒ते प्रति॑ भ॒द्राय॑ भ॒द्रम्॥ २॥

2. *Sūryo devīmuṣasaṁ rocamānāṁ maryo na yoṣām abhyeti paścāt. Yatrā naro devayanto yugāni vitanvate prati bhadrāya bhadram.*

The sun follows the brilliant and beautiful dawn just like a youthful lover who pursues his beloved. And therein, with reference to that, the leading astronomers of the stars extend their noble vision for the calculation of ages for the good of humanity.

भ॒द्रा अश्वा॑ ह॒रित॒ः सूर्य॑स्य चि॒त्रा एत॑ग्वा अनु॒माद्या॑सः।
न॒म॒स्यन्तो॑ दि॒व आ पृ॒ष्ठम॑स्थु॒ः परि॒ द्यावा॑पृथि॒वी यन्ति॑ स॒द्यः॥ ३॥

3. *Bhadrā aśvā haritaḥ sūryasya citrā etagvā anumādyāsaḥ. Namasyanto diva ā pṛṣṭhamasthuḥ pari dyāvāpṛthivī yanti sadyaḥ.*

The blissful rays of the sun, reddish, various and wondrous, exhilarating, invigorating overspread the expanse of heaven and constantly go over the regions

of space across the sky and the earth.

तत्सूर्यस्य देवत्वं तन्महित्वं मध्या कर्तोर्वितंतं सं जभार।
यदेदयुक्त हरितः सधस्थादाद्रात्री वासस्तनुते सिमस्मै ॥ ४ ॥

4. *Tat sūryasya devatvaṁ tanmahitvaṁ madhyā kartorvitataṁ saṁ jabhāra. Yadedayukta haritaḥ sadhasthādādrātrī vāsastanute simasmai.*

That Lord of the universe, Omnipotent Light of creation, is the Sun, Savita, who holds and sustains the light and grandeur of the sun pervading in the world of action. And it is He who withdraws and folds up the same divinity and grandeur of the sun. And when the Lord withdraws the light of the sun, then the Night of Pralaya absorbs everything of existence into her fold of darkness. (This is the story of the eternal round of evolution and involution of the universe.)

When the sun, in the daily round of day-light and darkness at night, collects the rays of light from down below then the night spreads her cover of darkness over all. (This is the story of the daily round of the day-night cycle.)

तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्योरुपस्थे।
अनन्तमन्यद्रुशदस्य पाजः कृष्णमन्यद्धरितः सं भरन्ति ॥ ५ ॥

5. *Tanmitrasya varuṇasyābhicakṣe sūryo rūpaṁ kṛṇute dyorupasthe. Anantamanyad ruśadasya pājaḥ kṛṣṇamanyaddharitaḥ saṁ bharanti.*

The Eternal Lord, in order that Mitra and Varuna, day and night, be seen, creates light and shade and form. And so, the sun, which is light incarnate, in the close space of heaven, shows the forms of things. Endless,

different and blazing is its power of one sort, while the shade of darkness is another, which the rays of the sun bear in the quarters of space.

अद्या देवा उदिता सूर्यस्य निरंहसः पिपृता निरवद्यात्।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ६ ॥

6. *Adyā devā uditā sūryasya niraṅhasaḥ pipṛtā niravadyāt. Tanno mitro varuṇo māmahantām-aditiḥ sindhuḥ pṛthivī uta dyauḥ.*

O powers divine and vitalities of nature born of the rising sun, pure and immaculate, save us to-day from whatever is sinful and despicable. And may the day and night, the wide space, the rivers and the sea, the earth and the heavens of light, we pray, bless us to rise in our hopes and endeavours.

Mandala 1/Sukta 116

Ashvins Devata, Kakshivan Dairghatamasa Aushija Rshi

नासत्याभ्यां बर्हिरिव प्र वृञ्जे स्तोमाँ इयर्म्यभ्रियेव वातः।
यावर्भगाय विमदाय जायां सेनाजुवा न्यूहतू रथेन ॥ १ ॥

1. *Nāsatyābhyāṁ barhiriva pra vṛñje stomāṅ iyarmyabhriyeva vātaḥ. Yāvarbhagāya vimadāya jāyāṁ senājuvā nyūhatū rathena.*

Just as the priest selects and plucks sacred grass and spreads it over and around the vedi in celebration, and just as the winds move the vapour laden cloud across the sky, so do I select words of appreciation for the Ashvins, scientist and technologist, sincere and true, compose them into songs of praise and air them over

the skies, for the Ashvins, who fly troops of the army by a carrier plane over the mountains like friends flying a damsel for the youthful sober lover.

वीळुपत्मभिराशुहेमभिर्वा देवानां वा जूतिभिः शाशदाना ।
तद्रासभो नासत्या सहस्त्रमाजा यमस्य प्रधने जिगाय ॥ २ ॥

2. *Vīḷupatmabhirāśuhemabhirvā devānāṁ vā jūtibhiḥ śāśadānā. Tad rāsabho nāsatyā sahasramājā yamasya pradhane jigāya.*

Ashvins, ever sincere and true, flying by the wings of powerful birds, fast at the speed of clouds, by the tempests of wind and fire splitting the currents of winds, eminent scholars and aeronauts, the power applied, controlled and directed in your chariot would win victories in a thousand battles of wealth against the deadly enemy.

तुग्रो ह भुज्युमश्विनोदमेघे रयिं न कश्चिन्ममृवाँ अवाहाः ।
तमूहथुर्नौभिरात्मन्वतीभिरन्तरिक्षप्रुद्भिरपोदकाभिः ॥ ३ ॥

3. *Tugro ha bhujyum aśvinodameghe rayiṁ na kaścin-mamṛvāň avāhāḥ. Tam ūhathur-nau-bhir-ātmanvatībhir-antarikṣaprudbhir-apoda-kābhiḥ.*

Ashvins, commanders forceful as wind and lightning, if a great ruler and governor launches a fighter and pioneer beneficiary of the nation on the bottomless sea but then abandons hope like a dying man giving up his wealth of a life-time, you rescue him by self-driven, waterproof, flying boats.

तिस्रः क्षपस्त्रिरहातिव्रजद्भिर्नासत्या भुज्युमूहथुः पतङ्गैः ।
समुद्रस्य धन्वन्नार्द्रस्य पारे त्रिभी रथैः शतपद्भिः षळश्वैः ॥ ४ ॥

4. *Tisraḥ kṣapas-trir-ahātivrajadbhir-nāsatyā bhujyum-ūhathuḥ pataṅgaiḥ. Samudrasya dhanvannārdrasya pāre tribhī rathaī śatapadbhiḥ ṣaḷaśvaiḥ.*

Ashvins, undeviating from truth and reality, you carry the ruler beneficiary across the unfathomable ocean and over the desert three-nights and three days non-stop by three flying chariots fitted with hundred wheels and six engines.

अनारम्भणे तदवीरयेथामनास्थाने अग्रभणे समुद्रे। यदश्विना ऊहथुर्भुज्युमस्तं शतारित्रां नावमातस्थिवांसम्॥ ५॥

5. *Anārambhaṇe tad-avīrayethām-anāsthāne agrabhaṇe samudre. Yad-aśvinā ūhathur bhujyum-astaṁ śatāritrāṁ nāvam-ātasthivāṁsam.*

Ashvins, scholars dedicated to truth and humanity, in the ocean of space where there is no beginning and no end, where there is no foothold and nothing to hold with hand, you carry the man of earthly enjoyment riding the carrier-boat worked with a hundred propellers to his haven of rest where there is no want, no pain, nothing beyond desire. That is great, heroic!

यमश्विना ददथुः श्वेतमश्वमघाश्वाय शश्वदित्स्वस्ति। तद्वां दात्रं महि कीर्तेन्यं भूत्पैद्वो वाजी सदमिद्धव्यो अर्यः॥ ६॥

6. *Yamaśvinā dadathuḥ śvetamaśvamaghāśvāya śaśvadit svasti. Tad vāṁ dātraṁ mahi kīrtenyaṁ bhūt paidvo vājī sadamiddhavyo aryaḥ.*

Ashvins, experts of velocity and motion, the

brilliant white solar car which you provide for the adventurous traveller is all-time auspicious. That gift of yours is great, admirable all over the earth. The super-fast car is of undiminishing value and adorable in the economic world of business and industry.

युवं नरा स्तुवते पज्रियाय कक्षीवते अरदतं पुरंन्धिम्।
कारो तराच्छफादश्वस्य वृष्णः शतं कुम्भाँ असिञ्चतं सुरायाः ॥ ७ ॥

7. *Yuvaṁ narā stuvate pajriyāya kakṣīvate aradataṁ puraṁdhim. Kārotarāc-chaphād-aśvasya vṛṣṇaḥ śataṁ kumbhāṅ asiñcataṁ surāyāḥ.*

Ashvins, leading teacher and scholar of herbal science, you reward the faithful disciple of pious discipline ever ready in harness with exceptional knowledge and insight into the science and technology of restorative nectar by which you can fill a hundred jars of drink from one horse-hoof measure of virile essence distilled through the filter.

हिमेनाग्निं घ्रंसमंवारयेथां पितुमतीमूर्जमस्मा अधत्तम्।
ऋबीसे अत्रिंमश्विनावनीतमुन्निन्यथुः सर्वगणं स्वस्ति ॥ ८ ॥

8. *Himenāgniṁ ghraṁsam-avārayethāṁ pitumatīm-ūrjam-asmā adhattam. Ṛbīse atrim- aśvināvanītam-unninyathuḥ sarvagaṇaṁ svasti.*

Ashvins, scholars of heat and energy, fight out fire and heat with ice and cool, and bear edible energy concentrate for us. Pull out the man fallen into the earth's womb of fire and despondency and free him and his community from physical, mental and spiritual suffering for their common good.

परावतं नासत्यानुदेथामुच्चाबुध्नं चक्रथुर्जिह्मबारम् ।
क्षरन्नापो न पायनाय राये सहस्राय तृष्यते गोतमस्य ॥ ९ ॥

9. *Parāvataṁ nāsatyā nudethām-uccābudhnaṁ cakrathurjihmavāram. Kṣarannāpo na pāyanāya rāye sahasrāya tṛṣyate gotamasya.*

Ashvins, high-priests of nature and truth, lite up the waters from the bottom at the lowest level, raise it to a higher level by oblique channels, and let the streams flow for drink for a thousand people, and for the scholar and the administrator, to quench their thirst and for the production of wealth.

जुजुरुषो नासत्योत वव्रिं प्रामुञ्चतं द्रापिमिव च्यवानात् ।
प्रातिरतं जहितस्यायुर्दस्रादित्पतिमकृणुतं कनीनाम् ॥ १० ॥

10. *Jujuruṣo nāsatyota vavriṁ prāmuñcataṁ drāpimiva cyavānāt. Prātirataṁ jahitasyāyurdasrādit patimakṛṇutaṁ kanīnām.*

Ashvins, recuperative powers of nature, masters of medicine and psychiatrists, you free the ageing man from wrinkled skin, remove fear complex from the escapist running away from life, give a new lease of life to the depressed heading to suicide, and mature adolescent girls to grow and match with the right husband in marriage.

तद्वां नरा शंस्यं राध्यं चाभिष्टिमन्नासत्या वरूथम् ।
यद्विद्वांसा निधिमिवापगूळ्हमुद्दर्शतादूपथुर्वन्दनाय ॥ ११ ॥

11. *Tad vāṁ narā śaṁsyaṁ rādhyaṁ cābhiṣṭimannāsatyā varūtham. Yad vidvāṁsā nidhimivāpagūḷhamud darśatādūpathurvandanāya.*

Ashvins, leading lights of humanity dedicated to truth and reality, the protective and promotive work you do is appreciable, adorable and blissfully desirable. Leaders of knowledge and secrets of nature, it is so far hidden from view like an underground treasure. Let it come forth so that all may see and admire and do you the honour you deserve.

तद्वां नरा सनये दंस उग्रमाविष्कृणोमि तन्यतुर्न वृष्टिम्।
दध्यङ्ह यन्मध्वाथर्वणो वामश्वस्य शीर्ष्णा प्र यदीमुवाच॥ १२॥

12. *Tad vāṁ narā sanaye daṁsa ugramāviṣkṛṇomi tanyaturna vṛṣṭim. Dadhyaṅ ha yanmadhvātharvaṇo vā maśvasya śīrṣṇā pra yadīmuvāca.*

Ashvins, leaders of men in knowledge and action, that marvellous work of yours in the interest of social good, I explain and proclaim in detail like thunder and lightning raining showers from the cloud, work and knowledge sweet as honey which the man of love and reverence, Dadhyang, child and disciple of the sober sage of non-violence, Atharvan, taught you from his mind inspired with wisdom and passion for superfast action in the form of a full treatise on the subject.

अजोहवीन्नासत्या करा वां महे यामन्पुरुभुजा पुरंधिः।
श्रुतं तच्छासुरिव वध्रिमत्या हिरण्यहस्तमश्विनावदत्तम्॥ १३॥

13. *Ajohavīnnāsatyā karā vāṁ mahe yāman purubhujā purandhiḥ. Śrutaṁ tacchāsuriva vadhrimatyā hiraṇyahastam-aśvināvadattam.*

Ashvins, lovers of truth and reality, munificent

powers of action and knowledge, liberal givers of joy and prosperity for all, let the woman of noble intelligence invite you for the sake of abundant peace and prosperity, listen to her invocation as a commandment of the world Ruler, and give the fortunate woman that superior knowledge which showers the joys of life with golden hands of generosity.

आस्नो वृकस्य वर्तिकामभीके युवं नरा नासत्यामुमुक्तम्।
उतो कविं पुरुभुजा युवं ह कृपमाणमकृणुतं विचक्षे॥ १४॥

14. *Āsno vṛkasya vartikāmabhīke yuvaṁ narā nāsatyā mumuktam. Uto kaviṁ purubhujā yuvaṁ ha kṛpamāṇam-akṛṇutaṁ vicakṣe.*

Ashvins, defenders of truth, light and justice, leaders of humanity and creators of peace and prosperity for all, in the human search for progress and enlightenment, you save the poor bird from the devourer's mouth, and give the poet a compassionate heart for a comprehensive vision of life.

चरित्रं हि वेरिवाच्छेदि पर्णमाजा खेलस्य परितक्म्यायाम्।
सद्यो जङ्घामायसीं विश्पलायै धने हिते सर्तवे प्रत्यधत्तम्॥ १५॥

15. *Caritraṁ hi verivācchedi parṇamājā khelasya paritakmyāyām. Sadyo jaṅghāmāyasīṁ viśpalāyai dhane hite sartave pratyadhattam.*

Ashvins, when the battle is raging for the defence and sustenance of the people but the issue is wavering in the night of uncertainty, you instantly take to the armour of steel for advance, strike and break down the enemy's force as you cut off the wing of a bird.

शतं मेषान्वृक्ये चक्षदानमृज्राश्वं तं पितान्धं चकार। तस्मा अक्षी नासत्या विचक्षु आधत्तं दस्रा भिषजावनर्वन्॥ १६॥

16. *Śataṁ meṣān vṛkye cakṣadānam-ṛjrāśvaṁ taṁ pitāndhaṁ cakāra. Tasmā akṣī nāsatyā vicakṣa Ādhattaṁ dasrā bhiṣajāvanarvan.*

If a person were to sacrifice a hundred generous and creative contenders, meshas, for the pleasure of a wolfish thief and his wife, even though such a person were otherwise very intelligent and dynamic, the fatherly ruler should throw him into the darkness of prison. And yet, O Ashvins, lovers of ultimate truth, dispellers of untruth and darkness, generous showers of bliss, bring the eyes for the waking blind so that he could see what is real and true and good and be released from the dungeon of ignorance. (It is better to make the blind see than keep them in the prison. It is better to redeem the criminal and the sinner than throw him in the prison.)

आ वां रथं दुहिता सूर्यस्य कार्ष्मेवातिष्ठदर्वता जयन्ती। विश्वे देवा अन्वमन्यन्त हृद्भिः समु श्रिया नासत्या सचेथे॥ १७॥

17. *Ā vāṁ rathaṁ duhitā sūryasya kārṣmevātiṣṭhadarvatā jayantī. Viśve devā anvamanyanta hṛdbhiḥ samu śriyā nāsatyā sacethe.*

Ashvins, lovers and defenders of truth in the battle of life and health of the world, let the dawn, daughter of the sun, arise and ride your chariot drawn by horses of light and win the battle. Let all the divinities of the world heartily applaud the beauty and power, and may you shine with the beauty and glory of the rise and

may you win the victory.

यदया॑तं दिवो॑दासाय व॒र्तिर्भ॒रद्वा॑जायाश्विना॒ हय॑न्ता।
रे॒वदु॑वाह सच॒नो रथो॑ वां वृष॒भश्च॑ शिंशु॒मार॑श्च यु॒क्ता॥ १८॥

18. *Yadayātaṁ divodāsāya vartir-bharadvājāyā-śvinā hayantā. Revad-uvāha sacano ratho vāṁ vṛṣabhaśca śiṁśumāraśca yuktā.*

Ashvins, generous givers and protectors, ever on the move, when you come to the house of Divodasa, the giver of light and knowledge, and to Bharadvaja, bearer and giver of food, energy and the fighting force, let the chariot that transports you be delightful, laden with wealth, powerfully equipped, victorious and killer of the enemy.

र॒यिं सु॑क्ष॒त्रं स्व॑पत्यमायु॒ः सुवी॑र्यं॑ नासत्या॒ वह॑न्ता। आ
ज॒ह्नावीं॑ सम॑न॒सोप॒ वाजै॒स्त्रिर॒ह्नो भा॒गं दध॑तीमयातम्॥ १९॥

19. *Rayiṁ sukṣatraṁ svapatyam-āyuḥ suvīryaṁ nāsatyā vahantā. Ā jahnāvīṁ samanasopa vājaistrirahno bhāgaṁ dadhatīm-ayātam.*

Ashvins, protectors of truth and leaders of equal and agreeable mind, come with food, energy and powerful forces, bearing wealth, good social order, noble progeny, good health and age, courage and valour, and free flowing streams of water for the people performing their daily duties full three times of the day.

परि॑विष्टं जाहु॒षं वि॒श्वत॑ः सीं सु॒गेभि॒र्नक्त॑मूहथू॒ रजो॑भिः।
वि॒भि॒न्दु॒ना॑ नासत्या॒ रथे॑न॒ वि पर्व॑ताँ॒ अज॑र॒यू अ॑यातम्॥ २०॥

20. *Pariviṣṭaṁ jāhuṣaṁ viśvataḥ sīṁ sugebhirnakta-mūhathū rajobhiḥ. Vibhindunā nāsatyā rathena vi parvatāṅ̆ ajarayū ayātam.*

Ashvins, defenders and saviours of truth and right, young and unaging, when the commander or a section of the army or the ruler is besieged on all sides, launch, and attack by an invincible killer chariot, rescue the besieged force by easy but misty paths and take over the caverns and mountains by night.

एकस्या वस्तोरावतं रणाय वशमश्विना सनये सहस्रा।
निरहतं दुच्छुना इन्द्रवन्ता पृथुश्रवसो वृषणावरातीः ॥ २१ ॥

21. *Ekasyā vastor-āvataṁ raṇāya vaśam-aśvinā sanaye sahasrā. Nirahataṁ ducchunā indravantā pṛthuśravaso vṛṣaṇāvarātīḥ.*

Ashvins, brilliant as sun and moon, forceful as lightning and thunder, generous as showers of rain, leaders of the land and commanders of the army, protect and promote the freedom of the land for a hundred gifts and acquisitions of peace and happiness. Protect and develop the army for battle for the sake of freedom and advancement. And in a single day rout the destructive force of the frustrative enemy even if it be of commanding fame in the world.

शरस्य चिदार्चत्कस्यावतादा नीचादुच्चा चक्रथुः पातवे वाः।
शयवे चिन्नासत्या शचीभिर्जसुरये स्तर्यं पिप्यथुर्गाम् ॥ २२ ॥

22. *Śarasya cidārcatkasyāvatādā nīcāduccā cakrathuḥ pātave vāḥ. Śayave cinnāsatyā śacībhir-jasuraye staryaṁ pipyathur-gām.*

Ashvins, lovers and defenders of truth and the facts of life, with your noble actions of science and husbandry, you raise the water from the lowest level as that of a well or lake to the higher level for the drink of

the violent as well as of the worshipper, and you develop the dry cow to fertility for the drooping, depressed and the exhausted humanity.

अवस्यते स्तुवते कृष्णियाय ऋजूयते नासत्या शचीभिः ।
पशुं न नष्टमिव दर्शनाय विष्णाप्वं ददथुर्विश्वकाय ॥ २३ ॥

23. *Avasyate stuvate kṛṣṇiyāya ṛjūyate nāsatyā śacī-bhiḥ. Paśuṁ na naṣṭamiva darśanāya viṣṇāpvaṁ dadathurviśvakāya.*

Ashvins, lovers of truth and humanity, with your noble words and acts of wisdom give that sagely vision and knowledge to the protective, worshipful, attractive, simple and sympathetic visionary with which the sages are blest in a state of samadhi communion with the divine. Give it like a lovely pet or a valuable treasure lost but then found and then restored to the master.

दश रात्रीरशिवेना नवं द्यूनवनद्धं श्नथितमप्स्वन्तः ।
विप्रुतं रेभमुदनि प्रवृक्तमुन्निन्यथुः सोममिव स्रुवेण ॥ २४ ॥

24. *Daśa rātrīr-aśivenā nava dyūn-avanaddhaṁ śnathitam-apsvantaḥ. Viprutaṁ rebham-udani pravṛktam-unninyathuḥ somamiva sruveṇa.*

Ashvins, lovers and defenders of truth and right, just as a boat is tied and transfixed under water for ten nights and nine days by an envious person, or it is held up, or drifts over water, but then is upraised and brought on the track by a noble ferry man, so if an admirer of truth and right and devotee of divinity feels supressed by adverse forces, feels depressed or distempered or drifts from the right track, then, O Ashvins, give him a hand and raise him like a soma libation raised in the

ladle ready for offering into the fire of yajna.

प्र वां॑ दंसांस्यश्विनाववोचम॒स्य पति॑: स्यां सु॒गव॑: सु॒वीर॑: ।
उ॒त पश्ये॑न्नश्नु॒वन्दी॒र्घमायु॒रस्त॑मि॒वेज्जरि॒माणं॑ जगम्याम् ॥ २५ ॥

25. *Pra vāṁ daṁsāṁsyaśvināvavocamasya patiḥ syāṁ sugavaḥ suvīraḥ. Uta paśyann aśnuvan dīrgham-āyurastam-ivejjarimāṇaṁ jagamyām.*

Ashvins, noble divinities of truth and right action, generous givers of good health and purpose of life for a full age, I pray I may sing in praise of your great actions with gratitude and, blest with cows, noble speech and abundant land, in the company of brave children, seeing the world and the light of divinity, enjoying long and full age, and giving up this ageing body I should retire, set like the sun and go home.

Mandala 1/Sukta 117

Ashvins Devata, Kakshivan Dairghatamasa Aushija Rshi

मध्व॒: सोम॑स्याश्विना॒ मदा॑य प्र॒त्नो होता॒ वि॑वासते वाम् ।
ब॒र्हि॒ष्म॑ती रा॒तिर्वि॑श्रि॒ता॒ गी॒रि॒षा या॑तं नास॒त्योप॒ वाजै॑: ॥ १ ॥

1. *Madhvaḥ somasyāśvinā madāya pratno hotā vivāsate vām. Barhiṣmatī rātirviśritā gīriṣā yātaṁ nāsatyopa vājaiḥ.*

Ashvins, lovers and defenders of truth, givers of health and joy, the veteran yajaka, high-priest of knowledge, invokes you for the honey sweets of soma's joy for the health and ecstasy of living. Brilliant and blissful is your gift of peace and prosperity, celebrated is your voice and wisdom. Come with your gifts of food and energy and the vibrant ways of living and

advancement at the fastest.

यो वामश्विना मनसो जवीयान्रथः स्वश्वो विशं आजिगाति।
येन गच्छथः सुकृतो दुरोणं तेन नरा वर्तिरस्मभ्यं यातम्॥ २॥

2. *Yo vām-aśvinā manaso javīyān rathaḥ svaśvo viśa ājigāti. Yena gacchathaḥ sukṛto duroṇaṁ tena narā vartir-asmabhyaṁ yātam.*

Ashvins, leaders of the people, faster than thought is your chariot which reaches the people with you. Wondrously made it is, drawn by horses fast as sun beams and lightning, by which you go home to the man of noble deeds. Riding that same chariot come home for us too (and bless us with light and speed).

ऋषिं नरावंहसः पाञ्चजन्यमृबीसादत्रिं मुञ्चथो गणेन।
मिनन्ता दस्योरशिवस्य माया अनुपूर्वं वृषणा चोदयन्ता॥ ३॥

3. *Ṛṣiṁ narāvaṁhasaḥ pāñcajanyam-ṛbīsād-atriṁ muñcatho gaṇena. Minantā dasyor-aśivasya māyā anupūrvaṁ vṛṣaṇā codayantā.*

Ashvins, leaders of humanity, generous and inspiring as ever before with universal knowledge and human values, destroyers of the envious demonics and their crooked powers, you save Atri, visionary scholar free from the three bonds of physical, mental and spiritual ailments, self-realised soul with mastery over all the five pranic energies and dedicated to all the five classes of universal humanity without discrimination, and you deliver him along with his band of teachers and scholars from the evil of prison in utter darkness, against the light of reason, knowledge and rectitude,

into which, such men of light and freedom are thrown by the envious and wicked blood suckers of society.

अश्वं॒ न गू॒ळ्हमश्विना दु॒रेवै॒र्ऋषिं॒ नरा॒ वृष॑णा रे॒भम॒प्सु ।
सं तं रि॑णीथो॒ विप्रु॑तं॒ दंसो॑भि॒र्न वां॑ जू॒र्यन्ति॑ पू॒र्व्या कृ॒तानि॑ ॥ ४ ॥

4. *Aśvaṁ na gūḷham-aśvinā durevair-ṛṣiṁ narā vṛṣaṇā rebhamapsu. Saṁ taṁ riṇītho viprutaṁ daṁsobhirna vāṁ jūryanti pūrvyā kṛtāni.*

Rebha, eminent scholar of knowledge and wisdom, dynamic and productive proclaimer of the secrets of science, is obscured among the lesser stars and kept back, by manipulators of evil design, straying around lost like a horse in the jungle. Ashvins, brave and generous heroes and leaders of humanity and guides of knowledge, redeem that seer of light with your noble actions, he would otherwise be lost and gone. All your actions, old and ancient as well as new, never fade away nor die out.

सु॒षु॒प्वांस॒ं न नि॒र्ऋ॑तेरु॒पस्थे॒ सूर्यं॒ न दं॑स्रा॒ तम॑सि क्षि॒यन्त॑म् ।
शु॒भे रु॒क्मं न दर्श॒तं नि॑खा॒तमुदू॑पथुरश्विना॒ वन्द॑नाय ॥ ५ ॥

5. *Suṣupvāṁsaṁ na nir-ṛterupasthe sūryaṁ na dasrā tamasi kṣiyantam. Śubhe rukmaṁ na darśataṁ nikhātmudūpathuraśvinā vandanāya.*

Ashvins, heroic and generous powers of action, destroyers of want and suffering, like the soul's awareness covered in deep sleep, like the dormant seed enfolded in the soil, like the sun resting as if in the night cover of darkness, like the lovely shining fold buried in the folds of the earth, the face of beauty and truth is hidden. Awaken the awareness of life divine, generate

the life of the seed, let the sun arise, bring out the hidden gold of the earth, and sow the seeds of life, energy and light so that all may see, honour and admire the grandeur of existence.

तद्वां नरा शंस्यं पज्रियेण कक्षीवता नासत्या परिज्मन्।
शफादश्वस्य वाजिनो जनाय शतं कुम्भाँ असिञ्चतं मधूनाम्॥ ६॥

6. *Tad vāṁ narā śaṁsyaṁ pajriyeṇa kakṣīvatā nāsatyā parijman. Śaphadaśvasya vājino janāya śataṁ kumbhāँ asiñcataṁ madhūnām.*

Ashvins, dedicated to truth and nature, leaders of scientists and pharmacists, that work of yours is of universal value and worthy of praise by eminent scholars by which you manufacture a horse-hoof measure of herbal essence and from that prepare a hundred potfuls of honey sweet restorative tonics for the ailing people.

युवं नरा स्तुवते कृष्णियाय विष्णाप्वं ददथुर्विश्वकाय।
घोषायै चित्पितृषदे दुरोणे पतिं जूर्यन्त्या अश्विनाव-
दत्तम्॥ ७॥

7. *Yuvaṁ narā stuvate kṛṣṇiyāya viṣṇāpvaṁ dadathurviśvakāya. Ghoṣāyai cit pitṛṣade duroṇe patiṁ jūryantyā aśvināvadattam.*

Ashvins, generous givers and leaders of men, for the man of truth true to his word, kind ruler, planning development of agriculture, dedicated to parental seniors, provide the expert of farming on the land, and for the herdswoman growing old provide a caretaker.

युवं श्यावाय रुशतीमदत्तं महः क्षोणस्यांश्विना कण्वाय।
प्रवाच्यं तद् वृषणा कृतं वां यन्नार्षदाय श्रवो अध्यधत्तम्॥ ८॥

8. *Yuvaṁ śyāvāya ruśatīm-adattaṁ mahaḥ kṣoṇasyāśvinā kaṇvāya. Pravācyaṁ tad vṛṣaṇā kṛtaṁ vāṁ yannārṣadāya śravo adhyadhattam.*

Ashvins, brave and generous harbingers of fulfilment for the lover of learning, give brilliance of knowledge for the learned teacher and his resident pupil, give great strength of will and purpose, and for the successor of the man presiding over people and pupils, give communicable knowledge, strength of action, right reputation and the will to listen above all.

पुरू वर्पांस्यश्विना दधाना नि पेदव ऊहथुराशुमश्वम्।
सहस्रसां वाजिनमप्रतीतमहिहनं श्रवस्यं तरुत्रम्॥ ९॥

9. *Purū varpāṁsyaśvinā dadhānā ni pedava ūhathur-āśumaśvam. Sahasrasāṁ vājinamapratītam-ahihanaṁ śravasyaṁ tarutram.*

Ashvins, harbingers of many things for good and comfortable life, assuming various forms of workers and designers, you give to the traveller and transporter the instant motive power such as electricity, fast, serving a thousand purposes, invisible, present in earth and consumable fuels, breaker of the cloud and capable of crossing the seas.

एतानि वां श्रवस्या सुदानू ब्रह्माङ्गूषं सदनं रोदस्योः।
यद्वां पत्रासो अश्विना हवन्ते यातमिषा च विदुषे च वाजम्॥ १०॥

10. *Etāni vāṁ śravasyā sudānū brahmāṅgūṣaṁ sadanaṁ rodasyoḥ. Yad vāṁ pajrāso aśvinā havante yātamiṣā ca viduṣe ca vājam.*

Ashvins, generous divinities of nature and humanity, these are your reputable acts of charity. This is the song of praise for you. The infinite and omniscient lord, Brahma, is the home and sustenance of heaven and earth, whom you and your friends and admirers invoke and worship. Move on, powers of life and light divine, with your will and gifts of food for life and soul and with the vision divine for the man and seeker of knowledge.

सूनोर्मानेनाश्विना गृणाना वाजं विप्राय भुरणा रदन्ता।
अगस्त्ये ब्रह्मणा वावृधाना सं विश्पलां नासत्यारिणीतम्॥ ११॥

11. *Sūnormānenāśvinā gṛṇānā vājaṁ viprāya bhuraṇā radantā. Agastye brahmaṇā vāvṛdhānā saṁ viśpalāṁ nāsatyāriṇītam.*

Ashvins, lovers and defenders of truth and rectitude, generous harbingers of comfort, prosperity and happiness, sung and celebrated by the honour and reverence of the admirer and the lover of soma like a son, opening the channels of food, energy and knowledge for the pious and intelligent people, rising by the light of omniscience in knowledge and acts of charity in the service of Divinity, release the flow of vision, will and right policy for the advancement of humanity on the path of progress.

कुह यान्ता सुष्टुतिं काव्यस्य दिवो नपाता वृषणा शयुत्रा।
हिरण्यस्येव कलशं निखातमुदूपथुर्दशमे अश्विनाहन्॥ १२॥

12. *Kuha yāntā suṣṭutiṁ kāvyasya divo napātā vṛṣaṇā śayutrā. Hiraṇyasyeva kalaśaṁ nikhātam-udūpathurdaśame aśvināhan.*

Ashvins, children of light, generous and brave, guardians of sleeping humanity, moving on the paths of divinity, where do you find celebration in poetry and discover the golden vessel of spiritual treasure buried under the folds of earthly existence, on the tenth day of yajnic performance, and then sow the seeds of piety? (The answer is: among the lovers of knowledge, children of divinity).

युवं च्यवानमश्विना जरन्तं पुनर्युवानं चक्रथुः शचीभिः ।
युवो रथं दुहिता सूर्यस्य सह श्रिया नासत्यावृणीत ॥ १३ ॥

13. *Yuvaṁ cyavānamaśvinā jarantaṁ punaryuvānaṁ cakrathuḥ śacībhiḥ. Yuvo rathaṁ duhitā sūryasya saha śriyā nāsatyāvṛṇīta.*

Ashvins, lovers of truth and masters of the currents of natural energy, by your noble and creative acts you rejuvenate Chyavana, man of dynamic living and prayerful culture but ageing and declining in energy, and you return him to his youth again, and the Dawn, daughter of the sun chooses you and rides your chariot in your company in all her beauty and grandeur.

युवं तुग्राय पूर्व्येभिरेवैः पुनर्मन्यावभवतं युवाना ।
युवं भुज्युमर्णसो निः समुद्राद्भिरूहथुर्ऋज्रेभिरश्वैः ॥ १४ ॥

14. *Yuvaṁ tugrāya pūrvyebhirevaiḥ punarmanyāvabhavataṁ yuvānā. Yuvaṁ bhujyumarṇaso niḥ samudrād vibhirūhathurṛjrebhiraśvaiḥ.*

Ashvins, masters of the secrets of nature, youth

and age, for the sake of vitality and energy and by the acts and achievements of the ancients, you grow young and come to know each other again, and you carry the man of joy and tonics of rejuvenation from and beyond the bottomless ocean of water and air by transports flying like birds straight and unobstructed.

अजोऽहवीदश्विना तौग्र्यो वां प्रोळ्हः समुद्रमव्यथिर्जगन्वान्।
निष्टमूहथुः सुयुजा रथेन मनोजवसा वृषणा स्वस्ति ॥ १५ ॥

15. *Ajohavīdaśvinā taugryo vāṁ proḷhaḥ samudram-avyathir-jaganvān. Niṣṭamūhathuḥ suyujā rathena manojavasā vṛṣaṇā svasti.*

Ashvins, generous and brave experts of energy, power and motion, let the powerful force assigned to the sea on the move call on you and you would transport it without trouble by the chariot meticulously driven at the speed of thought for the good of all.

अजोऽहवीदश्विना वर्तिका वामास्नो यत्सीममुञ्चतं वृकस्य।
वि जयुषा ययथुः सान्वद्रेर्जातं विष्वाचो अहतं विषेण ॥ १६ ॥

16. *Ajohavīdaśvinā vartikā vāmāsno yat sīmamuñ-cataṁ vṛkasya. Vi jayuṣā yayathuḥ sānvadrerjā-taṁ viṣvāco ahataṁ viṣeṇa.*

Ashvins, heroes of tempestuous speed and movement, let the army, stuck up, besieged, and helpless as a poor bird, call upon you for help any time which you rescue from the wolfish mouth of the enemy. Mount up to the peak of the mountain by your victory chariot and destroy the advancing army of the enemy with your reinforcements.

शतं मेषान्वृक्ये मामहानं तमः प्रणीतमशिवेन पित्रा।
आक्षी ऋज्राश्वे अश्विनावधत्तं ज्योतिरन्धाय चक्रथुर्विचक्षे॥ १७॥

17. *Śataṁ meṣān vṛkye māmahānaṁ tamaḥ praṇītamaśivena pitrā. Ākṣī ṛjrāśve aśvināvadhattaṁ jyotirandhāya cakrathurvicakṣe.*

Ashvins, creators of light and givers of eyes, remove the social butcher who throws a hundred helpless persons like sheep to the she-wolf, correct the unkind father and the unreasonable judge who assigns the innocent youth to the dungeon, bring eyes for the injured of the swift army of horse, in short, create and bring light for the blind who may then see the light of truth.

शुनमन्धाय भरमह्वयत्सा वृकीरश्विना वृषणा नरेति।
जारः कनीनइव चक्षदान ऋज्राश्वः शतमेकं च मेषान्॥ १८॥

18. *Śunamandhāya bharamahvayat sā vṛkīraśvinā vṛṣaṇā nareti. Jāraḥ kanīna iva cakṣadāna ṛjrāśvaḥ śatamekaṁ ca meṣān.*

Ashvins, generous harbingers of the showers of comfort and joy, leading lights of humanity, bring peace, comfort and ample light of the eye for the poor blind as if the she-wolf herself were to call up and save the hundred and one innocent sheep, or an old wise man of experience, or the youthful spirit of hope, or the very pupil of the eye, or the light-giver for the eye of the fast horse rider were to bring comfort, safety and light for the needy.

मही वामूतिरश्विना मयोभूरुत स्रामं धिष्ण्या सं रिणीथः ।
अथा युवामिदह्वयत्पुरंन्धिरागच्छतं सीं वृषणाववोभिः ॥ १९ ॥

19. *Mahī vāmūtiraśvinā mayobhūruta srāmaṁ dhiṣṇyā saṁ riṇīthaḥ. Athā yuvāmidahvayat puraṁdhir-āgacchataṁ sīṁ vṛṣaṇāvavobhiḥ.*

Ashvins, heroes wise and brave, great, soothing and inspiring is your presence and protection. Shatter the injustice, release the lame and the disabled to freedom. And then the very spirit of wisdom and the nation would call upon you: come like the breath of fresh air with favours and fulfilment and be here for life.

अधेनुं दस्रा स्तर्यं१ विषक्तामपिन्वतं शयवे अश्विना गाम् ।
युवं शचीभिर्विमदाय जायां न्यूहथुः पुरुमित्रस्य योषाम् ॥ २० ॥

20. *Adhenuṁ dasrā staryaṁ viṣaktām-apinvataṁ śayave aśvinā gām. Yuvaṁ śacībhir-vimadāya jāyāṁ nyūhathuḥ purumitrasya yoṣām.*

Ashvins, generous and brave fighters against suffering, destroyers of want and pain, nourish and revitalize the dry and barren cow, give nourishment to the weak and sleeping man, and, with your noble and generous actions, a wife for the happy and youthful man, the young and beautiful daughter of the friend of many.

यवं वृकेणाश्विना वपन्तेषं दुहन्ता मनुषाय दस्रा ।
अभि दस्युं बकुरेणा धमन्तोरु ज्योतिश्चक्रथुरार्याय ॥ २१ ॥

21. *Yavaṁ vṛkeṇāśvinā vapanteṣaṁ duhantā-manuṣāya dasrā. Abhi dasyuṁ bakureṇā dhamantoru jyotiścakrathur-āryāya.*

Ashvins, brave heroes and destroyers of evil, want and suffering, sowing barley with the plough and uprooting the weeds, creating and drawing energy from nature and food, warding and blowing off the evil and wicked by warning and punishment all round, expanding and radiating the light of knowledge and justice for the good and progressive people, you build a grand social order of freedom and happiness.

आथर्वणायाश्विना दधीचेऽश्व्यं शिरः प्रत्यैरयतम् ।
स वां मधु प्र वोचदृतायन्त्वाष्ट्रं यद्दस्रावपिकक्ष्यं वाम् ॥ २२ ॥

22. *Ātharavaṇāyāśvina dadhīce'śvyaṁ śiraḥ pratyairayatam. Sa vāṁ madhu pra vocadṛtāyan tvāṣṭraṁ yad dasrāvapikakṣyaṁ vām.*

For the child of the man of faith beyond doubt and question, for the admirer of men of knowledge and rectitude, you create the best and most dynamic brain and inspire him. Ashvins, generous and creative, the inspired man, in search of the honey sweets of life and nourishment, speaks of the science of yajna and of the science of anatomy and the structure of the forms of life, for you and all.

सदा कवी सुमतिमा चके वां विश्वा धियो अश्विना प्रावतं मे । अस्मे रयिं नासत्या बृहन्तमपत्यसाचं श्रुत्यं रराथाम् ॥ २३ ॥

23. *Sadā kavī sumatimā cake vāṁ viśvā dhiyo aśvinā prāvataṁ me. Asme rayiṁ nāsatyā bṛhantamapatyasācaṁ śrutyaṁ rarāthām.*

Ashvins, poetic visionaries of creation, high-priests of truth and reality, harbingers of cosmic

intelligence and energy, I pray to you, always bless me with universal vision and understanding and protect it from doubt. Give us the wealth which is reputable and honourable, blest with family and children, and which is ever growing higher and higher.

हिरण्यहस्तमश्विना रराणा पुत्रं नरा वध्रिमत्या अदत्तम्।
त्रिधा ह श्यावमश्विना विकस्तमुज्जीवसे ऐरयतं सुदानू॥ २४॥

24. *Hiraṇyahastamaśvinā rarāṇā putraṁ narā vadhrimatyā adattam. Tridhā ha śyāvamaśvinā vikastamujjīvasa airayataṁ sudānū.*

Ashvins, harbingers of life, leading lights of humanity, kind and compassionate, rejuvenate the wedded couple and bless the intelligent woman with a golden-handed son. Three ways broken is the man of knowledge, otherwise blooming and brilliant, bring him back to life and let him rise to full stature again to higher life.

एतानि वामश्विना वीर्याणि प्र पूर्व्याण्यायवोऽवोचन्। ब्रह्म
कृण्वन्तो वृषणा युवभ्यां सुवीरासो विदथमा वदेम॥ २५॥

25. *Etāni vāmaśvinā vīryāṇi pra pūrvyāṇyāyavo'-vocan. Brahma kṛṇvanto vṛṣaṇā yuvabhyāṁ suvīrāso vidathamā vadema.*

Ashvins, brave and generous heroes of noble action, these are the great actions you have ever done and still do and which people celebrate in song. We pray that, blest with friends and brave children, singing songs of celebration for you, creating food and energy for life and living for yajna, we may live, and praise and propagate the yajnic way of creative life (as yours).

Mandala 1/Sukta 118

Ashvins Devata, Kakshivan Dairghatamasa Aushija Rshi

आ वां॑ रथो॑ अश्विना श्ये॒नप॑त्वा सुमृळी॒कः स्ववाँ॑ यात्व॒र्वाङ् । यो मर्त्य॑स्य॒ मन॑सो॒ जवी॑यान्त्रिव॒न्धु॒रो वृ॑षणा॒ वात॑रंहाः ॥ १ ॥

1. *Ā vāṁ ratho aśvinā śyenapatvā sumṛḷīkaḥ svavāṅ yātvarvāṅ. Yo martyasya manaso javīyān tribandhuro vṛṣaṇā vātaraṁhāḥ.*

Ashvins, masters of nature's energy and natural resources, let your chariot flying as the eagle, luxuriously comfortable, automotive, come here, chariot faster than the mind of man, three staged and tempestuous in power as the wind.

त्रि॒व॒न्धु॒रेण॑ त्रि॒वृता॒ रथे॑न त्रिच॒क्रेण॑ सु॒वृता॑ यात॒मर्वा॑क् ।
पिन्व॑तं॒ गा जिन्व॑त॒मर्व॑तो नो व॒र्धय॑तमश्विना वी॒र॒मस्मे ॥ २ ॥

2. *Tribandhureṇa trivṛtā rathena tricakreṇa suvṛtā yātamarvāk. Pinvantaṁ gā jinvatamarvato no vardhayatamaśvinā vīramasme.*

Ashvins, masters of engineering, let the three-staged, triple—structured, three wheeled, thrice sophisticated chariot come here. Enrich the land, rejuvenate the people and the social order, develop transport and communication, and let the brave of the land flourish.

प्र॒व॒द्या॑मना सु॒वृता॒ रथे॑न॒ दस्रा॑वि॒मं शृ॑णुतं श्लो॒क॒मद्रेः॑ ।
किम॒ङ्ग वां॒ प्रत्य॑व॒र्तिं॑ गमि॒ष्ठा॒हुर्वि॑प्रा॒सो अ॑श्विना पु॒रा॒जाः ॥ ३ ॥

3. *Pravadyāmanā suvṛtā rathena dasrāvimaṁ śṛṇatuṁ ślokamadreḥ. Kimaṅga vāṁ pratyavartiṁ gamiṣṭhāhurviprāso aśvinā purājāḥ.*

Ashvins, harbingers of life and joy, destroyers of anti-life forces, travelling by the fastest sophisticated chariot from the heights of heaven, down the clouds over the mountain slopes across the valleys, listen to this rumble of the cloud and mountain echo: Ashvins, darling friends, going to fight out want and suffering at your fastest, didn't the first-born wisest of the sages exhort you to move this way? And that is the rumble of the cloud, that is the voice of thunder, that is the mountain echo. That is our prayer.

आ वां श्येनासो अश्विना वहन्तु रथे युक्तास आशवः पतङ्गाः । ये अपुरो दिव्यासो न गृध्रा अभि प्रयो नासत्या वहन्ति ॥ ४ ॥

4. *Ā vāṁ śyenāso aśvinā vahantu rathe yuktāsa āśavaḥ pataṅgāḥ. Ye apturo divyāso na gṛdhrā Abhi prayo nāsatyā vahanti.*

Ashvins, powers of nature's divinity and humanity, high-priests of truth and life's joy, may the eagle-like motive powers fast as sunbeams yoked to your chariot drive you hither, which, shining as light, flying over water and vapour in the sky, carry you to your desired destination like a feathered arrow flying to its target.

आ वां रथं युवतिस्तिष्ठदत्र जुष्टी नरा दुहिता सूर्यस्य । परि वामश्वा वपुषः पतङ्गा वयो वहन्त्वरुषा अभीके ॥ ५ ॥

5. *Ā vāṁ rathaṁ yuvatistiṣṭhadatra juṣṭvī narā duhitā sūryasya. Pari vāmaśva vapuṣaḥ pataṅgā vayo vahantvaruṣā abhīke.*

Ashvins, leading lights of humanity, may the

lovely maiden, loving daughter of the sun, ride your chariot with you, may the horses, fiery of body, radiating like sunbeams and flying like birds take you to the battlefield from anywhere and everywhere.

उद्वन्दनमैरतं दꣳसनाभिरुद्रेभं दस्रा वृषणा शचीभिः ।
निष्टौग्र्यं पारयथः समुद्रात् पुनश्च्यवानं चक्रथुर्युवानम् ॥ ६ ॥

6. *Ud vandanamairataṁ daṁsanābhirudrebhaṁ dasrā vṛṣaṇā śacībhiḥ. Niṣṭaugryaṁ pārayathaḥ samudrāt punaścyavānaṁ cakrathuryuvānam.*

Ashvins, generous as rain showers of new life, brave destroyers of evil, with your noble thoughts, words and acts, raise the venerable from adversity, rescue the worshipful from falling to violence, help the brave warrior cross over the sea and redeem the passionate youth from decrepitude to regain his youth.

युवमत्रयेऽवनीताय तप्तमूर्जमोमानमश्विनावधत्तम् ।
युवं कण्वायापिरिप्राय चक्षुः प्रत्यधत्तं सुष्टुतिं जुजुषाणा ॥ ७ ॥

7. *Yuvamatraye'vanītāya taptamūrjamomānama-śvināvaddhattam. Yuvaṁ kaṇvāyāpiriptāya cakṣuḥ pratyadhattaṁ suṣṭutiṁ jujuṣāṇā.*

Ashvins, powers of intelligence and light of knowledge, loved and admired of all, bear and bring seasoned, protective and promotive energy and power of action to the man free from physical, mental and spiritual want for the removal of darkness and ignorance. Bring the vision and wisdom of the world with appreciation and exhortation for the veteran of wisdom for the collection and expansion of knowledge and enlightenment.

युवं धेनुं शयवे नाधितायापिन्वतमश्विना पूर्व्याय। अमुञ्चतं वर्तिकामंहसो निः प्रति जङ्घां विश्पलाया अधत्तम्॥ ८॥

8. *Yuvaṁ dhenuṁ śayave nādhitāyāpinvata-maśvinā pūrvyāya. Amuñcataṁ vartikāmaṁ-haso niḥ prati jaṅghāṁ viśpalāyā adhattam.*

Ashvins, for the man of hereditary power and prosperity sleeping in ignorance and indifference, bring up the rousing call of divine speech. Rescue and save the poor, victimised people from sin and violence of injustice and give them a strong, protective and promotive social and political policy for development.

युवं श्वेतं पेदव इन्द्रजूतमहिहनमश्विनादत्तमश्वम्।
जोहूत्रमर्यो अभिभूतिमुग्रं सहस्रसां वृषणं वीड्वङ्गम्॥ ९॥

9. *Yuvaṁ śvetaṁ pedava indrajūtamahihanama-śvinādattamaśvam. Johūtramaryo abhibhūti-mugraṁ sahasrasāṁ vṛṣaṇaṁ vīḍvaṅgam.*

Ashvins, for the traveller you give a brilliant, electrically powered, cloud breaking, heavily reinforced, excellent, victorious, tempestuous, multipurpose, highly productive and firmly structured mode of transport.

ता वां नरा स्ववसे सुजाता हवामहे अश्विना नाधमानाः।
आ न उप वसुमता रथेन गिरो जुषाणा सुविताय यातम्॥ १०॥

10. *Tā vāṁ narā svavase sujātā havāmahe aśvinā nādhamānāḥ. Ā na upa vasumatā rathena giro juṣāṇā suvitāya yātam.*

Ashvins, powers of nature's energy, leading lights of humanity, born of divinity and risen in blessed

knowledge and noble actions, we invoke you, invite you and call upon you for our protection and advancement in the hour of need at the height of power and prosperity. Listen to our prayer, come riding your chariot of universal wealth and stand by us for our freedom and prosperity.

आ श्येनस्य जवसा नूतनेनास्मे यातं नासत्या सजोषाः।
हवे हि वामश्विना रातहव्यः शश्वत्तमाया उषसो व्युष्टौ॥ ११॥

11. *Ā śyenasya javasā nūtanenāsme yātaṁ nāsatyā sajoṣāḥ. Have hi vāmaśvinā rātahavyaḥ śaśvattamāyā uṣaso vyuṣṭau.*

Ashvins, highpriests of truth and reality, springs and harbingers of nature's eternal power and energy, come by the speed and force of the eagle new and ever new with constant love. With offering in hand when the dawn is breaking bright, I invoke you both to come and bless.

Mandala 1/Sukta 119

Asvins Devata, Kakshivan Dairghatamasa Aushija Rshi

आ वां रथं पुरुमायं मनोजुवं जीराश्वं यज्ञियं जीवसे हुवे।
सहस्रकेतुं वनिनं शतद्वसुं श्रुष्टीवानं वरिवोधामभि प्रयः॥ १॥

1. *Ā vāṁ rathaṁ purumāyaṁ manojuvaṁ jīrāśvaṁ yajñiyaṁ jīvase huve. Sahasraketuṁ vaninaṁ śatadvasuṁ śruṣṭīvānaṁ varivodhāmabhi prayaḥ.*

Ashvins, leading lights of nature and humanity, for the sake of a long life and full living and for the

desired aim of life, I invoke you and admire your chariot wonderfully made, quick as mind, drawn by swift horses, a vehicle for yajnic action, distinguished by a thousand flags, beautiful and luxurious, giver of a hundred kinds of wealth, superfast and a very home and treasure of divine bliss. (I love it for a heavenly ride for this existential journey.)

ऊर्ध्वा धीतिः प्रत्यस्य प्रयामन्यधायि शस्मन्त्समयन्त आ दिशः। स्वदामि घर्मं प्रति यन्त्यूतय आ वामूर्जानी रथमश्विनारुहत्॥ २॥

2. *Ūrdhvā dhītiḥ pratyasya prayāmanyadhāyi śasmantsamayanta ā diśaḥ. Svadāmi gharmaṁ prati yantyūtaya ā vāmūrjānī rathamaśvināruhat.*

Ashvins, leading lights of humanity, generous and brave, when your chariot moves forward, our mind and thought rises in admiration. The quarters of space are made small and the noblest people come together. I taste the sweets and beauties of the warmth of yajnic life. Accordingly protections and paths of progress open and expand. May heavenly light, wisdom and energy ride your chariot and rise on earth.

सं यन्मिथः पस्पृधानासो अग्मत शुभे मखा अमिता जायवो रणे। युवोरहं प्रवणे चेकिते रथो यदश्विना वहथः सूरिमा वरम्॥ ३॥

3. *Saṁ yanmithaḥ paspṛdhānāso agmata śubhe makhā amitā jāyavo raṇe. Yuvoraha pravaṇe cekite ratho yadaśvinā vahathaḥ sūrimā varam.*

Ashvins, brave and generous heroes of the

chariot and tempestuous speed, when countless, great sacrificing, and victorious heroes excelling one another come together in the splendid battle for justice and progress, then surely your chariot in which you carry the noblest hero of valour and wisdom shines with distinction in its onward march.

युवं भुज्युं भुरमाणं विभिर्गतं स्वयुक्तिभिर्निवहन्ता पितृभ्य आ। यासिष्टं वर्तिर्वृषणा विजेन्यं दिवोदासाय महि चेति वामवः ॥ ४ ॥

4. *Yuvaṁ bhujyuṁ bhuramāṇaṁ vibhirgataṁ svayuktibhirnivahantā pitṛbhya ā. Yāsiṣṭaṁ vartirvṛṣaṇā vijenyaṁ divodāsāya mahi ceti vāmavaḥ.*

Ashvins, brave and generous heroes, with your own powers and plans and with your chariots flying like birds, take a powerful force to the protector and defender of the nation gone to a state of isolation, rescue him and carry him home to the parental seniors and sustainers of the people. Your support and protection for the giver of light and knowledge, who is a servant of heaven, is great and well-known.

युवोरश्विना वपुषे युवायुजं रथं वाणी येमतुरस्य शर्ध्यम्। आ वां पतित्वं सख्याय जग्मुषी योषावृणीत जेन्या युवां पती ॥ ५ ॥

5. *Yuvoraśvinā vapuṣe yuvāyujaṁ rathaṁ vāṇī yematurasya śardhyam. Ā vāṁ patitvaṁ sakhyāya jagmuṣī yoṣāvṛṇīta jenyā yuvāṁ patī.*

Ashvins, brave, generous and friendly heroes, to raise your dignity and grandeur, your voice controls

and directs your own chariot and its power and force. And as the bright and beaming maiden of the morning, the dawn, victorious over the dark, desirous of your friendship and protection, opts to join you on the chariot as her lords, so does the bright and beaming nation select you as guardians and defenders of the land.

युवं रेभं परिषूतेरुरुष्यथो हिमेन घर्मं परितप्तमत्रये ।
युवं शयोरवसं पिप्यथुर्गवि प्र दीर्घेण वन्दनस्तार्यायुषा ॥ ६ ॥

6. *Yuvaṁ rebhaṁ pariṣūteruruṣyatho himena gharmaṁ paritaptamatraye. Yuvaṁ śayoravasaṁ pipyathurgavi pra dīrgheṇa vandanastāryāyuṣā.*

You rescue the man of faith and prayer from all round oppression and relieve the thrice free man from blazing heat with the cool of snow. For the man in sleep you provide rest and security on earth and you help the man worthy of reverence to live a long and full life.

युवं वन्दनं निर्ऋतं जरण्यया रथं न दस्रा करणा समिन्वथः । क्षेत्रादा विप्रं जनथो विपन्यया प्र वामत्र विधते दंसना भुवत् ॥ ७ ॥

7. *Yuvaṁ vandanaṁ nṛtaṁ jaraṇyayā rathaṁ na dasrā karaṇā saminvathaḥ. Kṣetrādā vipraṁ janatho vipanyayā pra vāmatra vidhate daṁsanā bhuvat.*

Ashvins, heroes of noble action, destroyers of suffering, with knowledge and admiration you reinvigorate the noble reverend scholar stricken with age and adversity as you would repair and recondition a chariot with your knowledge and expertise. With

appreciation and praise regenerate and elevate the veteran of knowledge from his place of birth. Let your marvellous power and action be dedicated to the lord of humanity.

अग॑च्छतं कृप॑माणं परा॒वति॑ पि॒तुः स्वस्यु॒ त्यज॑सा॒ निबा॑धितम्। स्व॑र्वतीरि॒त ऊ॒तीर्यु॒वोरह॒ चि॒त्रा अ॒भीके॑ अभवन्नभिष्टयः ॥ ८ ॥

8. *Agacchataṁ kṛpamāṇaṁ parāvati pituḥ svasya tyajasā nibādhitam. Svarvatīrita ūtīryuvoraha citrā abhīke abhavannabhiṣṭayaḥ.*

You go far to the person afflicted by separation and alienation from his or her own parents and praying for succour. Surely blessed and brilliant are your protections, wonderful and cherished, and instant and close at hand.

उ॒त स्या वां॑ मधु॒मन्म॑क्षि॒कार॑पन्मदे॒ सोम॑स्यौ॒शिजो॑ हु॒वन्यति। यु॒वं द॑धी॒चो मन॒ आ वि॑वास॒थोऽथा॒ शिर॒ः प्रति॑ वा॒मश्व्यं॑ वदत्॥ ९ ॥

9. *Uta syā vāṁ madhuman-makṣikārapanmade somasyauśijo huvanyati. Yuvaṁ dadhīco mana ā vivāsatho'thā śiraḥ prati vāmaśvyaṁ vadat.*

Ashvins, that bee, seeker of honey, in a mood of ecstasy, hums in praise of you her song of search and celebration. So does Aushija, child of light and grace, invoke and celebrate you in the ecstasy of soma. Come both, enlighten and inspire the mind of Dadhicha, the sagely seeker of knowledge and Dharma, and then, at the head of the seers he would proclaim the Word of cherished wisdom and enlightenment.

युवं पेदवे पुरुवारमश्विना स्पृधां श्वेतं तरुतारं दुवस्यथः ।
शयवीरभिद्युं पृतनासु दुष्टरं चर्कृत्यमिन्द्रमिव चर्षणी-
सहम् ॥ १० ॥

10. *Yuvaṁ pedave puruvāramaśvinā spṛdhāṁ śvetaṁ tarutāraṁ duvasyathaḥ. Śaryairabhi-dyuṁ pṛtanāsu duṣṭaraṁ carkṛtyam-indramiva caṛṣaṇīsaham.*

Ashvins, masters of nature's energy, develop and provide a brilliant mode of transport, communication and defence superfast as light, the choice of many, carrier of warriors across to victory, blazing with catalytic beams like arrows, invincible in wars, constantly active and unfailing as the thunderbolt of lightning, by which the people can challenge any enemy whatsoever anywhere.

Mandala 1/Sukta 120

Ashvins Devata, Kakshivan Dairghatamasa Aushija Rshi

का राधद्धोत्राश्विना वां को वां जोष उभयोः ।
कथा विधात्यप्रचेताः ॥ १ ॥

1. *Kā rādhaddhotrāśvinā vāṁ ko vāṁ joṣa ubhayoḥ. Kathā vidhātyapracetāḥ.*

What call, Ashvins, leaders and commanders, would rouse you to action and victory? Who could, if he were ignorant and unintelligent, lead you to victory and win your pleasure, and how? (None of the ignorant and unintelligent.)

विद्वांसाविदुरः पृच्छेदविद्वानित्थापरो अचेताः ।
नू चिन्नु मर्ते अक्रौ ॥ २ ॥

2. *Vidvāṁsāvid duraḥ pṛcchedavidvānitthāparo acetāḥ. Nū cinnū marte akrau.*

Let the ignorant man and the imperceptive unintelligent person ask the Ashvins, men of intelligence and wisdom, the way forward for progress. Similarly another, the intelligent and the learned person too in his own way should ask the way forward for further advancement. In any case, let them ask the way out and onward for the sake of the man who would otherwise stand still doing nothing, in the state of doubt and inaction.

ता विद्वांसा हवामहे वां ता नो विद्वांसा मन्म वोचेतमद्य।
प्रार्चद्दयमानो युवाकुः ॥ ३ ॥

3. *Tā vidvāṁsā havāmahe vāṁ tā no vidvāṁsā manma vocetamadya. Prārcad dayamāno yuvākuḥ.*

The same, Ashvins, harbingers of light and knowledge, we invoke. Both, we pray, universal teachers and benefactors, reveal to us the knowledge wanted and loved at heart today here and now. Invoking, yearning to join you and the knowledge earnestly desired, praying for sympathy and grace, may this humanity look up to you for guidance on the way forward.

वि पृच्छामि पाक्या३ न देवान्वषट्कृतस्याद्भुतस्य दस्रा।
पातं च सह्यसो युवं च रभ्यसो नः ॥ ४ ॥

4. *Vi pṛcchāmi pākyā na devān vaṣaṭkṛtasyādbhutasya dasrā. Pātaṁ ca sahyaso yuvaṁ ca rabhyaso naḥ.*

Ashvins, generous givers, and destroyers of

want and ignorance, I ask you questions about the mysterious knowledge of analysis, integration and formulaic structure and formation of things in creation and science, brilliant veterans, dynamic and tolerant as well as enduring as you are, both scholars and teachers. May we offer you homage and reverence, and may you, we pray, guide and protect us.

प्र या घोषे भृगवाणे न शोभे यया वाचा यजति पज्रियो वाम्। प्रैषयुर्न विद्वान् ॥ ५ ॥

5. *Pra yā ghoṣe bhṛgavāṇe na śobhe yayā vācā yajati pajriyo vām. Praiṣayurna vidvān.*

Ashvins, harbingers of light and knowledge, that voice which rings like the resounding proclamation of the brilliant visionary, by which the scholar does homage and reverence to you, the same voice and word, we pray, may the teacher speak to us like a scholar in search of food, energy and light for all of us.

श्रुतं गायत्रं तकवानस्याहं चिद्धि रिरेभाश्विना वाम्।
आक्षी शुभस्पती दन् ॥ ६ ॥

6. *Śrutaṁ gāyatraṁ takavānasyāhaṁ ciddhi rirebhāśvinā vām. Ākṣī śubhaspatī dan.*

Ashvins, eyes divine and harbingers of supernal bliss, I have heard your song of omniscience and redemption and, truly by your kindness and grace, I sing in ecstasy.

युवं ह्यास्तं महो रन् युवं वा यन्निरतंतंसतम्।
ता नो वसू सुगोपा स्यातं पातं नो वृकादघायोः ॥ ७ ॥

7. *Yuvaṁ hyāstaṁ maho ran yuvaṁ vā yannirataṁsatam. Tā no vasū sugopā syātaṁ pātaṁ no vṛkādaghāyoḥ.*

Ashvins, harbingers of wealth and universal shelter of all, you abide by us and bring the gift of abundance, and you bless with beauty and grace whosoever you choose. We pray, be our saviours and protectors, save us from the sinful hungry wolf.

मा कस्मै धातमभ्यमित्रिणे नो माकुत्रा नो गृहेभ्यो धेनवो गुः। स्तनाभुजो अशिश्वीः ॥ ८ ॥

8. *Mā kasmai dhātamabhyamitriṇe no mākutrā no gṛhebhyo dhenavo guḥ. Stanābhujo aśiśvīḥ.*

Ashvins, hold us in protection but not for the man who is friendless and nobody's friend. Let our cows be fertile, rich in milk and blest with calves. Let them not go off from our homes anywhere, let them not be barren, never without calves.

दुहीयन्मित्रधितये युवाकु राये चं नो मिमीतं वाजवत्यै ।
इषे चं नो मिमीतं धेनुमत्यै ॥ ९ ॥

9. *Duhīyan mitradhitaye yuvāku rāye ca no mimītaṁ vājavatyai. Iṣe ca no mimītaṁ dhenumatyai.*

Ashvins, let people dedicated to you take advantage of your generosity for the growth and prosperity of friends. Inspire us and let us grow to plenty of wealth with horses, speed and progress and have lot of food and energy with plenty of cows.

अश्विनोरसनं रथमनश्वं वाजिनीवतोः ।
तेनाहं भूरिं चाकन ॥ १० ॥

10. *Aśvinorasanaṁ rathamanaśvaṁ vājinīvatoḥ.*
Tenāhaṁ bhūri cākana.

I pray: let me achieve and ride the horseless automotive chariot of the Ashvins, lords of knowledge, wealth and speed, so that I may advance and amply shine.

अयं समह मा तनूह्यातॅे जनाँ अनु।
सोमपेयं सुखो रथः ॥ ११ ॥

11. *Ayaṁ samaha mā tanūhyāte janāṁ anu.*
Somapeyaṁ sukho rathaḥ.

Great and glorious is this chariot, comfortable and luxurious, by which the Ashvins, noble, generous and exceptional men of knowledge and power are transported to places of light and delight in the interest of the people. May this chariot help us too to rise in wealth and knowledge.

अध स्वप्नस्य निर्विदेऽभुञ्जतश्च रेवतः।
उभा ता बस्रि नश्यतः ॥ १२ ॥

12. *Adha svapnasya nirvide'bhuñjataśca revataḥ.*
Ubhā tā basri naśyataḥ.

Let me get away from the dreaming slothful and the uncharitable rich because both of them soon come to their logical end (since they neglect the vibrancy and generosity of the Ashvins).

Mandala 1/Sukta 121

Vishvedeva and Indra Devata, Kakshivan Dairghatamasa Aushija Rshi

कदित्था नॄँः पात्रं देवयतां श्रवद् गिरो अङ्गिरसां तुरण्यन्। प्र यदानड्विश आ हर्म्यस्योरु क्रंसते अध्वरे यजत्रः ॥ १ ॥

1. *Kadittha nṝn pātraṁ devayatāṁ śravad giro aṅgirasāṁ turaṇyan. Pra yadānaḍviśa ā harmyasyoru kraṁsate adhvare yajatraḥ.*

O man, when would you be like Indra, a protector, ruler, saviour and friend of the people? When, in order to help and protect the people, you would hear the voices of the lovers of light and knowledge who are keen to rise to divinity, when running to join the people you would reach their homes over the wide earth, and when you would raise your voice and inspire them in their yajnic task of love, cooperation and creation as the performer of yajna yourself.

स्तम्भीद्ध द्यां स धरुणं पृषायदृभुर्वाजाय द्रविणं नरो गोः। अनु स्वजां महिषश्चक्षत व्रां मेनामश्वस्य परि मातरं गोः ॥ २ ॥

2. *Stambhīddha dyāṁ sa dharuṇaṁ pruṣāyadṛbhurvājāya draviṇaṁ naro goḥ. Anu svajāṁ mahiṣaścakṣata vrāṁ menāmaśvasya pari mātaraṁ goḥ.*

Just as Indra, the sun, self-refulgent lord of light and sustainer of the earth, wields the heaven and showers the wealth and waters of life for the creation of food and energy, so should the ruler, luminant with the light of knowledge and justice and sustainer of the world

system of the earth and environment, uphold Dharma, justice and rectitude and create the wealth and waters of stability and progress with nourishment and energy for the maintenance of the social order. And just as the mighty sun lights and watches its own creation, the dawn, beauteous glory of the solar system and nurse of mother earth, so should the ruler light up and watch the word of knowledge and the light of justice created by the social order itself which, in turn, would be the beauty of the system and sustenance of the order.

नक्षद्धवमरुणीः पूर्व्यं राट् तुरो विशामङ्गिरसामनु द्यून्।
तक्षद्वज्रं नियुतं तस्तम्भद् द्यां चतुष्पदे नर्याय द्विपादे॥ ३॥

3. *Nakṣaddhavamaruṇīḥ pūrvyaṁ rāṭ turo viśām-aṅgirasām-anu dyūn. Takṣad vajraṁ niyutaṁ tastambhad dyāṁ catuṣpade naryāya dvipāde.*

Like the sun illuminating the brilliant dawn every day, let the ruler follow, illuminate and extend the brilliant ethics and policies of eternal value and shine, inspiring the best and dearest people, day by day. Let him have the armaments deployed, serviced and sharpened and, as the sun holds the regions of heaven, let him maintain the light of justice for the quadrupeds, bipeds and humans and all that concerns the humans.

अस्य मदे स्वर्यं दा ऋतायापीवृतमुस्रियाणामनीकम्।
यद्ध प्रसर्गे त्रिककुम्निवर्तदप द्रुहो मानुषस्य दुरो वः॥ ४॥

4. *Asya made svaryaṁ dā ṛtāyāpīvṛtam-usriyāṇām-anīkam. Yaddha prasarge trikakum-nivarta-dapa druho mānuṣasya duro vaḥ.*

Just as the sun, in the excitement of the morning,

releases the flood-light of its brilliant rays held up at night for the yajna fire of the day, and, pervading three quarters of space (leaving off the nether hemisphere of the earth), returns and stands firm in the battle of light, and breaks through the gates of the dark enemy forts, so should the ruler, for the joy and prosperity of the social order, release his resounding force of light and power held in reserve for the occasion to extend the yajna of justice and rectitude and, raising the resources of eloquent and brilliant teachers, preachers and scientists, should break down the strongholds of opposition in the battle for the development of cows for the white revolution.

तुभ्यं पयो यत्पितरावनीतां राधः सुरेतस्तुरणे भुरण्यू। शुचि यत्ते रेक्ण आयजन्त सबर्दुघाया: पय उस्रियाया: ॥ ५ ॥

5. *Tubhyaṁ payo yat pitarāvanītāṁ rādhaḥ suretasturaṇe bhuraṇyū. Śuci yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ.*

O man, when for your sake yajnic people offer oblations of pure milk and ghrta of the all-blessing cow as the wealth of their choice, then for you, O living and vibrant humanity, the brilliant heaven and earth, both generous givers of health and nourishment like mother and father, bring you showers of rain full of virility, fertility and all round success and fulfilment.

अध प्र जज्ञे तरणिर्ममत्तु प्र रोच्यस्या उषसो न सूरः।
इन्दुर्येभिराष्ट स्वेदुहव्यैः स्रुवेण सिञ्चञ्जरणाभि धाम ॥ ६ ॥

6. *Adha pra jajñe taraṇirmamattu pra rocyasyā uṣaso na sūraḥ. Induryebhirāṣṭa sveduhavyaiḥ sruveṇa siñcañjaraṇābhi dhāma.*

Let Indra, the noble soul, self-redeemer from suffering, arise, rejoice and shine like the rising sun close upon the heels of the dawn. Blest with grace like the beauty of the moon, sprinkling the vedi with ladlefuls of holy offerings and singing songs in praise of Divinity by which you attain to the city celestial, let the soul rise, rejoice and shine.

स्विध्मा यद् वनधितिरपस्यात्सूरो अध्वरे परि रोधना गोः ।
यद्ध प्रभासि कृत्व्याँ अनु द्यूननर्विशे पश्विषे तुराय ॥ ७ ॥

7. *Svidhmā yad vanadhitirapasyāt sūro adhvare pari rodhanā goḥ. Yaddha prabhāsi kṛtvyāň anu dyūnanarviśe paśviṣe turāya.*

Noble soul, brave and shining, whatever famous you have done, whatever preservation of forests or cow protection you have achieved, you shine thereby. Now whatever further you wish to do for the sake of transport, animal husbandary or superfast travel try to do for the value of love, non-violence and yajna day in and day out.

अष्टा महो दिव आदो हरी इह द्युम्नासाहमभि योधान उत्सम् ।
हरिं यत्ते मन्दिनं दुक्षन्वृधे गोरभसमद्रिभिर्वाताप्यम् ॥ ८ ॥

8. *Aṣṭā maho diva ādo harī iha dyumnāsāhamabhi yodhāna utsam. Hariṁ yat te mandinaṁ dukṣan vṛdhe gorabhasam-adribhir-vātāpyam.*

Indra, O ruler, the rays of the sun pervading the great heaven, reaching here on earth, churn and absorb the delicious, vitalising fragrances of yajna, soma strengthened with cows milk and reinforced by the earth's energy, and then, swelled up by the wind and fighting with the clouds rain down showers of wealth

for your growth and advancement.

(So does the yajnic ruler and the pious creative soul absorb the yajnic production of the earth and society and returns the same through hundred and thousandfold production and creation adding thereby to the wealth and beauty of life.)

त्वमा॑यसं॒ प्रति॑ वर्तयो॒ गोर्दि॒वो अश्मा॑नमुप॒नीत॑मृभ्वा॑ ।
कुत्सा॑य॒ यत्र॑ पुरुहूत व॒न्वञ्छुष्णा॑मनन्तैः॑ प॑रि॒यासि॑ व॒धैः ॥ ९ ॥

9. *Tvamāyasaṁ prati vartayo gordivo aśmānam-upanītam-ṛbhvā. Kutsāya yatra puruhūta vanvāñ-chuṣṇam-anantaiḥ pariyāsi vadhaiḥ.*

Indra, lord of light, power and justice, you go round earth and heaven, wielding the thunderbolt made from steel and stone and tempered with heat and electricity procured and refined by Rbhu, master of metals, speed and range. Invoked and invited by all for the defence of the sagely man of wisdom, you go about with the fatal weapon striking countless blows upon the wicked and destructive demons. Lord of light and force, having used the weapon and achieved the aim, be gracious and call it back.

पु॒रा यत्सू॒रस्तम॑सो॒ अपी॑तेस्तमद्रिवः फलि॒गं हे॒तिम॑स्य ।
शु॒ष्णस्य॒ चित्परि॑हितं॒ यदोजो॑ दि॒वस्परि॒ सुग्र॑थितं॒ तदा॑दः ॥ १० ॥

10. *Purā yat sūras-tamaso apītes-tamadrivaḥ phali-gaṁ hetimasya. Śuṣṇasya cit parihitaṁ yadojo divaspari sugrathitaṁ tadādaḥ.*

Indra, brilliant sun, brave ruler of the world, lord of mountains and the clouds, as earlier, before the

elimination of darkness, you struck the thunderbolt and broke the cloud of darkness, so now strike the same thunderbolt, destroy the power and darkness of the demon that covers the world unto the borders of heaven, and restore the light that is blissful and enduring across the heavens and the farthest quarters of space.

अनु॑ त्वा म॒ही पाज॑सी अच॒क्रे द्याव॒क्षामा॑ मदतामिन्द्र॒ कर्म॑न्।
त्वं वृ॒त्रमा॒शया॑नं सि॒रासु॑ म॒हो व॒ज्रेण॑ सिष्वपो व॒राहु॑म्॥ ११॥

11. *Anu tvā mahī pājasī acakre dyāvākṣāmā mada-tām-indra karman. Tvaṁ vṛtramāśayā-naṁ sirāsu maho vajreṇa siṣvapo varāhuṁ.*

Indra, may the great, protective and irresistible heaven and earth rejoice with your exploits. With your mighty thunderbolt of sun-rays you break the inert cloud of darkness in showers and make it flow in streams of water as it has been hoarding vapour and then flowing, earlier.

त्वमि॑न्द्र॒ नर्यो॒ याँ अवो॒ नॄन्तिष्ठा॒ वात॑स्य सु॒युजो॒ वहि॑ष्ठान्।
यं ते॑ का॒व्य उ॒शना॑ म॒न्दिन॑ं दाद् वृ॒त्र॒हणं॑ पार्यं॑ ततक्ष॒ वज्र॑म्॥ १२॥

12. *Tvamindra naryo yāň avo nṝn tiṣṭhā vātasya suyujo vahiṣṭhān. Yaṁ te kāvya uśanā mandi-naṁ dād vṛtrahaṇaṁ pāryaṁ tatakṣa vajram.*

Indra, first of men, guide and leader of the social order, manage, protect and abide by those men who, like children of the wind, are cooperative carriers of the burdens of the state, and protect and abide by that impassioned lover of Dharma, son of the wise and poetic creator, who creates, sharpens and gives to you the

thunderbolt, that invincible weapon of defence and law, which helps you destroy the enemies of light and leads you to the delight of victory.

त्वं सूरो हरितो रामयो नॄन्भरच्चक्रमेतशो नायमिन्द्र ।
प्रास्य पारं नवतिं नाव्यानामपि कर्तमवर्तयोऽयज्यून् ॥ १३ ॥

13. *Tvaṁ sūro harito rāmayo nṝn bharaccakra-metaśo nāyamindra. Prāsya pāraṁ navatim nāvyānāmapi kartamavartayo'yajyūn.*

Indra, bright and brave like the lord of sunbeams, keep the creative yajnic people happy, wielding and moving the wheel of the nation like the moving chariot of the sun. And take the uncreative and non-yajnics, across the ninety navigable streams and engage them in labour jobs like digging of wells and canals.

त्वं नो अस्या इन्द्र दुर्हणायाः पाहि वज्रिवो दुरितादभीके ।
प्र नो वाजान्रथ्यो३ अश्वबुध्यानिषे यन्धि श्रवसे सूनृतायै ॥ १४ ॥

14. *Tvaṁ no asyā indra durhaṇāyāḥ pāhi vajrivo duritādabhīke. Pra no vājān rathyo aśvabuddh-yāniṣe yandhi śravase sūnṛtāyai.*

Indra, lord of light, justice and glory, wielder of the thunderbolt and mover of the chariot wheels of the nation, we pray to you, protect us from this difficult army of evil and this sin in our battle of life and, for the sake of will and resolution, food and energy, honour and reputation, truth and justice, bless us with dynamic experts of motive power and velocity across the earth and the quarters of space.

मा सा ते अस्मत्सुमतिर्वि दसद्वाजप्रमहः समिषो वरन्त।
आ नो भज मघवन्गोष्व्र्यो मंहिष्ठास्ते सधमादः स्याम ॥ १५ ॥

15. *Mā sā te asmat sumatirvi dasad vājapramahaḥ samiṣo varanta. Ā no bhaja maghavan goṣvaryo maṅhiṣṭhāste sadhamādaḥ syāma.*

Lord of energy and glory, admired by leading men among the great, lord of wealth and life's lustre, may this wisdom and understanding of ours, by divine grace, never wear away and fade out from us. May all people have the best choice of will, food and energy for life. Lord of noble humanity, bless us with advancement with wealth of cows, land and the Word of knowledge. Lord of grandeur, may we ever enjoy the ecstasy of your love.

Mandala 1/Sukta 122

Vishvedeva Devata, Kaksivan Dairghatamasa Aushija Rshi

प्र वः पान्तं रघुमन्यवोऽन्धो यज्ञं रुद्राय मीळ्हुषे भरध्वम्।
दिवो अस्तोष्यसुरस्य वीरैरिषुध्येव मरुतो रोदस्योः ॥ १ ॥

1. *Pra vaḥ pāntaṁ raghumanyavo'ndho yajñaṁ rudrāya mīḷhuṣe bharadhvam. Divo astoṣyasurasya vīrairiṣudhyeva maruto rodasyoḥ.*

All ye men of high spirit, vibrant as the winds of earth and skies, along with the brave, ever ready like the archers of the bow and arrow, bear and offer nourishing holy food and yajna in honour of Rudra, generous lord of life and joy. Offer the light of knowledge to the ignorant suffering in the dark. And with you all I offer homage to the lord of heaven and

earth and the skies.

पत्नीव पूर्वहूतिं वावृधध्या उषासानक्ता पुरुधा विदाने ।
स्तरीर्नात्कं व्युतं वसाना सूर्यस्य श्रिया सुदृशी हिरण्यैः ॥ २ ॥

2. *Patnīva pūrvahūtiṁ vāvṛdhadhyā uṣāsānaktā purudhā vidāne. Starīrnātkaṁ vyutaṁ vasānā sūryasya śriyā sudṛśī hiraṇyaiḥ.*

Let the dawn and dusk, light of day and peace of night, clothed in beauty of the sun, beatific with the rays of light, dressed like a lady of fulfilment in apparel of golden hue, bearing rich gifts of life and wealth, come in response to our invitation to yajna with a shower of light for our growth and enrichment.

ममत्तु नः परिज्मा वसर्हा ममत्तु वातो अपां वृषण्वान् ।
शिशीतमिन्द्रापर्वता युवं नस्तन्नो विश्वे वरिवस्यन्तु देवाः ॥ ३ ॥

3. *Mamattu naḥ parijmā vasarhā mamattu vāto apāṁ vṛṣaṇvān. Śiśītam-indrāparvatā yuvaṁ nastanno viśve varivasyantu devāḥ.*

May the light of the sun and heat of fire, all radiating, all consuming and creating, give us joy. May the winds, harbingers of rain showers, give us joy. May Indra, cosmic energy, and the clouds, both, sharpen our intellect, and may He, the Lord Almighty, and all the generous divinities of nature and humanity bless us with the wealth and joy of life.

उत त्या मे यशसा श्वेतनायै व्यन्ता पान्तौशिजो दुवध्यै ।
प्र वो नपातमपां कृणुध्वं प्र मातरा रास्पिनस्यायोः ॥ ४ ॥

4. *Uta tyā me yaśasā śvetanāyai vyantā pāntauśijo huvadhyai. Pra vo napātamapāṁ kṛṇudhvaṁ pra mātarā rāspinasyāyoḥ.*

For honour and glory with reputable action, I, child of noble ambition, invoke the two, fire and wind, one the product, the other, the giver of waters, both universal and protective as well as promotive of life and humanity. And I call upon you all: create and promote the child of waters, the fire energy, and the mother of waters, the winds.

आ वो रुवण्युमौशिजो हुवध्यै घोषेव शंसमर्जुनस्य नंशे।
प्र वः पूष्णे दावन आँ अच्छा वोचेय वसुतातिमग्नेः ॥ ५ ॥

5. *Ā vo ruvaṇyumauśijo huvadhyai ghoṣeva śaṁsamarjunasya naṁśe. Pra vaḥ pūṣṇe dāvana āṁ acchā voceya vasutātimagneḥ.*

Listen ye all, scholars of science and technology, I, son and disciple of the man of knowledge and noble ambition, call upon you and, like a voice from above, proclaim the admirable word of the gifts of the heat and light of Agni in resounding tones: its form and structure, analysis and break up, its creative re-structure for life-support and the gifts for the protection and promotion of life.

श्रुतं मे मित्रावरुणा हवेमोत श्रुतं सदने विश्वतः सीम्।
श्रोतु नः श्रोतुरातिः सुश्रोतुः सुक्षेत्रा सिन्धुरद्भिः ॥ ६ ॥

6. *Śrutaṁ me mitrāvaruṇā havemota śrutaṁ sadane viśvataḥ sīm. Śrotu naḥ śroturātiḥ suśrotuḥ sukṣetrā sindhuradbhiḥ.*

Listen ye Mitra-Varuna, friends, and all men of

the chosen few, listen well to this invocation and exhortation, listen ye members of the yajnic assembly all round to this gift of wealth and well-being in the words of one who himself listened well to the voice Divine, and listen like the river receiving the waters of rain from above for the onward gift of life and growth to the fields and the farmers and so on for us.

स्तुषे सा वां वरुण मित्र रातिर्गवां शता पृक्षयामेषु पज्रे।
श्रुतरथे प्रियरथे दधानाः सद्यः पुष्टिं निरुन्धानासो अग्मन्॥ ७॥

7. *Stuṣe sā vāṁ varuṇa mitra rātirgavāṁ śatā pṛkṣayāmeṣu pajre. Śrutarathe priyarathe dadhānāḥ sadyaḥ puṣṭiṁ nirundhānāso agman.*

Mitra and Varuna, lord of light and lord of water, friends and chosen comrades, I worship you, I honour you, for the gifts of your power and generosity. The gifts of your benevolence and hundred voices of the Divine and a hundred cows of milky nourishment in the battles of speed and progress are showered on those who ride and advance in stout chariots of the Divine Word and chariots of love and beauty, always and instantly bearing gifts of nourishment and growth, ruling out all negativities and nonsense.

अस्य स्तुषे महिमघस्य राधः सचा सनेम नहुषः सुवीराः।
जनो यः पज्रेभ्यो वाजिनीवानश्वावतो रथिनो मह्यं सूरिः॥ ८॥

8. *Asya stuṣe mahimaghasya rādhaḥ sacā sanema nahuṣaḥ suvīrāḥ. Jano yaḥ pajrebhyo vājinīvānaśvāvato rathino mahyaṁ sūriḥ.*

I honour and admire the wealth and generosity of this man of power and prosperity, and pray, we join the noble man in a spirit of friendship, blest as we are with noble and brave progeny and friends. I wish the heroic man of knowledge and the chariot, possessed of fast conveyances, power and speed, and horses and horse-power were to share the secret for me.

जनो॒ यो मि॑त्रावरुणावभि॒ध्रुग॒पो न वां॑ सुनो॒त्यक्ष्णया॒ध्रुक् ।
स्व॒यं स यक्ष्मं॒ हृद॑ये॒ नि ध॑त्त॒ आप॒ यदी॑मं॒ होत्रा॑भिर्ऋ॒तावा॑ ॥ ९ ॥

9. *Jano yo mitrāvaruṇāvabhidhrugapo na vāṁ sunotyakṣṇayādhruk. Svayaṁ sa yakṣmaṁ hṛdaye ni dhatta āpa yadīṁ hotrābhirṛtāvā.*

Mitra and Varuna, lords of friendship and liquid generosity, whoever hates you, whoever opposes you in crooked ways, whoever does not support you and life with nourishment and energy, such a man would himself wear the canker in his heart. But the man of truth and generosity supporting life all round with love, charity and sacrifice would be blest with peace and joy.

स व्रा॑धंतो॒ नहु॑षो॒ दंसु॑जूतः॒ शर्धं॑स्तरो॒ नरां॑ गू॒र्तश्र॑वाः ।
विसृ॑ष्टरातिर्यांति॒ बाळ्ह॒मृत्वा॒ विश्वा॑सु पृ॒त्सु सद॒-
मिच्छू॒रः ॥ १० ॥

10. *Sa vrāghato nahuṣo daṁsujūtaḥ śardhastaro narāṁ gūrtaśravāḥ. Visṛṣṭarātir-yāti bāḷhasṛtvā viśvāsu pṛtsu sadamicchūraḥ.*

The man of love and generosity, the real man, inspired by the brave, of exceptional strength, of universal reputation among men of power and honour, giving in charity liberally, heroic in performance, always

moves forward over the opponents fast in all the battles of life.

अध॒ ग्मन्ता॒ नहु॑षो॒ हवं॑ सू॒रेः श्रोता॑ राजानो अ॒मृत॑स्य मन्द्राः ।
न॒भो॒जुवो॒ यन्नि॒र्॒वस्य॑ राध॒ः प्रश॑स्तये महि॒ना रथ॑वते ॥ ११ ॥

11. *Adha gmantā nahuṣo havaṁ sureḥ śrotā rājāno amṛtasya mandrāḥ. Nabhojuvo yanniravasya rādhaḥ praśastaye mahinā rathavate.*

O Divinities of nature, generous powers of humanity, brilliant and joyous, flying across the skies with your own power and grandeur, listen to the prayer and invitation of the charitable man, brave and immortal of fame and honour, leave the wealth of the uncharitable and unprotective unprotected and let it pass on to the man of love and charity for noble causes.

एत॑ं शर्धा॑ धाम॒ यस्य॑ सू॒रेरित्यवो॑चन् दश॑तयस्य॒ नंशे॑ ।
द्यु॒म्नानि॒ येषु॑ व॒सुता॑ती रा॒रन्विश्वे॑ सन्वन्तु॒ प्रभृ॑थेषु॒ वाज॑म् ॥ १२ ॥

12. *Etaṁ śardhaṁ dhāma yasya sūrerityavocan daśatayasya naṁśe. Dyumnāni yeṣu vasutātī rāran viśve sanvantu prabhṛtheṣu vājam.*

O Lord, let me attain to the house of the man of tenfold knowledge of the Veda, Vedangas and yajnic liberality of which the wise and pious may say: This is the great house of the brave and generous man of fame wherein may all the wealths of the world abound and in whose rich oblations may all the divinities of nature and humanity rejoice and partake of the fragrant nourishment.

मन्दामहे दशतयस्य धासेर्द्विर्यत्पञ्च बिभ्रतो यन्त्यन्ना। किमिष्टाश्वं इष्टरश्मिरेत ईशानासस्तरुष ऋञ्जते नॄन्॥ १३॥

13. *Mandāmahe daśatayasya dhāserdviryat pañca bibhrato yantyannā. Kimiṣṭāśva iṣṭaraśmireta īśānāsastaruṣa ṛñjate nṝn.*

We praise and celebrate the generous man of tenfold food and knowledge since people come and go receiving nourishment for body and mind from his house. And such a man blest with desired power and speed in life, well in control of his desired reins of power and prosperity, generous as the flood of the ocean, and such men as he, of power and discipline worthy of governance, bring the grace of culture and beauty to the people's life.

हिरण्यकर्णं मणिग्रीवमर्णस्तन्नो विश्वे वरिवस्यन्तु देवाः। अर्यो गिरः सद्य आ जग्मुषीरोस्राश्चाकन्तूभयेष्वस्मे॥ १४॥

14. *Hiraṇyakarṇaṁ maṇigrīvamarṇastanno viśve varivasyantu devāḥ. Aryo giraḥ sadya ā jagmuṣīrosrāścākantūbhayeṣvasme.*

May all the powers of nature and nobilities of humanity bless the man of oceanic generosity wearing gold and diamond in the neck and ear, and may they wide open the paths of progress for him and for us. And may the generous producer of wealth always try to create the knowledge of living languages of communication and the wealth of cows for himself and for us all.

चत्वारो मा मशर्शारस्य शिश्वस्त्रयो राज्ञ आयवसस्य जिष्णोः। रथो वां मित्रावरुणा दीर्घाप्साः स्यूमगभस्तिः सूरो नाद्यौत्॥ १५॥

15. *Catvāro mā maśarśārasya śiśvastrayo rājña āyavasasya jiṣṇoḥ. Ratho vāṁ mitrāvaruṇā dīrghāpsāḥ syūmagabhastiḥ sūro nādyaut.*

The four classes and the four orders of society and the three councils of the ruling order, destroyer of evil, prosperous and victorious may, I pray, protect and advance me. Mitra and Varuna, friendly ruling powers of our highest choice, may your chariot, far-reaching, bright and beaming like the rising sun, shine on and brighten us up in life.

Mandala 1/Sukta 123

Usha Devata, Kakshivan Dairghatamasa Aushija Rshi

पृथू रथो दक्षिणाया अयोज्यैनं देवासो अमृतासो अस्थुः।
कृष्णादुदस्थादर्या३ विहायाश्चिकित्सन्ती मानुषाय क्षयाय॥ १॥

1. *Pṛthū ratho dakṣiṇāyā ayojyainaṁ devāso amṛtāso asthuḥ. Kṛṣṇādudasthādaryā vihāyāścikitsantī mānuṣāya kṣayāya.*

The great and wide chariot of the glorious dawn is ready, which the divine immortal powers of nature would ride. The great noble maiden is arisen from the dark, radiating health and freedom from disease for human settlements.

पूर्वा विश्वस्माद् भुवनादबोधि जयन्ती वाजं बृहती सनुत्री।
उच्चा व्यख्यद्युवतिः पुनर्भूरोषा अगन्प्रथमा पूर्वहूतौ॥ २॥

2. *Pūrvā viśvasmād bhuvanādabodhi jayantī vājaṁ bṛhatī sanutrī. Uccā vyakhyad yuvatiḥ punarbhūroṣā agan prathamā pūrvahūtau.*

The great and generous dawn wakes up before the world, winning, collecting, and carrying health, wealth and beauty. Ever young, rising again and again, watching us from far and above, she arrives in response to our earliest invocation.

यदद्य भागं विभजासि नृभ्य उषो देवि मर्त्यत्रा सुजाते।
देवो नो अत्र सविता दमूना अनागसो वोचति सूर्याय ॥ ३ ॥

3. *Yadadya bhāgaṁ vibhajāsi nṛbhya uṣo devi martyatrā sujāte. Devo no atra savitā damūnā anāgaso vocati sūryāya.*

O Dawn, high-born of heaven, inspirer of humanity, whatever share of your generous gifts you bring here to-day for men, let the divine Savita, best of men among friends, brilliant giver of life, say of us to the sun: These are sinless people.

(Swami Dayanand gives an applied interpretation of this mantra: Usha is the bride beautiful as the dawn, Savita is the groom, Surya is God, and the 'sinless' are members of the family. This interpretation prevails through the whole Sukta.)

गृहंगृहमहना यात्यच्छा दिवेदिवे अधि नामा दधाना।
सिषासन्ती द्योतना शश्वदागादग्रमग्रमिद्भजते वसूनाम् ॥ ४ ॥

4. *Gṛhaṁgṛhamahanā yātyacchā divedive adhi nāmā dadhānā. Siṣāsantī dyotanā śaśvadāgādagramagramid bhajate vasūnām.*

The light of the dawn radiates from home to home gracefully day by day clothed in the beauty and glory of her own name, inspiring and beatifying, shining bright, new as ever every day. She goes on and on from

place to place, sharing the joy of life.

भगस्य स्वसा वरुणस्य जामिरुषः सूनृते प्रथमा जरस्व।
पश्चा स दध्या यो अघस्य धाता जयेम तं दक्षिणया रथेन ॥ ५ ॥

5. *Bhagasya svasā varuṇasya jāmiruṣaḥ sūnṛte prathamā jarasva. Paścā sa dadhyā yo aghasya dhātā jayema taṁ dakṣiṇayā rathena.*

Sister of glory, daughter of the highest light, O Dawn, lady of truth, first shine and brighten and be praised, and then hold him who is the supporter of sin and then we shall catch him with the gift of your light and win by the chariot.

उदीरतां सूनृता उत्पुरन्धीरुदग्नयः शुशुचानासो अस्थुः ।
स्पार्हा वसूनि तमसापगूळ्हाविष्कृण्वन्त्युषसो विभातीः ॥ ६ ॥

6. *Udīratāṁ sūnṛtā ut purandhīrudagnayaḥ śuśucānāso asthuḥ. Spārhā vasūni tamasāpagūḷhā-viṣkṛṇvantyuṣaso vibhātīḥ.*

Let the ladies of high truth and generous munificence sing songs of Divinity. Let the fires of yajna shining and blazing stay and go on burning. The brilliant dawns light up and reveal the cherished wealths of life hidden in the dark.

अपान्यदेत्यभ्यन्यदेति विषुरूपे अहनी सं चरेते ।
परिक्षितोस्तमो अन्या गुहाकरद्यौदुषाः शोशुचता रथेन ॥ ७ ॥

7. *Apānyadetyabhyanyadeti viṣurūpe ahanī saṁ carete. Parikṣitostamo anyā guhākaradyaudu-ṣāḥ śośucatā rathena.*

One goes away at dusk, the other comes over in the morning, thus the lights of the day-night cycle both different of form move together and coexist. Of these two cyclic coexistents of the world, the dark covers and hides things in the cave, the other, the dawn of light, reveals them in their true form with the beauty of its chariot.

सदृशीरद्य सदृशीरिदु श्वो दीर्घं सचन्ते वरुणस्य धाम ।
अनवद्यास्त्रिंशतं योजनान्येकैका क्रतुं परि यन्ति सद्यः ॥ ८ ॥

8. *Sadṛśīradya sadṛśīridu śvo dīrgham sacante varuṇasya dhāma. Anavadyāstriṁśatam yojanān-yekaikā kratum pari yanti sadyaḥ.*

They are the same today as they will be tomorrow, and in the same manner together, both brave and beautiful, they go round in the region of the sun, each traversing thirty stages of its travel time ever and on in the yajnic cycle of their circulation. (Each stage of time is of twenty-four minutes.)

जानत्यह्नः प्रथमस्य नाम शुक्रा कृष्णाद्जनिष्ट श्वितीची ।
ऋतस्य योषा न मिनाति धामाहरहर्निष्कृतमाचरन्ती ॥ ९ ॥

9. *Jānatyahnaḥ prathamasya nāma śukrā kṛṣṇād-janiṣṭa śvitīcī. Ṛtasya yoṣā na mināti dhāmā-haraharniṣkṛtamācarantī.*

She knows and reveals the first, morning, part of the day and its holiness. Pure and brilliant is she, risen from the darkness of night. Young and maidenly, following her daily chores fixed by nature day by day and hour by hour, she never relents in her observance of the Law of the Divine.

कन्येव तन्वा३ शाशदानाँ एषि देवि देवमियक्षमाणम्।
संस्मयमाना युवतिः पुरस्तादाविर्वक्षांसि कृणुषे विभाती ॥ १० ॥

10. *Kanyeva tanvā śāśadānāň eṣi devi devamiyakṣamāṇam. Saṁsayamānā yuvatiḥ purastādāvirvakṣāṁsi kṛṇuṣe vibhātī.*

Sweet and soothing beauteous, unique in form and figure of body as a virgin, O brilliant Dawn, you rise to meet the effulgent lord you love and desire, and then, charming bright in the splendour of youth, O maiden, smiling amorous, you stand before him and bare your bosom for love and adoration.

सुसंकाशा मातृमृष्टेव योषाविस्तन्वं कृणुषे दृशे कम्।
भद्रा त्वमुषो वितरं व्युच्छ न तत्ते अन्या उषसो नशन्त ॥ ११ ॥

11. *Susaṅkāśā mātṛmṛṣṭeva yoṣāvistanvaṁ kṛṇuṣe dṛśe kam. Bhadrā tvamuṣo vitaraṁ vyuccha na tat te anyā uṣaso naśanta.*

Glorious and comely in appearance, a bride as if anointed by the Mother, O youthful Dawn, you reveal the light of your beauty and majesty for the world's love and adoration. Shine and radiate, O maiden, in all your glory, and may the sublimity of this glory never fade but ever abide as now in future manifestations also.

अश्वावतीर्गोमतीर्विश्ववारा यतमाना रश्मिभिः सूर्यस्य।
परा च यन्ति पुनरा च यन्ति भद्रा नाम वहमाना उषासः ॥ १२ ॥

12. *Aśvāvatīrgomatīrviśvavārā yatamānā raśmabhiḥ sūryasya. Parā ca yanti punarā ca yanti bhadrā nāma vahamānā uṣāsaḥ.*

Riding the rays of the sun, commanding the beauties of the earth, inspiring the chants of the holy Word, dispelling the darkness without and within by the vision of sunlight, arousing universal love and adoration, bearing the name and spirit of Divinity, the blissful lights of the Dawn go round, ascending far above, descending again for the world, and in the end transcending the world of existence to nameless Eternity.

ऋतस्य रश्मिमनुयच्छमाना भद्रंभद्रं क्रतुमस्मासु धेहि। उषो नो अद्य सुहवा व्युछास्मासु रायो मघवत्सु च स्युः ॥ १३ ॥

13. *Ṛtasya raśmimanuyacchamānā bhadraṁbhadraṁ kratumasāsu dhehi. Uṣo no adya suhavā vyucchāsmāsu rāyo maghavatsu ca syuḥ.*

O Dawn, going round by the light of Eternity in pursuit of the Law Divine, bring us the bliss of goodness, give us the vision of truth and beauty and the will to yajnic action. Listen to our invocation and prayer, shine and bring us the light. May the wealths of the world abide in us. May the wealths of existence abound in those who adore the wealth of Eternity.

Mandala 1/Sukta 124

Usha Devata, Kakshivan Dairghatamasa Aushija Rshi

उषा उच्छन्ती समिधाने अग्रा उद्यन्त्सूर्य उर्विया ज्योतिरश्रेत्। देवो नो अत्र सविता न्वर्थं प्रासावीद् द्विपत्प्र चतुष्पदित्यै ॥ १ ॥

1. *Uṣā ucchantī samidhāne agnā udyantsūrya urviyā jyotiraśret. Devo no atra savitā nvartham̐ prā-sāvīd dvipat pra catuṣpadityai.*

The dawn is breaking, the fire is burning, the sun is rising, and light is radiating over heaven and earth. May Savita, lord giver of light and life, inspire the humans and animals to move to activity and create new wealth and new meaning and purpose in life.

अमिनती दैव्यानि व्रतानि प्रमिनती मनुष्या युगानि।
ईयुषीणामुपमा शश्वतीनामायतीनां प्रथमोषा व्यद्यौत् ॥ २ ॥

2. *Aminatī daivyāni vratāni praminatī manuṣyā yugāni. Īyuṣīṇāmupamā śaśvatīnāmāyatīnām̐ prathamoṣā vyadyaut.*

Not violating the laws of Divinity, counting out the ages of humanity, shines the dawn, last picture of the dawns gone by, first of the dawns coming, an instance of the original and eternal Dawn recurring every morning.

एषा दिवो दुहिता प्रत्यदर्शि ज्योतिर्वसाना समना पुरस्तात्।
ऋतस्य पन्थामन्वेति साधु प्रजानतीव न दिशो मिनाति ॥ ३ ॥

3. *Eṣā divo duhitā pratyadarśi jyotirvasānā samanā purastāt. Ṛtasya panthāmanveti sādhu prajā-natīva na diśo mināti.*

Yonder shines this daughter of heaven clothed in light, rejoicing at heart, following the path of nature's law well like a lady of omniscience measuring as if but not overstepping the bounds of space.

उपो॑ अदर्शि शुन्ध्युवो॒ न वक्षो॑ नो॒धाइ॑वा॒विर॑कृत प्रि॒याणि॑।
अ॒द्मस॒न्न स॑स॒तो बो॒धय॑न्ती शश्वत्त॒मागा॒त्पुन॑रे॒युषी॑णाम्॥ ४॥

4. *Upo adarśi śundhyuvo na vakṣo nodhā ivāvira-kṛta priyāṇi. Admasanna sasato bodhayantī śaśvattamāgāt punareyuṣīṇām.*

The Dawn, she appears to stand so close like the treasure chest of purest sunbeams, open, radiating and revealing the dearest things like the latest versatile scholar, giving the wake-up call to the sleeping partners living and eating together. It appears as if, of all the dawns coming and rising, she is the most real and original of the Eternal that has come this morning.

पूर्वे॒ अर्धे॒ रज॑सो अ॒प्त्यस्य॒ गवां॑ जनि॒त्र्यकृ॑त॒ प्र के॒तुम्।
व्यु॑ प्रथते वित॒रं वरी॑य॒ ओभा पृ॒णन्ती॑ पि॒त्रोरु॒पस्था॑॥ ५॥

5. *Pūrve ardhe rajaso aptyasya gavāṁ janitryakṛta pra ketum. Vyu prathe vitaraṁ varīya obhā pṛ-ṇantī pitrorupasthā.*

Radiating the rays of light in the eastern half of the sky, the dawn has unfurled her banner of morning glory. And sitting as if in the lap of her parents, the heaven and the earth, she expands the noblest light of bliss showering on both.

ए॒वेदे॒षा पु॑रु॒तमा॑ दृ॒शे कं नाजा॑मिं॒ न परि॑ वृणक्ति॒ जा॒मिम्। अरे॑पसा॒ त॒न्वा॒३॒॑ शाश॑दाना॒ नार्भा॑दीषते॒ न म॒हो वि॑भा॒ती॥ ६॥

6. *Evedeṣā purutamā dṛśe kaṁ nājāmiṁ na pari vṛṇakti jāmim. Arepasā tanvā śāśadānā nārbhā-dīṣate na maho vibhātī.*

And this dawn most comely to the sight and blissful to the heart, neither precludes her own nor excludes the aliens. Similarly, shining unique and exceptional by her immaculate body of light, she neither ignores the small nor neglects the great, but shines bright and smiles equally on all, giving them the feel of bliss.

अभ्रातेव पुंस एति प्रतीची गर्तारुगिव सनये धनानाम्।
जायेव पत्य उशती सुवासा उषा हस्रेव नि रिणीते अप्सः ॥ ७ ॥

7. *Abhrāteva puṁsa eti pratīcī gartārugiva sanaye dhanānām. Jāyeva patya uśatī suvāsā uṣā hasreva ni riṇīte apsaḥ.*

Just as a brotherless woman returns to her man, just as a man reduced to aversity goes to the court to rejoin his money, just as a wife in all her finery, loving and passionate, opens her secret charms to her husband, so does the dawn in all her splendour reveal her beauty and majesty to the world everywhere.

स्वसा स्वस्रे ज्यायस्यै योनिमारैगपैत्यस्याः प्रतिचक्ष्येव।
व्युच्छन्ती रश्मिभिः सूर्यस्याञ्ज्यङ्क्ते समनगाइव व्राः ॥ ८ ॥

8. *Svasā svasre jyāyasyai yonimāraigapaityasyāḥ praticakṣyeva. Vyucchantī raśmibhiḥ sūryasyāñjyaṅkte samanagā iva vrāḥ.*

Just as a sister surrenders her place for her elder sister and having seen her vacates it for her and goes away, so does the dawn, with the rays of the sun, move her soothing brilliance from one place to another, of her own choice.

आसां पूर्वीसामहसु स्वसॄणामपरा पूर्वीमभ्येति पश्चात्।
ताः प्रत्नवन्नव्यसीर्नूनमस्मे रेवदुच्छन्तु सुदिना उषासः ॥ ९ ॥

9. *Āsāṁ pūrvāsāmahasu svasṝṇāmaparā pūrvā-mabhyeti paścāt. Tāḥ pratnavannavyasīrnūna-masme revaducchantu sudinā uṣāsaḥ.*

Of all these sister dawns of the past age, the latter, the elder, follows after the former, the younger, in cyclic succession day after day. May all these dawns, each new one like the former, bring us happy days bearing the wealth of the world and illuminate our days with the light of the world.

प्र बोधयोषः पृणतो मघोन्यबुध्यमानाः पणयः ससन्तु।
रेवदुच्छ मघवद्भ्यो मघोनि रेवत्स्तोत्रे सूनृते जारयन्ती ॥ १० ॥

10. *Pra bodhayoṣaḥ pṛṇato maghonyabudhyamā-nāḥ paṇayaḥ sasantu. Revaduccha maghava-dbhyo maghoni revat stotre sūnṛte jārayantī.*

O Dawn, abundant in light and wealth, wake up the generous and giving. The miserly and the ignorant lost in daily chores would sleep, wake up these too. Lady of light and wealth, let the wealth of the generous shine in charity. Mistress of Truth and Law, rousing and praising the singer of songs divinely blest with wealth, enlighten him, bless him.

अवेयमश्वैद्युवतिः पुरस्ताद्युङ्क्ते गवामरुणानामनीकम्।
वि नूनमुच्छादसति प्र केतुर्गृहंगृहमुप तिष्ठाते अग्निः ॥ ११ ॥

11. *Aveyamaśvaid yuvatiḥ purastād yuṅkte gavāma-ruṇānāmanīkam. Vi nūnamucchādasati pra ketur-gṛhaṁ gṛhamupa tiṣṭhāte agniḥ.*

This Dawn, young maiden, rises yonder in front from the east, yokes her team of crimson sun-rays and, fully self-assured, emerges, her banner blazing in the dark. And as she rises, yajna fire kindles in every home, giving the heat and light of life all round.

उत्ते वयश्चिद्वसतेरपप्तन्नरश्च ये पितुभाजो व्युष्टौ ।
अमा सते वहसि भूरि वाममुषो देवि दाशुषे मर्त्याय ॥ १२ ॥

12. *Ut te vayaścid vasaterapaptan naraśca ye pitu-bhājo vyuṣṭau. Amā sate vahasi bhūri vāmamuṣo devi dāśuṣe martyāya.*

O Dawn, as you rise and shine, birds fly up from their nests and men move out in pursuit of food and sustenance for life. Brilliant lady of piety and sanctity, for the man of generosity and for the inmate of the home you strive to bear the holiest labours of love and joy.

अस्तोढ्वं स्तोम्या ब्रह्मणा मेऽवीवृधध्वमुशतीरुषासः ।
युष्माकं देवीरवसा सनेम सहस्रिणं च शतिनं च वाजम् ॥ १३ ॥

13. *Astoḍhvaṁ stomyā brahmaṇā me'vīvṛdhadhva-muśatīruṣāsaḥ. Yuṣmākaṁ devīravasā sanema sahasriṇaṁ ca śatinaṁ ca vājam.*

O Dawns, loving and inspiring, adorable lights of Divinity, with the holy voice of Vedic adoration, pray for me and help me grow in life and piety, and you grow too in brilliance and sanctity. May we all by your favour, prayer and grace achieve food for life, energy, progress and prosperity a hundredfold, thousandfold and more.

Mandala 1/Sukta 125

Dampati Devata, Kakshivan Dairghatamasa Aushija Rshi

प्राता रत्नं प्रातरित्वा दधाति तं चिकित्वान्प्रतिगृह्या नि धत्ते।
तेन प्रजां वर्धयमान आयू रायस्पोषेण सचते सुवीरः ॥ १ ॥

1. *Prātā ratnaṁ prātaritvā dadhāti taṁ cikitvān pratigṛhyā ni dhatte. Tena prajāṁ vardhayamāna āyū rayaspoṣeṇa sacate suvīraḥ.*

The morning bears and brings the jewels of wealth for us. That wealth, the man of knowledge and wisdom, rising early, receives, and having received keeps safe. And by that, this brave man, growing and advancing in health and age and progeny, lives well with wealth, nourishment and comfort.

सुगुरसत्सुहिरण्यः स्वश्वो बृहदस्मै वय इन्द्रो दधाति।
यस्त्वायन्तं वसुना प्रातरित्वो मुक्षीजयेव पदिमुत्सिनाति ॥ २ ॥

2. *Sugurasat suhiraṇyaḥ svaśvo bṛhadasmai vaya indro dadhāti. Yastvāyantaṁ vasunā prātaritvo mukṣījayeva padimutsināti.*

He is blest with good cows, good gold and good horses, and Indra, lord of life and power, brings him liberal gifts of food and energy for body, mind and soul for a long life time, who, rising early, binds you, the needy and deserving man, in a bond of thanks with a gift of ample means and money, like a calf bound with a rope to the post, while you come to him for help and assistance.

आयमद्य सुकृतं प्रातरिच्छन्निष्टेः पुत्रं वसुमता रथेन।
अंशोः सुतं पायय मत्सरस्य क्षयद्वीरं वर्धय सूनृताभिः ॥ ३ ॥

3. *Āyamadya sukṛtaṁ prātaricchanniṣṭeḥ putraṁ vasumatā rathena. Aṁśoḥ sutaṁ pāyaya matsarasya kṣayadvīraṁ vardhaya sūnṛtābhiḥ.*

Generous Indra, lord giver of every gift of life, nourishment, training and honour, by the most precious chariot I have come today early morning for the reason of an honest desire, wishing to have a son growing to be capable of noble yajnic deeds. I pray, nourish and promote the son born of the most delightful essence of my life, and with holy words of truth, wisdom and Law develop the young man to be a centre and shelter of the brave.

उप क्षरन्ति सिन्धवो मयोभुव ईजानं च यक्ष्यमाणं च धेनवः।
पृणन्तं च पपुरिं च श्रवस्यवो घृतस्य धारा उप यन्ति विश्वतः ॥ ४ ॥

4. *Upa kṣaranti sindhavo mayobhuva ījānaṁ ca yakṣyamāṇaṁ ca dhenavaḥ. Pṛṇantaṁ ca papuriṁ ca śravasyavo ghṛtasya dhārā upa yanti viśvataḥ.*

Streams of joy, peace and prosperity flow from all round to the man performing the yajna of social charity and divine dedication now and in the future. Cows for love of food and care stand round the man feeding and satisfying the needy. And streams of water, milk and ghrta flow to the charitable man incessantly from all round.

नाकस्य पृष्ठे अधि तिष्ठति श्रितो यः पृणाति स ह देवेषु गच्छति। तस्मा आपो घृतमर्षन्ति सिन्धवस्तस्मा इयं दक्षिणा पिन्वते सदा ॥ ५ ॥

5. *Nākasya pṛṣṭhe adhi tiṣṭhati śrito yaḥ pṛṇāti sa ha deveṣu gacchati. Tasmā āpo ghṛtamarṣanti sindhavastasmā iyaṁ dakṣiṇā pinvate sadā.*

The man dedicated to knowledge abides in inviolable peace and joy. The man who feeds and maintains children and scholars moves with the noblest men of knowledge and divinity. For him the waters, rivers and the seas create showers of ghrta, and this earth with her generosity always creates the joy of fulfilment.

दक्षिणावतामिदिमानि चित्रा दक्षिणावतां दिवि सूर्यासः। दक्षिणावन्तो अमृतं भजन्ते दक्षिणावन्तः प्र तिरन्त आयुः ॥ ६ ॥

6. *Dakṣiṇāvatāmidimāni citrā dakṣiṇāvatāṁ divi sūryāsaḥ. Dakṣiṇāvanto amṛtaṁ bhajante dakṣiṇāvantaḥ pra tiranta āyuḥ.*

For the men of charity and yajna are these wonders of the world. For the men of honour, service and sacrifice shine the stars in heaven and abide. The men of knowledge, education and charity enjoy immortality beyond death, in life and after. And the men of courage, protection, fearlessness and charity cross the seas of suffering and slavery in their life of full age.

मा पृणन्तो दुरितमेन आरन्मा जारिषुः सूरयः सुव्रतासः। अन्यस्तेषां परिधिरस्तु कश्चिदपृणन्तमभि सं यन्तु शोकाः ॥ ७ ॥

7. *Mā pṛṇanto duritamena āran mā jārişuḥ sūrayaḥ suvratāsaḥ. Anyasteṣāṁ paridhirastu kaścida-pṛṇantamabhi saṁ yantu śokāḥ.*

May the generous never come to sin and suffering. May the brilliant people of holy vows never suffer the disabilities of old age. May the orbit of their Karma be something different from evil and pain, since sorrow and suffering is the lot of the ungenerous and selfish.

Mandala 1/Sukta 126

Vidvan Devata, Kakshivan Dairghatamasa Aushija (1-5), Svanaya Bhavayavya (6), and Romasha Brahma-vadini (7), Rshis

अमन्दान्स्तोमान्प्र भरे मनीषा सिन्धावधि क्षियतो भाव्यस्य। यो मे सहस्रममिमीत सवानतूर्तो राजा श्रवं इच्छमानः ॥ १ ॥

1. *Amandāntstomān pra bhare manīṣā sindhā-vadhi kṣiyato bhāvyasya. Yo me sahasramami-mīta savānatūrto rājā śrava icchamānaḥ.*

With honest mind and a clear conscience, I offer enthusiastic tributes of praise and approbation for the deserving ruler who, dedicated to honour and fame, has performed a thousand yajnic acts of generosity for me and the people on the river side without violence and opposition.

शतं राज्ञो नाधमानस्य निष्काञ्छतमश्वान्प्रयतान्त्सद्य आदम्। शतं कक्षीवाँ असुरस्य गोनां दिवि श्रवोऽजरमा ततान ॥ २ ॥

2. *Śataṁ rājño nādhamānasya niṣkāñ chatama-śvān prayatāntsadya ādam. Śataṁ kakṣīvāñ asurasya gonāṁ divi śravo'jaramā tatāna.*

I always accept and approve of the ruler's ways of charity, a man glorious, generous as the cloud and a protector of the pranic energies of life, and I admire his gifts of a hundred golds, hundred horses fast and well-trained, and a hundred cows and pieces of land. Rightly the man who knows the various ways of knowledge and charity extends his immortal fame to the heights of heaven.

उप॑ मा श्या॒वाः स्व॒नये॑न द॒त्ता व॒धूम॑न्तो॒ दश॒ रथा॑सो अस्थुः ।
ष॒ष्टिः स॒हस्र॒मनु॒ गव्य॒मागा॒त्सन॑त्क॒क्षीवाँ॑ अभिपि॒त्वे अह्ना॑म् ॥ ३ ॥

3. *Upa mā śyāvāḥ svanayena dattā vadhūmanto daśa rathāso asthuḥ. Ṣaṣṭiḥ sahasramanu gavyamāgāt sanat kakṣīvāñ abhipitve ahnām.*

Let there be around me ten chariots bright as sunbeams drawn by bright mares, assigned by the commander. And may the man of knowledge be blest with the wealth of sixty thousand cows and receive welcome and hospitality for days and nights on his social rounds.

च॒त्वारि॑ंशद्दश॒रथ॑स्य॒ शोणा॑ः स॒हस्र॒स्याग्रे॒ श्रेणिं॑ नयन्ति ।
म॒द॒च्युत॑ः कृ॒शना॑वंतो॒ अत्या॑न्क॒क्षीव॑न्त॒ उदमृक्षन्त पु॒त्राः ॥ ४ ॥

4. *Catvāriṁśad daśarathasya śoṇāḥ sahasrayāgre śreṇiṁ nayanti. Madacyutaḥ kṛśanāvato atyān-kakṣīvanta udamṛkṣanta pajrāḥ.*

Forty fiery horses of the commander of ten chariots march in formation in advance of a thousand. Golden decorated are they, camouflaged, a pioneer force, they challenge and break through the defences, clear the routes for the advance, and the forces move forward in multiformation.

पूर्वामनु प्रयतिमा ददे वस्त्रीन् युक्ताँ अष्टावरिधायसो गाः ।
सुबन्धवो ये विश्याइव व्रा अनस्वन्तः श्रव ऐषन्त पज्राः ॥ ५ ॥

5. *Pūrvāmanu prayatimā dade vastrīn yuktāň aṣṭāvaridhāyaso gāḥ. Subandhavo ye viśyā iva vrā anasvantaḥ śrava aiṣanta parjrāḥ.*

Noble brethren, I accept and promote the tradition laid down earlier, and I accept and apply the three tier system of education, defence and economic organisation and the eightfold policy of defence, justice and administration, development, production and distribution, health and nourishment symbolized by the generous and fertile cows. I exhort you all who, strong and bold, united together like the inmates of a home, as one body, equipped with chariots, march forward for the sake of honour and glory.

आगधिता परिगधिता या कशीकेव जङ्घहे ।
ददाति मह्यं यादुरी याशूनां भोज्या शता ॥ ६ ॥

6. *Āgadhitā parigadhitā yā kaśīkeva jaṅgahe. Dadāti mahyaṁ yādurī yāśūnāṁ bhojyā śatā.*

The most valuable policy of the state worthy of acceptance which is approved and followed and which is an inspirer of the people of action and advancement

in important matters of the nation, like a goad, spurs me on to action and helps me get the sweetest delicacies of life, hundreds of them.

उपोप मे परा मृश मा मे दभ्राणि मन्यथाः ।
सर्वाहमस्मि रोमशा गन्धारीणामिवाविका ॥ ७ ॥

7. *Upopa me parā mṛśa mā me dabhrāṇi manyathāḥ. Sarvāhamasmi romaśā gandhārīṇāmivāvikā.*

Come close and closer to me and consult with me. Do not think that the little nameless things I say, advise and do are insignificant. One of the vigilant guards among the protective supporters of the nation, I am all over warm and protective like a golden fleece in winter cold.

Mandala 1/Sukta 127

Agni Devata, Paruchhepa Daivodasi Rshi

अग्निं होतारं मन्ये दास्वन्तं वसुं सूनुं सहसो जातवेदसं विप्रं न जातवेदसम् । य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा । घृतस्य विभ्राष्टिमनु वष्टि शोचिषाऽऽजुह्वानस्य सर्पिषः ॥ १ ॥

1. *Agniṁ hotāraṁ manye dāsvantaṁ vasuṁ sūnuṁ sahaso jātavedasaṁ vipraṁ na jātavedasam. Ya ūrdhvayā svadhvaro devā devācyā kṛpā. Ghṛtasya vibhrāṣṭimanu vaṣṭi śociṣā'' juhvānasya sarpiṣaḥ.*

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

of knowledge as the supreme scholar of the Veda, organiser of yajna with love and non-violence with divine knowledge and awareness, refulgent with heavenly light and power, loving and consuming with flames of fire and light the blaze of the purest and most powerful ghrta offered into the fire of yajna, physical, mental and spiritual all.'

यजिष्ठं त्वा यजमाना हुवेम ज्येष्ठमङ्गिरसां विप्र मन्म-
भिर्विप्रेभिः शुक्र मन्मभिः। परिज्मानमिव द्यां होतारं
चर्षणीनाम् । शोचिष्केशं वृषणं यमिमा विशः प्रावन्तु
जूतये विशः ॥ २ ॥

2. *Yajiṣṭhaṁ tvā yajamānā huvema jyeṣṭhamaṅgirasāṁ vipra manmabhirviprebhiḥ śukra manmabhiḥ. Parijmānamiva dyāṁ hotāraṁ carṣaṇīnām. Śociṣkeśaṁ vṛṣaṇaṁ yamimā viśaḥ prāvantu jūtaye viśaḥ.*

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

स हि पुरू चिदोजसा विरुक्मता दीद्यानो भवति द्रुहन्तरः
परशुर्न द्रुहन्तरः। वीळु चिद्यस्य समृतौ श्रुवद्वनेव यत्स्थिरम्।
निष्षहमाणो यमते नायते धन्वासहा नायते ॥ ३ ॥

3. *Sa hi purū citodajasā virukmatā dīdyāno bhavati druhantaraḥ paraśurna druhantaraḥ. Vīḷu cid yasya samṛtau śruvad vaneva yat sthiram. Niṣṣahamāṇo yamate nāyate dhanvāsahā nāyate.*

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

दृ॒ळ्हा चि॑दस्मा॒ अनु॑ दु॒र्यथा॑ वि॒दे तेजि॑ष्ठाभि॒रर॑णिभि॒र्दाष्ट्य-
वं॑से॒ऽग्नये॑ दा॒ष्ट्यव॑से । प्र यः पु॒रूणि॒ गाह॑ते तक्षद्व॒नेव॑ शो॒चिषा॑ ।
स्थि॒रा चि॒दन्ना॒ नि रि॑णा॒त्योज॑सा॒ नि स्थि॒राणि॑ चि॒दोज॑सा ॥ ४ ॥

4. *Dṛlhā cidasmā anu duryathā vide tejiṣṭhābhira-raṇibhir-dāṣṭyavase'gnaye dāṣṭyavase. Pra yaḥ purūṇi gāhate takṣad vaneva śociṣā. Sthirā cidannā ni riṇātyojasā ni sthirāṇi cidojasā.*

Just as the strong man of prosperity and spirit of service offers homage to the man of knowledge and wisdom, so does he offer oblations in yajna to Agni for the sake of protection and advancement. And Agni too, arising from the fiery potential of arani wood, gives protection and advancement to the yajaka. Just as fire overtakes many thick forests and reduces them to ash with its flames, so does the commanding yajaka reduce even strong enemies to naught, and just as the light of the sun ripens the grain with its energy, so does the yajaka ripen and strengthen the prosperity of the earth

and humanity.

तमस्य पृक्षमुपरासु धीमहि नक्तं यः सुदर्शतरो दिवातरादप्रायुषे दिवातरात्। आदस्यायुर्ग्रभणवद्वीळु शर्म न सूनवे। भक्तमभक्तमवो व्यन्तो अजरा अग्नयो व्यन्तो अजराः ॥ ५ ॥

5. *Tamasya pṛkṣam-uparāsu dhīmahi naktaṁ yaḥ sudarśataro divātarād-aprāyuṣe divātarāt. Ādasyāyur-grabhaṇavad vīḷu śarma na sūnave. Bhaktamabhaktamavo vyanto ajarā agnayo vyanto ajarāḥ.*

Let us meditate on and do homage to that assiduous and uncompromising Agni, leading light of the world, in all directions, who shines brighter and stronger at night than in the day and, holding holy offerings in hand, let us honour and worship him. Just as a father provides a strong and happy home for the child so do the unaging leading lights of yajna and humanity bring us solace and protection with the gracious judgement of the dedicated and the undedicated. And thus, let us too, unageing and bright like the fire, live long and happy.

स हि शर्धो न मारुतं तुविष्वणिरप्नस्वतीषूर्वरास्विष्टनिरातनास्विष्टनिः। आदद्धव्यान्यादुदिर्यज्ञस्य केतुरर्हणा। अध स्मास्य हर्षतो हर्षीवतो विश्वे जुषन्त पन्थां नरः शुभे न पन्थाम् ॥ ६ ॥

6. *Sa hi śardho na mārutaṁ tuviṣvaṇir-apnasvatīṣūrvarāsviṣṭanir-ārtanāsviṣṭaniḥ. Ādaddhavyānyādadir-yajñasya keturarhaṇā. Adha smāsya harṣato hṛṣīvato viśve juṣanta panthāṁ naraḥ śubhe na panthām.*

That Agni, daring and roaring as the wind, is admirably fearsome in raging battles, as he is worthy of honour and homage in yajnas in lands fertile as well as deserts and among families blest with lovely children. He receives offerings with love, readily consumes and uses the same for creative purposes. Indeed he is the triumphal banner of yajnas, most worthy of honour and worship. And of course all the people, joyous and emanating joy all round, follow in his footsteps, follow him on the path shown by him for the pursuit of goodness, beauty and joy of life.

द्विता यदीं कीस्तासो अभिद्यवो नमस्यन्त उपवोचन्त भृगवो मथ्नन्तो दाशा भृगवः। अग्निरीशे वसूनां शुचिर्यो धर्णिरेषाम्। प्रियाँ अपिधाँवँनिषीष्ट मेधिर आ वनिषीष्ट मेधिरः॥ ७॥

7. *Dvitā yadīṁ kīstāso abhidyavo namasyanta upavocanta bhṛgavo mathnanto dāśā bhṛga-vaḥ. Agnirīśe vasūnāṁ śuciryo dharṇireṣām. Priyāň apidhāňrvaniṣīṣṭa medhira ā vaniṣīṣṭa medhiraḥ.*

When the Bhrgus, dedicated seekers and worshippers, generous members of the community, brilliant scholars, faithfully take on Agni for study and meditation, two ways in theory and practice, vision and pursuit, speak of it in detail analysing and realising it, then Agni, pure and immaculate power, wise and intelligent, that rules the wealth of the world and is the very foundation of these, blesses the darling dedicated servants with beauty, wealth and success.

विश्वांसां त्वा विशां पतिं हवामहे सर्वीसां समानं दम्पतिं भुजे सत्यगिर्वाहसं भुजे। अतिथिं मानुषाणां पितुर्न यस्यासया। अमी च विश्वे अमृतास आ वयो हव्या देवेष्वा वयः ॥ ८ ॥

8. *Viśvāsāṁ tvā viśāṁ patiṁ havāmahe sarvāsāṁ samānaṁ dampatiṁ bhuje satyagirvāhasaṁ bhuje. Athithiṁ mānuṣāṇāṁ piturna yasyāsayā. Amī ca viśve amṛtāsa ā vayo havyā deveṣvā vayaḥ.*

We invoke, invite and do homage to you, Agni, lord protector of all the people of the world, for the light of life. We invoke and do homage to the lord protector of the home and family equally for all the people, for the joy of family life. We do homage to the lord of the voice of omniscience for the joy of knowledge. We do homage to the lord as the guest of honour and fire of yajna for all the people, in whose presence, as in the presence of the father, all these seekers of freedom and immortality hope for the food of life, and in whose honour they offer food and oblations to the brilliant and generous divinities of nature and humanity.

त्वमग्ने सहसा सहन्तमः शुष्मिन्तमो जायसे देवतातये रयिर्न देवतातये। शुष्मिन्तमो हि ते मदो द्युम्निन्तम उत क्रतुः। अध स्मा ते परि चरन्त्यजर श्रुष्टीवानो नाजर ॥ ९ ॥

9. *Tvamagne sahasā sahantamaḥ śuṣmintamo jāyase devatātaye rayirna devatātaye. Śuṣmintamo hi te mado dyumnintama uta kratuḥ. Adha smā te pari carantyajara śruṣṭīvāno nājara.*

Agni, lord of light, knowledge and power, by courage most courageous of the brave and victorious, you rise most brilliant and fiery for the advancement of the noblest powers of nature and humanity, just as wealth is most effective for the service of the divines. Most brilliant is your light of joy, most abundant in the service of yajna. Lord of light immortal, servants of yajna most obedient and willing, serve you just as they would serve the Immortal Lord of life.

प्र वो॑ म॒हे सह॑सा॒ सह॑स्वत उष॒र्बुधे॑ पशु॒षे नाग्न॑ये॒ स्तोमो॑ बभूत्व॒ग्नये॑। प्रति॒ यदी॒ ह॒विष्मा॒न् विश्वा॑सु क्षासु॒ जोगु॑वे। अग्ने॑ रे॒भो न ज॑रत ऋष॒णां जू॒र्णिर्होता॑ ऋष॒णाम्॥ १०॥

10. *Pra vo mahe sahasā sahasvata uṣarbudhe paśuṣe nāgnaye stomo babhūtvagnaye. Prati yadīṁ haviṣmān viśvāsu kṣāsu joguve. Agre rebho na jarata ṛṣūṇāṁ jūrṇirhota ṛṣūṇām.*

May your song of praise in honour of Agni, victorious by virtue of great valour, light of the morning such as the dawn, be as it should be for the lord giver of life's wealth. Just so it is that the yajnic faithful offers oblations to the eternal teacher of revelation anywhere in all lands, and how an admirer ever offers praise to the eminent among scholars, or an aged yajaka offers to the senior physician.

स नो॒ नेदि॑ष्ठं दृ॒शान॒ आ भ॒राग्ने॑ दे॒वेभि॒: सच॑नाः सु॒चेतु॑ना म॒हो रा॒यः सु॒चेतु॑ना। महि॑ शविष्ठ नस्कृधि सु॒ज्वक्षे॑ भु॒जे अ॒स्यै। महि॑ स्तो॒तृभ्यो॑ मघवन्त्सुवी॒र्यं॑ मथी॒रुग्रो न शव॑सा॥ ११॥

11. *Sa no nediṣṭhaṁ dadṛśāna ā bharāgne devebhiḥ sacanāḥ sucetunā maho rāyaḥ sucetunā. Mahi śaviṣṭha naskṛdhi saṁcakṣe bhuje asyai. Mahi stotṛbhyo maghavan tsuvīryaṁ mathīrugro na śavasā.*

O Lord, Agni, watching, guiding and guarding us at the closest, with all the brilliant powers of nature and humanity, bear and bring us, most kindly and graciously, great, valuable and lasting wealths of the world. Mightiest Lord, make us great for the experience and enjoyment of this earth. Lord of wealth, power and grandeur, bring us, admirers and worshippers, great valour and honour, and as a fierce disciplinarian churn us to the essence of magnanimity and majesty of life that existence is in reality.

Mandala 1/Sukta 128

Agni Devata, Paruchhepa Daivodasi Rshi

अयं जायत मनुषो धरीमणि होता यजिष्ठ उशिजामनु व्रतमग्निः स्वमनु व्रतम्। विश्वश्रुष्टिः सखीयते रयिरिव श्रवस्यते। अदब्धो होता नि षददिळस्पदे परिवीत इळस्पदे ॥ १ ॥

1. *Ayaṁ jāyata manuṣo dharīmaṇi hotā yajiṣṭha uśijāmanu vratamagniḥ svamanu vratam. Viśvaśruṣṭiḥ sakhīyate rayiriva śravasyate. Adabdho hotā ni ṣadadiḷaspade parivīta iḷaspade.*

This man, this Agni, this Brahmachari, yajaka, most worshipful, arises and shines in his Dharma and behaviour in pursuit of his own discipline and in conformity with the laws and customs of the lovers of

life and noble ambition. Agreeable and complaisant with the world, he loves to be friends with all as wealth is friendly with the man who loves and cares to value it. Inspiring the dauntless yajamana, soaked in knowledge and surrounded by the learned, he sits on the vedi of yajna in the world of action and abides in the knowledge and vision of Divinity.

तं यज्ञसाधमपि वातयामस्यृतस्य पथा नमसा हविष्मता देवताता हविष्मता। स न ऊर्जामुपाभृत्यया कृपा न जूर्यति। यं मातरिश्वा मनवे परावतो देवं भाः परावतः॥ २॥

2. *Taṁ yajñasādhamapi vātayāmasyṛtasya pathā namasā haviṣmatā devatātā haviṣmatā. Sa na ūrjāmupābhṛtyayā kṛpā na jūryati. Yaṁ mātariśvā manave parāvato devaṁ bhāḥ parāvataḥ.*

That Agni, divine treasure of the wealth of life and giver of success in yajnic endeavours, we, bearing holy offerings in divine service, kindle and fan to light and blaze, and serve along the path of Truth and natural Law with offers of food and reverence. And that lord of light and energy never tires of this divine grace, never fades out of this divine light and splendour, since this divine blaze and splendour, the wind and solar energy carries for humanity from a far distance, from the farthest imaginable distance.

एवेन सद्यः पर्येति पार्थिवं मुहुर्गी रेतो वृषभः कनिक्रदद्दधद्रेतः कनिक्रदत्। शतं चक्षाणो अक्षभिर्देवो वनेषु तुर्वणिः। सदो दधान उपरेषु सानुष्वग्निः परेषु सानुषु॥ ३॥

3. *Evena sadyaḥ paryeti pārthivaṁ muhurgī reto vṛṣabhaḥ kanikradad dadhad retaḥ kanikradat. Śataṁ cakṣāṇo akṣabhirdevo vaneṣu turvaṇiḥ. Sado dadhāna upareṣu sānuṣvagniḥ pareṣu sānuṣu.*

Agni, lord of light, constantly goes by his path, pervading all that is in the world, celebrated in the voices of the divines, life of life, generous shower of vitality, roaring, wielding life and still roaring. The lord of brilliance, breaking and building in waves of energy, watching and illuminating the worlds with a hundred lights, holding, wielding and supporting the homes of life in the clouds, over the peaks, in the farthest regions of space on top, he goes on and on in the orbit along the circumference.

स सुक्रतुः पुरोहितो दमेदमेऽग्निर्यज्ञस्याध्वरस्य चेतति क्रत्वा यज्ञस्य चेतति। क्रत्वा वेधा इषूयते विश्वा जातानि पस्पशे। यतो घृतश्रीरतिथिरजायत वह्निर्वेधा अजायत॥ ४॥

4. *Sa sukratuḥ purohito damedame'gniryajñasyādhvarasya cetati kratvā yajñasya cetati. Kratvā vedhā iṣūyate viśvā jātāni paspaśe. Yato ghṛtaśrīratithirajāyata vahnirvedhā ajāyata.*

That Agni, lord of light, knowledge and fire, first agent of cosmic yajna, foremost and leader, inspires and lights the yajna, fragrant acts of creative love and non-violence, advances yajna by yajnic acts, issues forth like penetrative intelligence by the waves of yajnic energy and inspires all things in existence, and from the vedi arises with the glory, light of libations like a guest of honour at its own will, carrier, catalyser, penetrative, intelligent, illuminative for all.

क्रत्वा यदस्य तविषीषु पृञ्चतेऽग्नेरवेण मरुतां न भोज्येषिराय न भोज्या। स हि ष्मा दानमिन्वति वसूनां च मज्मना। स नस्त्रासते दुरितादभिह्रुतः शंसादघादभिह्रुतः॥ ५॥

5. *Kratā yadasya taviṣīṣu pṛñcate'gneraveṇa marutāṁ na bhojyeṣirāya na bhojyā. Sa hi ṣmā dānaminvati vasūnāṁ ca majmanā. Sa nastrāsate duritādabhihrutaḥ śaṁsādaghāda-bhihrutaḥ.*

When a person joins the blazing flames and forces of this Agni with his gift of oblations and energy by the yajna of creative and defensive action, as you would enhance the energy of a vigorous man with refreshments or you augment the force of the winds, then Agni receives the gift and, with his force and power, blesses the givers, and he warns us of the crooked ways of the world, protects us against scandals of the envious, saves us from evil and redeems us from sin and fall off from Divinity.

विश्वो॒ विहा॑या अर॒तिर्वसु॑र्दधे॒ हस्ते॒ दक्षि॑णे॒ त॒रणि॒र्न शिश्र॑थच्छ्र॒व॒स्यया॒ न शि॑श्रथत्। विश्व॑स्मा॒ इदि॑षुध्य॒ते दे॑व॒त्रा ह॒व्यमोहि॑षे। विश्व॑स्मा॒ इत्सु॑कृ॒ते वार॑मृण्वत्य॒ग्निर्द्वारा॒ व्यृ॑ण्वति॥ ६॥

6. *Viśvo vihāyā aratirvasurdadhe haste dakṣiṇe taraṇirna śriśrathacchravasyayā na śiśrathat. Viśvasmā idiṣudhyate devatrā havyamohiṣe. Viśvasmā it sukṛte vāramṛṇvatyagnirdvārā vyṛṇvati.*

Agni, universal lord of wealth, honour and grandeur, like a saviour and redeemer, holds the wealth of the world in his right hand for the man of endeavour for his honour and fame, and the gift never slackens, yes, it never slackens. Lord of brilliance and generosity, you bear and bring all the sacrificial riches for the man of martial action and prayer. For the man of yajnic action,

you give all the choice gifts of the world, give them through open doors.

स मानुषे वृजने शन्तमो हितोऽग्निर्यज्ञेषु जेन्यो न विश्पतिः प्रियो यज्ञेषु विश्पतिः। स हव्या मानुषाणामिळा कृतानि पत्यते। स नस्त्रासते वरुणस्य धूर्तेर्महो देवस्य धूर्तेः ॥ ७ ॥

7. *Sa mānuṣe vṛjane śaṁtamo hito 'gniryajñeṣu jenyo na viśpatiḥ priyo yajñeṣu viśpatiḥ. Sa havyā mānuṣāṇāmiḷā kṛtāni patyate. Sa nastrāste varuṇasya dhūrtermaho devasya dhūrteḥ.*

That Agni, in the saving paths of human life, is most blissful, giver of fulfilment, and in yajnas he is like a victorious ruler and guardian of the people, yes, dear in yajnic projects and a saviour and protector of the world. He creates for humanity the materials for yajnic consumption and brings us the holiest words and actions of bliss. He guards us against the violence of nature and saves us from the ravages of misfortune.

अग्निं होतारमीळते वसुधितिं प्रियं चेतिष्ठमरतिं न्येरिरे हव्यवाहं न्येरिरे। विश्वायुं विश्ववेदसं होतारं यजतं कविम्। देवासो रण्वमवसे वसूयवो गीर्भी रण्वं वसूयवः ॥ ८ ॥

8. *Agniṁ hotāramīḷate vasudhitiṁ priyaṁ cetiṣṭhamaratiṁ nyerire havyavāhaṁ nyerire. Viśvāyuṁ viśvavedasaṁ hotāraṁ yajataṁ kavim. Devāso raṇvamavase vasūyavo gīrbhī raṇvaṁ vasūyavaḥ.*

The devas, creative men of brilliance inspired with generosity, who search for light, knowledge and wealth of the world for the sake of power, protection and advancement, worship Agni, lord of light and omnipotent. They honour and admire Agni, leading

scholar of light and energy. They study, raise and develop fire and energy, brilliant source of light and power, productive source of wealth, inspirer of intelligence to create wealth, dearest friend and generous power, energiser, arouser and mover of mind and soul, and generous giver of comfort, joy and bliss. They worship, honour and develop Agni, creator, harbinger and giver of holy materials for wealth, yes, they do worship, honour and raise Agni, lord, scholar and power, which is life of the world, omniscient and omnipresent with every atom of the world, great unifier and integrator, creative power of cosmic yajna at every stage, poetic creator of beauty, a source of delight and happiness. That power of truth, beauty and joy, the seekers of light, wealth, power and divine joy celebrate in holy words for the sake of protection, guidance and advancement.

Mandala 1/Sukta 129

Indra Devata, Paruchhepa Daivodasi Rshi

यं त्वं रथमिन्द्र मेधसातयेऽ पाका सन्तमिषिर प्रणयसि प्रानवद्य नयसि। सद्यश्चित्तमभिष्टये करो वशश्च वाजिनम्। सास्माकमनवद्य तूतुजान वेधसामिमां वाचं न वेधसाम्॥ १॥

1. *Yaṁ tvaṁ rathamindra medhasātaye'pākā santamiṣira praṇayasi prānavadya nayasi sadyaś-cittamabhiṣṭaye karo vásaśca vājinam. Sāsmākam-anavadya tūtujāna vedhasāmimāṁ vācaṁ na vedhasām.*

Indra, lord of light and knowledge, power beyond reproach, inspirer of life and people, whatever chariot you move for the purpose of yajna, that being

faultless and immaculate, you move it fast forward and, favourable as you are to the yajaka, you instantly lead it and the master to success, to the desired object. Lord sung and celebrated, faster than light in motion and inspiration, faithful admirers we are all, elevate this song of ours to the height of the word of the wise and visionaries and graciously accept it as our homage of holiness.

स श्रुधि यः स्मा पृतनासु कासु चिद्दक्षाय्य इन्द्र भरहूतये नृभिरसि प्रतूर्तये नृभिः। यः शूरैः स्वः सनिता यो विप्रैर्वाजं तरुता। तमीशानास इरधन्त वाजिनं पृक्षमत्यं न वाजिनम्॥ २॥

2. *Sa śrudhiḥ yaḥ smā pṛtanāsu kāsu cid dakṣāyya indra bharahūtaye nṛbhirasi pratūrtaye nṛbhiḥ. Yaḥ śuraiḥ svaḥ sanitā yo viprairvājaṁ tarutā. Tamīśānāsa iradhanta vājinaṁ pṛkṣamatyaṁ na vājinam.*

May Indra, lord of wealth and power, listen to our voice of prayer and suggestion, Indra who is an expert hero in the projects of social fulfilment in cooperation with the socially motivated people and an instant fighter in battles of defence and development with men of martial nature, who meditates on the heavenly light of the spirit and with the brave, intelligent and wise men is the creator and distributor of food and energy among people, and with whom the strong and powerful leaders love to work exactly as successful people love to take to a strong and fast horse to reach their destination, fast as he is and versatile in everything.

दस्मो हि ष्मा वृषणं पिन्वसि त्वचं कं चिद्यावीररुं शूर मर्त्यं परिवृणक्षि मर्त्यम्। इन्द्रोत तुभ्यं तद्दिवे तद् रुद्राय स्वयशसे। मित्राय वोचं वरुणाय सप्रथः सुमृळीकाय सप्रथः ॥ ३ ॥

3. *Dasmo hi ṣmā vṛṣaṇaṁ pinvasi tvacaṁ kaṁ cid yāvīrararuṁ śūra martyaṁ parivṛṇakṣi martyam. Indrota tubhyaṁ tad dive tad rudrāya svayaśase. Mitrāya vocaṁ varuṇāya saprathaḥ sumṛḷīkāya saprathaḥ.*

Indra, lord of power and wealth, justice and generosity, brave hero of wondrous deeds, you shower the generous and protective man with support and plenty, you strike off the destructive saboteur and root out the corrupt man. Great you are, broad of mind and deep in spirit. I say these profuse words of praise for you, Indra, ruler and leader, light of the nation, dispenser of justice, commanding honour and fame, friend of all, universal choice of hearts, inspirer of peace and bliss, great mind and spirit indeed!

अस्माकं व इन्द्रमुश्मसीष्टये सखायं विश्वायुं प्रासहं युजं वाजेषु प्रासहं युजम्। अस्माकं ब्रह्मोतयेऽवा पृत्सुषु कासु चित्। नहि त्वा शत्रुः स्तरते स्तृणोषि यं विश्वं शत्रुं स्तृणोषि यम् ॥ ४ ॥

4. *Asmākaṁ va indramuśmasīṣṭaye sakhāyaṁ viśvāyuṁ prāsahaṁ yujaṁ vājeṣu prāsahaṁ yujam. Asmākaṁ brahmotaye'vā pṛtsuṣu kāsu cit. Nahi tvā śatruḥ starate stṛṇoṣi yaṁ viśvaṁ śatruṁ stṛṇoṣi yam.*

For your good and ours, we love and celebrate

Indra, friend, the very life breath of the world, patient and courageous, cooperative comrade, daring and victorious in battles, dedicated and meditative on life and Divinity. For our protection, O lord, protect and preserve our knowledge and Veda in all the battles. No enemy can overwhelm you. Whatever adversary you defeat, whatever world you win and cover with justice and protection, no enemy anywhere can overcome you.

नि षू नमातिमतिं कयस्य चित्तेजिष्ठाभिररणिभिर्नोतिभिरुग्राभिरुग्रोतिभिः। नेषि णो यथा पुराऽनेनाः शूर मन्यसे। विश्वानि पूरोरप पर्षि वह्निरासा वह्निर्नो अच्छ ॥ ५ ॥

5. *Ni ṣū namātimatiṁ kayasya cit tejiṣṭhābhir-araṇibhir-notibhir-ugrābhirugrotibhiḥ. Neṣi ṇo yathā purā'nenāḥ śura manyase. Viśvāni pūrorapa parṣi vahnirāsā vahnirno accha.*

In all grace, bow down before the exceptional wisdom of the learned. And bring down the haughty pride of the notorious enemy, O fierce lord of raging power and rectitude, with your burning and brilliant methods and actions of defence and protection blazing like the radiant flames of the fire of arani wood. You know us all, O brave, heroic and sinless, lead us forward as before, wash off all sin and evil from the life of humanity. Bearer of the burdens of existence, harbinger of all that is good, like fire, burn off our evil and let us shine close to your presence.

प्र तद्दोचेयं भव्यायेन्दवे हव्यो न य इषवान्मन्म रेजति रक्षोहा मन्म रेजति। स्वयं सो अस्मदा निदो वधैरजेत दुर्मतिम्। अवस्रवेदघशंसोऽवतरमव क्षुद्रमिव स्रवेत् ॥ ६ ॥

6. *Pra tad voceyaṁ bhavyāyendave havyo na ya iṣavān manma rejati rakṣohā manma rejati Svayaṁ so asmadā nido vadhairajeta durmatim. Ava sravedaghaśaṁso'vataramava kṣudramiva sravet.*

I would speak words of appreciation and sing that song of praise for one who is worthy of reverence, brilliant, and like a divinity worthy of invocation, strong, dynamic and favourable, inspires like soma and shines like the moon, who shines at heart and destroys evil, who by himself, with blows, wards off the evil-tongued and the malicious, and who makes the evil go down the gutter and even lower just like worms of dirt.

वनेम तद्धोत्रया चितन्त्या वनेम रयिं रयिवः सुवीर्यं रण्वं सन्तं सुवीर्यम्। दुर्मन्मानं सुमन्तुभिरेमिषा पृचीमहि। आ सत्याभिरिन्द्रं द्युम्नहूतिभिर्यजत्रं द्युम्नहूतिभिः ॥ ७ ॥

7. *Vanema taddhotrayā citantyā vanema rayiṁ rayivaḥ suvīryaṁ raṇvaṁ santaṁ suvīryam. Durmanmānaṁ sumantubhir-emiṣā pṛcīmahi. Ā satyābhir-indraṁ dyumnahūtibhir-yajatraṁ dyumnahūtibhiḥ.*

Let us invoke Indra with most enthusiastic homage, pray and win his favour. O lord of wealth, let us win wealth, win noble strength, noble strength of body and mind abiding with holy joy of the spirit. Let us, with honest thoughts and earnest desire associate and be one with Indra who brooks no nonsense and negativity of mind and spirit. Let us offer prayers and homage to Indra, holiest of the holy, with truth of mind and spirit and the richest offerings, the richest that we have.

प्रप्रा॑ वो अ॒स्मे स्वय॑शोभिरू॒ती प॑रिव॒र्ग इन्द्रो॑ दुर्मती॒नां दरी॑मन्दुर्मती॒नाम्। स्व॒यं सा रि॑ष॒यध्यै॒ या न॑ उपे॒षे अ॒त्रैः। हु॒तेम॑सन्न व॑क्षति क्षि॒प्रा जू॒र्णिर्न व॑क्षति॥ ८॥

8. *Prapā vo asme svayaśobhirūtī parivarga indro durmatīnāṁ darīman durmatīnām. Svayaṁ sā riṣayadhyai yā na upeṣe atraiḥ. Hatemasanna vakṣati kṣiptā jūrṇirna vakṣati.*

Indra, lord of power and glory, by his own power and honour, is all for your protection and ours, and he is all out for the total destruction of the men of evil mind and intention. And may that force which is sent by our enemies for our destruction never reach us, but be routed on way as if destroyed of itself even if it is inspired and moved at the fastest speed. (It must be prevented and destroyed on the way itself by defence missiles).

त्वं न॑ इन्द्र रा॒या परी॑णसा या॒हि प॒थाँ अ॑ने॒हसा॑ पु॒रो या॑ह्यर॒क्षसा॑। सच॑स्व नः परा॒क आ सच॑स्वास्तमी॒क आ। पा॒हि नो॑ दू॒रादा॒रादभि॑ष्टि॒भिः सदा॑ पाह्यभि॑ष्टि॒भिः॥ ९॥

9. *Tvaṁ na indra rāyā parīṇasā yāhi pathāṅ anehasā puro yāhyarakṣasā. Sacasva naḥ parāka ā sacasvāstamīka ā. Pāhi no dūrād-ārādabhiṣṭibhiḥ sadā pāhyabhiṣṭibhiḥ.*

Indra, lord of power, honour and glory, go forward, and come to us with abundant wealth by the paths of non-violence, no-wickedness and no-sin. Be with us and for us as a friend at the closest and at the farthest places. Protect and promote us from afar with all that is desired, give us fulfilment at the closest with

love at heart, always be a friend and saviour with total protection and fulfilment.

त्वं न इन्द्र राया तरूषसोग्रं चित्त्वा महिमा सक्षदवसे महे मित्रं नावसे। ओजिष्ठ त्रातरविता रथं कं चिदमर्त्य । अन्यमस्मद्रिरिषेः कं चिदद्रिवो रिरिक्षन्तं चिदद्रिवः ॥ १० ॥

10. *Tvaṁ na indra rāyā tarūṣasograṁ cit tvā mahimā sakṣadavase mahe mitraṁ nāvase. Ojiṣṭha trātar-avitā rathaṁ kaṁ cidamartya. Anyamasmad ririṣeḥ kaṁ cidadrivo ririkṣantaṁ citadrivaḥ.*

Indra, lord of power and glory, come with great and victorious wealth, honour and grace, Mighty and lustrous, may grandeur and dignity abide with you for protection like a friend as a mark of greatness. Lord most lustrous, saviour, protector, immortal by fame and honour, ride the chariot of glory. Lord of the clouds and mountains of the earth, if you are angry, even violent sometime, strike something other than our soul, whatsoever is violent and destructive, O lord of the clouds and mountains of the earth.

पाहि न इन्द्र सुष्टुत स्रिधोऽवयाता सदमिद्दुर्मतीनां देवः सन् दुर्मतीनाम्। हन्ता पापस्य रक्षसस्त्राता विप्रस्य मावतः। अधा हि त्वा जनिता जीजनद्वसो रक्षोहणं त्वा जीजनद्वसो ॥ ११ ॥

11. *Pāhi na indra suṣṭuta sridho'vayātā sadamid durmatīnāṁ devaḥ san durmatīnām. Hantā pāpasya rakṣasastrātā viprasya māvataḥ. Adhā hi tvā janitā jījanad vaso rakṣohaṇaṁ tvā jījanad vaso.*

Indra, sung and celebrated for honour and

graciousness, protect us from error, blunder and loss of faith. Always averting the envious and malicious, being brilliant and lustrous, you take the evil-minded down to the pit. Destroyer of the sinful and demonic killers, saviour of the pious and noble scholars and people like me, haven and home of the needy, may the lord creator of life rejuvenate you ever. Destroyer of sin and cruelty, shelter of the good, may the lord bless you ever with new life, energy and knowledge.

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एन्द्र याह्युप नः परावतो नायमच्छा विदथानीव सत्पतिरस्तं राजेव सत्पतिः। हवामहे त्वा वयं प्रयस्वन्तः सुते सचा। पुत्रासो न पितरं वाजसातये मंहिष्ठं वाजसातये ॥ १ ॥

1. *Endra yāhyupa naḥ parāvato nāyamacchā vidathānīva satpatirastaṁ rājeva satpatiḥ. Havāmahe tvā vayaṁ prayasvantaḥ sute sacā. Putrāso na pitaraṁ vājasātaye maṁhiṣṭhaṁ vājasātaye.*

Indra, lord of wealth and power, ruler of the world, come graciously from afar to us like this Agni who comes to the yajnic battles of life. Protector and promoter of truth and rectitude, friend and protector of the truthful and righteous, come to our home like the ruler. Joining you faithfully in this yajna of life, dedicated to holy action and endeavour, we invoke and invite you to join us. As children call upon the father to help them to food, sustenance and protection in their course of life and growth, so do we call upon you for safety and protection, great lord of power and prosperity,

for victory in our battle of life.

पिबा सोममिन्द्र सुवानमद्रिभिः कोशेन सिक्तमवतं न वंसगस्तातृषाणो न वंसगः। मदाय हर्यताय ते तुविष्टमाय धायसे । आ त्वा यच्छन्तु हरितो न सूर्यमहा विश्वेव सूर्यम्॥ २॥

2. *Pibā somamindra suvānamadribhiḥ kośena siktamavataṁ na vaṁsagastātṛṣāṇo na vaṁsagaḥ. Madāya haryatāya te tuviṣṭamāya dhāyase. Ā tvā yacchantu harito na sūryamahā viśveva sūryam.*

Just as a thirsty bull drinks the water of a pool augmented by the showers of a cloud, so you Indra, friend and fond of company, drink this soma prepared from herbs crushed with grinders and seasoned by the shower of the clouds for your delight, lord versatile and vibrant, sustainer of life, worthy of love and homage, and just as the rays of light and all the days bring up the sun for the world, so may they bring you to our vedi of yajna.

अविन्ददिवो निहितं गुहा निधिं वेर्न गर्भं परिवीतमश्मन्यन्तेअन्तरश्मनि। व्रजं वज्री गवामिव सिषासन्नङ्गिरस्तमः। अपावृणोदिष इन्द्रः परीवृता द्वार इषः परीवृताः॥ ३॥

3. *Avindad divo nihitaṁ guhā nidhiṁ verna garbhaṁ parivītamaśmanyanante antaraśmani. Vajraṁ vajrī gavāmiva siṣāsannaṅgirastamaḥ. Apāvṛṇodiṣa indraḥ parīvṛtā dvāra iṣaḥ parīvṛtāḥ.*

Indra, wielder of the thunderbolt of cosmic energy, most brilliant of the cosmic brilliancies, creates from the light of omniscience and divine omnipotence

the wealth of existence hidden in the heart of mystery and opens out the materials and energies of cosmic evolution covered in the folds of sleep. He opens the closed doors of the wealth of existence as you deliver a foetus from the womb or an embryo from the egg or dig out a diamond from the heart of a stone lying in the depth of a mighty mountain or as the sun breaks open the waters of rain held in the cloud in the vast sky or as a cowherd opens the gates of a cow stall, wielding his staff to control their movements. Thus does Indra open the doors of the wealth of existence and control the order of evolution with his force of law.

दादृहाणो वज्रमिन्द्रो गभस्त्योः क्षद्मेव तिग्ममसनाय सं श्यदहिहत्याय सं श्यत्। संविव्यान ओजसा शवोभिरिन्द्र मज्मना । तष्टेव वृक्षं वनिनो नि वृश्चसि परश्वेव नि वृश्चसि ॥ ४ ॥

4. *Dādṛhāṇo vajramindro gabhastyoḥ kṣadmeva tigmamasanāya saṁ śyadahihatyāya saṁ śyat. Saṁvivyāna ojasā śavobhirindra majmanā. Taṣṭeva vṛkṣaṁ vanino ni vṛścasi paraśveva ni vṛścasi.*

Indra, firmly holding the thunder-bolt in hand, like a forceful jet of water or like a flood of penetrating rays of light to shoot, breaks the cloud and releases the waters of life. Similarly, one with your lustre and valour, like a wood cutter and carver, you fell the strongholds of evil like the trees of a forest, yes, uproot the wicked, striking the blows as with the axe.

त्वं वृथा नद्य इन्द्र सर्तवेऽच्छा समुद्रमसृजो रथाँइव वाजयतो रथाँइव। इत ऊतीरयुञ्जत समानमर्थमक्षितम्। धेनूरिव मनवे विश्वदोहसो जनाय विश्वदोहसः ॥ ५ ॥

5. *Tvaṁ vṛthā nadya indra sartave'cchā samudramasṛjo rathāँ iva vājayato rathāँ iva. Ita ūtīrayuñjata samānamarthamakṣitam. Dhenūriva manave viśvadohaso janāya viśvadohasaḥ.*

Indra, you release the rivers at will to flow naturally well to the sea, they are like chariots loaded with food and energy, yes, replete with immense energy like chariots ever on the move. Thus, flow with this flow, you join the rivers with unrestricted wealth and modes of protection for all equally. And these rivers are like cows yielding all kinds of food and energy for the man of intelligence and for all people, for all, whole world indeed.

इमां ते वाचं वसूयन्त आयवो रथं न धीरः स्वपा अतक्षिषुः सुम्नाय त्वामतक्षिषुः। शुम्भन्तो जेन्यं यथा वाजेषु विप्र वाजिनम्। अत्यमिव शवसे सातये धना विश्वा धनानि सातये ॥ ६ ॥

6. *Imāṁ te vācaṁ vasūyanta āyavo rathaṁ na dhīraḥ svapā atakṣiṣuḥ sumnāya tvāmatakṣiṣuḥ. Śumbhanto jenyaṁ yathā vājeṣu vipra vājinam. Atyamiva śavase sātaye dhanā viśvā dhanāni sātaye.*

Indra, vipra, lord of knowledge, this song of honour and celebration, for you, men of knowledge, patience, and noble action seeking wealth and power, have formed in the mind, as they have created the chariot for the sake of comfort and well-being, just like men of knowledge, culture and grace would love to have a fast horse in life's battle flying to victory for the achievement of universal strength and power of wealth for

everybody's share and everybody's enjoyment.

भिनत्पुरो नवतिमिन्द्र पूरवे दिवोदासाय महि दाशुषे नृतो वज्रेण दाशुषे नृतो। अतिथिग्वाय शम्बरं गिरेरुग्रो अवाभरत्। महो धनानि दयमान ओजसा विश्वा धनान्योजसा ॥ ७॥

7. *Bhinat puro navatimindra pūrave divodāsāya mahi dāśuṣe nṛto vajreṇa dāśuṣe nṛto. Atithigvāya śambaraṁ girerugro avābharat. Maho dhanāni dayamāna ojasā viśvā dhanānyojasā.*

Indra, lord of the world, dancing with the joy of victory, you break down ninety strongholds of want and injustice for the sake of the people and for the great hospitable and philanthropist with your thunder-bolt of strength, power and energy. Lord of light and lustre, as the sun, you bring the cloud down in showers to the top of the mountain for the host, favourite of the visitors. Lord of sympathy and generosity, with your power and brilliance, you create great wealths of life, yes, and with your genius and philanthropy, bring up wealths of the world for universal benefit.

इन्द्रः समत्सु यजमानमार्यं प्रावद्विश्वेषु शतमूतिराजिषु स्वर्मीळ्हेष्वाजिषु। मनवे शासदव्रतान्त्वचं कृष्णामरन्धयत्। दक्षन्न विश्वं ततृषाणमोषति न्यर्शसानमोषति ॥ ८॥

8. *Indraḥ samatsu yajamānamāryaṁ prāvad viśveṣu śatamūtirājiṣu svarmīḷheṣvājiṣu. Manave śasadavratān tvacaṁ kṛṣṇāmarandhayat. Dakṣanna viśvaṁ tatṛṣāṇamoṣati nyarśasāna-moṣati.*

Indra, ruler of the world, master of a hundred modes and means of protection and promotion, should

protect and advance the noble and creative yajamana in all the projects of public good, in all the programmes of heavenly light for the man of thought and pious intention and action. Let him correct and control the forces of indiscipline and lawlessness, overthrow the earth's cover of darkness, and like the generous benefactor enlighten all the seekers thirsting for light and knowledge and cauterise all the festering wounds of humanity.

सूरश्चक्रं प्र वृहज्जात ओजसा प्रपित्वे वाचमरुणो मुषायतीशान आ मुषायति। उशना यत्परावतोऽजगन्नूतये कवे। सुम्नानि विश्वा मनुषेव तुर्वणिरहा विश्वेव तुर्वणिः॥ ९॥

9. *Sūraścakraṁ pra bṛhajjāta ojasā prapitve vācamaruṇo muṣāyatīśāna ā muṣāyati. Uśanā yat parāvato'jagannūtaye kave. Sumnāni viśvā manuṣeva turvaṇirahā viśveva turvaṇiḥ.*

Indra, the sun, lord of crimson glory, rising from the vast spaces lights up the mighty wheel of the world, ravishes the imagination with its refulgence and inspires human speech to silence in adoration, and, ruling the world specially at the advance of the day and more in the northern solstice, it inspires as well as silences the speech with awe. O Poet divine, inspired with light, love and brilliance, come here on the earth from afar like a man divine, fast and faster, generous, all days every hour, and bring us the wealth and joys of the world for the protection and advancement of humanity.

स नो नव्येभिर्वृषकर्मन्नुक्थैः पुरां दर्तः पायुभिः पाहि शग्मैः। दिवोदासेभिरिन्द्र स्तवानो वावृधीथा अहोभिरिव द्यौः॥ १०॥

10. *Sa no navyebhir-vṛṣakarmannukthaiḥ purāṁ dartaḥ pāyubhiḥ pāhi śagmaiḥ. Divodāsebhir-indra stavāno vāvṛdhīthā ahobhiriva dyauḥ.*

Indra, lord of light, might and power, ruler of the world, hero of generous and universal action, breaker of enemy strongholds, protect and promote us with the latest pious, admirable and blissful modes, means and actions of defence and development. Sung and celebrated by poets of enlightenment, you too rise and advance as the sun ascends high and higher day by day in heaven.

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Indra Devata, Paruchhepa Daivodasi Rshi

इन्द्रा॑य॒ हि द्यौरसु॑रो॒ अनम्न॒तेन्द्रा॑य म॒ही पृ॑थि॒वी वरी॑मभिर्द्यु॒म्न-सा॑ता॒ वरी॑मभिः । इन्द्रं॒ विश्वे॑ स॒जोष॑सो दे॒वासो॑ दधिरे पु॒रः । इन्द्रा॑य॒ विश्वा॒ सव॑नानि॒ मानु॑षा रा॒तानि॑ सन्तु॒ मानु॑षा ॥ १ ॥

1. *Indrāya hi dyaurasuro anamnatendrāya mahī pṛthivī varīmabhir-dyumnasātā varīmabhiḥ. Indraṁ viśve sajoṣaso devāso dadhire puraḥ. Indrāya viśvā savanāni mānuṣā rātāni santu mānuṣā.*

The heavenly light of the sun and the cloud with all pranic energy do homage to Indra only. The mighty Prakrti and the earth, their best characteristic powers and virtues, do homage to Indra. All the divinities of nature and brilliancies of humanity together with unqualified love and faith do homage primarily to Indra as the Lord Supreme. May all the human work and wealth and the highest yajnic sessions be surrendered as gifts of homage to Indra, Lord Supreme of the universe.

विश्वेषु हि त्वा सवनेषु तुञ्जते समानमेकं वृषमण्यवः पृथक् स्वः सनिष्यवः पृथक्। तं त्वा नावं न पर्षणिं शूषस्य धुरि धीमहि। इन्द्रं न यज्ञैश्चितयन्त आयवः स्तोमेभिरिन्द्रमायवः ॥ २ ॥

2. *Viśveṣu hi tvā savaneṣu tuñjate samānamekaṁ vṛṣamaṇyavaḥ pṛthak svaḥ saniṣyavaḥ pṛthak. Taṁ tvā nāvaṁ na parṣaṇiṁ śūṣasya dhuri dhīmahi. Indraṁ na yajñaiścitayanta āyavaḥ stomebhir-indram-āyavaḥ.*

In all their yajnic projects of creation and development and in their acts of piety, all the liberal minded people and all seekers of heavenly bliss serve you and abide by you, sole one universal lord of existence, individually as well as together. To the same one lord we too belong, and we too love, meditate on and serve you, lord, with faith as the very centre of cosmic energy and as the saviour ship for crossing over the ocean of existence. All the people born and living on earth in their mortal existence and all the stars and planets in their songs and dance of adoration serve and worship the Lord as Indra, light of the world like the sun.

वि त्वा ततस्रे मिथुना अवस्यवो व्रजस्य साता गव्यस्य निःसृजः सक्षन्त इन्द्र निःसृजः। यद् गव्यन्ता द्वा जना स्वर्यन्ता समूहसि। आविष्करिक्रद् वृषणं सचाभुवं वज्रमिन्द्र सचाभुवम् ॥ ३ ॥

3. *Vi tvā tatasre mithunā avasyavo vrajasya sātā gavyasya niḥsṛjaḥ sakṣanta indra niḥsṛjaḥ. Yad gavyantā dvā janā svaryantā samūhasi. Āviṣkari-krad vṛṣaṇaṁ sacābhuvaṁ vajramindra sacābhuvam.*

Indra, lord of might and prosperity, wedded couples, keen for protection and advancement united with you and going out in pursuit of their efforts to promote the wealth of cows, development of land and related knowledge, extend your glory and eliminate their want and suffering, since you inspire and exhort both men and women going out and achieving the light and joy of life when you open out and wield for action the thunderbolt of justice and protection, so generous, promotive and friendly to you and the people.

विदुष्टे अस्य वीर्यस्य पूरवः पुरो यदिन्द्र शारदीरवातिरः
सासहानो अवातिरः । शासस्तमिन्द्र मर्त्यमयज्युं शवसस्पते ।
महीममुष्णाः पृथिवीमिमा अपो मन्दसान इमा अपः ॥ ४ ॥

4. *Viduṣṭe asya vīryasya pūravaḥ puro yadindra śāradīravātiraḥ sāsahāno avātiraḥ. Śāsastamindra martyamayajyuṁ śavasaspate. Mahīmamuṣṇāḥ pṛthivīmimā apo mandasāna imā apaḥ.*

Indra, lord of power and management, the people would know and realise your usual power and valour when you, bold and challenging, would overcome the autumnal and wintry problems of life and society, reclaim the habitations, control the rivers, and restore total civic normalcy after rains, when, O lord of law and power, you tame the man who is selfish, possessive, uncreative, uncooperative and unyajnic, and when, happy at heart and creating the pleasure and joy of life, you release the great earth, release these waters and relieve these creative and cooperative people.

आदित्ते अस्य वीर्यस्य चर्किरन्मदेषु वृषन्नुशिजो यदाविथ
सखीयतो यदाविथ । चकर्थ कारमेभ्यः पृतनासु प्रवन्तवे ।
ते अन्यामन्यां नद्यं सनिष्णत श्रवस्यन्तः सनिष्णत ॥ ५ ॥

5. *Ādit te asya vīryasya carkiran madeṣu vṛṣannuśijo yadāvitha sakhīyato yadāvitha. Cakartha kāramebhyaḥ pṛtanāsu pravantave. Te anyāmanyāṁ nadyaṁ saniṣṇata śravasyantaḥ saniṣṇata.*

Indra, lord of generosity, people loving and dedicated to you in their moods of joy praise and celebrate this valour and justice of yours since you protect and promote them, yes, promote and advance them, so friendly to you and to all as they are. You work wonders for them in their battles of life and production for proper distribution and participation while they, desiring their share of food and wealth, rightfully hope to gain one thing after another of the flow of national wealth.

उतो नो अस्या उषसो जुषेत ह्यर्कस्य बोधि हविषो हवीमभिः स्वर्षाता हवीमभिः। यदिन्द्र हन्तवे मृधो वृषा वज्रिञ्चिकेतसि। आ मे अस्य वेधसो नवीयसो मन्म श्रुधि नवीयसः ॥ ६ ॥

6. *Uto no asyā uṣaso juṣeta hyarkasya bodhi haviṣo havīmabhiḥ svarṣātā havīmabhiḥ. Yadindra hantave mṛdho vṛṣā vajriñciketasi. Ā me asya vedhaso navīyaso manma śrudhi navīyasaḥ.*

Indra, lord of light, now listen and accept this joyous celebration of ours of the light of the dawn, know this prayer and, O shower of light and joy, accept our invocation and holy offerings since, O wielder of the thunderbolt, lord of generosity, you keep awake for us for the elimination of violence. Listen to this newest prayer of mine made in full knowledge in worship, listen and accept this latest thought and petition.

त्वं तमिन्द्र वावृधानो अस्मयुरमित्रयन्तं तुविजात मर्त्यं वज्रेण शूर मर्त्यम्। जहि यो नो अघायति शृणुष्व सुश्रवस्तमः। रिष्टं न यामन्नप भूतु दुर्मतिर्विश्वाप भूतु दुर्मतिः ॥ ७॥

7. *Tvaṁ tamindra vāvṛdhāno asmayur-amitrayantaṁ tuvijāta martyaṁ vajreṇa śūra martyam. Jahi yo no aghāyati śṛṇuṣva suśravastamaḥ. Riṣṭaṁ na yāmannapa bhūtu durmatir-viśvāpa bhūtu durmatiḥ.*

Indra, lord of power and glory, ever exalting, friend of ours, universally famous, mighty bold, eliminate with the thunderbolt every man who entertains hate and enmity toward us and does sinful acts against us. Listen lord, since you are the closest listener. Let the man of evil intention be off from our way like one broken by evil. Let all evil intentions and evil designers be off and away from us.

Mandala 1/Sukta 132

Indra Devata, Paruchhepa Daivodasi Rshi

त्वया वयं मघवन्पूर्व्ये धन इन्द्रत्वोताः सासह्याम पृतन्यतो वनुयाम वनुष्यतः। नेदिष्ठे अस्मिन्नहन्यधि वोचा नु सुन्वते। अस्मिन्यज्ञे वि चयेमा भरे कृतं वाजयन्तो भरे कृतम् ॥ १ ॥

1. *Tvayā vayaṁ maghavan pūrvye dhana indra tvotāḥ. Sāsahyāma pṛtanyato vanuyāma vanuṣyataḥ. Nediṣṭhe asminnahanyadhi vocā nu sunvate. Asmin yajñe vi cayemā bhare kṛtaṁ vājayanto bhare kṛtam.*

Indra, ruling lord of wealth and power, we pray, guided and protected by you and your power and

potential, let us face the men in the very first encounter, love, tolerate or fight who wish to love, contest or fight, and let us win the encounter. On this day right now at the closest, speak to one and all of those who are conducting the yajna of the business of corporate living. In this yajna of full measure, while we are up and doing and winning all round, let us choose the best meritorious line of action and let us choose you as our guide, leader and protector.

स्वर्जेषे भरं आप्रस्य वक्मन्युषर्बुधः स्वस्मिन्नञ्जसि क्राणस्य स्वस्मिन्नञ्जसि। अहन्निन्द्रो यथा विदे शीर्ष्णाशीर्ष्णोप-वाच्यः। अस्मत्रा ते सध्र्यक् सन्तु रातयो भद्रा भद्रस्य रातयः॥ २॥

2. *Svarjeṣe bhara āprasya vakmanyuṣarbudhaḥ svasminnañjasi krāṇasya svasminnañjasi. Ahannindro yathā vide śīrṣṇāśīrṣṇopavācyaḥ. Asmatrā te sadhryak santu rātayo bhadrā bhadrasya rātayaḥ.*

In the yajnic battle for the winning of light and joy, in the chant of the Apri hymns for divine favour, in the holy performance of the person rising at dawn, in the instant action of the man of love and grace, Indra destroys the obstacles in the way of action and achievement for the man who knows the favours of the lord, and for these the lord is adorable for every one and for the best among us. Just as Indra is favourable thus, so we pray to the lord: With us and for us as you always are, may all your gifts be for our good. May your gracious favours be good to the noble humanity.

तत्तु प्रयः प्रत्नथा ते शुशुक्वनं यस्मिन्यज्ञे वारमकृण्वत क्षयमृतस्य वारंसि क्षयम्। वि तद्वोचेरध द्विताऽन्तः पश्यन्ति रश्मिभिः। स घा विदे अन्विन्द्रो गवेषणो बन्धुक्षिद्भ्यो गवेषणः ॥ ३ ॥

3. *Tat tu prayaḥ pratnathā te śúśukvanaṁ yasmin yajñe vāramakṛṇvata kṣayamṛtasya vārasi kṣayam. Vi tad voceradha dvitā'ntaḥ paśyanti raśmibhiḥ. Sa ghā vide anvindro gaveṣaṇo bandhukṣidbhyo gaveṣaṇaḥ.*

Indra, that Word of yours, that gracious gift, as ever, is brilliant. You are the ocean of Rta, eternal light and law of the truth of existence, the very home from where it flows like a river, like the radiation of sunlight. Pray speak of that same Word, reveal it in the yajna where they have created the choicest altar for your presence. Surely the same light the dedicated yajnics see within by the divine rays within and without. And I too would know of it then and realise. Truly Indra is the giver of knowledge, the Word, the cows and earthly wealth. He is the giver of these for the lovers and friends of our brethren. (The seeker of these too is Indra among humanity.)

नू इत्था ते पूर्वथा च प्रवाच्यं यदङ्गिरोभ्योऽवृणोरप व्रजमिन्द्र शिक्षन्नप व्रजम्। ऐभ्यः समान्या दिशाऽस्मभ्यं जेषि योत्सि च। सुन्वद्भ्यो रन्धया कं चिदव्रतं हृणायन्तं चिदव्रतम् ॥ ४ ॥

4. *Na itthā te pūrvathā ca pravācyaṁ yadaṅgirobhyo'vṛṇorapa vrajamindra sikṣṇnapa vrajam. Aibhyaḥ samānyā diśā'smabhyaṁ jeṣi yotsi ca. Sunvadbhyo randhayā kaṁ cidavrataṁ hṛṇāyantaṁ cidavratam.*

Indra, surely the word which you thus reveal as before for the scholars dear as the breath of life, and the way you open the doors of knowledge and treasures of the world, teaching us the wisdom of eternity is worth admiration and celebration. You fight for us and win the victories in the same constant way for these and for us who distil the essence of things. Heat up and season those indisciplined and lawless people who are funny, angry, violent or thievish, yes, subject them to the crucibles of law and education and cleanse them to purity from culturelessness.

सं यज्जनान् क्रतुभिः शूर ईक्षयद्धने हिते तरुषन्त श्रवस्यवः प्र यक्षन्त श्रवस्यवः। तस्मा आयुः प्रजावदिद् बाधे अर्चन्त्योजसा। इन्द्र ओक्यं दिधिषन्त धीतयो देवाँ अच्छा न धीतयः ॥ ५ ॥

5. *Saṁ yajjanān kratubhiḥ śūra īkṣayaddhane hite taruṣanta śravasyavaḥ pra yakṣanta śravasyavaḥ. Tasmā āyuḥ prajāvadid bādhe arcantyojasā. Indra okyaṁ didhiṣanta dhītayo devāň acchā na dhītayaḥ.*

When Indra, brave and fearless lord of power and glory, by virtue of his wisdom and noble actions, closely surveys the forces of the people at the call of battle, the people, keen for honour, in love with fame, overcome all opposition, worship him and serve him with all their valour and lustre in the hour of crisis. They augment his life and morale as the hero of a mighty nation. Firm of mind and full of confidence, they repose complete faith in him as in the divinities and find their haven and home in him.

युवं तमिन्द्रापर्वता पुरोयुधा यो नः पृतन्यादप तन्तमिद्धतं वज्रेण तन्तमिद्धतम्। दूरे चत्तायं छन्त्सद् गहनं यदिनक्षत्। अस्माकं शत्रून् परि शूर विश्वतो दर्मा दर्षीष्ट विश्वतः ॥ ६ ॥

6. *Yuvaṁ tamindrāparvatā puroyudhā yo naḥ pṛtanyādapa taṁtamiddhataṁ vajreṇa taṁtamiddhatam. Dūre cattāyacchantsad gahanaṁ yadinakṣat. Asmākaṁ śatrūn pari śūra viśvato darmā darṣīṣṭa viśvataḥ.*

You both, Indra and the forces, like lightning and the mountain, fighting in the forefront, destroy with the thunderbolt everyone whosoever come to attack and fight us, see that they are destroyed first to the last, whosoever it be, even running far away for cover or even if one has gone deep into the bunker. O lord of valour and lustre, router of the deadly forces, destroy our enemies all round, crush them everywhere.

Mandala 1/Sukta 133

Indra Devata, Paruchhepa Daivodasi Rshi

उभे पुनामि रोदसी ऋतेन द्रुहो दहामि सं महीरनिन्द्राः। अभिव्लग्य यत्र हता अमित्रा वैलस्थानं परि तृळ्हा अशेरन्॥ १ ॥

1. *Ubhe punāmi rodasī ṛtena druho dahāmi saṁ mahīranindrāḥ. Abhivlagya yatra hatā amitrā vailasthānaṁ pari tṛḷhā aśeran.*

I purify the earth and heavens both by the light of truth and the fire and fragrance of yajna, creative and cooperative action. I subject the elements of hate and chaos to the heat and power of law and discipline

and burn off the anti-Indra forces on earth to naught. And having thus seized and crushed the unfriendly elements wherever they happen to be active, and confirmed that they are dead and gone, I let them lie asleep in their grave.

अभिव्लग्या चिदद्रिवः शीर्षा यातुमतीनाम् ।
छिन्धि वटूरिणा पदा महावटूरिणा पदा ॥ २ ॥

2. *Abhivlagyā cidadrivaḥ śīrṣā yātumatīnām.*
Chindhi vaṭūriṇā padā mahāvaṭūriṇā padā.

Indra, lord of yajna, power and law, firm as rock and generous as cloud, having caught the lawless and the violent by the head of the evil-minded, crush them under the wide wide foot, crush them by the rising forces of the youth.

अवासां मघवञ्जहि शर्धो यातुमतीनाम् ।
वैलस्थानके अर्मके महावैलस्थे अर्मके ॥ ३ ॥

3. *Avāsāṁ maghavañjahi śardho yātumatīnām.*
Vailasthānake armake mahāvailasthe armake.

Indra, maghavan, lord of world power and wealth, break down and destroy the force of the evil-minded and throw them out deep into the vault of darkness, into the hideous world of sin and death.

यासां तिस्रः पञ्चाशतोऽभिव्लङ्गैरपावपः ।
तत्सु ते मनायति तकत्सु ते मनायति ॥ ४ ॥

4. *Yāsāṁ tisraḥ pañcāśato'bhivlaṅgairapāvapaḥ.*
Tat su te manāyati takat su te manāyati.

Indra, now that you have routed the three times

fifty forces of those agents of hate and violence by your tactics of seizure and attack, that act excites holy admiration and celebration, hearty admiration and reverence.

पिशङ्गभृष्टिमम्भृणं पिशाचिमिन्द्र सं मृण ।
सर्वं रक्षो नि बर्हय ॥ ५ ॥

5. *Piśaṅgabhṛṣṭimambhṛṇaṁ piśācimindra saṁ mṛṇa. Sarvaṁ rakṣo ni barhaya.*

Indra, destroy the fierce ogres of the lance of red blood and root out the demons all over.

अवर्महं इन्द्र दादृहि श्रुधी नः शुशोच हि द्यौः क्षा न भीषाँ अद्रिवो घृणान्न भीषाँ अद्रिवः । शुष्मिन्तमो हि शुष्मिभिर्वधै-रुग्रेभिरीयसे । अपूरुषघ्नो अप्रतीत शूर सत्वभिस्त्रिसप्तैः शूर सत्वभिः ॥ ६ ॥

6. *Avarmaha indra dādṛhi śrudhī naḥ śuśoca hi dyauḥ kṣā na bhīṣāँ adrivo ghṛṇānna bhīṣāँ adrivaḥ. Śuṣmintamo hi śuṣmibhirvadhairu-grebhirīyase. Apūruṣaghno apratīta śura satva-bhistrisaptaiḥ śura satvabhiḥ.*

Indra, lord of earth and heaven, bring down that fierce demon and break him to pieces. Listen to our prayer. Purify and let the earth shine like heaven with tremendous light, lord of clouds and mountains, let the earth shine with the rule of law as by the blaze of light, lord of earth and heaven. Lord of highest power, you move on wielding the most powerful and lustrous weapons of law and punishment. Gracious and non-violent with noble humanity, quiet, unseen and brave, you move with thrice seven heroic purities of existence,

O noblest lord, with the purest and holiest verities of life.

वनोति हि सुन्वन्क्षयं परीणसः सुन्वानो हि ष्मा यजत्यव द्विषो देवानामव द्विषः। सुन्वान इत्सिषासति सहस्रा वाज्यवृतः। सुन्वानायेन्द्रो ददात्याभुवं रयिं ददात्याभुवम्॥ ७॥

7. *Vanoti hi sunvan kṣayaṁ parīṇasaḥ sunvāno hi ṣmā. Yajatyava dviṣo devānāmava dviṣaḥ. Sunvāna it siṣāsati sahasrā vājyavṛtaḥ. Sunvānāyendro dadātyābhuvaṁ rayiṁ dadātyābhuvam.*

The yajamana who performs yajna and distils the soma prays for a home and gets one. Organising the yajna and the distillation of the soma of joy and prosperity, he drives away many envious enemies by yajna, drives the enemies of noble people away. The organiser of yajna, fast, intelligent and wise, open, free and fearless wants to create a hundred things, and Indra, lord of creation, power and generosity creates and gives blissful wealth for the yajnic people, yes, the lord blesses with the gift of wealth, peace and joy.

Mandala 1/Sukta 134

Vayu Devata, Paruchhepa Daivodasi Rshi

आ त्वा जुवो रारहाणा अभि प्रयो वायो वहन्त्विह पूर्वपीतये सोमस्य पूर्वपीतये। ऊर्ध्वा ते अनु सूनृता मनस्तिष्ठतु जानती। नियुत्वता रथेना याहि दावने वायो मखस्य दावने॥ १॥

1. *Ā tvā juvo rārahāṇā abhi prayo vāyo vahantviha pūrvapītaye somasya pūrvapītaye. Ūrdhvā te anu sūnṛtā manastiṣṭhatu jānatī. Niyutvatā rathenā yāhi dāvane vāyo makhasya dāvane.*

Vayu, spirit of yajnic vitality, may the fast currents of cosmic energy with love and caress escort and bring you here for a drink up of soma first of all, drink of fragrance as ever before, and your consort, upward current on the circuitous wave, recognising you as her partner and offering herself as an oblation, join you in the cycle of yajnic transmission of fragrance. Come, yoke the horses to the chariot and fly with your gifts for the generous yajamana.

मन्दन्तु त्वा मन्दिनो वायविन्दवोऽस्मत्क्राणासः सुकृता अभिद्यवो गोभिः क्राणा अभिद्यवः। यद्ध क्राणा इरध्यै दक्षं सचन्त ऊतयः। सध्रीचीना नियुतो दावने धिय उप ब्रुवत ईं धियः॥ २॥

2. *Madantu tvā mandino vāyavindavo'smat krāṇāsaḥ sukṛtā abhidyavo gobhiḥ krāṇā abhidyavaḥ. Yaddha krāṇā iradhyai dakṣaṁ sacanta ūtayaḥ. Sadhrīcīnā niyuto dāvane dhiya upa bruvata īṁ dhiyaḥ.*

And O Vayu, cyclic energy of nature divine, may the exhilarating vapours of our yajna, well-created and activated by our libations into the fire, brilliant as light, radiating with the waves of the earth energy and rising with the rays of the sun join and vitalise you. The dynamic people exerting for advancement achieve divine protection and success. Only the intelligent ones working together in unison with yajna and divine energy receive and reveal the power and wisdom for the generous yajamana.

वायुर्युङ्क्ते रोहिता वायुररुणा वायू रथे अजिरा धुरि वोळ्हवे वहिष्ठा धुरि वोळ्हवे। प्र बोधया पुरन्धिं जार आ ससतीमिव। प्र चक्षय रोदसी वासयोषसः श्रवसे वासयोषसः॥ ३॥

3. *Vāyuryuṅkte rohitā vāyurarūṇā vāyū rathe ajirā dhuri voḷhave vahiṣṭhā dhuri voḷhave. Pra bodhayā purandhiṁ jāra ā sasatīmiva. Pra cakṣaya rodasī vāsayoṣasaḥ śravase vāsayoṣasaḥ.*

Vayu yokes the red and the orange red of nature's powers such as fire and light, and it inspires the dawn and the sun. It uses all the dynamic sources of energy and power such as air and wind, fire and sunlight, the mind and senses, and the flow of water, all strongest and most impetuous for transport and communication. It awakens them and yokes them to the chariot of cosmic movement. O Vayu, come and wake up and energise life like a lover who wakes up and impassions a sleeping beauty. Light up the heaven and earth, light up the dawns. Light up the dawn of new life and let it rise to the top of glory.

तुभ्यमुषासः शुचयः परावति भद्रा वस्त्रा तन्वते दंसु रश्मिषु चित्रा नव्येषु रश्मिषु। तुभ्यं धेनुः सबर्दुघा विश्वा वसूनि दोहते। अजनयो मरुतो वक्षणाभ्यो दिव आ वक्षणाभ्यः ॥ ४ ॥

4. *Tubhyam-uṣāsaḥ śucayaḥ parāvati bhadrā vastrā tanvate daṁsu raśmiṣu citrā navyeṣu raśmiṣu. Tubhyaṁ dhenuḥ sabardughā viśvā vasūni dohate. Ajanayo maruto vakṣaṇābhyo diva ā vakṣaṇābhyaḥ.*

For you, O Vayu, Divine Energy, the purest and brightest blissful lights of the dawn in far off spaces wondrously weave the designs of world beauty in sunlight, in the newest colourful rays of light. For you the all generous cow produces all the milky wealths of

food and energy, the divine voice of universal potency brings all the wealths of world knowledge. For you do the winds unborn drink up the vapours from the flowing streams of water and yajna fragrances, and then from heaven shower the rain of water, energy and bliss for the world.

तुभ्यं शुक्रासः शुचयस्तुरण्यवो मदेषूग्रा इषणन्त भुर्वण्य-
पामिषन्त भुर्वणिं। त्वां त्सारी दसमानो भगमीट्टे तक्ववीयें।
त्वं विश्वस्माद्भुवनात्पासि धर्मणाऽसुर्यात्पासि धर्मणा॥ ५॥

5. *Tubhyaṁ śukrāsaḥ śucayasturaṇyavo madeṣūgrā iṣaṇanta bhurvaṇyapāmiṣanta bhurvaṇi. Tvāṁ tsārī dasamāno bhagamīṭṭe takvavīye. Tvaṁ viśvasmād bhuvanāt pāsi dharmaṇā'suryāt pāsi dharmaṇā.*

The brilliant, pure and radiant, fast and zealous, and the blazing geniuses in the ecstasy of meditation, in the rapid flow of their karmas have desire only for you, have love but only for you in the intensity of their karma and devotion. The man of strength and generosity going by safest high ways worships you, lord giver of wealth and power of the world. You alone, by Dharma save from all the evils of the world, you alone help us cross through the world through Dharma.

त्वं नो वायवेषामपूर्व्यः सोमानां प्रथमः पीतिमर्हसि। सुतानां
पीतिमर्हसि। उतो विहुत्मतीनां विशां ववर्जुषीणाम्। विश्वा
इत्ते धेनवो दुह्र आशिरं घृतं दुहत आशिरम्॥ ६॥

6. *Tvaṁ no vāyaveṣāmapūrvyaḥ somānāṁ prathamaḥ pītimarhasi sutānāṁ pītimarhasi. Uto vihutmatīnāṁ viśāṁ vavarjuṣīṇām. Viśvā it te dhenavo duhra āśiraṁ ghṛtaṁ duhrata āśiram.*

O Vayu, first, unprecedented and eternal lord, you alone deserve to drink of these soma essences distilled by us, you alone deserve to receive the offer of our acts of worship. You alone are the object of worship by purified intelligences and dedicated souls of the people. All dynamics of the world, lights of the suns, earths of the universe, divinities of nature and geniuses of humanity offer the milk of worship, they offer the ghrta of milky soma in the divine fire for you, only for you.

Mandala 1/Sukta 135

Vayu Devata, Paruchhepa Daivodasi Rshi

स्तीर्णं बर्हिरुप नो याहि वीतये सहस्त्रेण नियुता नियुत्वते
शतिनीभिर्नियुत्वते । तुभ्यं हि पूर्वपीतये देवा देवाय येमिरे ।
प्र ते सुतासो मधुमन्तो अस्थिरन्मदाय क्रत्वे अस्थिरन् ॥ १ ॥

1. *Stīrṇaṁ barhirupa no yāhi vītaye sahasreṇa niyutā niyutvate śatinībhir-niyutvate. Tubhyaṁ hi pūrvapītaye devā devāya yemire. Pra te sutāso madhumanto asthiran madāya kratve asthiran.*

Vayu, the assembly hall is ready, the holy seat is laid, come fast, come close, come for certain by the chariot drawn by a thousand horses, for rest and drink of soma reserved for the hero of a hundred forces. The devas, saints and sages brilliant all, have prepared and reserved the soma for you first by virtue of your divinity. May the honey drinks of distilled soma be sure and stable, reserved for your delight in the joint yajna of corporate action.

तुभ्यायं सोमः परिपूतो अद्रिभिः स्पार्हा वसानः परि कोशमर्षति शुक्रा वसानो अर्षति। तवायं भाग आयुषु सोमो देवेषु हूयते। वह वायो नियुतो याह्यस्मयुर्जुषाणो याह्यस्मयुः ॥ २ ॥

2. *Tubhyāyaṁ somaḥ paripūto adribhiḥ spārhā vasānaḥ pari kośamarṣati śukrā vasāno arṣati. Tavāyaṁ bhāga āyuṣu somo deveṣu hūyate. Vaha vāyo niyuto yāhyasmayurjuṣāṇo yāhyasmayuḥ.*

For you does this soma distilled and purified with soma-stones and filters, seasoned by clouds, coveted and brilliant, over flows the jar. Pure, brilliant and exciting, it flows and overflows. This soma share of yours, delightful and exciting, is loved and honoured among the youth and learned divines. For this you are invoked and invited. Go, with love, your chariot driven by the team of horses impetuous as the winds, come for us and take your share of the beauty and ecstasy of life.

आ नो नियुद्भिः शतिनीभिरध्वरं सहस्त्रिणीभिरुप याहि वीतये वायो हव्यानि वीतये। तवायं भाग ऋत्वियः सरश्मिः सूर्ये सचा। अध्वर्युभिर्भरमाणा अयंसत वायो शुक्रा अयंसत ॥ ३ ॥

3. *Ā no niyudbhiḥ śatinībhiradhvaraṁ sahasriṇībhir-upa yāhi vītaye vāyo havyāni vītaye. Tavāyaṁ bhāga ṛtviyaḥ saraśmiḥ sūrye sacā. Adhvaryubhir-bharamāṇā ayaṁsata vāyo śukrā ayaṁsata.*

O Vayu, lord of power, force and tempestuous speed, come to our yajnic project of love and non-violence for protection and participation to enjoy our

offerings and hospitality. Come by your chariot drawn by hundreds and thousands of horses. Here is your share of holy offerings in accordance with the time and season, reinforced with the energy of light radiating from the sun. It is prepared by our high-priests of yajna, stored and reserved by them and to be offered by them to you, O Vayu, an offering holiest pure and paradisal!

आ वां रथो नियुत्वान्वक्षदवसेऽभि प्रयांसि सुधितानि वीतये वायो हव्यानि वीतये। पिबतं मध्वो अन्धसः पूर्वपेयं हि वां हितम्। वायवा चन्द्रेण राधसा गतमिन्द्रश्च राधसा गतम्॥ ४॥

4. *Ā vāṁ ratho niyutvān vakṣadavase'bhi prayāṁsi sudhitāni vītaye vāyo havyāni vītaye. Pibataṁ madhvo andhasaḥ pūrvapeyaṁ hi vāṁ hitam. Vāyavā candreṇa rādhasā gatamindra-śca rādhasā gatam.*

O Vayu, may the chariot equipped with horses fast as winds bring both of you, Vayu and Indra, like ruler and commander, for our protection and for our choicest offerings prepared in faith with love, yes for your gracious acceptance of our gifts. Come and drink of the honey sweets of soma reserved as special drink for you first and exclusively. Vayu, come with the golden gift of wealth and power, and may Indra also come with the wealth of universal value and success.

आ वां धियो ववृत्युरध्वराँ उपेममिन्दुं मर्मृजन्त वाजिनं-माशुमत्यं न वाजिनम्। तेषां पिबतमस्मयू आ नो गन्त-मिहोत्या। इन्द्रवायू सुतानामद्रिभिर्युवं मदाय वाजदा युवम्॥ ५॥

5. *Ā vāṁ dhiyo vavṛtyuradhvarāṅ upemamindumṁ marmṛjanta vājinamāśumatyaṁ na vājinam. Teṣāṁ pibatamasmayū ā no gantamihotyā. Indravāyū sutānāmadribhiryuvaṁ madāya vājadā yuvam.*

O Indra and Vayu, ruler and commander of the world, lords of intelligence and power, come close, and may your intelligence and power strengthen and vitalise our yajnic actions and inspire men of knowledge and wisdom, and may they refine and reinforce this soma and this wealth and honour and this dynamism of ours as a groom refines and refreshes a fleet and impetuous horse. May they come for our protection and advancement and drink of these soma juices prepared with stones and seasoned with the vapours of clouds for the gift of joy and excitement. O Indra and Vayu, givers of joy and strength and speed, come both for the joy of life for you and for ourselves.

इमे वां सोमा अप्स्वा सुता इहाध्वर्युभिर्भरमाणा अयंसत वायो शुक्रा अयंसत। एते वामभ्यसृक्षत तिरः पवित्रमाशवः। युवायवोऽति रोमाण्यव्यया सोमासो अत्यव्यया ॥ ६ ॥

6. *Ime vāṁ somā apsvā sutā ihādhvaryubhirbharamāṇā ayaṁsata vāyo śukrā ayaṁsata. Ete vāmabhyasṛkṣata tiraḥ pavitramāśavaḥ. Yuvāyavo'ti romāṇyavyavā somāso atyavyayā.*

Vayu, these soma juices extracted and distilled here in yajnas, perfected by the priests, pure and exciting, may reach you, must reach you both, Vayu and Indra. These, flowing to you both in cross currents as if eager for you are created for you and flow to you.

These are of imperishable strength and vitality and have been filtered through woollen filters of permanent value. The inspiration is even more than permanent, beyond imperishment.

अति॑ वायो सस॒तो या॒ह्यु१॒॑ शश्व॑तो॒ यत्र॒ ग्रावा॒ वद॑ति॒ तत्र॑ गच्छतं गृ॒हमि॑न्द्रश्च गच्छतम्। वि सू॒नृता॒ दद॑ृशे रीयते घृ॒तमा पू॒र्णया॑ नि॒युता॑ याथो अध्व॒रमि॑न्द्रश्च याथो अध्व॒रम् ॥ ७ ॥

7. *Ati vāyo sasato yāhi śaśvato yatra grāvā vadati tatra gacchataṁ gṛhamindraśca gacchatam. Vi sūnṛtā dadṛśe rīyate ghṛtamā pūrṇayā niyutā yātho adhvaramindraśca yātho adhvaram.*

O Vayu, power of speed and knowledge, pass by the idle and the sleeping. Both of you, Indra and Vayu, go to the lovers of permanent values and knowledge, there to the house where the voice of soma chant is heard, where truth and universal law of the universe is celebrated in yajna, and where ghrta flows into the yajna fire. Go to the yajna both of you, to the house of yajna by the chariot drawn by a team of horses in full and perfect form.

अत्रा॒ह तद्व॑हेथे मध्व॒ आहु॑तिं॒ यमश्व॒त्थमु॑प॒तिष्ठ॑न्त जा॒यवो॒ऽस्मे ते स॑न्तु जा॒यवः॑। सा॒कं गाव॒: सुव॑ते॒ पच्य॑ते॒ यवो॒ न ते॑ वाय॒ उप॑ दस्यन्ति धे॒नवो॒ नाप॑ दस्यन्ति धे॒नवः॑ ॥ ८ ॥

8. *Atrāha tad vahethe madhva āhutiṁ yamaśv-attham-upatiṣṭhanta jāyavo'sme te santu jāyavaḥ. Sākaṁ gāvaḥ suvate pacyate yavo na te vāya upa dasyanti dhenavo nāpa dasyanti dhenavaḥ.*

O noble Vayu and Indra, breath and powers of omniscience and omnipotence, scholar and commander,

bring us here that holy fragrance of knowledge and power to our social yajna by which the rising youth aspiring for victory, sitting round you like nestlings in the sacred peepal tree, may benefit and reach the goal of their ambition. Our cows, our lands, our voices bear fruit. Our grains ripen, our individual and collective endeavours mature and prosper. O Vayu, your gifts of creation never decrease, your words never go waste, nor are they ever stolen away.

इमे ये ते सु वायो बाह्वोजसोऽन्तर्नदी ते पतयन्त्युक्षणो महि व्राधन्त उक्षणः। धन्वञ्चिद् ये अनाशवो जीराश्चिदगिरौकसः। सूर्यस्येव रश्मयो दुर्नियन्तवो हस्तयोर्दुर्नियन्तवः॥ ९॥

9. *Ime ye tu su vāyo bāhvojaso'ntarnadī te patayantyukṣaṇo mahi vrādhanta ukṣaṇaḥ. Dhanvañcid ye anāśavo jīrāścidagiraukasaḥ. Sūryasyeva raśmayo durniyantavo hastayordur-niyantavaḥ.*

These warriors of yours, strong of arm and virile they are. Generous and creative, they sanctify the earth. They fly in space between earth and heaven, and, themselves rising in glory, they add to the glory of earth and heaven. Rising to the stars like the winds they are steady and self-restrained. Impetuous as they are like the winds, their rest and home is beyond words. Untamable they are like the sunbeams, and awful to handle by the hands.

Mandala 1/Sukta 136

Mitra-Varuna Devata, Paruchhepa Daivodasi Rshi

प्र सु ज्येष्ठं निचिराभ्यां बृहन्नमो हव्यं मतिं भरता मृळयद्भ्यां स्वादिष्ठं मृळयद्भ्याम्। ता सम्राजा घृतासुती यज्ञेयज्ञ उपस्तुता। अथैनोः क्षत्रं न कुतश्चनाधृषे देवत्वं नू चिदाधृषे॥ १॥

1. *Pra su jyeṣṭhaṁ nicirābhyāṁ bṛhannamo havyaṁ matiṁ bharatā mṛḷayadbhyāṁ svādiṣṭhaṁ mṛḷayadbhyām. Tā samrājā ghṛtāsutī yajñeyajña upastutā. Athainoḥ kṣatraṁ na kutaścanādhṛṣe devatvaṁ nū cidādhṛṣe.*

Take the best and amplest food, and songs and tributes of adoration, holy and most delicious, and offer to the eternal, beneficent and gracious lords Mitra and Varuna, universal friend and adored love of everybody's choice. Brilliant are they, regaled, revered and worshipped in yajna after yajna of social and sacred programmes with ghrta which they love and consume with delight. Their rule and power of order none can challenge, their brilliance and divinity none can resist.

अदर्शि गातुरुरवे वरीयसी पन्था ऋतस्य समयंस्त रश्मिभिश् चक्षुर्भगस्य रश्मिभिः। द्युक्षं मित्रस्य सादनमर्यम्णो वरुणस्य च। अथा दधाते बृहदुक्थ्यं१ वय उपस्तुत्यं बृहद् वयः॥ २॥

2. *Adarśi gātururave varīyasī panthā ṛtasya samayaṁsta raśmibhiścakṣurbhagasya raśmibhiḥ. Dyukṣaṁ mitrasya sādanamaryamṇo varuṇasya ca. Athā dadhāte bṛhadukthyaṁ vaya upastutyaṁ bṛhad vayaḥ.*

The great earth is lit for a wide range of activities for the day. The path of Rtam, divine truth of Law and yajna is revealed by the rays of the sun, bright as the rays themselves, as the eye of the lord of world's wealth has opened with the sun. The heavenly seats of Mitra, Aryama and Varuna, lords of love, justice and freedom, are bright on high. The divinities of nature bear and bring for humanity admirable food, health and long age. The noblest of humanity bear and offer holy offerings to the divinities of yajna with faith and holy chants of Vedic hymns.

ज्योतिष्मतीमदितिं धारयत्क्षितिं स्वर्वतीमा सचेते दिवेदिवे जागृवांसा दिवेदिवे। ज्योतिष्मत् क्षत्रमाशाते आदित्या दानुनस्पती। मित्रस्तयोर्वरुणो यातयज्जनोऽर्यमा यातयज्जनः ॥ ३ ॥

3. *Jyotiṣmatīmaditiṁ dhārayatkṣitiṁ svarvatīmā sacete divedive jāgṛvāṁsā divedive. Jyotiṣmat kṣatramāśāte ādityā dānunaspatī. mitrastayorvaruṇo yātayajjano'ryamā yātayajjanaḥ.*

Mitra and Varuna, centripetal and centrifugal powers of cosmic energy, which are the Adityas, children of Aditi, infinite and inviolable power of the omnipotent Lord, sustain the beautiful and paradisal indivisible earth joined with the self-luminant heaven day by day constantly. Ever wakeful are they, day in and day out, without a wink of sleep. They are supporters and protectors of the generous and motivated people and they pervade, unite and maintain the grand order of the earth and the world. Aryama, cosmic dynamics, ordains and harmonises the powers of the two, Mitra and Varuna, inspires the human creation and impels the entire

universe of the Lord's creation.

अयं मित्राय वरुणाय शन्तमः सोमो भूत्ववपानेष्वाभगो देवो देवेष्वाभगः। तं देवासो जुषेरत विश्वे अद्य सजोषसः। तथा राजाना करथो यदीमह ऋतावाना यदीमहे ॥ ४ ॥

4. *Ayaṁ mitrāya varuṇāya śaṁtamaḥ somo bhūtva-vapāneṣvābhago devo deveṣvābhagaḥ. Taṁ devāso juṣerata viśve adya sajoṣasaḥ. Tathā rājānā karatho yadīmaha ṛtāvānā yadīmahe.*

May this Soma, holy peace and brilliant justice of the social order, be most joyous and blissful for Mitra and Varuna, friendly and the best intelligent powers be harbinger of honour and good fortune among saints and sages and in the daily business and yajnic programmes of national activity. May all the noble powers today, observing the common universal Dharma, serve the same peace and justice. May the ruling powers, observing the universal law, accept and do what we ask for, what we, observing the universal law, suggest they ought to do.

यो मित्राय वरुणायाविधज्जनोऽनर्वाणं तं परि पातो अंहसो दाश्वांसं मर्तमंहसः। तमर्यमाभि रक्षत्यृजूयन्तमनु व्रतम्। उक्थैर्य एनोः परिभूषति व्रतं स्तोमैरा भूषति व्रतम् ॥ ५ ॥

5. *Yo mitrāya varuṇāyāvidhajjano'narvāṇaṁ taṁ pari pāto aṁhaso dāśvāṁsaṁ martamaṁhasaḥ. Tamaryamābhi rakṣatyṛjūyantamanu vratam. Ukthairya enoḥ paribhūṣati vrataṁ stomairā-bhūṣati vratam.*

The man who serves Mitra, lord protector and friend of all, and Varuna, lord supreme of love and

justice, is generous, free from jealousy and irresistible. The lords save him from sin and protect him against evil and wickedness. Aryama, lord of universal law, gives him all round protection and promotion who is simple and honest in character and behaviour and submits to the divine law and discipline in word and deed, who honours the discipline of Mitra and Varuna with sincere words of thanks and praise and, in obedience to their law, abides by them in creative acts of yajna in regular seasonal performances.

नमो॑ दि॒वे बृ॑ह॒ते रोद॑सीभ्यां मि॒त्राय॑ वोचं॒ वरु॑णाय मी॒ळ्हुषे॑ सुमृळी॒काय॑ मी॒ळ्हुषे॑। इन्द्र॑मग्निमु॒प स्तु॑हि द्यु॒क्षमर्य॑मणं॒ भग॑म्। ज्योग्जी॒वन्तः॒ प्र॒जया॑ सचेमहि॒ सोम॑स्यो॒ती स॑चेमहि ॥ ६ ॥

6. *Namo dive bṛhate rodasībhyāṁ mitrāya vocaṁ varuṇaya mīḷhuṣe sumṛḷīkāya mīḷhuṣe. Indramagnimupa stuhi dyukṣamaryamaṇaṁ bhagam. Jyogjīvantaḥ prajayā sacemahi somasyotī sacemahi.*

We offer words of praise and homage in honour of the great heaven of light, the earth and the skies, Mitra, lord of universal friendship, Varuna, lord supreme of love and choice, generous, blissful and virile. O man, sing in praise of Indra, lord of power, Agni, lord of light and leadership, the lord of heavenly light, Aryama, lord of the stars, and Bhaga, lord of wealth and honour. O Lord, living long, we pray, may we be blest with good family and friends, may we enjoy the protection of Soma, lord of peace, light and joy of the world.

ऊ॒ती दे॒वाना॑ं व॒यमिन्द्र॑वन्तो मंसी॒महि॒ स्वय॑शसो म॒रुद्भिः॑। अ॒ग्निर्मि॒त्रो वरु॑ण॒ः शर्म॑ यंस॒न् तद॑श्याम म॒घवा॑नो व॒यं च॑ ॥ ७ ॥

7. *Ūtī devānāṁ vayamindravanto maṁsīmahi svayaśaso marudbhiḥ. Agnirmitro varuṇaḥ śarma yaṁsan tadaśyāma maghavāno vayaṁ ca.*

Blest with wealth and power, enjoying fame and glory, now our own, with youth vibrant as the winds, we set our heart and mind on the protection of divinities and the best great powers of humanity. We pray may Agni, lord of light and energy, Mitra, the sun, and Varuna, the moon, grant us peace, comfort and joy of a happy home, and we resolve that, having that bounty and munificence of the divinities, we endeavour to do our Karma and achieve the same.

Mandala 1/Sukta 137

Mitra-Varuna Devata, Paruchhepa Daivodasi Rshi

सुषुमा यातमद्रिभिर्गोश्रीता मत्सरा इमे सोमासो मत्सरा इमे।
आ राजाना दिविस्पृशाऽस्मत्रा गन्तमुप नः। इमे वां मित्रावरुणा गवाशिरः सोमाः शुक्रा गवाशिरः ॥ १ ॥

1. *Suṣumā yātamadribhirgośrītā matsarā ime somāso matsarā ime. Ā rājānā divispṛśā 'smatrā gantamupa naḥ. Ime vāṁ mitrāvaruṇā gavāśiraḥ somāḥ śukrā gavāśiraḥ.*

O Mitra and Varuna, dear as the very breath of life and motion of our blood, friends of our darling choice, dazzling with splendour and soothing with beauty as the sun and the moon, touching the very heights of heaven in your character and action, come both, come close to us all and join us. You are ours, our saviours and protectors. We distill these soma drinks of life for you. They are refined with soma-stones and

replete with the showers of the clouds, mixed with cows milk and ripened with sun-rays. Exciting are these, ecstatic with sensuous joy and sobering with spiritual peace and enlightenment. These soma gifts of life, lustrous and delicious essences of the foods of the earth and light of the sun are for you, Mitra and Varuna, darlings of our love and admiration in faith, constant companions as day and night.

इम आ यातमिन्दवः सोमासो दध्याशिरः सुतासो दध्याशिरः। उत वामुषसो बुधि साकं सूर्यस्य रश्मिभिः। सुतो मित्राय वरुणाय पीतये चारुर्ऋताय पीतये॥ २॥

2. *Ima ā yātamindavaḥ somāso dadhyāśiraḥ sutāso dadhyāsiraḥ. Uta vāmuṣaso budhi sākaṁ sūryasya raśmibhiḥ. Suto mitrāya varuṇāya pītaye cārurṛtāya pītaye.*

O Mitra and Varuna, bright friend as the day and highest lord of wisdom, broad as the sky and deep as the night, come, these nectar drops of soma mixed with curds, distilled at the break of dawn and matured with life-giving rays of the sun, are for you both, yes, distilled for the drink of Mitra and Varuna, matured for a soothing, inspiring and enlightening drink of the truth and essence of law of the world of existence for both our friends and wise teachers, ideals of our love and cherished choice and for the dearest lover of truth.

तां वां धेनुं न वासरीमंशुं दुहन्त्यद्रिभिः सोमं दुहन्त्यद्रिभिः। अस्मत्रा गन्तमुप नोऽवाञ्चा सोमपीतये। अयं वां मित्रावरुणा नृभिः सुतः सोम आ पीतये सुतः॥ ३॥

3. *Tāṁ vāṁ dhenuṁ na vāsarīmaṁśuṁ duhantyadribhiḥ somaṁ duhantyadribhiḥ. Asmatrā gantamupa no'rvāñcā somapītaye. Ayaṁ vāṁ mitrāvaruṇā nṛbhiḥ sutaḥ soma ā pītaye sutaḥ.*

O Mitra and Varuna, best of friends and highest order of the wise, our people extract and distil the soma drink for you from delicate shoots of soma plant crushed with soma stones and seasoned with showers, yes, they extract this soma as they milk a fertile generous cow. Saviours and protectors of us all, come here close to us upfront for a drink of soma and for protection of the soma joy of the people. Listen both of you graciously, Mitra and Varuna, these somas are distilled by all our people for you, for your drink, delightful drink of soma distilled for you.

Mandala 1/Sukta 138

Pusa Devata, Paruchepa Daivodasi Rshi

प्रप्र॑ पू॒ष्णस्तुवि॑जा॒तस्य॑ शस्यते महि॒त्वम॑स्य॒ त॒वसो॒ न त॑न्दते
स्तो॒त्रम॑स्य॒ न त॑न्दते। अर्चा॑मि सुम्न॒यन्न॒हमन्त्यू॒तिं म॒यो॒भुव॑म्।
विश्व॑स्य॒ यो मन॑ आयु॒युवे म॒खो दे॒व आ॑युयु॒वे म॒खः॥ १॥

1. *Prapra pūṣṇastuvijātasya śasyate mahitvamasya tavaso na tandate stotramasya na tandate. Arcāmi sumnayannahamantyūtiṁ mayobhuvaṁ. Viśvasya yo mana āyuyuve makho deva āyuyuve makhaḥ.*

The greatness and grandeur of this Pusha, lord of living power, protection and promotion, renowned among the strongest, resounds all round. None can violate his prowess, none can destroy his knowledge and fame. Dedicated to peace and well-being, I adore

him, the very image of strength and protection, embodiment of peace and joy. Lord of social cohesion and holy union in yajna, he unites the minds of all humanity. Brilliant and generous, yajna itself, he joins everything together in existence as one integrated organismic whole.

प्र हि त्वा पूषन्नजिरं न यामन्नि स्तोमेभिः कृण्व ऋणवो यथा मृध उष्ट्रो न पीपरो मृधः। हुवे यत्त्वा मयोभुवं देवं सख्याय मर्त्यः। अस्माकमाङ्गूषान् द्युम्निनस्कृधि वाजेषु द्युम्निनस्कृधि॥ २॥

2. *Pra hi tvā pūṣannajiraṁ na yāmani stomebhiḥ kṛṇva ṛṇavo yathā mṛdha uṣṭro na pīparo mṛdhaḥ. Huve yat tvā mayobhuvaṁ devaṁ sakhyāya martyaḥ. Asmākamāṅgūṣān dyumninaskṛdhi vājeṣu dyumninaskṛdhi.*

Pusha, lord of nourishment, health and protection, I celebrate you with songs of praise as a fast and intelligent traveller on the path of life. Just as warriors go to battle and win, just as camels cross the desert, so do you help us get over the battles of life. As I am mortal, I invoke you and pray, lord of peace, indeed an embodiment of peace and joy, brilliant and generous, for help and friendship on the journey. Inspire our prayers and wise men with power and spiritual strength in the serious business of life, give us the wealth of victory in the battles of life.

यस्य ते पूषन्त्सख्ये विपन्यवः क्रत्वा चित्सन्तोऽवसा बुभुज्रिर इति क्रत्वा बुभुज्रिरे। तामनु त्वा नवीयसीं नियुतं राय ईमहे। अहेळमान उरुशंस सरी भव वाजेवाजे सरी भव॥ ३॥

3. *Yasya te pūṣantsakhye vipanyavaḥ kratvā cit santo'vasā bubhujrira iti kratvā bubhujrire. Tāmanu tvā navīyasīṁ niyutaṁ rāya īmahe. Aheḷamāna uruśaṁsa sarī bhava vājevāje sarī bhava.*

Pusha, lord giver of health and joy, by virtue of your friendship, being strong of intelligence yajnic performance and self-protection, people enjoy a good self-image and self-esteem. And as thus they esteem themselves by their performance and enjoy life, we pray to you for the latest and countless forms of the wealth of life. Lord of health and joy, kind and favourable, universally adored, accept us as good friends and soldiers and be with us in every battle of life.

अस्या ऊ षु ण उप सातये भुवोऽहेळमानो ररिवाँ अजाश्व श्रवस्यतामजाश्व। ओ षु त्वा ववृतीमहि स्तोमेभिर्दस्म साधुभिः। नहि त्वा पूषन्नतिमन्यं आघृणे न ते सख्यमपह्नुवे॥ ४॥

4. *Asyā ū ṣu ṇa upa sātaye bhuvo'heḷamāno rarivāň ajāśva śravasyatāmajāśva. O ṣu tvā vavṛtīmahi stomebhirdasma sādhubhiḥ. Nahi tvā pūṣannatimanya āghṛṇe na te sakhyamapahnuve.*

Pusha, lord of nature and fastest motion, lord of goats and horses, we pray, be close with us for the gift of this wealth and intelligence, be kind and generous, richest of the masters of food, wealth and power. With our best and holiest songs of praise and prayer, O lord of riches and generosity, destroyer of suffering, we pray, we may always abide by you. Lord of light and showers of nourishment, we never offend your majesty, we never neglect or disregard your friendship. We are with you,

pray be with us.

Mandala 1/Sukta 139

Vishvedeva, Mitra-Varuna, Ashvins, Indra, Agni, Maruts, Indragni, Brhaspati, Vishvedeva Devata, Paruchhep Daivodasi Rshi

अस्तु श्रौषट् पुरो अग्निं धिया दधे आ नु तच्छर्धो दिव्यं वृणीमह इन्द्रवायू वृणीमहे। यद्ध क्राणा विवस्वति नाभा सन्दायि नव्यसी। अध प्र सू न उप यन्तु धीतयो देवाँ अच्छा न धीतयः ॥ १ ॥

1. *Astu śrauṣaṭ puro agniṁ dhiyā dadha ā nu tacchardho divyaṁ vṛṇīmaha indravāyū vṛṇīmahe. Yaddha krāṇā vivasvati nābhā saṁdāyi navyasī. Adha pra sū na upa yantu dhītayo devāň acchā na dhītayaḥ.*

May my voice be heard! I have realised the energy and power of Agni, light and fire, in full with my intellect and understanding. Then we opt for the divine force and power of nature and move on to the study and application of the power of wind and electricity which, active at the centre of the sun, give us the newest and latest form of energy and power. May all our intellectual efforts and intelligential vision reach the forces of nature and analyse and discover their energy and powers. Let us reach there well with all our intellect and imagination and let our efforts benefit the noblest humanity.

यद्ध त्यन्मित्रावरुणावृतादध्यादरथे अनृतं स्वेन मन्युना दक्षस्य स्वेन मन्युना। युवोरित्थाधि सद्मस्वपश्याम हिरण्ययम्। धीभिश्चन मनसा स्वेभिरक्षभिः सोमस्य स्वेभिरक्षभिः ॥ २ ॥

2. *Yaddha tyanmitrāvaruṇāvṛtādadhyādadāthe aṇtaṁ svena manyunā dakṣasya svena manyunā. Yuvoritthādhi sadmasvapaśyāma hiraṇyayam. Dhībhiścana manasā svebhirakṣabhiḥ somasya svebhirakṣabhiḥ.*

O Mitra and Varuna, whatever you win and achieve by virtue of your love of goodness and dedication to Truth over untruth with your own valour and passion and with the expert's own action and passion, we see over and above everything, the same way, shining like gold everywhere in your own homes, and we pray we too may win and achieve the same lustre of truth over untruth by virtue of our understanding, thought and vision and the imagination of Soma, lord lover of peace and beauty.

युवां स्तोमेभिर्देवयन्तो अश्विनाऽऽश्रावयन्तइव श्लोक-मायवो युवां हव्याभ्याꣳ यवः। युवोर्विश्वा अधि श्रियः पृक्षश्च विश्ववेदसा। प्रुषायन्ते वां पवयो हिरण्यये रथे दस्रा हिरण्यये॥ ३॥

3. *Yuvāṁ stomebhir-devayanto aśvina''śrāvayanta iva ślokamāyavo yuvāṁ havyābhyāyavaḥ. Yuvorviśvā adhi śriyaḥ pṛkṣaśca viśvavedasā. Pruṣāyante vāṁ pavayo hiraṇyaye rathe dasrā hiraṇyaye.*

Ashvins, lords and harbingers of light and the light of wealth and knowledge, mortal men loving and dedicated to you, celebrating your divinity with words of praise and singing songs to you in your honour, do homage to you with holy offerings. Lords of universal knowledge, yours are the wealth and beauty and all

resources of the world you rule over. Generous lords and protectors, graceful in your chariot, the golden wheels of the chariot shower and sanctify you with the golden beams of radiance.

अचेति दस्रा व्युनाकमृण्वथो युञ्जते वां रथयुजो दिविष्टिष्वध्वस्मानो दिविष्टिषु। अधि वां स्थाम वन्धुरे रथे दस्रा हिरण्यये। पथेव यन्तावनुशासता रजोऽञ्जसा शासता रजः ॥ ४ ॥

4. *Aceti dasrā vyunākamṛṇvatho yuñjate vāṁ rathayujo diviṣṭiṣvadhvasmāno diviṣṭiṣu. Adhi vāṁ sthāma vandhure rathe dasrā hiraṇyaye. Patheva yantāvanuśāsatā rajo'ñjasā śāsatā rajaḥ.*

Ashvins, lords of grace and destroyers of suffering, you travel by the paradisal paths of joy, it is universally known, Users of the chariot flying by paths of the skies on high join you, they fly in the sky without losing height. Generous lords of light, let us also join you on your golden and stoutly structured chariot. Going on high as on highways of the earth, you are rulers of the skies, you rule the skies with your strength and speed of motion.

शचीभिर्नः शचीवसू दिवा नक्तं दशस्यतम्। मा वां रातिरुप दसत्कदा चनास्मद्रातिः कदा चन ॥ ५ ॥

5. *Śacībhirnaḥ śacīvasū divā naktaṁ daśasyatam. Mā vāṁ rātirupa dasat kadā canāsmad rātiḥ kadā cana.*

Ashvins, lords of noble action and givers of wealth by noble action, for the noble actions of ours, bless us with the gifts of wealth day and night. We pray,

may your generosity never wear away from us. May our charity too never forsake us.

वृषन्निन्द्र वृषपाणास इन्दव इमे सुता अद्रिषुतास उद्भिदस्तुभ्यं सुतास उद्भिदः। ते त्वा मन्दन्तु दावने महे चित्राय राधसे। गीर्भिर्गिर्वाहः स्तवमान आ गहि सुमृळीको न आ गहि॥ ६॥

6. *Vṛṣannindra vṛṣapāṇāsa indava ime sutā adriṣutāsa udbhidastubhyaṁ sutāsa udbhidaḥ. Te tvā mandantu dāvane mahe citrāya rādhase. Gīrbhirgirvāhaḥ stavamāna ā gahi sumṛḷīko na ā gahi.*

Indra, lord of power and honour, virile and generous, these sparkling draughts of soma worthy of the mighty generous and heroic, extracted with soma stones, distilled from the vapours of the clouds, bubbling and exciting they are, are distilled for you. May they be delightful to you, generous giver, great, wonderful, and thriving lord of accomplishment and success. Lord adorable in the holiest words, celebrated in song, giver of bliss, come, come to us and bless!

ओ षू णो अग्ने शृणुहि त्वमीळितो देवेभ्यो ब्रवसि यज्ञियेभ्यो राजभ्यो यज्ञियेभ्यः। यद्ध त्यामङ्गिरोभ्यो धेनुं देवा अदत्तन। वि तां दुह्रे अर्यमा कर्तरी सचाँ एष तां वेद मे सचा॥ ७॥

7. *O ṣū ṇo agne śruṇuhi tvamīḷito Devebhyo bravasi yajñiyebhyo rājabhyo yajñiyebhyaḥ. Yaddha tyāmaṅgirobhyo dhenuṁ devā adattana. Vi tāṁ duhre aryamā kartarī sacāँ eṣa tāṁ veda me sacā.*

Agni, lord of light, knowledge and leadership, lord adorable and adored, listen graciously to our word: you speak to the brilliant and revered men of knowledge

and yajna, you speak to the illustrious men of governance and administration. Say this: O Devas, divine powers, whatever word of knowledge and life's vitality you impart to the scholars of energy and the science of life, that very knowledge the specialist of mind, will and emotion, Aryama, has distilled for his co-worker, the man of action, and the same this friend and colleague of mine, the judge, knows for practical application.

मो षु वो॑ अ॒स्मद॒भि तानि॒ पौंस्या॒ सना॑ भूवन् द्यु॒म्नानि॒ मोत जा॑रिषुर॒स्मत्पु॒रोत जा॑रिषुः। यद् व॑श्चि॒त्रं यु॒गेयु॑गे॒ नव्यं॒ घोषा॒दमर्त्यम्। अ॒स्मासु॒ तन्मरुतो यच्च॑ दु॒ष्टरं॑ दिधृ॒ता यच्च॑ दु॒ष्टर॑म् ॥ ८ ॥

8. *Mo ṣu vo asmadabhi tāni pauṁsyā sanā bhūvan dyumnāni mota jāsiṣurasmat purota jāriṣuḥ. Yad vaścitraṁ yugeyuge navyaṁ ghoṣādamar-tyam. Asmāsu tanmaruto yacca duṣṭaraṁ didhṛtā yacca duṣṭaram.*

O Maruts, brave heroes of earth and space vibrant as waves of energy, may your ancient and eternal powers and potentials and ours, and our honour and fame never wear away outmoded, and never forsake us. Whatever is yours, wondrous and excellent, ancient and yet ever new from age to age, what is imperishable from the eternal Voice and your proclamations, fix that within us deep in the mind, so it is difficult to surpass, unchallengeable.

द॒ध्यङ् ह॑ मे ज॒नुषं॑ पू॒र्वो अङ्गि॑राः प्रि॒यमे॑धः कण्वो॒ अत्रि॑र्मनु॒र्विदु॒स्ते मे॒ पूर्वे॑ मनु॒र्विदुः। तेषां॑ दे॒वेष्वा॑यतिर॒स्माकं॒ तेषु॒ नाभ॑यः। तेषां॑ प॒देन॒ मह्या नमे गि॒रेन्द्रा॒ग्नी आ नमे गि॒रा ॥ ९ ॥

9. *Dadhyaṅ ha me januṣaṁ pūrvo aṅgirāḥ priyamedhaḥ kaṇvo atrirmanurviduste me pūrve manurviduḥ. Teṣāṁ deveṣvāyatirasmākaṁ teṣu nābhayaḥ. Teṣāṁ padena mahyā name girendrāgnī ā name girā.*

Dadhyang, the ideal man of virtue who approaches men of knowledge and wisdom with reverence, Angira, the scholar of life-energy and science, Priyamedha, the visionary who loves intellectual advancement, Kanva, the high-priest of intelligence, Atri, the saint who has conquered threefold pain and suffering, Manu, the philosopher of thought and contemplation, all these perfect souls, realised souls of wisdom all, know my rebirth into the state of knowledge and refinement, yes, they know. Our reach is unto the centre of their holy presence, the centre hold of our identity is there. In their tradition, at every step, with every word I speak of exalted speech, I adore Indra and Agni, lord of honour and power, lord of light and knowledge, I bow in thought, word and deed.

होता॑ यक्षद् व॒नि॑नो वन्त॒ वार्यं॑ बृह॒स्पति॑र्यजति वे॒न उ॒क्षभिः॑ पुरु॒वारे॑भिरु॒क्षभिः॑। ज॒गृ॒भ्मा दू॒रआ॑दिशं॒ श्लोक॒मद्रे॑रध॒ त्मना॑। अधा॑रयदर॒रिन्दा॑नि सु॒क्रतुः॑ पु॒रू स॒द्मा॑नि सु॒क्रतुः॑ ॥ १० ॥

10. *Hotā yakṣad vanino vanta vāryaṁ bṛhaspatiryajati vena ukṣabhiḥ puruvārebhirukṣabhiḥ. Jagṛbhmā dūra ādiśaṁ ślokamadreradha tmanā. Adhārayadararindāni sukratuḥ purū sadmāni sukratuḥ.*

Let the performer of yajna offer oblations in honour of the divinities of nature and humanity. Let the

brilliant man of knowledge honour and serve the virtuous man worthy of choice. Let Brhaspati, scholar of knowledge and master of the speech of knowledge, loving and kind, associate with generous and virtuous people and, with all these noble sacrificing people, engage in yajna, socially creative work. Let us all, with equal mind and soul, hear and internalise what words of truth are spoken even far away as we enjoy the sound of soma stones and the soothing showers of clouds. Let the man of holy intelligence and action enjoy the showers of peace, prosperity and joy, and may the man of noble yajna enjoy many many homes and havens of his choice.

ये देवासो दिव्येकादश स्थ पृथिव्यामध्येकादश स्थ।
अप्सुक्षितो महिनैकादश स्थ ते देवासो यज्ञमिमं जुषध्वम्॥ ११॥

11. *Ye devāso divyekādaśa stha pṛthivyāmadhyekādaśa stha. Apsukṣito mahinaikādaśa stha te devāso yajñamimaṁ juṣadhvam.*

O divinities, brilliant and generous powers of the Divine, existing and active by your great power and potential, ten pranic life energies and the individual soul, abiding in the heavenly regions of light, and the same eleven existing on the earth, and the same eleven abiding in the waters and the skies, may all these universal powers come and join this yajna of our life, and help us to extend it wide and high.

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वेदिषदे प्रियधामाय सुद्युते धासिमिव प्र भरा योनिमग्नये। वस्त्रेणेव वासया मन्मना शुचिं ज्योतीरथं शुक्रवर्णं तमोहनम्॥ १॥

1. *Vediṣade priyadhāmāya sudyute Dhāsimiva pra bharā yonimagnaye. Vastreṇeva vāsayā manmanā śuciṁ jyotīrathaṁ śukravarṇaṁ tamohanam.*

As you bring holy food for the holy fire burning bright in the vedi, lovely seat of its choice, so for Agni, with a sincere mind and soul, prepare a happy home and a brilliant chariot of light, pure, blazing white dispelling darkness, and cover it safe as with a cloth, beautifully and fragrantly.

अभि द्विजन्मा त्रिवृदन्नमृज्यते संवत्सरे वावृधे जग्धमी पुनः। अन्यस्यासा जिह्वया जेन्यो वृषा न्यन्येन वनिनो मृष्ट वारणः॥ २॥

2. *Abhi dvijanmā trivṛdannamṛjyate saṁvatsare vāvṛdhe jagdhamī punaḥ. Anyasyāsā jihvayā jenyo vṛṣā nyanyena vanino mṛṣṭa vāraṇaḥ.*

To the twice born scholar threefold food of jnana (knowledge), karma (action) and Upasana (prayer and meditation) is brought and gifted which, received in the session and assimilated, grows manifold in the session. By the mouth and tongue (speech) of another, the teacher, and with the mouth and tongue of others (his colleagues), through discussion, the strong and victorious scholar warding off difficulties and

challenges in the company of others refines and shines all those who love and admire him.

कृष्णप्रुतौ वेविजे अस्य सक्षिता उभा तरेते अभि मातरा शिशुम्। प्राचाजिह्वं ध्वसयन्तं तृषुच्युतमा साच्यं कुपयं वर्धनं पितुः ॥ ३ ॥

3. *Kṛṣṇaprutau vevije asya sakṣitā ubhā tarete abhi mātarā śiśum. Prācājihvaṁ dhvasayantaṁ tṛṣu-cyutamā sācyaṁ kupayaṁ vardhanaṁ pituḥ.*

Both the mothers of this Agni, i.e., the mother and the guru-mother of the scholar at school, both equal in ambition, rising to the clouds in hope, vibrate in ecstasy like the two arani woods which produce the fire, and look forward to the success of their child speaking boldly, destroying the darkness of ignorance and acquiring knowledge, being reborn fast, worthy of the company, joy and honour of his father, but carefully to be guarded at every critical step.

मुमुक्ष्वो३ मनवे मानवस्यते रघुद्रुवः कृष्णसीतास ऊ जुवः। असमना अजिरासो रघुष्यदो वातजूता उप युज्यन्त आशवः ॥ ४ ॥

4. *Mumukṣvo manave mānavasyate raghudruvaḥ kṛṣṇasītāsa ū juvaḥ. Asamanā ajirāso raghuṣyado vātajūtā upa yujyanta āśavaḥ.*

All lovers of liberation, dynamic pioneers, explorers of the unknown paths of the world, smartest, diverse minded, fast and wind-inspired, shooting to the goal at the speed of light join on the yajna vedi with the man of thought for the man of self-esteem and honour.

आदस्य ते ध्वसयन्तो वृथेरते कृष्णमभ्वं महि वर्पः करिक्रतः। यत्सीं महीमवनिं प्राभि मर्मृशदभिश्वसन्त्स्तन-यन्नेति नानदत्॥ ५॥

5. *Ādasya te dhvasayanto vṛtherate kṛṣṇamabhvaṁ mahi varpaḥ karikrataḥ. Yat sīṁ mahīmavaniṁ prābhi marmṛśadabhiśvasan tstanayanneti nānadat.*

When this Agni, mighty hero of light and power, goes forward blowing, roaring, thundering and striking, covering and vitalising this great earth all round, then those warriors of his, men of action, advance at will destroying the monstrous ways of darkness and creating mighty forms of life and social structure.

भूषन् न योऽधि बभ्रूषु नम्नते वृषेव पत्नीरभ्येति रोरुवत्। ओजायमानस्तन्वश्च शुम्भते भीमो न शृङ्गा दविधाव दुर्गृभिः॥ ६॥

6. *Bhūṣan na yo'dhi babhrūṣu namnate vṛṣeva patnīrabhyeti roruvat. Ojāyamānastanvaśca śumbhate bhīmo na śṛṅgā davidhāva durgṛ-bhiḥ.*

Graceful among the old sages, he excels, doing reverence and homage bowing down. Like a virile husband going to meet his wife, he moves and speaks loud and bold among creative women dedicated to pious and holy yajna. Like a man of light and power, he appears in brilliant form. Like an awful lion difficult to overcome, he goes about majestically commanding all with his knowledge and power at the peak.

स संस्तिरो विष्टिरः सं गृभायति जानन्नेव जानतीर्नित्य आ शये। पुनर्वर्धन्ते अपि यन्ति देव्यमन्यद् वर्पः पित्रोः कृण्वते सचा॥ ७॥

7. *Sa saṁstiro viṣṭiraḥ saṁ gṛbhāyati jānanneva jānatīrnitya ā śaye. Punarvardhante api yanti devyamanyad varpaḥ pitroḥ kṛṇvate sacā.*

Covering or expanding, Agni, the brilliant scholar, covers and seizes things and subjects well, intensively as well as extensively, and vitalizes them. Knowing well, he always associates with those who are knowledgeable, and they, in association with him, growing higher and higher, assume a divine from and thus create a personality different from the personality of their birth.

तमग्रुवः केशिनीः सं हि रेभिर ऊर्ध्वास्तस्थुर्मम्रुषीः प्रायवे पुनः। तासां जरां प्रमुञ्चन्नेति नानददसुं परं जनयञ्जीवमस्तृतम्॥ ८॥

8. *Tamagruvaḥ keśinīḥ saṁ hi rebhira ūrdhvāstasthur-mamruṣīḥ prāyave punaḥ. Tāsāṁ jarāṁ pramuñcanneti nānadadasuṁ paraṁ janayañjīvamastṛtam.*

The leading lights speak of Agni like flames of fire and sing of him, and if they ever go down weak and enervated, they look up to him for fresh life, and Agni, releasing them from their weakness and enervation and recreating a high order of fresh vitality and new life, helps them stay up on high as before and goes forward roaring and crackling as ever.

अधीवासं परि मातू रिहन्नहं तुविग्रेभिः सत्वभिर्याति वि ज्रयः। वयो दधत् पद्वते रेरिहत् सदानु श्येनी सचते वर्तनीरहं॥ ९॥

9. *Adhīvāsaṁ pari mātū rihannaha tuvigrebhiḥ satvabhiryāti vi jrayaḥ. Vayo dadhat padvate rerihat sadā'nu śyenī sacate vartanīraha.*

Touching and playing with the upper green garments of mother earth, going fast with resounding living beings, bearing foods and health and vitality for the moving multitudes on earth, always following the paths it came by, Agni goes on leaving behind a reddish white trail of its visit.

अस्माकमग्ने मघवत्सु दीदिह्यध श्वसीवान् वृषभो दमूनाः ।
अवास्या शिशुमतीरदीदेर्वर्मेव युत्सु परिजर्भुराणः ॥ १० ॥

10. *Asmākam-agne maghavatsu dīdihyadha śvasīvān vṛṣabho damūnāḥ. Avāsyā śiśumatī-radīder-varmeva yutsu parijarbhurāṇaḥ.*

Agni, shine among our great and powerful people, and then, breathing, panting, blowing and bellowing like a bull, overflowing with energy, commanding and restraining, dear to the families but blazing in the battles, protect women, children and the homes like an armour, throw out the enemy and shine and brighten up life all around.

इदमग्ने सुधितं दुर्धितादधि प्रियाद्चिन्मन्मनः प्रेयो अस्तु ते । यत्ते शुक्रं तन्वो रोचते शुचि तेनास्मभ्यं वनसे रत्नमा त्वम् ॥ ११ ॥

11. *Idamagne sudhitaṁ durdhitādadhi priyādu cinmanmanaḥ preyo astu te. Yat te śukraṁ tanvo rocate śuci tenāsmabhyaṁ vanase ratnamā tvam.*

Agni, may this mind and song of ours composed with love and dedicated in faith be dearer to you than

the dearest song composed with the greatest effort for you, and may the splendour of your person which blazes pure and sacred be auspicious for us by which you bring us precious jewels of life.

रथा॑य॒ नाव॑मु॒त नो॑ गृ॒हाय॒ नित्या॑रित्रां प॒द्वती॑ꣳ रास्यग्ने। अ॒स्माक॑ं वी॒राँ उ॒त नो॑ म॒घोनो॒ जनाँ॑श्च॒ या पा॒रया॒मच्छर्म॒ या च॑॥ १२॥

12. *Rathāya nāvamuta no gṛhāya nityāritrāṁ padvatīṁ rāsyagne. Asmākaṁ vīrāṅ uta no maghono janāṅśca yā pārayāccharma yā ca.*

Agni, lord of light, fire and knowledge, for our chariot-car and for our home, give us the power fitted with life-time mechanism for propulsion, steering and measuring the depth of water, a transport which may take our brave heroes, leaders of power and men of wealth, and the people across the rivers and seas and which may provide for peace, protection and a comfortable house.

अ॒भी नो॑ अग्न उ॒क्थमिज्जु॑गु॒र्या॒ द्यावा॒क्षामा॒ सिन्ध॑वश्च॒ स्वगू॑र्ताः। गव्यं॒ यव्यं॑ यन्तो॑ दी॒र्घहे॑षं॒ वर॑मरु॒ण्यो॑ वरन्त॥ १३॥

Abhī no agna ukthamijjuguryā dyāvākṣāmā sindhavaśca svagūrtāḥ. Gavyaṁ yavyaṁ yanto dīrghāheṣaṁ varamaruṇyo varanta.

Agni, lord of light and knowledge, accept our song and raise our sacred action so that the heaven and earth, the rivers and seas and the dawns, all self-moved, may be favourable to us and give us our choice wealth of cows and plenty of milk, lot of food grains and the best of jewels for long long days to come for a full and vibrant life.

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बळित्था तद् वपुषे धायि दर्शतं देवस्य भर्गः सहसो यतो जनि। यदीमुप ह्वरते साधते मतिर्ऋतस्य धेना अनयन्त सस्रुतः ॥ १ ॥

1. *Baḷitthā tad vapuṣe dhāyi darśataṁ devasya bhargaḥ sahaso yato jani. Yadīmupa hvarate sādhate matirṛtasya dhenā anayanta sasrutaḥ.*

Truly thus, by the grace of Divinity, is radiated and received the wonderful splendour of Agni's glory, and therein lies the seed, the birth, the very life of the strength and victory of our soul's existence: therefrom is the light radiated and received for the beauty of our embodied soul so that even if our mind ever deviates from truth, the voices of Law and Truth of Eternity ever resounding, ever flowing with currents of nature's light, call us back to the right path and, thus beatified, our mind achieves the success we want.

पृक्षो वपुः पितुमान्नित्य आ शये द्वितीयमा सप्तशिवासु मातृषु। तृतीयमस्य वृषभस्य दोहसे दशप्रमतिं जनयन्त योषणः ॥ २ ॥

2. *Pṛkṣo vapuḥ pitumān nitya ā śaye dvitīyamā saptaśivāsu mātṛṣu. Tṛtīyamasya vṛṣabhasya dohase daśapramatiṁ janayanta yoṣaṇaḥ.*

The eternal Agni, which nourishes and matures the body of life with food, lives in the physical body (as vital heat and abides with the earth). The second form of it abides in the seven motherly forms of nature (which are the seven lokas bhuh, bhuvah, svah, maha, janah,

tapah and satyam), which empowers seven grades of natural energy, and matures the seven grades of natural life. The third form of this generous divinity which matures and distils the essences of natural life abides in the sun. And the form which energises ten intelligential faculties (five senses of hearing, touch, sigh, taste and smell, mana or mind, buddhi or intellect, chitta or memory and imagination, ahankara or sense of identity consciousness, and the soul, the dynamic spirit), young mothers with love bring into the living world.

निर्यदीं बुध्नान्महिषस्य वर्पस ईशानासः शवसा क्रन्त सूरयः।
यदीमनु प्रदिवो मध्व आधवे गुहा सन्तं मातरिश्वा मथायति॥ ३॥

3. *Niryadīṁ budhnānmahiṣasya varpasa īśānāsaḥ śavasā kranta sūrayaḥ. Yadīmanu pradivo madhva ādhave guhā santaṁ mātariśvā mathāyati.*

Brilliant scholars of commanding eminence from the middle regions of the light of the great sun collect the vitality and convert it into ripening waves for the maturity of grain. Similarly the vision of the yogis collects the spiritual vitality of the honey sweets of heavenly light unto itself in communion and the pranic energy churns the latent spirit in the depths of the soul to join it with the heavenly light.

प्र यत्पितुः परमान्नीयते पर्या पृक्षुधो वीरुधो दंसु रोहति।
उभा यदस्य जनुषं यदिन्वत आदिद्यविष्ठो अभवद् घृणा शुचिः॥ ४॥

Pra yat pituḥ paramānnīyate paryā pṛkṣudho vīrudho daṁsu rohati. Ubhā yadasya januṣaṁ yadinvata ādid yaviṣṭho abhavad ghṛṇā śuciḥ.

The food and nourishment which is collected, received and assimilated from the highest light of heaven and the middle regions wonderfully rises and grows into the hungry herbs and trees and vegetation. And when both nourish the yajamana and his progeny, the person grows most youthful, kind and compassionate, and brilliant and pure.

आदिन्मातॄराविशद्यास्वा शुचिरहिंस्यमान उर्विया वि वावृधे। अनु यत्पूर्वा अरुहत्सनाजुवो नि नव्यसीष्ववरासु धावते॥ ५॥

5. *Ādinmātṝrāviśad yāsvā śucirahiṁsyamāna urviyā vi vāvṛdhe. Anu yat pūrvā aruhat sanājuvo ni navyasīṣvavarāsu dhāvate.*

In the course of evolution, Agni, the vitality of life, which enters the mother forms of nature, now grows, pure, brilliant and unhurt, with the soil of its germination and generation, and then, the one which grew on the earlier one with the earlier forms of life, self-impulsive with the eternal will to live, now lives, vibrates and runs in the latest and most delicate mother forms.

आदिद्धोतारं वृणते दिविष्टिषु भगमिव पपृचानासऋञ्जते। देवान्यत्क्रत्वा मज्मना पुरुष्टुतो मर्तं शंसं विश्वधा वेति धायसे॥ ६॥

6. *Ādiddhotāraṁ vṛnate diviṣṭiṣu bhagamiva papṛcānāsa ṛñjate. Devān yat kratvā majmanā puruṣṭuto martaṁ śaṁsaṁ viśvadhā veti dhāyase.*

Yajnic lovers, admirers and worshippers of Agni, light and life of the world, choose, invoke and

invite this lord of life and yajnic evolution of nature and humanity in their cherished holy projects and offer hospitality and gifts of oblations to it as to the lord of world wealth and power. And then this lord, worshipped and favourable by pious acts and power joins the noble humanity in many many ways to the devas, divine and generous powers of the universe, for sustenance and progress under the divine eye.

वि यदस्थाद्यजतो वातचोदितो ह्वारो न वक्वा जरणा अनाकृतः। तस्य पत्मन्दक्षुषः कृष्णजंहसः शुचिजन्मनो रज आ व्यध्वनः ॥ ७ ॥

7. *Vi yadasthād yajato vātacodito hvāro na vakvā jaraṇā anākṛtaḥ. Tasya patman dakṣuṣaḥ kṛṣna-jaṅhasaḥ śucijanmano raja ā vyadhvanaḥ.*

When Agni, light and fire of life, conducting the yajna of existence, inspired and impelled by winds, blazing eloquent like a poet singing in praise of his patron undisturbed, rises to a state of stability and omnipresence, then the path of this blazing power going over areas of darkness, pure and immaculate by birth shining everywhere across the wide ways of space is worthy of praise and following by all humanity.

रथो न यातः शिक्वभिः कृतो द्यामङ्गेभिररुषेभिरीयते । आदस्य ते कृष्णासो दक्षि सूरयः शूरस्येव त्वेषथादीषते वयः ॥ ८ ॥

8. *Ratho na yātaḥ śikvabhiḥ kṛto dyām-aṅgebhir-aruṣebhirīyate. Ādasya te kṛṣṇāso dakṣi sūrayaḥ śurasyeva tveṣathādīṣate vayaḥ.*

As a chariot created by scientists and driven by

expert drivers flies across the sky with the brilliant parts of the machine, so does Agni rise across space with its blazing flames of fire. Lord of life and light, enlighten the ignorant, light the paths of darkness, and strengthen your warriors because, otherwise, at the blaze of fiery violence like the terror of a demonic hero, life flies away.

त्वया ह्यग्ने वरुणो धृतव्रतो मित्रः शाशद्रे अर्यमा सुदानवः। यत्सीमनु क्रतुना विश्वथा विभुररान्न नेमिः परिभूरजायथाः॥ ९॥

9. *Tvayā hyagne varuṇo dhṛtavrato mitraḥ śāśadre aryamā sudānavaḥ. Yat sīmanu kratunā viśvathā vibhurarānna nemiḥ paribhūrajāyathāḥ.*

Agni, lord of light, life and power, it is by you that Varuna, the sea as the sky holds on to its law, Mitra, the sun, dispels the darkness, and Aryama, the abundant and dynamic nature and the philanthropic humanity are creative and generous. For the reason of your nature and divine action, you are universal, omnipresent, and omnipotent over all and you manifest as immanent and concurrent just like the rim of a wheel holding the spokes together running and working together.

त्वमग्ने शशमानाय सुन्वते रत्नं यविष्ठ देवतातिमिन्वसि। तं त्वा नु नव्यं सहसो युवन्वयं भगं न कारे महिरत्न धीमहि॥ १०॥

10. *Tvamagne śaśamānāya sunvate ratnaṁ yaviṣṭha devatātiminvasi. Taṁ tvā nu navyaṁ sahaso yuvan vayaṁ bhagaṁ na kāre mahiratna dhīmahi.*

Agni, ever young beyond age, for the creative man of active piety and worship, you bring the universal

wealth of Divinity in meditation. Lord of power and youth, wealth and value of the universe, eternal and ever new, such as you are, in every act of our life we worship you as the lord and master of the power and glory of the universe.

अस्मे रयिं न स्वर्थं दमूनसं भगं दक्षं न पपृचासि धर्णसिम्।
रश्मींरिव यो यमति जन्मनी उभे देवानां शंसमृत आ च सुक्रतुः ॥ ११ ॥

11. *Asme rayiṁ na svarthaṁ damūnasaṁ bhagaṁ dakṣaṁ na papṛcāsi dharṇasim. Raśmīṅriva yo yamati janmanī ubhe devānāṁ śaṁsamṛta ā ca sukratuḥ.*

Bountifully you create and augment for us the wealth of life good enough for success and value with honour and discipline of mind and character. Give us the expert as well as the man of wealth and power to stabilize and maintain the balance of power and discipline, law and freedom, individual and society. Lord controller of both our life here and hereafter like the rays of light, you who hold the reins of our thought and action like the reins of a chariot, lord and master of all noble acts of yajna, pray come and accept the homage of worship of the dedicated people.

उत नः सुद्योत्मा जीराश्वो होता मन्द्रः शृणवच्चन्द्ररथः। स नो नेषन्नेषतमैरमूरोऽग्निर्वामं सुवितं वस्यो अच्छ ॥ १२ ॥

12. *Uta naḥ sudyotmā jīrāśvo hotā mandraḥ śṛṇavaccandrarathaḥ. Sa no neṣanneṣatamairamūro'gnirvāmaṁ suvitaṁ vasyo accha.*

And Agni, lord of divine light, faster than light

and omnipresent, generous giver and performer of universal yajna, blissful master of the golden chariot of existence may, we pray, listen to our song of celebration. May the lord omnipotent, inviolable, ever loving and lovable, lead us well to the good life and good fortune by the most virtuous thoughts and actions of faith and piety.

अस्ताव्यग्निः शिमीवद्भिरर्कैः साम्राज्याय प्रतरं दधानः।
अमी च ये मघवानो वयं च मिहं न सूरो अति निष्टतन्युः॥ १३॥

13. *Astāvyagniḥ śimīvadbhirarkaiḥ sāmrājyāya prataraṁ dadhānaḥ. Amī ca ye maghavāno vayaṁ ca mihaṁ na sūro ati niṣṭatanyuḥ.*

Thus is Agni, wielding power and splendour for world governance, praised with songs of success and thankfulness. And thus the yajakas and we, celebrants all blest with wealth and power by the Lord's grace, raise our songs of adoration to the skies loud and bold as thunder of the clouds under power of the sun.

Mandala 1/Sukta 142

Agni and others Devata, Dirghatama Auchathya Rshi

समिद्धो अग्न आ वह देवाँ अद्य यतस्रुचे।
तन्तुं तनुष्व पूर्व्यं सुतसोमाय दाशुषे॥ १॥

1. *Samiddho agna ā vaha devāň adya yatasruce. Tantuṁ tanuṣva pūrvyaṁ sutasomāya dāśuṣe.*

Agni, light of life and life of the universe, the fire is burning. Bring the devas here and now, let the sages come and let nature bless the yajamana who has

raised the ladle to offer the oblation. Expand and continue the ancient line of yajnic action and progeny for the generous yajamana who has distilled the soma for the sages and for you.

घृतवन्तमुप मासि मधुमन्तं तनूनपात् ।
यज्ञं विप्रस्य मावतः शशमानस्य दाशुषः ॥ २ ॥

2. *Ghṛtavantamupa māsi madhumantaṁ tanūnapāt.*
Yajñaṁ viprasya māvataḥ śaśamānasya dāśuṣaḥ.

Agni, light and spirit of yajna, protector and preserver of the body, you are the measure of yajna and with your presence bless the ghrta-sprinkled honey-sweet fragrant yajna of the adoring generous sagely yajamana faithful like me.

शुचिः पावको अद्भुतो मध्वा यज्ञं मिमिक्षति ।
नराशंसस्त्रिरा दिवो देवो देवेषु यज्ञियः ॥ ३ ॥

3. *Śuciḥ pāvako adbhuto madhvā yajñaṁ mimikṣati.*
Narāśaṁsastrirā divo devo deveṣu yajñiyaḥ.

Agni, pure and purifier, wonderful of nature, character and action, is keen to sprinkle yajna thrice with honey-sweets of fragrance from the light of heaven. Adorable is he among men, brilliant and generous among the nobilities of humanity, worthy of company and honour at yajnas.

ईळितो अग्न आ वहेन्द्रं चित्रमिह प्रियम् ।
इयं हि त्वा मतिर्ममाच्छा सुजिह्व वच्यते ॥ ४ ॥

4. *Īḷito agna ā vahendraṁ citramiha priyam.*
Iyaṁ hi tvā matirmamāccha sujihva vacyate.

Agni, leading light of life and the world, praised

and prayed at yajna, bring us here and now Indra, wondrous, versatile and dear lord of honour and power, and bless us with wealth and prosperity. Lord of blissful voice and word, thus does my mind and understanding speak well of you and to you in adoration and prayer.

स्तृणानासो यतस्रुचो बर्हिर्यज्ञे स्वध्वरे ।
वृञ्जे देवव्यचस्तममिन्द्राय शर्म सप्रथः ॥ ५ ॥

5. *Stṛṇānāso yatasruco barhiryajñe svadhvare.*
Vṛñje devavyacastamam-indrāya śarma saprathaḥ.

The organisers of great yajnas of love and non-violence collect the holy grass, spread it on the vedi and hold the ladle in hand for the oblation in yajna in honour of Indra for the sake of power, wealth and knowledge. And they build the largest home for the scholars of divinity and, through yajna, divest themselves of misery and poverty.

वि श्रयन्तामृतावृधः प्रयै देवेभ्यो महीः ।
पावकासः पुरुस्पृहो द्वारो देवीरसश्चतः ॥ ६ ॥

6. *Vi śrayantām-ṛtāvṛdhaḥ prayai devebhyo mahīḥ.*
Pāvakāsaḥ puruspṛho dvāro devīrasaścataḥ.

In order to rise to the brilliance of the sages and towards the heights of divinity, take recource to the veteran pioneers of Truth, pure purifiers of the spirit, and the great and distinctive voices of the sages universally loved and wanted, and join their paths of action like entering the doors of Divinity.

आ भन्दमाने उपाके नक्तोषासा सुपेशसा ।
यह्वी ऋतस्य मातरा सीदतां बर्हिरा सुमत् ॥ ७ ॥

7. *Ā bhandamāne upāke naktoṣāsā supeśasā.*
Yahvī ṛtasya mātarā sīdatāṁ barhirā sumat.

Bright and blissful cyclic sisters, night and day, both beautiful, moving majestic, mothers of love and faith in Truth Divine may, we pray, come and grace our great house rejoicing, and bless our yajna with dignity and devotion.

मन्द्रजिह्वा जुगुर्वणी होतारा दैव्या कवी ।
यज्ञं नो यक्षतामिमं सिध्रमद्य दिविस्पृशम् ॥ ८ ॥

8. *Mandrajihvā jugurvaṇī hotārā daivyā kavī.*
yajñaṁ no yakṣatāmimaṁ sidhramadya divispṛśam.

May the divine poets and visionaries, holy yajakas, soft and sweet of sacred speech and eloquence, come and join us today in this auspicious yajna of ours, the fragrance of which, with their chant, rises to the heavens.

शुचिर्देवेष्वर्पिता होत्रा मरुत्सु भारती ।
इळा सरस्वती मही बर्हिः सीदन्तु यज्ञियाः ॥ ९ ॥

9. *Śucirdeveṣvarpitā hotrā marutsu bhāratī.*
Iḷā sarasvatī mahī barhiḥ sīdantu yajñiyāḥ.

Bright and pure, delivered and entrusted to the divine visionaries and dynamic Maruts, vibrations of universal mind and brilliant teachers, holy media of communication between the divine and human, Bharati, mother speech of the nation for sustenance, Ila, divine articulation of Omniscience, Sarasvati, everflowing Word of the Veda, and Mahi, mother spirit of the earth, all these, we pray, may grace our house of yajna for

honour and adoration and for mutual discourse.

तन्नस्तुरीपमद्भुतं पुरु वारं पुरु त्मना ।
त्वष्टा पोषाय वि ष्यतु राये नाभा नो अस्मयुः ॥ १० ॥

10. *Tannasturīpamadbhutaṁ puru vāraṁ puru tmanā. Tvaṣṭā poṣāya vi ṣyatu rāye nābhā no asmayuḥ.*

That wealth of life, knowledge, power and honour, ever flowing, all protective and self-preserving, which is the universal choice and conscientious love of all, may Tvashta, creator of life forms and human institutions, the very centre-hold of our life and society, lord our own, create for our sustenance, prosperity and progress.

अवसृजन्नुप त्मना देवान्यक्षि वनस्पते ।
अग्निर्हव्या सुषूदति देवो देवेषु मेधिरः ॥ ११ ॥

11. *Avasṛjannupa tmanā devān yakṣi vanaspate. Agnirhavyā suṣūdati devo deveṣu medhiraḥ.*

Vanaspati, lord of light and sunbeams, with your heart and soul you join the devas, seekers of light and knowledge of divinity, giving them the enlightenment they love and desire, just as Agni, brilliant light and life of the universe, refulgent among the lights of nature and humanity, receives and refines the materials consumed and recreated in the yajnic evolution of nature and humanity.

पूषण्वते मरुत्वते विश्वदेवाय वायवे ।
स्वाहा गायत्रवेपसे हव्यमिन्द्राय कर्तन ॥ १२ ॥

12. *Pūṣaṇvate marutvate viśvadevāya vāyave. Svāhā gāyatravepase havyamindrāya kartana.*

Homage of honour and adoration to the lord of nourishment, sustenance and advancement of life, to the lord of energy and movement onward, to the lord of the universe and ideal of humanity, and to Vayu, lord of the breath of life and spirit adorable. Do homage with offer of food and service to the saviour lord beatific of blessed form and to Indra, lord of honour, power and knowledge.

स्वाहाकृतान्या गह्युप हव्यानि वीतये ।
इन्द्रा गहि श्रुधी हवं त्वां हवन्ते अध्वरे ॥ १३ ॥

13. *Svāhākṛtānyā gahyupa havyāni vītaye.*
Indrā gahi śrudhī havaṁ tvāṁ havante adhvare.

Indra, lord of light and life, knowledge, power and honour, come close to our yajna and receive our homage of worship and prayer, gifts and service in yajna for the sake of protection and well-being. Come lord, listen to the prayers and presentations made in faith. All the devotees invoke, invite and honour you in the yajna of love and non-violence and in their conduct and behaviour.

Mandala 1/Sukta 143

Agni Devata, Dirghatama Auchathya Rshi

प्र तव्यसीं नव्यसीं धीतिमग्नये वाचो मतिं सहसः सूनवे भरे।
अपां नपाद् यो वसुभिः सह प्रियो होता पृथिव्यां न्यसीददृत्वियः ॥ १ ॥

1. *Pra tavyasīṁ navyasīṁ dhītimagnaye vāco matiṁ sahasaḥ sūnave bhare. Apāṁ napād yo vasubhiḥ saha priyo hotā pṛthivyāṁ nyasīdadṛtviyaḥ.*

I bear and offer the highest, latest, joyously celebrative and most sacred worshipful homage in words of adoration to Agni, created of might, who is the grand child of waters of the skies, dearest favourite with the Vasu order of scholars, receiver and performer in yajna corresponding to the seasons and abiding with the earth.

स जायमानः पर॒मे व्यो॑मन्या॒विर॒ग्निर॑भवन्मात॒रिश्व॑ने । अ॒स्य क्रत्वा॑ समिधा॒नस्य॑ म॒ज्मना॒ प्र द्यावा॑ शो॒चिः पृ॑थि॒वी अ॑रोचयत् ॥ २ ॥

2. *Sa jāyamānaḥ parame vyomanyāviragnira-bhavanmātariśvane. Asya kratvā samidhānasya majmanā pra dyāvā śociḥ pṛthivī arocayat.*

That refulgent Agni born of the highest cosmic space manifested itself in energy currents in the middle region of space in the skies. It is by the action and force of this blazing power that the heaven is lit bright and the earth shines on in beauty.

अ॒स्य त्वे॒षा अ॒जरा॑ अ॒स्य भा॒नवः॑ सु॒सं॒दृशः॑ सु॒प्रती॑कस्य सु॒द्युतः॑ । भात्व॑क्षसो॒ अत्य॒क्तुर्न सिन्ध॑वो॒ऽग्ने रे॑जन्ते॒ असं॑सन्तो अ॒जराः॑ ॥ ३ ॥

3. *Asya tveṣā ajarā asya bhānavaḥ susaṁdṛśaḥ supratīkasya sudyutaḥ. Bhātvakṣaso atyakturna sindhavo'gne rejante asasanto ajarāḥ.*

The beams and brilliance of this holy light, clear and discerning of sight, beautiful of form and blazing with awe, are unaging, beyond decay. The waves of this mighty power of light flowing like rivers in flood are ever youthful, ever wakeful, they ever shine and dispel darkness as the dawn dispels the night.

यमेरिरे भृगवो विश्ववेदसं नाभा पृथिव्या भुवनस्य मज्मना। अग्निं तं गीर्भिर्हिनुहि स्व आ दमे य एको वस्वो वरुणो न राजति॥ ४॥

4. *Yamerire bhṛgavo viśvavedasaṁ nābhā pṛthivyā bhuvanasya majmanā. Agniṁ taṁ gīrbhirhinuhi sva ā dame ya eko vasvo varuṇo na rājati.*

That Agni whom the Bhrgus, men of vision and knowledge, invoke and realise on the floor of the earth, in the centre of the world and in the depth of their consciousness with the power of their knowledge, spirit and prana, that omniscient Agni, light of the world, with your words of prayer, invoke and realise in your own heart and home, yes, Him who alone by Himself is lord of the wealth of the universe and shines over all as Varuna, supreme ruler.

न यो वराय मरुतामिव स्वनः सेनेव सृष्टा दिव्या यथाशनिः। अग्निर्जम्भैस्तिगितैरत्ति भर्वति योधो न शत्रून्त्स वना न्यृञ्जते॥ ५॥

5. *Na yo varāya marutāmiva svanaḥ seneva sṛṣṭā divyā yathāśaniḥ. Agnir-jambhais-tigitairatti bharvati yodho na śatrūntsa vanā nyṛñjate.*

Agni is a mighty power which, like the roar of winds, like an awful force launched upon the enemy, is irresistible just like the thunderbolt of lightning in the sky. With its dreadful jaws, or crushing weapons, sharp and destructive, it eats up and destroys as a mighty warrior destroys the enemies, or as the conflagration burns up and reduces the forests to ash.

कुविन्नो अग्निरुचथस्य वीरसद्वसुष्कुविद्वसुभिः काममावरत्। चोदः कुवित्तुतुज्यात्सातये धियः शुचिप्रतीकं तमया धिया गृणे ॥ ६ ॥

6. *Kuvinno agnirucathasya vīrasad vasuṣkuvid vasubhiḥ kāmamāvarat. Codaḥ kuvit tutujyāt sātaye dhiyaḥ śucipratīkaṁ tamayā dhiyā gṛṇe.*

May Agni, lord of light and power, expand and heighten our song of praise and celebration. May the brilliant power, great and beneficent, accord, approve and accomplish our desire and ambition with comforts and well-being in life. Great inspirer is Agni. May the power sharpen and activate our mind and intellect to create new things with acquisition of success and victories. With the same mind and intellect we praise and celebrate the grandeur of Agni, mighty, versatile, brilliant, blazing and pure of form and action.

घृतप्रतीकं व ऋतस्य धूर्षदमग्निं मित्रं न समिधान ऋञ्जते। इन्धानो अक्रो विदथेषु दीद्यच्छुक्रवर्णामुदु नो यंसते धियम् ॥ ७ ॥

7. *Ghṛtapratīkaṁ va ṛtasya dhūrṣadamagniṁ mitraṁ na samidhāna ṛñjate. Indhāno akro vidatheṣu dīdyacchukravarṇāmudu no yaṁsate dhiyam.*

The scholar of brilliance and intelligence researches and develops agni for you, agni, a power rising with flames of ghrta, firmly active like a friend of light and truth, sitting and working for humanity against the forces of falsehood, darkness and lawlessness. Blazing unresisted, it shines in the yajnic projects of development, and inspires and sharpens our

pure and transparent intelligence.

अप्रयुच्छन्नप्रयुच्छद्भिरग्ने शिवेभिर्नः पायुभिः पाहि शग्मैः। अदब्धेभिरदृपितेभिरिष्टेऽनिमिषद्भिः परि पाहि नो जाः॥ ८॥

8. *Aprayucchann aprayucchadbhir agne śivebhir-naḥ pāyubhiḥ pāhi śagmaiḥ. Adabdhebhir-adṛpitebhir-iṣṭe'nimiṣadbhiḥ pari pāhi no jāḥ.*

Agni, holy power, brilliant and blazing, ever wakeful, active and working relentlessly, protect us with good, protective and preservative, and blissful modes of life, by noble, protective and blissful people. Power dear, creator and giver of joy and comfort, protect, promote and advance us all round by sober, irresistible and intrepidable modes and people ever watchful and working without a wink of sleep.

Mandala 1/Sukta 144

Agni Devata, Dirghatama Auchathya Rshi

एति प्र होता व्रतमस्य मायय्रोर्ध्वां दधानः शुचिपेशसं धियम्। अभि स्रुचः क्रमते दक्षिणावृतो या अस्य धाम प्रथमं ह निंसते॥ १॥

1. *Eti pra hotā vratamasya māyayordhvāṁ dadhā-naḥ śucipeśasaṁ dhiyam. Abhi srucaḥ kramate dakṣiṇāvṛto yā asya dhāma prathamaṁ ha niṁ-sate.*

The yajaka who holds his clear and brilliant intelligence high with his will and power goes by the law and discipline of this Agni, light of the Divine power of the world. He moves forward to hold the sacred ladles

dedicated to the service of yajna-fire and right circumambulation of the vedi, ladles which first and directly reach and take the yajamana to the sacred abode of Agni, light Divine.

अभीमृतस्य दोहना अनूषत योनौ देवस्य सदने परीवृताः ।
अपामुपस्थे विभृतो यदावसदधा स्वधा अधयद्या-
भिरीयते ॥ २ ॥

2. *Abhīmṛtasya dohanā anūṣata yonau devasya sadane parīvṛtāḥ. Apāmupasthe vibhṛto yadāva-sadadha svadhā adhayad yābhirīyate.*

Waves of fragrance, streams of nectar, dynamics of Truth and divine Law, returning, abiding, enveloped in light, going round Agni in the seat and home of the lord, the sun, do sing in adoration of the Divine. They nestle in the womb of the divine mother of waters, creativity of cosmic energy there held by the mother, and then the streams of nectar are distilled and rain down again in showers for the life of the earth and her children, joining, again with agni, electric energy.

युयूषतः सवयसा तदिद्वपुः समानमर्थं वितरित्रता मिथः ।
आदीं भगो न हव्यः समस्मदा वोळ्हुर्न रश्मीन्त्समयंस्त सारथिः ॥ ३ ॥

3. *Yuyūṣataḥ savayasā tadid vapuḥ samānamarthaṁ vitaritratā mithaḥ. Ādīṁ bhago na havyaḥ sama-smadā voḷhurna raśmīn tsamayaṁsta sārathiḥ.*

When two persons of equal age and equal mind wishing to cross over a common problem and achieve a common end, join together in body for mutual love and support, they accept, hold on and support each other as

beauty and majesty and accept a tribute of love as fire accepts an oblation of yajna from us, or as a charioteer accepts and holds the reins of the horses.

यमीं द्वा सवयसा सपर्यतः समाने योना मिथुना समोकसा।
दिवा न नक्तं पलितो युवाजनि पुरू चरन्नजरो मानुषा युगा॥ ४॥

4. *Yamīṁ dvā savayasā saparyataḥ samāne yonā mithunā samokasā. Divā na naktaṁ palito yuvājani purū carannajaro mānuṣā yugā.*

When two persons of equal age, the wedded couple, living together, the two as one in the same one body, in the same one house, serve and worship the same Agni in love day and night, then the same old eternal Agni, ever vibrating in the human soul as the will to live and generate, unaging, for ages and ages, is reborn as new and young as ever in the human form.

तमीं हिन्वन्ति धीतयो दश व्रिशो देवं मर्तास ऊतये हवामहे।
धनोरधि प्रवत आ स ऋण्वत्यभिव्रजद्भिर्वयुना नवाधित॥ ५॥

5. *Tamīṁ hinvanti dhītayo daśa vriśo devaṁ martāsa ūtaye havāmahe. Dhanoradhi pravata ā sa ṛṇvatyabhivrajadbhirvayunā navādhita.*

All the human potentials such as thoughts, ideas, reflection, wisdom, will and understanding, intention, devotion, prayer and meditation, all ten senses of perception and volition, the five main pranic energies and five sub-pranas, though separate, yet jointly, invoke, enlight and serve the same one Agni as the ten fingers, though separate, yet jointly, nurse the same one baby with love and care. We all mortals serve, adore and

worship the same eternal light of life, Agni. It moves ever so fast and hits its targets as an arrow shot from the bow, and ever new born and growing, young and youthful, it receives new knowledge from the sages on the move. Homage to the Lord for protection, promotion, peace and well-being!

त्वं ह्यग्ने दिव्यस्य राजसि त्वं पार्थिवस्य पशुपाइव त्मना।
एनी त एते बृहती अभिश्रिया हिरण्ययी वक्वरी बर्हिराशाते ॥ ६ ॥

6. *Tvaṁ hyagne divyasya rājasi tvaṁ pārthivasya paśupā iva tmanā. Enī ta ete bṛhatī abhiśriyā hiraṇyayī vakvarī barhirāśāte.*

Agni, light supreme and power, you light and rule the heavens. You enliven and rule the earth and the earthly like a master shepherd with love and care. And both of them, heaven and earth, move on, mighty, grand and graceful, golden rich and beautiful, rotating and revolving in their orbits, rushing on and participating in the cosmic yajna.

अग्ने जुषस्व प्रति हर्य तद्वचो मन्द्र स्वधावऋतजात सुक्रतो।
यो विश्वतः प्रत्यङ्ङसि दर्शतो रण्वः संदृष्टौ पितुमाँइव क्षयः ॥ ७ ॥

7. *Agne juṣasva prati harya tad vaco mandra svadhāva ṛtajāta sukrato. Yo viśvataḥ pratyaṅṅasi darśato raṇvaḥ saṁdṛṣṭau pitumāṅ iva kṣayaḥ.*

Agni, be pleased, listen to our words of praise and prayer and respond, charming lord of light possessed of innate power, born of cosmic energy for the law and truth of existence, master of yajnic action, universally

kind and favourable as you are, celestial beautiful to the sight, joyous and brilliant of word, and a haven of peace and comfort like a generous man of hospitality for all.

Mandala 1/Sukta 145

Agni Devata, Dirghatama Auchathya Rshi

तं पृच्छता स जगामा स वेद स चिकित्वाँ ईयते सा न्वीयते।
तस्मिन्त्सन्ति प्रशिषस्तस्मिन्निष्टयः स वाजस्य शवसः
शुष्मिणस्पतिः ॥ १ ॥

1. *Taṁ pṛcchatā sa jagāmā sa veda sa cikitvāṅ īyate sā nvīyate. Tasmin tsanti praśiṣastasminn-iṣṭayaḥ sa vājasya śavasaḥ śuṣmiṇaspatiḥ.*

Agni is the lord of light, knowledge and power: of him they ask the questions, he goes all round, he knows, he has the wisdom and awareness and the knowledge of sciences, he reaches, yes, reaches anywhere he wants. In him lies the power of governance and law, in him lies the potential for all you want, and he is the master, ruler and commander of energy, strength and valour, and of the fiery forces of his dominion.

तमित्पृच्छन्ति न सिमो वि पृच्छति स्वेनेव धीरो मनसा यदग्रभीत्। न मृष्यते प्रथमं नापरं वचोऽस्य क्रत्वा सचते अप्रदृपितः ॥ २ ॥

2. *Tamit pṛcchanti na simo vi pṛcchati sveneva dhīro manasā yadagrabhīt. Na mṛṣyate prathamaṁ nāparaṁ vaco'sya kratvā sacate apradṛpitaḥ.*

Agni is the lord of knowledge and self-realisation: of him the learned ask the questions where

they miss the light, not all, everybody doesn't ask him. Lord of peace and stability of mind as he is, whatever he realises or understands with his own mind is not subject to doubt either before or later. Everybody goes by the words and holy actions of this power of undaunted spirit and undisturbed mind free from arrogance.

तमिद्गच्छन्ति जुह्वस्तमर्वतीर्विश्वान्येकः शृणवद्वचांसि मे।
पुरुप्रैषस्तुरियज्ञसाधनोऽच्छिद्रोतिः शिशुरादत्त सं रभः॥ ३॥

3. *Tamid gachanti juhvastamarvatīrviśvānyekaḥ śṛṇavad vacāṁsi me. Purupraiṣastaturiryajña-sādhano'cchidrotiḥ śiśurādatta saṁ rabhaḥ.*

Just as ladles of ghrta reach agni, fire of yajna, so do youth of noble speech and blessed intelligence reach Agni, lord of brilliance and exalted soul, bearing questions and homage. May the lord, sole master of knowledge, unique and unparallelled, listen to my prayers and questions too, lord inspirer of many, instant saviour of the seekers, master of yajnic accomplishments, giver of faultless protection, dispeller of doubts and darkness, all-great and loving, gracefully receiving and acknowledging questions as well as the homage of yajna.

उपस्थायं चरति यत्समारत सद्यो जातस्तत्सार युज्येभिः।
अभि श्वान्तं मृशते नान्द्यो मुदे यदीं गच्छन्त्युशतीरपिष्ठितम्॥ ४॥

4. *Upasthāyaṁ carati yat samārata sadyo jāta-statsāra yujyebhiḥ. Abhi śvāntaṁ mṛśate nāndye mude yadīṁ gacchantyuśatīrapiṣṭhitam.*

When the devotee approaches this brilliant Agni with holy offerings, it instantly responds, rises, grows and expands with its flames. When the maidens with love and faith approach it, it provides soothing touches of caress and reflection for their peace and joy in a state of tranquillity.

स ईं॑ मृ॒गो अप्यो॑ वन॒र्गुरु॑प त्वच्यु॒पम॑स्यां॒ नि धा॑यि ।
व्य॑ब्रवीद्वयु॒ना॒ मर्त्ये॑भ्यो॒ऽग्निर्वि॒द्वाँ ऋ॒त॒चि॒द्धि स॒त्यः ॥ ५ ॥

5. *Sa īṁ mṛgo apyo vanargurupa tvacyupamasyāṁ ni dhāyi. Vyabravīd vayunā martyebhyo'gnirvidvāṅ ṛtaciddhi satyaḥ.*

That Agni which is ever on the move like a deer, worthy of research and attainment, abiding in the waters, in the forests, in the sunbeams, in the woods, in the skin, and in the dark of the eye, which is a metaphor of omnipresence and universal eloquence of its presence for humanity, and similarly for the brilliant scholar dedicated to Agni, abiding for all everywhere, collecting the dynamic flow of knowledge and speaking of it to humanity — that is true, that is abiding: Agni, knowledge, scholarship, the flow, dynamics of existence, and living.

Mandala 1/Sukta 146

Agni Devata, Dirghatama Auchathya Rshi

त्रि॒मू॒र्धानं॑ स॒प्तर॑श्मिं गृणी॒षेऽ नू॑नम॒ग्निं पि॒त्रोरु॒पस्थे॑ । नि॒ष॒त्त॒-
म॑स्य॒ चर॑तो ध्रु॒वस्य॒ विश्वा॑ दि॒वो रो॑च॒नाप॑प्रि॒वांस॑म् ॥ १ ॥

1. *Trimūrdhānaṁ saptaraśmiṁ gṛṇīṣe'nūnamagniṁ pitrorupasthe. Niṣattamasya carato dhruvasya viśvā divo rocanāpaprivāṁsam.*

Invoke and celebrate Agni, three-headed, seven-rayed, perfect, nestled in the lap of its parents, which pervades and fills the lights of this moving but stable heavenly solar system of the universe.

(Agni is the life-energy of light and heat, born of akasha and vayu, cosmic space and cosmic energy; it abides on top of the three regions, earth, middle region of the skies, and the high and heavenly regions of the sun. It also abides in the three modes of nature, Prakrti: sattva, rajas and tamas. It is an integration, or call it the seed, of the seven rays of light-spectrum, and it energises all the moving but stable solar systems of the universe.

Agni also is the vital spirit of the articulation of cosmic awareness in language form in the Veda, which is learnt from the opening word of the Rgveda. It abides on top of the three tenses and three persons of the verbs of the linguistic structure and in the seven vibhaktis, case endings, and sung in the seven metrical forms and seven notes of music.

Agni thus is the divine attribute of the spirit at the individual as well as the cosmic level, and energises, inspires and illuminates the physical, mental and spiritual worlds in the spheres of matter, motion and mind.)

उक्षा महाँ अभि ववक्ष एने अजरस्तस्थावितऊतिर्ऋष्वः। उर्व्याः पदो नि दधाति सानौ रिहन्त्यूधो अरुषासो अस्य ॥ २ ॥

2. *Ukṣā mahāň abhi vavakṣa eme ajarastasthā-vitaūtirṛṣvaḥ. Urvyāḥ pado ni dadhāti sānau rihantyūdho aruṣāso asya.*

The mighty sun, far greater than the earth and other planets, generously radiating floods of light and waves of gravitational energy, holds the earth and skies. Ever young and awfully moving, it is stable, providing protection and stability to its family. On top, it maintains its degree and distance from the earth while its light rays touch and drink up the reservoirs of water.

समानं वत्समभि संचरन्ती विष्वग्धेनू वि चरतः सुमेके।
अनपवृज्याँ अध्वनो मिमाने विश्वान्केताँ अधि महो दधाने॥ ३॥

3. *Samānaṁ vatsamabhi saṁcarantī viṣvagdhenū vi caratah sumeke. Anapavṛjyāň adhvano mimāne viśvān ketāň adhi maho dadhāne.*

Two cows, the earth and the sun, beautiful and co-existent, tending the same calf, the day-night cycle, equally well, traversing their orbits without deviating, go round and round, sustaining and revealing the great banners of the identity of various objects in space.

धीरासः पदं कवयो नयन्ति नाना हृदा रक्षमाणा अजुर्यम्।
सिषासन्तः पर्यपश्यन्त सिन्धुमाविरेभ्यो अभवत्सूर्यो नॄन्॥ ४॥

4. *Dhīrāsaḥ padaṁ kavayo nayanti nānā hṛdā rakṣamāṇā ajuryam. Siṣāsantaḥ paryapaśyanta sindhumāvirebhyo abhavat sūryo nṝn.*

Poets and scholars, wise and meditative, protecting and guiding people with their heart in many ways, lead them to positions of undecaying value. Keen to share the joy and generosity of life wide as the sea, they look round and the sun reveals itself to them.

दिदृक्षेण्यः परि काष्ठासु जेन्य ईळेन्यो महो अर्भाय जीवसे ।
पुरुत्रा यदभवत्सूरहैभ्यो गर्भेभ्यो मघवा विश्वदर्शतः ॥ ५ ॥

5. *Didṛkṣeṇyaḥ pari kāṣṭhāsu jenya īḷenyo maho arbhāya jīvase. Purutrā yadabhavat sūrahai-bhyo garbhebhyo maghavā viśvadarśataḥ.*

Agni, power of light and knowledge in life, so brilliant as to be admirable by the brilliant victorious all round in all directions, worthy of praise and reverence, life-giving to the small as well as to the great, abundantly creative and promotive to all these people and projects in the making, is the lord of wealth and power and universally admired and honourable.

Mandala 1/Sukta 147

Agni Devata, Dirghatama Auchathya Rshi

कथा ते अग्ने शुचयन्त आयोर्ददाशुर्वाजेभिराशुषाणाः ।
उभे यत्तोके तनये दधाना ऋतस्य सामन्रणयन्त देवाः ॥ १ ॥

1. *Kathā te agne śucayanta āyordadāśurvājebhirā-śuṣāṇāḥ. Ubhe yat toke tanaye dadhānā ṛtasya sāman raṇayanta devāḥ.*

Agni, lord of light and life, how do your flames of fire, and brilliant scholars, blazing and purifying, givers of life with food, energy and knowledge to both children and grand children, and bearing food both for body and mind, rejoice and participate in the songs of Veda and the yajna of Truth, Law and divine knowledge?

बोधा मे अस्य वचसो यविष्ठ मंहिष्ठस्य प्रभृतस्य स्वधावः ।
पीयति त्वो अनु त्वो गृणाति वन्दारुस्ते तन्वं वन्दे अग्ने ॥ २ ॥

2. *Bodhā me asya vacaso yaviṣṭha maṅhiṣṭhasya prabhṛtasya svadhāvaḥ. Pīyati tvo anu tvo gṛṇāti vandāruste tanvaṁ vande agne.*

Agni, lord of light, master of your own power of knowledge, youngest of the lights, listen to me, I pray, and know my word, highest and most powerful of mine ever borne: One drinks at the fount of your knowledge, and the other repeats your words according as you have directed. I am your admirer and worshipper. I bow to your body, mind and soul.

ये पा॒यवो॑ मामते॒यं ते॑ अग्ने॒ पश्य॑न्तो अ॒न्धं दु॒रि॒तादर॑क्षन्।
र॒रक्ष॒ तान्त्सु॒कृतो॑ वि॒श्ववे॑दा॒ दिप्स॑न्त॒ इद्रि॒पवो॒ नाह॑ देभुः ॥ ३ ॥

3. *Ye pāyavo māmateyaṁ te agne paśyanto andhaṁ duritādarakṣan. Rarakṣa tāntsukṛto viśvavedā dipsanta id ripavo nāha debhuḥ.*

Agni, lord of light, power and knowledge, the flames of your fire, brilliant teachers and warriors, are the guardians of humanity, seers and visionaries of the present and future generations, who guard the blind and the ignorant against evil and crime. O lord and master of world knowledge, protect all those who do good work so that even the deadly enemies of society may not be able to terrorize anyone.

यो नो॑ अग्ने॒ अर॑रिवाँ॒ अघा॒युर॑रा॒तीवा॒ म॒र्चय॑ति द्वये॒न।
मन्त्रो॑ गु॒रुः पुन॑रस्तु॒ सो अ॑स्मा॒ अनु॑ मृक्षीष्ट त॒न्वं दुरु॒क्तैः ॥ ४ ॥

4. *Yo no agne ararivāň aghāyurarātīvā marcayati dvayena. Mantro guruḥ punarastu so asmā anu mṛkṣīṣṭa tanvaṁ duruktaiḥ.*

Agni, whoever be envious, sinful and non-giving and try to mislead us with evil words and double dealing in action, may the Agni mantra be our right guide and save us, and may the evil speaker and doer stew himself in his own juice and destroy himself with those very evil words.

उत वा यः सहस्य प्रविद्वान् मर्तो मर्तं मर्चयति द्वयेन। अतः पाहि स्तवमान स्तुवन्तमग्ने माकिर्नो दुरितायं धायीः ॥ ५ ॥

5. *Uta vā yaḥ sahasya pravidvān marto martaṁ marcayati dvayena. Ataḥ pāhi stavamāna stuvantamagne mākirno duritāya dhāyīḥ.*

O Agni, eminent power of knowledge, child of courage and valour celebrated by many, whoever be the man of advanced knowledge who enthralls men by way of right teaching and preaching, protect and promote him who praises you and teaches us. Let us never be seized by any evil or sinful person.

Mandala 1/Sukta 148

Agni Devata, Dirghatama Auchathya Rshi

मथीद्यदीं विष्टो मातरिश्वा होतारं विश्वाप्सुं विश्वदेव्यम्। नि यं दधुर्मनुष्यासु विक्षु स्वर्ण चित्रं वपुषे विभावम् ॥ १ ॥

1. *Mathīd yadīṁ viṣṭo mātariśvā hotāraṁ viśvāpsuṁ viśvadevyam. Ni yaṁ dadhurman-uṣyāsu vikṣu svarṇa citraṁ vapuṣe vibhāvam.*

Let us study and develop this Agni, light and fire energy, which Matarishva, wind and electric energy, pervading the skies energises, and which the scholars adopt in human communities like the wonderful sun for enhancement of the beauty of form and health of

body — Agni which exists in all forms of the universe, which gives the universe its cosmic form and which receives, consumes and recreates everything that is offered to it since it is the catalytic agent of the cosmic yajna.

ददानमिन्न ददभन्त मन्माग्निर्वरूथं मम तस्य चाकन्।
जुषन्त विश्वान्यस्य कर्मोपस्तुतिं भरमाणस्य कारोः ॥ २ ॥

2. *Dadānaminna dadabhanta manmāgnir-varūtham mama tasya cākan. Juṣanta viśvān-yasya karmo-pastutiṁ bharamāṇasya kāroḥ.*

Enemies cannot injure or violate Agni, fire power and the learned scientist, because it is the giver and it loves and desires the supreme good of me and everybody. All people love and esteem the celebration of the scientific and artistic versatility of this power and benefit from all the arts and crafts of the artist of this generous source of energy and beauty.

नित्ये चिन्नु यं सदने जगृभ्रे प्रशस्तिभिर्दधिरे यज्ञियासः।
प्र सू नयन्त गृभयन्त इष्टावश्वासो न रथ्यो रारहाणाः ॥ ३ ॥

3. *Nitye cinnu yaṁ sadane jagṛbhre praśastibhir-dadhire yajñiyāsaḥ. Pra sū nayanta gṛbhayanta iṣṭāvaśvāso na rathyo rārahāṇāḥ.*

Let the high-priests of yajna (in the field of science and meditation) take up Agni, fire energy, in the laboratory, workshop, the eternal space and the cave of the mind, develop it with laudable means for advancement, and harness it for desired purposes, going forward as by chariot drawn by trained horses.

पुरूणि दस्मो नि रिणाति जम्भैराद्रोचते वन आ विभावा। आदस्य वातो अनु वाति शोचिरस्तुर्न शर्यामसनामनु द्यून्॥ ४॥

4. *Purūṇi dasmo ni riṇāti jambhairād rocate vana ā vibhāvā. Ādasya vāto anu vāti śocirasturna śaryāmasanāmanu dyūn.*

Agni, mighty power of light and fire, catalyses, destroys and creates many and, blazing in the light rays, shines in majesty. And then shining and blazing like a shooting star of the eternal archer, it releases stormy currents of energy every day, every minute, every moment.

न यं रिपवो न रिषण्यवो गर्भे सन्तं रेषणा रेषयन्ति। अन्धा अपश्या न दभन्नभिख्या नित्यास ईं प्रेतारो अरक्षन्॥ ५॥

5. *Na yaṁ ripavo na riṣaṇyavo garbhe santaṁ reṣaṇā reṣayanti. Andhā apaśyā na dabhann-abhikhyā nityāsa īṁ pretāro arakṣan.*

Existing as it is in the womb of Eternity, no enemies, no designers of evil, no destroyers, no attacks, can damage it. The blind and the ignorant hurt it not, they cannot suppress it. Those who know, those who love, value and cooperate, permanently protect and promote it.

Mandala 1/Sukta 149

Agni Devata, Dirghatama Auchathya Rshi

महः स राय एषते पतिर्दन्निन इनस्य वसुनः पद आ ।
उप ध्रजन्तमद्रयो विधन्नित् ॥ १ ॥

1. *Mahaḥ sa rāya eṣate patirdannina inasya vasunaḥ pada ā. Upa dhrajantamadrayo vidhannit.*

Agni! Mighty is he, lord and protector of wealth. Ruler of rulers, abundant and gracious giver of wealth, he comes to us to give us of his gifts. And when he comes near, mountains quake in fear and clouds shower in rain with reverence.

स यो वृषा नरां न रोदस्योः श्रवोभिरस्ति जीवपीतसर्गः ।
प्र यः ससाणः शिश्रीत योनौ ॥ २ ॥

2. *Sa yo vṛṣā narāṁ na rodasyoḥ śravobhirasti jīvapītasargaḥ. Pra yaḥ sasrāṇaḥ śiśrīta yonau.*

Abundant and generous is he like the clouds of rain, who, in the midst of heaven and earth as amidst humanity, has drunk deep of the joy of creation, and, dynamically pervading the universe with his majesty, who abides at the centre of the form and identity of existence.

आ यः पुरं नार्मिणीमदीदेदत्यः कविर्नभन्यो नार्वा ।
सूरो न रुरुक्वाञ्छतात्मा ॥ ३ ॥

3. *Ā yaḥ puraṁ nārmiṇīmadīdedatyaḥ kavirnabhanyo nārvā. Sūro na rurukvāñchatātmā.*

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

अभि द्विजन्मा त्री रोचनानि विश्वा रजांसि शुशुचानो अस्थात् । होता यजिष्ठो अपां सधस्थे ॥ ४ ॥

4. *Abhi dvijanmā trī rocanāni viśvā rajāṁsi śuśucāno asthāt. Hotā yajiṣṭho apāṁ sadhasthe.*

Twice born and born of two, akasha and vayu, manifesting in universal nature and in every distinct form of nature, illuminating three lights, fire of the earth, lightning of the skies and lights of heaven, vitalising all the worlds of the universe, Agni abides all round everywhere. Worthiest universal yajaka, holding the worlds unto itself, it abides coexistent with the universal liquid energy of the cosmos.

अयं स होता यो द्विजन्मा विश्वा दधे वार्याणि श्रवस्या।
मर्तो यो अस्मै सुतुको ददाश ॥ ५ ॥

5. *Ayaṁ sa hotā yo dvijanmā viśvā dadhe vāryāṇi śravasya. Marto yo asmai sutuko dadāśa.*

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

Mandala 1/Sukta 150

Agni Devata, Dirghatama Auchathya Rshi

पुरु त्वा दाश्वान्वोचेऽरिरग्ने तव स्विदा।
तोदस्येव शरण आ महस्य ॥ १ ॥

1. *Puru tvā dāśvān voce 'riragne tava svidā. Todasyeva śaraṇa ā mahasya.*

Faithful and dedicated, giving in homage, I sing profusely in honour and celebration of you, and come

in to you for shelter and protection, Agni, lord of light as the sun, great and glorious.

व्यनिनस्य धनिनः प्रहोषे चिदररुषः।
कदा चन प्रजिगतो अदेवयोः ॥ २ ॥

2. *Vyaninasya dhaninaḥ prahoṣe cidararuṣaḥ.*
Kadā cana prajigato adevayoḥ.

And I would not care to join the company of the admirer of the rich not dedicated to the divinities and to the lord of light, Agni, even though he be otherwise non-violent.

स चन्द्रो विप्र मर्त्यो महो व्राधन्तमो दिवि।
प्रप्रेते अग्ने वनुषः स्याम ॥ ३ ॥

3. *Sa candro vipra martyo maho vrādhantamo divi.*
Prapet te agne vanuṣaḥ syāma.

O lord of light and generosity, Agni, surely that mortal is blest and brilliant like the moon in the heavens, great and greater, ever rising most high, who is worshipful and gives in charity with thanks and divine admiration. May we, we pray, be dedicated to you, singing songs of devotion in admiration of the Divine.

Mandala 1/Sukta 151

Mitra-Varuna Devata, Dirghatama Auchathya Rshi

मित्रं न यं शिम्या गोषु गव्यवः स्वाध्यो विदथे अप्सु जीजनन्। अरेजेतां रोदसी पाजसा गिरा प्रति प्रियं यजतं जनुषामवः ॥ १ ॥

1. *Mitraṁ na yaṁ śimyā goṣu gavyavaḥ svādhyo vidathe apsu jījanan. Arejetāṁ rodasī pājasā girā*
Prati priyaṁ yajataṁ januṣāmavaḥ.

Agni is dear as a friend and adorable (since it is the vigour and vitality of life in the human personality, in the animal world and in the earth and the environment). Let the people dedicated to the welfare and protection of humanity, who love the wealth of cows and milk products, who want to preserve the earth and the environment, and who value the vitality of their sense and mind, light and develop Agni, as a dear adorable friend, with noble acts in yajna and corporate action to inspire vitality in the cows, in the pranic energies, in the mind and senses, and in the earth and environment. And then the heaven and earth would vibrate with life and joy by virtue of their holy voice and the power of their songs of adoration. (Let the voice resound on earth and songs rise to heaven).

यद्ध त्यद्वां पुरुमीळ्हस्य सोमिनः प्र मित्रासो न दधिरे स्वाभुवः। अध क्रतुं विदतं गातुमर्चत उत श्रुतं वृषणा पस्त्यावतः ॥ २ ॥

2. *Yaddha tyad vāṁ purumīḷhasya sominaḥ pra mitrāso na dadhire svābhuvaḥ. Adha kratuṁ vidataṁ gātumarcata Uta śrutaṁ vṛṣaṇā pastyā-vataḥ.*

O Mitra and Varuna, generous heaven and earth and the skies, listen to the voice of adoration which people of intelligence and innate virtue bear and offer as friends to you. Know the yajnic act of the blessed yajamana of prosperity holding rich libations of soma for the holy fire. Clear the path of progress for the worshipper and listen to the songs of the master of a happy home.

आ वां भूषन्क्षितयो जन्म रोदस्योः प्रवाच्यं वृषणा दक्षसे महे। यदीमृताय भरथो यदर्वते प्र होत्रया शिम्या वीथो अध्वरम् ॥ ३ ॥

3. *Ā vāṁ bhūṣan kṣitayo janma rodasyoḥ pravācyaṁ vṛṣaṇā dakṣase mahe. Yadīmṛtāya bharatho yadarvate pra hotrayā śimyā vītho adhvaram.*

Generous Mitra and Varuna, sun and cosmic waters, fire and sun, people living on earth admire your celebrated rise from heaven through the skies for the sake of spiritual greatness of honour and smartness of perfect performance, since on their invocation with holy action you reach their yajna of love and holiness of non-violence and bear all round fruits of yajna for the man of science and speed and for the man of truth and cosmic Law.

प्र सा क्षितिरसुर या महि प्रिय ऋतावानावृतमा घोषथो बृहत्। युवं दिवो बृहतो दक्षमाभुवं गां न धुर्युप युञ्जाथे अपः ॥ ४ ॥

4. *Pra sā kṣitirasura yā mahi priya Ṛtāvānāvṛtamā ghoṣatho bṛhat. Yuvaṁ divo bṛhato dakṣamā-bhuvaṁ gāṁ na dhuryupa yuñjāthe apaḥ.*

O Mitra and Varuna, lords of the universal truth of being and action, wielders of the pranic energies dear as life, to the great earth which is so dear to you and to the people, proclaim the great and universal truth of life: Bring from the vast heaven of light, both of you, the mighty strength of being and the conviction of will and action, yoke the two like the driving force of a chariot, (like the ruler and the people of the world state), and join the march of life.

मही अत्र महिना वारमृण्वथोऽ रेणवस्तुज आ सद्मन्धेनवः ।
स्वरन्ति ता उपरतात्ति सूर्यमा निम्रुच उषसस्तक्ववीरिव ॥ ५ ॥

5. *Mahī atra mahinā vāramṛṇvatho'reṇavastuja ā sadman dhenavaḥ. Svaranti tā uparatāti sūryamā Nimruca uṣasastakvavīriva.*

Mitra and Varuna, you come like sun and shower to the great earth here and bring choice gifts. Pure cows unsullied by dust, fertile and generous they are, come home lowing for their calves like the dawns returning with homage to the sun in the vault of heaven, or like the birds on the flight back to the nest.

आ वामृताय केशिनीरनूषत मित्र यत्र वरुण गातुमर्चथः ।
अव त्मना सृजतं पिन्वतं धियो युवं विप्रस्य मन्मनामिरज्यथः ॥ ६ ॥

6. *Ā vāmṛtāya keśinīranūṣata mitra yatra varuṇa gātumarcathaḥ. Ava tmanā ṣrjataṁ pinvataṁ dhiyo yuvaṁ viprasya manmanāmirajyathaḥ.*

Mitra and Varuna, powers of love and justice of society, where the lights of knowledge and the flames of yajnic fire in action serve and augment you for the advancement of truth and rule of law, there your powers of love and friendship and your power of justice serve, protect and enrich the earth and the character and conduct of her children. O light and shower of life, love and justice, with your heart and soul, create, protect and strengthen the native intelligence and refine and raise the knowledge and wisdom of the noble saints and scholars.

यो वां यज्ञैः शशमानो ह दाशति कविर्होता यजति मन्मसाधनः। उपाह तं गच्छथो वीथो अध्वरमच्छा गिरः सुमतिं गन्तमस्मयू॥ ७॥

7. *Yo vāṁ yajñaiḥ śaśamāno ha dāśati kavirhotā yajati manmasādhanaḥ. Upāha taṁ gacchatho vītho adhvaramacchā giraḥ sumatiṁ gantamasmayū.*

Mitra and Varuna, teachers, masters and eminent scholars inspired with love friendship and justice, whoever does honour and reverence to you and gives in charity and homage to divinity by yajnas, good reading, prayer, and noble company, whoever attends on you with reverence for service, the worshipful man who has mastered his subject or the poet of vision and imagination or the generous yajaka, or the man of knowledge for whom science and honest industry alone is the key to success, you go to him, I pray, meet him at his yajna of love, reverence and non-violence, and bless him with holy words, noble wisdom and discrimination.

युवां यज्ञैः प्रथमा गोभिरञ्जत ऋतावाना मनसो न प्रयुक्तिषु। भरन्ति वां मन्मना संयता गिरोऽदृप्यता मनसा रेवदाशाथे॥ ८॥

8. *Yuvāṁ yajñaiḥ prathamā gobhirañjata ṛtāvānā manaso na prayuktiṣu. Bharanti vāṁ manmanā saṁyatā giro'dṛpyatā manasā revadāśāthe.*

Mitra and Varuna, first and foremost lords of truth and rectitude, whoever approach you with respect and honour you with yajnas and noble words as the first choice of their heart and soul, and offer you tributes of

love and reverence with controlled words of honesty and sincerity, you bless them with the wealth of knowledge and honour with a mind and spirit free from the pride of learning.

रेवद्वयो दधाथे रेवदाशाथे नरा मायाभिरितऊति माहिनम्।
न वां द्यावोऽहभिर्नोत सिन्धवो न देवत्वं पणयो नानशुर्मघम्॥ ९॥

9. *Revadvayo dadhāthe revadāśāthe narā māyābhirita ūti māhinam. Na vāṁ dyāvo'habhirnota sindhavo na devatvaṁ paṇayo nānaśur-magham.*

Mitra and Varuna, eternal lord of love and spirit of justice and rectitude, you bear and bring the wealth of health and age of the natural world. Immanent spirits of divinity in the world, leaders of humanity, with your innate powers of protection here on earth, you bring us immense wealth and honour of life. The lights of the day to-day or tomorrow reach not the immensity of that grandeur. The rolling seas swell not to the heights of that immensity. The human voices fail to touch the fringe of that power and that glory.

Mandala 1/Sukta 152

Mitra-Varuna Devata, Dirghatama Auchathya Rshi

युवं वस्त्राणि पीवसा वसाथे युवोरच्छिद्रा मन्तवो ह सर्गाः।
अवातिरतमनृतानि विश्वं ऋतेन मित्रावरुणा सचेथे ॥ १॥

1. *Yuvaṁ vastrāṇi pīvasā vasāthe yuvoracchidrā mantavo ha sargāḥ. Avātiratamanṛtāni viśva ṛtena mitrāvaruṇā sacethe.*

Mitra and Varuna, like day and night, with your

expansion over the world you reveal and cover the forms of things in existence and your revelations of the things are faultless. You rule out and overcome illusions and unrealities since you associate with what is real and true.

एतच्चन त्वो वि चिकेतदेषां सत्यो मन्त्रः कविशस्त ऋघावान्। त्रिरश्रिं हन्ति चतुरश्रिरुग्रो देवनिदो ह प्रथमा अजूर्यन् ॥ २ ॥

2. *Etaccana tvo vi ciketadeṣāṁ satyo mantraḥ kaviśasta ṛghāvān. Triraśriṁ hanti caturaśrirugro devanido ha prathamā ajūryan.*

This much, may be, one of these wise ones may know, one who knows the truth, thinks aright, and is recognised and praised by scholars of distinction as a man of vision and discrimination. The brilliant scholar of the four Vedas masters the three dimensions of knowledge: pure knowledge of Rks, applied knowledge of Yajus, and the meditative knowledge of sweet Samans, and, being the prime force and power of wisdom ever true, never out of date, defeats those who deny and dishonour the divinities of existence and eminence of knowledge.

अपादेति प्रथमा पद्वतीनां कस्तद्वां मित्रावरुणा चिकेत।
गर्भो भारं भरत्या चिदस्य ऋतं पिपर्त्यनृतं नि तारीत् ॥ ३ ॥

3. *Apādeti prathamā padvatīnāṁ kastad vāṁ mitrāvaruṇā ciketa. Garbho bhāraṁ bharatyā cidasya ṛtaṁ pipartyanṛtaṁ ni tārīt.*

Just as the dawn arises and radiates over the earth before moving humanity rises and goes out on business, so does the Original Knowledge of Revelation

radiate whole before it is analysed into distinctive branches. Which of your scholars, O Mitra and Varuna, powers of vision and wisdom, knows that? Probably the man-treasure of knowledge bears the burden of it, maintains it and feeds it with detailed application and overcomes illusion and confusion.

प्रयन्तमित्परि जारं कनीनां पश्यामसि नोपनिपद्यमानम्।
अनवपृग्णा वितता वसानं प्रियं मित्रस्य वरुणस्य धाम॥ ४॥

4. *Prayantamit pari jāraṁ kanīnāṁ paśyāmasi nopanipadyamānam. Anavapṛgṇā vitatā vasānaṁ priyaṁ mitrasya varuṇasya dhāma.*

Just as we see the sun, lover of the maidenly dawns, gather up the lights and moving on, never resting, so do we see the scholar, treasure-home of knowledge, lover of rising generations, moving on in his pursuit of knowledge, never resting and rusting, but expanding far and wide the light of knowledge, wherein lies the favourite love of Lord Supreme, lord of light as well as of the bottomless deep of annihilation.

अनश्वो जातो अनभीशुरर्वा कनिक्रदत्पतयदूर्ध्वसानुः।
अचित्तं ब्रह्म जुजुषुर्युवानः प्र मित्रे धाम वरुणे गृणन्तः॥ ५॥

5. *Anaśvo jāto anabhīśurarvā kanikradat patayad-ūrdhvasānuḥ. Acittaṁ brahma jujuṣuryuvānaḥ pra mitre dhāma varuṇe gṛṇantaḥ.*

The sun is arisen, up on the heights of heaven, rushing on, roaring, no horse, no reins. Bright young generations pay homage, singing hymns of Infinity, admiring the treasure love of the Lord for the sake of Mitra and Varuna, love, light and justice of existence.

आ धेनवो मामतेयमवन्तीर्ब्रह्मप्रियं पीपयन्त्सस्मिन्नूधन्। पित्वो भिक्षेत वयुनानि विद्वानासाविवासन्नदितिमुरुष्येत् ॥ ६ ॥

6. *Ā dhenavo māmateyamavantīrbrahmapriyaṁ pīpayantsasminnūdhan. Pitvo bhikṣeta vayunāni vidvānāsāvivāsannaditimuruṣyet.*

Just as cows feed their calves on milk from their udders, just as protective mothers breast-feed their darling child of love and promote him in his favourite studies of Divinity, so should the scholar of the ways and laws of the world ask for food and maintenance and, serving and shining, advance the study and knowledge of nature and eternity.

आ वां मित्रावरुणा हव्यजुष्टिं नमसा देवाववसा ववृत्याम्। अस्माकं ब्रह्म पृतनासु सह्या अस्माकं वृष्टिर्दिव्या सुपारा ॥ ७ ॥

7. *Ā vāṁ mitrāvaruṇā havyajuṣṭiṁ namasā devāvavasā vavṛtyām. Asmākaṁ brahma pṛtanāsu sahyā asmākaṁ vṛṣṭirdivyā supārā.*

O Mitra and Varuna, brilliant and generous lords of love and justice, I pray, I may, with your protection, choose to worship you with the homage of love, dedication and sacrifice. Bless our songs of adoration among our people with wealth and honour of success and may our projects of action be holy and powerful, taking us across the high seas of life. Let our showers be showers of divinity and redemption.

Mandala 1/Sukta 153

Mitra-Varuna Devata, Dirghatama Auchathya Rshi

यजामहे वां महः सजोषा हव्येभिर्मित्रावरुणा नमोभिः। घृतैर्घृतस्नू अध यद्वामस्मे अध्वर्यवो न धीतिभिर्भरन्ति ॥ १ ॥

1. *Yajāmahe vāṁ mahaḥ sajoṣā havyebhirmitrāvaruṇā namobhiḥ. Ghṛtairghṛtasnū adha yad vāmasme adhvaryavo na dhītibhirbharanti.*

Mitra and Varuna, great, loving, rejoicing, friends of humanity, lords of love and justice, resplendent with flames of ghrta, we love, honour and worship you with salutations, service and oblations of high grades of ghrta, and the devotees, dedicated and worshipful, bring holy offerings with sincere prayers like high-priests of yajna for you and for us.

प्रस्तुतिर्वां धाम न प्रयुक्तिरयामि मित्रावरुणा सुवृक्तिः । अनक्ति यद्वां विदथेषु होता सुम्नं वां सूरिर्वृषणावियक्षन् ॥ २ ॥

2. *Prastutirvām dhāma na prayuktirayāmi mitrāvaruṇā suvṛktiḥ. Anakti yad vāṁ vidatheṣu hotā sumnaṁ vāṁ sūrirvṛṣaṇāviyakṣan.*

Mitra, lord of love, and Varuna, lord of justice, I come to you as to my home and haven of peace, comfort and grace, having abandoned the storms of disturbance and temptation. My concentration is complete and my song of praise is divine. Lords of generosity, brave is the yajaka, come to join you in congregations of prayer and action, doing honour and homage to you, waiting for grace and comfort of well-being.

पीपाय धेनुरदितिर्ऋताय जनाय मित्रावरुणा हविर्दे । हिनोति यद्वां विदथे सपर्यन्त्स रातहव्यो मानुषो न होता ॥ ३ ॥

3. *Pīpāya dhenuraditirṛtāya janāya mitrāvaruṇā havirde. Hinoti yad vāṁ vidathe saparyantsa rātahavyo mānuṣo na hotā.*

Mitra and Varuna, whoever the yajaka giving oblations in the yajna of love and charity to you like a noble human being, who invokes you and prays for help in his tasks of life, thanking you and serving you in gratitude, Mother Nature like a generous cow gives infinite blessings to that man of truth and sacrifice.

उत वां विक्षु मद्यास्वन्धो गाव आपश्च पीपयन्त देवीः।
उतो नो अस्य पूर्व्यः पतिर्दन्वीतं पातं पयस उस्रियायाः ॥ ४ ॥

4. *Uta vāṁ vikṣu madyāsvandho gāva āpaśca pīpayanta devīḥ. Uto no asya pūrvyaḥ patirdan vītaṁ pātaṁ payasa usriyāyāḥ.*

Mitra and Varuna, friends, teachers and leaders of humanity, may the cows and the holy voices, consecrated holy waters and food and the juice of soma among the happy people surfeit you with delight. And may the ancient master of our yajna of education, governance and production giving us the fruits of holiness sustain the yajna, and may you too continue to enjoy the fruits of that yajna and drink the milk of the cow as well as the lights of dawn.

Mandala 1/Sukta 154

Vishnu Devata, Dirghatama Auchathya Rshi

विष्णोर्नु कं वीर्याणि प्र वोचं यः पार्थिवानि विममे रजांसि।
यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगायः ॥ १ ॥

1. *Viṣṇornu kaṁ vīryāṇi pra vocaṁ yaḥ pārthivāni vimame rajāṁsi. Yo askabhāyaduttaraṁ sadhastha vicakramāṇastredhorugāyaḥ.*

Let me well recite the grand acts of Vishnu, lord

immanent, all pervasive, of the universe, who creates all worlds of the universe, who sustains the high regions of light in upper space and, having created, maintains it three ways, i.e., as a system, as part of the cosmic system, and in relation to the other systems, the lord who is sung and celebrated everywhere.

प्र तद्विष्णुः स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः ।
यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा ॥ २ ॥

2. *Pra tad viṣṇuḥ stavate vīryeṇa mṛgo na bhīmaḥ kucaro giriṣṭhāḥ. Yasoyruṣu triṣu vikramaṇeṣvadhikṣiyanti bhuvanāni viśvā.*

That Vishnu who is sung and celebrated by virtue of his might, is the lord who pervades the universe everywhere just as the awful lion, lord of the mountain cave, majestically moves around over the tortuous paths of the forest. In the vast three-fold acts of his mighty creation, i.e., the acts of projection, sustenance and withdrawal, reside the entire worlds of existence.

प्र विष्णवे शूषमेतु मन्म गिरिक्षित उरुगायाय वृष्णे ।
य इदं दीर्घं प्रयतं सधस्थमेको विममे त्रिभिरित्पदेभिः ॥ ३ ॥

3. *Pra viṣṇave śūṣametu manma girikṣita urugāyāya vṛṣṇe. Ya idaṁ dīrghaṁ prayataṁ sadhastha meko vimame tribhirit padebhiḥ.*

May this powerful song of celebration reach Vishnu, celebrated lord, great and generous, who holds in balance the heights of the universe of space and time and creates it just in three steps of sattva, rajas and tamas, i.e., mind, motion and matter, or the three regions of earth, sky and the heaven of light.

यस्य त्री पूर्णा मधुना पदान्यक्षीयमाणा स्वधया मदन्ति।
य उ त्रिधातु पृथिवीमुत द्यामेको दाधार भुवनानि विश्वा ॥ ४ ॥

4. *Yasya trī pūrṇā madhunā padānyakṣīyamāṇā svadhayā madanti. Ya u tridhātu pṛthivīmuta dyāmeko dādhāra bhuvanāni viśvā.*

The threefold worlds of his, earth, heaven and the middle regions, full and perfect in their own ways and character, honey sweet and undecaying, rejoice in the lord's presence with their inmates by their innate power of sustenance. He, the sole lord, by himself, holds the entire worlds of existence including heaven and earth created of the three modes of Prakrti, sattva, rajas and tamas.

तदस्य प्रियमभि पाथो अश्यां नरो यत्र देवयवो मदन्ति।
उरुक्रमस्य स हि बन्धुरित्था विष्णोः पदे परमे मध्व उत्सः ॥ ५ ॥

5. *Tadasya priyamabhi pātho aśyāṁ naro yatra devayavo madanti. Urukramasya sa hi bandhuritthā viṣṇoḥ pade parame madhva utsaḥ.*

May I rise to and follow that cherished path of lord Vishnu and reach that state of being wherein the noble people dedicated to Divinity live and rejoice in bliss. This lord of divine power and action is friend of the industrious men of relentless action, and there in his supreme presence flows the stream of divine love and bliss.

ता वां वास्तून्युश्मसि गमध्यै यत्र गावो भूरिशृङ्गा अयासः।
अत्राह तदुरुगायस्य वृष्णः परमं पदमव भाति भूरि ॥ ६ ॥

6. *Tā vāṁ vāstūnyuśmasi gamadhyai yatra gāvo bhūriśṛṅgā ayāsaḥ. Atrāha tadurugāyasya vṛṣṇaḥ paramaṁ padamava bhāti bhūri.*

Men of dedication, yogis, teachers and preachers, scholars and scientists, wedded couples, for your rest and abiding residence where you should go and rest, we want those places where the sharp and penetrative rays of the divine sun should reach for enlightenment. Here only is the place, and we want your abode here, where the supreme abode of the generous and the omnipotent Vishnu shines with abundant light and bliss.

Mandala 1/Sukta 155

Vishnu Devata, Dirghatama Auchathya Rshi

प्र वः पान्तमन्धसो धियायते महे शूराय विष्णवे चार्चत।
या सानुनि पर्वतानामदाभ्या महस्तस्थतुरर्वतेव साधुना ॥ १ ॥

1. *Pra vaḥ pāntamandhaso dhiyāyate mahe śūrāya viṣṇave cārcata. Yā sānuni parvatān-āmadābhyā mahastasthaturarvateva sādhunā.*

Of your delicious food and soma drink, offer in homage to the great and mighty Vishnu, lord of intelligence, and to Indra, bold and mighty lord of energy and power. Both stand on top of mountains and clouds and on top of heaven, firm and inviolable high, as the mountaineer stands firm on top of a mountain peak by the best and strongest equipment.

(According to Swami Dayanand, the mantra may be applied to the teachers and scholars of a nation who reach on top of learning and knowledge by arduous

efforts of mountainous degree and do their work freely and courageously.)

त्वेषमित्था समरणं शिमीवतोरिन्द्राविष्णू सुतपा वामुरुष्यति। या मर्त्याय प्रतिधीयमानमित्कृशानोरस्तुरसनामुरुष्यथः ॥ २ ॥

2. *Tveṣamitthā samaraṇaṁ śimīvatorindrāviṣṇū sutapā vāmuruṣyati. Yā martyāya pratidhīyamānam-it kṛśānor-astu-rasanām-uruṣyathaḥ.*

Indra, lord of power such as lightning, and Vishnu, lord of light such as the sun, extend and expand the range and potential of the mighty shooting archer's missile-fitted defence of humanity. And thus does the man of yajna, protecting, promoting and drinking the soma-joy of the nation, extend and expand the blaze of the battle of the mighty defender of the nation and thus does he glorify you both, Indra and Vishnu.

ता ईं वर्धन्ति मह्यस्य पौंस्यं नि मातरा नयति रेतसे भुजे। दधाति पुत्रोऽवरं परं पितुर्नाम तृतीयमधि रोचने दिवः ॥ ३ ॥

3. *Tā īṁ vardhanti mahyasya pauṁsyaṁ ni mātarā nayati retase bhuje. Dadhāti putro'varaṁ paraṁ piturnāma tṛtīyamadhi rocane divaḥ.*

Those oblations of yajna food and distilled soma augment the great creative power of this Vishnu, spirit of the universe, for procreative virility and divine enjoyment of the world of existence. He vests it in the mother powers of nature, i.e., heaven and earth. Then the off-spring bears the name of the father, the one that is the ultimate, as the child of Divinity, and the other that is the worldly name of his family. The third the

Lord bears over and above the light of heaven.

तत्तदिदस्य पौंस्यं गृणीमसीनस्य त्रातुरवृकस्य मीळ्हुषः । यः पार्थिवानि त्रिभिरिद्विगामभिरुरु क्रमिष्टोरुगायाय जीवसे ॥ ४ ॥

4. *Tattadidasya pauṁsyaṁ gṛṇīmasīnasya trāturavṛkasya mīḷhuṣaḥ. Yaḥ pārthivāni tribhirid vigāmabhiruru kramiṣṭorugāyāya jīvase.*

That procreative virility of this lord Vishnu at every step of it, we celebrate in songs of joy, that creativity of the lord saviour and protector, generous and not rapacious who takes away nothing for himself, creator supreme and lord of cosmic fertility, who completes the creation of the natural universe in three steps of sattva, rajas and tamas — thought, energy and matter — for the delightful life of the soul, and then transcends the work of his own creation.

द्वे इदस्य क्रमणे स्वर्दृशोऽभिख्याय मर्त्यो भुरण्यति । तृतीयमस्य नकिरा दधर्षति वयश्चन पतयन्तः पतत्रिणः ॥ ५ ॥

5. *Dve idasya kramaṇe svardṛśo'bhikhyāya martyo bhuraṇyati. Tṛtīyamasya nakirā dadharṣati vayaścana patayantaḥ patatriṇaḥ.*

To know the grandeur of the lord seer of light and bliss across two steps of his creation, earth and the heavens of light, the human soul stirs in mind and intelligence. The third step no one can, or ought to, violate, overcome or ignore, not even people of the highest imagination, like birds of the strongest wings, can do so.

चतुर्भिः साकं नवतिं च नामभिश्चक्रं न वृत्तं व्यतीँरवीविपत्। बृहच्छरीरो विमिमान ऋक्वभिर्युवाकुमारः प्रत्येत्याहवम् ॥ ६ ॥

6. *Caturbhiḥ sākaṁ navatiṁ ca nāmabhiścakraṁ na vṛttaṁ vayatīṅravīvipat. Bṛhacchrīro vimimāna ṛkvabhiryuvākumāraḥ pratyetyāha-vam.*

Inspiring, moving, measuring four and ninety names of the passage of chronological time, circulating in the cosmic circle of eternal time, rotating, revolving, eternally recurring, the mighty cosmic bodied Vishnu, ever young, never a teenager, moves the universe, himself unmoved and unmoving, and transcendent, and he listens and attends to our invocations of yajna with the Rkvi hymns of praise and celebration.

Mandala 1/Sukta 156

Vishnu Devata, Dirghatama Auchathya Rshi

भवा मित्रो न शेव्यो घृतासुतिर्विभूतद्युम्न एवया उ सप्रथाः। अधा ते विष्णो विदुषा चिदर्ध्यः स्तोमो यज्ञश्च राध्यो हविष्मता ॥ १ ॥

1. *Bhavā mitro na śevyo ghṛtāsutirvibhūtadyumna evayā u saprathāḥ. Adhā te viṣṇo viduṣā cidardhyaḥ stomo yajñaśca rādhyo haviṣmatā.*

O Vishnu, lord of universal knowledge, be like a friend, giver of peace and comfort, generator of the waters of life, lord of the wealth and honour of the world, instant mover and controller of protections, vast and expanding in influence and inspiration, and being so, worshipped by the wise and eminent scholars, served by the generous devotees of yajna, let the song of

celebration and the fragrance of yajna in your honour rise to the skies. (The mantra is applicable to the teacher also).

यः पूर्व्याय वेधसे नवीयसे सुमज्जानये विष्णवे ददाशति।
यो जातमस्य महतो महि ब्रवत्सेदु श्रवोभिर्युज्यं चिदभ्यसत्॥ २॥

2. *Yaḥ pūrvyāya vedhase navīyase sumajjānaye viṣṇave dadāśati. Yo jātamasya mahato mahi bravat sedu śravobhiryujyaṁ cidabhyasat.*

One who lovingly and generously does homage to Vishnu, ancient and yet most modern lord of knowledge, one who creates and imparts new knowledge for the devotees of knowledge, one who speaks and communicates this great new message of the great lord of universal knowledge, and one who practices this applicable and useful knowledge with thanks and grateful offerings in yajna for charity and social service, he is the real man.

तमु स्तोतारः पूर्व्यं यथा विद ऋतस्य गर्भं जनुषा पिपर्तन।
आस्य जानन्तो नाम चिद्विवक्तन महस्ते विष्णो सुमतिं भजामहे॥ ३॥

3. *Tamu stotāraḥ pūrvyaṁ yathā vida ṛtasya garbhaṁ januṣā pipartana. Āsya jānanto nāma cid vivaktana mahaste viṣṇo sumatiṁ bhajāmahe.*

Admirers and worshippers of the ancient and eternal lord of knowledge, Vishnu, as much as you know the lord and his knowledge, please augment and advance that body of knowledge with your own growth and contribution, a process as hard as rebirth though it is.

And knowing the lord and his knowledge, speak of the knowledge to the seekers in full confidence. O Vishnu, lord eternal and master of universal knowledge, all hail to you! We offer homage and worship to you in honour of your knowledge and wisdom.

तमस्य राजा वरुणस्तमश्विना क्रतुं सचन्त मारुतस्य वेधसः। दाधार दक्षमुत्तममहर्विदं व्रजं च विष्णुः सखिवाँ अपोर्णुते ॥ ४ ॥

4. *Tamasya rājā varuṇastamaśvinā kratuṁ sacanta mārutasya vedhasaḥ. Dādhāra dakṣamuttama-maharvidaṁ vrajaṁ ca viṣṇuḥ sakhivāṅ aporṇute.*

Brilliant Varuna, lord of light and favourite choice of all, and the Ashvins, harbingers of the dawn of new knowledge, in unison, join that noble and yajnic act of the knowledge and revelation of Vishnu, lord of universal knowledge and instant controller of the Maruts, tempestuous heroes of action, for furtherance and application. Vishnu, commanding the force of his friends, wields the highest knowledge and expertise of action and opens the paths of action brilliant as day for humanity to follow and advance.

आ यो विवाय सचथाय दैव्य इन्द्राय विष्णुः सुकृते सुकृत्तरः। वेधा अजिन्वत्रिषधस्थ आर्यमृतस्य भागे यजमानमाभजत् ॥ ५ ॥

5. *Ā yo vivāya sacathāya daivya indrāya viṣṇuḥ sukṛte sukṛttaraḥ. Vedhā ajinvat triṣadhastha āryamṛtasya bhāge yajamānamābhajat.*

Vishnu, generous and divine lord of knowledge, friend of all, brilliant hero of action, better and ever

more blissful doer, established in the threefold virtue of knowledge, action and worship, goes forward to join Indra, lord ruler of the world, who does good to all, and, in the direction of truth and rectitude, protects and promotes men of virtue, culture and creativity, and with all help blesses the yajamana in the performance of his acts of love and non-violence for peace and progress.

Mandala 1/Sukta 157

Ashvins Devata, Dirghatama Auchathya Rshi

अबोध्यग्निर्ज्म उदेति सूर्यो व्युषाश्चन्द्रा महावो अर्चिषा।
आयुक्षातामश्विना यातवे रथं प्रासावीद्देवः सविता जगत्पृथक् ॥ १ ॥

1. *Abodhyagnirjma udeti sūryo vyuṣāścandrā mahyāvo arciṣā. Āyukṣātāmaśvinā yātave ratham prāsāvīd devaḥ savitā jagat pṛthak.*

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

युवुज्जाथे वृषणमश्विना रथं घृतेन नो मधुना क्षत्रमुक्षतम्।
अस्माकं ब्रह्म पृतनासु जिन्वतं वयं धना शूरसाता भजेमहि॥ २ ॥

2. *Yad yuñjāthe vṛṣaṇamaśvinā ratham ghṛtena no madhunā kṣatramukṣatam. Asmākam brahma pṛtanāsu jinvatam vayam dhanā śūrasātā bhajemahi.*

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

अर्वाङ् त्रिचक्रो मधुवाहनो रथो जीराश्वो अश्विनोर्यातु सुष्टुतः। त्रिबन्धुरो मघवा विश्वसौभगः शं न आ वक्षद् द्विपदे चतुष्पदे ॥ ३ ॥

3. *Arvāṅ tricakro madhuvāhano ratho jīrāśvo aśvinoryātu suṣṭutaḥ. Tribandhuro maghavā viśvasaubhagaḥ śam na ā vakṣad dvipade catuṣpade.*

Here, may the three engined, three staged, honey carrier, superfast chariot of the Ashvins come, the chariot all-acclaimed, mighty, laden with wealth and splendours of the world, and may that chariot, we pray, bring us peace, prosperity and well-being for our humans and for our animal world.

आ न ऊर्जं वहतमश्विना युवं मधुमत्या नः कशया मिमिक्षतम्। प्रायुस्तारिष्टं नी रपांसि मृक्षतं सेधतं द्वेषो भवतं सचाभुवा ॥ ४ ॥

4. *Ā na ūrjaṁ vahatamaśvinā yuvaṁ madhumatyā naḥ kaśayā mimikṣatam. Prāyustāriṣṭaṁ nī rapāṁsi mṛkṣataṁ sedhataṁ devṣo bhavataṁ sacābhuvā.*

Ashvins, leaders of light, come, bring us food and energy, accelerate the nation's march with the spur of ambition and action. Take the health and age of the people over and across the heights. Rub off and wash away the sins. Ward off hate and enmity. Be our friends and helpers in every field.

युवं ह गर्भं जगतीषु धत्थो युवं विश्वेषु भुवनेष्वन्तः ।
युवमग्निं च वृषणावपश्च वनस्पतीँरश्विनावैरयेथाम् ॥ ५ ॥

5. *Yuvaṁ ha garbhaṁ jagatīṣu dhattho yuvaṁ viśveṣu bhuvaneśvantaḥ. Yuvamagniṁ ca vṛṣaṇāvapaśca vanaspatīṁraśvināvairayethāṁ.*

Ashvins, leaders of humanity, harbingers of light and life, generous and brave, life of nature astir, you vest the moving spheres with living potentials for growth, you enrich all the living worlds of the universe with light and life. Come both of you, help and support, excite the fire, agitate the waters and inspire the herbs and trees of the nation with life anew, elevate, gear up and bring showers of fire and waters of action and ambition.

युवं ह स्थो भिषजा भेषजेभिरथो ह स्थो रथ्या राथ्येभिः ।
अथो ह क्षत्रमधि धत्थ उग्रा यो वां हविष्मान्मनसा ददाश ॥ ६ ॥

6. *Yuvaṁ ha stho bhiṣajā bheṣajebhiratho ha stho rathyā rāthyebhiḥ.Atho ha kṣatramadhi dhattha ugrā yo vāṁ haviṣmān manasā dadāśa.*

Ashvins, harbingers of light and life, teachers, scholars and healers of the nation of humanity, be the physicians for us all with curatives, tonics and sanatives, be leaders and drivers with superfast chariots and energies. Lords of blazing power, keep the social order of defence bright and high for the ruler who, with all his wealth and powers of yajnic action, offers you homage sincerely with his heart and soul.

Mandala 1/Sukta 158

Ashvins Devata, Dirghatama Auchathya Rshi

वसू॑ रुद्रा पुरु॒मन्तू॑ वृधन्ता॑ दश॒स्यतं नो वृषणाव॒भिष्टौ॑।
दस्रा॑ ह॒ यद्रेक्ण॑ औच॒थ्यो वां॒ प्र यत्स॒स्राथे॒ अकवा-
भिरू॒ती ॥ १ ॥

1. *Vasū rudrā purumantū vṛdhantā daśasyataṁ no vṛṣaṇāvabhiṣṭau. Dasrā ha yad rekṇa aucathyo vāṁ pra yat sasrāthe akavābhirūtī.*

Ashvins, generous lords of light and power, loved and wanted, shelter and support of all, scourge of evil and enmity, universally respected, ever on the rise, give us, we pray, what we love and desire for our success, since the admirable wealth that is yours you bring us for sure with abundant protection, promotion and welfare for all, brave saviours as you are from want and suffering.

को वां दाशत्सुम॒तये॑ चिद॒स्यै वसू॒ यद्धेथे॒ नम॑सा प॒दे गोः।
जि॒गृ॒तम॒स्मे रे॒वती॒ः पुर॑न्धीः काम॒प्रेणे॑व॒ मन॑सा चर॒न्ता ॥ २ ॥

2. *Ko vāṁ dāśat sumataye cidasyai vasū yad dhethe namasā pade goḥ. Jigṛtamasme revatīḥ puran-dhīḥ kāmapreṇeva manasā carantā.*

Ashvins, lords of light and leadership, shelter, support and protection for all, ever on the move with a mind keen to fulfil the desire and ambition of all, who hold and rule the human habitations in villages, towns and rich cities with food and power on the face of the earth and relentlessly keep awake, vigilant for us all and for our protection. Who can give, and what, in appreciation and return for this love and generosity of your mind and consideration for us — what except thanks and gratitude in homage?

युक्तो ह॒ यद्वां॑ तौ॒ग्र्याय॑ पे॒रुर्वि मध्ये॒ अर्णं॑सो॒ धायि॑ प॒ज्रः।
उप॑ वा॒मवः॑ शर॒णं ग॑मेयं॒ शूरो॒ नाज्म॑ प॒तय॑द्भि॒रेवैः॑ ॥ ३ ॥

3. *Yukto ha yad vāṁ taugryāya perurvi madhye arṇaso dhāyi pajraḥ. Upa vāmavaḥ śaraṇaṁ gameyaṁ śūro nājma patayadbhirevaiḥ.*

Ashvins, harbingers of light, power and protection, that stout, protective and irresistible chariot of yours propelled by flying oars stationed in the midst of the sea in full harness is ready for the valiant warrior to take us across the waters. May I, a powerful navigator in the battle of the sea, come and join the force under your protective cover?

उप॑स्तुतिरौच॒थ्यमु॑रुष्ये॒न्मा मामि॒मे प॑त॒त्रिणी॒ वि दु॑ग्धाम्।
मा मामेधो॒ दश॑तयश्चि॒तो धा॒क् प्र यद्वां॑ ब॒द्धस्त्मनि॒ खाद॑ति॒ क्षाम्॥ ४ ॥

4. *Upastutiraucathyamuruṣyenmā māmime patatriṇī vi dugdhām. Mā māmedho daśatayaścito dhāk pra yad vāṁ baddhastmani khādati kṣām.*

Ashvins, lords of light, power and holiness, may

my celebrative invocation and prayer protect my self-confidence. May the day and night cycle never drain me out. May your tenfold fire, concentrated and blazing, never burn me off, which otherwise bound up in the soul as the fire of grief and despair eats up the very flesh of the body.

न मा॑ गरन्न॒द्यो॑ मा॒तृत॑मा दा॒सा यदी॑ सु॒समु॒ब्धम॒वाधुः॑ । शिरो॒ यद॑स्य त्रै॒त॒नो वि॒तक्ष॑त्स्व॒यं दा॒स उरो॒ अंसा॒वपि॑ ग्ध ॥ ५ ॥

5. *Na mā garan nadyo mātṛtamā dāsā yadīṁ susamubdhamavādhuḥ. Śiro yadasya traitano vitakṣat svayaṁ dāsa uro aṁsāvapi gdha.*

Let the streams be most motherly and kind saviours to me, simple, natural and unhurtful person as I am. Let not the streams swallow me even if savages were to throw me down into the water. If a thrice torturous person were to try to cut the head of such a person, then may the evil intentioned person cut his own torso and his own shoulders.

दी॒र्घत॑मा मामते॒यो जु॒जु॒र्वान् दश॒मे यु॒गे ।
अ॒पाम॑र्थं॒ य॒तीनां ब्र॒ह्मा भ॑वति॒ सार॑थिः ॥ ६ ॥

6. *Dīrghatamā māmateyo jujurvān daśame yuge. Apāmarthaṁ yatīnāṁ brahmā bhavati sārathiḥ.*

The person lost in darkness of the deep, having fallen a victim to blind attachment, grows old and decrepit in ten years. The one dedicated to sages in pursuit of divine knowledge, yajnic action and meditative prayer becomes a Brahma, scholar of the Veda, and a master of the chariot of life.

Mandala 1/Sukta 159

Dyava-Prthivi Devata, Dirghatama Auchathya Rshi

प्र द्यावा॑ य॒ज्ञैः पृ॑थि॒वी ऋ॑ता॒वृधा॑ म॒ही स्तु॑षे वि॒दथे॑षु प्रचे॑तसा।
दे॒वेभि॒र्ये दे॒वपु॑त्रे सु॒दंस॑सेत्था धि॒या वार्या॑णि प्र॒भूष॑तः ॥ १ ॥

1. *Pra dyāvā yajñaiḥ pṛthivī ṛtāvṛdhā mahī stuṣe vidatheṣu pracetasā. Devebhirye devaputre sudaṁsasetthā dhiyā vāryāṇi prabhūṣataḥ.*

I study, serve and admire the earthly sphere and the solar system, both great, born of the particles of matter and energy in the course of natural evolution, both suggestive of new and newer knowledge through our yajnas of scientific programmes. Both of them, creations of the Divine, highly generous and productive, in coopcration with other natural clements, powers and spheres, working by the immanent will and intelligence of nature, produce and adorn manifold things of beauty and value.

उ॒त म॑न्ये पितु॒र द्रुहो॒ मनो॑ मा॒तुर्म॑हि स्वत॑वस्तद्धवी॒मभिः।
सु॒रेत॑सा पि॒तरा॒ भूम॑ चक्रतुरु॒रु प्र॒जाया॑ अ॒मृतं॑ वरी॒मभिः ॥ २ ॥

2. *Uta manye pituradruho mano māturmahi svata-vastaddhavīmabhiḥ. Suretasā pitarā bhūma cakratururu prajāyā amṛtaṁ varīm-abhiḥ.*

And with holy invocations in yajna, I study, investigate and meditate on the great and innate power and intelligence of my father and mother the sun and the earth, both free from hate and full of love for all. Both father and mother of the world, overflowing with life and virility, create and augment the great and universal nectar wealth of humanity with their expansive

and abundant generosity.

ते सूनवः स्वपसः सुदंससो मही जज्ञुर्मातरा पूर्वचित्तये ।
स्थातुश्च सत्यं जगतश्च धर्मणि पुत्रस्य पाथः पदमद्वयाविनः ॥ ३ ॥

3. *Te sūnavaḥ svapasaḥ sudaṁsaso mahī jajñurmātarā pūrvacittaye. Sthātuśca satyaṁ jatagaśca dharmaṇi putrasya pāthaḥ padam-advayāvinaḥ.*

They are the children, sons and daughters in reality, heroic, noble and graceful of action, who for the first, essential and absolute knowledge of prime importance, collect the knowledge of the great parents of the world of existence: Ishwar and Prakrti, sun and earth, and father and mother of this human birth of ours. O Parents, protect and bless the true and firm establishment of the child, free from duplicity and double dealing, in the Dharma of the static and dynamic world.

ते मायिनो ममिरे सुप्रचेतसो जामी सयोनी मिथुना समोकसा। नव्यंनव्यं तन्तुमा तन्वते दिवि समुद्रे अन्तः कवयः सुदीतयः ॥ ४ ॥

4. *Te māyino mamire supracetaso jāmī sayonī mithunā samokasā. Navyaṁ-navyaṁ tantumā tanvate divi samudre antaḥ kavayaḥ sudītayaḥ.*

Those are poets and scientists of brilliance and vision possessed of wondrous power and intelligence, of equal knowledge and interest, loving together and working together as a family team like brother and sister, who study and measure the depths and interior of the oceans of earth and the heavens of light, create the warp

and woof of ever expanding new knowledge and find new paths over the seas and in the skies and space.

तद्राधो॑ अ॒द्य स॑वि॒तुर्व॑रे॒ण्यं व॒यं दे॒वस्य॑ प्रस॒वे म॑नामहे। अ॒स्मभ्यं द्यावापृथिवी सुचे॒तुना॑ र॒यिं ध॑त्तं॒ वसु॑मन्तं श॒त-ग्विन॑म्॥ ५॥

5. *Tad rādho adya saviturvareṇyaṁ vayaṁ devasya prasave manāmahe. Asmabhyaṁ dyāvāpṛthivī sucetunā rayiṁ dhattaṁ vasuma-ntaṁ śatag-vinam.*

That gift of knowledge worthy of love and choice in the creation of self-refulgent Lord Savita's cosmic yajna, we value and admire. May the heaven and earth, universal father and mother, blest with immanent will of Nature, bear, bring and reveal that body of knowledge which is rich in wealth and power and provides a hundred forms of prosperity with cows, fertile lands and the word of knowledge and divinity.

Mandala 1/Sukta 160

Dyava-Prthivi Devata, Dirghatama Auchathya Rshi

ते हि द्यावा॑पृथि॒वी वि॒श्वश॑म्भुव ऋ॒तावा॑री॒ रज॑सो धार॒यत्क॑वी। सु॒जन्म॑नी धि॒षणे॑ अ॒न्तरी॑यते दे॒वो दे॒वी ध॒र्मणा॒ सूर्यः॑ शु॒चिः॥ १॥

1. *Te hi dyāvāpṛthivī viśvaśaṁbhuva ṛtāvarī rajaso dhārayatkavī. Sujanmanī dhiṣaṇe antarīyate devo devī dharmaṇā sūryaḥ śuciḥ.*

The two, heaven and earth, givers of universal peace and comfort, abiding by the laws of universal Truth, holding their spheres, vested with immanent will

and intelligence, nobly born of mother nature, stout and forbearing, are brilliant and of divine quality. The sun, pure and effulgent, goes on by the laws of its own existence between heaven and earth.

उरुव्यचसा महिनी असश्चता पिता माता च भुवनानि रक्षतः। सुधृष्टमे वपुष्ये३ न रोदसी पिता यत्सीमभि रूपैरवासयत्॥ २॥

2. *Uruvyacasā mahinī asaścatā pitā mātā ca bhuvanāni rakṣataḥ. Sudhṛṣṭame vapuṣye na rodasī pitā yat sīmabhi rūpairavāsayat.*

The two, of mighty expanse, great and grand, each separate with its own distinct identity, the sun as father and the earth as mother, protect and sustain the worlds and people around. Very strong and forbearing, the heaven and earth are like two wondrous icons of Beauty itself, which the father sun has fully vested with form and colour.

स वह्निः पुत्रः पित्रोः पवित्रवान् पुनाति धीरो भुवनानि मायया। धेनुं च पृश्निं वृषभं सुरेतसं विश्वाहा शुक्रं पयो अस्य दुक्षत॥ ३॥

3. *Sa vahniḥ putraḥ pitroḥ pavitravān punāti dhīro bhuvanāni māyayā. Dhenuṁ ca pṛśniṁ vṛṣabhaṁ suretasaṁ viśvāhā śukraṁ payo asya dukṣata.*

That universal vital fire, carrier of light and life and yajna, child of its causal parents, Lord Supreme and Nature and then akasha and vayu, i.e., space and energy, universal agent of holy action, constant and resolute, purifies and sanctifies with its wonderful powers, it energises, fertilises and purifies the cow, the

earth and the holy Word, enlightens the sun and skies, gives vitality to the virile bull and pranic energy and sustaining power to the life-giving sun, and it emanates purity and vitality to the seed of life in existence day and night. Men and women all, serve it and draw the milk of life energy from the holy, universal and constant energy of fire through the creative act of yajna.

अयं देवानामपसामपस्तमो यो जजान रोदसी विश्वशंभुवा।
वि यो ममे रजसी सुक्रतूययाऽजरेभिः स्कम्भनेभिः समानृचे॥ ४॥

4. *Ayaṁ devānāmapasāmapastamo yo jajāna rodasī viśvaśaṁbhuvā. Vi yo mame rajasī sukratūyayā' jarebhiḥ skambhanebhiḥ samānṛce.*

Of all the lights of divinity and of all the acts of divinities, the Lord Supreme is the prime efficient cause of the acts of creation. Lord of bliss for the whole universe in existence, He creates the heaven and earth. With His divine omnipotence, He pervades and transcends the spaces and, with His imperishable powers of sustenance, stabilises the suns and the stars and the worlds that move. Homage in prayer and celebration to the Lord!

ते नो गृणाने महिनी महि श्रवः क्षत्रं द्यावापृथिवी धासथो बृहत्।
येनाभि कृष्टीस्ततनाम विश्वहा पनाय्यमोजो अस्मे समिन्वतम्॥ ५॥

5. *Te no gṛṇāne mahinī mahi śravaḥ kṣatraṁ dyāvāpṛthivī dhāsatho bṛhat. Yenābhi kṛṣṭīstatanāma viśvahā panāyyamojo asme saminvatam.*

May they, the great heaven and earth, thus sung

and celebrated, bear and bring us abundant food and energy and create a grand social order for us, and may they infuse in us every day an admirable sense of honour and valour so that we may build a great nation of humanity across the globe.

Mandala 1/Sukta 161

Rbhus Devata, Dirghatama Auchathya Rshi

किमु श्रेष्ठः किं यविष्ठो न आजगन्किमीयते दूत्यं१ कद्यदूचिम। न निन्दिम चमसं यो महाकुलोऽग्ने भ्रातर्द्रुण इद्भूतिर्मूदिम ॥ १ ॥

1. *Kimu śreṣṭhaḥ kiṁ yaviṣṭho na ājagan kimīyate dūtyaṁ kad yadūcima. Na nindima camasaṁ yo mahākulo'gne bhrātardruṇa id bhūtim-ūdima.*

What best, what youngest or latest comes to us, or what message comes to us and from where, when do we speak of such things? Agni, brother dear, the high born who takes to the ladle of yajna or to the cloud, we never malign. Who ever is fast and dynamic, we praise. We speak of good fortune and of well-being only.

एकं चमसं चतुरः कृणोतन तद्वो देवा अब्रुवन्तद्व आगमम्। सौधन्वना यद्येवा करिष्यथ साकं देवैर्यज्ञियासो भविष्यथ ॥ २ ॥

2. *Ekaṁ camasaṁ caturaḥ kṛṇotana tad vo devā abruvan tad va āgamam. Saudhanvanā yadyevā kariṣyatha sākaṁ devairyajñiyāso bhaviṣyatha.*

Create four ladles worth of yajnic materials out of one put in. Let the nobles speak to you of this. Create four clouds out of one, the scholars would speak to you.

And to that end I too would come to you. Men of the mighty bow, if you would but do this, then with the light of divinities and with the nobilities, you would be the real men of yajna.

अग्निं दूतं प्रति यदब्रवीतनाश्वः कर्त्वो रथं उतेह कर्त्वः।
धेनुः कर्त्वी युवशा कर्त्वा द्वा तानि भ्रातरनु वः कृत्व्ये-
र्मसि ॥ ३ ॥

3. *Agniṁ dūtaṁ prati yadabravītanāśvaḥ kartvo ratha uteha kartvaḥ. Dhenuḥ kartvā yuvaśā kartvā dvā tāni bhrātaranu vaḥ kṛtvyemasi.*

Agni, scholar, scientist, technologist, if you were to say about agni, the harbinger of fire and electric power: the horse power has to be developed, the chariot has to be designed and developed here and now, and the language has to be found and developed, and youth has to be developed and rejuvenated, and the horse and the cow have to be groomed and developed, then dear brother, we would follow you in action for both fire and electric power.

चकृवांसं ऋभवस्तदपृच्छत क्वेदभूद्यः स्य दूतो न आजगन्।
यदावाख्यच्चमसाञ्चतुरः कृतानादित्त्वष्टा ग्नास्वन्तर्न्य-
नजे ॥ ४ ॥

4. *Cakṛvāṁsa ṛbhavastadapṛcchata kvedabhūd yaḥ sya dūto na ājagan. Yadāvākhyaccamasāñcaturaḥ kṛtānādit tvaṣṭā gnāsvantar-nyānaje.*

O Rbhus, eminent scientists, technologists and engineers of the top-most intellectual order of vision and dynamic action, if that messenger of knowledge, light and fire energy were to come to us, ask him where

the origin of that power is, and who the messenger is, since when Tvashta, analyst and maker of fine things, analysed one form of composite matter or compound such as the cloud or a ladleful of sacrificial input of the furnace-vedi into its four chemical components like earth, water, heat and vayu, wind energy of electric potential, then only was agni energy able to move things over and into the moving spheres such as earth.

हनामैनाँ इति त्वष्टा यदब्रवीच्चमसं ये देवपानमनिन्दिषुः। अन्या नामानि कृण्वते सुते सचाँ अन्यैरेनान् कन्याइ नामभिः स्परत्॥ ५॥

5. *Hanāmaināň iti tvaṣṭā yadabravīccamasaṁ ye devapānam-anindiṣuḥ. Anyā nāmāni kṛṇvate sute sacāň anyairenān kanyā nāmabhiḥ sparat.*

If Tvashta, master analyst and expert maker, were to say: "Let us reject these,' about those who mock at the ladleful of yajnic input or the cloud, analysed, synthesised and restructured, then let us reject the undue criticism. And when the soma has been distilled, that is, when the result has been obtained from the scientific yajna, let us describe the achievement by other names, and let the delighted beneficiary too call the new product by other favourite names, the soma is worthy of the gods to drink.

इन्द्रो हरी युयुजे अश्विना रथं बृहस्पतिर्विश्वरूपामुपाजत। ऋभुर्विभ्वा वाजो देवाँ अगच्छत स्वपसो यज्ञियं भागमैतन॥ ६॥

6. *Indro harī yuyuje aśvinā rathaṁ bṛhaspatirviśvarūpāmupājata. Ṛbhurvibhvā vājo devāň agacchata svapaso yajñiyaṁ bhāgamaitana.*

Let Indra, master of energy, power and sunlight, use the knowledge of fire, electricity, radiation and gravitation. Let the Ashvins, masters of the chariot, prepare the car. Let Brhaspati, expert of the earth's variety of objects and scientific language, create the formulae of analysis and structure. Let Rbhu, expert of the science of universal energy, with Vibhu, brilliant man of light and fire, and Vaja, expert of speed and control, all noble powers of great action, reach the divine sources of nature's wealth and energy and enjoy their share of the gifts of corporate programmes of yajnic creation.

निश्चर्मणो गामरिणीत धीतिभिर्या जरन्ता युवशा ताकृणोतन।
सौधन्वना अश्वादश्वमतक्षत युक्त्वा रथमुप देवाँ अयातन ॥ ७ ॥

7. *Niścarmaṇo gāmariṇīta dhītibhiryā jarantā yuvaśā tākṛṇotana. Saudhanvanā aśvādaśvamatakṣata yuktvā rathamupa devāň ayātana.*

With dexterous use of your ideas, repair and enrich the surface of the earth like nourishing the holy cow emaciated to the skin, and rejuvenate those who are breaking down under the weight of aging and consumptive diseases. O warriors of the bow, create new vehicles of wondrous velocity from materials of magnetic energy and radiation. And then yoke your motive power to the chariot and reach the wealth of nature's divinity.

इदमुदकं पिबतेत्यब्रवीतनेदं वा घा पिबता मुञ्जनेजनम्।
सौधन्वना यदि तन्नेव हर्यथ तृतीये घा सवने मादयाध्वै ॥ ८ ॥

8. *Idamudakaṁ pibatetyabravītanedaṁ vā ghā pibatā muñjanejanam. Saudhanvanā yadi tanneva haryatha tṛtīye ghā savane mādayādhvai.*

Master experts of pharmacy and distillation of medicinal drinks, to the patients and admirers say: Taste and drink this tonic, or drink this one which has been purified and reinforced with munja grass, and if you choose to drink neither, then take this one prepared in the third distillation for purity and power and be happy.

आपो॒ भूयि॑ष्ठा इत्येको॑ अब्रवीद॒ग्निर्भूयि॑ष्ठ इत्य॒न्यो अ॑ब्रवीत्। व॒धर्य॑न्ती॑ ब॒हुभ्य॒: प्रैको॑ अब्रवीद्ऋ॒ता वद॑न्तश्चम॒सा॑ँ अ॑पिंशत ॥ ९ ॥

9. *Āpo bhūyiṣṭhā ityeko abravīdagnirbhūyiṣṭha ityanyo abravīt. Vadharyantīṁ bahubhyaḥ praiko abravīdṛtā vadantaścamasāँ apiṁśata.*

One of the experts says: waters are the best and most efficacious. Another says: fire is the best and most efficacious. Out of all, one speaks of earth as the most powerful for life and against anti-life. Thus do you all speak of the existent elements of truth and reality and distinguish between one source of power and grandeur and another for yourself and develop the same.

श्रो॒णामेक॑ उद॒कं गामवा॑जति मां॒समेक॑: पिंशति सू॒नया॑-भृतम्। आ नि॒म्रुच॒: शकृ॒देको॒ अपा॑भर॒त्किं स्वि॑त्पु॒त्रेभ्य॑: पि॒तरा॒ उपा॑वतुः ॥ १० ॥

10. *Śroṇāmeka udakaṁ gāmavājati māṁsamekaḥ piṁśati sūnayābhṛtam. Ā nimrucaḥ śakṛdeko apābharat kiṁ svit putrebhyaḥ pitārā upāvatuḥ.*

One takes water to the disabled cow, the other

dresses the wound suffered from accidental hurt, yet another looks after the shed and removes the dirt the whole day till sunset. What would the parents expect of children to approve, more than this?

उद्वत्स्वस्मा अकृणोतना तृणं निवत्स्वपः स्वपस्यया नरः ।
अगोह्यस्य यदसस्तना गृहे तदद्येदमृभवो नानु गच्छथ ॥ ११ ॥

11. *Udvatsvasmā akṛṇotanā tṛṇaṁ nivatsvapaḥ svapasyayā naraḥ. Agohyasya yadasastanā gṛhe tadadyedamṛbhavo nānu gacchatha.*

All ye men and women, with all your desire and good action on higher ground, grow fodder for cows and other animals, and produce and store water in lower places. Do not destroy anything in the open home of even a carefree person and always follow wise and intelligent persons of noble and expert performance.

संमील्य यद्भुवना पर्यसर्पत क्व स्वित्तात्या पितरा व आसतुः । अशपत यः करस्नं व आददे यः प्राब्रवीत्प्रो तस्मा अब्रवीत ॥ १२ ॥

12. *Saṁmīlya yad bhuvanā paryasarpata kva svit tātyā pitarā va āsatuḥ. Aśapata yaḥ karasnaṁ va ādade yaḥ Prābravīt pro tasmā abravītana.*

Rbhus, experts of tempestuous action, join together with concentrated action, go round the worlds and know them, and take care where your progenitors then abide. Accost and face whoever holds up your hand, and thank and appreciate whoever approves your action with praise.

सुषुप्वांस ऋभवस्तदपृच्छतागोह्य क इदं नो अबूबुधत्। श्वानं बस्तो बोधयितारमब्रवीत्संवत्सर इदमद्या व्यख्यत ॥ १३ ॥

13. *Suṣupvāṁsa ṛbhavastadapṛcchatāgohya ka idaṁ no abūbudhat. Śvānaṁ basto bodhayitāramabravīt saṁvatsara idamadyā vyakhyata.*

Sleeping Rbhus, like potential scholars and rays of the sun, ask that supreme lord of light such as sun who it is who wakes them up into light and life. He, the lord of light from whom nothing is hidden says: it is vayu, waves of divine energy, which wakes them up into life and light. The lord of light is the shelter home of all. It is now a year (cycle) when you awaken us and tell us of that to-day.

(It is life waking up to self-consciousness at the dawn of creation after a 'long year' of sleep in Divinity during the long night of annihilation.)

दिवा यान्ति मरुतो भूम्याग्निरयं वातो अन्तरिक्षेण याति। अद्भिर्याति वरुणः समुद्रैर्युष्माँ इच्छन्तः शवसो नपातः ॥ १४ ॥

14. *Divā yānti maruto bhūmya'gnirayaṁ vāto antarikṣeṇa yāti. Adbhiryāti varuṇaḥ samudrairyuṣmāṅ icchantaḥ śavaso napātaḥ.*

Maruts, waves of universal energy of the winds, go with the light of the sun. The fire energy goes with the earth. Vata, the currents of wind go with the middle region of the sky. Varuna, water energy, goes with the vapours and the seas. You, indefatigable seekers of knowledge, go with the Rbhus, imperishable children

of might and omnipotence.

Mandala 1/Sukta 162

Mitra, Ashva and others Devata, Dirghatama Auchathya Rshi

(Ashva, the horse, here is a metaphor of the Nation)

मा नो मित्रो वरुणो अर्यमायुरिन्द्र ऋभुक्षा मरुतः परि ख्यन्।
यद्वाजिनो देवजातस्य सप्तेः प्रवक्ष्यामो विदथे वीर्याणि ॥ १ ॥

1. *Mā no mitro varuṇo aryamāyurindra ṛbhukṣā marutaḥ pari khyan. Yad vājino devajātasya sapteḥ pravakṣyāmo vidathe vīryāṇi.*

May Mitra, the friend, Varuna, lord supreme worthy of universal choice and homage, Aryama, lord of justice, Ayu, man of knowledge, Indra, lord of power and honour, Rbhuksha, man of intelligence and wisdom, and Maruts, dynamic men of creative action, never ignore us since we too admire and celebrate powerful acts of the mighty pioneer leader of war born of noble qualities, i.e., acts performed in our yajnic battle of life.

यन्निर्णिजा रेक्णसा प्रावृतस्य रातिं गृभीतां मुखतो नयन्ति।
सुप्राङजो मेम्यद्विश्वरूप इन्द्रापूष्णोः प्रियमप्येति पाथः ॥ २ ॥

2. *Yannirṇijā rekṇasā prāvṛtasya rātiṁ gṛbhītāṁ mukhato nayanti. Suprāṅjo memyad viśvarūpa indrāpūṣṇoḥ priyamapyeti pāthaḥ.*

We are those who advance to the front the man of honour and generosity, leader blest with wealth and power earned by pure and sinless means, possessing universal virtues, capable of versatile roles, going

forward leading and roaring, who achieves the cherished gifts of the dignity and prosperity of Indra and Pushan, lord of power and glory and the lord of light and plenty.

एष च्छागः पुरो अश्वेन वाजिना पूष्णो भागो नीयते विश्वदेव्यः । अभिप्रियं यत्पुरोळाशमर्वता त्वष्टेदेनं सौश्रवसाय जिन्वति ॥ ३ ॥

3. *Eṣa cchāgaḥ puro aśvena vājinā pūṣṇo bhāgo nīyate viśvadevyaḥ. Abhipriyaṁ yat puroḷāśa-marvatā tvaṣṭedenaṁ sauśravasāya jinvati.*

This undaunted horse blest with all noble quality, gift of nature's generosity, is taken along with the fast war horse by the driver in advance for the training of the warrior's favourite so that the expert cavalry trainer may prepare the loved grooming for the steed for his victory.

यद्धविष्यमृतुशो देवयानं त्रिर्मानुषाः पर्यश्व नयन्ति । अत्रा पूष्णः प्रथमो भाग एति यज्ञं देवेभ्यः प्रतिवेदयन्नजः ॥ ४ ॥

4. *Yaddhaviṣyamṛtuśo devayānaṁ trirmānuṣāḥ paryaśvaṁ nayanti. Atrā pūṣṇaḥ prathamo bhāga eti yajñaṁ devebhyaḥ prativedayannajaḥ.*

When men take this horse out and around for grooming thrice according to the seasons, then this horse, prime gift of nature's generosity, fit for the noblest heroes to ride to the yajna of the battle of rectitude, leading pioneer, goes forward first proclaiming its act of advance in the battle for the noble warriors to hear, here in the world.

होताध्वर्युरावया अग्निमिन्धो ग्रावग्राभ उत शंस्ता सुविप्रः । तेन यज्ञेन स्वरंकृतेन स्विष्टेन वक्षणा आ पृणध्वम् ॥ ५ ॥

5. *Hotādhvaryurāvayā agnimindho grāvagrābha uta śaṁstā suvipraḥ. Tena yajñena svaraṁkṛtena sviṣṭena vakṣaṇā ā pṛṇadhvam.*

The man of yajna, the high-priest of love and non-violence, the faithful giver of oblations, the lighter of the holy fire, the grinder of soma, the singer of the hymns, and the noble scholar Brahmana, all ye yajakas in unison, light up the fire, and with that yajna gracefully completed with love, faith and expertise, fill the streams of life and the land with waters and prosperity.

यूपव्रस्का उत ये यूपवाहाश्चषालं ये अश्वयूपाय तक्षति। ये चार्वंते पचनं संभरन्त्युतो तेषामभिगूर्तिर्न इन्वतु ॥ ६ ॥

6. *Yūpavraskā uta ye yūpavāhāścaṣālaṁ ye aśvayūpāya takṣati. Ye cārvate pacanaṁ saṁbharantyuto teṣāmabhigūrtirna invatu.*

Those who cut the tree for the yajna flag post, those who transport the post to the yajnic arena, he who shapes the flag bearing part of the post, those who bear and bring in the holy food for the consecrated horse, symbol of the nation and its order of governance, and among all these the master of ceremonies and the coordination and cooperation of all these may, we wish and pray, oblige us with success.

उप प्रागात्सुमन्मेऽधायि मन्म देवानामाशा उप वीतपृष्ठः। अन्वेनं विप्रा ऋषयो मदन्ति देवानां पुष्टे चकृमा सुबन्धुम् ॥ ७ ॥

7. *Upa prāgāt sumanme'dhāyi manma devānā-māśā upa vītapṛṣṭhaḥ. Anvenaṁ viprā ṛṣayo madanti devānāṁ puṣṭe cakṛmā subandhum.*

Let the horse, symbol of the nation of humanity and the order of governance, come forward for us. Let it uphold the thoughts and values of the nation. Strong of back and body, let it fulfil the hopes and dreams of me and all the nobilities of humanity. In consequence, the scholars and the visionaries would enjoy themselves and celebrate its grandeur. Let us do our best in service for this noble order of brotherhood for the development and advancement of the noble people.

यद्वाजिनो दाम सन्दानमर्वतो या शीर्षण्या रशना रज्जुरस्य। यद्वा घास्य प्रभृतमास्ये इं तृणं सर्वा ता ते अपि देवेष्वस्तु॥ ८॥

8. *Yad vājino dāma saṁdānamarvato yā śīrṣaṇyā raśanā rajjurasya. Yad vā ghāsya prabhṛtamāsye tṛṇaṁ sarvā tā te api deveṣvastu.*

The law that controls the onward movement of this dynamic social order, symbolised by the foot-band of the mighty and tempestuous horse, is the law of self-restraint and Dharma. The reins and bridle which control it over the head and shoulders symbolise thought, wisdom and self-guidance. And the grass which is held in the mouth symbolises the nourishment and health of the nation. May all these be of holy nature and character fit for the divinities among humanity, and let all these be dedicated to the divinities that support life.

यदश्वस्य क्रविषो मक्षिकाश यद्वा स्वरौ स्वधितौ रिप्तमस्ति। यद्धस्तयोः शमितुर्यन्नखेषु सर्वा ता ते अपि देवेष्वस्तु॥ ९॥

9. *Yadaśvasya kraviṣo makṣikāśa yad vā svarau svadhitau riptamasti. Yaddhastayoḥ śamiturya-nnakheṣu sarvā tā te api deveṣvastu.*

Whatever the fly eats of the sweat or ointment of the horse of rhythmic motion, i.e., the nation on the march, or whatever smears the voice or sword of the nation, and whatever soils the hands and nails of the performers of national yajna, all these things should be under control of the brilliant and generous leaders of the nation for you, i.e., the people and the nation.

यदूवध्यमुदरस्यापवाति य आमस्य क्रविषो गन्धो अस्ति।
सुकृता तच्छमितारः कृणवन्तूत मेधं शृतपाकं पचन्तु॥ १०॥

10. *Yadūvadhyam-udarasyāpavāti ya āmasya kraviṣo gandho asti. Sukṛtā tacchamitāraḥ kṛṇvantūta medhaṁ śṛtapākaṁ pacantu.*

Whatever the gaseous exudations or wastes from consumption in the national economy, whatever discharges from the bio-economic circulation of raw materials towards the output of finished products, all these wastes and by-products should be positively recycled by the expert managers of the economy who must also season whatever is ripe and ready for further refinement and sophistication.

यत्ते गात्रादग्निना पच्यमानादभि शूलं निहतस्यावधावति।
मा तद्भूम्यामा श्रिषन्मा तृणेषु देवेभ्यस्तदुशद्भ्यो रातमस्तु॥ ११॥

11. *Yat te gātrād-agninā pacyamānād-abhi śūlaṁ nihatasyāvadhāvati. Mā tad bhūmyāmā śriṣan-mā tṛṇeṣu devebhyas-taduśadbhyo rātamastu.*

O nation on the march on the highway of progress, if from your personality-body subjected to the fire of discipline and self sacrifice, a cry of pain escape

your lips or a tear flow down from the eye, let it not soil the holy ground of the motherland, nor let it be lost in the straw, but let it be a precious gift for the ambitious creators and leaders of vision to turn it into a clarion call or a beautiful pearl of divine grace.

ये वाजिनं परिपश्यन्ति पक्वं य ईमाहुः सुरभिर्निर्हरेति। ये चार्वतो मांसभिक्षामुपासत उतो तेषामभिगूर्तिर्न इन्वतु॥ १२॥

12. *Ye vājinaṁ paripaśyanti pakvaṁ ya īmāhuḥ surabhir-nirhareti. Ye cārvato māṁsabhikṣām-upāsata uto teṣāmabhigūrtirna invatu.*

Those who watch the nation's food and prosperity grow to ripeness and perfection, and those who say: Ah yes! it is fragrant, harvest it, take it, export it too! and those who contribute their share to the nation's prosperity and also wait for their share of the food and fragrance of yajna, and in addition, their coordination, cooperation and common voice of exhortation may, we pray, be for the good and growth of us all.

यन्नीक्षणं मांस्पचन्या उखाया या पात्राणि यूष्ण आसेचनानि। ऊष्मण्यापिधाना चरूणामङ्काः सूनाः परि भूषन्त्यश्वम्॥ १३॥

13. *Yannīkṣaṇaṁ māṁspacanyā ukhāyā yā pātrāṇi yūṣṇa āsecanāni. Ūṣmaṇyāpidhāna carūṇāmaṅkāḥ sūnāḥ pari bhūṣantyaśvam.*

Watchful stirring of the nation's cauldron of prosperity on fire and careful preservation and enrichment of the earth's fertility which gives fruits and

other foods, all containers and reservoirs of juice and waters for irrigation, methods of heat and steam control, formations of clouds, known, controlled and created, and beauty spots and tourist resorts, these are marks of a nation's march on top of beauty and culture.

निक्रमणं निषदनं विवर्तनं यच्च पड्बीशमर्वतः । यच्च पपौ यच्च घासिं जघास सर्वा ता ते अपि देवेष्वस्तु ॥ १४ ॥

14. *Nikramaṇaṁ niṣadanaṁ vivartanaṁ yacca paḍbīśamarvataḥ. Yacca papau yacca ghāsiṁ jaghāsa sarvā tā te api deveṣvastu.*

The horse's forward march, the nation launching on action on the highway, its halting and settling for rest on the way, the U-turn and circulation in progression, the fetter control of law and the centre-hold of values for stability, what it drinks for pleasure and excitement and what it eats for nourishment: all these should be under control of the men of vision and brilliance for you all.

मा त्वाग्निर्ध्वनयीद् धूमगन्धिर्मोखा भ्राजन्त्यभि विक्त जघ्रिः । इष्टं वीतमभिगूर्तं वषट्कृतं तं देवासः प्रति गृभ्णन्त्यश्वम् ॥ १५ ॥

15. *Mā tvāgnirdhvanayīd dhūmagandhirmokhā bhrājantyabhi vikta jaghriḥ. Iṣṭaṁ vītamabhigūrtaṁ vaṣaṭkṛtaṁ taṁ devāsaḥ prati gṛbhṇantyaśvam.*

Let not the fire interfused with smoke and smell obliterate your vision, let it not extinguish your enthusiasm for life. Nor let the aromatic pan on blazing fire tip over and spill out the food. (Let the nation be

ripened in the cauldron of hard discipline and yajnic action placed on the right degree of heat free of smoke and blaze both). The dynamic nation which is loved, happy and peaceful, active, and sanctified by yajna, is, like a trained horse, loved, accepted and owned by the most brilliant powers of the world.

यदश्वा॑य॒ वास॑ उपस्तृ॒णन्त्यधी॑वा॒सं या हिर॑ण्यान्यस्मै।
स॒न्दा॒न॒मर्वं॑न्तं पड्बी॑शं प्रि॒या दे॒वेष्वा या॑मयन्ति॥ १६॥

16. *Yadaśvāya vāsa upastṛṇantyadhīvāsaṁ yā hiraṇyanyasmai. Saṁdānamarvantaṁ paḍbīśaṁ priyā deveṣvā yāmayanti.*

Those who provide the decorative cover for the horse, i.e., the yajnic personality of the human nation on the march, and provide the over-cover as the air cover of fire for defence and onward march, and those who create the golden beauties for it, and the control of law, and the velocity of electric energy, and the brakes of equal power: all these people, cherished powers and beauties of the nation, raise the humans to the light of divinity.

यत्ते॑ सा॒दे मह॑सा॒ शूकृ॑तस्य॒ पार्ष्ण्या॑ वा॒ कश॑या वा तु॒तोद॑।
स्रु॒चेव॒ ता ह॒विषो॑ अध्व॒रेषु॒ सर्वा॑ ता॒ ते॒ ब्रह्म॑णा सूद॑यामि॥ १७॥

17. *Yat te sāde mahasā śūkṛtasya pārṣṇyā vā kaśayā vā tutoda. Sruceva tā haviṣo adhvareṣu sarvā tā te brahmaṇā sūdayāmi.*

On your being exhausted by excessive urging on, or by hurt with the spur or the whip, I relieve you of the hurt and exhaustion and refresh you in the yajnas of

love and non-violence by the fragrance of oblations offered with the ladle and chant of hymns. (The nation, after strain in a crisis, needs rest and repair.)

चतुस्त्रिंशद्वाजिनो देवबन्धोर्वङ्क्रीरश्वस्य स्वधितिः समेति। अच्छिद्रा गात्रा वयुना कृणोत परुष्परुरनुघुष्या वि शस्त॥ १८॥

18. *Catustriṁśad vājino devabandhor-vaṅkrīr-aśvasya svadhitiḥ sameti. Acchidrā gātrā vayunā kṛṇota paruṣparur-anughuṣyā vi śasta.*

The innate energy of fire, electric, magnetic and of other forms, fastest form of energy co-existent with the forms and powers of nature such as earth, moves in waves in thirtyfour ways. Activate it part by part, proclaim the nature and character of each and realise the definite quality of its efficacy and application to parts of the material body with safety.

एकस्त्वष्टुरश्वस्या विशस्ता द्वा यन्तारा भवतस्तथ ऋतुः। या ते गात्राणामृतुथा कृणोमि ताता पिण्डानां प्र जुहोम्यग्नौ॥ १९॥

19. *Ekastvaṣṭuraśvasyā viśastā dvā yantārā bhavatastatha ṛtuḥ. Yā te gātrāṇāmṛtuthā kṛṇomi tātā piṇḍānāṁ pra juhomyagnau.*

Of the dynamic energy of agni, two are the carrier currents, of which one is the active, positive agent that activates the connected objects. And I apply the power to the material forms of objects according to the needs of the seasons, and having done so I send it back into agni, thereby completing the yajnic circuit.

मा त्वा तपत्प्रिय आत्मापियन्तं मा स्वधितिस्तन्व१ आ तिष्ठिपत्ते। मा ते गृध्नुरविशस्तातिहाय छिद्रा गात्राण्यसिना मिथू कः॥ २०॥

20. *Mā tvā tapat priya atmāpiyantaṁ mā svadhitistanva ā tiṣṭhipat te. Mā te gṛdhnur aviśastātihāya chidrā gātrāṇyasinā mithū kaḥ.*

Spirit and genius of the nation, while you are on your path of progress to divinity, may your soul never cause any sense of self-guilt, nor must your own power and pride nor external force strain or terrorize your mind and body. Nor must any greedy or malicious power or person, unmindful of the hurt and cruelty, wound or mutilate your body.

न वा उ एतन्म्रियसे न रिष्यसि देवाँ इदेषि पथिभिः सुगेभिः। हरी ते युञ्जा पृषती अभूतामुपास्थाद्वाजी धुरि रासभस्य॥ २१॥

21. *Na vā u etan mriyase na riṣyasi devāṅ ideṣi pathibhiḥ sugebhiḥ. Harī te yuñjā pṛṣatī abhūtāmupāsthād vājī dhuri rāsabhasya.*

Spirit of humanity, genius of the nation, soul of the individual, this you are, and such as you are, you shall not die, nor be hurt, nor hurt anyone, since you move in the direction of divinity by paths which are straight and sure. Two are the horses yoked to your resounding chariot: love of the Lord that attracts you, and Grace that holds you in stability. And the horse that is yoked to the centre-pole is faster than light and instant as the mind.

सुगव्यं नो वाजी स्वश्व्यं पुंसः पुत्राँ उत विश्वापुषं रयिम्।
अनागास्त्वं नो अदितिः कृणोतु क्षत्रं नो अश्वो वनतां हविष्मान्॥ २२॥

22. *Sugavyaṁ no vājī svaśvyaṁ puṁsaḥ putrāṁ uta viśvāpuṣaṁ rayim. Anāgāstvaṁ no aditiḥ kṛṇotu kṣatraṁ no aśvo vanatāṁ haviṣmān.*

May this lightning power of agni, this nation, this great order of governance give us rich wealth of cows, fertility of land and generosity of spirit. May it give us strong and powerful horses, speed of transportation and the spirit to go ahead, manliness and brave warriors, noble children and honest wealth for universal nourishment. May the imperishable Mother Nature inspire us to create holiness free from sinfulness of thought, word and deed, and may omnipotent Agni, lord of universal wealth, help us build a mighty social order of governance.

Mandala 1/Sukta 163

Ashva (Agni) Devata, Dirghatama Auchathya Rshi

यदक्रन्दः प्रथमं जायमान उद्यन्त्समुद्रादुत वा पुरीषात्।
श्येनस्य पक्षा हरिणस्य बाहू उपस्तुत्यं महि जातं ते अर्वन्॥ १॥

1. *Yadakrandaḥ prathamaṁ jāyamāna udyantsamudrāduta vā purīṣāt. Śyenasya pakṣā hariṇasya bāhū upastutyaṁ mahi jātaṁ te arvan.*

Arvan, divine racer, Agni, universal energy, first born of Lord Omnipotent, rising from the oceans of space, the sky and the sea, who roared with force at your very birth, your wings are like the wings of the

celestial eagle that brings the showers of soma and the warmth of fire, and your arms are like the arms of the sun, the thunderbolt. Surely great is your birth from nature, worthy of admiration and homage.

यमेन दत्तं त्रित एनमायुनगिन्द्र एणं प्रथमो अध्यतिष्ठत्।
गन्धर्वो अस्य रशनामगृभ्णात्सूरादश्वं वसवो निरतष्ट॥ २॥

2. *Yamena dattaṁ trita enamāyunagindra eṇaṁ prathamo adhyatiṣṭhat. Gandharvo asya raśanā-magṛbhṇāt sūrādaśvaṁ vasavo niratasṭa.*

This energy is the gift of the universal controller Yama, a product of Vayu, the first elemental form of energy born of akasha, ether, in the process of primal evolution guided by the eternal law-giver, the creator. Let Trita, master of the three modes of nature, sattva, rajas and tamas, i.e., thought, energy and matter, plan the use of it in various ways. Let Indra, the electrical expert, use it as power first. Let Gandharva, specialist of earth sciences, hold the control of it in gravitational, magnetic and heat forms. And let the Vasus, graduate researchers of life sciences, extract this energy from the light of the sun.

असि यमो अस्यादित्यो अर्वन्नसि त्रितो गुह्येन व्रतेन। असि सोमेन समया विपृक्त आहुस्ते त्रीणि दिवि बन्धनानि॥ ३॥

3. *Asi yamo asyādityo arvannasi trito guhyena vratena. Asi somena samayā vipṛkta āhuste trīṇi divi bandhanāni.*

Cosmic energy, Yama you are the mover, the condition and control of all dynamics. You are the light and the sun. You are the energy in use. You are Trita,

vitality, strength and power by virtue of your unseen and mysterious character. You are integrated with the life and joy of existence and yet you are distinct and exclusive. It is said that you are bonded with the regions of light in three ways.

त्रीणि त आहुर्दिवि बन्धनानि त्रीण्यप्सु त्रीण्यन्तः समुद्रे।
उतेव मे वरुणश्छन्त्स्यर्वन् यत्रा त आहुः परमं जनित्रम्॥ ४॥

4. *Trīṇi ta āhurdivi bandhanāni trīṇyapsu trīṇyantaḥ samudre. Uteva me varuṇaśchantsyarvan yatrā ta āhuḥ paramaṁ janitram.*

Three are your forms, they say, in the field of light, they are causal, subtle and gross. Three are in the sphere of the waters, and three are in the region of the skies in the winds, the same three. Just as you have three formal definitions so do I too, the causal body, the subtle body and the gross body. Tell me, mysterious power, where do they say your ultimate origin is. Mine too is there itself.

इमा ते वाजिन्नवमार्जनानीमा शफानां सनितुर्निधानाः। अत्रा ते भद्रा रशना अपश्यमृतस्य या अभिरक्षन्ति गोपाः॥ ५॥

5. *Imā te vājinnavamārjanānīmā śaphānāṁ sanitur-nidhānā. Atrā te bhadrā raśanā apaśyamṛtasya yā abhirakṣanti gopāḥ.*

O Vajin, tempestuous power-input of the yajna of existence, these are the stages of your refinement, contentive concentrations of the applicable values of energy which are positive gifts of wealth and well-being for humanity. I wish and pray I may see those positive lines of natural and scientific developments of yours

which observe, preserve and advance the process of life's yajnic evolution.

आत्मानं ते मनसारादजानामवो दिवा पतयन्तं पतङ्गम्।
शिरो अपश्यं पथिभिः सुगेभिररेणुभिर्जेहमानं पतत्रि ॥ ६ ॥

6. *Ātmānaṁ te manasārādajānāmavo divā patayantam pataṅgam. Śiro apaśyaṁ pathibhiḥ sugebhir-areṇubhir-jehamānaṁ patatri.*

Agni, O flying horse, with pleasure of my heart and soul and with the thrill of my knowledge, I see from afar and know your body flying up towards heaven and down like a bird. O flying bird of our creation, I see your head striving and soaring higher and higher by paths all straight and clear and wholly free from dust.

अत्रा ते रूपमुत्तममपश्यं जिगीषमाणमिष आ पदे गोः।
यदा ते मर्तो अनु भोगमानळादिद् ग्रसिष्ठ ओषधीरजीगः ॥ ७ ॥

7. *Atrā te rūpam-uttamam-apaśyaṁ jigīṣamāṇamiṣa ā pade goḥ. Yadā te marto anu bhogamānaḷādid grasiṣṭha oṣadhīrajīgaḥ.*

Agni, O vital fire and creativity of life, I have seen that higher form, spirit and character of yours which is eager to conquer, consume and create the food and energy on the floor of the earth since, when the mortal humanity blest with food and enjoyment, and as a result of your holy ambition, eats their fill, then, O consumer and creator, you beget the herbs and juices for rectification of the human faults and weaknesses.

अनु त्वा रथो अनु मर्यो अर्वन्ननु गावोऽनु भगः कनीनाम्।
अनु व्रातासस्तव सख्यमीयुरनु देवा ममिरे वीर्यं ते ॥ ८ ॥

8. *Anu tvā ratho anu maryo arvannanu gāvo'nu bhagaḥ kanīnām. Anu vrātāsastava sakhyamīyūranu devā mamire vīryaṁ te.*

Agni, Arvan, energy and power of lightning motion, the chariot, the car and the flying birds of human creation depend on you and follow your laws. The mortal humanity admires and follows you. The cows and the maidens and their matrimony and joy depend on you. The wealth and honour of admirers depends on you. Devotees of sacred vows and yoga practices court your love and friendship. And divine personalities of nature and humanity both are keen to realise your energy, virility and creativity.

हिरण्यशृङ्गोऽ यो अस्य पादा मनोजवा अवर इन्द्र आसीत्। देवा इदस्य हविरद्यमायन्यो अर्वन्तं प्रथमो अध्यतिष्ठत्॥ ९॥

9. *Hiraṇyaśṛṅgo'yo asya pādā manojavā avara indra āsīt. Devā idasya haviradyamāyan yo arvantaṁ prathamo adhyatiṣṭhat.*

Golden headed and lustrous is this agni, energy and power of nature, with the wheels of metals of desired gravity for motion and speed. The noblest divinities love to win and enjoy the cherished gifts of this agni. Indra, constant, ancient and yet the latest lord of the speed of mind is the exceptional master who first of all rides and controls this dynamic energy of nature's motive power.

ईर्मान्तासः सिलिकमध्यमासः सं शूरणासो दिव्यासो अत्याः। हंसाइव श्रेणिशो यतन्ते यदाक्षिषुर्दिव्यमज्मम-श्वाः॥ १०॥

10. *Īrmāntāsaḥ silikamadhyamāsaḥ saṁ śūraṇāso divyāso atyāḥ. Haṁsā iva śreṇiśo yatante yadākṣiṣurdivyamajmamaśvāḥ.*

Arvan, universal energy in motion, sleek and sophisticated, vibrating with power, steadily accelerating, celestial birds of flight, like rows of cranes in formation, join, march and fly and rise over the heavenly paths of skies and space. Agni, lord of light and knowledge, Indra, lord of energy and power, such are the horses of your creation, these are your birds of power.

तव॒ शरी॑रं पतयि॒ष्ण्व॑र्वन् तव॑ चि॒त्तं वात॑-इव॒ ध्रजी॑मान्।
तव॒ शृङ्गा॑णि॒ विष्ठि॑ता पुरु॒त्रार॑ण्येषु॒ जर्भु॑राणा चरन्ति ॥ ११ ॥

11. *Tava śarīraṁ patayiṣṇvarvan tava cittaṁ vāta iva dhrajīmān. Tava śṛṅgāṇi viṣṭhitā purutrāraṇyeṣu jarbhurāṇā caranti.*

O Arvan, tempestuous energy of the universe, your body is ever eager and agitating to fly. Your mind is restless, adventurous and vibrating as the waves of winds. Your ambitions are high soaring, various, pioneering and ever on the move. Inspiring the minds of men, bright and blazing in the forests overtaken, your thoughts, ambitions and operations spread around and cover the worlds across the spaces.

उप॒ प्रागा॒च्छस॑नं वा॒ज्यर्वा॑ देव॒द्रीचा॒ मन॑सा॒ दीध्या॑नः। अ॒जः
पु॒रो नी॑यते॒ नाभि॑र॒स्यानु॑ प॒श्चात्क॒वयो॑ यन्ति रे॒भाः ॥ १२ ॥

12. *Upa prāgācchasanaṁ vājyarvā devadrīcā manasā dīdhyānaḥ. Ajaḥ puro nīyate nābirasyānu paścāt kavayo yanti rebhāḥ.*

Agni, warlike courser, impetuous on the wing goes forward. It goes by all, in advance of all, moving the worlds on the march, inspiring, enlightening, elevating the divinities, thinking, meditating, shining by the light of its own intelligence. Unborn eternal is the source and centre of its power by which it is ignited, geared and steered on the way, and when it moves, poets follow singing and celebrating the beauty of existence, the glory of Divinity in action.

उप॒ प्रागा॑त्पर॒मं यत्स॒धस्थ॒मर्वाँ॒ अच्छा॑ पि॒तरं मा॒तरं च। अ॒द्या दे॒वाञ्जु॒ष्टत॑मो॒ हि ग॒म्या अथा शा॑स्ते दा॒शुषे॒ वार्या॑णि॥ १३॥

13. *Upa prāgāt paramaṁ yat sadhastham-arvāň acchā pitaraṁ mātaraṁ ca. Adyā devāñ-juṣṭatamo hi gamyā athā śāste dāśuṣe vāryāṇi.*

The same horse, Agni, mighty carrier of the universe, reaches the highest heaven and home of existence, and there joins the ultimate original and eternal mother, Prakrti, and father creator, the Lord Almighty. O mighty harbinger of life and joy, loved and blest and most admired, go and reach the divinities to-day upon this instant and bring the cherished gifts of life for the admirer and the generous giver performer of yajna.

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Devata: Vishvedeva, Vak and Apah, Shaka-Dhuma and Soma, Keshins, Vak and Surya, Samvatsara, Sarasvati, Sadhyas, Surya, Parjanya or Agnis, Sarasvan or Surya. Dirghatama Auchathya Rshi

अ॒स्य वा॒मस्य॑ पलि॒तस्य॒ होतु॒स्तस्य॒ भ्रातां॑ मध्य॒मो अ॒स्त्यश्नः॑। तृ॒तीयो॒ भ्राता॑ घृ॒तपृ॑ष्ठो अ॒स्यात्रा॑पश्यं वि॒श्पतिं॑ स॒प्त-पु॑त्रम्॥ १॥

1. *Asya vāmasya palitasya hotustasya bhrātā madhyamo astyaśnaḥ. Tṛtīyo bhrātā ghṛtapṛṣṭho asyātrāpaśyaṁ viśpatiṁ saptaputram.*

Of this splendid and hoary yajaka, Sun, giver of light and energy and receiver of the waters and essences of the earth and the skies, the second, younger and middling brother is vayu, wind and electricity abiding in the middle region of the skies, the energy being voracious and present everywhere. The third and youngest brother is Agni, fire, which is sprinkled with water and ghrta in yajna. It is the sustainer of living beings and it is blest with seven children, i.e., seven rays of light in the spectrum. I wish I could know this ancient, brilliant and sustaining power and friend of life.

सप्त युञ्जन्ति रथमेकचक्रमेको अश्वो वहति सप्तनामा।
त्रिनाभि चक्रमजरमनर्वं यत्रेमा विश्वा भुवनाधि तस्थुः ॥ २ ॥

2. *Sapta yuñjanti ratham-ekacakram-eko aśvo vahati saptanāmā. Trinābhi cakram-ajaram-anarvaṁ yatremā viśvā bhuvanādhi tasthuḥ.*

Seven enjoin the one-wheel chariot, drawn by one horse of seven names. The wheel, the wheel of time, unaging and automotive, has three sub-wheels with three naves and rims, and in the orbit of this time and space abide all the worlds of the universe.

इमं रथमधि ये सप्त तस्थुः सप्तचक्रं सप्त वहन्त्यश्वाः। सप्त स्वसारो अभि सं नवन्ते यत्र गवां निहिता सप्त नाम ॥ ३ ॥

3. *Imaṁ rathamadhi ye sapta tasthuḥ saptacakraṁ sapta vahantyaśvāḥ. Sapta svasāro abhi saṁ navante yatra gavāṁ nihitā sapta nāma.*

Seven are those who ride this chariot, seven motive powers (horses or rays of light) which draw this chariot of seven wheels, wheel within wheel. They are seven sisters who exult, roar and thunder together in reverence and worship of the father where in are hidden in depth seven names of the rays of light, the seven spheres and seven notes of language. (This is a highly mystical, symbolic, and at the same time scientific mantra. To understand the meaning and implication at different levels of correspondence we need knowledge of astronomy, cosmology, physics and astrophysics, language and grammar, music and mechanics. And still the meaning would remain open ended.)

को ददर्श प्रथमं जायमानमस्थन्वन्तं यदनस्था बिभर्ति। भूम्या असुरसृगात्मा क्व स्वित्को विद्वांसमुप गात्प्रष्टुमेतत्॥ ४॥

4. *Ko dadarśa prathamaṁ jāyamānm-asthanavantaṁ yadanasthā bibharti. Bhūmyā asurasṛgātmā kva svit ko vidvāṁsam-upa gāt praṣṭumetat.*

Who saw the first material form of the universe of flesh and bone being born, which the immaterial of no flesh and bone bears? What and where was the breath and blood and soul of the earth and cosmos? Who would reach the visionary of knowledge to ask all this of the first and last question about the mystery?

पाकः पृच्छामि मनसाविजानन् देवानामेना निहिता पदानि। वत्से बष्कयेऽधि सप्त तन्तून्वि तत्निरे कवय ओतवा उ॥ ५॥

5. *Pākaḥ pṛcchāmi manasā-vijānan devānām-enā nihitā padāni. Vatse vaṣkaye'dhi sapta tantūn vi tatnire kavaya otavā u.*

Novice, ignorant but searching for knowledge and passing through the crucibles of heat and light of discipline, I ask with sincere mind and soul about these seven divine stages of the evolution of nature and life concealed in mystery, the seven-fold warp and woof of which visionary poets have traced and described in detail for the children of light to see and know and realise.

अचिकित्वाञ्चिकितुर्षश्चिदत्र कवीन्पृच्छामि विद्मने न विद्वान्। वि यस्तस्तम्भ षळिमा रजांस्यजस्य रूपे किमपि स्विदेकम्॥ ६॥

6. *Acikitvāñ cikituṣaścidatra kavīn pṛcchāmi vidmane na vidvān. Vi yastastambha ṣaḷimā rajāmsyajasya rūpe kimapi svidekam.*

Not knowing what I would know here as a man of knowledge should know, I ask of the men of knowledge and poets of divine vision what that single principle of power could be in the form and nature of the one unborn and eternal Supreme which holds these six higher and lower spheres and atmospheres of the universe.

इह ब्रवीतु य ईमङ्ग वेदास्य वामस्य निहितं पदं वेः। शीर्ष्णः क्षीरं दुहते गावो अस्य वव्रिं वसाना उदकं पदापुः॥ ७॥

7. *Iha bravītu ya īmaṅga vedāsya vāmasya nihitaṁ padaṁ veḥ. Śīrṣṇaḥ kṣīraṁ duhrate gāvo asya vavriṁ vasānā udakaṁ padāpuḥ.*

Dear friend, here may speak to me he who well

knows the power and presence of this glorious bird ever on the wing and omnipresent, which is concealed in mystery. The holy rays of it from above yield showers of milk and water for life, and, covered in brilliant beauty they drink up the waters as they come and touch the earth with their feet.

मा॒ता पि॒तर॑मृ॒त आ ब॑भाज धी॒त्यग्रे॒ मन॑सा॒ सं हि ज॒ग्मे। सा बी॑भ॒त्सुर्ग॑र्भ॒रसा॒ निवि॑द्धा॒ नम॑स्वन्त॒ इदु॑पवा॒कमी॑युः ॥ ८ ॥

8. *Mātā pitaramṛta ā babhāja dhītyagre manasā saṁ hi jagme. Sā bībhatsur-garbharasā nividdhā namasvanta id-upavākam-īyuḥ.*

The proud and amorous mother seeks the company of father for the waters of life and joins him with love and her innate power of motherhood. Then she receives the rain showers of life and the children of nature receive the food for the body and Word for the mind with reverence and worship.

यु॒क्ता मा॒तासी॑द् धु॒रि दक्षि॑णाया॒ अति॑ष्ठद् गर्भो॑ वृज॒नीष्व॒न्तः। अमी॑मेद् व॒त्सो अनु॒ गाम॑पश्यद् विश्वरू॒प्यं त्रि॒षु योज॑नेषु ॥ ९ ॥

9. *Yuktā mātāsīd dhuri dakṣiṇāyā atiṣṭhad garbho vṛjanīṣvantaḥ. Amīmeda vatso anu gāmapaśyad viśvarūpyaṁ triṣu yojaneṣu.*

The mother, earth, is joined to the sun and held in orbit in circumambulation of the sun on its own axis. The productive power and the seed of life stays in the clouds within its atmosphere along with it in its motion in the three orbits, i.e., on its own axis, round the sun and in the galaxy, and when it matures it roars and

showers, looking at mother earth of various colour and form like a calf looking at the mother cow.

तिस्रो मातॄस्त्रीन्पितॄन्बिभ्रदेक ऊर्ध्वस्तस्थौ नेमव ग्लापयन्ति। मन्त्रयन्ते दिवो अमुष्य पृष्ठे विश्वविदं वाचमविश्वमिन्वाम्॥ १०॥

10. *Tisro mātṝstrīn pitṝn bibhradeka ūrdhvastasthau nemava glāpayanti. Mantrayante divo amuṣya pṛṣṭhe viśvavidaṁ vācamaviśvaminvām.*

The one Supreme lord of the universe who abides over all sustains the three mothers, earth, sky and the heavens of light, and He sustains the three fathers, Agni, Vayu and Aditya, fire, wind and sun. These three couples tire Him not, they smear Him not. On the heights of the heaven of that lord Prajapati, they meditate on this voice of omniscience and recreate and replenish the life sustaining energy and the creative vitality and fertility of motherhood.

द्वादशारं नहि तज्जराय वर्वर्ति चक्रं परि द्यामृतस्य। आ पुत्रा अग्ने मिथुनासो अत्र सप्त शतानि विंशतिश्च तस्थुः॥ ११॥

11. *Dvādaśāraṁ nahi tajjarāya varvarti cakraṁ pari dyāmṛtasya. Ā putrā agne mithunāso atra sapta śatāni viṁśatiśca tasthuḥ.*

The twelve-spoked wheel of time in existence that goes round and round the cosmic sun never ages. O Agni, light of humanity, the seven hundred and twenty-children of nature, i.e., the three hundred and sixty day-night pairs or seven hundred and twenty forms of material composition remain till the end of

chronological time.

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम्।
अथेमे अन्य उपरे विचक्षणं सप्तचक्रे षळर आहुरर्पितम्॥ १२॥

12. *Pañcapādaṁ pitaraṁ dvādaśākṛtiṁ diva āhuḥ pare ardhe purīṣiṇam. Atheme anya upare vicakṣaṇaṁ saptacakre ṣaḷara āhurarpitam.*

Father time, they say, has five stages from the initial moment onward and twelve divisions in the round of the year of time extending over existence in the farther half of the universe beyond the region of light. These others speak of this other half visible this side above, below the sun, which has six spokes of the seasons in the yearly round and moves in seven rounds of wheels, wheel within wheel of time.

(This concept of time space requires deep research into the nature and passage of time including the technique of measurement and calculation with reference to the visible world and the world beyond on the other side of the sun. Parardha, the other half, for example, is equal to 50 years of Brahma, his one day being equal to the age of the current world of existence. It is a mind boggling concept in ordinary terms of calculation.)

पञ्चारे चक्रे परिवर्तमाने तस्मिन्ना तस्थुर्भुवनानि विश्वा।
तस्य नाक्षस्तप्यते भूरिभारः सनादेव न शीर्यते सनाभिः॥ १३॥

13. *Pañcāre cakre parivartamāne tasminnā tasthurbhuvanāni viśvā. Tasya nākṣastapyate bhūribhāraḥ sanādeva na śīryate sanābhiḥ.*

Five are the spokes in the wheel of time-cum-prakrti, the temporal existence of physical world.

(These are the five elements of prakrti, akasha, vayu, agni, apah and prthivi, and their internal changes). This wheel of prakrti in time is ever on the move. In that wheel of time and physical change abide all the worlds of the universe. The axis of that carries the immense weight of existence but it never gets heated. With its centre-hold on this axis it has been going on since eternity and it will go on till eternity, but it never wears away. It is never destroyed. (The axis of the physio-temporal wheel is the constant substratum, original Prakrti, and the centre-hold is the Lord Supreme.)

सनेमि चक्रमजरं वि वावृत उत्तानायां दश युक्ता वहन्ति।
सूर्यस्य चक्षू रजसैत्यावृतं तस्मिन्नार्पिता भुवनानि विश्वा॥ १४॥

14. *Sanemi cakramajaraṁ vi vāvṛta uttānāyāṁ dása yuktā vahanti. Sūryasya cakṣū rajasaityāvṛtaṁ tasminnārpitā bhuvanāni viśvā.*

Existent with its centre and circumference, the unaging wheel, the chariot, of the universe of physio-temporal nature goes on and on, round and round. In the expansive Prakrti, ten motive powers move it on (those ten being the pranic energies). The light of the sun suffused with rajas, energy of universal dynamics, goes on with the worlds. Indeed, all the worlds of existence abide in that light and energy.

साकंजानां सप्तथमाहुरेकजं षळिद्यमा ऋषयो देवजा इति।
तेषामिष्टानि विहितानि धामशः स्थात्रे रेजन्ते विकृतानि रूपशः॥ १५॥

15. *Sākañjānāṁ saptathamāhurekajaṁ ṣaḷid yamā ṛṣayo devajā iti. Teṣāmiṣṭāni vihitāni dhāmaśaḥ sthātre rejante vikṛtāni rūpaśaḥ.*

The seven simultaneously born of one-unborn, they call a septet, that is, seven-in-one or one-in-seven. Six of them are yamas, twin movers. They are rshis, mixers, born of devas, light and energy. Their properties and actions according to their place and character are created and ordained, and they, each in its form and character, move around for and in the unmoved mover.

(These seven are the seven lokas: Bhuh, Bhuvah, Svah, Mahah, Janah, Tapah and Satyam. Sometimes the lokas are associated with seven Rshis. Sometimes they are described as seven senses and sometimes seven vital energies. All these refer, in fact point, to a theory of correspondences existing at the physical, mental and spiritual levels, or at the levels of matter, energy, thought and spirit. And this is a subject of high research and deep meditation.)

स्त्रियः सतीस्ताँ उ मे पुंस आहुः पश्यदक्षण्वान्न वि चेतदन्धः। कविर्यः पुत्रः स ईमा चिकेत यस्ता विजानात्स पितुष्पितासत्॥ १६॥

16. *Striyaḥ satīstāň u me puṁsa āhuḥ paśyadakṣaṇvānna vi cetadandhaḥ. Kaviryaḥ putraḥ sa īmā ciketa yastā vijānāt sa pituṣpitāsat.*

Female they are, intelligent and educated, and though women, I am told rightly, they are male too. One who has eyes can see this, but one who is blind, even though he has eyes, doesn't see this, doesn't know. The son who has the vision of a poet knows this well, and

one who knows this has an old head on young shoulders. In other words, he has the vision and knowledge of the father of fathers.

अवः परेण पर एनावरेण पदा वत्सं बिभ्रती गौरुदस्थात्।
सा कद्रीची कं स्विदर्धं परागात् क्व स्वित्सूते नहि यूथे अन्तः ॥ १७ ॥

17. *Avaḥ pareṇa para enāvareṇa padā vatsaṁ bibhratī gaurudasthāt. Sā kadrīcī kaṁ svidardhaṁ parāgāt kva svit sūte nahi yūthe antaḥ.*

Bearing and sustaining her child, as a cow bears and sustains her calf, this earth by her own motion goes down with reference to that farther side and goes up with reference to this nearer side in relation to the sun, and stays up stabilized in space in its own orbit. In what direction and to which remote region of space does she go? What does she impel and energise and how? Does she receive consecration of the sun in the midst of a crowd or not?

अवः परेण पितरं यो अस्यानुवेद पर एनावरेण। कवीयमानः
क इह प्र वोचद् देवं मनः कुतो अधि प्रजातम् ॥ १८ ॥

18. *Avaḥ pareṇa pitaraṁ yo asyānuveda para enāvareṇa. Kavīyamānaḥ ka iha pra vocad devaṁ manaḥ kuto adhi prajātam.*

Here who could be the man of poetic vision who knows this lower side of the earth with reference to that other higher side, and that higher side with reference to this lower side, and who further knows the father sun, lord sustainer of the earth, and who knows and who can say where from this brilliant and divine mind is born?

ये अर्वाञ्चस्ताँ उ पराँच आहुर्ये पराञ्चस्ताँ उ अर्वाच आहुः।
इन्द्रश्च या चक्रथुः सोम तानि धुरा न युक्ता रजसो वहन्ति॥ १९॥

19. *Ye arvāñcastāň u parāca āhur-ye-parāñcastāň u arvāca āhuḥ. Indraśca yā cakrathuḥ soma tāni dhurā na yuktā rajaso vahanti.*

Whatever objects are near, they say, are far off, and the objects far off, they say, are close at hand. (All objects are on the move and whether they are far or near is a matter of relativity. It is nothing absolute.) O Soma, Vayu energy, whatever you and the lord omnipotent, Indra, have formed as objects or clusters of objects, ever such as stars and galaxies, carry on the worlds of the universe as horses joined to the yoke and the pole draw the chariot of existence.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति॥ २०॥

20. *Dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ pari ṣasvajāte. Tayoranyaḥ pippalaṁ svādvattyanaśnannanyo abhi cākaśīti.*

Two birds of beautiful wings, the individual human soul and the Supreme Soul of the universe, both friends and companions, together nest on the same one tree of existence. Of the two, one, the individual human soul, eats the fruit with relish and enjoys as well as suffers the consequences. The other, the Supreme Soul, simply watches comprehensively all round without eating anything.

यत्रा सुपर्णा अमृतस्य भागमनिमेषं विदथाभिस्वरन्ति।
इनो विश्वस्य भुवनस्य गोपाः स मा धीरः पाकमत्रा विवेश ॥ २१ ॥

21. *Yatrā suparṇā amṛtasya bhāgam-animeṣaṁ vidathābhisvaranti. Ino viśvasya bhuvanasya gopāḥ sa mā dhīraḥ pākamatrā viveśa.*

Where the blessed souls of noble action sing and celebrate their share of immortal joy in holy voice incessantly, therein, may, I pray, the constant imperishable sovereign Ruler, protector and sustainer of the entire universe, inspire and bless me, the honest soul in preparation for the consecration.

यस्मिन् वृक्षे मध्वदः सुपर्णा निविशन्ते सुवते चाधि विश्वे।
तस्येदाहुः पिप्पलं स्वाद्वग्रे तन्नोन्नशद्यः पितरं न वेद ॥ २२ ॥

22. *Yasmin vṛkṣe madhvadaḥ suparṇā niviśante suvate cādhi viśve. Tasyedāhuḥ pippalaṁ svādvagre tannonnaśadyaḥ pitaraṁ na veda.*

To that tree over and above the mortal world whereon the super-souls of beautiful wings of blessed action nestle in a state of consecration and taste the nectar honey of divine joy, whose taste of the fruit the ancients describe as super-sweet, to that tree of immortal taste and bliss they do not attain who do not know the father.

यद् गायत्रे अधि गायत्रमाहितं त्रैष्टुभाद् वा त्रैष्टुभं निरतक्षत।
यद् वा जगज्जगत्याहितं पदं य इत्तद् विदुस्ते अमृतत्व-मानशुः ॥ २३ ॥

23. *Yad gāyatre adhi gāyatramāhitaṁ traiṣṭubhād vā traiṣṭubhaṁ niratakṣata. Yad vā jagajjagatyāhitaṁ padaṁ ya it tad viduste amṛtatvamānaśuḥ.*

They attain to that immortal state of bliss who know and experience the Spirit which is the lord protector of the celebrants of Divinity immanent in the gayatri verses in their recitations, who rejoice in the divine presence above the trishbubh verses and actualise that presence in life without break, who rise to the height of Divinity and share the dynamic presence vibrating in the universe and revealed in jagati verses, and commune with that presence.

(In scientific terms, the earth is gayatri. The fire of yajna is lit on the earth. Traishtubh is the sky. The wind is vibrant and operative there. Dyu is jagati, most dynamic. There aditya, the sun, reigns. Agni, fire is the vitality of the earth, wind is the energy of the sky, and the sun is the life of the heavens. Those who know these regions, their life and vitality and realise their vitality and the spirit of Divinity which informs them and their vitality attain to the state of immortal bliss.)

गा॒य॒त्रेण॒ प्रति॑ मिमीते अ॒र्कम॒र्केण॒ साम॒ त्रैष्टु॑भेन वा॒कम्।
वा॒केन॑ वा॒कं द्विप॑दा॒ चतु॑ष्पदा॒ऽक्षरे॑ण मिमते स॒प्त वाणीः॥ २४॥

24. *Gāyatreṇa prati mimīte arkamarkeṇa sāma traiṣṭubhena vākam. Vākena vākaṁ dvipadā catuṣpadā'kṣareṇa mimate sapta vāṇīḥ.*

In gayatri metre the Rks are composed. With Rks, the Samans are composed. With trishtubh metre

Vak, Yajus are composed. By Vak, Yajurveda, and further Vak, Atharva Veda, is composed and formed. And with two-pada and four-pada constituents of the eternal Word, all the seven forms of Vedic compositions in metric forms of verse, are composed.

(In scientific terms, gayatri is Parameshthi Prana, universal energy at the highest level, from universal energy, specific forms of energy are created. One of these specific forms is Rk, rhythmic energy operative in thought consciousness. When pranic energy passes through a particular physical structure such as the reed or the larynx, sound is produced. When rhythm is added to sound, music is produced. When elements of sound are related to particular points of the speech mechanism, then phonemes, elements of sound in language forms, are produced. And when the elements of sound are joined in correspondence with thought, then language is produced. When feeling and emotion is added to language and expressed, then song is created and composed. Thus from Rks, thought energies of consciousness composed in language, joined to celebrative joy, Samans are created. When the music and songs of joy are joined to practical situations in the holy business of living, then Yajus are created as holy formations of life's values. And then from thought, song and practical formulae in holy living the comprehensive body of Atharva hymns is created. The classification of Vedic knowledge is thus explained in terms of knowledge, Rgveda, song, Samveda, action, Yajurveda, and comprehensive message, Atharva-veda, which is also known as Brahma Veda. In this way, from the elements of energy, sound, thought, feeling and emotion

in divine consciousness, specially love and joy, all language and linguistic compositions both divine and human, sacred and secular, are created.)

जगता सिन्धुं दिव्यस्तभायद्रथन्तरे सूर्यं पर्यपश्यत्। गायत्रस्य समिधस्तिस्र आहुस्ततो मह्ना प्र रिरिचे महित्वा ॥ २५ ॥

25. *Jagatā sindhuṁ divyastabhāyad rathantare sūryaṁ paryapaśyat. Gāyatrasya samidhastisra āhustato mahnā pra ririce mahitvā.*

The Lord establishes the ocean of energy in the Dyu, the region of light, by cosmic dynamics of Jagati hymns of omnipotence. In the Antariksha, He establishes the sun, generative and radiating source of light and energy. The blazing fire-woods of divine energy, they say, are three: the sun in the highest sky, lightning, wind and electricity in the atmosphere, and fire and magnetic energy in the earth, and by His grand and adorable omnipotence the Lord transcends all these. Of Gayatra, the Samidhas are said to be three: light, lightning and fire.

उप ह्वये सुदुघां धेनुमेतां सुहस्तो गोधुगुत दोहदेनाम्। श्रेष्ठं सवं सविता साविषन्नोऽभीद्धो घर्मस्तदु षु प्र वोचम् ॥ २६ ॥

26. *Upa hvaye sudughāṁ dhenumetāṁ suhasto godhuguta dohadenāṁ. Śreṣṭhaṁ savaṁ savitā sāviṣanno'bhīddho gharmastadu ṣu pra vocam.*

I invoke and call upon this generous mother cow, Gayatri, Mother Nature, mother Sarasvati of knowledge, directly at the closest. Only an intelligent and dexterous person can distil the essence and power of her

generosity. May lord Savita, the creator, the sun, the teacher, create the soma of milk, honey and the light of knowledge for us and bless us. Lit up and blazing is the fire in the yajna-vedi. The same I speak of and celebrate in song.

हिङ्कृण्वती वसुपत्नी वसूनां वत्समिच्छन्ती मनसाभ्यागात्। दुहामश्विभ्यां पयो अघ्न्येयं सा वर्धतां महते सौभगाय ॥ २७ ॥

27. *Himkṛṇvatī vasupatnī vasūnāṁ vatsamicchantī manasābhyāgāt. Duhāmaśvibhyāṁ payo aghnyeyaṁ sā vardhatāṁ mahate saubhagāya.*

Lowing and loving, this mother cow, sustainer of the breath and supports of life, caressing her children with her heart of tenderness, comes to bless us all round. May she, never never to be killed or hurt, distil the milk of life's energy from the sun and wind and ever grow for the great good fortune and prosperity of life on earth.

गौरमीमेदनु वत्सं मिषन्तं मूर्धानं हिङ्ङकृणोन्मातवा उ। सृक्वाणं घर्ममभि वावशाना मिमाति मायुं पयते पयोभिः ॥ २८ ॥

28. *Gauramīmedanu vatsaṁ miṣantaṁ mūrdhānaṁ hiṅṅakṛṇonmātavā u. Sṛkvāṇaṁ gharmamabhi vāvaśanā mimāti māyuṁ payate payobhiḥ.*

The cow goes to the calf winking its eyes in loving expectation, lowing with love, and licks its head with caress. And lowing and loving more and more in response to the yearning affection of the calf, she overflows with milk. (The same is the response of mother earth and mother Sarasvati to the children

yearning for love, nourishment and knowledge.)

अयं स शिङ्क्ते येन गौरभीवृता मिमाति मायुं ध्वसनावधि श्रिता। सा चित्तिभिर्नि हि चकार मर्त्यं विद्युद्भवन्ती प्रति वव्रिमौहत ॥ २९ ॥

29. *Ayaṁ sa śiṅke yena gaurabhīvṛtā mimāti māyuṁ dhvasanāvadhi śritā. Sā cittibhirni hi cakāra martyaṁ vidyud bhavantī prati vavrimauhata.*

This is that cloud which roars and by which, covered and surrounded in the vapours, the earth reverberates in response. The earth, with her own feelings of kindness and generosity sustains the mortal children of hers, and her energy, being in the form of lightning, reveals and realises her own form and character.

अनच्छये तुरगातु जीवमेजद् ध्रुवं मध्य आ पस्त्यानाम्।
जीवो मृतस्य चरति स्वधाभिरमर्त्यो मर्त्येना सयोनिः ॥ ३० ॥

30. *Anacchaye turagātu jīvamejad dhruvaṁ madhya ā pastyānām. Jīvo mṛtasya carati svadhābhir-amartyo martyenā sayoniḥ.*

Living and breathing, moving at the speed of infinity yet constant and omnipresent, the Spirit of the Universe abides eternal, impelling the individual soul to move among the variety of material forms. And thus, the immortal spirit of mortal man moves around in love and company with the mortal forms of material beauty by virtue of its karma and self sacrifice.

अपश्यं गोपामनिपद्यमानमा च परा च पथिभिश्चरन्तम्।
स सध्रीचीः स विषूचीर्वसान आ वरीवर्ति भुवनेष्वन्तः ॥ ३१ ॥

31. *Apaśyaṁ gopām-anipadyamānam-ā ca parā ca pathibhiś-carantam. Sa sadhrīcīḥ sa viṣūcīr-vasāna ā varīvarti bhuvaneṣvantaḥ.*

I pray I may see and realise that universal protector of the world of nature and the mother powers of life, who, ever infallible and immaculate, is immanent and active over the nearest and the farthest paths of existence, and, pervading the centripetal and centrifugal waves of Prakrti, eternally rolls around in the worlds of the universe.

Note: This mantra can be interpreted with reference to the individual soul: I wish and pray I may realise the essential nature of that presiding power over the mind and senses which, though in association with the mind and senses, never falls from its essence and moves over the paths and forms of existence far and near. The soul takes to the forms of Prakrti which, it feels, go with it, as well as to those forms which are various and disagreeable. And thus it goes round and round in and across the worlds of the universe, integrated with all living forms and yet essentially its own self.

य ईँ॑ च॒कार॒ न सो अ॒स्य वे॑द॒ य ईँ॑ द॒दर्श॑ हिरु॒गिन्नु तस्मा॑त्।
स मा॒तुर्यो॒ना॒ परि॑वीतो अ॒न्तर्ब॑हु॒प्र॒जा नि॒र्ऋ॒॑तिमा॑ वि॑वेश ॥ ३२ ॥

32. *Ya īṁ cakāra na so asya veda ya īṁ dadarśa hiruginnu tasmāt. Sa māturyonā parivīto antar-bahuprajā nirṛtim-ā viveśa.*

That One that creates this universe, the other, individual soul, knows not of. This other that sees this world of existence goes off from the essence, and, enveloped in the mothers womb, covered in the folds

of material form within, it is born and enters the world of mortality for ages in birth after birth.

द्यौर्मे पिता जनिता नाभिरत्र बन्धुर्मे माता पृथिवी महीयम्। उत्तानयोश्चम्वो३ र्योनिरन्तरत्रा पिता दुहितुर्गर्भमाधात्॥ ३३॥

33. *Dyaurme pitā janitā nābhiratra bandhurme mātā pṛthivī mahīyam. Uttānayoścamvoryoniranta-ratrā pitā duhiturgarbhamādhāt.*

The heaven above is my father and creator, my centre-hold, my haven and home here, my brother support to stand by. And this great earth, this universe, this nature, is my mother. In the womb of these two great generative powers, heaven and earth, the mother of His own creation in here, the father of the universe sows the seed of life.

पृच्छामि त्वा परमन्तं पृथिव्याः पृच्छामि यत्र भुवनस्य नाभिः। पृच्छामि त्वा वृष्णो अश्वस्य रेतः पृच्छामि वाचः परमं व्योम॥ ३४॥

34. *Pṛcchāmi tvā paramantaṁ pṛthivyāḥ pṛcchāmi yatra bhuvanasya nābhiḥ. Pṛcchāmi tvā vṛṣṇo aśvasya retaḥ pṛcchāmi vācaḥ paramaṁ vyoma.*

What is the ultimate end of the earth? I ask you. Where is the centre and centre-hold of the universe? I ask you. What is the life-seed of the mighty generative force of infinitive power and speed? I ask you. What is the ultimate sound source from where the first boom of the Word arises? I ask.

इयं वेदिः परो अन्तः पृथिव्या अयं यज्ञो भुवनस्य नाभिः। अयं सोमो वृष्णो अश्वस्य रेतो ब्रह्मायं वाचः परमं व्योम ॥ ३५ ॥

35. *Iyaṁ vediḥ paro antaḥ pṛthivyā ayaṁ yajño bhuvanasya nābhiḥ. Ayaṁ somo vṛṣṇo aśvasya reto brahmāyaṁ vācaḥ paramaṁ vyoma.*

This vedi, creativity and productivity of the earth, is the ultimate end of the earth. This yajna, meeting of solar vitality and earthly productivity, is the centre-hold of life in the world. The vitality of the sun and the shower of soma is the life seed of the generative energy of the creator who is generous and infinite. And Brahma, immanent consciousness of the Lord is the ultimate home of the Word from where it incarnates in the world as Veda.

सप्तार्धगर्भा भुवनस्य रेतो विष्णोस्तिष्ठन्ति प्रदिशा विधर्मणि। ते धीतिभिर्मनसा ते विपश्चितः परिभुवः परि भवन्ति विश्वतः ॥ ३६ ॥

36. *Saptārdhagarbhā bhuvanasya reto viṣṇostiṣṭhanti pradiśā vidharmaṇi. Te dhītibhirmanasā te vipaścitaḥ paribhuvaḥ pari bhavanti viśvataḥ.*

Seven evolutes of Prakrti, i.e., five subtle elements, mind and senses (which evolve from Ahankara), and the Mahat-tattva, represent half of the divine process of creation (the other half being the creative seed or thought-sankalpa of Parameshthi Prajapati); they are half the womb of the universe the other half is the divine will. By the will of Vishnu they abide in Akasha, eternal space-and-time continuum with

their distinct properties and power and comprehend and rule the entire worlds in existence.

न वि जानामि यदिवेदमस्मि निण्यः संनद्धो मनसा चरामि।
यदा मागन् प्रथमजा ऋतस्यादिद् वाचो अश्नुवे भागमस्याः ॥ ३७ ॥

37. *Na vi jānāmi yadivedamasmi niṇyaḥ saṁn-addho manasā carāmi. Yadā māgan pratham-ajā ṛtasyādid vāco aśnuve bhāgamasyāḥ.*

I just do not know what I am like for sure, or what this world is. Self-imposed, self-bound, I move around with limited mind and understanding. But when the first evolutes of natural truth, i.e., intelligence and understanding of awareness come to me, and when the revelations of this Divine Word of truth bless me, then I realise my share of knowledge of the reality of existence that it is.

अपाङ् प्राङेति स्वधया गृभीतोऽ मर्त्यो मर्त्येना सयोनिः।
ता शश्वन्ता विषूचीना वियन्ता न्यन्यं चिक्युर्न नि चिक्युरन्यम् ॥ ३८ ॥

38. *Apāṅ prāṅeti svadhayā gṛbhīto'martyo martyenā sayoniḥ. Tā śaśvantā viṣūcīnā viyantā nyanyaṁ cikyurna ni cikyuranyam.*

The immortal soul coexistent with the mortal body goes back and forth. Both, body and soul, are eternal and imperishable, the body as Prakrti in the essence and the soul as spirit. Both are different and going apart. Those who know know one and the other, some know one but not the other, and those who don't know know neither.

ऋचो अक्षरे परमे व्योमन्यस्मिन् देवा अधि विश्वे निषेदुः ।
यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥ ३९ ॥

39. *Ṛco akṣare parame voyman yasmin devā adhi viśve niṣeduḥ. Yastanna veda kimṛcā kariṣyati ya it tad vidusta ime samāsate.*

The Rks, Vedas, exist in the omniscient supreme Spirit of existence, infinite and imperishable as the eternal and ultimate space-time continuum. In That, all the divine powers of existence subsist. If one does not know or acknowledge that, what would he or she achieve with mere words of the Rks? Those who know Him, reside with Him.

सूयवसाद्भगवती हि भूया अथो वयं भगवन्तः स्याम ।
अद्धि तृणमघ्न्ये विश्वदानीं पिब शुद्धमुदकमाचरन्ती ॥ ४० ॥

40. *Sūyavasād bhagavatī hi bhūyā atho vayaṁ bhagavantaḥ syāma. Addhi tṛṇmaghnye viśvadānīṁ piba śuddhamudakamācarantī.*

Adorable lady of knowledge and wisdom, be great and illustrious with holy food for mind and spirit, and then, we pray, we too may have the honour and prosperity of knowledge and well-being. Holy and inviolable as the mother cow, living on pure food and drinking pure water, and conducting yourself with kindness and grace, bless us with the generous gift of universal knowledge and joy of life.

गौरीर्मिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी ।
अष्टापदी नवपदी बभूवुषी सहस्राक्षरा परमे व्योमन् ॥ ४१ ॥

41. *Gaurīrmimāya salilāni takṣatyekapadī dvipadī sā catuṣpadī. Aṣṭāpadī navapadī babhūvuṣī sahasrākṣarā parame vyoman.*

The lady of light in spotless white of the Word in the highest heaven of eternal Omniscience, ever keen to reveal and grow, speaks loud and bold, stirring the stillness of space in waves of consciousness in the universal mind and in the pools of the seer's minds, and thus reveals the Word in forms and stages for humanity: One Veda as the whole knowledge, two Vedas for knowledge and action, three Vedas for knowledge, action and prayer, four Vedas as one compendium of discrete forms, eightfold knowledge of four Vedas and four Upa-Vedas of practical knowledge such as health science, military science, etc., and nine-stage knowledge, the ninth being grammar, phonetics, astronomy, etc. Indeed, this is knowledge contained in countless thousand variations of the One Imperishable Word: AUM.

तस्याः समुद्रा अधि वि क्षरन्ति तेन जीवन्ति प्रदिशश्चतस्रः ।
ततः क्षरत्यक्षरं तद्विश्वमुप जीवति ॥ ४२ ॥

42. *Tasyāḥ samudrā adhi vi kṣaranti tena jīvanti pradiśaścatasraḥ. Tataḥ kṣaratyakṣaraṁ tad viśvamupa jīvati.*

The oceanic showers of that voice of eternal omniscience rain in torrents. With these showers the directions, all the four and their sub-directions, vibrate with life. Then from there the actual words reveal themselves to human vision and perception, and the entire world of humanity lives by that revelation with light, support and guidance.

शकमयं धूममारादपश्यं विषूवता पर एनावरेण । उक्षाणं पृश्निमपचन्त वीरास्तानि धर्माणि प्रथमान्यासन् ॥ ४३ ॥

43. *Śakamayaṁ dhūmamārādapaśyaṁ viṣūvatā para enāvareṇa. Ukṣāṇaṁ pṛśnimapacanta vīrāstāni dharmāṇi prathamānyāsan.*

I have seen from close quarters the clouds of smoke and vapour laden with power. From this close by, I perceive the powerful catalytic agents of nature far off busy heating and creating the clouds of soma replete with vitality. These processes are the first operations of natural evolution and behaviour higher up in space.

त्रयः केशिन ऋतुथा वि चक्षते संवत्सरे वपत एक एषाम् । विश्वमेको अभि चष्टे शचीभिर्ध्राजिरेकस्य ददृशे न रूपम् ॥ ४४ ॥

44. *Trayaḥ keśina ṛtuthā vi cakṣate saṁvatsare vapata eka eṣām. Viśvameko abhi caṣṭe śacībhir-dhrājirekasya dadṛśe na rūpam.*

Three powers of nature with their distinct identities express themselves and operate according to the cycle of the seasons in the year. One of these, fire, is lit once in the year and generates and germinates the seeds of life. Another the sun, with its action and operations, illuminates the world. The third is wind, the force of it can be perceived but not its shape and form.

चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः । गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति ॥ ४५ ॥

45. *Catvāri vāk parimitā padāni tāni vidurbrāhmaṇā ye manīṣiṇaḥ. Guhā trīṇi nihitā neṅgayanti turīyaṁ vāco manuṣyā vadanti.*

Four are the constituent parts of speech which the wise men of learning know. Three of them are hidden in the cave of the mind, they are neither analysed, nor defined, nor understood by ordinary speakers, only the fourth part of speech, or parole, they use in communication.

(The four constituents of the structure of speech are: Nama or substantive, noun, Akhyata or roots of verbs, Upasarga or affixes, and Nipata or irregular accepted forms. These four are the subjects for grammarians and linguists. For the ordinary person, speech is the whole language, just what it is, and accepted without the understanding of structure and grammar. At a higher level, language is analysed in four layers of existence and consciousness: Para or transcendent language which is beyond thought and understanding. It may be regarded as the language-correspondence of the omniscience of God. The second is Pashyanti, one step close to us from Para. This may be understood to be the language existing in the unconscious layers of the mind. The third is Madhyama, another step closer to our consciousness. Let us say it exists in our sub-conscious mind. And the fourth is Vaikhari, existing at our conscious level of the mind. This is the language in use. Further, this language is analysed into four constituents: Nama, Akhata, Upasarga and Nipata. And of this language too the ordinary speaker uses the accepted form without knowing the structure and grammar. For the ordinary speaker, the language in use is only behaviour purely at

the natural and social level. And in yet another way, language may be understood in the way of the Veda: Ila, the language of omniscience, Sarasvati, the language of Veda and learning, Mahi, the spoken language at the level of the earth, nation, region, family and the mother. Another name for this speech is Bharati. And one thing more at the end of this note: This analysis and study is for the learned and for the seekers of learning. It has no value for the ordinary speaker. He or she speaks what is spoken for the only reason that he or she speaks thus, and what is spoken is understood.)

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान्।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥ ४६ ॥

46. *Indraṁ mitraṁ varuṇam-agnim-āhuratho divyaḥ sa suparṇo garutmān. Ekaṁ sad viprā bahudhā vadantyagniṁ yamaṁ mātariśvānam-āhuḥ.*

Reality is one, Truth is one, Ishvara is one and only One, not more than one. The learned and the wise speak of It in many ways. They say: It is Indra, glorious, Mitra, universal friend, Varuna, highest adorable, Agni, light of life, Divya, heavenly, Suparna, supreme beauteous, Garutman, supreme dynamic. They say: It is Agni, life and leader of existence, Yama, supreme controller, law and justice, and the judge, and Matarishva, supreme energy of the universe.

कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति।
त आववृत्रन्त्सदनादृतस्यादिद् घृतेन पृथिवी व्युद्यते ॥ ४७ ॥

47. *Kṛṣṇaṁ niyānaṁ harayaḥ suparṇā apo vasānā divam-utpatanti. Ta āvavṛtrant-sadanād-ṛtasyā-did ghṛtena pṛthivī vyudyate.*

The brilliant and beautiful rays of the sun constantly touch the green earth held by the sun and, covered by vapours of water, and rise back to the region of the sun. They come down from the region of waters and the earth is soaked with the water of rain showers.

द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत।
तस्मिन्त्साकं त्रिशता न शङ्कवोऽर्पिताः षष्टिर्न चलाचलासः॥ ४८॥

48. *Dvādaśa pradhayaś-cakramekaṁ trīṇi nabhyāni ka u tacciketa. Tasmintsākaṁ triśatā na saṅkavo 'rpitāḥ ṣaṣṭirna calācalāsaḥ.*

One full circle is the wheel going round. Twelve are the segments of the felly of the wheel. Three are the centres of the nave. Three hundred and sixty are the spokes fixed and yet on the move with the wheel. Who knows such a wheel? Rarely someone.

यस्ते स्तनः शशयो यो मयोभूर्येन विश्वा पुष्यसि वार्याणि।
यो रत्नधा वसुविद्यः सुदत्रः सरस्वति तमिह धातवे कः॥ ४९॥

49. *Yaste stanaḥ śaśayo yo mayobhūryena viśvā puṣyasi vāryāṇi. Yo ratnadhā vasuvid yaḥ sudatraḥ sarasvati tamiha dhātave kaḥ.*

Sarasvati, divine mother of the wealth and knowledge of the world, that abundant and inexhaustible treasure of knowledge of yours which is blissful, with which you fill and replenish the cherished resources of the world, which holds the jewels of the earth and reveals and provides the wealths of existence, and which gives all the gifts and blessings of life: that treasure, O

mother, pray open for your darling child, the seeker of nourishment for body, mind and soul.

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् । ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥ ५० ॥

50. *Yajñena yajñam-ayajanta devāstāni dharmāṇi prathamānyāsan. Te ha nākaṁ mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ.*

The divinities, first evolutes of nature with the immanent will Divine, conducted the yajna of creation by yajna, yajnic inputs of self-sacrifice. They were the first sustainers, supporters of the divine laws, keepers of the rules of Dharma and carriers of the yajna further. They alone attain to grandeur and rise to the regions where the divine souls of the ancients dwell, who carry on the yajna and serve the Lord of Heaven.

समानमेतदुदकमुच्चैत्यव चाहभिः । भूमिं पर्जन्या जिन्वन्ति दिवं जिन्वन्त्यग्नयः ॥ ५१ ॥

51. *Samānam-etad-udakam-uccyaityava cāhabhiḥ. Bhūmiṁ parjanyā jinvanti divaṁ jinvantya-gnayaḥ.*

Same is this water which goes up to the skies and comes down to the earth by days and nights. The clouds refresh and replenish the fertility of the earth, while the fires of yajna, electrical energies of the winds and sunrays serve the heavens with fragrance of the earth.

दिव्यं सुपर्णं वायसं बृहन्तमपां गर्भं दर्शतमोषधीनाम् । अभीपतो वृष्टिभिस्तर्पयन्तं सरस्वन्तमवसे जोहवीमि ॥ ५२ ॥

52. *Divyaṁ suparṇaṁ vāyasaṁ bṛhantam-apāṁ garbhaṁ darśatam-oṣadhīnām. Abhīpato vṛṣṭi-bhis-tarpayantaṁ sarasvantam-avase johavīmi.*

For nourishment, protection and promotion of life on earth, I invoke, adore and constantly offer libations of homage and fragrant samits and havish to the heavenly, bright and blazing angel of cosmic wings, radiating centre of liquid energy and soothing ripener of herbs and greens, ever exuberant flood of generosity, which fills the thirsting earth with rain showers of fertility from the clouds of space.

Mandala 1/Sukta 165

Indra and Maruts Devata, Agastya Maitravaruni Rshi

कया शुभा सवयसः सनीळाः समान्या मरुतः सं मिमिक्षुः ।
कया मती कुत एतास एतेऽ चैन्ति शुष्मं वृषणो वसूया ॥ १ ॥

1. *Kayā śubhā savayasaḥ sanīḷāḥ samānyā marutaḥ saṁ mimikṣuḥ. Kayā matī kuta etāsa ete'rcanti śuṣmaṁ vṛṣaṇo vasūyā.*

With what noble and equal action do the Maruts, divine complementary energies, kindred powers of equal age and home, join together, mix the yajna materials for oblations and shower the earth with rain and fragrance? With what thought and intelligence, and coming from where do they, generous powers anxious for the wealth of life, value and refine strength and competence for the realisation of wealth?

कस्य ब्रह्माणि जुजुषुर्युवानः को अध्वरे मरुत आ ववर्त ।
श्येनाँइव ध्रजतो अन्तरिक्षे केन महा मनसा रीरमाम ॥ २ ॥

2. *Kasya brahmāṇi jujuṣur-yuvānaḥ ko adhvare maruta ā vavarta. Śyenāṅ iva dhrajato antarikṣe kena mahā manasā rīramāma.*

Whose wealth do they, ever young, love and delight in? Who enjoins the Maruts to visit and join the yajna of love and non-violence? The Maruts traverse the spaces like eagles sweeping across the skies. With what great mind shall we serve and please them?

कुतस्त्वमिन्द्र माहिनः सन्नेको यासि सत्पते किं त इत्था। सं पृच्छसे समराणः शुभानैर्वोचेस्तन्नो हरिवो यत्ते अस्मे॥ ३॥

3. *Kutastvamindra māhinaḥ sanneko yāsi satpate kiṁ ta itthā. Saṁ pṛcchase samarāṇaḥ śubhānair-vocetstanno harivo yat te asme.*

Indra, lord of might and grandeur, protector of truth and right, you are so great, unique, still you go all alone by yourself, without attendant, assistant or retinue? Wherefrom? Where to? This way? What does it mean? We ask you, friend and comrade, lord of sunbeams, whatever is in your mind for us, pray speak in good words.

ब्रह्माणि मे मतयः शं सुतासः शुष्म इयर्ति प्रभृतो मे अद्रिः। आ शासते प्रति हर्यन्त्युक्थेमा हरी वहतस्ता नो अच्छ॥ ४॥

4. *Brahmāṇi me matayaḥ śaṁ sutāsaḥ śuṣma iyarti prabhṛto me adriḥ. Ā śāsate prati haryantyu-kthemā harī vahatastā no accha.*

May the wealth and power, the people and ideas of the nation, and the noble achievements of peace and joy be for our good. The strength, the cloud and the

thunderbolt deployed go forward for our good and peace. The songs of praise arise and celebrate us. May the horses of Indra, the energies of sunbeams and electrical energy, carry us onward.

अतो॑ व॒यम॑न्त॒मेभि॑र्यु॒जा॒नाः स्वक्ष॑त्रेभिस्त॒न्व॑१॑: शुम्भमानाः ।
महो॑भि॒रेताँ॒ उप॑ युज्महे॒ न्विन्द्र॑ स्व॒धाम॑नु॒ हि नो॑ ब॒भूथ॑ ॥ ५ ॥

5. *Ato vayam-antam-ebhir-yujānāḥ svakṣatrebhis-tanvaḥ śumbhamānāḥ. Mahobhiretāň upa yujmahe nvindra svadhāmanu hi no babhūtha.*

Thus possessed of our most intimate powers and the grandeur of our social order, raising the beauty and grace of our body politic, we may use these powers and energies of nature. Indra, lord of grace and power, be favourable to us in consonance with our own essential strength, power and virtue of character.

क्व॑१॑ स्या वो॑ मरुतः स्व॒धासी॒द्यन्मामेकं॑ स॒मध॑त्ताहि॒हत्ये॑ ।
अ॒हं ह्यु१॑ग्रस्तवि॒षस्तुवि॑ष्मा॒न्विश्व॑स्य॒ शत्रो॒रन॑मं वध॒स्नैः ॥ ६ ॥

6. *Kva syā vo marutaḥ svadhāsīd yanmāmekaṁ samaddhattāhihatye. Ahaṁ hyugras-taviṣas-tuviṣmān viśvasya śatror-anamaṁ vadhasnaiḥ.*

O Maruts, tempestuous powers of knowledge, speed and energy, where is that essential strength and energy of yours which you placed in me to break the clouds of rain showers by myself alone? Bright, blazing and awful of power, I bow in homage to you with all my fatal weapons of defence against the enemies of the world and humanity. (The strength and energy is everywhere in nature, in fire, water and electric and magnetic force, and in the sunbeams. Let us exploit these

with knowledge and scientific technique.)

भूरि॑ चकर्थ॒ युज्ये॑भि॒रस्मे॑ स॒मा॒नेभि॑र्वृषभ॒ पौंस्ये॑भिः । भूरी॑णि॒ हि कृ॒णव॑ामा श॒वि॒ष्ठेन्द्र॒ क्रत्वा॑ मरुतो॒ यद्व॒शाम॑ ॥ ७ ॥

7. *Bhūri cakartha yujyebhirasme samānabhirvṛ-ṣabha pauṁsyebhiḥ. Bhūrīṇi hi kṛṇavāmā śaviṣṭhendra kratvā maruto yad vaśāma.*

Indra, lord of power and generosity, with nature's energy harnessed for acts of general, universal and humane value, you have done us proud with many useful, equal and valorous acts of nobility. Indra, lord of highest valour and peace, and Maruts, heroes of tempestuous speed and performance, let us too do a lot of great things and achieve what we want with noble yajnic acts of love and generosity.

वधीं॑ वृ॒त्रं म॑रुत इन्द्रि॒येण॒ स्वेन॒ भामे॑न तवि॒षो ब॑भू॒वान् । अ॒हमे॒ता मन॑वे वि॒श्वश्च॑न्द्राः सु॒गा अ॒पश्च॑कर॒ वज्र॑-बाहुः ॥ ८ ॥

8. *Vadhīṁ vṛtraṁ maruta indriyeṇa svena bhāmena taviṣo babhūvān. Ahametā manave viśvaścandrāḥ sugā apaścakara vajrabāhuḥ.*

O Maruts, heroes of furious energy and power, I break the clouds of darkness with my own might, being powerful by my own passion for what is right, and, holding the thunderbolt in hand, I do these acts of universal wealth and beauty for the sake of humanity, acts which clear the paths for future progress.

अनु॑त्तमा ते॑ मघवन्नकि॒र्नु न त्वावाँ॑ अस्ति दे॒वता॒ विदा॑नः । न जा॑यमानो॒ नश॑ते॒ न जा॒तो यानि॑ करि॒ष्या कृ॑णु॒हि प्र॑वृद्ध ॥ ९ ॥

9. *Anuttamā te maghavannakirnu na tvāvāň asti devatā vidānaḥ. Na jāyamano naśate na jāto yāni kariṣyā kṛṇuhi pravṛddha.*

Lord of bounty, wealth and power, there is nothing initiated, inspired and made to move except by you. There is none like you who commands light, knowledge and generosity in abundance. There is none born or emerging into prominence who can attain to your grandeur. Lord thriving and exalted, do whatever things are to be done, for no one can rival you.

एकस्य चिन्मे विभ्वस्त्वोजो या नु दधृष्वान्कृणवै मनीषा। अहं ह्युग्रो मरुतो विदानो यानि च्यवमिन्द्र इदीश एषाम्॥ १०॥

10. *Ekasya cinme vibhvastvojo yā nu dadhṛṣvān kṛṇavai manīṣā. Ahaṁ hugro maruto vidāno yāni cyavamindra idīśa eṣām.*

I am one and independent, may my vigour and splendour grow and spread all round since, bold and daring, whatever I do and want to do, I do with all my mind and soul. O Maruts, heroes of the winds and tempests, I am bright and lustrous, I am Indra, master of my own powers. I am knowledgeable, I know what I know. Wherever I move, whatever I achieve, surely I rule and govern.

अमन्दन्मा मरुतः स्तोमो अत्र यन्मे नरः श्रुत्यं ब्रह्म चक्र। इन्द्राय वृष्णे सुमखाय मह्यं सख्ये सखायस्तन्वे तनूभिः॥ ११॥

11. *Amandanmā marutaḥ stomo atra yanme naraḥ śrutyaṁ brahma cakra. Indrāya vṛṣṇe sumakhāya mahyaṁ sakhye sakhāyastanve tanūbhiḥ.*

Friends, leaders, Maruts, may the hymns of Veda and the song of praise which you have composed for me and offered here give me joy. May the song with its body of words and music be pleasing to me and my body and mind and to Indra, generous friend of all and performer of yajna.

एवेदेते प्रति मा रोचमाना अनेद्यः श्रव एषो दधानाः। संचक्ष्या मरुतश्चन्द्रवर्णा अच्छान्त मे छदयाथा च नूनम्॥ १२॥

12. *Evedete prati mā rocamānā anedyaḥ śrava eṣo dadhānāḥ. Saṁcakṣyā marutaścandravarṇā acchānta me chadayāthā ca nūnam.*

Thus may these friends, leaders and you, O Maruts, golden glorious all, loving and kind toward me, holding and commanding admirable foods, energies and noble desires, wealth, honour and holy songs, holding me in high esteem, happily disposed, overwhelm me with honour and joy.

को न्वत्र मरुतो मामहे वः प्र यातन सखीँरच्छा सखायः। मन्मानि चित्रा अपिवातयन्त एषां भूत नवेदा म ऋतानाम्॥ १३॥

13. *Ko nvatra maruto māmahe vaḥ pra yātana sakhīṅracchā sakhāyaḥ. Manmāni citrā apivātayanta eṣāṁ bhūta navedā ma ṛtānām.*

O Maruts, pioneers of knowledge and science, who offers you tributes of praise and appreciation here now? Friends, go forward to those friends who love and honour you. Heroes of wonderful action, moving on to the completion of your programmes of knowledge,

be aware of my projects of truth and natural laws and waters of space to fight out want and suffering.

आ यद्दुव॒स्याद्दुव॑से॒ न का॒रुर॒स्माञ्च॒क्रे मा॒न्यस्य॑ मे॒धा। ओ षु व॑र्त्त मरुत॒ो वि॒प्रम॑च्छे॒मा ब्रह्मा॑णि जरि॒ता वो॑ अर्चत्॥ १४॥

14. *Ā yad duvasyād duvase na kārur-asmāñcakre mānyasya medhā. O ṣu vartta maruto vipramacchemā brahmāṇi jaritā vo arcat.*

Just as honour and celebration moves on from the honoured to the honourable in succession in the advancement of knowledge, so let the intelligence and expertise of the eminent scientist and technologist come to benefit us. O Maruts, leaders and pioneers of knowledge, turn in appreciation and recognition to the scholar expert, since the celebrant offers these hymns of praise, discovery and invention to you.

ए॒ष व॒ः स्तोमो॑ मरुत इ॒यं गीर्मी॑न्दा॒र्यस्य॑ मा॒न्यस्य॑ का॒रोः। एषा या॑सीष्ट त॒न्वे॑ व॒यां वि॒द्यामे॒षं वृ॒जनं॑ जी॒रदा॑नुम्॥ १५॥

15. *Eṣa vaḥ stomo maruta iyaṁ gīrmāndāryasya mānyasya kāroḥ. Eṣā yāsīṣṭa tanve vayāṁ vidyāmeṣaṁ vṛjanaṁ jīradānum.*

O Maruts, leaders, pioneers, heroes of speed and power of progress, this song of celebration is for you. It is the voice of the lyric of the honourable artist, scientist and technologist. Come with desire and commitment to advance the science and the scholar further. And let us too achieve food and energy, strength and power, and life-giving victories.

Mandala 1/Sukta 166

Maruts Devata, Agastya Maitravaruni Rshi

तन्नु वोचाम रभसाय जन्मने पूर्वं महित्वं वृषभस्य केतवे।
ऐधेव यामन्मरुतस्तुविष्वणो युधेव शक्रास्तविषाणि कर्तन॥ १॥

1. *Tannu vocāma rabhasāya janmane pūrvaṁ mahitvaṁ vṛṣabhasya ketave. Aidheva yāman marutastuviṣvaṇo yudheva śakrāstaviṣāṇi kartana.*

O Maruts, roaring heroes of the strength and speed of the winds, for a full life of courage and enthusiasm and the distinction of leadership and overflowing generosity, we sing and celebrate your ancient and original heroism. Blazing like fire, advancing like warriors, do wondrous deeds of valour worthy of admiration.

नित्यं न सूनुं मधु बिभ्रत उप क्रीळन्ति क्रीळा विदथेषु घृष्वयः।
नक्षन्ति रुद्रा अवसा नमस्विनं न मर्धन्ति स्वतवसो हविष्कृतम्॥ २॥

2. *Nityaṁ na sūnuṁ madhu bibhrata upa krīḷanti krīḷā vidatheṣu ghṛṣvayaḥ. Nakṣanti rudrā avasā namasvinaṁ na mardhanti svatavaso haviṣkṛtam.*

They bear the honey sweets of life for all as parents bring honey to their darling child. Heroes of courage and valour but sportive as ripples of a stream, they play their part in the battles of life. Ferocious and terrible like jaws of retributive justice, yet dear as breath of life, they come to the man of reverence and humility with love and protection and, with all their innate strength and power, they never hurt the man dedicated

to yajna and charity.

यस्मा ऊमासो अमृता अरासत रायस्पोषं च हविषा ददाशुषे।
उक्षन्त्यस्मै मरुतो हिता इव पुरू रजांसि पयसा मयोभुवः॥ ३॥

3. *Yasmā ūmāso amṛtā arāsata rāyaspoṣaṁ ca haviṣā dadāśuṣe. Ukṣantyasmai maruto hitā iva purū rajāṁsi payasā mayobhuvaḥ.*

Just as imperishable protectors provide wealth and nourishment for the man who gives liberally in charity alongwith offerings of fragrant materials into the yajna fire, so do the Maruts, winds and other natural energies, kind and beneficent, like favourable helpers at the beck and call of a friend, overflow many regions of earth and skies with milk and water for the sake of the man of yajna.

आ ये रजांसि तविषीभिरव्यत प्र व एवासः स्वयतासो अध्रजन्।
भयन्ते विश्वा भुवनानि हर्म्या चित्रो वो यामः प्रयतास्वृष्टिषु॥ ४॥

4. *Ā ye rajāṁsi taviṣībhiravyata pra va evāsaḥ svayatāso adhrajan. Bhayante viśvā bhuvanāni harmyā citro vo yāmaḥ prayatāsvṛṣṭiṣu.*

As you move on to reach the regions of your choice with your power and force and while your automotive and tempestuous rockets rush forth through the skies and spaces, then all the worlds and their towers shake with terror. Amazing is that mission of flight in the programmed and guided projects of yours.

यत्त्वेषयामा नदयन्त पर्वतान्दिवो वा पृष्ठं नर्या अचुच्यवुः ।
विश्वो वो अज्मन्भयते वनस्पती रथीयन्तीव प्र जिहीत ओषधिः ॥ ५ ॥

5. *Yattveṣayāmā nadayanta parvatān divo vā pṛṣṭhaṁ naryā acucyavuḥ. Viśvo vo ajman bhayate vanaspatī rathīyantīva pra jihīta oṣadhiḥ.*

When the man-made meteors of rockets blazing through sky and space roar through mountains of earth and clouds of dust and vapour, making them reverberate, and thus reach the top of heaven, then all the bio-world on your way shakes in fear and celestial herbs like soma shake off from the root like astronauts floating from their seat in the control chamber.

यूयं न उग्रा मरुतः सुचेतुनाऽरिष्टग्रामाः सुमतिं पिपर्तन ।
यत्रा वो दिद्युद्रदति क्रिविर्दती रिणाति पश्वः सुधितेव बर्हणा ॥ ६ ॥

6. *Yūyaṁ na ugrā marutaḥ sucetunā'riṣṭagrāmāḥ sumatiṁ pipartana. Yatrā vo didyud radati krivirdatī riṇāti paśvaḥ sudhiteva barhaṇā.*

Maruts, powers young, dynamic and passionately enthusiastic, bright blazing and well-harnessed is your power of energy, held and controlled like a tempered sword, cutting, lighting, digging and driving. With this electric energy and your noble intelligence, assure and augment our understanding and development without damaging the country-life.

प्र स्कम्भदेष्णा अनवभ्रराधसोऽलातृणासो विदथेषु सुष्टुताः । अर्चन्त्यर्कं मदिरस्य पीतये विदुर्वीरस्य प्रथमानि पौंस्या ॥ ७ ॥

7. *Pra skambhadeṣṇā anavabhrarādhaso'lātṛṇāso vidatheṣu suṣṭutāḥ. Arcantyarkaṁ madirasya pītaye vidurvīrasya prathamāni pauṁsyā.*

Givers of settlement and sustenance, sure and secure of their wealth and power of accomplishment, victorious over their opponents, highly applauded in the yajnic battles of life, honour and invite the brilliant and the wise for a drink of inspiring soma. They know, achieve and command the first, essential heroic powers of the brave and virtuous.

शतभुजिभिस्तमभिहुतेरघात्पूर्भी रक्षता मरुतो यमावत। जनं यमुग्रास्तवसो विरप्शिनः पाथना शंसात्तनयस्य पुष्टिषु॥ ८॥

8. *Śatabhujibhistamabhihruteraghāt pūrbhī rakṣatā maruto yamāvata. Janaṁ yamugrāsta-vaso virapśinaḥ pāthanā saṁśāt tanayasya puṣṭiṣu.*

O Maruts, young leaders and heroes, bright, powerful and generous, whoever you promote and protect in city life with a hundred ways of comfort and security, protect him from crime and damage, and in matters of the promotion and advancement of his children, save the man from sin and scandal.

विश्वानि भद्रा मरुतो रथेषु वो मिथस्पृध्येव तविषाण्याहिता। अंसेष्वा वः प्रपथेषु खादयोऽक्षो वश्चक्रा समया वि वावृते॥ ९॥

9. *Viśvāni bhadrā maruto ratheṣu vo mithaspṛdhyeva taviṣāṇyāhitā. Aṁseṣvā vaḥ prapatheṣu khādayo'kṣo vaścakrā samayā vi vāvṛte.*

O Maruts, heroic warriors like the winds, in your

chariots are collected materials for universal good of the people, and on your shoulders and in the chariots are blazing weapons in position competing, as if, in effectiveness. In your paths are provided materials for food and advancement, and the axles and wheels of the chariots are well aligned and balanced for fast and rhythmic movement.

भूरीणि भद्रा नर्येषु बाहुषु वक्षःसु रुक्मा रभसासो अञ्जयः ।
अंसेष्वेताः पविषु क्षुरा अधि वयो न पक्षान् व्यनु श्रियो धिरे ॥ १० ॥

10. *Bhūrīṇi bhadrā naryeṣu bāhuṣu vakṣaḥsu rukmā rabhasāso añjayaḥ. Aṁseṣvetāḥ paviṣu kṣurā adhi vayo na pakṣān vyanu śriyo dhire.*

In the arms of these heroes of the people there is abundant power for general good. On their chest are ornamented armours of strong and variegated design. On their shoulders are bows and arrows of lightning speed. On their thunderbolt is the sharpness of the razor's edge. And they wear the dignity and grace of the wings of celestial birds.

महान्तो मह्ना विभ्वो३ विभूतयो दूरेदृशो ये दिव्याइव स्तृभिः ।
मन्द्राः सुजिह्वाः स्वरितार आसभिः संमिश्ला इन्द्रे मरुतः परिष्टुभः ॥ ११ ॥

11. *Mahānto mahnā vibhvo vibhūtayo dūredṛśo ye divyā iva stṛbhiḥ. Mandrāḥ sujihvāḥ svaritāra āsabhiḥ saṁmiślā indre marutaḥ pariṣṭubhaḥ.*

Great are the Maruts with their own innate greatness, powerful, magnanimous, far-sighted, refulgent with brilliant stars which light the world,

joyous and loved of all, sweet of tongue, true of the word of mouth, and they are sustainers of all in company with Indra, universal energy and power.

तद्वः सुजाता मरुतो महित्वनं दीर्घं वो दात्रमदितेरिव व्रतम्।
इन्द्रश्चन त्यजसा वि ह्रुणाति तज्जनाय यस्मै सुकृते अराध्वम्॥ १२॥

12. *Tad vaḥ sujātā maruto mahitvanaṁ dīrghaṁ vo dātram-aditeriva vratam. Indraścana tyajasā vi hruṇāti tajjanāya yasmai sukṛte arādhvam.*

O Maruts, high-born and arisen you are, great is your glory, abundant is your generosity, and deep and inviolable is your discipline of vows as that of imperishable Aditi. Whatever you grant and bestow on the man of noble action, even Indra commanding the thunderbolt does not touch.

तद्वो जामित्वं मरुतः परे युगे पुरू यच्छंसममृतास आवत।
अया धिया मनवे श्रुष्टिमाव्या साकं नरो दंसनैरा चिकित्रिरे॥ १३॥

13. *Tad vo jāmitvaṁ marutaḥ pare yuge purū yacchaṁsamam-amṛtāsa āvata. Ayā dhiyā manave śruṣṭimāvyā sākaṁ naro daṁsanairā cikitrire.*

O Maruts, immortal souls, that brotherhood of yours, that joy and suffering of yours in the last age, that high honour and reputation you earned and preserved, the same honour and reputation, protect and preserve with this intelligence and understanding of yours for humanity and further extend and preserve with your noble actions in company with men and leaders.

येन॑ दी॒र्घं म॑रुतः शू॒शवा॑म यु॒ष्माके॑न॒ परी॑णसा तु॒रासः॑ । आ यत्त॒तन॑न्वृ॒जने॒ जना॑स॒ एभि॑र्य॒ज्ञेभि॒स्तद॒भीष्टि॑मश्याम् ॥ १४ ॥

14. *Yena dīrgham marutaḥ śūśavāma yuṣmākena parīṇasā turāsaḥ. Ā yat tatanan vṛjane janāsa ebhir-yajñebhis-tadabhīṣṭim-aśyām .*

O Maruts, heroes of instant action and achievement, that abundance, expertise and heroism of yours by virtue of which we achieve great things of lasting significance, by which people expand in knowledge and win victories in their battles of life, that very cherished abundance, expertise and power of action, I pray, I too may achieve by these yajnic performances.

एष वः॒ स्तोमो॑ मरुत इ॒यं गीर्मा॑न्दा॒र्यस्य॑ मा॒न्यस्य॑ का॒रोः । एषा या॑सीष्ट त॒न्वे॑ व॒यां वि॒द्यामे॒षं वृ॒जनं॑ जी॒रदा॑नुम् ॥ १५ ॥

15. *Eṣa vaḥ stomo maruta iyaṁ gīrmāndāryasya mānyasya kāroḥ. Eṣā yāsīṣṭa tanve vayāṁ vidyāmeṣaṁ vṛjanaṁ jīradānum.*

O Maruts, heroes of instant action, universal knowledge and abundant generosity, this is the song of celebration in honour of your action and achievement. This is the spontaneous voice of the happy and honoured poet artist. May it reach you for the manifestation of your form and image in existence for our benefit so that we may acquire food and energy for our body, mind and spirit, clear our paths of advancement and achieve abundance in life for a vibrant living.

Mandala 1/Sukta 167

Indra-Maruts Devata, Agastya Maitravaruni Rshi

सहस्रं त इन्द्रोतयो नः सहस्रमिषो हरिवो गूर्ततमाः।
सहस्रं रायो मादयध्यै सहस्रिण उप नो यन्तु वाजाः॥ १॥

1. *Sahasraṁ ta indrotayo naḥ sahasramiṣo harivo gūrtatamāḥ. Sahasraṁ rāyo mādayadhyai sahasriṇa upa no yantu vājāḥ.*

Lord of power and sustenance, Indra, thousands are your protections and ways of protection for us. Lord of sunbeams, thousand-fold are the foods and energies of the most admirable order. Thousands are your gifts of wealth for us to enjoy life. And thousands may be, we pray, the forms of knowledge, valour and victory for us.

आ नोऽवोभिर्मरुतो यान्त्वच्छा ज्येष्ठेभिर्वा बृहद्दिवैः सुमायाः। अध यदेषां नियुतः परमाः समुद्रस्य चिद्धनयन्त पारे॥ २॥

2. *Ā no'vobhirmaruto yāntvacchā jyeṣṭhebhirvā bṛhad divaiḥ sumāyāḥ. Adha yadeṣāṁ niyutaḥ paramāḥ samudrasya cid dhanayanta pāre.*

May the Maruts, heroes of the winds, powers of vision and wonder as they are, come well to us with their modes of protection and senior-most scholars of brilliance, and then may follow those of their most efficient modes of transport which can cross the seas and skies for the acquisition of wealth.

मिम्यक्ष येषु सुधिता घृताची हिरण्यनिर्णिगुपरा न ऋष्टिः। गुहा चरन्ती मनुषो न योषा सभावती विदथ्येव सं वाक्॥ ३॥

3. *Mimyakṣa yeṣu sudhitā ghṛtācī hiraṇyanirṇiguparā na ṛṣtiḥ. Guhā carantī manuṣo na yoṣā sabhāvatī vidathyeva saṁvāk.*

Seeker of knowledge, go and mix with those scholars and visionaries among whom exists that noble and comprehensive language which is fit for scientific yajnas of versatile purpose, which is fit for use in councils of governance, which is peacefully held like the dewy night by the sky, which is held like a golden sword by the warrior, which is held like lightning by the cloud, and which, like the youthful maiden of the human lover, moves in covert allays in search of the lover. (Such is living speech.)

परा शुभ्रा अयासो यव्या साधारण्येव मरुतो मिमिक्षुः ।
न रोदसी अप नुदन्त घोरा जुषन्त वृधं सख्याय देवाः ॥ ४ ॥

4. *Parā śubhrā ayāso yavyā sādhāraṇyeva maruto mimikṣuḥ. Na rodasī apa nudanta ghorā juṣanta vṛdhaṁ sakhyāya devāḥ.*

Distant but brilliant and powerful, moving at moderate speed, the Maruts shower the earth and sky with rain, but even when they are violent, roaring with lightning, they are not repulsive, they are only impulsive, not repelling the sky and the earth away but impelling them with new life and energy, because the divines love to mix and join in a spirit of commonalty for the sake of friendship and love the growth and expansion of all in power and potential.

जोषद्यदीमसुर्या सचध्यै विषितस्तुका रोदसी नृमणाः ।
आ सूर्येव विधतो रथं गात्त्वेषप्रतीका नभसो नेत्या ॥ ५ ॥

5. *Joṣad yadīmasuryā sacadhyai viṣitastukā rodasī nṛmaṇāḥ. Ā sūryeva vidhato ratham gāt tveṣa-pratīkā nabhaso netyā.*

If the earth, source of pranic vitality and loving mother of mankind, were to serve the Maruts for the sake of waters, then she, with flowing hair like the lights of evening dawn, shining brilliant as child of the sun, would ride the chariot of the Lord Ordainer and sustainer, i.e., the sun, and rise as if going to sky heights of progress and abundance.

आस्थापयन्त युवतिं युवानः शुभे निमिश्लां विदथेषु पज्राम्।
अर्को यद्वो मरुतो हविष्मान्गायद्गाथं सुतसोमो दुवस्यन्॥ ६॥

6. *Āsthāpayanta yuvatim yuvānaḥ śubhe nimiślām vidatheṣu pajrām. Arko yad vo maruto haviṣmān gāyad gātham sutasomo duvasyan.*

When the worshipper, rich in yajnic offerings, having distilled the soma, sings songs of praise zealously in honour of you, then, O Maruts, youthful powers of nature's brilliance and force, you give him in marriage a young maiden, smart and dynamic, dedicated to yajnas, and a harbinger of happiness and bliss in life.

प्र तं विवक्मि वक्म्यो य एषां मरुतां महिमा सत्यो अस्ति।
सचा यदीं वृषमणा अहंयुः स्थिरा चिज्जनीर्वहते सुभागाः॥ ७॥

7. *Pra tam vivakmi vakmyo ya eṣām marutām mahimā satyo asti. Sacā yadīm vṛṣamaṇā ahamyuḥ sthirā cijjanīrvahate subhāgāḥ.*

That greatness and glory of the Maruts which is

worthy of celebration, I celebrate. It is real and true, since he that is virile and proud of himself, Indra, in unison with this firm earth, sustains the many happy mothers and children of the world.

पान्ति मित्रावरुणाववद्याच्चयत ईमर्यमो अप्रशस्तान्। उत च्यवन्ते अच्युता ध्रुवाणि वावृध ईं मरुतो दातिवारः ॥ ८ ॥

8. *Pānti mitrāvaruṇāvavadyāccayata īmaryamo apraśastān. Uta cyavante acyutā dhruvāṇi vāvṛdha īṁ maruto dātivāraḥ.*

Mitra and Varuna protect from sin and shame. Surely Aryama, lord of justice, raises the despicable. They shake off even the firm and fixed enemies of life. O Maruts, the gift of your generosity ever grows and grows.

नहीं नु वो मरुतो अन्त्यस्मे आरात्ताच्चिच्छवसो अन्तमापुः। ते धृष्णुना शवसा शूशुवांसोऽर्णो न द्वेषो धृषता परि ष्ठुः ॥ ९ ॥

9. *Nahī nu vo maruto antyasme ārāttaccicchavaso antamāpuḥ. Te dhṛṣṇunā śavasā śūśuvāṁso'rṇo na dveṣo dhṛṣatā pari ṣṭhuḥ.*

O Maruts, neither from near nor from afar do they find the end of your power and force. Intrepidable and rising with inviolable strength and courage, they, i.e., the Maruts keep the enemies down and, vast as the ocean, they stay and abide far higher than jealousy and calumny of small minds.

वयमद्येन्द्रस्य प्रेष्ठा वयं श्वो वोचेमहि समर्ये। वयं पुरा महि च नो अनु द्यून्तन्न ऋभुक्षा नरामनु ष्यात् ॥ १० ॥

10. *Vayamadyendrasya preṣṭhā vayaṁ śvo vocemahi samarye. Vayaṁ purā mahi ca no anu dyūn tanna ṛbhukṣā narāmanu ṣyāt.*

We are the dearest children of Indra to-day. Let us be able to say the same thing tomorrow in the battles of life. And for the sake of this love and grace of Indra, let us first maintain our own greatness of character and performance day by day, and then, we pray, may Indra be kind and favourable day by day among men. Lord of thunderbolt He is.

एष वः स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः।
एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम्॥ ११॥

11. *Eṣa vaḥ stomo maruta iyaṁ gīrmāndāryasya mānyasya kāroḥ. Eṣā yāsīṣṭa tanve vayāṁ vidyāmeṣaṁ vṛjanaṁ jīradānum.*

O Maruts, this is your song of celebration, this is the voice of the happy and honoured poet artist. May it reach you for the manifestation of your image and action for us. And may we, we pray, achieve food and energy, advancement in action and the joy of life.

Mandala 1/Sukta 168

Maruts Devata, Agastya Maitravaruni Rshi

यज्ञायज्ञा वः समना तुतुर्वणिर्धियंधियं वो देवया उ दधिध्वे।
आ वोऽवार्चः सुविताय रोदस्योर्महे ववृत्यामवसे सुवृक्तिभिः॥ १॥

1. *Yajñāyajñā vaḥ samanā tuturvaṇir-dhiyaṁ-dhiyaṁ vo devayā u dadhidhve. Ā vo'rvācaḥ suvitāya rodasyormahe vavṛtyāmavase suvṛktibhiḥ.*

O Maruts, powers of enlightenment, generous action and well-being of the world, in every act of yajna one after another, let your will and performance be equal, fast and victorious. In every act of thought, reflection and planning, let your intelligence, understanding and imagination, and even your calculation be divinely holy. For the well-being of the earth and heaven, and for the sake of great and inviolable protection of life and life's joy, with yajnic oblations and songs of praise and thankfulness, we pray, turn your attention this way for our good and well-being by straight and simple speed of motion.

व्रासो न ये स्वजाः स्वतवस इषं स्वरभिजायन्त धूतयः।
सहस्रियासो अपां नोर्मय आसा गावो वन्द्यासो नोक्षणः॥ २॥

2. *Vavrāso na ye svajāḥ svatavasa iṣaṁ svarabhijāyanta dhūtayaḥ. Sahasriyāso apāṁ normaya āsā gāvo vandyāso nokṣaṇaḥ.*

Come this way, Maruts! Powers ever on the move for protection and progress of us all, self-creative, self-strong, movers and shakers like a thousand waves of the rolling seas, they are born to provide nourishment, energy, light and happiness for others. Worthy of honour and reverence they are like generous cows who provide motherly milk for sustenance and growth, and like the sacrificing bullocks who carry the burdens of humanity. Admirable, worthy of thanks and praise with honest word of the mouth they are.

सोमासो न ये सुतास्तृप्तांशवो हृत्सु पीतासो दुवसो नासते।
ऐषामंसेषु रम्भिणीव रारभे हस्तेषु खादिश्च कृतिश्च सं दधे॥ ३॥

3. *Somāso na ye sutāstṛptāṁśavo hṛtsu pītāso duvaso nāsate. Aiṣāmaṁseṣu rambhiṇīva rārabhe hasteṣu khādiśca kṛtiśca saṁ dadhe.*

Maruts, vibrant powers of enlightenment, nourishment and protection, like soma, with off-shoots spreading around, distilled and drunk to the last drop of the essence assimilated into the heart, abide with us, loved, honoured and admired as our own. I depend on their shoulders for support as a housewife depends upon the support of the head of family. And in their hands, the Maruts hold action in one and wear the band of victory on the other.

अव स्वयुक्ता दिव आ वृथा ययुरमर्त्याः कशया चोदत त्मना। अरेणवस्तुविजाता अचुच्यवुर्दृळ्हानि चिन्मरुतो भ्राजदृष्टयः ॥ ४ ॥

4. *Ava svayuktā diva ā vṛthā yayur-amartyāḥ kaśayā codata tmanā. Areṇavastuvijātā acucyavur-draḷhāni cinmaruto bhrājadṛṣṭayaḥ.*

Self-inspired, self-motivated and self-driven, Maruts descend from the heights of heaven freely, spontaneously and selflessly. Immortal are you, mighty heroes, inspire and excite the will to live with your heart and soul and use the will as a goal and an invitation to life. Pure and unsullied, born of energy and impetuous in motion, wielding weapons of light and lightning, O Maruts, you stir and move even the fixed and immovable mountains.

को वोऽन्तर्मरुत ऋष्टिविद्युतो रेजति त्मना हन्वेव जिह्वया। धन्वच्युतः इषां न यामनि पुरुप्रैषा अहन्योऽइ नैतशः ॥ ५ ॥

5. *Ko vo'ntarmaruta ṛṣṭividyuto rejati tmanā hanveva jihvayā. Dhanvacyuta iṣāṁ na yāmani purupraiṣā ahanyo naitaśaḥ.*

O Maruts, wielders of arms blazing as light and lightning, who or what in you shakes and shines in you by itself like flames or waves of sound? Inspirers of many, augmenters of food, energy and love of life, who starts you on your mission of life like the cloud melting in the sky or like a fast horse on its daily round?

क्व॑ स्विद॒स्य रज॑सो म॒हस्प॒रं क्वा॑व॒रं म॑रुतो॒ यस्मि॑न्नाय॒य।
यच्च्या॒वय॑थ विथु॒रेव॒ संहि॑तं॒ व्यद्रि॑णा पतथ त्वे॒ष-
म॑र्ण॒वम्॥ ६॥

6. *Kva svidasya rajaso mahasparaṁ kvāvaraṁ maruto yasminnāyaya. Yaccyāvayatha vithureva saṁhitaṁ vyadriṇā patatha tveṣamarṇavam.*

O Maruts, what is the ultimate beyond this great region of the skies, and what is the ultimate this side wherein you move hither and shake the things concentrated here like precarious objects of no value, or fly down with the clouds to the shining seas?

सा॒तिर्न वो॑ ऽमव॒ती॒ स्व॑र्वती त्वे॒षा विपा॑का मरुतः॒ पिपि॑ष्वती।
भ॒द्रा वो॑ रा॒तिः पृ॑ण॒तो न दक्षि॑णा पृथु॒ज्रयी॑ असु॒र्ये॑व॒ जञ्ज॑ती॥ ७॥

7. *Sātirna vo'mavatī svarvatī tveṣā vipākā marutaḥ pipiṣvatī. Bhadrā vo rātiḥ pṛṇato na dakṣiṇā pṛthujrayī asuryeva jañjatī.*

Like your acquisition and distribution is your generosity and benevolence, powerful, blissful, lustrous, maturing and fruitful, abundant, auspicious, as the gift

of a philanthropist yajamana, expansive and victorious like the breeze of life's energy.

प्रति ष्टोभन्ति सिन्धवः पविभ्यो यदभ्रियां वाचमुदीरयन्ति ।
अव स्मयन्त विद्युतः पृथिव्यां यदी घृतं मरुतः प्रुष्णुवन्ति ॥ ८ ॥

8. *Prati ṣṭobhanti sindhavaḥ pavibhyo yadabhriyāṁ vācam-udīrayanti. Ava smayanta vidyutaḥ pṛthivyāṁ yadī ghṛtaṁ marutaḥ pruṣṇuvanti.*

When the Maruts ride their chariots, the wheels rumble with thunder of the clouds and oceans pant and roll in awe, and when they shower torrents or rain on the earth, flashes of lightning flaunt with pride and lights of joy.

असूत पृश्निर्महते रणाय त्वेषमयासां मरुतामनीकम् । ते सप्सरासोऽ जनयन्ताभ्वमादित्स्वधामिषिरां पर्यपश्यन् ॥ ९ ॥

9. *Asūta pṛśnirmahate raṇāya tveṣamayāsāṁ marutāmanīkam. Te sapsarāso'janayantābhvamādit svadhāmiṣirāṁ paryapaśyan.*

Mother Nature creates the blazing force of the tempestuous Maruts for the great battle of the elements in the process of evolution, and they, moving and working together with the waves of creative energy, fashion forms earlier not in existence and watch the achievements of their own powers all round in the midst of the variety of creative materials.

एष वः स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥ १० ॥

10. *Eṣa vaḥ stomo maruta iyaṁ gīrmāndāryasya mānyasya kāroḥ. Eṣā yāsīṣṭa tanve vayāṁ vidyāmeṣaṁ vṛjanaṁ jīradānum.*

This is the song of the Maruts in celebration of their work and power in the world of nature and humanity in evolution. This is the voice of the poet, happy and honoured artist, maker of beautiful forms. May this, with love and homage of the poet, reach the Maruts for their manifestation in form and image, and may we too achieve food and energy, vision and will to move on clear and simple paths of progress, and may we have the bliss of the breeze of freshness and light of life.

Mandala 1/Sukta 169

Indra Devata, Agastya Maitravaruni Rshi

महश्चित्त्वमिन्द्र यत एतान्महश्चिदसि त्यजसो वरूता।
स नो वेधो मरुतां चिकित्वान्त्सुम्ना वनुष्व तव हि प्रेष्ठा॥ १॥

1. *Mahaścit tvamindra yat etān mahaścidasi tyajaso varūtā. Sa no vedho marutāṁ cikitvān tsumnā vanuṣva tava hi preṣṭhā.*

Indra, lord of knowledge and power, destroyer of suffering, you are great and glorious indeed, since you accept and honour and protect these great saints and scholars for the reason of their selflessness and dedication. As such, you yourself a scholar among dynamic scholars and knowing what is dearest to you and the Maruts, fastest leaders of society, pray give us the peace and comfort of perfect well-being.

अयुज्रन्त इन्द्र विश्वकृष्टीर्विदानासो निष्षिधो मर्त्यत्रा।
मरुतां पृत्सुतिर्हासमाना स्वर्मीळ्हस्य प्रधनस्य सातौ॥ २॥

2. *Ayujranta indra viśvakṛṣṭīr vidānāso niṣṣidho martyatrā. Marutāṁ pṛtsutirhāsamānā svarmīḷhasya pradhanasya sātau.*

Indra, lord of honour and glory, that dedicated force of yours consisting of the Maruts, intelligent, creative and war-like leaders among ordinary mortals, smiling, happy and joyful, may, we pray, join and engage entire humanity in the battle of creative production of wealth and well-being for the lord creator of paradisal bliss on earth.

अम्यक्सा त इन्द्र ऋष्टिरस्मे सनेम्यभ्वं मरुतो जुनन्ति।
अग्निश्चिद्धि ष्मातसे शुशुक्वानापो न द्वीपं दधति प्रयांसि॥ ३॥

3. *Amyak sā ta indra ṛṣṭirasme sanemyabhvaṁ maruto junanti. Agniściddhi ṣmātase śuśukvānāpo na dvīpaṁ dadhati prayāṁsi.*

May the fruits of that loving and generous creativity of yours, by which the Maruts create perfect joyous gifts of life from pre-existing causes, which gifts, like the blazing fire in the wood and waters in the open-ended flowing rivers and space, abide in nature, and which gifts, then, the living beings enjoy as the dearest gifts of life (by virtue of the creative dynamics of the Maruts).

त्वं तू न इन्द्र तं रयिं दा ओजिष्ठया दक्षिणयेव रातिम्।
स्तुतश्च यास्ते चकनन्त वायोः स्तनं न मध्वः पीपयन्त वाजैः॥ ४॥

4. *Tvaṁ tū na indra taṁ rayiṁ dā ojiṣṭhayā dakṣiṇayeva rātim. Stutaśca yāste cakananta vāyoḥ stanaṁ na madhvaḥ pīpayanta vājaiḥ.*

Indra, glorious lord of wealth, give us that wealth of life as a gift with the highest generosity of heart and magnanimity of mind which is honoured by the beneficiaries, that wealth and generosity of yours and the Maruts' which all people love, and which, like the honey sweet milk of the mother's breast, nourishes the child with food, energy and intelligence.

त्वे राय इन्द्र तोशतमाः प्रणेतारः कस्य चिदृतायोः ।
ते षु णो मरुतो मृळयन्तु ये स्मा पुरा गातूयन्तीव देवाः ॥ ५ ॥

5. *Tve rāya indra tośatamāḥ praṇetāraḥ kasya cidṛtāyoḥ. Te ṣu ṇo maruto mṛḷayantu ye smā purā gātūyantīva devāḥ.*

Indra, in you and with you abide wealths and virtues of the world which are most satisfying saviours and redeemers, which help any lover of truth, piety and yajna keen to cross the oceans of existence to liberation. May the Maruts give us that peace and wealth. May the ancient and eternal nobilities eager to rise to divinity guide and bless us.

प्रति प्र याहीन्द्र मीळ्हुषो नॄन्महः पार्थिवे सदने यतस्व ।
अध यदेषां पृथुबुध्नास एतास्तीर्थे नार्यः पौंस्यानि तस्थुः ॥ ६ ॥

6. *Prati pra yāhīndra mīḷhuṣo nṝn mahaḥ pārthive sadane yatasva. Adha yadeṣāṁ pṛthubudhnāsa etāstīrthe nāryaḥ pauṁsyāni tasthuḥ.*

Indra, lord of power, knowledge and action, go forward to the great, virile and generous people, fast, intelligent and vibrant as the winds, and try experiments on the floor of this great earth. And then, just as the

powers and transports of the master stand ready at his service, so would the mighty and spacious flying machines like horses would stand ready for the heroes of the skies.

प्रति घोराणामेतानामयासां मरुतां शृण्व आयताम्पब्दिः ।
ये मर्त्यं पृतनायन्तमूमैर्ऋणावानं न पतयन्त सर्गैः ॥ ७ ॥

7. *Prati ghorāṇām-etānām-ayāsāṁ marutāṁ śṛṇva āyatām-upabdiḥ. Ye martyaṁ pṛtanāyan-tamū-mairṛṇāvānaṁ na patayanta sargaiḥ.*

I hear the echoes of the roar of awful and impetuous Maruts reaching their target and returning—Maruts which, with the creation and release of fresh energy and modes of protection, exhort and accelerate the speed of humanity on way to progress like an army advancing to victory.

त्वं मानेभ्य इन्द्र विश्वजन्या रदा मरुद्भिः शुरुधो गोअग्राः ।
स्तवानेभिः स्तवसे देव देवैर्विद्यामेषं वृजनं जीरदानुम् ॥ ८ ॥

8. *Tvaṁ mānebhya indra viśvajanyā radā maru-dbhiḥ śurudho goagrāḥ. Stavānebhiḥ stavase deva devairvidyāmeṣaṁ vṛjanaṁ jīradānum.*

Indra, lord of light and power, adored by admirers of brilliance and generosity, for the sake of honour and prestige and in honour of the venerables, split and know the sun-light headed powers of nature such as waters and herbs with the help of the Maruts, catalytic, analytical and universally creative energy waves of nature, and let us know and acquire wealth of food, energy, onward progress and the breath and freshness of life.

Mandala 1/Sukta 170

Indra Devata, Agastya Maitravaruni Rshi

न नूनमस्ति नो श्वः कस्तद्वेद यदद्भुतम् ।
अन्यस्य चित्तमभि संचरेण्यमुताधीतं वि नश्यति ॥ १ ॥

1. *Na nūnamasti no śvaḥ kastad veda yadadbhu-tam.*
Anyasya cittamabhi saṁcareṇyam-utādhītaṁ vi naśyati.

Nothing that is present is permanent, nor what shall be is constant. Who knows what, in truth, is mysterious: serial yet constant, and constant yet elusive? It is someone else's mind and consciousness you should be with, otherwise what you know or think you know, that too would fade into the unknown.

किं नं इन्द्र जिघांससि भ्रातरो मरुतस्तव ।
तेभिः कल्पस्व साधुया मा नः समरणे वधीः ॥ २ ॥

2. *Kiṁ na indra jighāṁsasi bhrātaro marutastava.*
Tebhiḥ kalpasva sādhuyā mā naḥ samaraṇe vadhīḥ.

Indra, lord of earth and ocean, master of the skies, why do you wish to forsake us? The Maruts are your brethren, they are heroes of earth and ocean and the skies. With them, plan and act with noble intentions. Do not destroy us in the battle of life.

किं नो भ्रातरगस्त्य सखा सन्नति मन्यसे ।
विद्मा हि ते यथा मनोऽस्मभ्यमिन्न दित्ससि ॥ ३ ॥

3. *Kiṁ no bhrātaragastya sakhā sannati manyase.*
Vidmā hi te yathā mano'smabhyaminna ditsasi.

Brother Agastya, pioneer of vision, insight and foresight, you are our friend. Being a friend, why do you disdain us? Don't you want to give us the secret of knowing your mind as it is?

अरं कृण्वन्तु वेदिं समग्निमिन्धतां पुरः ।
तत्रामृतस्य चेतनं यज्ञं ते तनवावहै ॥ ४ ॥

4. *Araṁ kṛṇvantu vediṁ samagnim-indhatāṁ purāḥ.*
Tatrāmṛtasya cetanaṁ yajñaṁ te tanavāvahai.

Indra, let the priests prepare and decorate the vedi and light the holy fire as before. And there in the vedi you and we all, teachers and disciples, would conduct and expand your yajna of the immortal spirit, knowledge and divine consciousness.

त्वमीशिषे वसुपते वसूनां त्वं मित्राणां मित्रपते धेष्ठः ।
इन्द्र त्वं मरुद्भिः सं वदस्वाध प्राशान ऋतुथा हवींषि ॥ ५ ॥

5. *Tvamīśiṣe vasupate vasūnāṁ tvaṁ mitrāṇāṁ mitrapate dheṣṭhaḥ. Indra tvaṁ marudbhiḥ saṁ vadasvādha prāśāna ṛtuthā havīṁṣi.*

Indra, spirit of the universe, master of the worlds, lord protector of the sustainers of life, highest wielder of the wealth of the world, you rule, govern and ordain the honour and grandeur of existence. Lord protector of friends and friends of life, you rule, govern and ordain all the powers and energies that protect, preserve and promote the evolution and onward march of life and humanity. Lord of knowledge and power, speak to the Maruts, dynamic powers of nature and humanity, accept our offers of oblations, consume them in the yajna fire, and create the life-giving vapours of

energy and showers of rain according to the seasons.

Mandala 1/Sukta 171

Maruts Devata, Agastya Maitravaruni Rshi

प्रति॑ व ए॒ना नम॑सा॒हमे॑मि सू॒क्तेन॑ भिक्षे सु॒म॒तिं तु॒राणा॑म्।
र॒रा॒णता॑ मरुतो वे॒द्या॒भि॒र्नि हे॒ळो॑ ध॒त्त वि मु॑चध्व॒म-
श्वा॑न्॥ १॥

1. *Prati va enā namasāhamemi sūktena bhikṣe sumatiṁ turāṇām. Rarāṇatā maruto vedyābhirni heḷo dhatta vi mucadhvam-aśvān.*

O Maruts, dynamic powers of nature and humanity, bearers of light, knowledge and power, with this homage and song of celebration and reverence, I come to you and pray for my share of noble thoughts and intelligence from the excellent priests and preceptors. O dynamic scholars of power and force, and of the light of life, keep you anger and passion aside and, exulting in the onward march of humanity, release the powers of progress by the freedom and initiative that comes with knowledge and conscious values of life and love.

ए॒ष व॒: स्तोमो॑ मरुतो॒ नम॑स्वान्हृ॒दा त॒ष्टो मन॑सा धायि देवाः।
उपे॒मा या॑त॒ मन॑सा जुषा॒णा यू॒यं हि ष्ठा नम॑स॒ इद्वृ॒धास॑:॥ २॥

2. *Eṣa vaḥ stomo maruto namasvān hṛdā taṣṭo manasā dhāyi devāḥ. Upemā yāta manasā juṣāṇā yūyaṁ hi ṣṭhā namasa id vṛdhāsaḥ.*

O Maruts, vibrations of the divine in nature and humanity, this song of celebration and reverence is risen

from the heart and crafted with love and beauty. O visionaries of divinity, take it with the same equal love with which it is offered. Take to the spirit of it with your heart and mind, come close bearing your gifts of life and energy, advance us onward, and stay with us, because you are the veterans of eminence and progress for the love of living with gifts of divinity.

स्तुतासो नो मरुतो मृळयन्तूत स्तुतो मघवा शंभविष्ठः । ऊर्ध्वा नः सन्तु कोम्या वनान्यहानि विश्वा मरुतो जिगीषा ॥ ३ ॥

3. *Stutāso no maruto mṛḷayantūta stuto maghavā śaṁbhaviṣṭhaḥ. Ūrdhvā naḥ santu komyā vanānyahāni viśvā maruto jigīṣā.*

O Maruts, veteran visionaries of life and divinity, powers of knowledge for advancement, admired and honoured as you are, pray give us peace and well-being. Indra, lord of honour and glory, listen to our prayer and worship, and bless us with peace and prosperity. Maruts, heroes of tempestuous speed and energy, let all our future days be distinguished by high ambition, cherished goals and love of victory.

अस्मादहं तविषादीषमाण इन्द्राद्भिया मरुतो रेजमानः । युष्मभ्यं हव्या निशितान्यासन्तान्यारे चकृमा मृळता नः ॥ ४ ॥

4. *Asmādahaṁ taviṣādīṣamāṇa indrād bhiyā maruto rejamānaḥ. Yuṣmabhyaṁ havyā niśitānyāsan tānyāre cakṛmā mṛḷatā naḥ.*

O Maruts, heroes of energy, power and speed, shining with strength and power and, at the same time, conscious and moved by the awe of this blazing lord

Indra and his law, I say, these holy materials of yajna are dedicated to you, these weapons and armaments are tempered and sharpened for you. We offer these right here. Accept these, we pray, and make us happy and comfortable with peace and well-being.

येन मानासश्चितयन्त उस्रा व्युष्टिषु शवसा शश्वतीनाम्।
स नो मरुद्भिर्वृषभ श्रवो धा उग्र उग्रेभिः स्थविरः सहोदाः ॥ ५ ॥

5. *Yena mānāsaścitayanta usrā vyuṣṭiṣu śavasā śaśvatīnām. Sa no marudbhirvṛṣabha śravo dhā ugra ugrebhiḥ sthaviraḥ sahodāḥ.*

By the strength and courage by which the veterans of knowledge and enlightenment instruct and educate the ancient and constant citizens of the ancient and constant republics in their ancestral habitations, by the same strength and courage, O Indra, ruler of the land, generous and valorous, bright and blazing, old and venerable, giver of strength and constancy, give us food, energy, power, and honour with the help of the Maruts, mighty and formidable leaders and warriors of the land.

त्वं पाहीन्द्र सहीयसो नॄन्भवा मरुद्भिरवयातहेळाः ।
सुप्रकेतेभिः सासहिर्दधानो विद्यामेषं वृजनं जीरदानुम् ॥ ६ ॥

6. *Tvaṁ pāhīndra sahīyaso nṝn bhavā marudbhir-avayātaheḷāḥ. Supraketebhiḥ sāsahirdadhāno vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Indra, lord of power, honour and glory, ruler of the world, patient, constant and victorious, protect and promote the men of strength, courage and endurance.

With the help of the Maruts, lustrous guardians and watchful protectors of the people, be free from anger and disdain of impatience and despair. Wielder of power and presiding power of the social order as you are, let us have knowledge and enlightenment, strength and courage of will and morals, and the light and vision of the spirit of life and joy.

Mandala 1/Sukta 172

Maruts Devata, Agastya Maitravaruni Rshi

चित्रो वोऽ स्तु यामश्चित्र ऊती सुदानवः ।
मरुतो अहिभानवः ॥ १ ॥

1. *Citro vo'stu yāmaścitra ūtī sudānavaḥ.*
Maruto ahibhānavaḥ.

O Maruts, lights of the dark, breakers of the clouds, showers of soothing charities, may your progress be fast and wonderful, may your protections and promotions of society be wondrous, full of blessings.

आरे सा वः सुदानवो मरुत ऋञ्जती शरुः ।
आरे अश्मा यमस्यथ ॥ २ ॥

2. *Āre sā vaḥ sudānavo maruta ṛñjatī śaruḥ.*
Āre aśmā yamasyatha.

O Maruts, courageous brothers of charity, givers of bliss and protection like winds and lightning, may that missile of yours, which you throw like thunderbolt upon the destroyers, and the deadly double edged sword you wield against the powers of darkness, be far away from us for our protection against evil.

तृणस्कन्दस्य नु विशः परि वृङ्क्त सुदानवः ।
ऊर्ध्वान्नः कर्त जीवसे ॥ ३ ॥

3. *Tṛṇaskandasya nu viśaḥ pari vṛṅkta sudānavaḥ. Ūrdhvān naḥ karta jīvase.*

Maruts, generous powers of charity and valour, spare the and protect men of straw, take to the rural settlements and raise us all to the heights of life.

Mandala 1/Sukta 173

Indra Devata, Agastya Maitravaruni Rshi

गायत्साम नभन्यं॑ यथा वेरर्चाम तद्वावृधानं स्वर्वत् । गावो धेनवो बर्हिष्यदब्धा आ यत्सद्मानं दिव्यं विवासान् ॥ १ ॥

1. *Gāyat sāma nabhanyaṁ yathā verarcāma tad vāvṛdhānaṁ svarvat. Gāvo dhenavo barhiṣya-dabdhā ā yat sadmānaṁ divyaṁ vivāsān.*

Let the holy man sing spontaneous songs of joyous Sama like the song of the bird soaring to the clouds, and we shall join that resounding melody of music overflowing with divine ecstasy, when the rays of the dawn, generous like venerable holy cows, sacred and inviolable, fill the vault of the sky and celebrate the heavenly sun rising in splendour over the world and the generous cows stir around the stalls and sit on the holy grass around the yajnic area doing homage to Indra.

अर्चद् वृषा वृषभिः स्वेदुहव्यैर्मृगो नाश्नो अति यज्जुगुर्यात् ।
प्र मन्दयुर्मनां गूर्त होता भरते मर्यो मिथुना यजत्रः ॥ २ ॥

2. *Arcad vṛṣā vṛṣabhiḥ sveduhavyairmṛgo nāśno ati yajjuguryāt. Pra mandayurmanāṁ gūrta hotā bharate maryo muthunā yajatraḥ.*

Let the brilliant man of yajna, virile and generous, trying to reach his aim like a bounding deer at the fastest speed, with virile and generous yajakas, offer rich, fragrant yajnic offerings, to Indra. Let the mortal man, happy at heart with his life partner dedicated to yajna and social service, offer hymns of praise and fragrant oblations to Indra, lord of life, honour and glory.

नक्षद्धोता॒ परि॒ सद्म॑ मि॒ता यन्भर॒द्गर्भ॒मा श॒रद॑: पृथि॒व्या:।
क्रन्द॒दश्वो॒ नय॑मानो रु॒वद्गौर॒न्तर्दू॒तो न रोद॑सी चर॒द्वाक्॥ ३॥

3. *Nakṣaddhotā pari sadma mitā yan bharad garbhamā śaradaḥ pṛthivyāḥ. Krandadaśvo nayamāno ruvad gaurantardūto na rodasī carad vāk.*

Let the yajakas, Indra, fire and power, divine energy, receiver and giver, receive the oblations and rise by the vedi constructed in definite design and measure, bearing the essences of the earth's produce the year round according to the seasons, and in return replenish the earth with fertility. Let the power arise and go over spaces roaring like a steed well guided, bellowing like a bull, and moving on the rounds like a messenger between heaven and earth, echoing the voice of divinity raised from the seats of yajna.

ता क॒र्माष॑तरास्मै॒ प्र च्यौ॒त्नानि॑ दे॒वय॑न्तो॑ भरन्ते ।
जुजो॑ष॒दिन्द्रो॑ द॒स्मव॑र्चा॒ नास॑त्येव॒ सुग्म्यो॑ रथे॒ष्ठाः ॥ ४॥

4. *Tā karmāṣatarāsmai pra cyautnāni devayanto bharante. Jujoṣadindro dasmavarcā nāstyeva sugmyo ratheṣṭhāḥ.*

Those yajnic acts, cherished offerings, and mantras vibrating with energy, which the yajakas eager

to please and empower the divinities of nature and humanity offer into the fire for Indra, may Indra, blazing catalytic power of Divinity, happily accessible, riding the chariot of sun-beams, along vibrations of the winds and waves of energy, receive with love and desire and, like the Ashvins, sun and moon, recreate, augment and return as blessings of Divinity for humanity.

तमु ष्टुहीन्द्रं यो ह सत्वा यः शूरो मघवा यो रथेष्ठाः ।
प्रतीचश्चिद्योधीयान्वृषण्वान्ववव्रुषश्चित्तमसो विहन्ता ॥ ५ ॥

5. *Tamu ṣṭuhīndraṁ yo ha satvā yaḥ śūro maghavā yo ratheṣṭhāḥ. Pratīcaścid yodhīyān vṛṣaṇvān vavavruṣaścit tamaso vihantā.*

Praise be to Indra, celebrate Him in gratefulness. He alone is wholly pure and true. He is mighty and omnipotent. His is the power and the glory. He rides the chariot of the universe as the sole master. Right in front, He is in and with everyone and everything, the great fighter, shower of life and joy, and He is the Light, dispeller of the darkness that hides the truth.

प्र यदित्था महिना नृभ्यो अस्त्यरं रोदसी कक्ष्ये३ नास्मै । सं विव्य इन्द्रो वृजनं न भूमा भर्ति स्वधावाँ ओपशमिव द्याम् ॥ ६ ॥

6. *Pra yadittthā mahinā nṛbhyo astyaraṁ rodasī kakṣye nāsmai. Saṁ vivya indro vṛjanaṁ na bhūmā bharti svadhāvāň opaśamiva dyām.*

Indra who, thus with His omnipotence, is all in all self-sufficient for the sustenance of humanity, who keeps the heaven and earth and the middle regions in orbit but not for Himself, Indra who weaves the web

and wields the entire worlds of existence together, each as on its own path, and then the mighty lord of His own power and Prakrti holds the high heavens up above as the pillar in the centre.

समत्सु त्वा शूर सतामुराणं प्रपथिन्तमं परितंसयध्यै ।
सजोषस इन्द्रं मदे क्षोणीः सूरिं चिद्ये अनुमदन्ति वाजैः ॥ ७ ॥

7. *Samatsu tvā śura satāmurāṇaṁ prapathintamaṁ paritaṁsayadhyai. Sajoṣasa indraṁ made kṣoṇīḥ sūriṁ cid ye anumadanti vājaiḥ.*

To decorate and honour you as a mighty hero, as a pioneer and leader in the battles of life, as the highest of the best, O sagely wise Indra, lord omnipotent and omniscient, the people of the world, friends, lovers, admirers and worshippers in excitement and ecstasy celebrate you and the worlds, and celebrate with you, with all their might and main and the homage of love and faith.

एवा हि ते शं सवना समुद्र आपो यत्त आसु मदन्ति देवीः ।
विश्वा ते अनु जोष्या भूद् गौः सूरींश्चिद्यदि धिषा वेषि जनान् ॥ ८ ॥

8. *Evā hi te śaṁ savanā samudra āpo yat ta āsu madanti devīḥ. Viśvā te anu joṣyā bhūd gauḥ sūriṁścid yadi dhiṣā veṣi janān.*

O Indra, lord ruler of the world, all celebrations in your honour and all your celebrations of life and existence, thus, are for peace and well-being. Thus all waters in the oceans and all celestial waters in space and in these earths of the universe which celebrate you and rejoice in you are for peace and well-being. And

when you inspire sagely people with conscious favours and divine intelligence, then all voices of the world in unison with you celebrate you and the joy of existence.

असाम॒ यथा॑ सु॒षखा॑य॒ एन॒ स्वभि॒ष्टयो॑ न॒रां न शंसैः॑ ।
अस॒द्यथा॑ न॒ इन्द्रो॑ वन्दने॒ष्ठास्तु॒रो न कर्म॑ नय॒मान॒ उ॒क्था ॥ ९ ॥

9. *Asāma yathā suṣakhāya ena svabhiṣṭayo narāṁ na śaṁsaiḥ. Asad yathā na indro vandaneṣṭhās-turo na karma nayamāna ukthā.*

Lord of knowledge, divine action and human progress, guide us the way we may be blest with good friends and allies, with noble aims and intentions as with good wishes and approbations of the people around, and the way that Indra, happy with our praise and worship, be with us always, taking us forward in action like a carrier rocket in the holy field of science and technology.

विष्पर्धसो न॒रां न शंसैर्॒ स्माकास॒दिन्द्रो॒ वज्र॑हस्तः । मि॒त्रा॒युवो॒ न पूर्प॑तिं सुशि॒ष्टौ मध्या॒युव॒ उप॑ शिक्षन्ति य॒ज्ञैः ॥ १० ॥

10. *Viṣpardhaso narāṁ na śaṁsair-asmākāsad-indro vajrahastaḥ. Mitrāyuvo na pūrpatiṁ suśiṣṭauma-dhyāyuva upa śikṣanti yajñaiḥ.*

As with the praise and prayers of people trying to excel and rise in life, so with our praise and prayers may Indra, lord of armaments and the thunderbolt, be with us as a friend and guide. Like men with desire for friends, and like people of experience at the middle of age who serve Indra, lord of the city, with yajnas and sit with him for the sake of auspicious learning, we too

serve the lord with yajnic offerings, meditate and pray for learning in the field of science and administration.

यज्ञो हि ष्मेन्द्रं कश्चिदृन्धञ्जुहुराणश्चिन्मनसा परियन्। तीर्थे नाच्छा तातृषाणमोको दीर्घो न सिध्रमा कृणोत्यध्वा॥ ११॥

11. *Yajño hi ṣmendraṁ kaścidṛndhañjuhurāṇaścinmanasā pariyan. Tīrthe nācchā tātṛṣāṇamoko dīrgho na sidhramā kṛṇotyadhvā.*

Some yajna is good for success and glorifies Indra, social order of governance and the ruler. A tortuous path, though apparently yajnic and good, repels the seeker mentally and emotionally. A good home close by in a place of pilgrimage is good for the thirsty traveller, but a long and tortuous path is no use, it does no good toward success.

मो षू ण इन्द्रात्र पृत्सु देवैरस्ति हि ष्मा ते शुष्मिन्नवयाः। महश्चिद्यस्य मीळ्हुषो यव्या हविष्मतो मरुतो वन्दते गीः॥ १२॥

12. *Mo ṣū ṇa indrātra pṛtsu devairasti hi ṣmā te śuṣminnavayāḥ. Mahaścid yasya mīḷhuṣo yavyā haviṣmato maruto vandate gīḥ.*

Indra, lord of power and prosperity, you are with the divinities of nature and nobilities of humanity, never with the ungenerous. Pray, do not forsake us in the battles of life. Lord of light and grandeur, this praise and prayer is for you surely, this voice of unifying love and faith which celebrates the great, generous, creative, philanthropic and dynamic powers of the divine and human world is for you.

एष स्तोम इन्द्र तुभ्यमस्मे एतेन गातुं हरिवो विदो नः । आ नो ववृत्याः सुवितायं देव विद्यामेषं वृजनं जीरदानुम् ॥ १३ ॥

13. *Eṣa stoma indra tubhyamasme etena gātuṁ harivo vido naḥ. Ā no vavṛtyāḥ suvitāya deva vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Indra, lord of power and glory, thus our song of celebration and prayer is for you. Lord of lightning speed and force, by this song know, recognise and accept us and our ways of life and conduct. Lord of light, kind and generous, come and bless us constantly for our good and well-being so that we may be blest with food and energy, the right way of living and the inspiring spirit of life.

Mandala 1/Sukta 174

Indra Devata, Agastya Maitravaruni Rshi

त्वं राजेन्द्र ये चं देवा रक्षा नृन्पाह्यसुर त्वमस्मान् । त्वं सत्पतिर्मघवा नस्तरुत्रस्त्वं सत्यो वसवानः सहोदाः ॥ १ ॥

1. *Tvaṁ rājendra ye ca devā rakṣā nṝn pāhyasura tvamasmān. Tvaṁ satpatirmaghavā nastarutrastvaṁ satyo vasavānaḥ sahodāḥ.*

Indra, lord of light, you are the ruler, lord of life and giver of energy. You and those powers and personalities that are generous and brilliant in nature and humanity protect us and the people. You are the protector of truth. You are the lord of wealth and glory of the world. You are our saviour, you are the truth of existence. You are the shelter and support of all that is. You are the strength and the giver of strength and constancy.

दनो॒ विश॑ इन्द्र मृ॒ध्रवा॑चः स॒प्त यत्पुर॒ः शर्म॑ शार॒दीर्दर्त्।
ऋ॒णोर॒पो अ॑नव॒द्यार्णा॑ यू॒ने वृ॒त्रं पु॑रु॒कुत्सा॑य रन्धीः ॥ २ ॥

2. *Dano viśa indra mṛdhravācaḥ sapta yat puraḥ śarma śāradīrdart. Ṛṇorapo anavadyārṇā yūne vṛtraṁ purukutsāya randhīḥ.*

You subdue and bring under rule the people who are violent in social discourse. You open the seven cities and the homes therein locked in winter snow. Lord adorable free from scandal, you break the cloud for rain showers and let the river waters flow for the sunny world of young humanity.

अजा॒ वृत इन्द्र॒ शूर॑पत्नीर्द्यां च॒ येभिः॑ पुरुहूत नू॒नम्।
रक्षो॑ अ॒ग्निम॒शुषं॑ तू॒र्वया॑णं सि॒ंहो न दमे॒ अपां॑सि॒ वस्तोः॑ ॥ ३ ॥

3. *Ajā vṛta indra śūrapatnīrdyāṁ ca yebhiḥ puruhūta nūnam. Rakṣo agnimaśuṣaṁ tūrvayāṇaṁ siṁho na dame apāṁsi vastoḥ.*

Immortal Indra, destroyer of suffering, elected and invoked by all, surely you drive high up to the lights of heaven with the Maruts, tempestuous powers of nature and humanity. With the same powers, like a lion, pray protect the brave women of the land. Preserve the inextinguishable fire that moves high speed vehicles to their destination. Keep the morning fires burning and let the waters of the home flow on and on.

शेष॒न्नु त इ॑न्द्र॒ सस्मि॒न्योनौ॒ प्रश॑स्तये॒ पवी॑रवस्य म॒ह्ना।
सृ॒जदर्ण॑ांस्यव॒ यद्यु॒धा गास्ति॒ष्ठद्धरी॑ धृष॒ता मृ॑ष्ट॒ वाजा॑न् ॥ ४ ॥

4. *Śeṣan nu ta indra sasmin yonau praśastaye pavīravasya mahnā. Sṛjadarṇāṁsyava yad yudhā gāstiṣṭhaddharī dhṛṣatā mṛṣṭa vājān.*

Indra, lord of war for humanity, for your honour and glory, let the enemies fall and go to sleep on the battle-field by the awful roar of your thunderbolt, while you ride the chariot and release the floods of attack with the force of action, destroy the resistance of opposition and then hold the lands in peace and security.

वह कुत्समिन्द्र यस्मिञ्चाकन्त्स्यूमन्यू ऋज्रा वातस्याश्वा। प्र सूरश्चक्रं वृहतादभीके ऽभि स्पृधो यासिषद्वज्रबाहुः ॥ ५ ॥

5. *Vaha kutsamindra yasmiñścākan tsyūmanyū ṛjrā vātasyāśvā. Pra sūraścakraṁ bṛhatādabhīke'bhi spṛdho yāsiṣad vajrabāhuḥ.*

Indra, lord of world power, wielder of the force of thunder, keen for the reins and thirsting for the heart's desire, take up the thunderbolt, ride the horses of the winds shooting straight to the target, and go to the battle you love to fight. So should the ruler, strong of arm and will, blazing as the sun, meet the contending enemies in battle and expand the wheel of the social order.

जघन्वाँ इन्द्र मित्रेरूञ्चोदप्रवृद्धो हरिवो अदाशून्। प्र ये पश्यन्नर्यमणं सचायोस्त्वया शूर्ता वहमाना अपत्यम् ॥ ६ ॥

6. *Jaghanvāñ indra mitrerūñ-codapravṛddho harivo adāśūn. Pra ye paśyannaryamaṇaṁ sacāyostvayā śūrtā vahamānā apatyam.*

Indra, lord of love and justice, inspired and self-exalted, master of horses of the wind, is destroyer of the betrayers of friends and selfish exploiters. Lord of honour and glory, those who see you as lord of justice and generosity and as friend of humanity are blest with progeny and family and they are strengthened and

confirmed as brave and heroic by you.

रपत्कविरिन्द्रार्कसातौ क्षां दासायोपबर्हणीं कः । करत्तिस्रो मघवा दानुचित्रा नि दुर्योणे कुयवाचं मृधि श्रेत् ॥ ७ ॥

7. *Rapat kavirindrārkasātau kṣāṁ dāsāyopabarhaṇīṁ kaḥ. Karat tisro maghavā dānucitrā ni duryoṇe kuyavācaṁ mṛdhi śret.*

In the distribution of food and land, let the man of knowledge and insight speak fully and freely, and then Indra, lord of land, should allot fertile land to the servant class. The lord of wealth and power should fix creative and productive duties and occupations for the other three, and him who is evil of tongue, he should take on in battle of arms or words in the open field.

सना ता त इन्द्र नव्या आगुः सहो नभोऽ विरणाय पूर्वीः । भिनत्पुरो न भिदो अदेवीर्ननमो वधरदेवस्य पीयोः ॥ ८ ॥

8. *Sanā tā ta indra navyā āguḥ saho nabho'viraṇāya pūrvīḥ. Bhinat puro na bhido adevīrnanamo vadharadevasya pīyoḥ.*

Indra, lord of power and glory, ruler of the world, let the latest poets and citizens know and sing of your famous acts of valour, justice and generosity with universal courage. You have suppressed the old established strongholds of violence for the elimination of war and establishment of peace. You have broken the dens of sin and crime like the citadels of ancient demons, and you have destroyed the deadly weapons of the terrorist enemies of humanity.

त्वं धुनिरिन्द्र धुनिमतीर्ऋणोरपः सीरा न स्रवन्तीः । प्र यत्समुद्रमति शूर पर्षि पारया तुर्वशं यदुं स्वस्ति ॥ ९ ॥

9. *Tvaṁ dhunirindra dhunimatīrṛṇorapaḥ sīrā na sravantīḥ. Pra yat samudramati śūra parṣi pārayā turvaśaṁ yaduṁ svasti.*

Indra, lord of life and energy, you are a mover and shaker like the inspiration of soma and the speed of winds, shaking people out of lethargy and complacency. You set the waters aflow, shaking and overflowing the banks. Reach the people like roaring streams or like life-blood circulating through the veins of wealth and work. And, O lord of might and knowledge, if you swell the sea to the shores like the sun, then help the man of endeavour and the man of self-controlled speed and acceleration to cross the sea from shore to shore.

त्वमस्माकमिन्द्र विश्वधा स्या अवृकतमो नरां नृपाता । स नो विश्वासां स्पृधां सहोदा विद्यामेषं वृजनं जीरदानुम् ॥ १० ॥

10. *Tvam-asmākam-indra viśvadha syā avṛkatamo narāṁ nṛpātā. Sa no viśvāsāṁ spṛdhāṁ sahodā vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Indra, lord of power and force, honour and glory, justice and generosity, be every way the most giving, most protecting and least wolfish greedy ruler of us all. And as such, be the giver of strength, courage and constancy in all our endeavour for the good life and joint competitive and cooperative living so that we are blest with food, energy and prosperity, the right path of living and the right spirit of life.

Mandala 1/Sukta 175

Indra Devata, Agastya Maitravaruni Rshi

मत्स्यपायि ते महः पात्रस्येव हरिवो मत्सरो मदः ।
वृषा ते वृष्ण इन्दुर्वाजी सहस्रसातमः ॥ १ ॥

1. *Matsyapāyi te mahaḥ pātrasyeva harivo matsaro madaḥ.Vṛṣā te vṛṣṇa indurvājī sahasrasātamaḥ.*

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

आ नस्ते गन्तु मत्सरो वृषा मदो वरेण्यः ।
सहावाँ इन्द्र सानसिः पृतनाषाळमर्त्यः ॥ २ ॥

2. *Ā naste gantu matsaro vṛṣā mado vareṇyaḥ. Sahāvāñ indra sānasiḥ pṛtanāṣāḷamartyaḥ.*

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

त्वं हि शूरः सनिता चोदयो मनुषो रथम् ।
सहावान्दस्युमव्रतमोषः पात्रं न शोचिषा ॥ ३ ॥

3. *Tvaṁ hi śūraḥ sanitā codayo manuṣo ratham.*
Sahāvān dasyum-avratam-oṣaḥ pātraṁ na śociṣā.

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

मुषा॒य सूर्यं॑ कवे च॒क्रमीशा॑न॒ ओज॑सा।
वह॒ शुष्णा॑य व॒धं कुत्सं॒ वात॒स्याश्वै॑: ॥ ४ ॥

4. *Muṣāya sūryaṁ kave cakramīśāna ojasā.*
Vaha śuṣṇāya vadhaṁ kutsaṁ vātasyāśvaiḥ.

Having taken over the wheel of earth's government with your lustre like the blazing sun, O Lord of light, vision and wisdom, wield the thunderous sceptre of power and justice with honour and hold the system of law and punishment under your control, moving on by horses flying on the wings of winds.

शु॒ष्मिन्त॑मो॒ हि ते॒ मदो॑ द्यु॒म्निन्त॑म उ॒त क्रतु॑:।
वृ॒त्र॒घ्ना व॑रिवो॒विदा॑ मंसी॒ष्ठा अ॑श्व॒सात॑मः ॥ ५ ॥

5. *Śuṣmintamo hi te mado dyumnintam uta kratuḥ.*
Vṛtraghnā varivovidā maṁsīṣṭhā aśvasātamaḥ.

Highly strengthening and most reassuring is your joy. Holiest and most blissful giver of wealth and prosperity is your action and conduct of government and administration. O destroyer of suffering and darkness, lord of speediest movement and communication, giver of peace, freedom and security, think,

reflect and know the mind and working of others with sympathy and self-confidence.

यथा॒ पूर्वे॑भ्यो जरि॒तृभ्य॑ इन्द्र॒ मय॑ इ॒वापो॒ न तृष्य॑ते ब॒भूथ॑।
तामनु॑ त्वा नि॒विदं॑ जोहवीमि वि॒द्यामे॒षं वृ॒जनं॑ जी॒रदा॑नुम्॥ ६॥

6. *Yathā pūrvebhyo jaritṛbhya indra maya ivāpo na tṛṣyate babhūtha. Tāmuna tvā nividaṁ johavīmi vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Indra, lord of honour, power and glory, be like water to the thirsty. Be like peace and joy incarnate to the admirers of eternal knowledge and worshippers of the divine virtues of yours. In the tradition of ancient knowledge, I honour and celebrate you with this song of adoration by which, I hope and pray, we shall realise the objects of our heart's desire, the right path of living and the spiritual light of being.

Mandala 1/Sukta 176

Indra Devata, Agastya Maitravaruni Rshi

मत्सि॑ नो॒ वस्य॑ इष्टय॒ इन्द्र॑मिन्दो॒ वृषा॑ विश।
ऋ॒घा॒यमा॑ण इन्वसि॒ शत्रु॒मन्ति॒ न वि॑न्दसि॥ १॥

1. *Matsi no vasya iṣṭaya indramindo vṛṣā viśa. Ṛghāyamāṇa invasi śatrumanti na vindasi.*

Indra, lord of justice and peace blissful as the moon, rejoice and rise to honour and glory for our advancement to higher and higher wealth and power. Progressive lord, you advance upon the enemy and overpower him and prevent him even from approaching us.

तस्मिन्ना वेंशया गिरो य एकश्चर्षणीनाम्।
अनुं स्वधा यमुप्यते यवं न चर्कृषद् वृषा॥ २॥

2. *Tasminnā vaśayā giro ya ekaścarṣaṇīnām.*
Anu svadhā yamupyate yavaṁ na carkṛṣad vṛṣā.

Send up your voices of praise and prayer with reverence and homage to him who is powerful, generous, and unique among men, in whom words bear fruit as barley sowed in the field bears fruit, and who mows down the enemies as corn is harvested from the field.

यस्य विश्वानि हस्तयोः पञ्च क्षितीनां वसु।
स्पाशयस्व यो अस्मध्रुग्दिव्येवाशनिर्जहि॥ ३॥

3. *Yasya viśvāni hastayoḥ pañca kṣitīnāṁ vasu.*
Spāśayasva yo asmadhrug-divyevāśanirjahi.

Indra, lord of power and honour, in your hands is the wealth of the entire world, wealth of all the five classes of people, four of the regular classes, Brahmanas, Kshatriyas, Vaishyas and the ancillary class and one class of miscellaneous people and professions anywhere. Lord of the world, whosoever is jealous of us and evil-disposed toward us, take hold of him and, like the flashing and blazing lightning, strike him down.

असुन्वन्तं समं जहि दूणाशं यो न ते मयः।
अस्मभ्यमस्य वेदनं दद्धि सूरिश्चिदोहते॥ ४॥

4. *Asunvantaṁ samaṁ jahi dūṇāśaṁ yo na te mayaḥ.*
Asmabhyamasya vedanaṁ daddhi sūriścidohate.

One who is uncreative, unproductive and selfish, who is not a source and instrument of peace, comfort

and joy for you and the society, and one who, being such, is difficult to change or eliminate, wipe out wholly and finally. Assign him to us, we shall find him and deal with him. Only the wise and generous carry the burdens of society and the world.

आवो॒ यस्य॑ द्वि॒बर्ह॑सो॒ऽर्केषु॑ सानु॒षग॑सत्।
आ॒जाविन्द्र॑स्येन्दो॒ प्रावो॒ वाजे॑षु वा॒जिन॑म्॥ ५॥

5. *Āvo yasya dvibarhaso'rkeṣu sānuṣagasat.*
Ājāvindrasyendo prāvo vājeṣu vājinam.

Indra, lord of power, protection and progress, protect and promote the man who accords with all the praises and appreciations of the nation's achievement and creates and grows in geometric progression. Lord of brilliance and bliss like the moon, in the plans and projects of Indra, honour and glory, progress and development, and in the battles for justice and freedom, protect and promote the man of courage, dynamism and dedication.

यथा॒ पूर्वे॑भ्यो जरि॒तृभ्य॑ इन्द्र मय॒ इ॒वापो॒ न तृष्य॑ते ब॒भूथ॑।
तामनु॑ त्वा नि॒विदं॑ जोहवीमि वि॒द्यामे॒षं वृ॒जनं॑ जी॒रदा॑नुम्॥ ६॥

6. *Yathā pūrvebhyo jaritṛbhya indra maya ivāpo na tṛṣyate babhūtha. Tāmanu tvā nividaṁ johavīmi vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Indra, ruler of the world, be like water to the thirsty, a source of inspiration, incentive and comfort to the wise dedicated to the ancient and eternal knowledge and to the glory of the nation of humanity and divinity. In keeping with that tradition of knowledge

and the glory of humanity and divinity, I offer my songs and prayers to you so that we may be blest with food and energy for body and mind, the right path of living and the light of life and spirit divine.

Mandala 1/Sukta 177

Indra Devata, Agastya Maitravaruni Rshi

आ चर्षणिप्रा वृषभो जनानां राजा कृष्टीनां पुरुहूत इन्द्रः ।
स्तुतः श्रवस्यन्नवसोप मद्रिग्युक्त्वा हरी वृषणा याह्यर्वाङ् ॥ १ ॥

1. *Ā carṣaṇiprā vṛṣabho janānāṁ rājā kṛṣṭīnāṁ puruhūta indraḥ. Stutaḥ śravasyannavasopa madrig yuktvā harī vṛṣaṇā yāhyarvāṅ.*

First and foremost power among the people, virile and valorous, brilliant ruler of the living world, invoked, invited, honoured and worshipped by all, such is Indra, lord of honour, power and glory. O generous, strong and leading light of life, invoked, invited and celebrated as you are by us with song, reverence and worship, yoke the horses and come right here for the sake of our protection and your own self-fulfilment and covenant of Divinity.

ये ते वृषणो वृषभास इन्द्र ब्रह्मयुजो वृषरथासो अत्याः ।
ताँ आ तिष्ठ तेभिरा याह्यर्वाङ् हवामहे त्वा सुत इन्द्र सोमे ॥ २ ॥

2. *Ye te vṛṣaṇo vṛṣabhāsa indra brahmayujo vṛṣarathāso atyāḥ. Tāṅ ā tiṣṭha tebhirā yāhyarvāṅ havāmahe tvā suta indra some.*

Indra, lord of light, energy and the honour of

action and success, universal ruler and dispenser, come in response to our invocation. Ride what are your potent and excellent chariots responsive to the mantric word of command and control at the remotest distance, come with and come by the powers that move faster than even light and come here where we pray. The time is ripe, the soma is distilled and ready for celebration of the success and divine visit.

आ तिष्ठ रथं वृषणं वृषा ते सुतः सोमः परिषिक्ता मधूनि।
युक्त्वा वृषभ्यां वृषभ क्षितीनां हरिभ्यां याहि प्रवतोप मद्रिक् ॥ ३ ॥

3. *Ā tiṣṭha rathaṁ vṛṣaṇaṁ vṛṣā te sutaḥ somaḥ pariṣiktā madhūni. Yuktva vṛṣabhyāṁ vṛṣabha kṣitīnāṁ haribhyāṁ yāhi pravatopa madrik.*

Indra, potent lord of fertility and universal generosity, ride your celestial chariot and come. Distilled is soma, seasoned and sprinkled with the sweetest honey around the vedi, ready for the celebration. O potent and generous lord of the people, yoke the two most energetic powers of motion to the chariot and come right here to us by the shortest route at the fastest speed.

अयं यज्ञो देवया अयं मियेध इमा ब्रह्माण्ययमिन्द्र सोमः।
स्तीर्णं बर्हिरा तु शक्र प्र याहि पिबा निषद्य वि मुचा हरी इह॥ ४ ॥

4. *Ayaṁ yajño devayā ayaṁ miyedha imā brahmāṇyayamindra somaḥ. Stīrṇaṁ barhirā tu śakra pra yāhi pibā niṣadya vi mucā harī iha.*

Indra, generous and powerful lord ruler of the world, this is the yajna that leads to divine heights of

existential success. This is the yajna that grows by holy inputs of fragrant materials. These are the materials and mantric formulas of libation. And this is the soma of the celebration of success. The vedi is covered round with holy grass for seats. Lord of potency and generosity, come, release the horses, sit and drink of the soma of celebration and success.

ओ सुष्टुत इन्द्र याह्यर्वाङुप ब्रह्माणि मान्यस्य कारोः। विद्याम वस्तोरवसा गृणन्तो विद्यामेषं वृजनं जीरदानुम्॥ ५॥

5. *O suṣṭuta indra yāhyarvāṅupa brahmāṇi mānyasya kāroḥ. Vidyāma vastoravasā gṛṇanto vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Indra, lord of light and life, ruler of the world, thus happily invoked and celebrated, come here and appreciate the mantric secret and revelations of the artist and value the holy materials produced by him so that we too, singing songs of thanks and celebration, may progress with due protection day by day and be blest with food and energy, the right path of living and the breath and spirit of life and light divine.

Mandala 1/Sukta 178

Indra Devata, Agastya Maitravaruni Rshi

यद्ध स्या त इन्द्र श्रुष्टिरस्ति ययाँ बभूथ जरितृभ्य ऊती। मा नः कामं महयन्तमा धग्विश्वा ते अश्याँ पर्यापं आयोः॥ १॥

1. *Yaddha syā ta indra śruṣṭirasti yayā babhūtha jaritṛbhya ūtī. Mā naḥ kāmaṁ mahayantamā dhag viśvā te aśyāṁ paryāpa āyoḥ.*

Indra, lord of power and protection, all that reputable knowledge and wealth of yours by which you become the protector and promoter of the celebrants may not, we pray, scorch and burn our exalting ambition in life. May we, instead, achieve all your blessings of life and energy for our existence and progress.

न घा॒ राजेन्द्र आ द॑भन्नो॒ या नु स्वसा॑रा कृ॒णव॑न्त॒ योनौ॑।
आप॑श्चिदस्मै सु॒तुका॑ अवेष॒न्गम॑न्न इन्द्रः॒ स॒ख्या वय॑श्च ॥ २ ॥

2. *Na ghā rājendra ā dabhanno yā nu svasārā kṛṇavanta yonau. Āpaścidasmai sutukā aveṣan gamanna indraḥ sakhyā vayaśca.*

May Indra, lord of life, action and success, we pray, suppress us not any way, nor negate what our sisters achieve in the home or in the yajna on the vedi. Instead, let the lord of the world, we pray, make the waters of life flow free for us, and let our achievements rise high for his sake. May Indra, we pray, bless us with health and the good life and grant us the favour of divine friendship.

जेता॒ नृभि॒रिन्द्रः॑ पृ॒त्सु शू॒र॒ः श्रोता॒ हव॒ं नाध॑मानस्य का॒रोः।
प्रभ॑र्ता॒ रथं॑ दा॒शुषे॑ उपा॒क उद्यन्ता॒ गिरो॒ यदि॑ च॒ त्मना॒ भूत् ॥ ३ ॥

3. *Jetā nṛbhirindraḥ pṛtsu śūraḥ śrotā havaṁ nādhamānasya kāroḥ. Prabhartā rathaṁ dāśuṣa upāka udyantā giro yadi ca tmanā bhūt.*

Great is Indra, mighty brave, victor in battles of life for progress, listener to the artists and scientists, demands and requests for grants and success, mover of the generous giver's chariot loaded with gifts and

replenishments, and high fructifier of the devotee's prayers provided that everything is prayed for and pursued with sincerity of mind and soul.

एवा नृभिरिन्द्रः सुश्रवस्या प्रखादः पृक्षो अभि मित्रिणो भूत्। समर्य इषः स्तवते विवाचि सत्राकरो यजमानस्य शंसः ॥ ४ ॥

4. *Evā nṛbhirindraḥ suśravasyā prakhādaḥ pṛkṣo abhi mitriṇo bhūt. samarya iṣaḥ stavate vivāci satrākaro yajamānasya śaṁsaḥ.*

Thus Indra is great with human resources, lord of wealth, honour and high reputation, great consumer of materials and thereby producer of high energy, and he is always surrounded and assisted by friends and associates. In debates and discussions of variety he values food and energy as the basic wealth. He is a great organiser of sessions of yajnic conferences and appreciates and applauds the host of such sessions and conferences.

त्वया वयं मघवन्निन्द्र शत्रूनभि ष्याम महतो मन्यमानान्। त्वं त्राता त्वमु नो वृधे भूर्विद्यामेषं वृजनं जीरदानुम् ॥ ५ ॥

5. *Tvayā vayaṁ maghavannindra śatrūn nabhi ṣyāma mahato manyamānān. Tvaṁ trātā tvamu no vṛdhe bhūr-vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Indra, lord of honour, wealth and power, with you let us face and overcome our enemies, great and highly proud though they believe they are. You are our saviour and promoter. You alone, we pray, be here and everywhere for our growth and advancement. And with you alone, we pray, may we achieve food and energy,

the right path of living and the breath and spirit of life.

Mandala 1/Sukta 179

Dampati Devata, Lopamudra (1-2) Agastya Maitravaruni (3-4), and Agastya disciple Brahmachari (5-6) Rshis

पूर्वीरहं शरदः शश्रमाणा दोषा वस्तोरुषसो जरयन्तीः । मिनाति श्रियं जरिमा तनूनामप्यू नु पत्नीर्वृषणो जगम्युः ॥ १ ॥

1. *Pūrvīraham śaradaḥ śaśramāṇā doṣā vastoruṣaso jarayantīḥ. Mināti śriyaṁ jarimā tanūnāmapyū nu patnīrvṛṣaṇo jagamyuḥ.*

Working for the last many many years from dawn through the day until the dark late at night, tired and worn out, growing old and older, now old age destroys the health and beauty of the body of women. Therefore the young and virile husband should meet the wife only earlier when she is young and charming.

ये चिद्धि पूर्व ऋतसाप आसन्त्साकं देवेभिरवदन्नृतानि । ते चिदवासुर्नह्यन्तमापुः समू नु पत्नीर्वृषभिर्जगम्युः ॥ २ ॥

2. *Ye ciddhi pūrva ṛtasāpa āsan tsākaṁ devebhiravadannṛtāni. Te cidavāsurnahyantamā-puḥ samū nu patnīrvṛṣabhirjagamyuḥ.*

Those ancients who were masters and devout followers of truth spoke of the laws and truth of nature with men of divinity. They did procreate, but they too did not find the end of the mystery. Let the women go and meet their youthful and virile husbands.

न मृषा श्रान्तं यदवन्ति देवा विश्वा इत्स्पृधो अभ्यश्नवाव । जयावेदत्र शतनीथमाजिं यत्सम्यञ्चा मिथुनावभ्यजाव ॥ ३ ॥

3. *Na mṛṣā śrāntaṁ yadavanti devā viśvā it spṛdho abhyaśnavāva. Jayāvedatra śatanīthamājiṁ yat samyañcā mithunāvabhyajāva.*

The vexations of the household are not vain since nature and the divines protect and bless it. Let us together face the problems and win the battles of the world. We shall win the hundredfold battles if we, the wedded couple, were to beget progeny and fulfil our duties of the household.

नदस्य मा रुधतः काम आगन्नित आजातो अमुतः कुतश्चित्। लोपामुद्रा वृषणं नी रिणाति धीरमधीरा धयति श्वसन्तम्॥ ४॥

4. *Nadasya mā rudhataḥ kāma āgannita ājāto amutaḥ kutaścit. Lopāmudrā vṛṣaṇaṁ nī riṇāti dhīramadhīrā dhayati śvasantam.*

Passion and desire arises in me like the waters of a river held up but rising in flood from here, there, anywhere, who knows? Hiding but not suppressing the passion, the amorous wife betakes to the husband breathing deep and calm and smothers him in embrace.

इमं नु सोमन्तितो हृत्सु पीतमुप ब्रुवे। यत्सीमागश्चकृमा तत्सु मृळतु पुलुकामो हि मर्त्यः॥ ५॥

5. *Imaṁ nu somamantito hṛtsu pītamupa bruve. Yat sīmāgascakṛmā tat su mṛḷatu pulukāmo hi martyaḥ.*

I have closely spoken of this soma of ecstatic passion from the inner reality of it, drunk and felt as it is in the depths of the heart. If I have committed a sin, please forbear and forgive. Man after all is subject to

various passion, and desire (for self-fulfilment), mortal as he is.

अगस्त्यः खनमानः खनित्रैः प्रजामपत्यं बलमिच्छमानः।
उभौ वर्णावृषिरुग्रः पुपोष सत्या देवेष्वाशिषो जगाम॥ ६॥

6. *Agastyaḥ khanamānaḥ khanitraiḥ prajāmapatyaṁ balamicchamānaḥ. Ubhau varṇāvṛṣirugraḥ pupoṣa satyā deveṣvāśiṣo jagāma.*

Agastya, the sagely man of vision, brilliance and resolution never goes astray. Digging into the mysteries of life with the instruments of intelligence and insight he longs for strength and children and a controlled family and community. He marries by choice and looks after and promotes the duad, both sexes in the community, and thus attains complete self-fulfilment among noble people dedicated to truth and Divinity.

Mandala 1/Sukta 180

Ashvins Devata, Agastya Maitravaruni Rshi

युवो रजांसि सुयमासो अश्वा रथो यद्वां पर्यर्णांसि दीयत्।
हिरण्यया वां पवयः प्रुषायन्मध्वः पिबन्ता उषसः सचेथे॥ १॥

1. *Yuvo rajāṁsi suyamāso aśvā ratho yad vāṁ paryarṇaṁsi dīyat. Hiraṇyayā vāṁ pavayaḥ pruṣāyan madhvaḥ pibantā uṣasaḥ sacethe.*

Men and women all, wedded couples, Ashwins, when your well controlled and guided horses soar into the skies and the chariot shoots over oceans of earth and space, your golden wheels cut through the air and drip with vapour, then both of you enjoy the honey drink

of the lights of dawn.

युवमत्यस्यावं नक्षथो यद्विपत्मनो नर्यस्य प्रयज्योः।
स्वसा यद्वां विश्वगूर्ती भरति वाजायेट्टे मधुपाविषे च ॥ २ ॥

2. *Yuvamatyasāva nakṣatho yad vipatmano naryasya prayajyoḥ. Svasā yad vāṁ viśvagūrtī bharāti vājāyeṭṭe madhupāviṣe ca.*

Ashvins, men and women, universally admirable, enjoying the honey sweets of life and nature, when you take on to your horse flying over oceans of earth and space, so useful for humanity, then the sister community applauds you and the world adores you for energy, victory and success at the fastest speed.

युवं पयं उस्रियायामधत्तं पक्वमामायामव पूर्व्यं गोः।
अन्तर्यद्वनिनो वामृतप्सू ह्वारो न शुचिर्यजते हविष्मान् ॥ ३ ॥

3. *Yuvaṁ paya usriyāyāmadhattaṁ pakvamāmāyāmava pūrvyaṁ goḥ. Antaryad vanino vāmṛtapsū hvāro na śuciryajate haviṣmān.*

Ashvins, truth incarnate, feeding on rectitude and law of nature, you create the milk in the cow's udders, you create the milk potential in the maturing cow. The sylvan sage, pure at heart, bearing fragrant materials like a patient kindly saint offers you homage and longs for your company.

युवं ह घर्मं मधुमन्तमत्रयेऽपो न क्षोदोऽवृणीतमेषे। तद्वां नरावश्विना पश्वइष्टी रथ्येव चक्रा प्रति यन्ति मध्वः ॥ ४ ॥

4. *Yuvaṁ ha gharmaṁ madhumantam-atraye'po na kṣodo'vṛṇītameṣe. Tad vāṁ narāvaśvinā paśvaiṣṭī rathyeva cakrā prati yanti madhvaḥ.*

Ashvins, leaders of men and women, you brighten up the day and create the flow of water invigorating as the breath of life, all sweet as honey for the man who longs for freedom from three-fold suffering of body, mind and soul. And thus the fruits of animal husbandry and sericulture, animal wealth and honey sweets of nature move on to you as freely as the wheels of your chariot.

आ वां दानाय ववृतीय दस्रा गोरोहेण तौग्र्यो न जिव्रिः।
अपः क्षोणी सचते माहिना वां जूर्णो वामक्षुरंहसो यजत्रा ॥ ५ ॥

5. *Ā vāṁ dānāya vavṛtīya dasrā goroheṇa taugryo na jivriḥ. Apaḥ kṣoṇī sacate māhinā vāṁ jūrṇo vām-akṣur-aṁhaso yajatrā.*

Ashvins, adorable friends of all, like an old and worn out person, like a strong man among the strong, by virtue of the gifts of mother earth I come to you for the gift of strength and sustenance. By virtue of your greatness and generosity the earth has the rain showers. Friends and benefactors, let me be free from sin and suffering even when I am old and tired and be with you for long.

नि यद्युवेथे नियुतः सुदानू उप स्वधाभिः सृजथः पुरंधिम्।
प्रेषद्वेषद्वातो न सूरिरा महे ददे सुव्रतो न वाजम् ॥ ६ ॥

6. *Ni yad yuvethe niyutaḥ sudānū upa svadhābhiḥ sṛjathaḥ purandhim. Preṣad veṣad vāto na sūrirā mahe dade suvrato na vājam.*

Ashvins, generous givers, when you join the materials which ought to be compounded, you create new knowledge with inputs into the fire. Let the bold

scholar dedicated to the laws of nature and his own vows be happy. Let him go round like the winds, and I would receive the gift of knowledge, energy and speed for advancement and greatness.

वयं चिद्धि वां जरितारः सत्या विपन्यामहे वि पणिर्हितावान्। अधा चिद्धि ष्माश्विनावनिन्द्या पाथो हि ष्मा वृषणावन्तिदेवम् ॥ ७ ॥

7. *Vayaṁ ciddhi vāṁ jaritāraḥ satyā vipanyāmahe vi paṇirhitāvān. Adhā ciddhi ṣmāśvināvanindyā pātho hi ṣmā vṛṣaṇāvantidevam.*

Ashvins, ever truthful, beyond calumny, mighty and generous, we are your admirers, in fact worshippers. We praise you as we praise a scholar among scholars who does good to all. And just as you protect and honour a scholar among scholars and worship God among divines, so may we too serve you and the divinities of nature and humanity.

युवां चिद्धि ष्माश्विनावनु द्यून्विरुद्रस्य प्रस्रवणस्य सातौ। अगस्त्यो नरां नृषु प्रशस्तः कारांधुनीव चितयत्सहस्रैः ॥ ८ ॥

8. *Yuvāṁ ciddhi ṣmāśvināvanu dyūn virudrasya prasravaṇasya sātau. Agastyo narāṁ nṛṣu praśastaḥ kārādhunīva citayat sahasraiḥ.*

O Ashvins, men and women brilliant as sun and moon, Agastya, excellent man on the path of virtue, highest of the best among people and leaders, every day celebrates you exclusively, in matters of the attainment of dynamic pranic energies of life in a hundred ways in resounding words of universal significance.

प्र यद्वहेथे महिना रथस्य प्र स्पन्द्रा याथो मनुषो न होता।
धत्तं सूरिभ्य उत वा स्वश्व्यं नासत्या रयिषाचः स्याम ॥ ९ ॥

9. *Pra yad vahethe mahinā rathasya pra spandrā yātho manuṣo na hotā. Dhattaṁ sūribhya uta vā svaśvyaṁ nāsatyā rayiṣācaḥ syāma.*

Ashvins, dynamic powers of light, honour and prosperity, ever true and vibrating with energy, who advance by the might and majesty of your chariot and reach far forward like a yajnic hero among humanity, bear and bring, we pray, noble wealth and power of horse for the brave so that we too may be happy and prosperous.

तं वां रथं वयमद्या हुवेम स्तोमैरश्विना सुविताय नव्यम्।
अरिष्टनेमिं परि द्यामियानं विद्यामेषं वृजनं जीरदानुम् ॥ १० ॥

10. *Taṁ vāṁ rathaṁ vayamadyā huvema stomair aśvinā suvitāya navyam. Ariṣṭanemiṁ pari dyāmiyānaṁ vidyāmeṣaṁ vṛjanaṁ jīradānum.*

For the sake of peace and well-being and the beauty of life, O Ashvins, powers of progress and majesty, today we invoke and call for that latest chariot of yours which takes us far above the pain and suffering of the world and reaches the heights of heavenly light, and we pray we may attain food and energy, the right path of living and the light and peace of the soul.

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Ashvins Devata, Agastya Maitravaruni Rshi

कदु प्रेष्ठावि॒षां र॒यीणामध्व॒र्यन्ता॒ यदु॒न्निनी॑थो अ॒पाम्। अ॒यं वां य॒ज्ञो अ॑कृत प्रश॒स्तिं वसु॑धिती अवि॒तारा॒ जना॑नाम् ॥ १ ॥

1. *Kadu preṣṭhāviṣāṁ rayīṇāmadhvaryantā yadunninītho apām. Ayaṁ vāṁ yajño akṛta praśastiṁ vasudhitī avitārā janānām.*

Dearest Ashvins, source and wielders of the treasures of wealth, saviours and protectors of humanity, ever keen to organise and conduct the yajnic development of water, energy and wealth, when you advance to the non-violent projects of development, you take the results to the heights of success. This yajna does honour to you both.

आ वामश्वासः शुचयः पयस्पा वातरंहसो दिव्यासो अत्याः। मनोजुवो वृषणो वीतपृष्ठा एह स्वराजो अश्विना वहन्तु ॥ २ ॥

2. *Ā vāmaśvāsaḥ śucayaḥ payaspā vārataṅhaso divyāso atyāḥ. Manojuvo vṛṣaṇo vītapṛṣṭhā eha svarājo aśvinā vahantu.*

Ashvins, powers of might and majesty, may your horses, pure unsullied, living on drink of milk and water, moving as winds, brilliant and divine, fast as the speed of mind, strong and virile, carriers like the back of the earth, brilliant with their own lustre bear you here.

आ वां रथोऽवनिर्न प्रवत्वान्त्सुप्रवन्धुरः सुवितायं गम्याः। वृष्णः स्थातारा मनसो जवीयानहंपूर्वो यजतो धिष्ण्या यः ॥ ३ ॥

3. *Ā vāṁ ratho'vanirna pravatvān tsṛprabandhu-raḥ suvitāya gamyāḥ. Vṛṣṇaḥ sthātārā manaso javīyānahampūrvo yajato dhiṣṇyā yaḥ.*

Ashvins, benevolent powers of high standing, may your chariot firmly rushing on like the earth,

strongly structured and beautifully adorned, faster than mind, fully programmed and self-directed, cooperative and inviolably un-interceptible reach us for our good.

इहेह जाता समवावशीतामरेपसा तन्वाइ नामभिः स्वैः। जिष्णुर्वामन्यः सुमखस्य सूरिर्दिवो अन्यः सुभगः पुत्र ऊहे॥ ४॥

4. *Iheha jātā sam-avāvaśītām-arepasā tanvā nāmabhiḥ svaiḥ. Jiṣṇur-vāmanyaḥ sumakhasya sūrir-divo anyaḥ subhagaḥ putra ūhe.*

Ashvins, pure geniuses unsullied by sin and evil, risen to universal recognition here, there, everywhere, be ambitious in accordance with your body and your own name and character. One of you is ambitious for victory and advancement. Another is a mighty scholar, a very child of the benevolent light of heaven. And yet another is an auspicious favourite of fortune, a saviour just like a son. I think and deliberate upon this variety and mystery.

प्र वां निचेरुः ककुहो वशाँ अनु पिशङ्गरूपः सदनानि गम्याः। हरी अन्यस्य पीपयन्त वाजैर्मथ्ना रजांस्यश्विना वि घोषैः॥ ५॥

5. *Pra vāṁ niceruḥ kakuho vaśāň anu piśaṅgarūpaḥ sadanāni gamyāḥ. Harī anyasya pīpayanta vājair mathnā rajāṁsyaśvinā vi ghoṣaiḥ*

Ashvins, tempestuous powers like sun-rays and winds, one chariot of yours, golden of form, goes round conquering the directions of space and reaching the places of your choice. The horses of the other shear through space churning the air with the force of their speed and

fill the world with reverberations of their motion.

प्र वां शरद्वान्वृषभो न निष्षाट् पूर्वीरिषश्चरति मध्व इष्णन्।
एवैरन्यस्य पीपयन्त वाजैर्वेषन्तीरूर्ध्वा नद्यो न आगुः ॥ ६ ॥

6. *Pra vām śaradvān vṛṣabho na niṣṣāṭ pūrvīriṣaścarati madhva iṣṇan. Evairanyasya pīpayanta vājair-veṣantīr-urdhvā nadyo na āguḥ.*

Ashvins, one of you, mighty like the sun, lord of the seasons and the year or like the autumn cloud, challenging the winds and vapours and loving the all-time sweets of earth, travels down with the rays of light and plays with the fruits and flowers. The other, consuming and growing by the motions and energies of another moving like upward streams of fire, brings us peace and comfort.

असर्जि वां स्थविरा वेधसा गीर्बाळ्हे अश्विना त्रेधा क्षरन्ती।
उपस्तुताववतं नाधमानं यामन्नयामञ्छृणुतं हवं मे ॥ ७ ॥

7. *Asarji vāṁ sthavirā vedhasā gīrvāḷhe aśvinā tredhā kṣarantī. Upastutāvavataṁ nādhamā-naṁ yāmannayāmañ-chṛṇutaṁ havaṁ me.*

Ashvins, most venerable lords of knowledge and wisdom, this ancient and expansive song of celebration flowing three ways over time for the sake of growth, physical, mental and spiritual, has been created in your honour. Sung and celebrated sincerely, listen to the voice of the celebrant while on the move or not on the move and redeem and protect the devotee.

उत स्या वां रुशतो वप्ससो गीस्त्रिर्बर्हिषि सदसि पिन्वते नॄन्। वृषा वां मेघो वृषणा पीपाय गोर्न सेके मनुषो दशस्यन् ॥ ८ ॥

8. *Uta syā vāṁ ruśato vapsaso gīstribarhiṣi sadasi pinvate nṝn. Vṛṣā vāṁ megho vṛṣaṇā pīpāya gorna seke manuṣo daśasyan.*

And that voice celebrating the brilliant and charming form of your personality strengthens and energises the people performing yajna in the ceremonial hall of three sages seated on holy grass. And the same voice, holy and generous lords, while it blesses the people, may shower you with joy as showers of rain from the heavy clouds overflow the surface of the earth in the rainy season.

युवां पूषेवाश्विना पुरंन्धिरग्निमुषां न जरते हविष्मान्।
हुवे यद्वां वरिवस्या गृणानो विद्यामेषं वृजनं जीरदानुम्॥ ९॥

9. *Yuvāṁ pūṣevāśvinā purandhir-agnim-uṣāṁ na jarate haviṣmān. Huve yad vāṁ varivasyā gṛṇāno vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Ashvins, powers of light, energy and generosity, just as the sun which sustains the world nourishes the earth and her children and the yajamana bearing oblations does homage to Agni and the Dawn, so does the poet bearing the gift of homage serve and celebrate you in song. And I, dedicated to you and celebrating you, pray that we may be blest with knowledge strength and energy and a long and happy life, bountiful and generous as you are.

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Ashvins Devata, Agastya Maitravaruni Rshi

अभूदिदं वयुनमो षु भूषता रथो वृषण्वान्मदता मनीषिणः।
धियंजिन्वा धिष्ण्या विश्पलावसू दिवो नपाता सुकृते शुचिव्रता॥ १॥

1. *Abhūdidaṁ vayunamo ṣu bhūṣatā ratho vṛṣaṇvān madatā manīṣiṇaḥ. Dhiyañjinvā dhiṣṇyā viṣpalāvasū divo napātā sukṛte śucivratā.*

Men of knowledge and wisdom, honour and adore those teachers and scholars and rejoice with them who give us this knowledge and create this mighty and versatile chariot of ours which is fit for the Ashvins to move at the speed of winds and light. They are the agents of intellectual and scientific evolution, strong and inviolable treasure-givers of health and wealth and home, keepers of the light of heaven on earth, and firmly committed to the paths of knowledge, action and progress along the lines of purity and rectitude.

इन्द्रतमा हि धिष्ण्या मरुत्तमा दस्रा दंसिष्ठा रथ्या रथीतमा। पूर्णं रथं वहेथे मध्व आचितं तेन दाश्वांसमुप याथो अश्विना ॥ २ ॥

2. *Indratamā hi dhiṣṇyā maruttamā dasrā daṁsiṣṭhā rathyā rathītamā. Pūrṇaṁ rathaṁ vahethe madhva ācitaṁ tena dāśvāṁsamupa yātho aśvinā.*

Ashvins, noble scholars, teachers and scientists, you are the most honourable heroes, most powerful, most dynamic and energetic, destroyers of poverty and suffering, masters of will and action, creators of chariots and the most daring pioneers of progress. You design, create and drive the chariot that is perfect and laden with the collection of the richest honey sweets of life. And with that you come to the man of the chariot and say: Take this, go round the worlds, and enjoy.

किमत्र दस्रा कृणुथः किमासाथे जनो यः कश्चिदहविर्महीयते। अतिं क्रमिष्टं जुरतं पणेरसुं ज्योतिर्विप्राय कृणुतं वचस्यवे ॥ ३ ॥

3. *Kimatra dasrā kṛṇuthaḥ kimāsāthe jano yaḥ kaścid-ahavir-mahīyate. Ati kramiṣṭaṁ juratamṁ paṇerasuṁ jyotir-viprāya kṛṇutaṁ vacasyave.*

Marvellous Ashvins, brilliant powers of light and wisdom, generous preservers of life and destroyers of suffering, what are you doing here? Why stay here where anyone like nobody, miserly and selfish, non-giving, non-sacrificing is honoured and flaunts as great? Bypass the bargainer whose vision, judgement and pranic vitality is draining. Give light to the noble holy man in search of the holy Word and spiritual approval.

जम्भयतमभितो रायतः शुनो हतं मृधो विदथुस्तान्यश्विना। वाचंवाचं जरितू रत्निनीं कृतमुभा शंसं नासत्यावतं मम॥ ४॥

4. *Jambhayatam-abhito rāyataḥ śuno hataṁ mṛdho vidathus-tānyaśvinā. Vācaṁ-vācaṁ jaritū ratninīṁ kṛtamubhā śaṁsaṁ nāsatyāva-taṁ mama.*

Ashvins, crush all round those who bark like dogs. Eliminate the wars and war mongers. You know them. Richly fructify and reward every word of the devotees' song of praise with the gift of jewels. Lords of truth, protect and promote my honour and my song of celebration.

युवमेतं चक्रथुः सिन्धुषु प्लवमात्मन्वन्तं पक्षिणं तौग्र्याय कम्। येन देवत्रा मनसा निरूहथुः सुपप्तनी पेतथुः क्षोदसो महः॥ ५॥

4. *Yuvametaṁ cakrathuḥ sindhuṣu plavam-ātman-vantaṁ pakṣiṇaṁ taugryāya kam. Yena devatrā manasā nirūhathuḥ supaptanī petathuḥ kṣodaso mahaḥ.*

Ashvins, scholar of science and technologist of marine engineering and aeronautics, both create the safe and comfortable winged boat, self-powered and self-propelled, moving through and over the seas for the strongest man among the strong by which you, noblest among the noble people, with your science and skill, fly like birds and cross the wide seas.

अवविद्धं तौग्र्यमप्स्व१न्तर१नारम्भणे तमसि प्रविद्धम् । चतस्रो नावो जठलस्य जुष्टा उद्श्विभ्यामिषिताः पारयन्ति ॥ ६ ॥

6. *Avaviddhaṁ taugryam-apsvantar-nārambhaṇe tamasi praviddham. Catasro nāvo jaṭhalasya juṣṭā udaśvibhyām-iṣitāḥ pārayanti.*

Confined, surrounded and plunged in impenetrable darkness is the team of the mighty marine force. Four boats powered and driven by the Ashvins assigned for the mid-ocean operation rescue the team and safely bring it ashore.

कः स्विद् वृक्षो निष्ठितो मध्ये अर्णसो यं तौग्र्यो नाधितः पर्यषस्वजत् । पर्णा मृगस्य पतरोरिवारभ उद्श्विना ऊहथुः श्रोमताय कम् ॥ ७ ॥

7. *Kaḥ svid vṛkṣo niṣṭhito madhye arṇaso yaṁ taugryo nādhitaḥ paryaṣasvajat. Parṇā mṛgasya patarorivārabha udaśvinā ūhathuḥ śromatāya kam.*

Ashvins, pilots of the sea and sky, what sort of tree, post, is that standing in the midst of the deep sea to which the powerful but afflicted marine team holds on? What sailing and flying machine is that which like the wings of a soaring bird you work up and down for your honour and glory?

तद्वां नरा नासत्यावनु ष्याद्यद्वां मानास उचथमवोचन्।
अस्मादद्य सदसः सोम्यादा विद्यामेषं वृजनं जीरदानुम्॥ ८॥

8. *Tad vāṁ narā nāsatyāvanu ṣyād yad vāṁ mānāsa ucatham-avocan. Asmādadya sadasaḥ somyādā vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Ashvins, leaders of light ever committed to truth and shunning untruth, whatever words of appreciation and celebration venerable people have said in your honour, may all that be auspicious to you, being true to your character and performance. And may we today from this yajnic hall of joy and bliss receive and carry away food and energy to our heart's desire, knowledge and strength to live along the right path, and the breath and life of the mind and spirit.

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Ashvins Devata, Agastya Maitravaruni Rshi

तं युञ्जाथां मनसो यो जवीयान् त्रिवन्धुरो वृषणा यस्त्रिचक्रः। येनोपयाथः सुकृतो दुरोणं त्रिधातुना पतथो विर्न पर्णैः॥ १॥

1. *Taṁ yuñjāthāṁ manaso yo javīyān tribandhuro vṛṣaṇā yastricakraḥ. Yenopayāthaḥ sukṛto duroṇaṁ tridhātunā patatho virna parṇaiḥ.*

Ashvins, mighty generous visionaries of science, technology and psychology, take to three-metal, three-turbine and three-stage chariot faster than the speed of mind by which you reach the house of sukrit Tvashta, holy designer and maker of chariots, armaments, implements and instruments, flying with wings like birds.

(This is a mantra of various possibilities of interpretation in the context of Physics, Astrophysics, Aeronautics, Medicine and Meditation. The meaning, can be 'seen' and realised by an expert who would be of the order of a Rshi, a visionary of the dynamics of Nature in his own field, and better in the unified field of comprehensive reality.)

सुवृद्रथो॑ वर्तते॒ यन्नभि॒ क्षां यत्ति॑ष्ठथ॒ः क्रतु॑मन्ता॒नु पृ॒क्षे।
वपु॑र्वपु॒ष्या स॑चताम॒ियं गी॒र्दि॒वो दु॑हि॒त्रोष॑सा॒ सचेथे॥ २॥

2. *Suvṛd ratho vartate yannabhi kṣāṁ yat tiṣṭhathaḥ kratumantā nu pṛkṣe. Vapurvapuṣyā sacatāmiyaṁ gīrdivo duhitroṣasā sacethe.*

Ashvins, committed explorers in search of fragrance for your yajnic inputs, the chariot you ride is firmly wheeled and revolves round and round approaching the earth. Believe this message of mine, an exact description of your form in words: you look like the dawn, child of the sun on the rise descending over the earth.

आ ति॑ष्ठतं सुवृ॒तं यो रथो॑ वा॒मनु॑ व्र॒तानि॒ वर्त॑ते ह॒विष्मा॑न्।
येन॑ नरा नासत्येष॒यध्यै॑ व॒र्तिर्या॒थस्तन॑याय॒ त्मने॑ च॥ ३॥

3. *Ā tiṣṭhataṁ suvṛtaṁ yo ratho vāmanu vratāni vartate haviṣmān. Yena narā nāsatyeṣayadhyai vartiryāthastanayāya tmane ca.*

Ashvins, leaders of humanity, committed to truth and exploration, well-structured, loved and accepted is the chariot you ride in pursuance of your vows of commitment and discipline which is richly loaded with wealth for the good life and by which go you over your path of exploration and come back home to inspire and fulfil the ambitions of humanity for themselves and for their children.

मा वां वृको मा वृकीरा दधर्षीन्मा परि वर्क्तमुत मातिं धक्तम्।
अयं वां भागो निहित इयं गीर्दस्रावि मे वां निधयो मधूनाम्॥ ४॥

4. *Mā vāṁ vṛko mā vṛkīrā dadharṣīn mā pari varktamuta māti dhaktam. Ayaṁ vāṁ bhāgo nihita iyaṁ gīrdasrāvime vāṁ nidhayo madhūnām.*

Let no wolfish thief or selfish devourer, man or woman, dare to challenge you or terrorise you off from your course. Destroyers of suffering and generous preservers of life, forsake us not, nor destroy us. This is your share set apart in reserve in homage. This is the voice of celebration in homage and gratitude. These are your treasures of honey sweets of honour and glory.

युवां गोतमः पुरुमीळ्हो अत्रिर्दस्रा हवते ऽवसे हविष्मान्।
दिशं न दिष्टामृजूयेव यन्ता मे हवं नासत्योप यातम्॥ ५॥

5. *Yuvāṁ gotamaḥ purumīḷho atrirdasrā havate' vase haviṣmān. Diśaṁ na diṣṭāmṛjūyeva yantā me havaṁ nāsatyopa yātam.*

Ashvins, destroyers of want and suffering, preservers of health and happiness, lovers of truth and science, teachers, guides and philosophers, Gotama, the man of knowledge and wisdom, Purumeedha, the man blest with prosperity, and Atri, the progressive man free from threefold pain, invokes you with offerings of homage and oblations for the sake of protection and progress. Come and accept my homage too like leaders going and leading in the direction of truth marked as destination of nature and law.

अतारिष्म तमसस्पारमस्य प्रति वां स्तोमो अश्विनावधायि ।
एह यातं पथिभिर्देवयानैर्विद्यामेषं वृजनं जीरदानुम् ॥ ६ ॥

6. *Atāriṣma tamasas-pāramasya prati vāṁ stomo aśvināvadhāyi. Eha yātaṁ pathibhir-devayānair-vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Ashvins, let us swim across this darkness of ignorance and suffering of the world. So we bear and offer this song of celebration and gratitude to you in homage. Come to us here by the paths of divinity so that by your guidance and leadership we may be blest with food and energy, path of rectitude and breeze of health and the good life.

Mandala 1/Sukta 184

Ashvins Devata, Agastya Maitravaruni Rshi

ता वामद्य तावपरं हुवेमोच्छन्त्यामुषसि वह्निरुक्थैः ।
नासत्या कुह चित्सन्तावर्यो दिवो नपाता सुदास्तराय ॥ १ ॥

1. *Tā vāmadya tāvaparaṁ huvemocchantyāmuṣasi vahnirukthaiḥ. Nāsatyā kuha cit santāvaryo divo napātā sudāstarāya.*

Ashvins, infallible children of the light of heaven, committed to the law of truth and right, today and also later we invoke and invite you both at the rise of the glorious dawn with songs of adoration. The fire is lit, the songs are sung. Wherever you be, come like the waves of light-rays to bless the man of masterly business and noble charity.

अस्मे ऊ षु वृषणा मादयेथामुत्पणीँर्हतमूर्म्या मदन्ता । श्रुतं मे अच्छोक्तिभिर्मतीनामेष्टा नरा निचेतारा च कर्णैः ॥ २ ॥

2. *Asme ū ṣu vṛṣaṇā mādayethāmut paṇīṁrhatam-ūrmyā madantā. Śrutaṁ me acchoktibhir-matīnām-eṣṭā narā nicetārā ca karṇaiḥ.*

Ashvins, mighty generous, leading lights of humanity, unfailing givers of knowledge, enjoy with rest and peace of the night in the revolving wheel of time with the fluctuations of existence. Rejoice with the celebrant for our sake and eliminate the miserliness of the petty trader. Loved and adored by people with noble words of adoration, listen to my prayers with attentive and sympathetic ears.

श्रिये पूषन्निषुकृतेव देवा नासत्या वहतुं सूर्यायाः । वच्यन्ते वां ककुहा अप्सु जाता युगा जूर्णेव वरुणस्य भूरेः ॥ ३ ॥

3. *Śriye pūṣanniṣukṛteva devā nāsatyā vahatuṁ sūryāyāḥ. Vacyante vāṁ kakuhā apsu jātā yugā jūrṇeva varuṇasya bhūreḥ.*

Ashvins, brilliant and generous givers of light and knowledge, strength and energy, dedicated to truth, in order to carry the light of the dawn, daughter of the sun, for the beauty and grace of the earth, your eminent

carriers born of the waves and vapours of space, flying like arrows of light, are admired like the great and ancient horses of Varuna, born of the ocean of eternity.

अस्मे सा वां माध्वी रातिरस्तु स्तोमं हिनोतं मान्यस्य कारोः ।
अनु यद्वां श्रवस्या सुदानू सुवीर्याय चर्षणयो मदन्ति ॥ ४ ॥

4. *Asme sā vāṁ mādhvī rātirastu stomaṁ hinotaṁ mānyasya kāroḥ. Anu yad vāṁ śravasyā sudānū suvīryāya carṣaṇayo madanti.*

Ashvins, givers of light and knowledge, may that generosity with all its gifts be sweet as honey to us. Receive and accept the song of celebration created by the venerable poet, O lords of generosity, since all people in search of honour and valour enjoy and celebrate life in accordance and harmony with your life and culture.

एष वां स्तोमो अश्विनावकारि मानेभिर्मघवाना सुवृक्ति ।
यातं वर्तिस्तनयाय त्मने चागस्त्ये नासत्या मदन्ता ॥ ५ ॥

5. *Eṣa vāṁ stomo aśvināvakāri mānebhirmaghavānā suvṛkti. Yātaṁ vartistanayāya tmane cāgastye nāsatyā madantā.*

Ashvins, lords of honour, valour and generosity, this is the worshipful song of homage and celebration created and presented by the dedicated devotees revered in society. Committed to the law of truth and rectitude, go on by the inviolable path of truth and right for yourself and the children, enjoying the beauty and ecstasy of life.

अतारिष्म तमसस्पारमस्य प्रति वां स्तोमो अश्विनावधायि ।
एह यातं पथिभिर्देवयानैर्विद्यामेषं वृजनं जीरदानुम् ॥ ६ ॥

6. *Atāriṣma tamasaspāramasya prati vāṁ stomo aśvināvadhāyi. Eha yātaṁ pathibhirdevayānair-vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Ashvins, lords of light and love, let us swim across this darkness and ignorance to light and knowledge. Hence this song of adoration is sung in homage to you. Come to us here by the paths of divinity and we would be blest with food for life, the right path and the light of Divinity to swim across to Eternity.

Mandala 1/Sukta 185

Dyavaprthivi Devata, Agastya Maitravaruni Rshi

कतरा पूर्वा कतरापरायोः कथा जाते कवयः को वि वेद। विश्वं त्मना बिभृतो यद्ध नाम वि वर्तेते अहनी चक्रियेव॥ १॥

1. *Katarā pūrvā katarāparāyoḥ kathā jāte kavayaḥ ko vi veda. Viśvaṁ tmanā bibhṛto yaddha nāma vi vartete ahanī cakriyeva.*

Of the two, heaven and earth, which comes first? Which follows later? How were they born? O men wise and bold, who knows all this? Verily they hold this entire universe as it is by themselves and go round and round like days and nights as parts of a wheel. Answer: Ka, He the Lord Supreme, knows.

भूरिं द्वे अचरन्ती चरन्तं पद्वन्तं गर्भमपदी दधाते। नित्यं न सूनुं पित्रोरुपस्थे द्यावा रक्षतं पृथिवी नो अभ्वात्॥ २॥

2. *Bhūriṁ dve acarantī carantaṁ padvantaṁ garbhamapadī dadhāte. Nityaṃ na sūnuṁ pitrorupasthe dyāvā rakṣataṁ pṛthivī no abhvāt.*

The two, heaven and earth, undeviating from their nature, character, law and action, and keeping to their course without moving on legs, bear, nourish and sustain like a foetus this great, moving world of humans and animals. May the heaven and earth always protect us from sin and evil like a child in the lap of parents.

अनेहो दात्रमदितेरनर्वं हुवे स्वर्वदवधं नमस्वत्। तद्रोदसी जनयतं जरित्रे द्यावा रक्षतं पृथिवी नो अभ्वात्॥ ३॥

3. *Aneho dātramaditeranarvaṁ huve svarvadavadhaṁ namasvat. Tad rodasī janayataṁ jaritre dyāvā rakṣataṁ pṛthivī no abhvāt.*

I invoke Mother Nature's boundless generosity and pray for her pure and sinless gift of inviolable, brilliant and blissful, indestructible and reverential abundance of wealth of mind and material which, I crave, may heaven and earth create for the mother's adoring child. And, I pray, may the heaven and earth save us from the violence and monstrosity of a life of materialism and sinful opulence.

अतप्यमाने अवसावन्ती अनु ष्याम रोदसी देवपुत्रे। उभे देवानामुभयेभिरह्नां द्यावा रक्षतं पृथिवी नो अभ्वात्॥ ४॥

4. *Atapyamāne avasāvantī anu ṣyāma rodasī devaputre. Ubhe devānāmubhayebhirahnāṁ dyāvā rakṣataṁ pṛthivī no abhvāt.*

Free from sufferance, causing no pain, protective by inbuilt safeguards, both heaven and earth, children of Divinity and mothers of divinities, may, we pray, protect the noble powers of nature and humanity day and night along with all that is moving and non-

moving in existence. Let us be in harmony with them and may they be good to us. May heaven and earth, we pray, protect us from the ravages of nature and worldly misfortune.

सं॒गच्छ॑माने युव॒ती सम॑न्ते॒ स्वसा॑रा जा॒मी पि॒त्रोरु॒पस्थे॑। अ॒भि॒जिघ्र॑न्ती॒ भुव॑नस्य॒ नाभिं॒ द्यावा॒ रक्ष॑तं पृथिवी नो॒ अभ्वा॑त्॥ ५॥

5. *Saṁgacchamāne yuvatī samante svasārā jāmī pitrorupasthe. Abhijighrantī bhuvanasya nābhiṁ dyāvā rakṣataṁ pṛthivī no abhvāt.*

Heaven and earth, going together, ever youthful, contiguous and simultaneous like twin sisters, coexistent and cooperative, nestled in the lap of mother Nature and Father Supreme of existence, taste the fragrance of the omnipresent contrehold of the universe. May the heaven and earth protect us from the sin of falling off from that all-pervasive fragrance of the Divine Presence.

उ॒र्वी सद्मा॑नी बृह॒ती ऋ॒तेन॑ हु॒वे दे॒वाना॒मव॑सा॒ जनि॑त्री। द॒धा॒ते॒ ये अ॒मृतं॑ सु॒प्रती॑के॒ द्यावा॒ रक्ष॑तं पृथिवी नो॒ अभ्वा॑त्॥ ६॥

6. *Urvī sadmanī bṛhatī ṛtena huve devānāmavasā janitrī. Dadhāte ye amṛtaṁ supratīke dyāvā rakṣataṁ pṛthivī no abhvāt.*

I invoke and celebrate in song the grand and vast heaven and earth, mother sustainers and shelter homes of the brilliant and generous divinities of nature and humanity with protection and the truth of universal law. Beautiful of form, they bear the nectar sweets of water and energy for life. May the heaven and earth save us from the sin of filial ingratitude.

उर्वी पृथ्वी बहुले दूरेअन्ते उप ब्रुवे नमसा यज्ञे अस्मिन्।
दधाते ये सुभगे सुप्रतूर्ती द्यावा रक्षतं पृथिवी नो
अभ्वात्॥ ७॥

7. *Urvī pṛthvī bahule dūre-ante upa bruve namasā yajñe asmin. Dadhāte ye subhage supratūrtī dyāvā rakṣataṁ pṛthivī no abhvāt.*

I invoke and adore the mighty heaven and earth, abundant and boundless far and wide, and sing in praise of them in this yajna of life with humility and offerings of fragrant oblations. Generous and overflowing with wealth and good fortune, bright and beatific in form and progress, they nourish and sustain the entire world of living beings. May the heaven and earth save me from the sin of sloth, greed and selfishness.

देवान्वा यच्चकृमा कच्चिदागः सखायं वा सदमिज्जास्पतिं
वा। इयं धीर्भूया अवयानमेषां द्यावा रक्षतं पृथिवी नो
अभ्वात्॥ ८॥

8. *Devān vā yaccakṛmā kaccidāgaḥ sakhāyaṁ vā sadamijjāspatiṁ vā. Iyaṁ dhīrbhūyā avayāna-meṣāṁ dyāvā rakṣataṁ pṛthivī no abhvāt.*

If we commit a sin to the generosities of nature by violence to the environment, or do an insult to the wise and brilliant people, or offend a friend, or ever violate the sanctity of a woman or dishonour her husband, then may this mind and intelligence of ours be the corrective and preventive antidote to such evil conduct. May heaven and earth give us good sense and save us from sin against nature and humanity.

उभा शंसा नर्या मामविष्टामुभे मामूती अवसा सचेताम्।
भूरि चिदर्यः सुदास्तरायेषा मदन्त इषयेम देवाः ॥ ९ ॥

9. *Ubhā śaṁsā naryā māmaviṣṭāmubhe māmūtī avasā sacetām. Bhūri cidaryaḥ sudāstarāyeṣā madanta iṣayema devāḥ.*

Both heaven and earth as father and mother, both adorable and kind to humanity, save me. Both, protective and preventive, be with me with all protections and security. O divinities of nature and humanity noble men and women who command the business of life and living, be amply generous to the man of charity and broad-mindedness, and may we all, rejoicing with food and energy in abundance, be blest with self-fulfilment.

ऋतं दिवे तदवोचं पृथिव्या अभिश्रावाय प्रथमं सुमेधाः।
पातामवद्याद्दुरितादभीके पिता माता च रक्षतामवोभिः ॥ १० ॥

10. *Ṛtaṁ dive tadavocaṁ pṛthivyā abhiśrāvāya prathamaṁ sumedhāḥ. Pātāmavadyād duritādabhīke pitā mātā ca rakṣatāmavobhiḥ.*

Blest with noble intelligence by heaven and earth, I pray I may speak the original Word of Truth and Divinity in honour of heaven and earth for the noble listener. May the heaven and earth, and father and mother, both loving and kind, both ever close-by, save me from calumny sin and evil and protect and promote me with their care, favour and kindness.

इदं द्यावापृथिवी सत्यमस्तु पितर्मातर्यदिहोपब्रुवे वाम्।
भूतं देवानामवमे अवोभिर्विद्यामेषं वृजनं जीरदानुम् ॥ ११ ॥

11. *Idaṁ dyāvāpṛthivī satyamastu pitarmātaryadihopabruve vām. Bhūtaṁ devānāmavame avobhirvidyāmeṣaṁ vṛjanaṁ jīradānum.*

May this word and voice of mine, O heaven and earth, be true. O father and mother, may this word that I speak in this yajna of celebration be true and fruitful. O divinities, be ever close to the nobilities of humanity in their business of life with favours and protections. And may we, we pray, be blest with food and energy of body, mind and soul, move ahead on the right path, and enjoy the breeze of life and the bliss of Divinity.

Mandala 1/Sukta 186

Visavedeva Devata, Agastya Maitravaruni Rshi

आ न इळाभिर्विदथे सुशस्ति विश्वानरः सविता देव एतु। अपि यथा युवानो मत्सथा नो विश्वं जगदभिपित्वे मनीषा ॥ १ ॥

1. *Ā na iḷābhirvidathe suśasti viśvānaraḥ savitā deva etu. Api yathā yuvāno matsathā no viśvaṁ jagadabhipitve manīṣā.*

May Savita, self-refulgent lord giver of life and light, universal guide, ever adorable and adored, come and bless us in our yajnic performance of life with all the gifts of food, energy and vision of the eternal Word of knowledge and Divinity, so that, O youth of the world and youthful energies of Nature, you too may join us in our open-door yajna, rejoice with us and, with your conscious intelligence and wisdom, make the whole world rejoice.

आ नो॒ विश्व॒ आस्क्रा॑ गमन्तु दे॒वा मि॒त्रो अ॑र्य॒मा वरु॑णः स॒जोषा॑: । भुव॒न्यथा॑ नो॒ विश्वे॑ वृ॒धास॒: कर॑न्त्सु॒षाहा॑ वि॒थुरं॑ न शर्व॑: ॥ २ ॥

2. *Ā no viśva āskrā gamantu devā mitro aryamā varuṇaḥ sajoṣāḥ. Bhuvan yathā no viśve vṛdhāsaḥ karantsuṣāhā vithuraṁ na śavaḥ.*

Let all the divine powers of brilliance and generosity in the world, preservers of life against destruction, come to us. May Mitra, lord and friend of life and humanity, Aryama, lord and spirit of justice, and Varuna, lord supreme cherished of all, with love in unison for all come together so that they may be our preservers and promoters and, enduring and unchallengeable as they are, our courage and power no one may be able to destroy.

प्रेष्ठं वो॒ अति॑थिं गृणीषे॒ऽग्निं श॒स्तिभि॑स्तुर्वणि॑: स॒जोषा॑: । अस॒द्यथा॑ नो॒ वरु॑ण: सु॒कीर्ति॑रिषश्च॒ पर्ष॑दरिगू॒र्तः सू॒रिः ॥ ३ ॥

3. *Preṣṭhaṁ vo athithiṁ gṛṇīṣe'gniṁ śastibhisturvaṇiḥ sajoṣāḥ. Asad yathā no varuṇaḥ sukīrtiriṣaśca parṣadarigūrtaḥ sūriḥ.*

With songs of adoration I invoke and celebrate Agni, universal and dynamic lord of power, heat, light and knowledge, dearest of all, loving and friendly, honourably welcome like a distinguished visitor and guest, so that Varuna, lord supreme of universal choice, bright and brave, destroyer of hate and enmity, be celebrated in action with honour and glory and bring us showers of wealth and food and energy for our body, mind and soul.

उप॑ व॒ एषे॒ नम॑सा जिगी॒षोषास॒मानक्ता॑ सु॒दुघे॑व धे॒नुः । स॒मा॒ने अह॑न्वि॒मिमा॑नो अ॒र्कं विषु॑रूपे॒ पय॑सि॒ सस्मि॒न्नूधन् ॥ ४ ॥

4. *Upa va eṣe namasā jigīṣoṣāsānaktā sudugheva dhenuḥ. Samāne ahan vimimāno arkaṁ viṣurūpe payasi sasminnūdhan.*

O divinities of earth and humanity, generous powers of nature, I come to you with homage and offerings of food and with the desire for victory day and night as the generous earth does homage to the sun every day constantly, praying for light and seeing in the multiform and multicolour waters of the sky various kinds of wealth like all kinds of wealth and nourishment in the milk contained in the cow's udders.

उ॒त नोऽहि॑र्बु॒ध्न्यो३॒ मय॑स्क॒रः शिशुं॒ न पि॒प्युषी॑व वेति॒ सिन्धुः॑ । येन॒ नपा॑तम॒पां जु॒नाम॑ मनो॒जुवो॒ वृष॑णो॒ यं व॑हन्ति ॥ ५ ॥

5. *Uta no'hirbudhnyo mayaskaḥ śiśuṁ na pipyuṣīva veti sindhuḥ.Yena napātamapāṁ junāma manojuvo vṛṣaṇo yaṁ vahanti.*

And let the cloud of the sky do us good. The river flows for us like the mother's milk for the baby. Let us then control and bind the rain storm and the river flow, grand child of the spatial waters, which the lightning energies fast as mind bring to us, by which then we may produce and use heat and electric energy, child of earthly waters.

उ॒त नं॑ ई॒ त्वष्टा॑ग॒न्त्वच्छा॒ स्मत्सू॒रिभि॑रभिपि॒त्वे स॒जोषा॑ः । आ वृ॑त्र॒हेन्द्र॑श्चर्षणि॒प्रास्तु॒विष्ट॑मो न॒रां नं॑ इ॒ह ग॑म्याः ॥ ६ ॥

6. *Uta na īṁ tvaṣṭā gantvacchā smat sūribhirabhipitve sajoṣāḥ. Ā vṛtrahendraścarṣaṇiprāstaviṣṭamo narāṁ na iha gamyāḥ.*

May Twashta, divine creator of forms and maker of instruments, tools and implements, and chariots, dams and controls come well and enthusiastically with other sages and scholars, loving and kind, and bring us waters of various forms. Let Indra, breaker of the clouds, leader of men and fastest power of action come and bless this noble and joint yajnic project of all together among the people of the world.

उत नः ईं मतयोऽश्वयोगाः शिशुं न गावस्तरुणं रिहन्ति।
तमीं गिरो जनयो न पत्नीः सुरभिष्टमं नरां नसन्त ॥ ७ ॥

7. *Uta na īṁ matayo'śvayogāḥ śiśuṁ na gāvastaruṇaṁ rihanti. Tamīṁ giro janayo na patnīḥ surabhiṣṭamaṁ narāṁ nasanta.*

All our people, masters of thought at high speed and knights of horse, all our love and understanding, honour and esteem, devotion and prayers, determination and resolutions centre round this youthful ruler, Indra, most fragrantly lovable among men, as cows love and caress a tender calf, and all our words of praise and appreciation concentrate or him in the hope of progress as husbands concentrate on the love of the wives yearning for progeny.

उत नः ईं मरुतो वृद्धसेनाः स्मद्रोदसी समनसः सदन्तु।
पृषदश्वासोऽवनयो न रथा रिशादसो मित्रयुजो न देवाः ॥ ८ ॥

8. *Uta na īṁ maruto vṛddhasenāḥ smad rodasī samanasaḥ sadantu. Pṛṣadaśvāso'vanayo na rathā riśādaso mitrayujo na devāḥ.*

Just as winds carry waters of the skies, so may the Maruts, tempestuous young warriors of a high united mind, equipped with mighty fighting forces, be ours and enthusiastically reach over earth and heaven for us. And let these warriors of strong and varied horse, riding chariots like commanders of the defence of the earths, destroyers of hate and enmity, brilliant friends of friends and the loving, be noble and generous to us all.

प्र नु यदेषां महिना चिकित्रे प्र युञ्जते प्रयुजस्ते सुवृक्ति।
अध यदेषां सुदिने न शरुर्विश्वमेरिणं प्रुषायन्त सेनाः ॥ ९ ॥

9. *Pra nu yadeṣāṁ mahinā cikitre pra yuñjate paryujaste suvṛkti. Adha yadeṣāṁ sudine na śarurviśvameriṇaṁ pruṣāyanta senāḥ.*

When with their greatness and grandeur and dexterity they focus on the target and concentrate and use their forces, then their forces like a missile at the most strategic time burn off the entire tyranny of the world and shower the rain of bliss on the desert lands.

प्रो अश्विनाववसे कृणुध्वं प्र पूषणं स्वतवसो हि सन्ति।
अद्वेषो विष्णुर्वात ऋभुक्षा अच्छा सुम्नाय ववृतीय देवान्॥ १० ॥

10. *Pro aśvināvavase kṛṇudhvaṁ pra pūṣaṇaṁ svatavaso hi santi. Adveṣo viṣṇurvāta ṛbhukṣā Acchā sumnāya vavṛtīya devān.*

All ye men and women of the world, for the

sake of all round protection and advancement, take to, serve and honour the Ashvins, powers that give and take, teach and test. Take to, honour and value, and worship Pusha, agents of nourishment and growth. Self-potent are the divinities of nature and humanity, all free from hate and enmity, Vishnu, all-pervasive spirit of the universe, Vayu, universal breath of the living world, Rbhuksha, Indra, universal ruling lord of power, intelligence and expertise, and knowledge. Let us all, you and I, elect, select, choose, appoint, honour and consecrate our powers of humanity and divinity well for the sake of common good.

इ॒यं सा वो॑ अ॒स्मे दी॑धि॒तिर्यजत्रा अपि॒प्राणी॑ च॒ सद॑नी च भूयाः। नि या दे॒वेषु॒ यत॑ते वसू॒युर्वि॒द्यामे॒षं वृ॒जनं जी॒रदा॑नुम्॥ ११॥

11. *Iyaṁ sā vo asme dīdhitiryajatrā apiprāṇī ca sadanī ca bhūyāḥ. Ni yā deveṣu yatate vasūyurvidyāmeṣaṁ vṛjanaṁ jīradānum.*

O divinities and devotees of yajna and yajnic action, that brilliance and generosity of yours which is the treasure source of wealth for the world, which shines in and among the powers of divinity and which inspires the breath and power of life and living and creates the peace and prosperity of the home and family may, we pray, be ours too so that we may be happy, blest with food and energy for life, the path of rectitude and the gift of a long, healthy and dedicated life.

Mandala 1/Sukta 187

Oshadhis Annam Devata, Agastya Maitravaruni Rshi

पितुं नु स्तोषं महो धर्माणं तविषीम्।
यस्य त्रितो व्योजसा वृत्रं विपर्वमर्दयत्॥ १॥

1. *Pituṁ nu stoṣaṁ maho dharmāṇaṁ taviṣīm.*
Yasya trito vyojasā vṛtraṁ viparvam-ardayat.

Constantly do I honour and adore food and energy, fuel of life and instruments of the observance of Dharma, and the source of strength, power and courage, by the force and splendour of which Indra, mighty energy of sun and electricity, breaks the cloud to the last drop of condensed vapour, and by which the man of power and courage too, with the exercise of thought, word and deed, acquires cherished wealth complete in every aspect of value.

स्वादो पितो मधो पितो वयं त्वा ववृमहे।
अस्माकमविता भव॥ २॥

2. *Svādo pito madho pito vayaṁ tvā vavṛmahe.*
Asmākamavitā bhava.

O the food of life! O the drink for life! Delicious are you! Honey sweet are you! We love and cherish you with thanks and gratitude to the Lord of life and giver of food and nourishment. Be our saviour, preserver, sustainer, protector and promoter.

उप नः पितवा चर शिवः शिवाभिरूतिभिः।
मयोभुरद्विषेण्यः सखा सुशेवो अद्वयाः॥ ३॥

3. *Upa naḥ pitavā cara śivaḥ sivābhirūtibhiḥ.*
Mayobhuradviṣeṇyaḥ sakhā suśevo advayāḥ.

O Lord pervasive of food and nourishment, come and bless us. Kind and gracious as you are, bless us with the protections of your benign favours. Giver of peace and comfort, free from hate and anger, friendly, lover of lovers and devotees, free from duality, conflict or contradiction, come and be with us, forsake us not.

तव॒ त्ये पि॑तो॒ रसा॒ रजा॑ꣳस्यनु॒ विष्ठि॑ताः ।
दि॒वि वाता॑इव श्रि॒ताः ॥ ४ ॥

4. *Tava tye pito rasā rajāṁsyanu viṣṭhitāḥ.*
Divi vātā iva śritāḥ.

O Lord pervasive of food and nourishment of life, the taste, the pleasure, and the ecstasy of the experience of your presence is replete in the living worlds like the waves of energy and the winds and the air in the sky and the heavens.

तव॒ त्ये पि॑तो॒ दद॑तस्तव॑ स्वादिष्ठ॒ ते पि॑तो ।
प्र स्वा॒द्मानो॒ रसा॑नां तुवि॒ग्रीवा॑ इवेरते ॥ ५ ॥

5. *Tava tye pito dadatastava svādiṣṭha te pito.*
Pra svādmāno rasānāṁ tuvigrīvā iverate.

O spirit of life pervasive in food and drink and all other nutriments, you are the giver, you are the most delicious and inspiring. All those who taste of the pleasure and inspiration of your gifts of juices and vital essences move around with rightful pride, holding their head high and proclaiming their existence with self-confidence.

त्वे पि॑तो म॒हानां॑ दे॒वानां॒ मनो॑ हि॒तम् ।
अका॑रि॒ चारु॑ के॒तुना॒ तवा॒हिम॑वसावधीत् ॥ ६ ॥

6. *Tve pito mahānāṁ devānāṁ mano hitam.*
Akāri cāru ketunā tavāhim-avasāvadhīt.

O spirit and power of existence, food of life, in you and with you abides the mind of great nobilities and divinities. By virtue of your power and presence great works are done. By your energy and rays of light the sun breaks the cloud and pours forth the rains.

यदॅदो पितॅो अजगन्विवस्व॒ पर्वॅतानाम् ।
अत्रा॑ चिन्नो मधो पितोऽरं॑ भ॒क्षाय॑ गम्याः ॥ ७ ॥

7. *Yadado pito ajagan vivasva parvatānām.*
Atrā cinno madho pito'raṁ bhakṣāya gamyāḥ.

O spirit pervasive and food of energy in the process of nature's metabolism, when the clouds move, be there in them, enrich and energise them and, then, O honey sweet food of life, come here down from the clouds and be with us for us to our heart's desire.

यद॒पामोष॑धीनां परि॒शमा॑रि॒शामॅहे। वाता॑पे पीव॒ इद्भॅव ॥ ८ ॥

8. *Yadapām-oṣadhīnāṁ pariṁśam-āriśāmahe.*
Vātāpe pīva id bhava.

When to our heart's content we have eaten of the gift of herbs and waters, then, O universal energy pervasive of food, be with us, kind and gracious, for our growth and advancement (not for corpulence).

यत्ते॑ सोम॒ गवा॑शिरॅो॒ यवा॑शिरॅो॒ भजा॑महे।
वाता॑पे पीव॒ इद्भॅव ॥ ९ ॥

9. *Yat te soma gavāśiro yavāśiro bhajāmahe.*
Vātāpe pīva id bhava.

O Soma, lord and spirit of nourishment, health and peace, whatever we eat and drink of what is prepared with cow's milk and barley, let us enjoy and, O universal lord pervasive in food and energy, let that be for our growth and advancement.

करम्भ ओषधे भव पीवो वृक्क उदारथिः ।
वातापे पीव इद्भव ॥ १० ॥

10. *Karambha oṣadhe bhava pīvo vṛkka udārathiḥ. Vātāpe pīva id bhava.*

Lord creator of herbs, nourishment and energy, let the herbs be delicious food, destroyer of ailment and disease, a sharpener of appetite and digestion and a tonic for mind and senses. Lord universal of health and life breath, let it be for our growth and advancement in health and intelligence for a long long age of joy and bliss.

तं त्वा वयं पितो वचोभिर्गावो न हव्या सुषूदिम ।
देवेभ्यस्त्वा सधमादमस्मभ्यं त्वा सधमादम् ॥ ११ ॥

11. *Taṁ tvā vayaṁ pito vacobhirgāvo na havyā suṣūdima. Devebhyastvā sadhamādam-asmabhyaṁ tvā sadhamādam.*

Lord giver of food and nourishment, spirit pervasive of health and energy, you are the giver of divine joy to the generous powers of nature and the generous nobilities of humanity. You are the giver of health and joy to us all. We praise you with words of gratitude for your gifts, and just as cows distil the essence of herbs and bless us with milky nutriments, so do we distil the essence of nourishment from the divine gifts of herbs and food, and express our gratitude in

words and songs of celebration and service.

Mandala 1/Sukta 188

Apris Hymn, Mantrawise Devata, Agastya Maitravaruni Rshi

समिद्धो अद्य राजसि देवो देवैः सहस्रजित्।
दूतो हव्या कविर्वह ॥ १ ॥

1. *Samiddho adya rājasi devo devaiḥ sahasrajit.*
Dūto havyā kavirvaha.

Agni, lord of light, power and generosity, lighted, consecrated, bright and blazing, today rules and shines glorious with the brilliant powers of nature and humanity, having won a thousand foes. O lord of knowledge and wisdom, creative visionary and poetic maker of past, present and future as you are, receiver, mover and harbinger of the fragrances of life in the yajnic evolution of nature and humanity, accept our homage and lead us on the march of life.

तनूनपादृतं यते मध्वा यज्ञः समज्यते।
दधत्सहस्रिणीरिषः ॥ २ ॥

2. *Tanūnapād-ṛtaṁ yate madhvā yajñaḥ samajyate.*
Dadhat sasasriṇīriṣaḥ.

Preserving and promoting the body politic, not allowing the system to slacken, the yajna of social and natural evolution goes forward on the path of truth and divine law for the man of action and endeavour with sweets of honey and wealth of soma joy, bearing and bringing a thousand gifts of food, energy and vitality.

आ॒जुह्वा॑नो न॒ ई॒ड्यो॑ दे॒वाँ आ व॑क्षि य॒ज्ञिया॑न्।
अग्ने॑ सहस्र॒सा अ॑सि ॥ ३ ॥

3. *Ājuhvāno na īḍyo devāँ ā vakṣi yajñiyān.*
Agne sahasrasā asi.

Agni, adorable lord of light and knowledge, ruler of the world, invoked and invited to our creative endeavours, bring and proclaim the arrival of the brilliancies of humanity and gems of nature worthy of celebration and advancement by yajnic research and development. You are the creator, harbinger and giver of a thousand gifts of wealth and knowledge.

प्रा॒चीनं ब॒र्हिरोज॑सा स॒हस्र॑वीरमस्तृणन्।
यत्रा॑दित्या वि॒राज॑थ ॥ ४ ॥

4. *Prācīnaṁ barhirojasā sahasravīram-astṛṇan.*
Yatrādityā virājatha.

That ancient and eternal seat of existence and knowledge wherein abide a thousand brave and mysterious divinities and where the suns with their blazing refulgence cover as well as reveal the face of Divinity, there, all ye men and women of the world, arise, reach and dwell.

वि॒राट् स॒म्राड्वि॒भ्वीः प्र॒भ्वीर्ब॒ह्वीश्च॒ भूय॑सीश्च॒ याः।
दुरो॑ घृ॒तान्य॑क्षरन् ॥ ५ ॥

5. *Virāṭ samrād-vibhvīḥ prabhvīr-bahvīśca bhūyasīśca yāḥ. Duro ghṛtānyakṣaran.*

Infinite and various is the light and power of Divinity, yet unique, one whole together and indivisible is the rule and glory of the universal power and presence.

Mightily wide and various, excellent and deep are the doors and paths to Divinity which reveal and release the flood gates of vision and the bliss of Eternity.

सुरुक्मे हि सुपेशसाऽधि श्रिया विराजतः ।
उषासावेह सीदताम् ॥ ६ ॥

6. *Surukme hi supeśasā'dhi śriyā virājataḥ.*
Uṣāsāveha sīdatām.

The dawn and dusk, the day and night, bright and beautiful of form and glory, shine with the splendour of Divinity. Let them come and grace our yajna of fragrance and vision of the Light Divine.

प्रथमा हि सुवाचसा होतारा दैव्या कवी ।
यज्ञं नो यक्षतामिमम् ॥ ७ ॥

7. *Prathamā hi suvācasā hotārā daivyā kavī.*
Yajñaṁ no yakṣatāmimam.

May two Yajakas, old and ancient, first and best, masters of noble speech, divine of nature, scholars of poetic visionaries such as the Ashvins or the teacher and preacher, come and grace this yajna of ours unto a splendid completion.

भारतीळे सरस्वति या वः सर्वा उपब्रुवे ।
ता नश्चोदयत श्रिये ॥ ८ ॥

8. *Bhāratīḷe sarasvati yā vaḥ sarvā upabruve.*
Tā naścodayata śriye.

Bharati, mother of scientific speech and knowledge, Ila, mother of eternal speech and knowledge, and Sarasvati, mother of the existential flow

of universal speech and knowledge, may you all whom I invoke to grace our yajna of learning and education, inspire us, I pray , to rise to the heights of glory and the beauty and grace of life and culture.

त्वष्टा॑ रू॒पाणि॒ हि प्र॒भुः प॒शून्विश्वा॑न्त्समान॒जे।
तेषां॑ नः स्फा॒तिमा य॑ज॥ ९॥

9. *Tvaṣṭā rūpāṇi hi prabhuḥ paśūn viśvānts-amānaje. Teṣāṁ naḥ sphātimā yaja.*

Tvashta, lord creator, is the master maker of all the forms of existence. He has created all the living species of the universe. May the lord augment their growth and welfare and ours too.

उप॒ त्मन्या॑ वनस्पते॒ पाथो॑ दे॒वेभ्य॑ः सृज।
अ॒ग्निर्ह॒व्यानि॑ सिष्वदत्॥ १०॥

10. *Upa tmanyā vanaspate pātho devebhyaḥ sṛja. Agnirhavyāni siṣvadat.*

O Vanaspati, lord of herbs and trees and forests, create, produce and give the best of food and nourishments to the noble and virtuous people of virtue with the sincerity of your mind and soul, as fire helps to prepare the sweetest delicacies for entertainment of the divines.

पु॒रो॒गा अ॒ग्निर्दे॒वाना गाय॒त्रेण॒ सम॑ज्यते।
स्वाहा॑कृतीषु रोचते॥ ११॥

11. *Purogā agnirdevānāṁ gāyatreṇa samajyate. Svāhākṛtīṣu rocate.*

Agni, fire, is the leading power among the

divinities of nature such as earth and sky, and it is lighted with the chant of Gayatri verses of the Veda to rise and shine in the holiest acts of human life.

(So should the noble people rise and shine in life with the chant of holy verses and live for the service of Divinity and humanity for the sake of all life.)

Mandala 1/Sukta 189

Agni Devata, Agastya Maitravaruni Rshi

अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान्।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥ १ ॥

1. *Agne naya supathā rāye asmān viśvāni deva vayunāni vidvān. Yuyodhyasmajjuhurāṇameno bhūyiṣṭhāṁ te nama uktiṁ vidhema.*

Agni, light of life and lord giver of bliss to humanity, lead us to the wealth and joy of the world by the simple and straight path of rectitude. Brilliant and generous lord of power, you are the master of the knowledge of all the ways and laws of life and the world. Ward off all the sin and evil and crookedness from us. Bless us that we may always sing songs of homage and worship to you more and ever more.

अग्ने त्वं पारया नव्यो अस्मान्त्स्वस्तिभिरति दुर्गाणि विश्वा।
पूश्च पृथ्वी बहुला न उर्वी भवा तोकाय तनयाय शं योः ॥ २ ॥

2. *Agne tvaṁ pārayā navyo asmāntsvastibhirati durgāṇi viśvā. Pūśca pṛthvī bahulā na urvī bhavā tokāya tanayāya śaṁ yoḥ.*

Agni, light of life, lord of knowledge, ever

young and new, lead us far across the challenging problems of the world with success and victories of prosperity. Let our lands and cities be wide and abundant as earth and be the harbinger of peace and joy for our children and grand children.

अग्ने त्वमस्मद्युयोध्यमीवा अनग्नित्रा अभ्यमन्त कृष्टीः ।
पुनरस्मभ्यं सुविताय देव क्षां विश्वेभिरमृतेभिर्यजत्र ॥ ३ ॥

3. *Agne tvam-asmad yuyodhyamīvā anagnitrā abhyamanta kṛṣṭīḥ. Punarasmabhyaṁ suvitāya deva kṣāṁ viśvebhir-amṛtebhir-yajatra.*

Agni, lord of light and life, reduce and remove from us suffering and disease through yajna, since, O leading power of yajna fire, those who neglect the sacred fire suffer from ailments all round. And then, O lord of love and creative generosity, for our welfare, peace and prosperity, come with the sacred flames of holy fire and bless the earth with universal nectar sweets of good health and gifts of imperishable joy.

पाहि नो अग्ने पायुभिरजस्रैरुत प्रिये सदन आ शुशुक्वान् ।
मा ते भयं जरितारं यविष्ठ नूनं विदन्मापरं सहस्वः ॥ ४ ॥

4. *Pāhi no agne pāyubhir-ajasrairuta priye sadana ā śuśukvān. Mā te bhayaṁ jaritāraṁ yaviṣṭha nūnaṁ vidan-māparaṁ sahasvaḥ.*

Agni, lord of light and knowledge, protect and promote us with inviolable safeguards and relentless modes of protection, shining in our dear home with the glow of health and blaze of power. Most youthful and powerful lord of endurance and challenges, may fear never touch your admirer and worshipper or any other,

for sure.

मा नो॑ अ॒ग्नेऽ व॑ सृजो अघा॒यावि॒ष्यवे॑ रि॒पवे॑ दुच्छुना॒यै ।
मा द॒त्वते॒ दश॑ते॒ मादते॑ नो॒ मा रीष॑ते सहसाव॒न्परा॑ दाः ॥ ५ ॥

5. *Mā no agne'ava sṛjo aghāyā'viṣyave ripave ducchunāyai. Mā datvate daśate mādate no mā rīṣate sahasāvan parā dāḥ.*

Agni, lord of power and endurance, abandon us not, throw us not to the sinner, the irreligious, the enemy, the mischievous, the biter, the tearer, and the destroyer. Leave us not, put us not off from you.

वि घ॒ त्वावाँ॑ ऋतजात यंसद् गृणा॒नो अ॑ग्ने त॒न्वे॒३॒ वरू॑थम् ।
विश्वा॑द्रि॒रि॒क्षोरु॒त वा॑ निनि॒त्सोर॑भि॒ह्रुता॑मसि॒ हि दे॑व वि॒ष्पट् ॥ ६ ॥

6. *Vi gha tvāvāñ ṛtajāta yaṁsad gṛṇāno agne tanve varūtham. Viśvād-ririkṣoruta vā ninitsorabhi-hrutām-asi hi deva viṣpaṭ.*

Agni, lord manifest in truth and Dharma, let your admirer and worshipper, sharing brilliance like yours, singing in praise and homage to you, give unto himself due protection for his body and mind. And then, O lord of light and power, you are the ultimate protector against all violent and hostile maligners since you break them down or teach them a lesson to correction.

त्वं ताँ अ॑ग्न उभया॒न्वि वि॒द्वान्वेषि॑ प्रपि॒त्वे मनु॑षो यजत्र ।
अ॒भि॒पि॒त्वे मन॑वे॒ शास्यो॑ भू॒र्मर्मृ॑जेन्य उ॒शिग्भि॒र्नाक्रः ॥ ७ ॥

7. *Tvaṁ tāñ agna ubhayān vi vidvān veṣi prapitve manuṣo yajatra. Abhipitve manave śāsyo bhūr-marmṛjenya uśigbhirnākraḥ.*

Agni, lord adorable of light, protection and correction, you know them both, men good and evil, admirers as well as maligners, and reach them just at the right time to protect and to correct as well. Lord of law and discipline, be the teacher and ruler for the man approaching in faith or even turning away in hostility, adored or remembered by all, lovers or haters, with love or in fear, like a ruling power.

अवोचाम निवचनान्यस्मिन्मानस्य सूनुः सहसाने अग्नौ ।
वयं सहस्रमृषिभिः सनेम विद्यामेषं वृजनं जीरदानुम् ॥ ८ ॥

8. *Avocāma nivacanānyasmin mānasya sūnuḥ sahasāne agnau. Vayaṁ sahasram-ṛṣibhiḥ sanema vidyāmeṣaṁ vṛjanaṁ jīradānum.*

In homage and worship to this Agni, mighty lord creator of honour and self-esteem and inspirer of the idea and sense of purpose in life, we speak and sing these words of adoration with reflection and holy thought in composition, and thereby we share with a thousand sages of vision and insight of knowledge food and energy for body, mind and soul, the path of Dharma and the spirit and joy of life.

Mandala 1/Sukta 190

Brhaspati Devata, Agastya Maitravaruni Rshi

अनर्वाणं वृषभं मन्द्रजिह्वं बृहस्पतिं वर्धया नव्यमर्कैः ।
गाथान्यः सुरुचो यस्य देवा आशृण्वन्ति नवमानस्य मर्ताः ॥ १ ॥

1. *Anarvāṇaṁ vṛṣabhaṁ mandrajihvaṁ bṛhaspatiṁ vardhayā navyamarkaiḥ. Gāthānyaḥ suruco yasya devā āśṛṇvanti navamānasya martāḥ.*

Welcome, entertain and exalt with offerings of respectful good cheer and hospitality Brhaspati, a very embodiment of piety, knowledge, wisdom and virtue, an adorable scholar, irresistible, generous and sweet-tongued, a master of ancient as well as modern versions of universal knowledge, whose delightful tales of heroism old and new and virtue sacred and secular, noble, intelligent and brilliant people love to hear for reflection and meditation. Welcome and entertain such a holy visitor on the rounds, an atithi, chance guest like the holy fire of yajna, fragrant and blissful.

तमृत्विया उप वाचः सचन्ते सर्गो न यो देवयतामसर्जि। बृहस्पतिः स ह्यञ्जो वरांसि विभ्वाभवत्समृते मातरिश्वा॥ २॥

2. *Tamṛtviyā upa vācaḥ sacante sargo na yo deva-yatām-asarji. Bṛhaspatiḥ sa hyañjo varāṁsi vibhvābhavat samṛte mātariśvā.*

Words of meaning and power come to him at his command and serve him according to the season of time, place and the subject of discourse, Brhaspati as he is, high-priest of the Divine Word. Like an extension of the Lord's creation, he makes divinities out of dedicated humanity and brings them gifts of their choice. Thus loved, graceful and powerful like the breeze of life, he rises in the affairs of life and Dharma by the grace of the Infinite Lord of the universe.

उपस्तुतिं नमस उद्यतिं च श्लोकं यंसत्सवितेव प्र बाहू। अस्य क्रत्वाहन्योर्३ यो अस्ति मृगो न भीमो अरक्षसस्तुविष्मान्॥ ३॥

3. *Upastutiṁ namasa udyatiṁ ca ślokaṁ yaṁsat saviteva pra bāhū. Asya kratvāhanyo yo asti mṛgo na bhīmo arakṣasas-tuviṣmān.*

Let this Brhaspati, man of piety, knowledge. and wisdom, acknowledge and reciprocate the respectful host's salutation, obeisance and words of adoration with hands upraised in benediction like the rays of the inspiring sun. Loving and non-violent, surrounded by many admirers by virtue of his holy actions, he walks like a ruling lion on his daily rounds.

अस्य श्लोको दिवीयते पृथिव्यामत्यो न यंसद्यक्षभृद्विचेताः ।
मृगाणां न हेतयो यन्ति चेमा बृहस्पतेरहिमायाँ अभि द्यून् ॥ ४ ॥

4. *Asya śloko divīyate pṛthivyām-atyo na yaṁsad yakṣabhṛd vicetāḥ. Mṛgāṇāṁ na hetayo yanti cemā bṛhaspater-ahimāyāṅ abhi dyūn.*

The voice of this Brhaspati and his fame goes over earth and heaven like the waves of energy. Supporter of the man of yajna, master of exceptional knowledge and intelligence, let him continue to give knowledge. And then, these voices of Brhaspati, like the bounces of the deer, every day reach men of generosity such as clouds of rain.

ये त्वा देवोस्रिकं मन्यमानाः पापा भद्रमुपजीवन्ति पज्राः ।
न दूढ्ये अनु ददासि वामं बृहस्पते चयस इत्पियारुम् ॥ ५ ॥

5. *Ye tvā devosrikaṁ manyamānāḥ pāpā bhadram-upajīvanti pajrāḥ. Na dūḍhye anu dadāsi vāmaṁ bṛhaspate cayasa it piyārum.*

There are those rigid and sinful people who

accept the wise man as brilliant and good, but in reality they exploit him to live by him for self-support as parasites do. O Brhaspati, you yield not to the man of crooked intelligence but choose the man of honest desire for the gift of knowledge.

सुप्रैतुः सूयवसो न पन्था दुर्नियन्तुः परिप्रीतो न मित्रः।
अनर्वाणो अभि ये चक्षते नोऽपीवृता अपोर्णुवन्तो अस्थुः ॥ ६ ॥

6. *Supraituḥ sūyavaso na panthā durniyantuḥ pari-prīto na mitraḥ. Anarvāṇo abhi ye cakṣate no'-pīvṛtā aporṇuvanto asthuḥ.*

Brhaspati is like the guiding path of one who is well-provided with food and energy and one who wants to follow the simple and straight path of knowledge. He is like the all round loving friend of one caught up on a difficult highway. Men who are free from sin and every way look after us and who, with light and knowledge, uncover the ignorance of those covered in darkness, may, we pray, be our teachers.

सं यं स्तुभोऽवनयो न यन्ति समुद्रं न स्रवतो रोधचक्राः।
स विद्वाँ उभयं चष्टे अन्तर्बृहस्पतिस्तर आपश्च गृध्रः ॥ ७ ॥

7. *Saṁ yaṁ stubho'vanayo na yanti samudraṁ na sravato rodhacakrāḥ. Sa vidvāṅ ubhayaṁ caṣṭe antar-bṛhaspatistara āpaśca gṛdhraḥ.*

Just as the satellites go round Brhaspati, the planet Jupiter, or as the flowing streams with whirlpools reach the sea, so that scholar whom all the praises of devoted admirers reach is Brhaspati, the divine teacher who knows both the inner reality of the spirit and the

outer reality of nature and who, keen to save his pupils, calmly watches both the waters of existence and the saving ark of knowledge.

एवा महस्तुविजातस्तुविष्मान्बृहस्पतिर्वृषभो धायि देवः ।
स नः स्तुतो वीरवद्धातु गोमद्विद्यामेषं वृजनं जीरदानुम् ॥ ८ ॥

8. *Evāmahas-tuvijātas-tuviṣmān bṛhaspatir-vṛṣabho dhāyi devaḥ. Sa naḥ stuto vīravad dhātu gomad vidyāmeṣaṁ vṛjanaṁ jīradānum.*

Thus is Brhaspati, the great scholar, highly revered among the learned, commanding courage and strength of body and mind, generous and brilliant master of learning and pious sage honoured and acclaimed. May he, for us, be the teacher, maker of the brave and giver of the knowledge of science and Divinity so that we may be blest with food and energy, knowledge and power and the breath and joy of life.

Mandala 1/Sukta 191

Ap-Oshadhi-Surya Devata, Maitravaruni Agastya Rshi

कङ्कतो न कङ्कतोऽथो सतीनकङ्कतः ।
द्वाविति प्लुषी इति न्य१दृष्टा अलिप्सत ॥ १ ॥

1. *Kaṅkato na kaṅkato 'tho satīnakaṅkataḥ. Dvāviti pluṣī iti nyadṛṣṭā alipsata.*

The poisonous as well as the slithering, and the essentially poisonous as well as the slightly poisonous, both bite and burn, and yet they both sprinkle and anoint as antidotes too, and both smear, bite and burn unseen, and they harbour the unseen.

अदृष्टान्हन्त्यायत्यथो हन्ति परायती ।
अथो अवघ्नती हन्त्यथो पिनष्टि पिंषती ॥ २ ॥

2. *Adṛṣṭān hantyāyatyatho hanti parāyatī.*
Atho avaghnatī hantyatho pinaṣṭi piṁṣatī.

One medicine immediately starts destroying the poison as it is taken. Another destroys the poison while its activity seems to be subsiding. Yet another destroys it when its effect is extremely strong. And yet another reduces and destroys it when it is completely assimilated.

शरासः कुशरासो दर्भासः सैर्या उत ।
मौञ्जा अदृष्टा वैरिणाः सर्वे साकं न्यलिप्सत ॥ ३ ॥

3. *Śarāsaḥ kuśarāso darbhāsaḥ sairyā uta.*
Mauñjā adṛṣṭā bairiṇāḥ sarve sākaṁ nyalipsata.

The parasitic seeds of poison lurk in the hollow of bamboos and in inferior reeds, in the darbha grass and in reeds and grasses round tanks, lakes and streams. Unseen they lurk in the munja roots and leaves and virina plants. Together they all stick to anything as parasites.

नि गावो गोष्ठे असदन्नि मृगासो अविक्षत ।
नि केतवो जनानां न्यदृष्टा अलिप्सत ॥ ४ ॥

4. *Ni gāvo goṣṭhe asadan ni mṛgāso avikṣata.*
Ni ketavo janānāṁ nyadṛṣṭā alipsata.

Where the cows sit in the stalls or the forest beasts sit or hide in their habitat or humans live in the homes, and even in the brain and sense organs, the seeds of poison lurk and cluster unseen.

एत उ त्ये प्रत्यदृश्रन्प्रदोषं तस्करा इव ।
अदृष्टा विश्वदृष्टाः प्रतिबुद्धा अभूतन ॥ ५ ॥

5. *Eta u tye pratyadṛśran pradoṣaṁ taskarā iva.*
Adṛṣṭā viśvadṛṣṭāḥ pratibuddhā abhūtana.

All these come out astir like thieves at night, unseen as they are and yet seen by all and known to all. Therefore, all ye men and women, beware of them.

द्यौर्वः पिता पृथिवी माता सोमो भ्रातादितिः स्वसा ।
अदृष्टा विश्वदृष्टास्तिष्ठतेलयता सु कम् ॥ ६ ॥

6. *Dyaurvaḥ pitā pṛthivī mātā somo bhrātāditiḥ svasā. Adṛṣṭā viśvadṛṣṭās-tiṣṭhatelayatā su kam.*

O seeds, parasites, insects and other carriers of poison such as bacteria and viruses, the heaven of light is your father, creator, the earth is your mother, feeder, soma is your brother and nature's fertility is your sister (since both nectar and poison are born of the creative power of nature). Unseen and yet universally seen and known are you all. Why move, better be still for the sake of good and comfort?

ये अंस्या ये अङ्ग्याः सूचीका ये प्रकङ्कताः ।
अदृष्टाः किं चनेह वः सर्वे साकं नि जस्यत ॥ ७ ॥

7. *Ye aṁsyā ye aṅgyāḥ sūcīkā ye prakaṅkatāḥ.*
Adṛṣṭāḥ kiṁ caneha vaḥ sarve sākaṁ ni jasyata.

Those which creep or affect the shoulders, those which move or fly and affect all parts of the body, those which bite and burn, and those which are highly poisonous and painful, all those which are unseen or whatever, all together retire and exhaust yourselves of

the bite and the poison, be eliminated all.

उत्पुरस्तात्सूर्य एति विश्वदृष्टो अदृष्टहा ।
अदृष्टान्त्सर्वाञ्जम्भयन्त्सर्वांश्च यातुधान्यः ॥ ८ ॥

8. *Utpurastātsūrya eti viśvadṛṣṭo adṛṣṭahā. Adṛṣṭāntsarvāñjambhayantsarvāśca yātudhānyaḥ.*

There upfront rises the sun from the east, universally seen and showing the world, and destroying all that is unseen poisonous, eliminating all the negativities and all that is evil and invisible to the naked eye.

उदपप्तदसौ सूर्यः पुरु विश्वानि जूर्वन् ।
आदित्यः पर्वतेभ्यो विश्वदृष्टो अदृष्टहा ॥ ९ ॥

9. *Udapaptadasau sūryaḥ puru viśvāni jūrvan. Ādityaḥ parvatebhyo viśvadṛṣṭo adṛṣṭahā.*

The sun rises there, lord of light, from behind the mountains and the clouds, showing to the entire world and destroying all the poisons on a large scale, invisible evils which thrive in the dark.

सूर्ये विषमा सजामि दृतिं सुरावतो गृहे। सो चिन्नु न मरति नो वयं मरामाऽरे अस्य योजनं हरिष्ठा मधु त्वा मधुला चकार॥ १० ॥

10. *Sūrye viṣamā sajāmi dṛtiṁ surāvato gṛhe. So cinnu na marāti no vayaṁ marāmā''re asya yojanaṁ hariṣṭhā madhu tvā mahulā cakāra.*

Just as liquor is contained in the cask in the house of a liquor maker, so do I collect the earth's poison and evaporate it to join the sun so that neither the sun

would die nor would we, since the poison would join the far away sun which would drink it up. O poison, then the honey sweet chemistry of nature may turn you to nectar honey.

इयत्तिका शकुन्तिका सका जघास ते विषम्। सो चिन्नु न मरति नो वयं मरामाऽरे अस्य योजनं हरिष्ठा मधु त्वा मधुला चकार॥ ११॥

11. *Iyattikā śakuntikā sakā jaghāsa te viṣam. So cinnu na marāti no vayaṁ marāmā''re asya yojanaṁ hariṣṭhā madhu tvā madhulā cakāra.*

O man infested with poison, this little Shakuntika (kapinjali, partridge, blue jay) would consume your poison. That bird would not die, nor would we. The one that drinks up the poison unharmed would keep it far off. O poison, the life's chemistry of nectar would turn you too to honey.

त्रिः सप्त विष्पुलिङ्गका विषस्य पुष्पमक्षन्। ताश्चिन्नु न मरन्ति नो वयं मरामाऽरे अस्य योजनं हरिष्ठा मधु त्वा मधुला चकार॥ १२॥

12. *Triḥ sapta viṣpuliṅgakā viṣasya puṣpamakṣan. Taścinnu na maranti no vayaṁ marāmā''re asya yojanaṁ hariṣṭhā madhu tvā madhulā cakāra.*

Twenty one little birds eat up and consume the flowers of poison. But they do not die for sure, nor would we. The one who would consume poison undisturbed would keep it far off. The honey-science of nature would turn the poison to honey.

नवानां नवतीनां विषस्य रोपुषीणाम्। सर्वासामग्रभं नामाऽरे अस्य योजनं हरिष्ठा मधु त्वा मधुला चकार॥ १३॥

13. *Navānāṁ navatīnāṁ viṣasya ropuṣīṇām. Sarvāsām-agrabhaṁ nāmār''e asya yojanaṁ hariṣṭhā madhu tvā madhulā cakāra.*

Let me have the names of all the ninetynine lacerations of poison and of all the ninetynine antidotes. The man who can counter poison and calmly render it ineffective would keep its effects far off without danger or fear. O poison, the science of honey nectar would turn you to honey and nectar.

त्रिः स॒प्त म॑यू॒र्यः॑ स॒प्त स्वसा॑रो अ॒ग्रुवः॑ ।
ता॒स्ते॒ वि॒षं वि ज॑भ्रिर उ॒द॒कं कु॒म्भिनी॑रिव ॥ १४ ॥

14. *Triḥ sapta mayūryaḥ sapta svasāro agruvaḥ. Tāste viṣaṁ vi jabhrira udakaṁ kumbhinīriva.*

May the twentyone peahens and seven sisterly streams and rivers flowing on and on collect and carry off the poison as female water carriers carry water in their jars.

इ॒य॒त्त॒कः कु॑षुम्भ॒कस्त॒कं भि॑न॒द्म्यश्म॑ना ।
ततो॑ वि॒षं प्र वा॑वृते परा॑ची॒रनु॑ सं॒वतः॑ ॥ १५ ॥

15. *Iyattakaḥ kuṣumbhakastakaṁ bhinadmyaśma-nā. Tato viṣaṁ pra vāvṛte parācīranu saṁvataḥ.*

This little poisonous insect that comes to me, this little mongoose, that holds the poison, I strike with a gem stone. The poison flows, and I collect and isolate the poison from the area as an antidote.

कु॒षु॒म्भ॒कस्तदब्रवीद् गि॒रेः प्र॑वर्तमान॒कः ।
वृ॒श्चि॒कस्या॒रसं वि॒षम॒रसं वृ॑श्चिक ते वि॒षम् ॥ १६ ॥

16. *Kuṣumbhakas-tad-abravīd gireḥ pravartam-ānakaḥ. Vṛścikasyārasaṁ viṣamarasaṁ vṛścika te viṣam.*

The little mongoose coming down from the mountains tells me that the taste of the scorpion's poison is dull. For this reason, on this expansive and practical basis I say, the poison of the scorpion is tasteless.

Note: The mantras in this Sukta point to the possibilities of isolating all poisons, bacteria and viruses that cause disease. They also suggest the preparation of antidotes from those very poisons, bacteria and viruses. They also point out to the fact that in natural evolution poison and nectar are coexistent carriers of death and life. They are contradictory effects of the same one cause, but they can be converted into two complementary substances through chemical process — since all contradictions in nature are apparent, but essentially they are all complementary.

The term 'Madhula' is suggestive of this chemical process in nature itself. Swami Dayanand interprets it as the science of converting poison into nectar for our purposes. Elsewhere as in Sayana or in Kaushika Sutra or by Satavalekara it is interpreted as a herb, which too is true. There is a herb on the hills, for example, the touch of which bites as scorpion, giving a burning poisonous sensation all over the body, for which reason it is called the scorpion herb. And immediately close to it is another herb the juice of which turns the burning sensation into a soothing sweet feeling.

In fact every poison, it seems, carries its own antidote which has to be isolated, analysed and

developed like all the vaccines in modern medicine and all the drugs in homeopathic medicine. The dose of the poison would depend upon the effect desired as in the case of all stimulants, intoxicants and painkillers.

The myth of churning of the ocean by the Devas and Asuras (gods and demons) is an all-time symbol of the contradictions alias complementarities of nature, whichever way you want to put it. It shows that both nectar and poison are born of the ocean of nature and the power that consumes and assimilates the poison for the sake of the continuance of life and existence is Shiva, lord of nature's justice and ferocity on the one hand, and lord of the saving grace of Divinity on the other. The word for this power of turning contradiction into complementarity, and turning the poison into honey-sweet nectar in this Sukta is 'Harishtha'. For references to Madhu Vidya or the honey science of nectar we may turn to Yajurveda and the Upanishads specially Chhandogya Upanishad 3, 1-5, and Brhadaranyaka Upanishad, 2, 5, 1-19.

इति प्रथमं मण्डलम्॥

MANDALA 2

Mandala 2/Sukta 1

Agni Devata, Angirasa Shaunahotra, Bhargava Shaunaka Grtsamada Rshi

त्वमग्ने द्युभिस्त्वमाशुशुक्षणिस्त्वमद्भ्यस्त्वमश्मन्यस्परि।
त्वं वनेभ्यस्त्वमोषधीभ्यस्त्वं नृणां नृपते जायसे शुचिः ॥ १ ॥

1. *Tvamagne dyubhis-tvamāśuśukṣaṇis-tvam-adbhyas-tvamaśmana-spari. Tvaṁ vanebhyas-tvamoṣadhībhyas-tvaṁ nṛṇāṁ nṛpate jāyase śuciḥ.*

Agni, lord of light and knowledge, bright and blazing and ever enlightening, ruler and leader and sustainer of humanity, power of crystalline purity shining with splendour, you rise like vapours from the oceans and rain like showers from the skies. You ignite like sparks from stones and burn like fire from the forests. You thunder like lightning from clouds and overwhelm like lava from volcanoes. And you refresh like fragrance of flowers and rejuvenate like honey drinks of herbs as soma.

तवाग्ने होत्रं तव पोत्रमृत्वियं तव नेष्ट्रं त्वमग्निदृतायतः। तव
प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥ २ ॥

2. *Tavāgne hotraṁ tava potramṛtviyaṁ tava neṣṭraṁ tvamagnidṛtāyataḥ. Tava praśāstraṁ tvamadhvarīyasi brahmā cāsi gṛhaspatiśca no dame.*

Agni, light of life and leader of humanity, yours is yajna and the spirit of charity, yours is piety and purity, yours is the conduct and the organisation of holy plans and projects in time and seasons, yours is the message and the mission, yours is the truth and fiery knowledge of life and advancement, yours is the teaching, law, governance and administration, yours is love and the gift of charity for the growth of all, you are the high-priest and presiding presence of nature and humanity, and you are the life within and brightness of the happy family. Lord of light and life, we pray be the light within of the individual and protector and preserver of peace and joy of the family in the home for all.

त्वमग्न इन्द्रो वृषभः सतामसि त्वं विष्णुरुरुगायो नमस्यः ।
त्वं ब्रह्मा रयिविद् ब्रह्मणस्पते त्वं विधर्तः सचसे पुरन्ध्या ॥ ३ ॥

3. *Tvamagna indro vṛṣabhaḥ satāmasi tvaṁ viṣṇururugāyo namasyaḥ. Tvaṁ brahmā rayivid brahmaṇaspate tvaṁ vidhartaḥ sacase puran-dhyā.*

Agni, self-refulgent lord of light and life, you are Indra, lord of power and glory. You are Vrshabha, mighty and generous among the good and great. You are Vishnu, omnipresent spirit, adorable, worthy of homage by all. You are Brahma, high-priest of the universe who knows the wealth and value of existence. O Brahmanaspati, lord protector, preserver and promoter of knowledge of the Spirit and Nature, you are the treasure-hold of all that exists in the universe, and you abide by all humans and others with your knowledge, power and glory.

त्वमग्ने राजा वरुणो धृतव्रतस्त्वं मित्रो भवसि दस्म ईड्यः ।
त्वमर्यमा सत्पतिर्यस्य संभुजं त्वमंशो विदथे देव भाजयुः ॥ ४ ॥

4. *Tvamagne rājā varuṇo dhṛtavratastvaṁ mitro bhavasi dasma īḍyaḥ. Tvamaryamā satpatiryasya saṁbhujaṁ tvamaṁśo vidathe deva bhājayuḥ.*

Agni, lord of life and light of existence, you are the glorious ruler. You are Varuna, greatest and best lord of nature and humanity, upholder of natural truth and law of life. You are Mitra, the master, dear as friend and the very breath of life, adorable and worthy of homage and worship. You are Aryama, lord giver of love and justice, preserver and promoter of truth and sustainer of the lovers of truth and justice. Lord of light blazing as the sun, generous and blissful, in the grand yajnic system of life and living, you are the giver of every one's rights and duties, actions and rewards, according to the law of Dharma and the Karmic dispensation.

त्वमग्ने त्वष्टा विधते सुवीर्यं तव ग्नावो मित्रमहः सजात्यम् ।
त्वमाशुहेमा रिषे स्वश्व्यं त्वं नरां शर्धो असि पुरूवसुः ॥ ५ ॥

5. *Tvamagne tvaṣṭā vidhate suvīryaṁ tava gnāvo mitramahaḥ sajātyam. Tvamāśuhemā ririṣe svaśvyaṁ tvaṁ narāṁ śardho asi purūvasuḥ.*

Agni, heat and light of life, universal presence, you are Tvashta, breaker, maker and preserver of the forms of life. You bestow noble strength and courage upon the man of love and service. Lord of universal speech of love and truth, you are the greatest friend. Yours is real equality and brotherhood. You are the giver

of instant inspiration calling men of action to duty and you give the noble speed of motion and advancement to the pioneers. You are the strength and power of the people, and you are the haven and home of all.

त्वमग्ने रुद्रो असुरो महो दिवस्त्वं शर्धो मारुतं पृक्ष ईशिषे।
त्वं वातैररुणैर्यासि शंगयस्त्वं पूषा विधतः पासि नु त्मना॥ ६॥

6. *Tvamagne rudro asuro maho divastvaṁ śardho mārutaṁ pṛkṣa īśiṣe. Tvaṁ vātairaruṇairyāsi śaṅgayastavaṁ pūṣā vidhataḥ pāsi nu tmanā.*

Agni, vital heat and light and fire of life, you are Rudra, shatterer of evil and terror for the wicked. You are vital as breath and generous as the cloud. You are the mighty blaze of the sun in heaven and essential force of the winds. You blow with the fiery waves of energy and bring peace and joy to the living. You are Pusha, food and sustenance of life, and with your heart and soul you protect and promote those who dedicate themselves to your service.

त्वमग्ने द्रविणोदा अरंकृते त्वं देवः सविता रत्नधा असि।
त्वं भगो नृपते वस्व ईशिषे त्वं पायुर्दमे यस्तेऽविधत्॥ ७॥

7. *Tvamagne draviṇodā araṁkṛte tvaṁ devaḥ savitā ratnadhā asi. Tvaṁ bhago nṛpate vastva īśiṣe tvaṁ pāyurdame yaste'vidhat.*

Agni, lord of light and creator of new life, you are the giver of wealth to the person who acts in faith and homage to you for the beauty and grace of life and culture. Self-refulgent lord of life, you are Savita, light and inspiration, the spirit of universal creation,

fertilisation, refreshment and rejuvenation. You hold the entire treasure jewels of the world of existence. Ruler and sustainer of all, you are Bhaga, power and glory of humanity. You rule and command and advance the wealth and beauty and splendour of the life-sustaining abodes of nature and humanity. You are the father, mother and sustainer of the person whoever observes the law of Dharma in the family and the home.

त्वामग्ने दम आ विश्पतिं विशस्त्वां राजानं सुविदत्रमृञ्जते।
त्वं विश्वानि स्वनीक पत्यसे त्वं सहस्राणि शता दश प्रति॥ ८॥

8. *Tvāmagne dama ā viśpatiṁ visastvāṁ rājānaṁ suvidatramṛñjate. Tvaṁ viśvāni svanīka patyase tvaṁ sahasrāṇi śatā daśa prati.*

Agni, lord of life, light and power of the world, the people in their home, in individual, familial and social discipline, do honour to you, ruler, sustainer and protector of humanity and generous giver of the wealth of life for all. Gracious lord of power and fighting force for the protection and advancement of humanity, you rule and sustain all alike with love and favour to tens and hundreds and thousands of the units of life and society — wherever they be.

त्वामग्ने पितरमिष्टिभिर्नरस्त्वां भ्रात्राय शम्या तनूरुचम्। त्वं पुत्रो भवसि यस्तेऽविधत्त्वं सखा सुशेवः पास्यादृषः॥ ९॥

9. *Tvāmagne pitaram-iṣṭibhir-narastvāṁ bhrātr-āya śamyā tanūrucam. Tvaṁ putro bhavasi yaste'-vidhat tvaṁ sakhā suśevaḥ pāsyādhṛṣaḥ.*

Agni, lord of light and glory, ruler of the world,

people come to you as father, sustainer and protector, and they do honour and homage to you with yajnic acts of creation and development. They come to you as brother with love and peace at heart for the sake of friendship and fraternity as they see in you the glow of health and grace of the body politic. You act as son of the mother earth and her people as saviour from want and suffering and protector against lawless bullies and destructive terrorists. O lord of law and power, friend of humanity, noble giver of peace and prosperity, whoever honours and obeys you and the law, you save, protect and advance in freedom, peace and prosperity against all fear and evil.

त्वमग्न ऋभुराके नमस्यास्त्वं वाजस्य क्षुमतो राय ईशिषे।
त्वं वि भास्यनु दक्षि दावने त्वं विशिक्षुरसि यज्ञमातनिः॥ १०॥

10. *Tvamagna ṛbhurāke namasyastvaṁ vājasya kṣumato rāya īśiṣe. Tvaṁ vi bhāsyanu dakṣi dāvane tvaṁ viśikṣurasi yajñamātaniḥ.*

Agni, lord of light and ruler of the world, you are the master of knowledge and expertise close at hand, worthy of honour and homage. You are the ruler of knowledge, power and prosperity and all round wealth and glory of the world. You shine all that is good, and consequently, you burn all that is evil and destructive. You are the teacher and guide for the generous giver and the presiding power of expansive yajna in life and humanity.

त्वमग्ने अदितिर्देव दाशुषे त्वं होत्रा भारती वर्धसे गिरा।
त्वमिळा शतहिमासि दक्षसे त्वं वृत्रहा वसुपते सरस्वती॥ ११॥

11. *Tvamagne aditirdeva dāśuṣe tvaṁ hotrā bhāratī vardhase girā. Tvamiḷā śatahimāsi dakṣase tvaṁ vṛtrahā vasupate sarasvatī.*

Agni, light of life and inspiration for the world, you are the light of heaven for the generous giver of knowledge and wisdom. You are Bharati, speech of communication, a clarion call to action and invitation to knowledge, which grows with inspiration from the voice of Divinity. You are Ila, omniscient vision of Divinity which reflects in the hundred years of the scholar's awareness. O lord of the world's wealth of knowledge and vision and wisdom, you are the everflowing stream of knowledge, mother Sarasvati, who dispels all darkness and destroys ignorance.

त्वमग्ने सुभृत उत्तमं वयस्तव स्पार्हे वर्ण आ संदृशि श्रियः ।
त्वं वाजः प्रतरणो बृहन्नसि त्वं रयिर्बहुलो विश्वतस्पृथुः ॥ १२ ॥

12. *Tvamagne subhṛta uttamaṁ vayastava spārhe varṇa ā saṁdṛśi śriyaḥ. Tvaṁ vājaḥ prataraṇo bṛhannasi tvaṁ rayirbahulo viśvataspṛthuḥ.*

Agni, lord of glory and magnanimity, you are the highest wielder and upholder of great action. Highest are your lives and roles in performance. Lovely and wondrous are your graces in form and view. Mighty great are you, high your vision and knowledge, a saving ark across the seas of sin and suffering. High and plentiful are you in wealth and knowledge, all round great and greater, in measure immeasurable of all.

त्वामग्न आदित्यास आस्यं त्वां जिह्वं शुचयश्चक्रिरे कवे।
त्वां रातिषाचो अध्वरेषु सश्चिरे त्वे देवा हविरदन्त्याहुतम्॥ १३॥

13. *Tvāmagna ādityāsa āsyaṁ tvāṁ jihvāṁ śucayaścakrire kave. Tvāṁ rātiṣāco adhvareṣu saścire tve devā haviradantyāhutam.*

Agni, lord of the fire of life, knowledge and vision, poet of nature, humanity and divinity, the Adityas, devotees of light and learning brilliant as the sun in the zodiacs, listen to you as the mouthpiece of omniscience. Pure and innocent souls in search of truth regard you as the very tongue of divine will and vision. Liberal powers of fragrant favours and generosity seek and follow you in yajnas of love and non-violence. And while you are there, bright and blazing, the brilliancies of nature and humanity receive and enjoy the gifts of oblations offered into the fire.

त्वे अग्ने विश्वे अमृतासो अद्रुह आसा देवा हविरदन्त्याहुतम्।
त्वया मर्तासः स्वदन्त आसुतिं त्वं गर्भो वीरुधां जज्ञिषे शुचिः॥ १४॥

14. *Tve agne viśve amṛtāso adruha āsā devā haviradantyāhutam. Tvayā martāsaḥ svadanta āsutiṁ tvaṁ garbho vīrudhāṁ jajñiṣe śuciḥ.*

Agni, immortal spirit and vital power of life, by virtue of your presence and action, all the immortal souls and brilliancies of nature, full of love, free from hate and enmity, with their receptive organs receive their share of food through the oblations offered into the fire. By you only, the mortals among humanity receive their drink of soma for immortality. You are the essence and

vitality of the herbs and trees, and in them and through them, you manifest and rise ever pure and brilliant.

त्वं तान्त्सं च॒ प्रति॑ चासि म॒ज्मनाऽग्ने॑ सुजात॒ प्र च॑ देव रिच्यसे।
पृ॒क्षो यदत्र॑ महि॒ना वि ते॒ भुव॒दनु॒ द्यावा॑पृथि॒वी रोद॑सी उ॒भे॥ १५॥

15. *Tvaṁ tāntsaṁ ca prati cāsi majmanā'gne sujāta pra ca deva ricyase. Pṛkṣo yadatra mahinā vi te bhuvadanu dyāvāpṛthivī rodasī ubhe.*

Agni, spirit of life in existence, light of the world, brilliant, generous and universally manifestive, by virtue of your power and grandeur, you are immanent and yet transcendent. You are with all forms of existence together and with each one of them separately, and yet you are distinct and superior and rise above them all. Whatever abundance of life and wealth is there, exists here and prospers by virtue of your power and grandeur. Even the heaven and earth and the intermediate regions of the skies are great and generous by virtue of your power and splendour.

ये स्तो॒तृभ्यो॒ गोअ॑ग्रामश्वपेशस॒मग्ने॑ रा॒तिमु॑पसृ॒जन्ति॑ सू॒रयः॑।
अ॒स्माञ्च॒ तांश्च॒ प्र हि ने॑षि॒ वस्य॒ आ बृ॒हद्व॑देम वि॒दथे॑ सुवी॒राः॥ १६॥

16. *Ye stotṛbhyo go agrām-aśvapeśasam-agne rātimupasṛjanti sūrayaḥ. Asmāñca tāṁśca pra hi neṣi vasya ā bṛhad vadema vidathe suvīrāḥ.*

Agni, lord of light and life, to the brave and brilliant people who are keen for knowledge and come with receptive organs of perception and dynamic, responsive and brilliant intelligence with gifts of cows

and leading horses to the masters of knowledge and singers of hymns, to these seekers, teachers and to us all, we pray, bring a peaceful and happy home for settlement so that we all, blest with the courage and knowledge of truth, sing in praise of your great gifts of light and generosity in our yajnic programmes.

Mandala 2/Sukta 2

Agni Devata, Gritsamada Rshi

यज्ञेन वर्धत जातवेदसमग्निं यजध्वं हविषा तना गिरा ।
समिधानं सुप्रयसं स्वर्णरं द्युक्षं होतारं वृजनेषु धूर्षदम् ॥ १ ॥

1. *Yajñena vardhata jātavedasamagniṁ yajadhvaṁ haviṣā tanā girā. Samidhānaṁ suprayasaṁ svarṇaraṁ dyukṣaṁ hotāraṁ vṛjaneṣu dhūrṣadam.*

By yajna, research and development, expand the power and gifts of Agni, treasure of knowledge and power. Ignited and shining, rich and beautiful, harbinger of wealth and comfort, brilliant, generous giver of gifts, energy and power, it moves the wheels of action on the paths of progress. Develop it with holy inputs offered with elaborate voices of vast and far-reaching meaning.

अभि त्वा नक्तीरुषसो ववाशिरेऽग्ने वत्सं न स्वसरेषु धेनवः ।
दिवद्वेदरतिर्मानुषा युगा क्षपो भासि पुरुवार संयतः ॥ २ ॥

2. *Abhi tvā naktiruṣaso vavāśire'gne vatsaṁ na svasareṣu dhenavaḥ. Diva ivedaratirmānuṣā yugā kṣapo bhāsi puruvāra saṁyataḥ.*

Agni, lord of light and power, master of knowledge and fire, as cows in the stalls eagerly call for their calves, so do the days and nights call upon you

for action and success. Selected by many, disciplined and committed to programmes of work, you passionately shine day and night for ages of humanity, creating and giving wealth and power for progress.

तं देवा बुध्ने रजसः सुदंससं दिवस्पृथिव्योररतिं न्येरिरे।
रथमिव वेद्यं शुक्रशोचिषमग्निं मित्रं न क्षितिषु प्रशंस्यम्॥ ३॥

3. *Taṃ devā budhne rajasaḥ sudaṁsasaṁ divaspṛthivyoraratiṁ nyerire. Rathamiva vedyaṁ śukraśociṣamagniṁ mitraṁ na kṣitiṣu praśaṁsyam.*

That fire power of Agni, admirable among humanity, worthy to be discovered and known as a friend, mighty rich in quantity and quality of power, bright and blazing with flames of light and waves of energy, brilliant and generous scholars find abundantly present in the depths of the earth and between earth and heaven in the midst of clouds and in the lower atmosphere, and they develop it and exploit it as a chariot of speed and success for progress.

तमुक्षमाणं रजसि स्व आ दमे चन्द्रमिव सुरुचं ह्वार आ दधुः। पृश्न्याः पतरं चितयन्तमक्षभिः पाथो न पायुं जनसी उभे अनु॥ ४॥

4. *Tamukṣamāṇaṁ rajasti sva ā dame candramiva surucaṁ hvāra ā dadhuḥ. Pṛśnyāḥ pataraṁ citayantamakṣabhiḥ pātho na pāyuṁ janasī ubhe anu.*

That energy of Agni, generous, creative and abundant, falling from space profusely in particles in waves of motion, concentrating in both heaven and earth through the skies, the scholars with their organs of perception, volition and intelligence collect like food

for the journey of progress and store it, dear and lovely as gold, in the power homes of their own making and use it in circular and wavy motion for the production of power and vitality in simulation of both creative earth and heaven.

स होता॒ विश्व॑ं॒ परि॑ भूत्वध्व॒रं तमु॑ ह॒व्यैर्मनु॑ष ऋञ्जते गि॒रा।
हि॒रि॒शि॒प्रो वृ॑धसा॒नासु॒ जभु॑र्द्यौर्न स्तृ॒भिश्चित॑य॒द्रोद॑सी॒ अनु॑॥ ५॥

5. *Sa hotā viśvaṁ pari bhūtvadhvaraṁ tamu havyairmanuṣa ṛñjate girā. Hiriśipro vṛdhasā-nāsu jarbhurad dyaurna stṛbhiścitayad rodasī anu.*

That Agni, self-refulgent lord of light and life, is the chief yajamana of universal yajna which He conducts, governs and transcends. Him too the whole humanity celebrates with songs of praise and they augment His yajna with holy offerings in the vedi. And He, voracious Agni, with a golden face and fiery mouth, receives, devours, burns and blazes, radiating and vibrating among the people advancing on their path of progress. May the Lord collect and radiate the light and vitality of life for us and spread it around by the shining stars, and let us too simulate and conduct the yajna in pursuance of heaven and earth.

So also let the performer of scientific yajna conduct the holy project of research and development of light, energy and vitality on a universal scale. Him the people recognise, appreciate and applaud in words of praise and gratitude with holy offerings of support. Let this yajaka with a golden face radiate the light of knowledge, and, as an illuminating power among the

people moving forward on the path of progress, let him shine as stars, collecting, developing and creating new light in pursuance of the generosity of heaven and earth at our level.

स नो रेवत्समिधानः स्वस्तये सन्ददस्वान्रयिमस्मासु दीदिहि। आ नः कृणुष्व सुवितायु रोदसी अग्ने हव्या मनुषो देव वीतये ॥ ६ ॥

6. *Sa no revat samidhānaḥ svastaye saṁdadasvān rayim-asmāsu dīdihi. Ā naḥ kṛṇuṣva suvitāya rodasī agne havyā manuṣo deva vītaye.*

Agni, such you are, shining bright, wealthy and abundant, generous and giving, create and bestow the light of knowledge and wealth of the world on us for our good. Just as heaven and earth create light and wealth and with it bless humanity, so you too create the wealth of existence for the grace and glory of life on earth and let the earth become a happy place fit for the divinities to come and dwell.

(The mantra, according to Swami Dayanand, is applicable to the brilliant saintly and generous scholars and scientists.)

दा नो अग्ने बृहतो दाः सहस्रिणो दुरो न वाजं श्रुत्या अपा वृधि। प्राची द्यावापृथिवी ब्रह्मणा कृधि स्वर्ण शुक्रमुषसो वि दिद्युतुः ॥ ७ ॥

7. *Dā no agne bṛhato dāḥ sahasriṇo duro na vājaṁ śrutyā apā vṛdhi. Prācī dyāvāpṛthivī brahmaṇā kṛdhi svarṇa śukramuṣaso vi didyutuḥ.*

Agni, give us liberally. Give us the grace and the glory a thousandfold. Reveal the light and, likewise,

open the flood-gates of knowledge, wealth and power, and the velocity of light for the speed of progress. Let the heaven and earth be the eastern horizon of a new dawn and the dawns bring in brilliant days of holy light and creative vitality of life's purity.

स इंधान उषसो राम्या अनु स्वर्ण दीदेदरुषेण भानुना।
होत्राभिरग्निर्मनुषः स्वध्वरो राजा विशामतिथिश्चारु-
रायवे॥ ८॥

8. *Sa idhāna uṣaso rāmyā anu svarṇa dīdeda-ruṣeṇa bhānunā. Hotrābhiragnirmanuṣaḥ svadhvaro rājā viśāmatithiścārurāyave.*

May the same Agni, bright and burning, radiate and illuminate us day and night with holy light. And may he, ruler of humanity, lovely and charming, high-priest of life's yajna of love and non-violence, ever on the round like a beneficent visitor, with the rise of the morning sun, with holy offerings as well as gifts of food, energy and joy, add to the health, happiness and longevity of the people.

एवा नो अग्ने अमृतेषु पूर्व्य धीष्पीपाय बृहद्दिवेषु मानुषा।
दुहाना धेनुर्वृजनेषु कारवे त्मना शतिनं पुरुरूपमिषणि॥ ९॥

9. *Evā no agne amṛteṣu pūrvya dhīṣpīpāya bṛhad diveṣu mānuṣā. Duhānā dhenurvṛjaneṣu kārave tmanā śatinaṁ pururūpamiṣaṇi.*

Thus, Agni, ancient light of eternal vision, knowledge and wisdom, we pray, increase and advance for us among our people, immortal lovers and seekers of universal knowledge, versatile intelligence for our human purposes, and, with your sincere mind and soul,

impart a hundred fold specialist knowledge and expertise of various forms in various fields to the expert inventor, designer and worker according to the need and requirement of the situation among our dynamic people, knowledge and expertise from which may flow the wealth of food and honeyed prosperity like abundant milk of generous cow.

वयमग्ने अर्वता वा सुवीर्यं ब्रह्मणा वा चितयेमा जनाँ अति। अस्माकं द्युम्नमधि पञ्च कृष्टिषूच्चा स्वर्ण्यं शुशुचीत दुष्टरम्॥ १०॥

10. *Vayamagne arvatā vā suvīryaṁ brahmaṇā vā citayemā janāँ ati. Asmākaṁ dyumnamadhi pañca kṛṣṭiṣūccā svarṇa śuśucīta duṣṭaram.*

Agni, leading light of life and humanity, let us acquire noble strength and power with speed and transport. Let us enlighten our people with knowledge to a higher than usual degree. May our honour and splendour be high over and among all the five classes of people. Lord of light, purify, sanctify and brighten our holy joy so that our strength, honour and happiness becomes difficult to challenge and grows inviolable.

स नो बोधि सहस्य प्रशंस्यो यस्मिन्त्सुजाता इषयन्त सूरयः। यमग्ने यज्ञमुपयन्ति वाजिनो नित्ये तोके दीदिवांसं स्वे दमे॥ ११॥

11. *Sa no bodhi sahasya praśaṁsyo yasmintsujātā iṣayanta sūrayaḥ. Yamagne yajñamupayanti vājino nitye toke dīdivāṁsaṁ sve dame.*

Agni, adorable lord of life and majesty, leading light of humanity, mighty commander of challenge and

victory, instruct and enlighten us in that struggle and endeavour for life, living in which the bright and brave aspire for success and arise nobly reborn and seasoned leaders. Temper us in that yajnic ordeal of fire, eternal and subtle, shining and burning in everyone's own heart and home, which the warlike heroes enter and attain the life eternal.

उभयासो जातवेदः स्याम ते स्तोतारो अग्ने सूरयश्च शर्मणि। वस्वो रायः पुरुश्चन्द्रस्य भूयसः प्रजावतः स्वपत्यस्य शग्धि नः ॥ १२ ॥

12. *Ubhayāso jātavedaḥ syāma te stotāro agne sūrayaśca śarmaṇi. Vasvo rāyaḥ puruścandrasya bhūyasaḥ prajāvataḥ svapatyasya śagdhi naḥ.*

Agni, Jataveda who know and govern all that is born in the world of existence, bless us that we may be both your admirers and worshippers and also shine bright and brave in the household. Help us Lord, and give us the competence to have a liberal share of your gifts of happy home, health and wealth, all round peace and divine grace, plenty and prosperity, a happy family and bright children.

ये स्तोतृभ्यो गोअग्रामश्वपेशसमग्ने रातिमुपसृजन्ति सूरयः। अस्माञ्च तांश्च प्र हि नेषि वस्य आ बृहद्वदेम विदथे सुवीराः ॥ १३ ॥

13. *Ye stotṛbhyo go-agrām-aśvapeśasam-agne rāti-mupasṛjanti sūrayaḥ. Asmāñca tāṁśca pra hi neṣi vasya ā bṛhad vadema vidathe suvīrāḥ.*

Those learned, bright and brave people who create and offer gifts in homage specially of quality cows

and lands and handsome horses for the worshippers of Agni and developers of the science of fire, O lord of light and life, giver of peace and happy home, you advance all these and us in life, and bless us that we may, wise and brave, sing songs of praise to celebrate you in yajnic acts of life.

Mandala 2/Sukta 3

Agni Devata, Gritsamada Rshi

समिद्धो अग्निर्निहितः पृथिव्यां प्रत्यङ् विश्वानि भुवनान्यस्थात्। होता पावकः प्रदिवः सुमेधा देवो देवान्यजत्वग्निरर्हन्॥ १॥

1. *Samiddho agnirnihitaḥ pṛthivyāṁ pratyaṅ viśvāni bhuvānanyasthāt. Hotā pāvakaḥ pra-divaḥ sumedhā devo devān yajatvagnirarhan.*

Agni, light and fire of life and all existence, is established in action on and in the earth. It abides in and by all regions of the universe, each one of them, directly, immediately and positively. It is the sacred fire that carries on the yajna of the universe, giving, receiving and giving again in the cycle of cosmic dynamics. It is 'pavaka', refiner, purifier and sanctifier. It is bright and blazing, innately intelligent, guiding and directing the onward march of life.

May Agni, in its own right of its nature and Dharma, bright and ever giving as the Divinity, abide by all the divinities of nature and humanity, holy powers all, and, together with them, carry on the cycle of life in existence.

(Swami Dayananda interprets Agni symboli-

cally, in an open-ended applied manner in the human context: Agni is the scholar, teacher, researcher, ruler, producer, worker, in fact any power human or natural, creatively working for life and helping humanity and the environment for the progress of all living beings in the service of God.)

नराशंसः प्रति धामान्यञ्जन्तिस्रो दिवः प्रति महा स्वर्चिः ।
घृतप्रुषा मनसा हव्यमुन्दन्मूर्धन्यज्ञस्य समनक्तु देवान् ॥ २ ॥

2. *Narāsaṁsaḥ prati dhāmānyañjan tisro divaḥ prati mahnā svarciḥ. Ghṛtapruṣā manasā havyamundan mūrdhan yajñasya mananaktu devān .*

Agni, lord of life and light of the world, adored by many people, self-refulgent with the light of his own flames, revealing the regions of the universe with his own knowledge and power and lighting the threefold fires of the sun in heaven, lightning in the sky and fire on the earth, including the three fires of the home, i.e., garhapatya, ahavaniya and daksinagni, replete with ghrta and brilliant with his own inner light of mind, receiving the offerings into the vedi and augmenting and returning them manifold in showers of bliss, may, we pray, bless and beatify the brilliant and generous yajakas of divine order seated at the head of yajna.

ईळितो अग्ने मनसा नो अर्हन्देवान्यक्षि मानुषात्पूर्वो अद्य ।
स आ वह मरुतां शर्धो अच्युतमिन्द्रं नरो बर्हिषदं यजध्वम् ॥ ३ ॥

3. *Īḷito agne manasā no arhan devān yakṣi mānuṣāt pūrvo adya. Sa ā vaha marutāṁ śardho acyutamindraṁ naro barhiṣadaṁ yajadhvam .*

Agni, praised, adored and celebrated lord of light and power of knowledge, first and foremost friend of humanity, worthy of honour and pleased to listen and bless, we pray join the brilliant divinities and reward them with science and sacred knowledge now as ever. Lord, such as you are, bring us the speed and force of the Maruts, mighty winds, and the imperishable power and glory of Indra, showers of electric energy from the clouds. Come ye all members of humanity, join and honour Agni seated on the grass upfront on the holy vedi of your yajna of life.

देव॑ बर्हिर्व॑र्धमानं सुवीरं स्तीर्णं रा॒ये सुभ॑रं वेद्यस्याम्।
घृ॒तेना॒क्तं व॑सवः सीदते॒दं विश्वे॑ देवा आदित्या य॒ज्ञिया॑सः॥ ४॥

4. *Deva barhirvardhamānaṁ suvīraṁ stīrṇaṁ rāye subharaṁ vedyasyām. Ghṛtenāktaṁ vasavaḥ sīdatedaṁ viśve devā ādityā yajñiyāsaḥ.*

Deva Agni, brilliant and generous lord of light and life, knowledge and bliss, come and grace this holy grass spread around the vedi manned by bright and brave young people and, with ghrta in the vedi, refine and reinforce the waters full of virility, holding power and prosperity and further expanding for the growth of life's wealth and joy. And let the Vasu order of researchers, Aditya order of eminent scholars, all nobilities of the world and holy yajakas, the vitality of the Vasu sources and supports of life and the light of the sun on yearly rounds, too, join the programme and vitalise the waters.

वि श्र॑यन्तामुर्वि॒या हू॒यमा॑ना॒ द्वारो॑ दे॒वीः सु॑प्राय॒णा नमो॑भिः। व्यच॑स्वतीर्वि॒ प्रथ॑न्तामजु॒र्या वर्ण॑ पुना॒ना य॒शसं॑ सु॒वी-र॑म्॥ ५॥

5. *Vi śrayantāmurviyā hūyamānā dvāro devīḥ suprāyaṇā namobhiḥ. Vyacasvatīrvi prathantāmajuryā varṇaṁ punānā yaśasaṁ suvīram.*

Let the sacred doors of yajnic progress, wide, expansive and easy of access, open and welcome the performers. And let the performers, youthful and unaging, take recourse to these at the call of the wide wide earth and spread around with acts of humility and gratitude, purifying and sanctifying the integrity of their form and character, honour and grace, and the heroism of their young generation.

साध्वपांसि सनता न उक्षिते उषासानक्ता वय्येव रण्विते। तन्तुं ततं संवयन्ती समीची यज्ञस्य पेशः सुदुघे पयस्वती ॥ ६ ॥

6. *Sādhvapāṁsi sanatā na ukṣite uṣāsānaktā vayyeva raṇvite. Tantuṁ tataṁ saṁvayantī samīcī yajñasya peśaḥ sudughe payasvatī.*

May the night and day going together in orbit, singing in unison, replete with the waters of peace and bliss, abundant in the milk of life and profusely giving, harmoniously shaping and advancing the beauteous form of nature's vast yajnic evolution, like two companion women weaving the warp and woof of cloth, bless us with noble competence for holy yajnic actions performed with humility and gratitude to Agni, lord of light, yajna and advancement.

(Like the night and day the husband and wife should act in unison and carry on the holy yajna of the family and the household as part of the vast yajna of life in existence.)

दैव्या होतारा प्रथमा विदुष्टर ऋजु यक्षतः समृचा वपुष्टरा। देवान्यजन्तावृतुथा समञ्जतो नाभा पृथिव्या अधि सानुषु त्रिषु ॥ ७ ॥

7. *Daivyā hotārā prathamā viduṣṭara ṛju yakṣataḥ samṛcā vapuṣṭarā. Devān yajantāvṛtuthā samañjato nābhā pṛthivyā adhi sānuṣu triṣu.*

The two divine yajakas, day and night, husband and wife, of prime nature and character, blest with innate intelligence, and handsome in form and stature, carry on the creative yajna sincerely and naturally with hymns of praise for the lord of existence. Carrying on the yajna in honour of the divinities of nature and nobilities of humanity according to the seasons on the vedi of the earth and over the three peaks of space, i.e., the earth's atmosphere, the middle region and the region of heavenly light, or doing their best in the first, second and third quarter of life for Dharma, artha and kama, they live and act together.

सरस्वती साधयन्ती धियं न इळा देवी भारती विश्वतूर्तिः। तिस्रो देवीः स्वधया बर्हिरेदमच्छिद्रं पान्तु शरणं निषद्य ॥ ८ ॥

8. *Sarasvatī sādhayantī dhiyaṁ na iḷā devī bhāratī viśvaturtiḥ. Tisro devīḥ svadhayā barhiredamacchidraṁ pāntu śaraṇaṁ niṣadya .*

Ila, the transcendent Infinity of Divine Omniscience, Sarasvati, dynamic universal knowledge revealed, recorded and envisioned in meditation, and Bharati, living human speech which holds the treasure of secular knowledge ever on the move in life onward like a tempest: may these three goddesses inspire our

intelligence and, with their innate and essential power, come and grace our holy seat of yajna and bless it as our perfect haven and faultless home under protection of the divinities.

पिशङ्गरूपः सुभरो वयोधाः श्रुष्टी वीरो जायते देवकामः। प्रजां त्वष्टा वि ष्यतु नाभिमस्मे अथा देवानामप्येतु पाथः ॥ ९ ॥

9. *Piśaṅgarūpaḥ subharo vayodhāḥ śruṣṭī vīro jāyate devakāmaḥ. Prajāṁ tvaṣṭā vi ṣyatu nābhimasme athā devānāmapyetu pāthaḥ.*

The person who loves God and serves the divinities of nature and nobilities of humanity soon and sure grows handsome in form and personal splendour, generous and abundant in nature and habit, strong in health, virility and longevity, and bright and brave in performance. May Tvashta, lord creator and maker of life-forms, give us progeny, our sustenance and security for life, and then bless us with food and maintenance for the learned and the divines on way to the holy destination of life.

वनस्पतिरवसृजन्नुप स्थादग्निर्हविः सूदयाति प्र धीभिः। त्रिधा समक्तं नयतु प्रजानन्देवेभ्यो दैव्यः शमितोप हव्यम् ॥ १० ॥

10. *Vanaspatiravasṛjannupa sthādagnirhaviḥ sūdayāti pra dhībhiḥ. Tridhā samaktaṁ nayatu prajānan devebhyo daivyaḥ śamitopa havyam.*

May Agni, ruler and life-giver, Vanaspati, giver of vitality to vegetation, stand by us. May Vanaspati, trees and all vegetation, giving fruits, flowers and life-breath, stand by us. Agni, sun and fire, prepares for us

the food for life and yajna. So also may Agni, the scholar specialist of the science of yajna, knowing his subject and aware of his duty, rising high in the light of holiness, divine of nature, creator and harbinger of peace, bring in for us yajnic materials mixed, refined and sanctified three ways by thought, word and deed for threefold purpose of the health of body, mind and soul for the divinities of nature and humanity.

घृतं मिमिक्षे घृतमस्य योनिर्घृते श्रितो घृतमवस्य धाम।
अनुष्वधमा वह मादयस्व स्वाहाकृतं वृषभ वक्षि हव्यम्॥ ११॥

11. *Ghṛtaṁ mimikṣe ghṛtamasya yonirghṛte śrito ghṛtamvasya dhāma. Anuṣvadhamā vaha mādayasva svāhākṛtaṁ vṛṣabha vakṣi havyam.*

I mix, prepare and offer ghrta into the fire. Ghrta, vitality, is the womb of fire energy. It (fire energy and vitality) exists in fertility, ghrta, which is its medium. And this ghrta, fertility, too abides in Ghrta, eternal creativity, Agni, Life Supreme, which is the ultimate abode of all existential energy, vitality, fertility, production and procreation. O Vrsabha, youthful and generous yajaka overflowing with the lustre and splendour of vitality, bring in the sanctified and dedicated materials committed to Svaha, the word of truth and sincerity of the oblation in yajna. Collect, prepare, commit, offer with faith and dedication, and rejoice in your act of creation.

Mandala 2/Sukta 4

Agni Devata, Somahuti Bhargava Rshi

हुवे वः सुद्योत्मानं सुवृक्तिं विशामग्निमतिथिं सुप्रयसम्।
मित्रइव यो दिधिषाय्यो भूद्देव आदेवे जने जातवेदाः ॥ १ ॥

1. *Huve vaḥ sudyotmānaṁ suvṛktiṁ viśāmagnimatithiṁ suprayasam. Mitra iva yo didhiṣāyyo bhūd deva ādeve jane jātavedāḥ.*

For you all, I invoke, adore and worship Agni, lord of light and giver of life and energy, blissfully shining, selflessly generous and abundant in food and wealth of the world, ever on the round among the people like a cherished guest of honour, who may, I pray, be the sustainer and protector of all like a friend, brilliant light giver for all the people who know and understand, omnipotent as he is in the world of existence, lord omniscient as he is of all that is born.

इमं विधन्तो अपां सधस्थे द्वितादधुर्भृगवो विक्ष्वायोः।
एष विश्वान्यभ्यस्तु भूमा देवानामग्निररतिर्जीराश्वः ॥ २ ॥

2. *Imamaṁ vidhanto apāṁ sadhasthe dvitā dadhurbhṛgavo vikṣvāyoḥ. Eṣa viśvānyabhyastu bhūmā devānāmagniraratirjīrāśvaḥ.*

This fire energy, uniformly present in the midst of waters in the womb of space, the Bhrgus, specialists of heat energy, collect, bring down, reproduce, and place the part available among the people for their use in two forms, one that gives heat and light and the other that is motive energy. May this agni, fire energy, dynamic and strong, fastest in motion, be vastly and universally available to all as gift of the divinities of nature's power

and the brilliant scholars of the earth.

अग्निं देवासो मानुषीषु विक्षु प्रियं धुः क्षेष्यन्तो न मित्रम्।
स दीदयदुशतीरूर्म्या आ दक्षाय्यो यो दास्वते दम आ ॥ ३ ॥

3. *Agnim devāso mānuṣīṣu vikṣu priyaṁ dhuḥ kṣeṣyanto na mitram. Sa dīdayaduśatīrūrmyā ā dakṣāyyo yo dāsvate dama ā.*

Agni, heat and light energy, brilliant scientists living among human communities in the world produce and establish like a dear favourite friend in power homes. And that power, developed and exploited by experts, as a catalytic force burning in waves of light, brightens up the nights all round with love and joy for the man of generosity.

अस्य रण्वा स्वस्येव पुष्टिः संदृष्टिरस्य हियानस्य दक्षोः।
वि यो भरिभ्रदोषधीषु जिह्वामत्यो न रथ्यो दोधवीति वारान् ॥ ४ ॥

4. *Asya raṇvā svasyeva puṣṭiḥ saṁdṛṣṭirasya hiyānasya dakṣoḥ. Vi yo bharibhradoṣadhīṣu jihvāmatyo na rathyo dodhavīti vārān.*

Joyous and beautiful is the growth of this fire, satisfying as one's own. Delightful is the holy form of it as it rises to a bright and blazing stature. Brilliant and inspiring is it while it shines in herbs and trees, and awful is its form while it raises its flames of fire like the tongues of a voracious demon or shakes them like the mane and tail of a chariot horse.

आ यन्मे अभ्वं वनदः पनन्तोशिग्भ्यो नामिमीत वर्णम्।
स चित्रेण चिकिते रंसु भासा जुजुर्वाँ यो मुहुरा युवा भूत् ॥ ५ ॥

5. *Ā yanme abhvaṁ vanadaḥ panantośigbhyo nāmimīta varṇam. Sa citreṇa cikite raṁsu bhāsā jujurvāṁ yo muhurā yuvā bhūt.*

That immensity and golden glory of Agni which the scholars and admirers fail to measure, comprehend and express for me and the worshippers, He himself, joyous and blissful, reveals directly by his glorious light in meditation and through its majesty in blaze, the same which, though aging since eternity, grows young again and again every moment of time.

आ यो वना तातृषाणो न भाति वार्ण पथा रथ्येव स्वानीत्।
कृष्णाध्वा तपू रण्वश्चिकेत द्यौरिव स्मयमानो नभोभिः ॥ ६ ॥

6. *Ā yo vanā tātṛṣāṇo na bhāti vārṇa pathā rathyeva svānīt. Kṛṣṇādhvā tapū raṇvaściketa dyauriva smayamāno nabhobhiḥ.*

Agni, bright as sun rays, flaming with light and love, shines, radiates and roars like a flood rushing on its way, or like a war horse on the highway. Bright and burning, it goes on dispelling darkness and leaving a trail of light on its path, blazing like the light of heaven and thundering like lightning. It can be known and realised with homage of service in humility and inputs of fine foods in yajna.

स यो व्यस्थादभि दक्षदुर्वीं पशुर्नैति स्वयुरगोपाः। अग्निः
शोचिष्माँ अतसान्युष्णन्कृष्णव्यथिरस्वदयन्न भूम ॥ ७ ॥

7. *Sa yo vyasthādabhi dakṣadurvīṁ paśurnaiti svayuragopāḥ. Agniḥ śociṣmāṅ atasānyuṣṇan kṛṣṇavyathirasvadayanna bhūma .*

That is Agni which stands by us all round, heats

and lights the earth, and freely at will goes forward like the light of the eye or like a cow without the shepherd — Agni, shining, blazing and cleansing, heating and moving the particles of matter and energy, attracting, propelling and dispelling, breaking up, universal presence all knowing, as if tasting everything that exists.

नू ते पूर्वस्यावसो अधीतौ तृतीये विदथे मन्म शंसि। अस्मे अग्ने संयद्वीरं बृहन्तं क्षुमन्तं वाजं स्वपत्यं रयिं दाः॥ ८॥

8. *Nū te pūrvasyāvaso adhītau tṛtīye vidathe manma śaṁsi. Asme agne saṁyadvīraṁ bṛhantaṁ kṣumantaṁ vājaṁ svapatyaṁ rayiṁ dāḥ.*

Agni, lord omniscient, teacher par excellence, in studies and in our third and highest order of yajnic ways of living you teach us the eternal science of all round protection and progress. Bless us, O lord, with bright and brave dedicated youth, immensely growing prosperity of food, knowledge and speed of advancement, noble progeny, and wealth, power and honour.

त्वया यथा गृत्समदासो अग्ने गुहा वन्वन्त उपराँ अभि ष्युः। सुवीरासो अभिमातिषाहः स्मत्सूरिभ्यो गृणते तद्वयो धाः॥ ९॥

9. *Tvayā yathā gṛtsamadāso agne guhā vanvanta uparāँ abhi ṣyuḥ. Suvīrāso abhimātiṣāhaḥ smat sūribhyo gṛṇate tad vayo dhāḥ.*

Agni, lord of light and life, for the wise and the brave and for the teacher and the celebrant, bring that health and age by which the people, happy and enlightened, shining within with discriminative

intelligence, blest with noble youth and fighting force, challenging hate and enmity, may, by your grace, rise high and ever higher.

Mandala 2/Sukta 5

Agni Devata, Somahuti Bhargava Rshi

होताजनिष्ट चेतनः पिता पितृभ्य ऊतये।
प्रयक्षञ्जेन्यं वसु शकेम वाजिनो यमम्॥ १॥

1. *Hotajaniṣṭa cetanaḥ pitā pitṛbhya ūtaye.*
Prayakṣañjeyaṁ vasu śakema vājino yamam.

The yajaka, man of self, man of intelligence and self-awareness performing yajna, giving and cooperating with creative people, grows and is reborn as father, supporter, sustainer and protector for the elder generation and sustaining powers for the protection and advancement of life and society in general as part of the social and historical cycle, creating wealth, power and services worthy to be attained. Let us too, intelligent and progressive, be able to create an environment which may take us forward as a disciplined and organised society.

आ यस्मिन्त्सप्त रश्मयस्तता यज्ञस्य नेतरि।
मनुष्वद्दैव्यमष्टमं पोता विश्वं तदिन्वति॥ २॥

2. *Ā yasmintsapta raśmayastatā yajñasya netari.*
Manuṣvad daivyam-aṣṭamaṁ potā viśvaṁ tadinvati.

In the cosmic conduct of the universal yajna, the sun is the performer, and there are seven rays in the spectrum of light acting like seven priests. There is one

more, eighth, just like the human agent in the socio-natural yajnic life of the world, and that is the divine performer, Agni, universal holy power, purifier, sanctifier and sustainer who pervades and sustains the entire world of existence.

दधन्वे वा यदीमनु वोचद् ब्रह्माणि वेरु तत्।
परि विश्वानि काव्या नेमिश्चक्रमिवाभवत्॥ ३॥

3. *Dadhanve vā yadīmanu vocad brahmāṇi veru tat.*
Pari viśvāni kāvyā nemiścakramivābhavat.

He holds and controls the waters of life, and He reveals the universal knowledge of existence, the Veda. And He knows that world of existence and comprehends the cosmic system and its working. Thus He holds and controls its working just as the centre-hold of the wheel and the rim hold the structure and control the movement of the wheel.

साकं हि शुचिना शुचिः प्रशास्ता क्रतुनाजनि।
विद्वाँ अस्य व्रता ध्रुवा वयाइवानु रोहते॥ ४॥

4. *Śākaṁ hi śucinā śuciḥ praśāstā kratunājani.*
Vidvāň asya vratā dhruvā vayā ivānu rohate.

Surely he who, by the grace of the Divine Spirit of universal purity, grows pure, and, by the divine control and universal action of the Spirit of the universe, rises to a state of self-control and right action, he is reborn as the real man of knowledge, and, abiding by the immutable law and discipline of Divinity and nature, grows high and great in life like the branches of a tree (drawing and receiving the spirit and breath of life from the root at the centre of existence).

ता अस्य वर्णीमायुवो नेष्टुः सचन्त धेनवः।
कुवित्तिसृभ्य आ वरं स्वसारो या इदं ययुः ॥ ५ ॥

5. *Tā asya varṇamāyuvo neṣṭuḥ sacanta dhenavaḥ.*
Kuvit tisṛbhya ā varaṁ svasāro yā idaṁ yayuḥ.

And those girls and women who abide by the nature, law and self-willed action of the Omniscient Controller of existence, and, like sister streams flowing from the same source, receive abundant and cherished showers of life and light energy from the three worlds of earth, heaven and the middle regions of the skies, rise to the beauty, grace and generosity of the divine fire and waters and bless the world around like mother cows by virtue of their knowledge, performance and devotion.

यदीं मातुरुप स्वसा घृतं भरन्त्यस्थित।
तासामध्वर्युरागतौ यवो वृष्टीव मोदते ॥ ६ ॥

6. *Yadī māturupa svasā ghṛtaṁ bharantyasthita.*
Tāsāmadhvaryurāgatau yavo vṛṣṭīva modate.

If the mother and the sister bearing ghrta and water come and sit close around the vedi in yajna, then on their arrival the high-priest and the yajakas rejoice like herbs and grass and barley on the arrival of rain showers.

स्वः स्वाय धायसे कृणुतामृत्विगृत्विजम्।
स्तोमं यज्ञं चादरं वनेमा रिमा वयम् ॥ ७ ॥

7. *Svaḥ svāya dhāyase kṛṇutāmṛtvigṛtvijam.*
Stomaṁ yajñaṁ cādaraṁ vanemā rarimā vayam.

Let the priests and yajakas do their priest-like

tasks for the sake of heavenly light and the self in the service of Agni, lord sustainer and controller of life and the universe. Let them offer songs of praise and yajnic action to the Lord. May we too, we pray, as participants of yajna, rejoice in the holiness and divinity of life and, with dedicated performance, attain the abundant wealth and waters of life and the spirit divine.

यथा॑ वि॒द्वाँ अर॑ं कर॒द्विश्वे॑भ्यो यज॒तेभ्य॑: ।
अ॒यमग्ने॒ त्वे अपि॒ यं य॒ज्ञं च॑कृ॒मा व॒यम् ॥ ८ ॥

8. *Yathā vidvāň araṁ karad viśvebhyo yajatebhyaḥ.*
Ayamagne tve api yaṁ yajñaṁ cakṛmā vayam.

O lord giver of light and life, Agni, what this man of knowledge and wisdom does holily and gracefully for all the saints and sagely performers of yajna, the same he does for you too in dedication. And so also whatever yajnic acts of life we perform, we dedicate to you.

Mandala 2/Sukta 6

Agni Devata, Somahuti Bhargava Rshi

इ॒मां मे॑ अग्ने स॒मिध॑मि॒मामु॑प॒सदं॑ वने: ।
इ॒मा उ॒ षु श्रु॑धी॒ गिर॑: ॥ १ ॥

1. *Imāṁ me agne samidham-imāmupasadaṁ vaneḥ.*
Imā u ṣu śrudhī giraḥ.

Agni, lord giver of light and knowledge, pray accept this holy fuel of mine offered with folded hands, accept this homage and allow the supplicants entry to the yajna of enlightenment, and listen graciously to these prayers of mine.

अया ते अग्ने विधेमोर्जो नपादश्वमिष्टे ।
एना सूक्तेन सुजात ॥ २ ॥

2. *Ayā te agne vidhemorjo napādaśvamiṣṭe.*
Enā sūktena sujāta.

Agni, child as well as creator and preserver of energy and power, lover of speed and acceleration, brilliantly risen to eminence, with this offer and homage and by this song and celebration of light and fire, let us serve you and advance the yajnic development of knowledge and energy.

तं त्वा गीर्भिर्गिर्वणसं द्रविण॒स्युं द्रविणोदः ।
स॒प॒र्येम सपर्यवः ॥ ३ ॥

3. *Taṁ tvā gīrbhirgirvaṇasaṁ draviṇasyuṁ draviṇodaḥ. Saparyema saparyavaḥ.*

Agni, lord of wealth and power of existence, lover and creator of energy, power and wealth, giver of wealth and honour, with songs of love and praise, we, your lovers and devotees, are at your service with our homage and holy offerings — seekers and supplicants as we are.

स बोधि सूरिर्म॒घवा॒ वसु॑पते॒ वसु॑दावन् ।
यु॒यो॒ध्य॑स्मद् द्वेषां॑सि ॥ ४ ॥

4. *Sa bodhi sūrirmaghavā vasupate vasudāvan.*
Yuyodhyasmad dveṣāṁsi.

Agni, lord of light, give us knowledge and enlightenment. Lord bright and brave of knowledge, power and honour, lord of wealth and grandeur, giver of wealth, power, honour and glory of the world, ward

off all hate and jealousy of existence and cleanse us from within.

स नो॑ वृ॒ष्टिं दि॒वस्परि॒ स नो॒ वाज॑मन॒र्वाण॑म्।
स नः॑ सह॒स्रिणी॒रिषः॑ ॥ ५ ॥

5. *Sa no vṛṣṭiṁ divaspari sa no vājamanarvāṇam.*
Sa naḥ sahasriṇīriṣaḥ.

Agni gives us the rain showers from the regions of the sun and sky. Agni gives us the power and automotive speed of movement without the horse. Agni gives us a thousand forms of food and energy.

ईळा॑नायाव॒स्यवे॒ यवि॑ष्ठ दूत नो गि॒रा।
यजि॑ष्ठ होत॒रा ग॑हि ॥ ६ ॥

6. *Īḷānāyāvasyave yaviṣṭha dūta no girā.*
Yajiṣṭha hotarā gahi.

Agni, lord of light and power, youngest and unaging, harbinger of safety and destroyer of evil, power adorable and generous giver, for the supplicant and the worshipper in need seeking protection and progress, come and listen to our prayers.

अ॒न्तर्ह्य॑ग्न॒ ईय॑से वि॒द्वान् जन्मो॒भया॑ क॒वे।
दू॒तो जन्ये॑व॒ मित्र्यः॑ ॥ ७ ॥

7. *Antarhyagna īyase vidvān janmobhayā kave.*
Dūto janyeva mitryaḥ.

Agni, omnipresent lord of light, you are ever present in the heart within. Lord of knowledge, poetic visionary of the universe, you know the birth and death of things past, present and future. Harbinger and giver

of knowledge of life in existence, you are the friend of all living beings for the sake of entire humanity.

स विद्वाँ आ च पिप्रयो यक्षि चिकित्व आनुषक्।
आ चास्मिन्त्सत्सि बर्हिषि॥ ८॥

8. *Sa vidvāň ā ca piprayo yakṣi cikitva ānuṣak.*
Ā cāsmintsatsi barhiṣi.

Agni, lord of knowledge, loving and kind, you give whatever we need since you know and command the wealth of the world. And, omnipresent in the quarters of the universe, you come, manifest and bless our home, sit on our vedi of yajna, this same one where we pray.

Mandala 2/Sukta 7

Agni Devata, Somahuti Bhargava Rshi

श्रेष्ठं यविष्ठ भारताग्ने द्युमन्तमा भर।
वसो पुरुस्पृहं रयिम्॥ १॥

1. *Śreṣṭhaṁ yaviṣṭha bhāratā'gne dyumantamā bhara. Vaso puruspṛhaṁ rayim .*

Agni, most youthful spirit and ruling power of the world, Bharata, lord commander of abundance and prosperity, home of life's joy and comfort and giver of whatever wealth whoever loves to have, come bearing that best and highest and most shining wealth which entire humanity loves and aspires to create and possess. Come and bless all.

मा नो अरातिरीशत देवस्य मर्त्यस्य च।
परि तस्या उत द्विषः॥ २॥

2. *Mā no arātirīśata devasya martyasya ca.*
Parṣi tasyā uta dviṣaḥ.

Agni, generous and brilliant lord ruler of the world of life, let no one who is selfish, ungenerous, uncreative and graceless rule over us, whether we are learned and bright or just simple ordinary folk living as children of nature. Liberate us from him, purge us of the hateful and the envious within and without, and purge him too of hate and enmity.

विश्वा उत त्वया वयं धारा उदन्याइव।
अति गाहेमहि द्विषः ॥ ३ ॥

3. *Viśvā uta tvayā vayaṁ dhārā udanyā iva.*
Ati gāhemahi dviṣaḥ.

Agni, lord of light and knowledge, brilliant ruling power of the world, let us all, with you and by your divine grace, plunge and penetrate into all forces of hate and enmity, explore and fight and cross over the evils as navigators cross over the turbulent waves of the sea.

शुचिः पावक वन्द्योऽग्ने बृहद्वि रोचसे।
त्वं घृतेभिराहुतः ॥ ४ ॥

4. *Śuciḥ pāvaka vandyo'gne bṛhad vi rocase.*
Tvaṁ ghṛtebhirāhutaḥ.

Agni, pure and brilliant, burning, cleansing and creating, you are the power adorable, refulgent, shining bright, vast and mighty. And among us you are invoked, kindled, raised and fed and raised into flames of light and fire with profuse libations of ghrta in joint yajna.

त्वं नो॑ असि भार॒ताऽग्ने॑ व॒शाभि॑रुक्ष॒भिः ।
अ॒ष्टाप॑दीभि॒राहु॑तः ॥ ५ ॥

5. *Tvaṁ no asi bhāratā'gne vaśabhirukṣabhiḥ.*
Aṣṭāpadībhirāhutaḥ .

Agni, brilliant ruling lord of light and life, you are the holder and wielder of wealth and power for us by virtue of generous cows and virile bulls and with the generosity of our noble women and the industry of our brave and creative men. And you are invoked and adored with eightfold voices of holy chants in yajna.

द्र॒वन्न॒ः स॒र्पिरा॑सुतिः प्र॒त्नो होता॒ वरे॑ण्यः ।
सह॑सस्पु॒त्रो अद्भु॑तः ॥ ६ ॥

6. *Dravannaḥ sarpirāsutiḥ pratno hotā vareṇyaḥ.*
Sahasasputro adbhutaḥ.

Marvellous is Agni, child of courage and power, ancient and eternal. Fuel wood is its food and ghrta its drink. Creator, giver and receiver, it calls up everything to life and shines with light and heat, adorable, a darling of our choice.

Mandala 2/Sukta 8

Agni Devata, Grtsamada Rshi

वा॒ज॒यन्नि॑व॒ नू रथा॒न्योगाँ॑ अ॒ग्नेरुप॑ स्तुहि ।
य॒शस्त॑मस्य मी॒ळ्हुषः ॥ १ ॥

1. *Vājayanniva nū rathān yogāṅ agnerupa stuhi.*
Yaśastamasya mīḷhusaḥ.

Scientist of eminence, would you like to drive your chariots fast and far? Then tap, appraise and exploit

agni, fire, in various uses and experiments. It is immensely powerful, replete with wealth and liquid energy and a blessing for humanity. So is water.

यः सुनीथो ददाशुषेऽ जुर्यो जरयन्नरिम्।
चारुप्रतीक आहुतः ॥ २ ॥

2. *Yaḥ sunītho dadāśu-ṣe'juryo jarayannarim.*
Cārupratīka āhutaḥ .

Agni, brilliant and leading power of the world, is generous for the liberal investor. Inexhaustible itself, it destroys the negative forces inimical to life. Beautiful and blissful in nature and character, it is invoked and lighted for power and comfort in life.

य उ श्रिया दमेष्वा दोषोषसि प्रशस्यते।
यस्य व्रतं न मीयते ॥ ३ ॥

3. *Ya u śriyā dameṣvā doṣoṣasi praśasyate.*
Yasya vrataṁ na mīyate .

Agni, power of heat and life of the world, is honoured and valued in the homes day and night, and its potential and function is never measured out.

आ यः स्वर्णा भानुना चित्रो विभात्यर्चिषा।
अञ्जानो अजरैरभि ॥ ४ ॥

4. *Ā yaḥ svarṇa bhānunā citro vibhātyarciṣā.*
Añjāno ajarairabhi.

Agni which gloriously shines and blazes for us with the light of the sun is wonderful and awe-inspiring with its beauty and splendour, manifesting itself through unaging forms, revealing them to our sight and experience.

अत्रिमनु स्वराज्यमग्निमुक्थानि वावृधुः।
विश्वा अधि श्रियो दधे ॥ ५ ॥

5. *Atrimanu svarājyamagnimukthāni vāvṛdhuḥ.*
Viśvā adhi śriyo dadhe.

Holy words of praise and appreciation advance and celebrate Agni, light and power of the world, self-refulgent, free and self-governing, which devours the offerings of yajna and yields the beauty and fragrance of life beyond all three kinds of physical, mental and spiritual ailments and discomfort. For that reason I bear and abide by it above all other wealth and beauty of the world.

अग्नेरिन्द्रस्य सोमस्य देवानामूतिभिर्वयम्।
अरिष्यन्तः सचेमह्यभि ष्याम पृतन्यतः ॥ ६ ॥

6. *Agnerindrasya somasya devānāmūtibhirvayam.*
Ariṣyantaḥ sacemahyabhi ṣyāma pṛtanyataḥ.

Agni, light and life of existence, prime power and energy of the world, may we ever abide and benefit by you by virtue of the light and protection of Indra, the sun, Soma, the moon, and the divinities of nature such as earth, and the brilliant geniuses of humanity who give us the knowledge of Agni, fire, energy and electric power. And may we, unhurt and inviolable, rise in life, building our defences and fighting the battles of our growth and progress.

Mandala 2/Sukta 9

Agni Devata, Grtsamada Rshi

नि होता होतृषदने विदानस्त्वेषो दीदिवाँ असदत्सुदक्षः ।
अदब्धव्रतप्रमतिर्वसिष्ठः सहस्त्रंभरः शुचिर्जिह्वो अग्निः ॥ १ ॥

1. *Ni hotā hotṛṣadane vidānastveṣo dīdivāṅ asadat sudakṣaḥ. Adabdha-vratapramatir-vasiṣṭhaḥ Sahasraṁbharaḥ śucijihvo' agniḥ.*

Agni, lord of light, life and knowledge, ever sits and abides as the chief of life's evolution, invoking the divine powers, receiving, consuming and creating, and giving the wherewithal for life's evolution. Let him sit in the home of the host of yajna, in and around the vedi, in the chariot, in the car, in the house of science and industry, wherever the yajna is carried on in nature and human society. He is fully knowledgeable and ever present, shining, radiating and illuminating the people around with knowledge, best creator of haven and home for peace and comfort, bearing a thousand forms of wealth and power, crystalline pure and bright of the rays of light and tongues of fire for the Word of knowledge and passion for action. Such is Agni, radiant and flaming, burning and blazing, devouring, creating, ever blessing.

त्वं दूतस्त्वमु नः परस्पास्त्वं वस्य वृषभ प्रणेता ।
अग्ने तोकस्य नस्तने तनूनामप्रयुच्छन्दीद्यद्बोधि गोपाः ॥ २ ॥

2. *Tvaṁ dūtastvamu naḥ paraspāstvaṁ vasya vṛṣabha praṇetā. Agne tokasya nastane tanūnā-maprayucchan dīdyad bodhi gopāḥ.*

Agni, lord creator and giver of light and life,

high-priest of the yajna of knowledge and creative action for advancement, you are the messenger of inspiration and enlightenment, you are the saviour protector and pilot to guide us across the seas, you are our haven and home, leader and guide most generous and brave in the forward march, relentless in the continuation of the race, community, family and progeny and the expansion and advancement of our body and body-politic. Lord omniscient, you know. Giver of knowledge, enlighten us. Protector, preserver and advancer of our animal wealth and health of body, mind and senses, saviour and preserver of mother earth and her environment and animal world, help us to protect, preserve and advance ourselves and save the earth and her environment.

विधेम ते परमे जन्मन्नग्ने विधेम स्तोमैरवरे सधस्थे।
यस्माद्योनेरुदारिथा यजे तं प्र त्वे हवींषि जुहुरे समिद्धे ॥ ३ ॥

3. *Vidhema te parame janmannagne vidhema stomairavare sadhasthe. Yasmād yonerudārithā yaje taṁ pra tve havīṁṣi juhure samiddhe.*

Agni, lord of light, giver of life and leader of our yajnic progress and advancement, let us roam around in meditation in that highest heaven of freedom where you reveal your presence in living experience. Let us send up our holy chants of Vedic hymns to celebrate you in the regions of the skies this side of the heavens of light. Let us adore you with havan and homage here on earth where the learned and the wise offer oblations of ghrta into the vedi wherefrom you rise and manifest in fire and fragrance to bless the world around.

अग्ने॒ यज॑स्व ह॒विषा॒ यजी॑याञ्छ्रु॒ष्टी दे॒ष्णम॒भि गृ॑णीहि॒ राधः॑ ।
त्वं ह्यसि॑ रयि॒पती॑ र॒यीणां॒ त्वं शु॒क्रस्य॒ वच॑सो म॒नोता॑ ॥ ४ ॥

4. *Agne yajasva haviṣā yajīyāñchruṣṭī deṣṇamabhi gṛṇīhi rādhaḥ. Tvaṁ hyasi rayipatī rayīṇāṁ tvaṁ śukrasya vacaso manotā.*

Agni, high-priest of cosmic yajna, perform the yajna of creation and evolution with the holiest materials in existence, go on with the performance, instantly as ever, receiving, offering, consuming and creating the wealth worthy and valuable as holy gift, and loudly proclaim the wealth you have created and the success you have achieved. Surely you alone are the lord of riches, creator as well as dispenser of the jewels of the earth. And you are the inspirer and proclaimer of the eternal Word of power, purity and truth.

उ॒भयं॑ ते॒ न क्षी॑यते वसव्यं॒ दि॒वेदि॑वे॒ जाय॑मानस्य दस्म ।
कृ॒धि क्षु॒मन्तं॑ जरि॒तार॑मग्ने कृ॒धि पति॑ꣳस्वप॒त्यस्य॑ रा॒यः ॥ ५ ॥

5. *Ubhayaṁ te na kṣīyate vasavyaṁ divedive jāyamānasya dasma. Kṛdhi kṣumantaṁ jaritāramagne kṛdhi patiṁ svapatyasya rāyaḥ.*

Both your creation and dispensation of wealth never end, never diminish. Day by day your creation grows and your gifting prospers, lord of charity and destroyer of suffering as you are. Agni, lord of universal yajna, promote the worshipper of Divinity dedicated to holy work, promote the man of wealth and charity, promote the father of noble children and the defender of holy tradition, and raise the potential of the master creator of yajnic wealth.

सैनानीकेन सुविदत्रो अस्मे यष्टा देवाँ आयजिष्ठः स्वस्ति।
अदब्धो गोपा उत नः परस्पा अग्ने द्युमदुत रेवद्दिदीहि ॥ ६ ॥

6. *Sainānīkena suvidatro asme yaṣṭā devāň āyajiṣṭhaḥ svasti. Adabdho gopā uta naḥ paraspā Agne dyumaduta revad didīhi.*

Agni, lord of light, creator and commander of wealth, shine with this glory of yours, generous benefactor of ours, high-priest of cosmic yajna with the bounties of nature to the maximum for the good of humanity. Shine on, high-priest of yajna, fearless and inviolable, protector of the cow, mother earth and her children, our saviour and ultimate protector.

Mandala 2/Sukta 10

Agni Devata, Grtsamada Rshi

जोहूत्रो अग्निः प्रथमः पितेवेळस्पदे मनुषा यत्समिद्धः। श्रियं
वसानो अमृतो विचेता मर्मृजेन्यः श्रवस्यः स वाजी ॥ १ ॥

1. *Johūtro agniḥ prathamaḥ piteveḷaspade manuṣā yat samiddhaḥ. Śriyaṁ vasāno amṛto vicetā marmṛjenyaḥ śravasyaḥ sa vājī.*

Agni, heat and light of existence, first and primary power of yajnic applications, kindled and raised on earth in the vedi, both spiritual and material, is a source of comfort and protection as a paternal power. Wearing the spectral beauty of colour, indestructible, pure and purifying, it is a splendid power that can be used as fuel food for the production of energy, motion and speed like a horse.

श्रूया अग्निश्चित्रभानुर्हवं मे विश्वाभिर्गीर्भिरमृतो विचेताः ।
श्यावा रथं वहतो रोहिता वोतारुषाहा चक्रे विभृत्रः ॥ २ ॥

2. *Śrūyā agniścitrabhānurhavaṁ me viśvabhir-gīrbhiramṛto vicetāḥ. Śyāvā rathaṁ vahato rohitā votāruṣāḥa cakre vibhṛtraḥ.*

Listen ye all to my call, proclamation and invitation to power made in universal words of science: Agni is a wonderful power that shines with the sun, indestructible, and a source of manifold knowledge, riding a chariot drawn by wave-like horses of rain-bow colours—dark brown, bay, reddish, dark red and violet, the horses bearing the two wheels forward in circuit.

उत्तानायामजनयन्त्सुषूतं भुवद्दग्निः पुरुपेशासु गर्भः ।
शिरिणायां चिदुक्तुना महोभिरपरीवृतो वसति प्रचेताः ॥ ३ ॥

3. *Uttānāyāmajanayantsuṣūtaṁ bhudagniḥ puru-peśāsu garbhaḥ. Śiriṇāyāṁ cidaktunā mahobhi-raparīvṛto vasati pracetāḥ.*

Conceived and nestled like an embryo in the many coloured herbs over the wide wide earth in the womb of night but, with its splendour not suppressed even by darkness of the night, it remains awake until it comes back to light again in the morning waking up all living beings.

जिघर्म्यग्निं हविषा घृतेन प्रतिक्षियन्तं भुवनानि विश्वा ।
पृथुं तिरश्चा वयसा बृहन्तं व्यचिष्ठमन्नै रभसं दृशानम् ॥ ४ ॥

4. *Jigharmyagniṁ haviṣā ghṛtena pratikṣiyantaṁ bhuvanāni viśvā. Pṛthuṁ tiraścā vayasā bṛhan-taṁ vyaciṣṭhamannai rabhasaṁ dṛśānam.*

I light and sprinkle the fire with ghrta and fragrant oblations, fire, pervading all regions of the universe, vast, radiating in waves, expanding with life energy and splendour, extending and comprehending, mighty and impetuous with energy in velocity, beautiful and gracious with light and illumination.

आ विश्वतः प्रत्यञ्चं जिघर्म्यरक्षसा मनसा तज्जुषेत।
मर्यश्रीः स्पृहयद्वर्णो अग्निर्नाभिमृशे तन्वा३ जर्भुराणः ॥ ५ ॥

5. *Ā viśvataḥ pratyañcaṁ jigharmyarakṣasā manasā tajjuṣeta. Maryaśrīḥ spṛhayadvarṇo agnirnābhimṛśe tanvā jarbhurāṇaḥ .*

I light the fire and sprinkle it with ghrta all round as it pervades everything everywhere. I do so carefully, with specific knowledge and with a loving mind without hatc or jcalousy toward anyonc. You too scrvc it, bc with it, the same way. Agni is the wealth, beauty and grace of mortal humanity, lovely and splendid of form as it loves to be. Flaming, flickering and awfully vibrating, it brooks no touch by anyone.

ज्ञेया भागं सहसानो वरेण त्वादूतासो मनुवद्वदेम।
अनूनमग्निं जुह्वा वचस्या मधुपृचं धनसा जोहवीमि ॥ ६ ॥

6. *Jñeyā bhāgaṁ sahasāno vareṇa tvādūtāso manuvad vadema. Anūnamagniṁ juhvā vacasyā madhupṛcaṁ dhanasā johavīmi .*

Know and abide by your share of the beauty, power and prosperity of life by the grace of Agni. Be patient, challenging and victorious at the peak of your conduct and performance. Let us all, your messengers, eloquent and rich in wealth and fire-power, speak and

celebrate Agni as human power, preserver, protector and promoter of life. I invoke, enkindle, praise, serve and worship Agni, perfect power without a fault, replete with showers of honey-sweets.

Mandala 2/Sukta 11

Indra Devata, Grtsamada Rshi

श्रुधी हवमिन्द्र मा रिषण्यः स्याम ते दावने वसूनाम्। इमा हि त्वामूर्जो वर्धयन्ति वसूयवः सिन्धवो न क्षरन्तः ॥ १ ॥

1. *Śrudhī havamindra mā riṣaṇyaḥ syāma te dāvane vasūnām. Imā hi tvāmūrjo vardhayanti vasū-yavaḥ sindhavo na kṣarantaḥ.*

Indra, ruler and commander of wealth, power and honour, listen to our prayer: May we, unhurt, well cared and confident seekers of wealth and honour in the world, ever be sure of the gift of your generosity and gracious favours. All these powers and energies of the world streaming forth your favours like the seas sing of your power and celebrate your grace.

सृजो महीरिन्द्र या अपिन्वः परिष्ठिता अहिना शूर पूर्वीः।
अमर्त्यं चिद्दासं मन्यमानमवाभिनदुक्थैर्वावृधानः ॥ २ ॥

3. *Sṛjo mahīrindra yā apinvaḥ pariṣṭhitā ahinā śura pūrvīḥ. Amartyaṁ cid dāsaṁ manyamā-nam-avābhinad-ukthair-vāvṛdhānaḥ .*

Indra, lord of wealth and power, bright and brave hero of light, knowledge and freedom, release the ancient lands held up by the demon destroyer of freedom. Release the prime voices of truth suppressed under the dark clouds of ignorance. Release the lands

and voices like the showers of rain released by the sun by breaking the cloud. Lord of truth, light and power, rising by songs of homage and applause, break down the demonic fiend who believes that he is not subject to death.

उक्थेष्विन्नु शूर येषु चाकन्त्स्तोमेष्विन्द्र रुद्रियेषु च।
तुभ्येदेता यासु मन्दसानः प्र वायवे सिस्रते न शुभ्राः ॥ ३ ॥

3. *Uktheṣvinnu śūra yeṣu cākan tstomeṣvindra rudriyeṣu ca. Tubhyedetā yāsu mandasānaḥ pra vāyave sisrate na śubhrāḥ .*

Indra, bright and brave, heroic lord of light, action and generosity, all the citations of praise and appreciation of achievement and victory in which you delight, all these holy songs of gratitude to Divinity, Rudra, for the gifts of pranic vitality, power and majesty in which you rejoice, and all these brilliant acts of glory which shine and vibrate among people like waves of light energy : all these flow from us in thanks and gratitude to you who, in human words, are like the wind, tempestuous, ferocious, kind and creative, all in one, divine.

शुभ्रं नु ते शुष्मं वर्धयन्तः शुभ्रं वज्रं बाह्वोर्दधानाः। शुभ्रस्त्वमिन्द्र वावृधानो अस्मे दासीर्विशः सूर्येण सह्याः ॥ ४ ॥

4. *Śubhraṁ nu te śuṣmaṁ vardhayantaḥ śubhraṁ vajraṁ bāhvordadhānāḥ. Śubhrastvamindra vāvṛdhāno asme dāsīrviśaḥ sūryeṇa sahyāḥ.*

Indra, ruling lord of humanity, exalting your brilliant power and prosperity, holding radiant thunderbolts in their hands, our people, workers,

producers, administrators, warriors and teachers deserve your bounty. Lord of spotless and incorruptible virtue ever rising in power and majesty, raise their courage, valour and lustre by the light and splendour of the sun.

गुहा॑ हि॒तं गुह्यं॑ गू॒ळ्हम॒प्स्वपी॑वृतं मा॒यिनं॑ क्षि॒यन्त॑म्।
उ॒तो अ॒पो द्यां त॑स्त॒भ्वांस॒महि॒ शूर वी॒र्ये॑ण ॥ ५ ॥

5. *Guhā hitaṁ guhyaṁ gūlhamapsvapīvṛtaṁ māyinaṁ kṣiyantam. Uto apo dyāṁ tastabhvāṁ-samahannahīṁ śūra vīryeṇa .*

Indra, brilliant and fearless ruling power of the world, just as the sun breaks up the demoniac cloud which holds up the vapours of water and overcasts the light of heaven, so with your valour and blazing splendour break up and destroy the covert, mysterious, artful and manipulative social enemies living in the midst of the people but hidden deep in the recesses of society under the surface of national waters, paralysing the flow of national dynamics of development and progress.

स्तवा॒ नु त इन्द्र पू॒र्व्या म॒हान्युत स्त॑वाम॒ नूत॑ना कृ॒तानि॑।
स्तवा॒ वज्रं॑ बा॒ह्वो॒रु॒श॒न्तं॒ स्तवा॒ हरी॒ सूर्य॑स्य के॒तू ॥ ६ ॥

6. *Stavā nu ta indra pūrvyā mahanyuta stavāma nūtanā kṛtāni. Stavā vajraṁ bāhvoruśantaṁ stavā harī sūryasya ketū.*

Indra, lord of power, majesty and glory, we praise your grand achievements of old. We celebrate your new acts of splendour and victory. We admire the thunderbolt of defence blazing in your hands. And we sing the glories of your majesty like rays of the sun doing homage to the sun's power of sustenance of the

solar system.

हरी॒ नु त॑ इन्द्र वा॒जय॑न्ता घृत॒श्चुतं॑ स्वा॒रम॑स्वार्ष्टाम्।
वि सम॒ना भूमि॑रप्रथि॒ष्टाऽरं॑स्त॒ पर्व॑तश्चित्सरि॒ष्यन्॥ ७॥

7. *Harī nu ta indra vājayantā ghṛtaścutaṁ svāramasvārṣṭām. Vi samanā bhūmiraprathiṣṭā'-raṁsta parvataścit sariṣyan.*

Indra, lord of light and power, ruler of the world, the circuitous rays of your glory like two horses of the solar chariot radiating, moving, energising, vitalising, fertilising, giving and receiving, proclaim your grace and majesty replete with the waters of life. Let the earth expand and grow and prosper. Let the battles of life be fought and won in unison. Arise and rejoice flowing like streams from the mountain, showering like clouds of rain, from the heavens.

नि पर्व॑तः सा॒द्यप्र॑युच्छ॒न्त्सं मा॒तृभि॑र्वावशा॒नो अ॑क्रान्।
दू॒रे पा॒रे वाणी॑ं व॒र्धय॑न्त॒ इन्द्रे॑षितां ध॒मनि॑ं पप्रथ॒न्नि॥ ८॥

8. *Ni parvataḥ sādyaprayucchan tsaṁ mātṛbhir-vāvaśāno akrān. Dūre pāre vāṇīṁ vardhayanta indreṣitāṁ dhamaniṁ paprathan ni.*

Let Indra, ruler of the world, sit and reign settled as a mountain, showering as a cloud, shining with heaven and earth, revered and loved by mothers of the land, his voice resounding as thunder, his rule measured and assessed by intelligent experts who, raising the holy voice higher and farther beyond the seas may universalise the divine voice of omniscience revealed by Indra, lord omnipotent ruler of the universe.

इन्द्रो महां सिन्धुमाशयानं मायाविनं वृत्रमस्फुरन्निः । अरेजेतां रोदसी भियाने कनिक्रदतो वृष्णो अस्य वज्रात् ॥ ९ ॥

9. *Indro mahāṁ sindhumāśayānaṁ māyāvinaṁ vṛtramasphuranniḥ. Arejetāṁ rodasī bhiyāne kanikradato vṛṣṇo asya vajrāt.*

Indra is great, mighty heroic, creates, thickens and chases the wondrous cloud overcasting the wide and bottomless skies, so that when the cloud, falling in heavy showers, roars and thunders, the heaven and earth, stricken with fear by thunder and lightning, shake and rave under terror. (So should be the ruler and the law.)

अरोरवीद् वृष्णो अस्य वज्रोऽमानुषं यन्मानुषो निजूर्वात् । नि मायिनो दानवस्य माया अपादयत्पपिवान्त्सुतस्य ॥ १० ॥

10. *Aroravīd vṛṣṇo asya vajro 'mānuṣaṁ yanmānuṣo nijūrvāt. Ni māyino dānavasya māyā apādayat papivāntsutasya .*

Awfully roars and resounds the thunderbolt of this mighty Indra, beyond human imagination. It is the tempestuous shower of solar energy which humanity should exploit. So does the ruler with the blaze of his power and justice crush the mischief and malevolent force of the underworld and enjoy the peace and pleasure of a noble social order, creating it for himself and the people.

पिबापिबेदिन्द्र शूर सोमं मन्दन्तु त्वा मन्दिनः सुतासः । पृणन्तस्ते कुक्षी वर्धयन्त्वित्था सुतः पौर इन्द्रमाव ॥ ११ ॥

11. *Pibāpibedindra śūra somaṁ Mandantu tvā mandinaḥ sutāsaḥ. Pṛṇantaste kukṣī vardhayantvitthā sutaḥ paura indramāva .*

Indra, mighty brave and resplendent lord of power and knowledge, ruler, scholar, physician, destroyer of evil and ill-health, drink and drink on the soma of peace, health and life's joy. May the exhilarating essences distilled from life and nature transport you to ecstasy. May the invigorating spirits of life and nature like the drink of soma increase your creative power and the fertility of the land. O distinguished citizen and ruler of the land, thus regaled with peace, power and pleasure, preserve and promote the prosperity and honour of the earth and her children.

त्वे इ॒न्द्राप्यभूम॒ विप्रा॒ धियं॑ वनेम ऋ॒त॒या सप॑न्तः ।
अ॒व॒स्यवो॑ धीमहि॒ प्रश॑स्तिं स॒द्यस्ते॑ रा॒यो दा॒वने॑ स्याम ॥ १२ ॥

12. *Tve indrāpyabhūma viprā dhiyaṁ vanema ṛtayā sapantaḥ. Avasyavo dhīmahi praśastiṁ sadyaste rāyo dāvane syāma.*

Indra, lord of light and power, mighty and gracious ruler of the world, may we too abide by you, cultivate our intellect and intelligence, dedicating our mind to truth and the laws of truth, nature and humanity, and thereby become noble scholars and learned professionals. Thus searching for self-protection and working for social progress, may we earn appreciation and praise for ourselves and our work, and may we speedily contribute to the honour, prosperity and glory of a generous ruler like you.

स्याम॒ ते त॑ इन्द्र॒ ये त॑ ऊ॒ती अ॑व॒स्यव॒ ऊर्जं॑ वर्धयन्तः ।
शु॒ष्मिन्त॑मं॒ यं चा॒कना॑म देवा॒ऽस्मे र॒यिं रा॑सि वी॒र-
व॑न्तम् ॥ १३ ॥

13. *Syāma te ta indra ye ta ūtī avasyava ūrjaṁ vardhayantaḥ. Śuṣmintamaṁ yaṁ cākanāma devā'sme rayiṁ rāsi vīravantam.*

Indra, generous and self-refulgent lord of light, power and honour, may we be yours, dedicated to you only, working for self-development and social progress under your kind protection and contributing to the energy and prosperity of the nation. Generous and gracious lord, you bless us with the wealth and honour which we love and cherish and which is distinguished by richest prosperity, fieriest energy and mightiest heroes of the world on the field.

रासि॒ क्षय॑ं रासि॑ मि॒त्रम॒स्मे रासि॒ शर्धं॑ इन्द्र॒ मारु॑तं नः।
स॒जोष॑सो॒ ये च॑ मन्दसा॒नाः प्र वा॒यव॑: पा॒न्त्यग्र॑णी-
तिम्॥ १४॥

14. *Rāsi kṣayaṁ rāsi mitramasme rāsi śardha indra mārutaṁ naḥ. Sajoṣaso ye ca mandasānāḥ pra vayavaḥ pāntyagraṇītim.*

Indra, gracious ruler of the world, giver of power and prosperity, you give us a home, friends, and strength and force as that of the winds. And you give us also those who, united and acting in harmony, joyous and inspired, full of vigour and enthusiasm, follow the ways and values of policy, conduct and action far in advance of their time.

व्यन्त्विन्नु येषु॑ मन्दसा॒नस्तृ॒पत्सोमं पाहि द्र॒ह्यदि॑न्द्र।
अ॒स्मान्त्सु पृ॒त्सु तरु॒त्राऽव॑र्धयो॒ द्यां बृ॒हद्भि॑र्र॒र्कैः॥ १५॥

15. *Vyantvinnu yeṣu mandasānastṛpat somaṁ pāhi drahyadindra. Asmāntsu pṛtsvā tarutrā'vardhayo dyāṁ bṛhadbhir-arkaiḥ.*

Indra, lord of knowledge and power, ruler of the world, ruler of the self, the things and values in which wise and learned visionaries rejoice and find the very breath of life are those in which you too, settled, satisfied and rejoicing, find your haven and home for the joy of life for yourself and others. Therein protect and promote the beauty and joy of the soma-value of life. Promote us, we pray, help us advance in the battles of life, protector and saviour as you are, and extend the possibilities of life and life's heavenly joy on earth as the sun illuminates the glories of heaven and augments them with its mighty rays and atomic fuel.

बृहन्त इन्नु ये ते तरुत्रोक्थेभिर्वा सुम्नमाविवासान्।
स्तृणानासो बर्हिः पस्त्यावत्त्वोता इदिन्द्र वाजमग्मन्॥ १६॥

16. *Bṛhanta innu ye te tarutrokthebhirvā sumnamā-vivāsān. Stṛṇānāso barhiḥ pastyāvat tvotā idindra vājamagman.*

Indra, gracious lord of power and ruler of the world, saviour from suffering and helping us all to cross the seas of existence, those who celebrate your glories with holy chants of the Veda, rising high, enjoy your favour and grace and, under your protection, achieve food, energy, speed and prosperity and, traversing the skies like their own home, rise to space heights.

उग्रेष्विन्नु शूर मन्दसानस्त्रिकद्रुकेषु पाहि सोममिन्द्र।
प्रदोधुवच्छ्मश्रुषु प्रीणानो याहि हरिभ्यां सुतस्य पीतिम्॥ १७॥

17. *Ugreṣvinnu śūra mandasānas-trikadrukeṣu pāhi somamindra. Pradodhuvacchmaśruṣu prīṇāno yāhi haribhyāṁ sutasya pītim.*

Indra, lord of light and life of life, destroyer of pain and suffering, harbinger of the soma-joy of living, bright, blazing and rejoicing among the brilliant geniuses of the world, collect, create and fill soma in the three-fold vessels of our body, mind and soul. Move by the circuitous rays of the sun for a drink of the spirituous ecstasy of life and, happy at heart, vibrate in every cell through every pore of the body.

धिष्वा शवः शूर येन वृत्रमवाभिनदानुमौर्णवाभम्।
अपावृणोज्योतिरार्याय नि सव्यतः सादि दस्युरिन्द्र ॥ १८ ॥

18. *Dhiṣvā śavaḥ śūra yena vṛtramavābhinad dānumaurṇavābham. Apāvṛṇor-jyotir-āryāya ni savya-taḥ sādi dasyurindra.*

Indra, lord of knowledge and power, hold on that strength by which you break the dark cloud pregnant with waters covered as under the web of a spider. Reveal and release the light and power of the sun for the noble seekers of wisdom and virtuous life so that the wicked exploiter and demon of darkness is kept and crushed by the left wing of your law.

सनेम ये त ऊतिभिस्तरन्तो विश्वाः स्पृध आर्येण दस्यून्।
अस्मभ्यं तत्त्वाष्ट्रं विश्वरूपमरन्धयः साख्यस्य त्रिताय ॥ १९ ॥

19. *Sanema ye ta ūtibhis-taranto viśvāḥ spṛdha āryeṇa dasyūn. Asmabhyaṁ tat tvāṣṭraṁ viśvarūpam-arandhayaḥ sākhyasya tritāya.*

Indra, lord of light, power and love, let us abide by those who, by your modes of protection and advancement, surpass and subdue all the dark and exploitative forces of hate, jealousy, enmity and wicked

opposition with their strength of justice and virtue, and who form and structure for us that universal character and constitution of one world order of love and friendship which is inspired by Divinity for humanity free from physical, mental and spiritual want and suffering.

अस्य सुवानस्य मन्दिनस्त्रितस्य न्यर्बुदं वावृधानो अस्तः।
अवर्तयत्सूर्यो न चक्रं भिनद्वलमिन्द्रो अङ्गिरस्वान्॥ २०॥

20. *Asya suvānasya mandinas tritasya nyrbudaṁ vāvṛdhāno astaḥ. Avartayat sūryo na cakraṁ bhinad valam-indro aṅgirasvān.*

Let Indra, lord ruler of the world, settled and inspired, vibrating with energy, wind and power, developing and growing to splendour with the billion-fold nation of this mighty, joyous and free humanity, move like the sun his wheel of governance and dispel the dark and demoniac forces of evil and wickedness.

नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः॥ २१॥

21. *Nūnaṁ sā te prati varaṁ jaritre duhīyadindra dakṣiṇā maghonī. Śikṣā stotṛbhyo māti dhag-bhago no bṛhad vadema vidathe suvīrāḥ.*

Indra, glorious lord ruler of light and life, mighty powerful, may that generous power and liberality of yours ever flow with the highest good for the admirer and worshipper of Divinity. Give knowledge and enlightenment to the singers and celebrants. Pray do not strain them, hurt them not, nor burn them to naught.

Bless us with unbounded wealth and honour. Bless us with brave and noble heroes. Inspire us to sing and celebrate the divine glory in our battles of life.

Mandala 2/Sukta 12

Indra Devata, Grtsamada Rshi

यो जात एव प्रथमो मनस्वान्देवो देवान्क्रतुना पर्यभूषत्।
यस्य शुष्माद्रोदसी अभ्यसेतां नृम्णस्य मह्ना स जनास इन्द्रः ॥ १ ॥

1. *Yo jāta eva prathamo manasvān devo devān kratunā paryabhūṣat. Yasya śuṣmād rodasī abhyasetāṁ nṛmṇasya mahnā sa janāsa indraḥ.*

Ye men and women of the world, Indra is the generous self-refulgent lord omnipotent and omniscient who, first manifested, creates and adorns the generous earth and brilliant stars. It is by the grandeur of his mighty wealth and power of action that the heaven and earth and the middle regions of the skies move around in orbit.

यः पृथिवीं व्यथमानामदृंहद्यः पर्वतान्प्रकुपिताँ अरम्णात्।
यो अन्तरिक्षं विममे वरीयो यो द्यामस्तभ्नात्स जनास इन्द्रः ॥ २ ॥

2. *Yaḥ pṛthivīṁ vyathamānāmadṛṁhad yaḥ parvatān prakupitāṅ aramṇāt. Yo antarikṣaṁ vimame varīyo yo dyāmastabhnāt sa janāsa indraḥ.*

O people of the world, it is Indra, lord omnipotent, who establishes the moving earth in balance in orbit and silences the angry volcanoes and roaring clouds, who encompasses the vast skies and holds up

the high heavens of light.(Such is Indra, universal energy.)

यो हत्वाहिमरिणात्सप्त सिन्धून्यो गा उदाजदपधा वलस्य।
यो अश्मनोरन्तरग्निं जजान संवृक्समत्सु स जनास इन्द्रः ॥ ३ ॥

3. *Yo hatvāhimariṇāt sapta sindhūn yo gā udājadapadhā valasya. Yo aśmanorantaragniṁ jajāna saṁvṛk samatsu sa janāsa indraḥ .*

People of the world, it is Indra who breaks the cloud into showers and makes the seven rivers and seven seas flow, who makes the moving stars and planets such as earth and satellites such as moon dance around in order, who wields and controls the entire energy of the universe, who creates the fire at the centre of the stone and the cloud and controls the making and breaking of the elements in the cosmic dynamics.

येनेमा विश्वा च्यवना कृतानि यो दासं वर्णमधरं गुहाकः।
श्वघ्नीव यो जिगीवाँ लक्षमाददर्यः पुष्टानि स जनास इन्द्रः ॥ ४ ॥

4. *Yanemā viśvā cyavanā kṛtāni yo dāsaṁ varṇamadharaṁ guhākaḥ. Śvaghnīva yo jigīvāṅ lakṣamādadaryaḥ puṣṭāni sa janāsa indraḥ .*

Who makes all these moving objects of the moving world of existence, who conceives and fixes the emergent form deep in the cavern of the mind, who takes on the target like an unfailing hunter, all those in course of time which are created and nurtured by him: Such is Indra, O people of the world.

यं स्मा पृच्छन्ति कुह सेति घोरमुतेमाहुर्नैषो अस्तीत्येनम्। सो अर्यः पुष्टीर्विज इवा मिनाति श्रदस्मै धत्त स जनास इन्द्रः ॥ ५ ॥

5. *Yaṁ smā pṛcchanti kuha seti ghoramutemāhurnaiṣo astītyenam. So aryaḥ puṣṭīrvija ivā mināti śradasmai dhatta sa janāsa indraḥ.*

Of whom they often ask: Where is he? He is terrible, say they. He is everywhere, say some. He is nowhere, say others. He is the master and lord of all, creates, evolves and devolves, elevates with a heave and, "like a victor" he shoots down the thriving ones: Such, O people, is Indra. Know him well in truth, and have faith.

यो रध्रस्य चोदिता यः कृशस्य यो ब्रह्मणो नाधमानस्य कीरेः। युक्तग्रावण्णो योऽविता सुशिप्रः सुतसोमस्य स जनास इन्द्रः ॥ ६ ॥

6. *Yo radhrasya coditā yaḥ kṛśasya yo brahmaṇo nādhamānasya kīreḥ. Yuktagrāvṇo yo'vitā suśipraḥ sutasomasya sa janāsa indraḥ.*

He is inspirer of the obedient worshipper, support of the weak and emaciated, promoter of knowledge and Veda, saviour of the poor and destitute, and strength of the celebrant; he is protector of the person who is dedicated to learning and soma-yajna, commands knowledge and creates the joy of soma in society: Such is Indra O people of the world.

यस्याश्वासः प्रदिशि यस्य गावो यस्य ग्रामा यस्य विश्वे रथासः। यः सूर्यं य उषसं जजान यो अपां नेता स जनास इन्द्रः ॥ ७ ॥

7. *Yasyāśvāsaḥ pradiśi yasya gāvo yasya grāmā yasya viśve rathāsaḥ. Yaḥ sūryaṁ ya uṣasaṁ jajāna yo apāṁ netā sa janāsa indraḥ.*

His are the waves of energy pervading in the directions and sub-directions of space. His are the horses and the cows, his the earths and the rays of light. His are the habitations and all the starry chariots of the world. He creates the sun and the dawn, revealing them every day anew. He is the mover and guide of the waters and spatial energy. Such, O people, is Indra, universal energy.

यं क्रन्दसी संयती विह्वयेते परेऽवर उभया अमित्राः। समानं चिद्रथमातस्थिवांसा नाना हवेते स जनास इन्द्रः॥ ८॥

8. *Yaṁ krandasī saṁyatī vihvayete pare'vara ubhayā amitrāḥ. Samānaṁ cid ratham ātasthivāṁsā nānā havete sa janāsa indraḥ.*

Whom the heaven and earth wheeling, whirling, humming the celestial music of the spheres together and vying each other in homage, invoke, whom the highest and farthest as well as lowest and nearest, all, friends and non-friends, worship alike as riding the same chariot, invoke and worship in various ways: that, O people of the world, is Indra, lord of power over all.

यस्मान्न ऋते विजयन्ते जनासो यं युध्यमाना अवसे हवन्ते। यो विश्वस्य प्रतिमानं बभूव यो अच्युतच्युत्स जनास इन्द्रः॥ ९॥

9. *Yasmānna ṛte vijayante janāso yaṁ yudhya-mānā avase havante. Yo viśvasya pratimānaṁ babhūva yo acyutacyut sa janāsa indraḥ.*

Without whom the people win no victories, on

whom the warriors depend for protection, who is the comprehending measure of the universe and the unmoved mover of the cosmic dynamics: he, O people of the world, is Indra.

यः शश्वतो महो नो दधानानमन्यमानाञ्छर्वा जघान। यः शर्धते नानुददाति शृध्यां यो दस्योर्हन्ता स जनास इन्द्रः ॥ १० ॥

10. *Yaḥ śaśvato mahyeno dadhānān-amanyamā-nāñ-charvā jaghāna. Yaḥ śardhate nānudadāti śṛdhyāṁ yo dasyorhantā sa janāsa indraḥ.*

He who holds and governs the eternal constituents of existence, who with his power of justice and punishment destroys the disreputables taking recourse to great sins and crimes, who disapproves, scotches and silences the evil tongue of the maligner, and who eliminates the wicked exploiter: such, O people, is Indra.

यः शम्बरं पर्वतेषु क्षियन्तं चत्वारिंश्यां शरद्यन्वविन्दत्। ओजायमानं यो अहिं जघान दानुं शयानं स जनास इन्द्रः ॥ ११ ॥

11. *Yaḥ śambaraṁ parvateṣu kṣiyantaṁ catvāriṁ-śyāṁ śaradyanvavindat. Ojāyamānaṁ yo ahiṁ jaghāna dānuṁ śayānaṁ sa janāsa indraḥ.*

He who finds the vapours of water hidden in the cloud on the fortieth day of autumn (or in the fortieth autumn) and breaks the cloud, heavy with water for showers yet sleeping like a giant, thus releasing the rain-showers: such, O people, is Indra, the mighty Sun.

यः सप्तरश्मिर्वृषभस्तुविष्मानवासृजत्सर्तवे सप्त सिन्धून्।
यो रौहिणमस्फुरद्वज्रबाहुर्द्यामारोहन्तं स जनास इन्द्रः ॥ १२ ॥

12. *Yaḥ saptaraśmir-vṛṣabhastuviṣmānavāsṛjat sartave sapta sindhūn. Yo rauhiṇamasphurad vajrabāhur-dyām-ārohantaṁ sa janāsa indraḥ.*

Who shines bright with seven-colour rays of light, mightily generous, immensely full of energy and power, and, breaking the clouds to rain showers, releases the seven floods of water, rivers and seas rolling and flowing, and who energises the moon and the cloud ascending towards the sun under the Rohini asterism, that, dear people, is Indra, the Sun, mighty with his arms of thunder and adamant.

द्यावा चिदस्मै पृथिवी नमेते शुष्माच्चिदस्य पर्वता भयन्ते।
यः सोमपा निचितो वज्रबाहुर्यो वज्रहस्तः स जनास इन्द्रः ॥ १३ ॥

13. *Dyāvā cidasmai pṛthivī namete śuṣmāccidasya parvatā bhayante. Yaḥ somapā nicito vajrabāhuryo vajrahastaḥ sa janāsa indraḥ.*

Heaven and earth bow to him in homage. Clouds cower and mountains quake for fear of his power. He is the creator, preserver and promoter of the soma nectar and ecstasy of life, knowledge concentrate and power both, thunder-armed for punishment and protection, flower-handed with kusha grass for blessing and benediction. Such is Indra, lord of light and might and life of life, O children of the earth.

यः सुन्वन्तमवति यः पचन्तं यः शंसन्तं यः शशमानमूती।
यस्य ब्रह्म वर्धनं यस्य सोमो यस्येदं राधः स जनास इन्द्रः ॥ १४ ॥

14. *Yaḥ sunvantam-avati yaḥ pacantaṁ yaḥ śaṁsantaṁ yaḥ śaśamānam-ūtī. Yasya brahma vardhanaṁ yasya somo yasyedaṁ rādhaḥ sa janāsa indraḥ.*

He who protects the creative man of yajnic action, who promotes the man struggling for perfection, and who, with all his modes of protection and progress, advances the prayerful celebrant pilgrim on way to Dharma, piety and charity, He is Indra, know ye all children of the earth. The Veda glorifies him, the soma-joy of the world celebrates him, the beauty and perfection of this creation proclaims his art and presence. Such is Indra, dear children of Divinity.

यः सुन्वते पचते दुध्र आ चिद्वाजं ददर्षि स किलासि सत्यः। वयं त इन्द्र विश्वहा प्रियासः सुवीरासो विदथमा वदेम॥ १५॥

15. *Yaḥ sunvate pacate dudhra ā cid vājaṁ dardarṣi sa kilāsi satyaḥ. Vayaṁ ta indra viśvaha priyāsaḥ suvīrāso vidathamā vadema .*

Indra, lord of light and life, potent and inviolable, you provide all power and protection with speed of advancement for the creative and struggling perfectionist, and you ward off all force of opposition from him. Lord of existence, surely you are the ultimate Truth, you are eternal. Lord giver of life and potency, we love you, we are your dear darlings. We pray that confident and brave, blest with noble progeny, we may always honour you with holy songs of celebration and creative action in yajna.

Mandala 2/Sukta 13

Indra Devata, Grtsamada Rshi

ऋतुर्जनित्री तस्या अपस्परि मक्षू जात आविशद्यासु वर्धते।
तदाहना अभवत्पिप्युषी पयोऽशोः पीयूषं प्रथमं तदुक्थ्यम्॥ १॥

1. *Ṛturjanitrī tasyā apaspari makṣū jāta āviśad yāsu vardhate. Tadāhanā abhavat piyyuṣī payoṁ'śoḥ pīyūṣaṁ prathamaṁ tadukthyam .*

(There is a season for the birth of life, for everything.) The season is the mother's womb. Whatever is born, the seed enters the waters of the womb, the season, and therein it grows. The receiving mother becomes the first recipient, taster and giver of the nectar of life to the seed, which nectar is the life-nursing energy of the sun. That nectar, that original essence of living energy, is worth knowing and celebration.

सध्रीमा यन्ति परि बिभ्रतीः पयो विश्वप्स्न्याय प्र भरन्त भोजनम्। समानो अध्वा प्रवतामनुष्यदे यस्ताकृणोः प्रथमं सास्युक्थ्यः॥ २॥

2. *Sadhrīmā yanti pari bibhratīḥ payo viśvapsn-yāya pra bharanta bhojanam. Samāno adhvā pravatāmanuṣyade yastākṛṇoḥ prathamaṁ sāsyukthyaḥ.*

To the same one end flow the streams of life all round, holding the nectar of life for nourishment of the world, carrying food for everything living and growing. Similar and equal is the path of the streams so that they may flow for the same purpose. The one, the first original creator who created these streams of life, is worth knowing and celebration.

अन्वेको॑ वदति॒ यद् ददा॑ति॒ तद्रू॒पा मि॒नन्तदा॑पा॒ एक॑ ईयते। विश्वा॒ एक॑स्य वि॒नुद॑स्तितिक्षते॒ यस्ताकृ॑णोः प्रथ॒मं सास्यु॒क्थ्यः॥ ३॥

3. *Anveko vadati yad dadāti tad rūpā minantadapā eka īyate. Viśvā ekasya vinudas-titikṣate yastākṛṇoḥ prathamaṁ sāsyukthyaḥ .*

Whatever that one lord of power, Indra, creates and gives solely by himself, the same he reveals by himself. He creates all the forms and he destroys them all. That's the lord's power and karma in which he is solely manifested. All these universal karmas of the one, the one manages by himself. That one sole lord, the first and original doer who does all these is he, Indra, and he is worth knowing and celebration.

प्र॒जाभ्यः॑ पु॒ष्टिं वि॒भज॑न्त आसते र॒यिमि॑व पृ॒ष्ठं प्र॒भव॑न्त-मायते। असि॑न्व॒न्दꣳष्ट्रैः॑ पि॒तुर॑त्ति॒ भोज॑नं॒ यस्ताकृ॑णोः प्रथ॒मं सास्यु॒क्थ्यः॥ ४॥

4. *Prajābhyaḥ puṣṭiṁ vibhajanta āsate rayimiva pṛṣṭhaṁ prabhavantamāyate. Asinvan daṁ-ṣṭraiḥ pituratti bhojanaṁ yastākṛṇoḥ pratha-maṁ sāsyukthyaḥ .*

The house holders sit at the yajna working, serving and giving for the health, growth and advancement of the people, and while their wealth, property and possessions are rising in assets, they sit and abide by the yajna, sealing and securing the back bone of the nation, a firm foundation and a launching pad for the coming generations of humanity for further progress. And all the while the sagely scholar scientist visionary enjoys yajnic food musticating every particle

of it with his teeth. Indra, it is you who plan, ordain and execute all these dispensations, you are adorable in words of celebration.

अधाकृणोः पृथिवीं संदृशे दिवे यो धौतीनामहिहन्नारिणक्पथः। तं त्वा स्तोमेभिरुदभिर्न वाजिनं देवं देवा अजनन्त्सास्युक्थ्यः ॥ ५ ॥

5. *Adhākṛṇoḥ pṛthivīṁ saṁdṛśe dive yo dhautīnāma-hihannāriṇak pathaḥ. Taṁ tvā stomebhir-udabhir-na vājinaṁ devaṁ devā ajanantsāsyukthyaḥ.*

And you develop the earth to a festival of lights for all to see and celebrate, O breaker of the cloud of rain showers of wealth, and you open the various channels of wealth for the streams to flow. Such as you are, Indra, lord of light, wealth and power, brilliant and generous, dynamic and tempestuous as wind and energy, brilliant scholars of the world anoint you with holy waters, and celebrate you with citations and presentations, and raise you to eminence. Adorable you are, indeed.

यो भोजनं च दयसे च वर्धनमार्द्रादा शुष्कं मधुमद्दुदोहिथ। स शेवधिं नि दधिषे विवस्वति विश्वस्यैक ईशिषे सास्युक्थ्यः ॥ ६ ॥

6. *Yo bhojanaṁ ca dayase ca vardhanm-ārdrādā śuṣkaṁ madhumad dudohitha. Sa śevadhiṁ ni dadhiṣe vivasvati viśvasyaika īśiṣe sāsyukthyaḥ.*

Indra, lord of light, wealth and power, you are the one who organise and control consumption and production, growth and allotment and, with your liquid

creativity and energising waters, convert the deserts into honeyed gardens to milk the wealth from the holy earth. O people of the earth, he holds the wealth of the world in the sun and rules the universe solely by himself, alone. Such as you are, O lord of creation and sustenance, you are worthy of celebration in song and yajnic action.

यः पुष्पिणीश्च प्रस्वश्च धर्मणाऽधि दाने व्यवनीरधारयः।
यश्चासमा अजनो दिद्युतो दिव उरुरूर्वाँ अभितः सास्युक्थ्यः॥ ७॥

7. *Yaḥ puṣpiṇīsca prasvaśca dharmaṇā'dhi dāne vyavanīradhārayaḥ. Yaścāsamā ajano didyuto diva ururūrvāň abhitaḥ sāsyukthyaḥ.*

Who, with his law and power, in his profuse generosity, holds and sustains the various lands of flowers and fertility, who is vast and potent and creates the infinite variety of lights and blazing energies in their entirety, he, lord worthy of homage and celebration, is Indra.

यो नार्मरं सहवसुं निहन्तवे पृक्षाय च दासवेशाय चावहः।
ऊर्जयन्त्या अपरिविष्टमास्यमुतैवाद्य पुरुकृत्सास्युक्थ्यः॥ ८॥

8. *Yo nārmaraṁ sahavasuṁ nihantave pṛkṣāya ca dāsaveśāya cāvahaḥ. Ūrjayantyā apariviṣṭamāsyamutaivādya purukṛt sāsyukthyaḥ.*

Who for the elimination of antihuman forces, even though they might command wealth and power, and for the expansion of the powers of generosity and creativity and for the working forces, rules and provides the unbounded face of the fertile and energising mother earth, he is Indra, lord of manifold action and he is

worthy of adoration today.

शतं वा यस्य दश साकमाद्य एकस्य श्रुष्टौ यद्ध चोदमाविथ। अरज्जौ दस्यून्त्समुनब्दभीतये सुप्राव्यो अभवः सास्युक्थ्यः ॥ ९ ॥

9. *Śataṁ vā yasya daśa sākamādya ekasya śruṣṭau yaddha codamāvitha. Arajjau dasyūntsamunabdabhītaye suprāvyo abhavaḥ sāsyukthyaḥ.*

Ten, hundred or thousands are with Indra, sole lord of the world, ready for service at his bidding, unbounded his favours and incentives, a thousand-ways his inspirations and exhortations, he knows. He binds the wicked exploiters, criminals and sinners with unfettered chains to break them down. Supreme protector is he just at hand everywhere. So is he adorable in holy chant.

विश्वेदनु रोधना अस्य पौंस्यं ददुरस्मै दधिरे कृत्नवे धनम्। षळस्तभ्ना विष्टिरः पञ्च संदृशः परि परो अभवः सास्युक्थ्यः ॥ १० ॥

10. *Viśvedanu rodhanā asya pauṁsyaṁ dadura-smai dadhire kṛtnave dhanam. Ṣaḷastabhnā viṣṭiraḥ pañca saṁdṛśaḥ pari paro abhavaḥ sāsyukthyaḥ.*

All according to his will and law carry out the acts of his omnipotence for him. They hold the wealth and power of the universe for him, lord of action as he is. Lord of wide extensive power and presence, he commands the six seasons of the year and energises the five senses of perception. He encompasses all, he transcends all. The lord is worthy of homage and adoration in words of faith and piety.

सुप्रवाचनं तव वीर वीर्यं॑ यदेकेन क्रतुना विन्दसे वसु। जातूष्ठिरस्य प्र वयः सहस्वतो या चकर्थ सेन्द्र विश्वास्युक्थ्यः ॥ ११ ॥

12. *Supravācanaṁ tava vīra vīryaṁ yadekena kratunā vindase vasu. Jātūṣṭhirasya pra vayaḥ sahasvato yā cakartha sendra viśvāsyukthyaḥ.*

Indra, mighty lord of light and life, noble and powerful is your eloquence, since with a single act of will and divinity you win and command the wealth of the world. Eternal and inviolable, ancient and ever youthful, patient yet potent and victorious, for all the acts of existence and creation you do, you are divine, supremely holy, and adorable in acts and words of piety.

अरमयः सरपसस्तरायं कं तुर्वीतये च वय्याय च स्रुतिम्। नीचा सन्तमुदनयः परावृजं प्रान्धं श्रोणं श्रवयन्त्सास्युक्थ्यः ॥ १२ ॥

12. *Aramayaḥ sarapasas-tarāya kaṁ turvītaye ca vayyāya ca srutim. Nīcā santam-udanayaḥ parāvṛjaṁ prāndhaṁ śroṇaṁ śravayantsāsyukthyaḥ.*

Indra, you change the dire discipline of holiness to a pleasure path for the sinners to cross the seas and leap to the freedom of Moksha. You accelerate the speed and success of the parent and teacher to continue the family line and the tradition of knowledge. You raise the fallen from the depth, you own and console the rejected and destitute, you give eyes to the blind and ears to the deaf with knowledge to the ignorant. As such, the celebrants adore you in songs of faith and joy.

अस्मभ्यं तद्वसो दानाय राधः समर्थयस्व बहु ते वसव्यम्।
इन्द्र यच्चित्रं श्रवस्या अनु द्यून्बृहद्वदेम विदथे सुवीराः ॥ १३ ॥

13. *Asmabhyaṁ tad vaso dānāya rādhaḥ samar-thaysva bahu te vasavyam. Indra yaccitraṁ śravasyā anu dyūn bṛhad vadema vidathe suvīrāḥ.*

Indra, lord of light, power, honour and generosity, giver of peace, progress and prosperity, great and manifold is that wealth of yours which is your parental gift to us as a home and haven to live in joy. Give us the strength and capacity for charity and generosity like yours. Listening, celebrating, we pray, that brave and blest with brave heroic progeny, honoured and glorious, we may profusely praise and spontaneously celebrate your wondrous and heavenly gifts and glory day by day in song and yajna and justify your gifts of life and honour to humanity.

Mandala 2/Sukta 14

Indra Devata, Grtsamada Rshi

अध्वर्यवो भरतेन्द्राय सोममामत्रेभिः सिञ्चता मद्यमन्धः।
कामी हि वीरः सदमस्य पीतिं जुहोत वृष्णे तदिदेष वष्टि ॥ १ ॥

1. *Adhvaryavo bharatendrāya somamāmatrebhiḥ siñcatā madyamandhaḥ. Kāmi hi vīraḥ sadamasya pītiṁ juhota vṛṣṇe tadideṣa vaṣṭi.*

High priest of the yajna of love and non-violent creation, bear potfuls of soma juice for Indra, brave and youthful hero of the world. Collect and serve exciting food and drink for him in celebration. Eminent, valiant and victorious is he and loves a drink of this soma.

Always call for and prepare the drink for the mighty hero. He loves to live the vigour and ecstasy of life, create the strength and rise in joy.

अध्वर्यवो॒ यो अ॒पो वव्रि॒वांसं॑ वृ॒त्रं ज॒घाना॒शन्येव॑ वृ॒क्षम्।
तस्मा॑ ए॒तं भ॑रत तद्व॒शाये॑ष इन्द्रो॑ अर्हति पी॒तिमस्य॥ २॥

2. *Adhvaryo yo apo vavrivāṁsaṁ vṛtraṁ jaghānāśanyeva vṛkṣam. Tasmā etaṁ bharata tadvaśāyaň eṣa indro arhati pītimasya.*

High priests of the yajna of life, just as a stroke of lightning breaks and shatters a tree into bits, so does Indra, solar hero of the world, break the dark cloud concealing and hoarding the waters of life and thereby releases the showers of rain and joy of life. For him, bear and bring this soma of joy and celebration. He loves it intensely, and this Indra deserves to drink of it to his heart's content.

अध्वर्यवो॒ यो दृ॒भीकं॑ ज॒घान॒ यो गा उ॒दाज॒दप॒ हि व॒लं वः।
तस्मा॑ ए॒तम॒न्तरि॑क्षे॒ न वा॒तमि॑न्द्रं॒ सोमै॒रोर्णु॑त॒ जूर्न वस्त्रैः॥ ३॥

3. *Adhvaryayo yo dṛbhīkaṁ jaghāna yo gā udājadapa hi valaṁ vaḥ. Tasmā etamantarikṣe na vātamin-draṁ somairorṇuta jūrna vastraiḥ.*

Yajnic leaders of the people, Indra, lord ruler of humanity and the world, is he who, like the brilliant sun, dispels the forces of fear and darkness, develops the cows and animal wealth, preserves and replenishes the earth and her environment, opens up flood-gates of power and energy for you and, like the wind in the sky, drives life onward. Carry on this yajna and the creation of soma-joy and vigour for him, celebrate him like the

wind in the sky, felicitate him with drinks of soma and honour him with robes of distinction as you would honour a veteran hero and senior scholar of eminence.

अध्वर्यवो य उरणं जघान नव चख्वांसं नवतिं च बाहून्।
यो अर्बुदमव नीचा बबाधे तमिन्द्रं सोमस्य भृथे हिनोत ॥ ४ ॥

4. *Adhvaryayo ya uraṇaṁ jaghana nava cakhvān-saṁ navatiṁ ca bāhūn. Yo arbudamava nīcā babādhe tamindraṁ somasya bhṛthe hinota.*

High priests and participants of the progressive yajna of love and creative advancement, invoke, applaud and advance Indra, leader and commander of humanity, who exposes and punishes the hoarder, eliminates the saboteur, overthrows nine and ninety handed demons, and binds and chains down hundred millions of enemy forces. Honour him and celebrate with oblations of love and offer of soma for the creation of vigour and life's joy.

अध्वर्यवो यः स्वश्नं जघान यः शुष्णमशुषं यो व्यंसम्।
यः पिप्रुं नमुचिं यो रुधिक्रां तस्मा इन्द्रायान्धसो जुहोत ॥ ५ ॥

5. *Adhvaryayo yaḥ svaśnaṁ jaghāna yaḥ śuṣṇama-śuṣaṁ yo vyansam. Yaḥ piprum namuciṁ yo rudhikrāṁ tasmā indrāyāndhaso juhota.*

High priests of yajna, invoke, invite, honour and offer homage with food and love to Indra who breaks through the clouds of ignorance, who prevents the thriving social suckers and converts deserts into fertile fields, who breaks the shoulders of lawless powers, who fights and defeats the self-server and the persistent evil

doer, and who brings to book those who cross the bounds of preventive law. Do him honour in the yajna of love and dedication.

अध्वर्यवो यः शतं शम्बरस्य पुरो बिभेदाश्मनेव पूर्वीः ।
यो वर्चिनः शतमिन्द्रः सहस्रमपावपद्भरता सोममस्मै ॥ ६ ॥

6. *Adhvaryayo yaḥ śataṁ śambarasya puro bibhedāśmaneva pūrvīḥ. Yo varcinaḥ śatamindraḥ sahasramapāvapad bharatā somamas-mai.*

High priests of yajna, offer soma yajna to Indra who shatters with a lightning stone blow a hundred well-established strongholds of the demon of darkness who arrests and prevents the joyous waters of life from their natural flow, Indra who digs out and uproots a hundred thousand sins and crimes of the blazing powers of evil and buries them for ever. Regale him with a drink of soma, the universal joy of life.

अध्वर्यवो यः शतमा सहस्रं भूम्या उपस्थेऽवपज्जघन्वान् ।
कुत्सस्यायोरतिथिग्वस्य वीरान् न्यावृणग्भरता सोममस्मै ॥ ७ ॥

7. *Adhvaryayo yaḥ śatamā sahasraṁ bhūmyā upasthe'vapajjaghanvān. Kutsasyāyoratithigvasya vīrān nyāvṛṇag bharatā somamasmai.*

High priests of yajna, bring soma drinks in honour of Indra who sows the seeds and creates a hundred thousand heroes of yajna on the face of the earth, while on the other hand he destroys another hundred thousand warriors of evil and wards off the forces of the opponents of generosity and hospitality.

अध्वर्यवो यन्नरः कामयाध्वे श्रुष्टी वहन्तो नशथा तदिन्द्रे।
गभस्तिपूतं भरत श्रुतायेन्द्राय सोमं यज्यवो जुहोत ॥ ८ ॥

8. *Adhvaryavo yannaraḥ kāmayādhve śruṣṭī vahanto naśathā tadindre. Gabhastipūtaṁ bharata śrutāyendrāya somaṁ yajyavo juhota.*

High priests of yajna, faithful performers, leaders of humanity, whatever you love and desire, whatever you achieve and attain, always with a will in obedience to Divinity carry that forward and hold it in the service of Indra, lord ruler of the world, and bear and bring it up soma, purified and sanctified by the rays of the sun, as an offering in homage to him who is universally heard, praised and celebrated. Enjoy the bliss and ecstasy of soma with him.

अध्वर्यवः कर्तना श्रुष्टिमस्मै वने निपूतं वन उन्नयध्वम्।
जुषाणो हस्त्यमभि वावशे व इन्द्राय सोमं मदिरं जुहोत ॥ ९ ॥

9. *Adhvaryavaḥ kartanā śruṣṭimasmai vane nipūtaṁ vana unnayadhvam. Juṣāṇo hastya-mabhi vāvaśe va indrāya somaṁ madiraṁ juhota.*

Leaders and participants of the yajnic developments of humanity, do your best willingly and spontaneously for this mighty and brilliant Indra. Do that and let it be sanctified and consecrated in the light and purity of the sun and raise the social order in the holy light. Join Indra and do his will, whatever he loves and desires of your art and industry. And when you have accomplished that with the expertise of your hand and imagination, then invoke, invite and honour him and celebrate the exciting pleasure and ecstasy of the soma

of success.

अध्वर्यवः पयसोधर्यथा गोः सोमेभिरीं पृणता भोजमिन्द्रम्।
वेदाहमस्य निभृतं म एतद्दित्सन्तं भूयो यजतश्चिकेत ॥ १० ॥

10. *Adhvaryavaḥ payasodharyathā goḥ somebhirīṁ pṛṇatā bhojamindram. Vedāhamasya nibhṛtaṁ ma etad ditsantaṁ bhūyo yajataściketa.*

High priests of the yajna of white revolution and herbal essences, let the streams of soma flow for health and joy and surfeit Indra, the mighty order of humanity. Let the order overflow with food and drink like the cow's udders with milk. I know him and the wealth he holds for me. Join him, let everyone know and serve him for his creation and generosity, and let all carry on the effort in unison.

अध्वर्यवो यो दिव्यस्य वस्वो यः पार्थिवस्य क्षम्यस्य राजा।
तमूर्दरं न पृणता यवेनेन्द्रं सोमेभिस्तदपो वो अस्तु ॥ ११ ॥

11. *Adhvaryavo yo divyasya vasvo yaḥ pārthivasya kṣamyasya rājā. Tamūrdaraṁ na pṛṇatā yavenendraṁ somebhistadapo vo astu.*

High priests of yajnic action and advancement, citizens of the world, serve Indra who is ruler of the light of heaven, the wealth of earth and the sweets of love and tolerance. Fill his kingdom to overflowing as farmers fill the stores with food and drink. Let the life on earth sparkle with streams of soma and shine with the glow of health and joy. Let that be your karma of divine dedication. Let that be the dynamics of human society.

अस्मभ्यं तद्वसो दानाय राधः समर्थयस्व बहु ते वसव्यम्।
इन्द्र यच्चित्रं श्रवस्या अनु द्यून्बृहद्वदेम विदथे सुवीराः ॥ १२ ॥

12. *Asmabhyaṁ tad vaso dānāya rādhaḥ samarthayasva bahu te vasavyam. Indra yaccitraṁ śravasyā anu dyūn bṛhad vadema vidathe suvīrāḥ.*

Indra, lord ruler and master of the wealth of the universe, bless us with that wealth and honour, light and power, and strengthen us that we may be generous, tolerant and forgiving. Great and infinite is your power and glory of the worlds in existence. Wondrous and various is your wealth of life. May we, O lord, blest with that honour, power and splendour, brave and rising with the brave, every day and night sing of your glory and justify your gifts of yajna in our actions and endeavours.

Mandala 2/Sukta 15

Indra Devata, Grtsamada Rshi

प्र घा न्वस्य महतो महानि सत्या सत्यस्य करणानि वोचम्।
त्रिकद्रुकेष्वपिबत्सुतस्यास्य मदे अहिमिन्द्रो जघान ॥ १ ॥

1. *Pra ghā nvasya mahato mahāni satyā satyasya karaṇāni vocam. Trikadrukeṣvapibat sutasyāsya made ahimindro jaghāna .*

I would set forth and sing in celebration of the great and true actions and achievements of this great and eternal lord Indra, ruler of the world, brilliant and blazing as the sun who drinks up the distilled essences of earth, heaven and the middle regions in three ways and radiates and matures exhilarating soma in three orders of nature, herbs of the earth, waters of the sky

and light of the solar regions, and who, in the power and ecstasy of this soma process, strikes and breaks the dark cloud of showers for rain on the earth.

अवꣳशे द्यामꣳस्तभायद् बृहन्तमा रोदꣳसी अपृणद॒न्तरि॑क्षम्।
स धा॑रयत्पृथि॒वीं प॒प्रथ॑च्च॒ सोम॑स्य॒ ता मद॒ इन्द्र॑श्चकार॥ २॥

2. *Avaṁśe dyāmastabhāyad bṛhantamā rodasī apṛṇadantarikṣam. Sa dhārayat pṛthivīṁ paprathacca somasya tā mada indraścakāra.*

Indra, lord of existence, sustains the mighty heaven of light in space without a supporting column. He fills the heaven and earth and the skies of the middle regions with light and fertility for life and holds the earth in orbit. And thus the lord manifests his power and glory in the expansive universe across the spaces. In the ecstasy and Ananda of the soma of creation, the lord performs all these actions for life and humanity.

सद्मे॒व प्रा॒चो वि मि॑माय॒ मानै॒र्वज्रे॑ण॒ खान्यतृणन्न॒दीना॑म्।
वृथा॑सृजत्प॒थिभि॑र्दी॒र्घया॒थैः सोम॑स्य॒ ता मद॒ इन्द्र॑श्चकार॥ ३॥

3. *Sadmeva prāco vi mimāya mānair-vajreṇa khānyatṛṇan-nadīnām. Vṛthāsṛjat pathibhir-dīrghayāthaiḥ somasya tā mada indraścakāra.*

Like a sacred house of prayer, Indra, lord creator, makes the worlds of existence since eternity with exact measures and perfect knowledge of their form, function and purpose. He splits open the upsurge of waters from river sources, digs the beds of flow with a natural and spontaneous stroke of the thunderbolt and releases the floods by paths deep and wide for us to move and

navigate. Indra does all these in joy and ecstasy for his love of creation and for the soma pleasure of his children.

स प्रवोळ्हॄन्परिगत्या दभीतेर्विश्वमधागायुधमिद्धे अग्नौ।
सं गोभिरश्वैरसृजद्रथेभिः सोमस्य ता मद इन्द्रश्चकार॥ ४॥

4. *Sa pravoḷhṝn parigatyā dabhīter-viśvam-adhāg-āyudham-iddhe agnau. Saṁ gobhir-aśvair-asṛjad rathebhiḥ somasya tā mada indraścakāra.*

Having overcome all the weapons of violence, fear and terror, he burns them in the blazing fire of his cosmic yajna and creates modes of transport and communication with bullocks, horses, chariots and waves of energy and motive power. He does all these in his ecstasy of creativity for the joy of his creation. This is the glory of Indra.

स ईं महीं धुनिमेतोररम्णात्सो अस्नातॄनपारयत्स्वस्ति। त उत्स्नाय रयिमभि प्र तस्थुः सोमस्य ता मद इन्द्रश्चकार॥ ५॥

5. *Sa īṁ mahiṁ dhunim-etor-aramṇāt so asnātṝn-apārayat svasti. Ta utsnāya rayimabhi pra tasthuḥ somasya tā mada indraścakāra.*

He gives motion to the waters, and the earth, in fact to all things on the move, and he controls, stabilizes, arrests and ultimately stills that movement to rest. He helps the uninitiates to move and cross the seas for their good, and they rise and, having bathed in the waters, abide in the wealth of divine bliss. Indra does all these in the ecstasy of creation for the joy of his creation.

सोदञ्चं सिन्धुमरिणान्महित्वा वज्रेणान उषसः सं पिपेष। अजवसो जविनीभिर्विवृश्चन्त्सोमस्य ता मद इन्द्रश्चकार॥ ६॥

6. *Sodañcaṁ sindhum-ariṇān-mahitvā vajreṇāna uṣasaḥ saṁ pipeṣa. Ajavaso javinībhir-vivṛścan tsomasya tā mada indraścakāra.*

With his blazing might he reaches and raises the rising sea. With his light he adorns the chariot of the dawn. Moving and shaking the motionless with his own forces of velocity, Indra goes on with his actions in the joy of his creation for the joy of his children.

स विद्वाँ अपगोहं कनीनामाविर्भवन्नुदतिष्ठत्परावृक्। प्रति श्रोणः स्थाद् व्यनगचष्ट सोमस्य ता मद इन्द्रश्चकार॥ ७॥

7. *Sa vidvāñ apagohaṁ kanīnām-āvirbhavann-udatiṣṭhat parāvṛk. Prati śroṇaḥ sthād vyana-gacaṣṭa somasya tā mada indraścakāra.*

He, self-refulgent lord of knowledge, removing the veil of darkness from the lights, manifests himself and stays high and above all. Listening to the prayerful, he abides by all, reveals himself and speaks to the faithful. Thus does Indra perform his actions of divinity in his own ecstasy of creation and for the created.

भिनद्वलमङ्गिरोभिर्गृणानो वि पर्वतस्य दृंहितान्यैरत्। रिणग्रोधांसि कृत्रिमाण्येषां सोमस्य ता मद इन्द्रश्चकार॥ ८॥

8. *Bhinad valam-aṅgirobhir-gṛṇāno vi parvatasya dṛṁhitānyairat. Riṇagrodhāṁsi kṛtrimāṇyeṣāṁ somasya tā mada indraścakāra.*

Indra, blazing ruler of the world, proclaiming

his power and presence, dispels the dark and distressive forces of life with the rays of his light and knowledge. He breaks open the deep caverns of mountains and the clouds and opens their gates for sun and shower. He shatters the artificial walls of division in humanity for their progress. These are the acts of Indra done in his ecstasy of soma for his people.

स्वप्नेनाभ्युप्या चुमुरिं धुनिं च जघन्थ दस्युं प्र दभीतिमावः।
रम्भी चिदत्र विविदे हिरण्यं सोमस्य ता मद इन्द्रश्चकार॥ ९॥

9. *Svapnenābhyupyā cumuriṁ dhuniṁ ca jaghantha dasyuṁ pra dabhītimāvaḥ. Rambhī cidatra vivide hiraṇyaṁ somasya tā mada indraścakāra.*

He alerts the man yawning with sleepy sloth, silences the agitator, destroys the robber, suppresses the fearful devil, and, under his rule, the honest worker gets his wages in gold. Such are the acts of performance which Indra accomplishes in the ecstasy of soma for the joy of the people.

नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः॥ १०॥

10. *Nūnaṁ sā te prati varaṁ jaritre duhīyadindra dakṣiṇā maghonī. Śikṣā stoṭṛbhyo māti dhagbhago no bṛhad vadema vidathe suvīrāḥ.*

Indra, lord ruler of the world, giver of light and joy, may that magnificent generosity of yours award the highest fulfilment to the celebrant, and cherished knowledge to the worshipper. Lord of power and

splendour, may your glory shine and blaze for us but not burn our gifts of your magnanimity. And may we, brave and blest with the brave, celebrate your glory in our yajnic acts of piety and obedience to your will.

Mandala 2/Sukta 16

Indra Devata, Grtsamada Rshi

प्र वः सतां ज्येष्ठतमाय सुष्टुतिमग्नाविव समिधाने हविर्भरे।
इन्द्रमजुर्यं जरयन्तमुक्षितं सनाद्युवानमवसे हवामहे ॥ १ ॥

1. *Pra vaḥ satāṁ jyeṣṭhatamāya suṣṭutimagnāviva samidhāne havirbhare. Indramajuryaṁ jarayantamukṣitaṁ sanād yuvānamavase havāmahe.*

O worshippers and dedicated devotees of Indra, for your sake I offer the sweetest song of celebration in honour of the highest lord of life and energy as I bear and offer oblations of holy fragrant havish into the lighted fire of yajna. We invoke and serve Indra, unaging lord of imperishable energy, full of inexhaustible power and eternally youthful, consuming and converting matter into energy. We develop the lord's energy for our protection and advancement.

यस्मादिन्द्राद् बृहतः किं चनेमृते विश्वान्यस्मिन्त्संभृताधि वीर्या। जठरे सोमं तन्वी३ सहो महो हस्ते वज्रं भरति शीर्षणि क्रतुम् ॥ २ ॥

2. *Yasmādindrād bṛhataḥ kiṁ canemṛte viśvānyasmintsaṁbhṛtādhi vīryā. Jaṭhatre somaṁ tanvī saho maho haste vajraṁ bharati śīrṣaṇi kratum .*

Without this great lord Indra, eternal power and energy, there is nothing that is great, indeed anything at

all. In this supreme presence are held all the courage, valour and virility. In his oceanic potential lies all the power, peace and pleasure. In his body, he holds challenge, patience and fortitude, grandeur and splendour, in his hand, thunder and lightning, in his head, vision, intelligence and noblest yajnic action.

न क्षोणीभ्यां परिभ्वै त इन्द्रियं न समुद्रैः पर्वतैरिन्द्र ते रथः। न ते वज्रमन्वश्नोति कश्चन यदाशुभिः पतसि योजना पुरु ॥ ३ ॥

3. *Na kṣoṇībhyāṁ paribhve ta indriyaṁ na samudraiḥ parvatairindra te rathaḥ. Na te vajramanvaśnoti kaścana yadāśubhiḥ patasi yojanā puru.*

Not by heaven and earth is your wealth and power contained, much less surpassed. Nor can your chariot be exhausted and out-distanced by the expansive seas and high mountains or even by the spatial clouds. Nor can any weapon even remotely approach the invincible terror of your thunderbolt. All this because you shoot like an arrow with the tempestuous rays of light and waves of energy and currents of winds many many miles and yojans distance instantly.

विश्वे ह्यस्मै यजताय धृष्णवे क्रतुं भरन्ति वृषभाय सश्चते। वृषा यजस्व हविषा विदुष्टरः पिबेन्द्र सोमं वृषभेण भानुना ॥ ४ ॥

4. *Viśve hyasmai yajatāya dhṛṣṇave kratuṁ bharanti vṛṣabhāya saścate. Vṛṣā yajasva haviṣā viduṣṭaraḥ pibendra somaṁ vṛṣabheṇa bhānunā.*

All bear noble thoughts and perform holy acts of yajna in honour of this lord Indra, cosmic yajamana,

bold and daring, overwhelming and generous, and universal friend and constant companion. Generous yajaka, you are very wise and highly knowledgeable. Offer yajna with homage and fragrant havis. O lord Indra, participate in our yajna alongwith the generous sun and like the sun, drink the soma of joy and grant us the bliss.

वृष्णः कोशः पवते मध्व ऊर्मिर्वृषभान्नाय वृषभाय पातवे।
वृषणाध्वर्यू वृषभासो अद्रयो वृषणं सोमं वृषभाय सुष्वति॥ ५॥

5. *Vṛṣṇaḥ kośaḥ pavate madhva ūrmirvṛṣabhānnāya vṛṣabhāya pātave. Vṛṣaṇādhvaryū vṛṣabhāso adrayo vṛṣaṇaṁ somaṁ vṛṣabhāya suṣvati.*

Treasure clouds of liquid energy explode from the sun and radiate all round, honey streams of light and power flow from the sun, in waves, for the nourishment and maturation of the vibrant life in existence as food and drink for the mighty humanity and other living beings. Roaring clouds rain down living waters for the health and joy of the children of earth. Generous high-priests of the yajna of love and non-violence press out soma and distil the exciting drink of life and ecstasy from the herbs and raise it in flaming waves of fragrance.

वृषा ते वज्र उत ते वृषा रथो वृषणा हरी वृषभाण्यायुधा।
वृष्णो मदस्य वृषभ त्वमीशिष इन्द्र सोमस्य वृषभस्य तृप्णुहि॥ ६॥

6. *Vṛṣā te vajra uta te vṛṣā ratho vṛṣaṇā harī vṛṣabhāṇyāyudhā. Vṛṣṇo madasya vṛṣabha tvamīśiṣa indra somasya vṛṣabhasya tṛpṇuhi .*

Indra, generous and potent lord of life and joy, mighty is your thunderbolt, tempestuous your chariot, fast as winds are your horses, and blazing are your arms and weapons of justice, reward and punishment. Generous and mighty lord, you create and govern the infinite treasures of life, vigour and joy. O lord of power and energy, drink of this invigorating soma of joy and give us too the drink of it to the depth of surfeit and heights of sobriety.

प्र ते नावं॒ न समने वचस्युवं॒ ब्रह्मणा यामि॒ सव॑नेषु दाधृषिः। कुविन्नो॑ अस्य॒ वच॑सो नि॒बोधि॑षदिन्द्र॒मुत्सं॒ न वसु॑नः सिचामहे ॥ ७ ॥

7. *Pra te nāvaṁ na samane vacasyuvaṁ brahmaṇā yāmi savaneṣu dādhṛṣiḥ. Kuvinno asya vacaso nobodhiṣadindramutsaṁ na vasunaḥ sicāmahe.*

Loud and bold in inspiration for the challenges of the business of living, with all my wealth of power and prayer I come to you, lord of light and knowledge, and take on to you as to a boat in the struggle for survival and success across the seas, eloquent as you are with the Word of the Veda and light of Divinity. Indra, lord of knowledge, listen to this word of prayer, know what we need and desire. We come to you, associate with you, serve you, and study and develop divine energy and power with you as a treasure-house of the wealth of the world.

पुरा संबाधादभ्या ववृत्स्व नो धेनुर्न वत्सं यवसस्य पिप्युषी।
सकृत्सु ते सुमतिभिः शतक्रतो सं पत्नीभिर्न वृषणो नसीमहि ॥ ८ ॥

8. *Purā saṁbādhādabhyā vavṛtsva no dhenurna vatsaṁ yavasasya pipyuṣī. Sakṛtsu te sumatibhiḥ śatakrato saṁ patnībhirna vṛṣaṇo nasīmahi.*

Indra, lord of a hundred noble acts of yajna, by virtue of our ancient and eternal relation as father and son, mother and child, creator and creature, pervader and pervaded, teacher and disciple, come to us like the abundant mother cow overflowing with the milk of life for her darling calf on the pasture, and be with us always, never forsake us, lord, so that we too, with all noble thoughts and intentions, reach you and ever be with you like generous, loving and prayerful men abiding in the company of intelligent and life-sustaining wives and mothers.

नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥ ९ ॥

9. *Nūnaṁ sā te prati varaṁ jaritre duhīyadindra dakṣiṇā maghonī. Śikṣā stotṛbhyo māti dhagbhago no bṛhad vadema vidathe suvīrāḥ.*

Indra, lord giver of light and the wealth of life, may that magnificent bounty of yours flow and shower the desired excellence upon your singer and celebrant, sure, instantly and incessantly. May the light of knowledge and wealth of power given to the devotee ever shine for us but never blaze to excess, never burn, so that, bright and brave, blest with the brave, we may

sing in praise and homage to you in our yajnic acts of life and the music may rise and ring across the spaces.

Mandala 2/Sukta 17

Indra Devata, Grtsamada Rshi

तदस्मै नव्यमङ्गिरस्वदर्चत शुष्मा यदस्य प्रत्नथोदीरते। विश्वा यद् गोत्रा सहसा परीवृता मदे सोमस्य दंहितान्यैरयत्॥ १॥

1. *Tadasmai navyam-aṅgirasvad-arcata śuṣmā yadasya pratnathodīrate. Viśvā yad gotrā sahasā parīvṛtā made somasya dṛṁhitānyai-rayat.*

Offer homage of praise in worship to this adorable lord Indra, light of the world, like the breath of life, since his powers operate in life as of old and eternally and who in his ecstasy of soma-yaga of creation, with a stroke of his omnipotence, opened forth and activated all the clouds of dark energies which lay asleep all round during the night of the universe.

स भूतु यो ह प्रथमाय धायस ओजो मिमानो महिमानमातिरत्। शूरो यो युत्सु तन्वं परिव्यत शीर्षणि द्यां महिना प्रत्यमुञ्चत॥ २॥

2. *Sa bhūtu yo ha prathamāya dhāyasa ojo mimāno mahimānamātirat. Śuro yo yutsu tanvaṁ pari-vyata śīrṣaṇi dyāṁ mahinā pratyamuñcata.*

May that Indra, lord creator, be good and kind to us, Indra who first for the creation and sustenance of the universe manifests his creative energy in Prakrti and then expands his own power and potential across the

world of nature. Mighty is he who in the battlesome-interaction of the elements creates the grand structure of the universe and then, as the pervasive spirit of life, veils himself in the body of the universe. It is he who, by his own essential might raised the heaven of light on high and stayed it there.

अधाकृणोः प्रथमं वीर्यं महद्यदस्याग्रे ब्रह्मणा शुष्ममैरयः।
रथेष्ठेन हर्यश्वेन विच्युताः प्र जीरयः सिस्रते सध्र्यक् पृथक् ॥ ३ ॥

3. *Adhākṛṇoḥ prathamaṁ vīryaṁ mahad yadasyāgre brahmaṇā śuṣmamairayaḥ. Ratheṣṭhena haryaśvena vicyutāḥ pra jīrayaḥ sisrate sadhryak pṛthak.*

And thereafter, first of all, he creates the prime universal fertility and creative vitality, mighty energy forces, which he with his omnipotence and omniscience, sets in motion. They, great lokas and regions of the universe, released and accelerated by Indra, master of the chariot as well as of the horses, roll and revolve and rotate youthfully, all together and separately too, each by itself.

अधा यो विश्वा भुवनाभि मज्मनेशानकृत्प्रवया अभ्यवर्धत।
आद्रोदसी ज्योतिषा वह्निरातनोत्सीव्यन्तमांसि दुधिता समव्ययत् ॥ ४ ॥

4. *Adhā yo viśvā bhunābhi majmaneśānakṛt pravayā abhyavardhata. Ād rodasī jyotiṣā vahnirātanot sīvyan tamāṁsi dudhitā samavyayat.*

Indra, lord creator, who is master controller and ruler of the worlds of the universe by his omnipotence,

pervades the expansive universe, and, wielding and sustaining the creation, fills the heaven and earth with light and, binding and integrating the far off regions togehter, dispels the darkness from the regions and covers them with the light of divinity.

स प्राचीनान् पर्वतान् दृंहदोजसाऽधराचीनमकृणोदपामपः। अधारयत्पृथिवीं विश्वधायसमस्तभ्नान्मायया द्यामवस्रसः ॥ ५ ॥

5. *Sa prācīnān parvatān dṛṁhadojasā-dharācīnam-akṛṇodapāmapaḥ. Adhārayat pṛthivīṁ viśvadhā-yasamastabhnān-māyayā dyāmavasrasaḥ .*

He strengthens and firms up the ancient high clouds with his might and splendour and creates the lower ones this side of time and also creates the waters of the middle regions of the skies. He wields and sustains the earth mother of all the living life and holds and sustains with his marvellous power the heaven of light above, steady, secure, and extensive.

सास्मा अरं बाहुभ्यां यं पिताकृणोद्विश्वस्मादा जनुषो वेदसस्परि। येना पृथिव्यां नि क्रिविं शयध्यै वज्रेण हत्व्य-वृणक्तुविष्वणिः ॥ ६ ॥

6. *Sāsmā araṁ bāhubhyāṁ yaṁ pitākṛṇod viśva-smādā januṣo vedasaspari. Yenā pṛthivyāṁ ni kriviṁ śayadhyai vajreṇa hatvyavṛṇak tuviṣvaṇiḥ.*

That is for this: The sun which the father creator has created and fashioned forth in beauty with his own hands over all that is born and all that know, that mighty catalytic power by which he breaks and burns the atoms and, with a stroke of thunder and lightning, melts the

cloud in rain showers to flow on earth and rest in the oceans. That sun is for this lord Indra and his pleasure. And the sun is for this darling Indra of the world of creation, the human soul which the father creator has fashioned forth in body and adorned with his own hands and which is over and above all that is born, by virtue of its knowledge and intelligence. And this darling child too, this humanity, is for the sun and earth and for the father creator to be ever in service for preservation of the earth and environment and for dedication to Divinity.

अमाजूरिव पित्रोः सचा सती समानादा सदसस्त्वामियें भगम्। कृधि प्रकेतमुप मास्या भर दद्धि भागं तन्वो३ येन मामहः ॥ ७ ॥

7. *Amājūriva pitroḥ sacā satī samānādā sadastvāmiye bhagam. Kṛdhi praketamupa māsyā bhara daddhi bhāgaṁ tanvo yena māmahaḥ .*

Like a dedicated maiden abiding in the father's home I pray: Le me rise from this physical house of life to the glory of divinity. Indra, lord of light and knowledge, raise me to knowledge. O Sun, bring me to light and lustre month by month. Bless me with the best that is mine, my share of life, by which I may rise to the highest that I can be, my own real self.

भोजं त्वामिन्द्र वयं हुवेम दृदिष्ट्वमिन्द्रापांसि वाजान्। अविड्ढीन्द्र चित्रया न ऊती कृधि वृषन्निन्द्र वस्यसो नः ॥ ८ ॥

8. *Bhojaṁ tvāmindra vayaṁ huvema dadiṣṭvamindrāpāṁsi vājān. Aviḍḍhīndra citrayā na ūtī kṛdhi vṛṣannindra vasyaso naḥ.*

Indra, bountiful lord of the beauty and joy of

life, we invoke you and pray: Lord of wealth, honour and power, give us the strength and courage to do our karma. Give us the light of your knowledge and vision. Lord destroyer of hate, jealousy and enmity, save us, protect us with your wondrous ways of protection. Lord of generosity, make us profusely rich and generous with the gifts of life.

नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी। शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥ ९ ॥

9. *Nūnaṁ sā te prati varaṁ jaritre duhīyadindra dakṣiṇā maghonī. Śikṣā stotṛbhyo māti dhagbhago no bṛhad vadema vidathe suvīrāḥ.*

Indra, lord of light and knowledge, power and glory, may that munificent generosity of yours, and may that knowledge and divine teaching of yours bring unto the singer celebrant and the disciples holy gifts of their heart's desire for sure and at the earliest. Give us the strength and vision that we, brave and blest with the brave, be great celebrants of your glory in our holy and yajnic acts of life in your service. Let the light shine, let the fire blaze, but not burn any of the gifts of Divinity.

Mandala 2/Sukta 18

Indra Devata, Grtsamada Rshi

प्राता रथो नवो योजि सस्निश्चतुर्युगस्त्रिकशः सप्तरश्मिः। दशारित्रो मनुष्यः स्वर्षाः स इष्टिभिर्मतिभी रंह्यो भूत् ॥ १ ॥

1. *Prātāratho navo yoji sasniścaturyugastrikaśaḥ saptaraśmiḥ. Daśāritro manuṣyaḥ svarṣāḥ sa iṣṭibhirmatibhī raṁhyo bhūt.*

Let the latest new chariot be harnessed this morning, winsome, bountiful and strongly structured, four powered, three geared, seven steered, with ten propellers, manmade chariot for humanity, self-generative for power which may be navigable with inbuilt intelligence, controlled and monitored by men.

सास्मा॒ अरं॑ प्रथ॒मं स द्वि॒तीय॑मु॒तो तृ॒तीय॑ं मनु॒षः स होता॑। अ॒न्यस्या॒ गर्भ॑म॒न्य ऊ॑ जनन्त॒ सो अ॒न्येभि॑: सचते॒ जेन्यो॒ वृषा॑॥ २॥

2. *Sāsmā araṁ prathamaṁ sa dvitīyamuto tṛtīyaṁ manuṣaḥ sa hotā. Anyasyā garbhamanya ū jananta so anyebhiḥ sacate jenyo vṛṣā.*

That chariot is perfectly suitable and comfortable for this lord Indra, creator and ruler of power. Harbinger of knowledge, comfort and power for humanity, it covers the first stage of the earth, second stage of the sky, and the third stage of space. The product of one is taken over by others who move it further so that, victorious and highly productive, it joins with the other heavenly bodies.

हरी॒ नु कं॒ रथ॒ इन्द्र॑स्य योजमा॒यै सू॒क्तेन॒ वच॑सा॒ नवे॑न। मो षु त्वामत्र॑ ब॒हवो॒ हि विप्रा॒ नि री॑रम॒न्यज॑मानासो अ॒न्ये॥ ३॥

3. *Harī nu kaṁ ratha indrasya yojamāyai sūktena vacasā navena. Mo ṣu tvāmatra bahavo hi viprā ni rīraman yajamānāso anye.*

In this versatile chariot of Indra, lord of power and humanity, I use twofold power of electric energy in a circuit to move it according to the latest word of the formula of automotion. The many scholars and

participants in the yajnic programme of research and science please and celebrate you, O creator, not the others.

आ द्वाभ्यां हरिभ्यामिन्द्र याह्या चतुर्भिरा षड्भिर्हूयमानः ।
आष्टाभिर्दशभिः सोमपेयमयं सुतः सुमख मा मृधस्कः ॥ ४ ॥

4. *Ā dvābhyāṁ haribhyāmindra yāhyā caturbhirā ṣaḍbhirhūyamānaḥ. Āṣṭābhirdaśabhiḥ somapeya-mayaṁ sutaḥ sumakha mā mṛdhaskaḥ.*

Indra, lord of knowledge and power, come conducted by two, four, and six powers of motion, even by eight or ten for a drink of soma of success which, O high priest of noble yajna, is ready right here. Pray do not engage in any programme of violence and war.

आ विंशत्या त्रिंशता याह्यर्वाङा चत्वारिंशता हरिभिर्युजानः ।
आ पञ्चाशता सुरथेभिरिन्द्रा षष्ट्या सप्तत्या सोमपेयम् ॥ ५ ॥

5. *Ā viṁśatyā triṁśatā yāhyarvāṅā catvariṁśatā haribhiryujānaḥ. Ā pañcāśatā surathebhirindrā ṣaṣṭyā saptatyā somapeyam.*

Indra, come hither equipped with twenty, thirty, forty, fifty, sixty, seventy excellent horse powers of chariot for a drink of soma.

आशीत्या नवत्या याह्यर्वाङा शतेन हरिभिरुह्यमानः ।
अयं हि ते शुनहोत्रेषु सोम इन्द्र त्वाया परिषिक्तो मदाय ॥ ६ ॥

6. *Āśītyā navatyā yāhyarvāṅā śatena haribhiruhyamānaḥ. Ayaṁ hi te śunahotreṣu soma indra tvāyā pariṣikto madāya.*

Indra, come hither conducted by a chariot of eighty, ninety and a hundred horse power. Here is this

soma distilled and sanctified for your pleasure in the auspicious programmes of yajna of your choice.

मम ब्रह्मेन्द्र याह्याच्छा विश्वा हरी धुरि धिष्वा रथस्य।
पुरुत्रा हि विहव्यो बभूथास्मिञ्छूर सवने मादयस्व ॥ ७ ॥

7. *Mama brahmendra yāhyacchā viśvā harī dhuri dhiṣvā rathasya. Purutrā hi vihavyo bahhūthā-smiñchūra savane mādayasva .*

Indra, lord of power and honour, listen well to our song of praise and prayer. Take to the chariot, yoke the circuitous motive energies to the chariot pole and come post haste to receive our homage and yajna fragrance. Be responsive to the invocation and invitation of many, O generous lord, join in this auspicious celebration and rejoice with us.

न म इन्द्रेण सख्यं वि योषदस्मभ्यमस्य दक्षिणा दुहीत।
उप ज्येष्ठे वरूथे गभस्तौ प्रायेप्राये जिगीवांसः स्याम ॥ ८ ॥

8. *Na ma indreṇa sakhyaṁ vi yoṣadasmabhyama-sya dakṣiṇā duhīta. Upa jyeṣṭhe varūthe gabha-stau prāyeprāye jigīvāṁsaḥ syāma.*

Never may my love and friendship with Indra be snapped, and may his kindness and generosity ever keep it flowing for us abundantly. And may we, closely under his high protection and divine light, be inspired for victory in every project of life at the very start of the expedition.

नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥ ९ ॥

9. *Nūnaṁ sā te prati varaṁ jaritre duhīyadindra dakṣiṇā maghonī. Sikṣā stotṛbhyo māti dhag-bhago no bṛhad vadema vidathe suvīrāḥ.*

Indra, generous lord of wealth and power, honour and victory, may that magnificent generosity and kindness of your grace ever flow abundantly for us and bestow upon the singer celebrant and the disciples sure gifts of their favourite choice. And may your teaching and knowledge and your grandeur ever shine for the admirers but never burn the love, desire and self-confidence of the devotees. And may we, brave and blest with the brave, ever celebrate your heavenly glory in our noblest yajnic projects of life.

Mandala 2/Sukta 19

Indra Devata, Grtsamada Rshi

अपाव्यस्यान्धसो मदाय मनीषिणः सुवानस्य प्रयसः। यस्मिन्निन्द्रः प्रदिवि वावृधान ओको दधे ब्रह्मण्यन्तश्च नरः॥ १॥

1. *Apāyyasyāndhaso madāya manīṣiṇaḥ suvānasya prayasaḥ. Yasminnindraḥ pradivi vāvṛdhāne oko dadhe brahmaṇyantaśca naraḥ.*

Ye saints and sages all, masters of mind and thought, lovers of Divinity and leaders of humanity, you have tasted of the food and drunk deep of the honey sweets of nectar for the beauty and ecstasy of life at that fount of light divine where Indra, the Sun, ever abiding, rising and waxing, holds his place in the light of heaven! O for a draught of that nectar, a morsel of that food, a glimpse of that light!

अस्य मन्दानो मध्वो वज्रहस्तोऽहिमिन्द्रो अर्णोवृतं वि वृश्चत्। प्र यद्वयो न स्वसराण्यच्छा प्रयांसि च नदीनां चक्रमन्त ॥ २ ॥

2. *Asya mandāno madhvo vajrahasto'himindro arṇovṛtaṁ vi vṛścat. Pra yad vayo na svasarāṇyacchā prayāṁsi ca nadīnāṁ cakramanta.*

Tasting of the nectar sweets of this divinity in ecstasy, Indra, the Sun, armed with light and thunder, breaks open the clouds of darkness holding floods and oceans of water, and thence flow, flying like birds of life, bright days of light and sparkling streams of water.

स माहिन इन्द्रो अर्णो अपां प्रैरयदहिहाच्छा समुद्रम्। अजनयत्सूर्यं विदद्गा अक्तुनाह्नां वयुनानि साधत् ॥ ३ ॥

3. *Sa māhina indro arṇo apāṁ prairayad-ahihācchā samudram. Ajanayat sūryaṁ vidad gā aktunāhnāṁ vayunāni sādhat.*

That great Indra, lord omnipotent, activates the waters in the midst of space and he, breaker of darkness into light and life, then creates the oceans. He creates the solar system, reveals the stars, planets and satellites, shows the days by nights and directs the daily round of world's activities.

सो अप्रतीनि मनवे पुरूणीन्द्रो दाशद्दाशुषे हन्ति वृत्रम्। सद्यो यो नृभ्यो अतसाय्यो भूत्पस्पृधानेभ्यः सूर्यस्य सातौ ॥ ४ ॥

4. *So apratīni manave purūṇīndro dāśad dāśuṣe hanti vṛtraṁ. Sadyo yo nṛbhyo atasāyyo bhūt paspṛdhānebhyaḥ sūryasya sātau.*

The same omnipotent lord Indra who breaks the clouds of darkness bestows on the generous man of noble thought and meditation many gifts of immeasurable value. May the lord ever be friends with people who struggle forward in life for sun and shower of the light and peace of Divinity.

स सुन्वत इन्द्रः सूर्यमाऽऽ देवो रिणङ्मर्त्यीय स्तवान्।
आ यद्रयिं गुहदवद्यमस्मै भरदंशं नैतशो दशस्यन्॥ ५॥

5. *Sa sunvata indraḥ sūryamā''devo riṇaṅm-artyāya stavān. Ā yad rayiṁ guhadavadyamasmai bhavadaṁśaṁ naitaśo daśasyan.*

That Indra, lord of universal energy, light and wealth, brilliant and generous, releases for the creative man of research and development the light and power of the sun in addition to songs of praise and appreciation and, bringing unknown and indescribable wealth for this man, never destroys the share that is his due.

स रन्धयत्सदिवः सारथये शुष्णमशुषं कुयवं कुत्साय।
दिवोदासाय नवतिं च नवेन्द्रः पुरो व्यैरच्छम्बरस्य॥ ६॥

6. *Sa randhayat sadivaḥ sārathaye śuṣṇam-aśuṣaṁ kuyavaṁ kutsāya. Divodāsāya navatiṁ ca navendraḥ puro vyairac chambarasya .*

Indra, lord of light and energy of the sun in heaven, for the good of the guide and leader of humanity and for the man of piety, charity and dedication to Divinity, breaks the intensity of drought and the pestilence of good harvest, overcomes ninety and nine defensive walls of the dark cloud for rain and converts drought into showers and famine into plenty and fertility.

Thus the lord accomplishes the purposes of Divinity for humanity.

एवा त इन्द्रोचथमहेम श्रवस्या न त्मना वाजयन्तः ।
अश्याम तत्साप्तमाशुषाणा ननमो वधरदेवस्य पीयोः ॥ ७ ॥

7. *Evā ta indrocatham-ahema śravasyā na tmanā vājayantaḥ. Aśyāma tat sāptam-āśuṣāṇā nanamo vadharadevasya pīyoḥ.*

Thus we, O lord Indra, on our way to Divinity by our mind and soul with speed and sincerity, may, we pray, hear the word of your glory and have a glimpse of your admirable action. And may we, acting and thus struggling, cross that seven stage path to Divinity whereby we may eliminate from within and without the words and weapons of the impious reviler and destroyer of faith and reach our destination.

एवा ते गृत्समदाः शूर मन्मावस्यवो न वयुनानि तक्षुः ।
ब्रह्मण्यन्त इन्द्र ते नवीय इषमूर्जं सुक्षितिं सुम्नमश्युः ॥ ८ ॥

8. *Evā te gṛtsamadāḥ śūra manmāvasyavo na vayunāni takṣuḥ. Brahmaṇyanta indra te navīya iṣamūrjaṁ sukṣitiṁ sumnamaśyuḥ.*

O lord of light and divine action, thus do your admirers and celebrants in ecstasy, like children seeking protection of the parent, sing in praise of your thought and marvellous actions. And thus may they, praying and working for the gifts of Divinity, attain the blessings of your eternal and ever new food and energy, peaceable haven and home, and joy and comfort in the shade of Divinity.

नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥ ९ ॥

9. *Nūnaṁ sā te prati varaṁ jaritre duhīyadindra dakṣiṇā maghonī. Śikṣā stotṛbhyo māti dhag-bhago no bṛhad vadema vidathe suvīrāḥ .*

Indra, lord of universal generosity, may that munificent hand of your liberality and grace deliver unto the celebrant the gift of his heart's desire. O lord of glory, may your word of knowledge ever ring and shine for the disciples but never burn off their love and desire and the prosperity of us all. And may we, brave and blest with the brave, celebrate your glory in our holy yajnic actions.

Mandala 2/Sukta 20

Indra Devata, Grtsamada Rshi

वयं ते वय इन्द्र विद्धि षु णः प्र भरामहे वाजयुर्न रथम्।
विपन्यवो दीध्यतो मनीषा सुम्नमियक्षन्तस्त्वावतो नॄन् ॥ १ ॥

1. *Vayaṁ ta vaya indra viddhi ṣu ṇaḥ pra bharāmahe vājayurna ratham. Vipanyavo dīdhyato manīṣā sumnam-iyakṣantas-tvāvato nṝn.*

Indra, lord of life and ruler of the world, please to know us well. Like a fast driver, accelerating his car to the destination, we bear our homage of yajnic food and songs of praise to you. We come, lord, admirers, shining, with sincerity of mind and heart, joining and praying to powers human and divine as to you we come

for peace of mind and all round comfort.

त्वं न इन्द्र त्वाभिरूती त्वायतो अभिष्टिपासि जनान्।
त्वमिनो दाशुषो वरूतेत्थाधीरभि यो नक्षति त्वा॥ २॥

2. *Tvaṁ na indra tvābhirūtī tvāyato abhiṣṭipāsi janān. Tvamino dāśuṣo varūtetthādhīrabhi yo nakṣati tvā.*

Indra, lord of love, power and protection, you are our own, protector of the life and interests of our people who are yours, you are committed to us with all your means of protection and advancement. You are the mighty lord and master, saviour and promoter of the man of charity and of anyone who approaches you sincerely in faith that you are the real and ultimate master and saviour.

स नो युवेन्द्रो जोहूत्रः सखा शिवो नरामस्तु पाता। यः शंसन्तं यः शंशमानमूती पचन्तं च स्तुवन्तं च प्रणेषत्॥ ३॥

3. *Sa no yuvendro johūtraḥ sakhā śivo narāmastu pātā. Yaḥ śaṁsantaṁ yaḥ śaśamānamūtī pacantaṁ ca stuvantaṁ ca praṇeṣat.*

Indra, lord of life, ever young, generous giver invoked and invited, our friend, giver of peace and bliss, may he be the guardian and protector of the people. May he guide and enlighten the admirer, zealous worshipper, self-developing devotee and the singer celebrant.

तमु स्तुष इन्द्रं तं गृणीषे यस्मिन्पुरा वावृधुः शंशदुश्च।
स वस्वः कामं पीपरदियानो ब्रह्मण्यतो नूतनस्यायोः॥ ४॥

4. *Tamu stuṣa indraṁ taṁ gṛṇīṣe yasmin purā vāvṛdhuḥ śāśaduśca. Sa vasvaḥ kāmaṁ pīparadiyāno brahmaṇyato nūtanasyāyoḥ.*

O man, I worship that lord Indra, celebrate, in song, him in whose protective shade humanity has grown and advanced since eternity and fought out the evil and the wicked. He, reaching out to the lover of wealth, fulfils his desire and blesses the new initiate in search of Vedic knowledge and spiritual enlightenment.

सो अङ्गिरसामुचथा जुजुष्वान्ब्रह्मा तूतोदिन्द्रो गातुमिष्णन्।
मुष्णन्नुषसः सूर्येण स्तवानश्नस्य चिच्छिश्नथत्पूर्व्याणि ॥ ५ ॥

5. *So aṅgirasāmucathā jujuṣvān brahmā tūtodin-dro gātumiṣṇan. Muṣṇannuṣasaḥ sūryeṇa stavānaśnasya cicchiśnathat pūrvyāṇi .*

That same Indra, lord of light and power, delighting in the admirable wealth and knowledge of the people, watching and loving the wide earth, taking over the beauty of the dawn with the splendour of the sun, and silencing the roar of clouds, augments and advances the songs of the celebrants since eternity and releases them from their bonds.

स ह श्रुत इन्द्रो नाम देव ऊर्ध्वो भुवन्मनुषे दस्मतमः। अव प्रियमर्शसानस्य साह्वाञ्छिरो भरद्दासस्य स्वधावान् ॥ ६ ॥

6. *Sa ha śruta indro nāma deva ūrdhvo bhuvanmanuṣe dasmatamaḥ. Ava priyam-arśasānasya sāhvāñchiro bharad dāsasya svadhāvān.*

Indra, omnipotent lord of light and generosity, is surely the supreme power heard and celebrated in the Revelation, self-refulgent giver, highest above all, who

is the ultimate saviour and destroyer of suffering for humanity. Dear and loving to anyone who approaches him, bold and patient and tolerant, highest on top of the world of existence, commanding absolute power and sustenance, he brings total joy and fulfilment to his servant and supplicant.

स वृत्रहेन्द्रः कृष्ण्योनीः पुरन्दरो दासीरैरयद्वि ।
अजनयन्मनवे क्षामपश्च सत्रा शंसं यजमानस्य तूतोत् ॥ ७ ॥

7. *Sa vṛtrahendraḥ kṛṣṇyonīḥ purandaro dāsīrairayad vi. Ajanayan manave kṣāmapaśca satrā śaṁsaṁ yajamānasya tūtot.*

Such is Indra, breaker of the clouds of rain showers. He opens up the wombs of energies, dark and deep, to let out the floods of existence into positive paths of generation, creating the earth mother and the waters of life for humanity. He is breaker of the walls of hoarders' cities to release the flow of wealth in human history. May the lord raise the honour and wealth of the host of yajna by virtue, truth and creative generosity.

तस्मै तवस्यामनु दायि सत्रेन्द्राय देवेभिरर्णसातौ । प्रति यदस्य वज्रं बाह्वोर्धुर्हत्वी दस्यून्पुर आयसीर्नि तारीत् ॥ ८ ॥

8. *Tasmai tavasyamanu dāyi satrendrāya devebhirarṇasātau. Prati yadasya vajraṁ bāhvordhurhatvī dasyūn pura āyasīrni tārīt.*

To that omnipotent Indra, in the battles of creation for the waters of life and generation of the wealth of existence, mighty offerings are made into the fire of yajna in truth and sequence by the divine powers of nature and the noblest of humanity who hold on to

their part in obedience and response to this wielder of the thunderbolt in arms who destroys the evil and the negatives to overcome the cities of gold and steel in existence.

नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी।
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीराः ॥ ९ ॥

9. *Nūnaṁ sā te prati varaṁ jaritre duhīyadindra dakṣiṇā maghonī. Sikṣā stotṛbhyo māti dhagbhago no bṛhad vadema vidathe suvīrāḥ.*

Indra, lord of the universe and wealth of existence, may that oceanic generosity of your love bless the singer celebrant with the choicest gifts of his desire, and may your light of knowledge ever shine on the disciples but never burn our greatness and grandeur so that we and our children may boldly celebrate you in our yajnas.

Mandala 2/Sukta 21

Indra Devata, Grtsamada Rshi

विश्वजिते धनजिते स्वर्जिते सत्राजिते नृजित उर्वराजिते।
अश्वजिते गोजिते अब्जिते भरेन्द्राय सोमं यजताय हर्यतम् ॥ १ ॥

1. *Viśvajite dhanajite svarjite satrājite nṛjita urvarājite. Aśvajite gojite abjite bharendrāya somaṁ yajatāya haryatam.*

Ye men and women of the world, bear and bring the sweetest soma in honour of Indra, conquerer, ruler and controller of the universe, wealth and power of

existence, joy beyond suffering, truth of life, humanity, earth and her fertility, horses, cows, and waters of the universe—Indra who carries on the yajna of the universe and, for his sake, bear the soma of joy in your lives too.

अभिभुवेऽभिभङ्गाय वन्वतेऽषाळ्हाय सहमानाय वेधसे।
तुविग्रये वह्नये दुष्टरीतवे सत्रासाहे नम इन्द्राय वोचत ॥ २ ॥

2. *Abhibhuve'bhibhaṅgāya vanvate'ṣāḷhāya sahamānāya vedhase. Tuvigraye vahnaye duṣṭarītave satrāsāhe nama indrāya vocata.*

Say, 'Hail your worship', bow and surrender in homage to Indra, all creator and conqueror, all destroyer, all lover and dispenser, unchallengeable, inviolable, all knower, universal teacher, sole bearer of the burdens of existence, unconquerable, upholder of truth and universal law, the be-all and end-all of creation and existence.

सत्रासाहो जनभक्षो जनंसहश्च्यवनो युध्मो अनु जोषमुक्षितः। वृतंचयः सहुरिर्विक्ष्वारित इन्द्रस्य वोचं प्र कृतानि वीर्या ॥ ३ ॥

3. *Satrāsāho janabhakṣo janaṁsahaścyavano yudhmo anu joṣamukṣitaḥ. Vṛtaṁcayaḥ sahurirvikśvārita indrasya vocaṁ pra kṛtāni vīryā.*

Let us celebrate the mighty actions and achievements of Indra, lord upholder of truth, adorable to people, patient lover of humanity, mover and promoter, warrior, giver of showers in response to prayer, integrative creator and organiser, tolerant and merciful, accessible to all people.

अनानुदो वृषभो दोधतो वधो गम्भीर ऋष्वो असमष्टकाव्यः। रध्रचोदः श्नथनो वीळितस्पृथुरिन्द्रः सुयज्ञ उषसः स्वर्जनत्॥ ४॥

4. *Anānudo vṛṣabho dodhato vadho gambhīra ṛṣvo asamaṣṭakāvyaḥ. Radhracodaḥ śnathano vīḷita-spṛthurindraḥ suyajña uṣasaḥ svarjanat.*

Unmoved mover, mighty generous, destroyer of destroyers, deep and grave, instant inspirer to the sublime, beyond definition in poetry and himself the poet of Infinity, inspirer of the diffident and depressed, breaker of the stumbling blocks and the violent, versatile in virtue, vast in presence and performance, Indra is the highest high-priest of cosmic yajna who lights the daily fire with the heavenly light of the dawn.

यज्ञेन गातुमप्तुरो विविद्रिरे धियो हिन्वाना उशिजो मनीषिणः। अभिस्वरा निषदा गा अवस्यव इन्द्रे हिन्वाना द्रविणान्याशत॥ ५॥

5. *Yajñena gātumapturo vividrire dhiyo hinvānā uśijo manīṣiṇaḥ. Abhisvarā niṣadā gā avasyava indre hinvānā draviṇānyāśata.*

Inspired pioneers, aspiring warriors and wise visionaries applying their thought, imagination and will in association, working with cooperation and united action in sustained yajna carve new paths of progress across the earth. Speaking together with a united voice, sitting together in assembly, acting together on the field for preservation and progress, exploiting natural energy and invoking the blessings of Indra in yajna, they reclaim lands of the earth and win wealths of the world.

इन्द्र श्रेष्ठानि द्रविणानि धेहि चित्तिं दक्षस्य सुभगत्वमस्मे।
पोषं रयीणामरिष्टिं तनूनां स्वाद्मानं वाचः सुदिनत्वमह्नाम्॥ ६॥

6. *Indra śreṣṭhāni draviṇāni dhehi cittiṁ dakṣasya subhagatvam-asme. Poṣaṁ rayīṇām-ariṣṭiṁ tanūnāṁ svādmānaṁ vācaḥ sudinatvamahnām.*

Indra, lord of the world, bless us with the best of strength and power, high intelligence and awareness, beauty and delicacy of art and expertise, abundance of wealth and prosperity, health and security of senses and body, sweetness of speech and style, and peace and brightness of days and nights.

Mandala 2/Sukta 22

Indra Devata, Grtsamada Rshi

त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृपत्सोममपिबद्विष्णुना सुतं यथावशत्। स ईं ममाद महि कर्म कर्तवे महामुरुं सैनं सश्चद्देवो देवं सत्यमिन्द्रं सत्य इन्दुः॥ १॥

1. *Trikadrukeṣu mahiṣo yavāśiraṁ tuviśuṣmas-tṛpat somamapibad viṣṇunā sutaṁ yathāvaśat. Sa īṁ mamāda mahi karma kartave mahām-uruṁ Sainaṁ saścad devo devaṁ satyam-indraṁ satya induḥ.*

The great and powerful sun drinks up the soma, essence of vital juices reinforced with herbal elixir, matured in three containers, i.e., the earth, the sky and the heaven of light, and distilled by light and wind while it shines and energises the essences.

He who delights in energising this sun, greatest of the great in nature, to do great things, who blesses and continues to bless this blazing power of light is the

eternal, ever true, self-refulgent Lord Supreme, blissful as the moon.

And he who would love to do great things vast and worthy of the great, he, true and bright as the moon, should serve and meditate on this lord of unbounded light and energy.

अध॒ त्विषी॑माँ अ॒भ्योज॑सा॒ क्रिवि॑ं॒ युधा॑भ॒वदा रोद॑सी अपृणदस्य म॒ज्मना॒ प्र वा॑वृधे। अध॑त्ता॒न्यं ज॒ठरे॒ प्रेम॑रिच्यत॒ सैनं सश्च॒द्देवो दे॒वं स॒त्यमिन्द्रं॑ स॒त्य इन्दुः॑ ॥ २ ॥

2. *Adha tviṣīmāň abhyojasā kriviṁ yudhābhavadā rodasī apṛṇadasya majmanā pra vāvṛdhe. Adhattānyaṁ jaṭhare premaricyata sainaṁ saścad devo devaṁ satyamindraṁ satya induḥ .*

The mighty universal energy with its own electric force and its action fills up the heaven and earth with universal water vapours full like a reservoir, and it continues to grow by the omnipotence of the omnipresent lord Indra, the self-refulgent Indra. It holds within its womb the other, wealth of waters, releases the waters and stays larger and mightier. The lord self-refulgent who creates and blesses this mighty bright universal yajnic energy of electricity is Indra, eternal and ever blissful as the moon.

सा॒कं जा॒तः क्र॒तुना॒ साक॒मोज॑सा ववक्षिथ सा॒कं वृ॒द्धो वी॒र्यैः॑ सास॒हिर्मृ॑धो॒ विच॑र्षणिः। दाता॒ राध॑ः स्तुव॒ते काम्यं॒ वसु॒ सैनं सश्च॒द्देवो दे॒वं स॒त्यमिन्द्रं॑ स॒त्य इन्दुः॑ ॥ ३ ॥

3. *Sakaṁ jātaḥ kratunā sākamojasā vavakṣitha sākaṁ vṛddho vīryaiḥ sāsahirmṛdho vicarṣaṇiḥ. Dātā rādhaḥ stuvate kāmyaṁ vasu sainaṁ saścad devo devaṁ satyamindraṁ satya induḥ.*

The jiva, individual soul, born in human form with the potential to know and act, courage and splendour, carries on the business of life and grows with vigour and valour, challenging, victorious and brilliant with vision and judgement. Indra, lord of life, all giver, provides whatever wealth and power is loved and valued by the pious and worshipful soul. May the soul of man, blessed and true as the moon, join and serve this supreme lord Indra, self-refulgent, eternal and true, in prayer, worship and meditation.

तव॒ त्यन्नर्यं॑ नृतोऽ प इन्द्र प्रथ॒मं पू॒र्व्यं दि॒वि प्र॒वाच्यं॑ कृ॒तम्।
यद्दे॒वस्य॒ शव॑सा॒ प्रारि॑णा॒ असुं॑ रि॒णन्न॒पः। भुव॒द्विश्व॑म॒भ्या-
दे॑व॒मोज॑सा वि॒दादू॒र्जं॑ श॒तक्र॑तुर्वि॒दादिष॑म्॥ ४॥

4. *Tava tyannaryaṁ nṛto'pa indra prathamaṁ pūrvyaṁ divi pravācyaṁ kṛtam. Yad devasya śavasā prāriṇā aṁsu riṇannapaḥ bhuvad viśvamabhyādevamojasā vidādūrjaṁ śatakratur vidādiṣam.*

Indra, lord of light, life and generosity, director of the cosmic dance of creation, that original, ancient act of yours admirable in the light and language of heaven performed for the sake of humanity which, by the omnipotence of Divinity, moves the pranic energies and causes the waters of life to flow may, we pray, with the power and splendour of Divinity, inspire the entire world of matter and energy, conquer impiety and bring us, O lord of a hundred yajnic gifts and actions, food and energy for body, mind and soul.

Mandala 2/Sukta 23

Brahmanaspati, Brhaspati Devata, Grtsamada Rshi

गणानां त्वा गणपतिं हवामहे कविं कवीनामुपमश्रवस्तमम्।
ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्वन्नूतिभिः सीद सादनम्॥ १॥

1. *Gaṇānāṁ tvā gaṇapatiṁ havāmahe kaviṁ kavīnāmupamaśravastamam. Jyeṣṭharājaṁ brahmaṇāṁ brahmaṇaspata ā naḥ śṛṇvannūtibhiḥ sīda sādanam.*

We invoke, invite and honour you Brahmanaspati, as lord president of all classes, nations and republics of the peoples of the world, as highest visionary of the men of supreme vision, most renowned of all beyond comparison and imagination, highest of the brilliant rulers, lord of the knowledge and commonwealth of the world in existence. Listen to our prayer, come with all powers of protection, preservation and promotion of the peace and prosperity of the world and grace the presidential seat in the hall of nations.

देवाश्चित्ते असुर्य प्रचेतसो बृहस्पते यज्ञियं भागमानशुः।
उस्राइव सूर्यो ज्योतिषा महो विश्वेषामिज्जनिता ब्रह्मणामसि॥ २॥

2. *Devāṣcit te asurya pracetaso bṛhaspate yajñiyaṁ bhāgamānaśuḥ. Usrā iva sūryo jyotiṣā maho viśveṣāmijjanitā brahmaṇāmasi.*

Lord of spirit and prana, ruler of the grand universal order, master of supreme knowledge, the divinities too of the world in your honour receive their share of the yajnic fragrance of life. As sun is the

progenitor of sun-rays, so you are the great creator of all knowledge, wealth and grandeur of the universe with your light of omniscience.

आ विबाध्या परिरापस्तमांसि च ज्योतिष्मन्तं रथमृतस्य तिष्ठसि। बृहस्पते भीमममित्रदम्भनं रक्षोहणं गोत्रभिदं स्वर्विदम्॥ ३॥

3. *Ā vibādhyā parirāpas-tamāṁsi ca jyotiṣmantaṁ ratham-ṛtasya tiṣṭhasi. Bṛhaspate bhīmam-amitra-dambhanaṁ rakṣohaṇaṁ gotrabhidaṁ svarvidam .*

Brhaspati, lord of the grand universe and light of the world, having chained all sin and darkness by the rule of light and law, you ride the chariot of the dynamics of nature and rectitude, blazing with light and fire, awful to the lawless, shatterer of the enemies, destroyer of the wicked, breaker of the clouds and bringer of the showers of rain and bliss.

सुनीतिभिर्नयसि त्रायसे जनं यस्तुभ्यं दाशान्न तमंहो अश्नवत्। ब्रह्मद्विषस्तपनो मन्युमीरसि बृहस्पते महि तत्ते महित्वनम्॥ ४॥

4. *Sunītibhir-nayasi trāyase janaṁ yastubhyaṁ dāśānna tamaṁho aśnavat. Brahmadviṣa-stapano manyumīrasi bṛhaspate mahi tat te mahitvanam.*

You lead us by the right path and policy. You protect and save humanity. Whoever surrenders himself to you and gives in charity in your service is safe, sin and crime touch him not, nor hurt him ever. You are the scorcher of the haters of humanity, divinity and knowledge. You are the destroyer of hostile passion.

Brhaspati, lord of this grand universe, great is that grandeur of yours, blazing with majesty.

न तमंहो न दुंरितं कुतश्चन नारातयस्तितिरुर्न द्वयाविनः। विश्वा इदस्माद् ध्वरसो वि बाधसे यं सुगोपा रक्षसि ब्रह्मणस्पते॥ ५॥

5. *Na tamaṁho na duritaṁ kutaścana nārātayastitirurna dvayāvinaḥ. Viśvā idasmād dhvaraso vi bādhase yaṁ sugopā rakṣasi brahmaṇaspate.*

Brahamanaspati, ruler of the mighty universe, saviour of the good and great, neither sin nor evil conduct from anywhere, nor enemies nor those who try to tread the parallel paths of good and evil at the same time can ever surpass or evade or escape you. You prevent and rule out all violence from him whosoever, O noble protector and saviour, you guide, guard and protect.

त्वं नो गोपाः पथिकृद्विचक्षणस्तव व्रताय मतिभिर्जरामहे। बृहस्पते यो नो अभि ह्वरो दधे स्वा तं मर्मर्तु दुच्छुना हरस्वती॥ ६॥

6. *Tvaṁ no gopāḥ pathikṛd vicakṣaṇastava vratāya matibhirjarāmahe. Bṛhaspate yo no abhi hvaro dadhe svā taṁ marmartu ducchunā harasvatī.*

You are our protector and saviour. You are our guide along the paths of right. You are the wise visionary, judge and teacher. We worship you with all our mind and intelligence so that we may abide by your divine rule of conduct. O lord of the great universe, whoever entertains and bears hate and enmity, anger and jealousy toward us may face the self-defeating forces of his own

corrosive mind from within himself.

उत वा यो नो मर्चयादनागसोऽ रातीवा मर्तः सानुको वृकः ।
बृहस्पते अप तं वर्तया पथः सुगं नो अस्यै देववीतये
कृधि ॥ ७ ॥

7. *Uta vā yo no marcayādanāgaso'rātīvā martaḥ sānuko vṛkaḥ. Bṛhaspate apa taṁ vartayā pathaḥ sugaṁ no asyai devavītaye kṛdhi .*

And whoever seize us and injure us, innocent and sinless as we move on, whoever the man-wolf with a train of allies, enemies in the garb of fellow travellers, O Brhaspati, lord saviour of the great and protector from the awesome, remove all such from the path so that it is easy to follow for the attainment of our divine destination.

त्रातारं त्वा तनूनां हवामहेऽ वस्पर्तरधिवक्तारमस्मयुम् ।
बृहस्पते देवनिदो नि बर्हय मा दुरेवा उत्तरं सुम्नमुन्नशन् ॥ ८ ॥

8. *Trātāraṁ tvā tanūnāṁ havāmahe'vaspartara-dhivaktāramasmayum. Bṛhaspate devanido ni barhaya mā durevā uttaraṁ sumnam-unnaśan.*

Brhaspati, lord of the universe, master of supreme knowledge, ruler and defender of the world, we invoke you, protector and preserver of our bodies, senses and minds, saviour and protector from sin and evil acts, our pilot across suffering, lord supreme of our own, teacher and supreme commander. Brhaspati, uproot the revilers of divinity, nobility, brilliance and generosity of people. Let not the evil doers destroy the future peace and well-being of humanity.

त्वया॑ व॒यं सु॒वृधा॑ ब्रह्मणस्पते स्पा॒र्हा वसु॑ मनु॒ष्या द॑दीमहि ।
या नो॑ दू॒रे त॒ळितो॒ या अरा॑तयो॒ऽभि सन्ति॑ ज॒म्भया॒ ता अ॑न॒प्नसः॑ ॥ ९ ॥

9. *Tvayā vayaṁ suvṛdhā brahmaṇaspate spārhā vasu manuṣyā dadīmahi. Yā no dūre taḷito yā arātayo'bhi santi jambhayā tā anapnasaḥ .*

Brahmanaspati, lord of the universe, promoter of life and knowledge, supreme power worthy of love and homage, may we, people of the world, with your care and protection, develop and promote the wealth of the world, and we pray, crush whatever forms of violence, adversity, frustration, malignity, meanness and fruitless efforts be there far or near or around us.

त्वया॑ व॒यमु॑त्त॒मं धी॑महे॒ वयो॑ बृहस्पते॒ पप्रि॑णा॒ सस्नि॑ना यु॒जा ।
मा नो॑ दुःशंसो॑ अभिदि॒प्सुरी॑शत॒ प्र सु॒शंसा॑ म॒तिभि॑स्तारिषीमहि ॥ १० ॥

10. *Tvayā vayam-uttamaṁ dhīmahe vayo bṛhaspate papriṇā sasninā yujā. Mā no duḥśaṁso abhidipsur-īśata pra suśaṁsā matibhis-tāriṣīmahi .*

Brhaspati, lord of the universe, ruler of the world, master of supreme knowledge, giver of fulfilment, purifier and sanctifier, ever helpful, may we, we pray, develop and promote the best life on earth. May no disreputable reviler or deceitful saboteur or destroyer rule over us. And may we, we pray, be righteous, faithful and honourable, and with our intelligent people swim across our problems of life.

अ॒नानु॑दो वृष॒भो ज॑ग्मि॒राह॒वं नि॒ष्टमा॒ शत्रुं॑ पृत॒नासु॑ सास॒हिः ।
अ॒सि स॒त्य ऋ॑ण॒या ब्र॑ह्मणस्पत उ॒ग्रस्य॑ चिद्दमि॒ता वी॑ळु॒हर्षि॑णः ॥ ११ ॥

11. *Anānudo vṛṣabho jagmir-āhavaṁ niṣṭaptā śatruṁ pṛtanāsu sāsahiḥ. Asi satya ṛṇayā brahmaṇaspata ugrasya cid damitā vīḷuhar-ṣiṇaḥ.*

Brahmanaspati, lord of universal knowledge and ruler of the grand social order, uncompromising, mighty generous, responsive to the call for action, subduer of the enemy, unyielding and victorious in battles, ever true, insistent on obligation and fulfilment, you are controller of the fierce and restrainer of the passionate carouser.

अदे॑वेन॒ मन॑सा॒ यो रि॒॑ष॒ण्यति॑ शा॒सामु॒ग्रो म॒न्य॑मानो॒ जिघां॑सति। बृह॑स्पते॒ मा प्र॒॑ण॒क्तस्य॑ नो व॒धो नि कं॑र्म म॒न्युं दु॒रेव॑स्य॒ शर्ध॑तः ॥ १२ ॥

12. *Adevena manasā yo riṣaṇyati śāsāmugro manyamāno jighāṁsati. Bṛhaspate mā praṇak tasya no vadho ni karma manyuṁ durevasya śardhataḥ.*

Whoever with a sinful mind injures or sabotages or wants to destroy the rulers, commanders, administrators, teachers and the devotees of Divinity and admirers of the human nation, fierce and proud though he be, O Brhaspati, lord of the realm, we pray and hereby determine, his weapon of attack must not reach us, nor shall the mean action of the evil minded ever bully and weaken our morale.

भरे॑षु हव्यो॒ नम॑सोप॒सद्यो॒ गन्ता॒ वाजे॑षु सनि॒ता॒ धनं॑धनम्। विश्वा॒ इद॒र्यो अ॑भि॒दिप्स्वो॑३॒ मृधो॒ बृह॒स्पति॒र्वि व॑वर्ह॒ रथाँ॑ इव ॥ १३ ॥

13. *Bhareṣu havyo namasopasadyo gantā vājeṣu sanitā dhanaṁ-dhanam. Viśvā idaryo abhi-dipsvo mṛdho bṛhaspatirvi vavarhā rathāṅ iva.*

In the battles of production, defence and progress, O lord, worthy of access, invocation and invitation with gifts of homage for participation, leader in the battles of advancement, and dispenser of wealth and reward in every field of activity, Brhaspati, lord of the realm, father of all, we pray, take on all the strongholds of the proud intimidators and rout them all like their chariots.

तेजिष्ठया तपनी रक्षसस्तप ये त्वा निदे ददधिरे दृष्टवीर्यम्। आविस्तत्कृष्व यदसत्त उक्थ्यं बृहस्पते वि परिरापो अर्दय ॥ १४ ॥

14. *Tajiṣṭhayā tapanī rakṣasastapa ye tvā nide dadhire dṛṣṭavīryam. Āvistat kṛṣva yadasat ta ukthyaṁ bṛhaspate vi parirāpo ardaya.*

Brhaspati, lord of the great realm, with the splendour of your blazing power, scorch those who take you on with malignant criticism and columny, although your honour and courage is proven. Proclaim openly what your commendable policy is and heat up, shake off and evaporate all those who are steeped in sin and crime.

बृहस्पते अति यदर्यो अर्हाद् द्युमद्विभाति क्रतुमज्जनेषु। यद् दीदयच्छवस ऋतप्रजात तदस्मासु द्रविणं धेहि चित्रम् ॥ १५ ॥

15. *Bṛhaspate ati yadaryo arhād dyumad vibhāti kratumajjaneṣu. Yad dīdayacchavasa ṛtaprajāta tadasmāsu draviṇaṁ dhehi citram.*

Brhaspati, lord of the great realm of life and nature, ruler and sustainer of the great, omnipotent master, lord of light by your own innate virtue, who shine among people while you do your acts of holiness

and make others shine with your power and grandeur, lord manifested and manifesting in truth, rectitude and law, bless us too with that wondrous wealth of divinity by which you enlighten others.

मा नः स्तेनेभ्यो ये अभि द्रुहस्पदे निरामिणो रिपवोऽन्नेषु जागृधुः । आ देवानामोहते वि व्रयो हृदि बृहस्पते न परः साम्नो विदुः ॥ १६ ॥

16. *Mā naḥ stenebhyo ye abhi druhaspate nirāmiṇo ripavo'nneṣu jāgṛdhuḥ. Ā devānāmohate vi vrayo hṛdi bṛhaspate na paraḥ sāmno viduḥ.*

Save us, lord of the great world, right and universal law, from the thieves and enemies who hate all and delight in positions of power, who covet nothing but food and luxury, who hold nothing in their heart but disdainful superiority complex toward the learned, wise and virtuous and who know nothing of value beyond money and property.

विश्वेभ्यो हि त्वा भुवनेभ्यस्परि त्वष्टाजनत्साम्नःसाम्नः कविः । स ऋणचिदृणया ब्रह्मणस्पतिर्द्रुहो हन्ता महि ऋतस्य धर्तरि ॥ १७ ॥

17. *Viśvebhyo hi tvā bhuvanebhyaspari tvaṣṭājanat sāmnaḥ sāmnaḥ kaviḥ. Sa ṛṇacidṛṇayā brahmaṇaspatir-druho hantā maha ṛtasya dhartari .*

Lord of the great world, master of the Veda, the omniscient maker, Tvashta, made you all round wise and visionary as a poet for the sake of the entire world of humanity across divinity and the world of materiality. You are consolidator of the public debt and the debt of gratitude to Divinity and the wise, and you fulfil the obligations of the debt. Established in the presence of

the Lord Omnipotent, father sustainer of the great Law of social order, be the destroyer of hate, jealousy and enmity.

तव श्रिये व्यजिहीत पर्वतो गवां गोत्रमुदसृजो यदङ्गिरः।
इन्द्रेण युजा तमसा परीवृतं बृहस्पते निरपामौब्जो अर्णवम्॥ १८॥

18. *Tava śriye vyajihīta parvato gavāṁ gotramudasṛjo yadaṅgiraḥ. Indreṇa yujā tamasā parīvṛtaṁ bṛhaspate nirapāmaubjo arṇavam.*

For your grace and glory, O lord and sustainer of the great world, does the cloud collect the flood of sun-rays which you, dear as breath of life, release. In association with Indra, the sun, O lord of the wide realm, open and release the oceanic flood of the waters of life suppressed and enveloped in darkness and let it flow freely.

ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः॥ १९॥

19. *Brahmaṇaspate tvamasya yantā sūktasya bodhi tanayaṁ ca jinva. Viśvaṁ tad bhadraṁ yadavanti devā bṛhad vadema vidathe suvīrāḥ.*

Brahmanaspati, lord protector and sustainer of the universe, you are the hero as well as creator of this song of Divinity which you graciously know and accept as your very child, and bless your creation with life and joy, all that good of entire humanity and the world which the divinities protect and promote, so that we, brave and blest with the brave, in our acts of yajnic piety, may celebrate your gifts highly and ecstatically.

Mandala 2/Sukta 24

Indra Brahmanaspati, Brhspati Devata, Grtsamada Rshi

सेमामविड्ढि प्रभृतिं य ईशिषेऽ या विधेम नवया महा गिरा। यथा नो मीढ्वान्त्स्तवते सखा तव बृहस्पते सीषधः सोत नो मतिम्॥ १॥

1. *Semāmaviḍḍhi prabhṛtiṁ ya īśiṣe'yā vidhema navayā mahā girā. Yathā no mīḍhvāntstavate sakhā tava bṛhaspate sīṣadhaḥ sota no matim.*

Brhaspati, lord and master of knowledge and the great realm of the earth which you rule and command, please to accept this offer of celebration which we dedicate with this great new voice of homage in honour of Indra so that he, our lord, generous as the sun and cloud, your friend, may enlighten our mind and intelligence.

यो नन्त्वान्यनमन्न्योजसोतादर्दर्मन्युना शम्बराणि वि। प्राच्यावयदच्युता ब्रह्मणस्पतिरा चाविशद्वसुमन्तं वि पर्वतम्॥ २॥

2. *Yo nantvānyanamannyojasotādardar-manyunā śambarāṇi vi. Prācyāvayadacyutā brahmaṇaspatirā cāviśad vasumantaṁ vi parvatam.*

Indra, lord ruler and sustainer of the mighty human race, is he who with his might and majesty bends those who deserve to be bent, who with his thunder and terror breaks and scatters the clouds into showers, who shakes the apparently unshakables, and who breaks open the mountain ranges of the treasure jewels of the earth.

तद्देवानां देवतमाय कर्त्वमश्रथ्नन्दृळ्हाव्रदन्त वीळिता। उद्गा आजदभिनद् ब्रह्मणा वलमगूहत्तमो व्यचक्षयत्स्वः ॥ ३ ॥

3. *Tad devānāṁ devatamāya kartvamaśrathnan dṛḷhāvradanta vīlitā. Ud gā ājadabhinad brahmaṇā valam-agūhat tamo vyacakṣayat svaḥ.*

That exceptional wonder of Karma is worthy of the most brilliant of the divinities of the universe, Indra, refulgent as the sun. He disarms the most obstinate, softens the hardest, releases the rays of light, breaks the cloud with his divine might, dispels the darkness, and reveals the light of heaven.

अश्मास्यमवतं ब्रह्मणस्पतिर्मधुधारमभि यमोजसातृणत्। तमेव विश्वे पपिरे स्वर्दृशो बहु साकं सिसिचुरुत्समुद्रिणम् ॥ ४ ॥

4. *Aśmāsyamavataṁ brahmaṇaspatir-madhudhāramabhi yamojasātṛṇat. Tameva viśve papire svardṛśo bahu sākaṁ sisicur-utsam-udriṇam.*

The lord of the universe and master of the universal Word breaks open the flood gates of the hanging cloud and the dark caverns of the mountain holding showers and streams of honey sweet waters. The same showers and streams all those who see the light and joy of heaven in the sun and water drink to their heart's content with all living beings as a gift of the ocean, and the same they sprinkle around for the gift and growth of life in abundance.

सना ता का चिद् भुवना भवीत्वा माद्भिः शरद्भिर्दुरो वरन्त वः। अयतन्ता चरतो अन्यदन्यदिद्या चकार वयुना ब्रह्मणस्पतिः ॥ ५ ॥

5. *Sanā tā kā cid bhuvanā bhavītvā mādbhiḥ śarad-bhirduro varanta vaḥ. Ayatantā carato anyada-nyadid yā cakāra vayunā brahmaṇa-spatiḥ.*

The acts which Brahmanaspati, lord of the wide world, has performed and the knowledge which he has revealed open by months and years the doors of eternal light and the past and future worlds for you from which the people naturally benefit and spontaneously enjoy without any effort, all in their own ways.

अभिनक्षन्तो अभि ये तमानशुर्निधिं पणीनां परमं गुहा हितम्। ते विद्वांसः प्रतिचक्ष्यानृता पुनर्यत उ आयन्तदुदीयुराविशम्॥ ६॥

6. *Abhinakṣanto abhi ye tamānaśur-nidhiṁ paṇīnāṁ paramaṁ guhā hitam. Te vidvāṁsaḥ praticakṣyānṛtā punaryata u āyan tadudīyurāviśam.*

Those saints and scholars who go forward all round in search of the treasures of admirable humanity hidden in the cavern of time find the jewel treasures of wealth and knowledge. But having seen the falsehood and untruth discovered there in the cave go back by the same door by which they came and then come again to propagate the truth and contradict and expose the untruth.

ऋतावानः प्रतिचक्ष्यानृता पुनरात आ तस्थुः कवयो महस्पथः। ते बाहुभ्यां धमितमग्निमश्मनि नकिः षो अस्त्यरणो जहुर्हि तम्॥ ७॥

7. *Ṛtāvānaḥ praticakṣyānṛtā punarāta ā tasthuḥ kavayo mahaspathaḥ. Te bāhubhyāṁ dhamitam-agnimaśmani nakiḥ ṣo astyaraṇo jahurhi tam .*

Men of truth and rectitude, poets and visionaries, pioneers of action, having perceived, challenged and fought out untruth and evil, come and stand firm by the great paths of right and universal law. By force of arms they keep the fire burning on the rock, in the cave, over the cloud and in the sky. None is a man of truth and knowledge, nor brave, none of them who abandon the fire and desert the truth of life and rectitude.

ऋतज्येन क्षिप्रेण ब्रह्मणस्पतिर्यत्र वष्टि प्र तदश्नोति धन्वना।
तस्य साध्वीरिषवो याभिरस्यति नृचक्षसो दृशये कर्णयोनयः ॥ ८ ॥

8. *Ṛtajyena kṣipreṇa brahmaṇaspatiryatra vaṣṭi pra tadaśnoti dhanvanā. Tasya sādhvīriṣavo yābhirasyati nṛcakṣaso dṛśaye karṇayonayaḥ.*

By the stretch of natural truth and justice and by instant action, the mighty lord of the realm wielding the bow and arrow of law and rectitude reaches wherever he wants and achieves whatever he targets. Accurate and unfailing are the arrows of this watchful ruler and guide of humanity, stretched unto the ear, reaching to the ear and taking the aim even by a whisper and vibration, which the lord shoots and by which he uproots the plants and plans of evil and crime, having seen what is right and what is wrong.

स संनयः स विनयः पुरोहितः स सुष्टुतः स युधि ब्रह्मणस्पतिः। चाक्ष्मो यद्वाजं भरते मती धनाऽऽदित्सूर्यस्तपति तप्युतुर्वृथा ॥ ९ ॥

9. *Sa saṁnayaḥ sa vinayaḥ purohitaḥ sa suṣṭutaḥ sa yudhi brahmaṇaspatiḥ. Cākṣmo yad vājaṁ bharate matī dhanā''ditsūryastapati tapyarurvṛ-thā.*

Right and true are his policies, unassailable. Correct and firm are his paths of planning and leadership. Front leader is he, ever commanding, and elected first and foremost. Admired is he and admirable, adorable ruler, protector and promoter of the wealth of nations. Clear is his sight and vision, bold his voice and speech, by virtue of which he holds and rules energy and the speed of progress, intelligence and education, and the power and prosperity of the social order through the battles of life. He blazes as the sun and would naturally and without effort heat and season and temper the wastours and wrong-doers.

विभु प्रभु प्रथमं मेहनावतो बृहस्पतेः सुविदत्राणि राध्या। इमा सातानि वेन्यस्य वाजिनो येन जना उभये भुञ्जते विशः ॥ १० ॥

10. *Vibhu prabhu prathamaṁ mehanāvato bṛhaspateḥ suvidatrāṇi rādhyā. Imā sātāni venyasya vājino yena janā ubhaye bhuñjate viśaḥ.*

Infinite, omnipotent and eternal, first and original is Brhaspati, lord of existence and knowledge. Noble and blissful are the gifts of this generous and powerful lord, givers of knowledge, competence and success, all. It is the gifts and blessings of this pervasive and warlike lord adorable by which all people of the world, high or low, simple or sophisticated, intelligent or illiterate enjoy life and its wealth.

योऽवरे वृजने विश्वथा विभुर्महामु रण्वः शवसा ववक्षिथ। स देवो देवान्प्रति पप्रथे पृथु विश्वेदु ता परिभूर्ब्रह्मणस्पतिः ॥ ११ ॥

11. *Yo'vare vṛjane viśvathā vibhur-mahām-u raṇvaḥ śavasā vavakṣitha. Sa devo devān prati paprathe pṛthu viśvedu tā paribhūr-brahmaṇaspatiḥ.*

Brahmanaspati, lord ruler and sustainer of this mighty universe, is immanent and transcendent, who by virtue of his own omnipotence pervades this world of creation, every particle of it, and is the most joyous and blissful over all the worlds of existence. By him only, try to abide and live. He, self-refulgent generous lord, vast and great, rules and expands all the divine abodes of life, pervades them and reveals his presence therein.

विश्वं सत्यं मघवाना युवोरिदापश्चन प्र मिनन्ति व्रतं वाम्। अच्छेन्द्राब्रह्मणस्पती हविर्नोऽ न्नं युजेव वाजिना जिगातम्॥ १२॥

12. *Visvaṁ satyaṁ maghavānā yuvorid-āpaścana pra minanti vrataṁ vām. Acchendrābrahmaṇas-patī harivno'nnaṁ yujeva vājinā jigātam.*

Indra and Brahmanaspati, lord ruler of majesty and lord ruler of the wealth of the nation, yours is the truth of the world and yours is the law. Not the actions of anyone, not even the flowing waters, can violate your law and discipline. Both ruler and the teacher of divinity may kindly grace our seat of yajna and, like the motive forces of the chariot of the nation, may accept our proffered homage.

उताशिष्ठा अनु शृण्वन्ति वह्नयः सभेयो विप्रो भरते मती धना। वीळुद्वेषा अनु वश ऋणमादिदिः स ह वाजी समिथे ब्रह्मणस्पतिः॥ १३॥

13. *Utāśiṣṭhā anu śṛṇvanti vahnayaḥ sabheyo vipro bharate matī dhanā. Vīḷudveṣā anu vaśa ṛṇamādadiḥ sa ha vājī samithe brahmaṇaspatiḥ.*

Fast driving forces of the nation listen carefully to the ruler and the people. The sagely scholar member of the council intelligently holds and manages the wealth and assets of the nation. A match for the strong and unruly, the collector collects the taxes according to law and discretion. Such is the dispensation of Brahmanaspati, lord ruler of the common wealth of humanity, fast, sensitive and instant of movement in the business of governance.

ब्रह्मणस्पतेरभवद्यथावशं सत्यो मन्युर्महि कर्मा करिष्यतः। यो गा उदाजत्स दिवे वि चाभजन्महीव रीतिः शवसासरत्पृथक् ॥ १४ ॥

14. *Brahmaṇaspaterabhavad yathāvaśaṁ satyo manyurmahi karmā kariṣyataḥ. Yo gā udājat sa dive vi cābhajanmahīva rītiḥ śavasāsarat pṛthak.*

Let the righteous passion, even anger, of Brahmanaspati, lord of great action in governance, be true to the purpose of Dharma, and controlled according to the state of affairs, as it is he who directs the vibrations of the nation up and down in the light of heaven and, with his own strength and power, moves forward by himself and abides by custom, tradition and law like the earth in orbit.

ब्रह्मणस्पते सुयमस्य विश्वहा रायः स्याम रथ्यो३ वयस्वतः। वीरेषु वीराँ उप पृङ्धि नस्त्वं यदीशानो ब्रह्मणा वेषि मे हवम् ॥ १५ ॥

15. *Brahmaṇaspate suyamasya viśvahā rāyaḥ syāma rathyo vayasvataḥ. Vīreṣu vīrāṅ upa pṛṅgdhi nastvaṁ yadīśāno brahmaṇā veṣi me havam.*

Brahmanaspati, lord protector of the wealth of the nation of humanity, master of the universal knowledge of existence, you are the hero of the chariot, knower and friend of the whole world. Ruler supreme as you are of the entire existence, come to us in response to my Vedic invocation and join the brave with the brave and eminent with the eminent so that we may be masters and protectors of well-begotten and life-giving wealth and develop it further by noble conduct and development.

ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः ॥ १६ ॥

16. *Brahmaṇaspate tvamasya yantā sūktasya bodhi tanayaṁ ca jinva. Viśvaṁ tad bhadraṁ yadavanti devā bṛhad vadema vidathe suvīrāḥ.*

Brahmanaspati, lord of the great world of humanity, you are the inspiration, guide, leader and hero of this holy song of celebration. Please to know its meaning, intention and purpose, and give life and joy to the child and the devotee. Give us all that good which the poets and divines preserve, protect and promote so that we, brave and blest with the brave, sing and celebrate you highly in our yajnic projects of life.

Mandala 2/Sukta 25

Brahmanaspati Devata, Grtsamada Rshi

इन्धानो अग्निं वनवद्वनुष्यतः कृतब्रह्मा शूशुवद्रातहव्य इत्।
जातेन जातमति स प्र ससृते यंयं युजं कृणुते ब्रह्मणस्पतिः॥ १॥

1. *Indhāno agniṁ vanavad vanuṣyataḥ kṛtabrahmā śūśuvad rātahavya it. Jātena jātamati sa pra sarsṛte yaṁ yaṁ yujaṁ kṛṇute brahmaṇaspatiḥ.*

Brahmanaspati, lord ruler, protector, and promoter of wealth and nature, maker of forms of food, energy and power, giver of yajnic materials and fragrances for natural and human activities of creation and production, lighting the fire and burning the requisite materials like forest wood, creates new forms with what it has already created and thus moves on in cyclic motion at electric velocity whatever it takes on as its friendly associate for the progress of humanity.

वीरेभिर्वीरान्वनवद्वनुष्यतो गोभी रयिं पप्रथद्बोधति त्मना।
तोकं च तस्य तनयं च वर्धते यंयं युजं कृणुते ब्रह्मणस्पतिः॥ २॥

2. *Vīrebhirvīrān vanavad vanuṣyato gobhī rayiṁ paprathad bodhati tmanā. Tokaṁ ca tasya tanayaṁ ca vardhate yaṁyaṁ yujaṁ kṛṇute brahmaṇaspatiḥ.*

Spending up one loving parental generation like forest wood and creating another like forest greenery, extending the community of the brave from the brave seeking immortality, expanding the community wealth with cows, lands and the light and power of energy,

Brahmanaspati, lord of the evolution of existence, advances the race of humanity from father to son and from son to grandson. Who ever or whatever the lord takes up as his instrument and creative associate, he knows at heart with his very soul.

सिन्धुर्न क्षोदः शिमीवाँ ऋघायतो वृषेव वध्रीँरभि वष्ट्योजसा। अग्नेरिव प्रसितिर्नाह वर्तवे यंयं युजं कृणुते ब्रह्मणस्पतिः॥ ३॥

3. *Sindhurna kṣodaḥ śimīvāň ṛghāyato vṛṣeva vadhrīňrabhi vaṣṭyojasā. Agneriva prasitirnāha vartave yaṁ yaṁ yujaṁ kṛṇute brahmaṇaspatiḥ.*

Just as the deep sea receives and stills the impetuous river in flood, as the mighty man of action subdues the forces of violence, and as the strong and virile bull overthrows the old broken bullock with its strength, so does the man whom Brahmanaspati chooses as his friend and associate for his purpose overcome opposition with his valour and lustre. Like the rising flames of fire there is no looking back for him, no resistance against him.

तस्मा अर्षन्ति दिव्या असश्चतः स सत्वभिः प्रथमो गोषु गच्छति। अनिभृष्टतविषिर्हन्त्योजसा यंयं युजं कृणुते ब्रह्मणस्पतिः॥ ४॥

4. *Tasmā arṣanti divyā asaścataḥ sa satvabhiḥ prathamo goṣu gacchati. Anibhṛṣṭataviṣirhanty ojasā yaṁ yaṁ yujaṁ kṛṇute brahmaṇaspatiḥ.*

To him and for him flow celestial powers and virtues pure and free. First and foremost, front leader, with his powers and intelligence he develops the cows,

goes over the lands and rises into the lights in the skies. With the irresistible blaze of his lustre and valour he smashes all opposition of the negatives. Such is the man whom Brahmanaspati chooses as his friend and instrument for the divine purpose.

तस्मा इद्विश्वे धुनयन्त सिन्धवोऽ च्छिद्रा शर्म दधिरे पुरूणि। देवानां सुम्ने सुभगः स एधते यंयं युजं कृणुते ब्रह्मणस्पतिः॥ ५॥

5. *Tasmā id viśve dhunayanta sindhavo'cchidrā śarma dadhire purūṇi. Devānāṁ sumne subhagaḥ sa edhate yaṁ yaṁ yujaṁ kṛṇute brahmaṇaspatih .*

For him the oceans roll, for him the rivers flow, boundless, incessant and universal across the world, bearing grace divine, cosmic energy and infinite joy of the heart. And he, happy and blest with fortune, grows on and on in peace and favour of the divinities of nature and humanity. Such is the man whom Brahmanaspati chooses for a friend and instrument for fulfilment and the divine purpose.

Mandala 2/Sukta 26

Brahmanaspati Devata, Grtsamada Rshi

ऋजुरिच्छंसो वनवद्वनुष्यतो देवयन्निददेवयन्तमभ्यसत्। सुप्रावीरिद्वनवत्पृत्सु दुष्टरं यज्वेदयज्योर्वि भजाति भोजनम्॥ १॥

1. *Ṛjuricchaṁso vanavad vanuṣyato devayannidadevayantam-abhyasat. suprāvīrid vanavat pṛtsu duṣṭaraṁ yajvedayajyorvi bhajāti bhojanam.*

Brahmanaspati, lord of the wide world and the wealth of life, let the man of simple, natural and faithful character, like the rays of the sun, be superior to the forces of violence. Let the man rising to piety and divinity face the powers that oppose the divine purpose. Let the brave warrior who protects and promotes light and life like the rays of the sun fight out formidable evil in the battles of life, because, ultimately, it is the man of yajna, dedicated to humanity, environment and Divinity who is the dispenser of the share of the selfish and uncreative.

यजस्व वीर॒ प्र वि॑हि मनाय॒तो भ॒द्रं मनः॑ कृणुष्व वृत्र॒तूर्ये॑। ह॒विष्कृ॑णुष्व सु॒भगो॒ यथास॑सि॒ ब्रह्म॑ण॒स्पते॒रव॒ आ वृ॑णीमहे ॥ २ ॥

2. *Yajasva vīra pra vihi manāyato bhadraṁ manaḥ kṛṇuṣva vṛtratūrye. Haviṣkṛṇuṣva subhago yathāsasi brahmaṇaspaterava ā vṛṇīmahe.*

Brave young man, do yajnic acts of creation and service, meet men of thought and wisdom, elevate your mind to goodness and virtue to fight out the forces of darkness and evil, prepare the fragrant oblations for yajna, be great and gracious as you should be. Let us all choose and pray for the protection of Brahmanaspati, lord of the world's glory and wisdom.

स इज्जने॑न॒ स वि॒शा स जन्म॑ना॒ स पु॒त्रैर्वाजं॑ भरते॒ धना॒ नृभिः॑। दे॒वाना॑यः पि॒तर॑मा॒विवा॑सति श्र॒द्धाम॑ना ह॒विषा॒ ब्रह्म॑ण॒स्पति॑म् ॥ ३ ॥

3. *Sa ijjanena sa viśā sa janmanā sa putrairvājaṁ bharate dhanā nṛbhiḥ. Devānāṁ yaḥ pitaramāvivāsati śraddhāmanā haviṣā brahmaṇaspatim .*

He for sure bears and wields power, progress and prosperity of life with the people, with settlements of working communities, by birth and with children, and he creates and enjoys the wealth of life with his men who serves and lives with the maker of noble scholars and sages and who, faithful at heart, offers worship and sacrifice with fragrant oblations to Brahmanaspati, lord creator and sustainer of the world and its wealth of humanity.

यो अस्मै हव्यैर्घृतवद्भिरविधत्प्र तं प्राचा नयति ब्रह्मणस्पतिः। उरुष्यतीमंहसो रक्षती रिषोंऽ३ऽ होश्चिदस्मा उरुचक्रिरद्भुतः ॥ ४ ॥

4. *Yo asmai havyair-ghṛtavadbhir-avidhat pra taṁ prācā nayati brahmaṇaspatiḥ. Uruṣyatīm-aṁhaso rakṣatī riṣo'ṁ hościdasmā urucakrir-adbhutaḥ.*

Who ever worships and honours the lord with oblations of fragrant materials seasoned with ghrta, Brahmanaspati advances him far ahead and high. He saves him from sin, protects him from the violent and safeguards him against the perpetrators of evil. Wondrous are the ways of Brahmanaspati, mighty and awful are his deeds on earth.

Mandala 2/Sukta 27

Aditya Devata, Kurma Gartsamada or Grtsamada Rshi

इमा गिरं आदित्येभ्यो घृतस्नूः सनाद्राजभ्यो जुह्वा जुहोमि। शृणोतु मित्रो अर्यमा भगो नस्तुविजातो वरुणो दक्षो अंशः ॥ १ ॥

1. *Imā gira ādityebhyo ghṛtasnūḥ sanād rājabhyo juhvā juhomi. Śṛṇotu mitro aryamā bhago nastuvijāto varuṇo dakṣo aṁśaḥ .*

I offer these words of worship and prayer, adoration and admiration, sprinkled with the showers of ghrta from above dedicated to the Adityas, cosmic stars and children of Mother Infinity, self-refulgent like the sun in the zodiacs of his galactic round. I offer these words as ever with the ladle of love and whispers of faith into the fire of light and life. May the Adityas listen: Mitra, friend and darling companion of life, Aryama, lord of justice and dispensation, Bhaga, lord of glory and majesty, Tuvijata, lord manifest in power and splendour, Varuna, lord of light supreme of our choice, Daksha, lord of dexterity in the art of creation, and Ansha, divine reflection of Infinity in the world of existence, all for us all our own.

इमं स्तोमं सक्रतवो मे अद्य मित्रो अर्यमा वरुणो जुषन्त।
आदित्यासः शुचयो धारपूता अवृजिना अनवद्या अरिष्टाः॥ २॥

2. *Imaṁ stomaṁ sakratavo me adya mitro aryamā varuṇo juṣanta. Ādityāsaḥ śucayo dhārapūtā avṛjinā anavadyā ariṣṭāḥ.*

This song of adoration may the lords of vision and holy action hear, accept and bless with love and favour: friendly Mitra, just Aryama, and Varuna, lord supreme of universal choice, Adityas all, reflections of the lights of omniscience, purifying and sanctifying showers of the holy voice of Divinity, free from the sins of negativities, irreproachable and inviolable all.

त आदित्यास उरवो गभीरा अदब्धासो दिप्सन्तो भूर्यक्षाः।
अन्तः पश्यन्ति वृजिनोत साधु सर्वं राजभ्यः परमा चिदन्ति॥ ३॥

3. *Ta ādityāsa uravo gabhīrā adabdhāso dipsanto bhūryakṣāḥ. Antaḥ paśyanti vṛjinota sādhu sarvaṁ rājabhyaḥ paramā cidanti.*

The Adityas, children of light, are brilliant, profound, irrepressible. They brook no nonsense, no violence, no bullying or black-mail. With many many eyes all round they see within and without all that is good, or evil that must be rejected. Supremely good are they and their actions for the shining rulers for whom they stand ever at the closest.

धारयन्त आदित्यासो जगत्स्था देवा विश्वस्य भुवनस्य गोपाः। दीर्घाधियो रक्षमाणा असुर्यं मृतावानश्चयमाना ऋणानि॥ ४॥

4. *Dhārayanta ādityāso jagat sthā devā viśvasya bhuvanasya gopāḥ. Dīrghādhiyo rakṣamāṇā asuryamṛtāvānaścayamānā ṛṇāni.*

Brilliant Adityas sustain the moving and the stable world of existence. Generously giving, they are preservers of the entire world of existence. Far-reaching is their intelligence, they love truth and rectitude, they protect the breath of life and they augment whatever or whoever extends the vision and knowledge of life for others. (Aditya-like should the teachers be.)

विद्यामादित्या अवसो वो अस्य यदर्यमन्भय आ चिन्मयोभु। युष्माकं मित्रावरुणा प्रणीतौ परि श्वभ्रेव दुरितानि वृज्याम्॥ ५॥

5. *Vidyāmādityā avaso vo asya yadaryaman bhaya ā cinmayobhu. Yuṣmākaṁ mitrāvaruṇā praṇītau pari śvabhreva duritāni vṛjyām.*

Adityas, powers of light and knowledge, Aryaman, lord of justice and dispensation, if ever I face a state of insecurity, then, in that state of fear, I pray, I may have the gift of this divine protection of yours, of this divine peace and comfort. O Mitra and Varuna, friends of humanity, dear and just, I pray, that under the protection of your ethics and guidance I may give up all evils and avoid them as dangerous pitfalls on the paths of life.

सुगो हि वो अर्यमन्मित्र पन्था अनृक्षरो वरुण साधुरस्ति।
तेनादित्या अधि वोचता नो यच्छता नो दुष्परिहन्तु शर्म ॥ ६ ॥

6. *Sugo hi vo aryaman mitra panthā anṛkṣaro varuṇa sādhurasti. Tenāditya adhi vocatā no yachatā no duṣparihantu śarma.*

Aryaman, lord of noble action, Mitra, friend and companion, simple and straight is your path, easy to tread. O Varuna, lord of our choice and best teacher, thornless and good is the path you show. Adityas, lords of enlightenment, teach us to follow and go forward by that path. And give us a home which is difficult to disrupt.

पिपर्तु नो अदितिः राजपुत्राऽति द्वेषांस्यर्यमा सुगेभिः।
बृहन्मित्रस्य वरुणस्य शर्मोप स्याम पुरुवीरा अरिष्टाः ॥ ७ ॥

7. *Pipartu no aditī rājaputrā'ti dveṣāṁsyaryamā sugebhiḥ. Bṛhanmitrasya varuṇasya śarmopa syāma puruvīrā ariṣṭāḥ.*

May Aditi, mother queen of inviolable unity and abundance with her brilliant children of regal character

give us total fulfilment of life. May Aryama, just and judicious ruler, friend of the intelligent and the wise, lead us across and beyond the jealous and the hostile by simple and clear paths of action. May we all, mighty brave blest with vibrant progeny, ever live unhurt and happy by the great household of peace and well-being, a perpetual gift of Mitra, lord of friend-ship and fraternity, and Varuna, lord of freedom and justice.

तिस्रो भूमीर्धारयन्त्रीँरुत द्यून्त्रीणि व्रता विदथे अन्तरेषाम् ।
ऋतेनादित्या महि वो महित्वं तदर्यमन्वरुण मित्र चारु ॥ ८ ॥

8. *Tisro bhūmīrdhārayan trīṅ̃ruta dyūn trīṇi vratā vidathe antareṣām. Ṛtenādityā mahi vo mahitvaṁ tadaryaman varuṇa mitra cāru.*

Adityas, brilliant children of Aditi, radiant concentrations of indestructible energy, by the universal Law of Rtam, hold and sustain three terrestrial regions and three heavenly regions in the midst of which they observe threefold dynamics of existential energy in the field of karmic order. Aryaman, lord of action and justice, Varuna, lord of love and peace, and Mitra, friend of fraternity, that too is your holy grandeur and greatness in the mighty social order, threefold, three-level, for the body, mind and spirit of the human nation.

त्री रोचना दिव्या धारयन्त हिरण्ययाः शुचयो धारपूताः ।
अस्वप्नजो अनिमिषा अदब्धा उरुशंसा ऋजवे मर्त्याय ॥ ९ ॥

9. *Trī rocanā divyā dhārayanta hiraṇyayāḥ śucayo dhārapūtāḥ. Asvapnajo animiṣā adabdhā uruśaṁsā ṛjave martyāya.*

Three charming gifts of Divinity the Adityas,

scholar celibates, hold for humanity. Golden great are they, blazing brilliant, sanctified in the showers of knowledge and piety. Ever wakeful, they never sleep, nor dream, nor even wink their eye for a moment. Firm and inviolable are they, adorable, for the simple, honest and pious order of humanity, holding and preserving the knowledge of Divinity, karmic dexterity and sincerity of worship for survival and fulfilment in the world of mortality.

त्वं विश्वेषां वरुणासि राजा ये च देवा असुर ये च मर्तीः। शतं नो रास्व शरदो विचक्षेऽश्यामायूंषि सुधितानि पूर्वी॥ १०॥

10. *Tvaṁ viśveṣāṁ varuṇāsi rājā ye ca devā asura ye ca martāḥ. Śataṁ no rāsva śarado vicakṣe 'śyāmāyūṁṣi sudhitāni pūrvā.*

Varuna, spirit of life and breath of energy, first of love, choice and justice, you are the ruler of all, whether they are divine or ordinary mortals by nature. Give us a full hundred years of life for the vision and realisation of the light of Divinity and our own immortality. May we, we pray, enjoy a full and perfect span of life and age, sweet and satisfying as ever.

न दक्षिणा वि चिकिते न सव्या न प्राचीनमादित्या नोत पश्चा। पाक्या चिद्वसवो धीर्या चिद्युष्मानीतो अभयं ज्योतिरश्याम्॥ ११॥

11. *Na dakṣiṇā vi cikite na savyā na prācīnamādityā nota paścā. Pākyā cid vasavo dhīryā cid yuṣmānīto abhayaṁ jyotiraśyām.*

Ye Adityas, stars of the highest order of light, O

Vasus, planets of the first order of life, I know not wholly what is on the right, or on the left, or in front, or behind, as the man of ripe intelligence and settled mind among scholars does. However, with his guidance and led by your light, leadership and generosity, I pray, may I attain freedom from fear and the light of knowledge.

यो राजभ्य ऋतनिभ्यो ददाश यं वर्धयन्ति पुष्टयश्च नित्याः ।
स रेवान्याति प्रथमो रथेन वसुदावा विदथेषु प्रशस्तः ॥ १२ ॥

12. *Yo rājabhya ṛtanibhyo dadāśa yaṁ vardhayanti puṣṭayaśca nityāḥ. Sa revān yāti prathamo rathena vasudāvā vidatheṣu praśastaḥ.*

The ruler who liberally gives for the illustrious men of justice and for the leading lights of truth and righteousness, and whom strength and nourishment of body, mind and character constantly advance towards perfection, grows first in power and prestige and, well-provided with wealth and the spirit of generosity, admired and exhorted universally, moves forward in his chariot of fame as a leader in yajnic projects of humanity.

शुचिरपः सूयवसा अदब्ध उप क्षेति वृद्धवयाः सुवीरः ।
नकिष्टं घ्नन्त्यन्तितो न दूराद्य आदित्यानां भवति प्रणीतौ ॥ १३ ॥

13. *Śucirapaḥ sūyavasā adabdha upa kṣeti vṛddhavayāḥ suvīraḥ. Nakiṣṭaṁ ghnantyantito na dūrād ya ādityānāṁ bhavati praṇītau.*

The ruler, pure at heart, courageous and indomitable, who abides by the values, policies and guidance of Adityas, men of light, truth and justice, rules a long age, blest with noble children and followed by

brave warriors, well-provided with plenty of food and water and doing noble acts of fame. None can hurt or damage or destroy him or his dominion either from far or near at hand.

अदितेे मित्र वरुणोत मृळ यद्वो वयं चकृमा कच्चिदागः।
उर्वश्यामभयं ज्योतिरिन्द्र मा नो दीर्घा अभि नशन्त-
मिस्राः ॥ १४ ॥

14. *Adite mitra varuṇota mṛḷa yad vo vayaṁ cakṛmā kaccidāgaḥ. Urvaśyāmabhayaṁ jyotirindra mā no dīrghā abhi naśantamisrāḥ.*

Aditi, Nature, mother earth and spirit of the human nation, Mitra, lord of love and friendship, Varuna, lord of justice, relent, be kind and gracious to us even if we happen to transgress and commit a sin of error. Indra, lord of power and ruler over the nation, grant us ample freedom from fear and lots of light and knowledge so that long nights of darkness, sin and suffering may never afflict us.

उभे अस्मै पीपयतः समीची दिवो वृष्टिं सुभगो नाम पुष्यन्।
उभा क्षयावाजयन्याति पृत्सूभावर्धौ भवतः साधू
अस्मै ॥ १५ ॥

15. *Ubhe asmai pīpayataḥ samīcī divo vṛṣṭiṁ subhago nāma puṣyan. Ubhā kṣayāvājayan yāti pṛtsūbhāvardhau bhavataḥ sādhū asmai.*

Both the enlightened woman and the noble husband, the people and the noble ruler, conjoined in unison grow together for the sake of this Rashtra, the great social order of humanity, augmenting through yajna the showers of rain from heaven. Both live

together and move forward, winning victories in the battles of life. Both are indispensable for the social order, complementing each other like two halves of a sphere in the interest of progress and prosperity for the sake of the family and the nation.

या वो॑ मा॒या अ॑भि॒द्रुहे॑ यजत्राः॒ पाशा॑ आदित्या रि॒पवे॒ विचृ॑त्ताः। अ॒श्वीव॒ ताँ अति॑ येषं॒ रथे॒नारि॑ष्टा उ॒रावा शर्म॑न्त्स्याम ॥ १६ ॥

16. *Yā vo māyā abhidruhe yajatrāḥ pāśā ādityā ripave vicṛttāḥ. Aśvīva tāṁ ati yeṣaṁ rathenā-riṣṭā urāvā śarmantsyāma.*

Adityas, powers of light and law, dedicated to yajnic advancement of life and nature, whatever your bonds of power and law, sinless and inviolable, spread across the earth, which are like chains of arrest and prisons of punishment for the lawless and the enemies of humanity, let me, I pray, cross them over with ease and pleasure by the chariot of knowledge and action like a knight of horse, so that we may live at peace in bliss on this vast earth, common home of the human family.

माहं म॒घोनो॑ वरुण प्रि॒यस्य॑ भू॒रिदा॑व्ने॒ आ वि॑दं॒ शून॑मापेः। मा रा॒यो रा॑जन्त्सु॒यमा॒दव॑ स्थां बृ॒हद्व॑देम वि॒दथे॑ सु॒वीराः॑ ॥ १७ ॥

17. *Māhaṁ maghono varuṇa priyasya bhūridāvna ā vidaṁ śūnamāpeḥ. Mā rāyo rājantsuyam-ādava sthāṁ bṛhad vadema vidathe suvīrāḥ.*

Varuna, lord of justice, highest and best of our choice, I pray I may attain to the progress and prosperity of a dear and generous man of wealth and dignity, but

not to the swelling pride of a man of easy money. Brilliant lord ruler of the nation, may I never be deprived of wealth well-earned with honesty. And let us all, blest with noble progeny, speak well and highly in thanks and praise of the lord ruler of the world in all our yajnic performances.

Mandala 2/Sukta 28

Varuna Devata, Grtsamada or Kurma Gartsamada Rshi

इदं कवेरादित्यस्य स्वराजो विश्वानि सान्त्यभ्यस्तु मह्ना ।
अति यो मन्द्रो यजथाय देवः सुकीर्तिं भिक्षे वरुणस्य भूरेः ॥ १ ॥

1. *Idaṁ kaverādityasya svarājo viśvāni sāntya-bhyastu mahnā. Ati yo mandro yajathāya devaḥ sukīrtiṁ bhikṣe varuṇasya bhūreḥ.*

This is the song of honour for Aditya, self-refulgent lord of light eternal and poetic vision of omniscience who, with his might, rules over and transcends all forms of existence and karma. Lord of brilliance and generosity is he, extremely kind and pleased with the liberal man of yajna. I pray for a vision of the glory of Varuna, magnificent lord of abundance, love and justice and crave for his mercy and pleasure.

तव व्रते सुभगासः स्याम स्वाध्यो वरुण तुष्टुवांसः ।
उपायन उषसां गोमतीनामग्नयो न जरमाणा अनु द्यून् ॥ २ ॥

2. *Tava vrate subhagāsaḥ syāma svādhyo varuṇa tuṣṭuvāṁsaḥ. Upāyana uṣasāṁ gomatīnā-magnayo na jaramāṇā anu dhyūn.*

Varuna, lord of knowledge and wisdom, law and

justice, may we, under your inviolable discipline, be blest with good fortune and all round prosperity and, singing in praise and admiration of Divinity, be rewarded with noble intelligence and scientific knowledge of existence. And when the dawns arise with their wealth of light rays and the cows stir in their stalls, let us, like holy fires of yajna, celebrate the glory of the morning sun every day.

तवं स्याम पुरुवीरस्य शर्मन्नुरुशंसस्य वरुण प्रणेतः ।
यूयं नः पुत्रा अदितेरदब्धा अभि क्षमध्वं युज्याय देवाः ॥ ३ ॥

3. *Tava syāma puruvīrasya śarmannuruśaṁsasya varuṇa praṇetaḥ. Yūyaṁ naḥ putrā aditeradabdhā abhi kṣamadhvaṁ yujyāya devāḥ .*

Varuna, great leader of humanity, universally admired and followed by hosts of brave warriors, let us live in peace and bliss under your protection as in our heaven and home. And ye, all our children, be brilliant and generous, inviolable and indomitable, be strong and brilliant as children of eternity and prepare yourselves for action and cooperation in the service of the Lord.

प्र सीमादित्यो असृजद्विधर्ताँ ऋतं सिन्धवो वरुणस्य यन्ति ।
न श्राम्यन्ति न वि मुचन्त्येते वयो न पप्तू रघुया परिज्मन् ॥ ४ ॥

4. *Pra sīmādityo asṛjad vidhartāṅ ṛtaṁ sindhavo varuṇasya yanti. Na śrāmyanti na vi mucantyete vayo na paptū raghuyā parijman.*

Aditya, the sun, sustainer of the regions of the world, creates the waters all round and then the streams of Varuna, the cloud, shower down and flow. They tire not, nor ever stop. Like flying birds they flow all round on the earth at their top speed.

वि मच्छ्रथाय रशनामिवाग॑ ऋध्याम ते वरुण खामृतस्य। मा तन्तुश्छेदि वयतो धियं मे मा मात्रा शार्यपसः पुर ऋतोः ॥ ५ ॥

5. *Vi macchrathāya raśanāmivāga ṛdhyāma te varuṇa khāmṛtasya. Mā tantuśchedi vayato dhiyaṁ me mā mātrā śāryapasaḥ pura ṛtoḥ.*

Like the chain of slavery, loosen the hold of sin and evil from me. O Varuna, lord of law and justice, let us prosper and promote the stream of virtuous living in your service. While I weave the web of my life, snap not the bond of nature and intelligence with my mother. Snap not my bond of karma before the time is ripe.

अपो सु म्यक्ष वरुण भियसं मत्सम्राळृतावोऽनु मा गृभाय। दामेव वत्साद्वि मुमुग्ध्यंहो नहि त्वदारे निमिषश्चनेशे ॥ ६ ॥

6. *Apo su myakṣa varuṇa bhiyasaṁ mat samrāḷṛtāvo'nu mā gṛbhāya. Dāmeva vatsād vi mumugdhyaṁho nahi tvadāre nimiṣaścaneśe.*

Varuna, lord of love and justice, keep off fear from me. Illustrious ruler and defender of truth and rectitude, take me as your own for protection, and, as a calf is freed from the rope, release me from sin. Other than you no one far or near can rule over me even for a moment.

मा नो वधैर्वरुण ये त इष्टावेनः कृण्वन्तमसुर भ्रीणन्ति। मा ज्योतिषः प्रवसथानि गन्म वि षू मृधः शिश्रथो जीवसे नः ॥ ७ ॥

7. *Mā no vadhairvaruṇa ye ta iṣṭāvenaḥ kṛṇvantamsura bhrīṇanti. Mā jyotiṣaḥ pravasathāni ganma vi ṣū mṛdhaḥ śiśratho jīvase naḥ.*

Varuna, lord of life and giver of pranic energy, save us from the blows which strike to punish those who commit sin against your yajnic law. Let us not go astray from light to the dens of darkness. For our life and holy living reduce and eliminate the forces of hate and violence.

नमः पुरा ते वरुणोत नूनमुतापरं तुविजात ब्रवाम।
त्वे हि कं पर्वते न श्रितान्यप्रच्युतानि दूळभ व्रतानि ॥ ८ ॥

8. *Namaḥ purā te varuṇota nūnamutāparaṁ tuvijāta bravām. Tve hi kaṁ parate na śritānyapracyutāni dūḷabha vratāni.*

Lord unassailable and ever powerful of all, we raise our voice of homage and offer words of salutation to you in the past, at present and in the future. O Varuna, as herbs grow on the mountain and vapours rest in the cloud, so peace and comfort rest in you, and in you abide the imperishable laws of existence and inviolable rules of life's discipline and conduct.

पर ऋणा सावीरध मत्कृतानि माहं राजन्नन्यकृतेन भोजम्।
अव्युष्टा इन्नु भूयसीरुषास आ नो जीवान्वरुण तासु शाधि ॥ ९ ॥

9. *Para ṛṇā sāvīiradha matkṛtāni māhaṁ rājanna-nyakṛtena bhojam. Avyuṣṭā innu bhūyasīruṣāsa ā no jīvān varuṇa tāsu śādhi .*

Varuna, lord of light and law, acquit me of the highest liabilities, and obligations undertaken by me. Never let me live on the fruits of others' labour. And in the many days of light not yet come, in which you would be there to protect us, teach us, all the living souls, to

live the way we should.

यो मे॑ राज॒न्युज्यो॑ वा॒ सखा॑ वा॒ स्वप्ने॒ भ॒यं भी॒रवे॒ मह्य॒माह॑। स्ते॒नो वा॒ यो दिप्स॑ति॒ नो॒ वृको॑ वा॒ त्वं तस्मा॒द्वरु॑ण पाह्य॒स्मान्॥ १०॥

10. *Yo me rājan yujyo vā sakhā vā svapne bhayaṁ bhīrave mahyamāha. Steno vā yo dipsati no vṛko vā tvaṁ tasmād varuṇa pāhyasmān .*

Varuna, lord of light and law, brilliant ruler, if a friend or companion threatens me with fear and I feel afraid in a state of sleep or wakefulness, or if a thief or a wolfish robber terrorizes us, save us from such fear and terror.

माहं म॒घोनो॑ वरुण प्रि॒यस्य॑ भू॒रिदा॑व्र॒ आ वि॑दं॒ शून॑मा॒पेः। मा रा॒यो रा॑जन्त्सुय॒मा॒दव॑ स्थां बृ॒हद्व॑देम वि॒दथे॑ सु॒वीराः॥ ११॥

11. *Māhaṁ maghono varuṇo priyasya bhūridāvna ā vidaṁ śūnamāpeḥ. Mā rāyo rājantsuyamā-dava sthāṁ bṛhad vadema vidathe suvīrāḥ.*

Varuna, refulgent lord ruler of the world, I pray, I may never suffer the empty pride and morbid swelling from the wealth of a dear, prosperous, generous man of power and honour. Nor may I suffer the want of wealth well earned with honest labour. And, blest with noble progeny and brave warrior heroes, may we ever sing songs of thanks and praise for the Lord in all our yajnic performances.

Mandala 2/Sukta 29

Vishvedevah Devata, Kurma Gartsamada or Grtsamada Rshi

धृतव्रता आदित्या इषिरा आरे मत्कर्त रहसूरिवागः । शृण्वतो वो वरुण मित्र देवा भद्रस्य विद्वाँ अवसे हुवे वः ॥ १ ॥

1. *Dhṛtavratā ādityā iṣirā āre mat karta rahasūrivāgaḥ. Śṛṇvato vo varuṇa mitra devā bhadrasya vidvāṅ avase huve vaḥ.*

Ye lights of the world of life and spirit, brilliant as the suns, upholders of law and pious vows of discipline, dynamic masters of refreshing knowledge and wisdom, remove from me far and near sin and pollution like a fallen woman's. Ye divine souls of the world, Varuna, lord supreme, Mitra, friend of life and humanity, brilliant scholar and teacher, all you who listen, I invoke and call upon you for the protection of truth and goodness in life.

यूयं देवाः प्रमतिर्यूयमोजो यूयं द्वेषांसि सनुतर्युयोत । अभिक्षत्तारो अभि च क्षमध्वमद्या च नो मृळयतापरं च ॥ २ ॥

2. *Yuyaṁ devāḥ pramatiryūyamojo yūyaṁ dveṣāṁsi sanutaryuyota . Abhikṣattāro abhi ca kṣamadhvamadyā ca no mṛḷayatāparaṁ ca.*

Ye divine spirits and noble personalities of the world, you uphold, protect and promote wisdom. You constantly advance the light and splendour of life. You quietly challenge and fight out hate and jealousy. All round shelters and protectors of the good, destroyers of evil, be kind and gracious, relent now, strengthen us and save us ever after.

किमू नु वः कृणवामापरेण किं सनेन वसव आप्येन।
यूयं नो मित्रावरुणादिते च स्वस्तिमिन्द्रामरुतो दधात ॥ ३ ॥

3. *Kimū nu vaḥ kṛṇavāmāpareṇa kiṁ sanena vasava āpyena . Yūyaṁ no mitrāvaruṇādite ca svastimindrāmaruto dadhāta .*

O Vasus, shelter homes of life and humanity, teachers and scholars generous as mother earth, what shall we do for you with our share of karma and competence now and whatever potential we might have later? O Mitra and Varuna, friends and lovers of humanity dear as the breath of life, Aditi, generous mother sustainer like earth and nature, Indra and Maruts, winds and vital energies of life, bear and bring us the good and best of life, intelligence and knowledge of existence.

हये देवा यूयमिदापयः स्थ ते मृळत नाधमानाय महाम्।
मा वो रथो मध्यमवाळृते भून्मा युष्मावत्स्वापिषु श्रमिष्म ॥ ४ ॥

4. *Haye devā yūthamidāpayaḥ stha te mṛḷata nādhamānāya mahyam. Mā vo ratho madhyamavāḷṛte bhūnmā yuṣmāvatsvāpiṣu śramiṣma .*

Ye Devas, teachers and scholars, noble powers of the world and nature, you are our own, friends and kinsmen, the very soul of our virtues. Be kind and gracious to me, the seeker and the supplicant. May your chariot never move at slow or medium speed in yajnic projects on earth or in water. Nor must we tire or slacken in our service to you in virtuous and scholarly projects.

प्र व एकों मिमय भूर्यागो यन्मा पितेव कितवं शशासं। आरे पाशा आरे अघानि देवा मा माधि पुत्रे विमिव ग्रभीष्ट ॥ ५ ॥

5. *Pra va eko mimaya bhūryāgo yanmā piteva kitavaṁ śaśāsa. Āre pāśā āre aghāni devā mā mādhi putre vimiva grabhīṣṭa.*

Ye Devas, teachers, scholars, noble seniors, I am one, alone and helpless, but let me throw off all sin and evil since you teach and enlighten me as a father teaches and corrects a prodigal son. Let all snares of bondage be off! Let all sin and trespasses be off! A child as I am of yours, seize me not as a hunter catches a bird. No one seizes a child.

अर्वाञ्चो अद्या भवता यजत्रा आ वो हार्दि भयमानो व्ययेयम्। त्राध्वं नो देवा निजुरो वृकस्य त्राध्वं कर्तादवपदो यजत्राः ॥ ६ ॥

6. *Arvāñco adyā bhavatā yajatrā ā vo hārdi bhayamāno vyayeyam. Trādhvaṁ no devā nijuro vṛkasya trādhvaṁ kartādavapado yajatrāḥ.*

Devas, noble and generous powers of the world, yajnic teachers and enlightened seniors, advance in knowledge and generosity, come, be kind and gracious right front. Obedient with awe and reverence, let me do what is dear to you at heart. Protect us against the violent wolf and the greedy robber. Worshipful and dedicated to yajna as you are, save us from evil time and violence.

माहं मघोनो वरुण प्रियस्य भूरिदाव्न आ विदं शूनमापेः।
मा रायो राजन्त्सुयमादव स्थां बृहद्वदेम विदथे सुवीराः ॥ ७ ॥

7. *Māhaṁ maghono varuṇa priyasya bhūridāvna ā vidaṁ śunamāpeḥ. Mā rāyo rājantsuyamā-dava sthāṁ bṛhad vadema vidathe suvīrāḥ.*

Varuna, lord of light, law and justice, let me never come to that state of sufferance when a dear, mighty generous man of honour and power either suffers from empty pride of easy achievement or suffers want and penury. O brilliant ruler and law-giver of the world, let me never suffer the want of well earned wealth of money and materials. And let us all, blest with noble children and followers, sing in praise of the Lord for his gracious gifts of righteous prosperity.

Mandala 2/Sukta 30

Indra, Indra-Soma, Sarasvati-Indra, Brhaspati, Maruts Devata, Grtsamada Rshi

ऋतं देवाय कृण्वते सवित्र इन्द्रायाहिघ्ने न रमन्त आपः ।
अहरहर्यात्यक्तुरपां कियात्या प्रथमः सर्ग आसाम् ॥ १ ॥

1. *Ṛtaṁ devāya kṛṇvate savitra intrāyāhighne na ramanta āpaḥ. Aharaharyātyakturapāṁ kiyātyā prathamaḥ sarga āsām.*

The streams of the existential flow of divine action stop not, nor do they play for fun, for the creator of waters and the executor of laws, self-refulgent Savita, the sun who inspires Prakrti with life, nor for Indra who breaks the clouds for rain. The light of his actions radiates continuously day by day. When did the first flow of these actions of creation originate? (Let us know.)

यो वृत्राय सिनमत्राभरिष्यत्प्र तं जनित्री विदुषे उवाच।
पथो रदन्तीरनु जोषमस्मै दिवेदिवे धुनयो यन्त्यर्थम्॥ २॥

2. *Yo vṛtrāya sinamatrābhariṣyat pra taṁ janitrī viduṣa uvāca. Patho radantīranu joṣamasmai divedive dhunayo yantyartham.*

The one (sun) who for the cloud of darkness bears the food (of vapours) as well as the bond (of structure and formation), of him the mother Nature speaks to the man of knowledge. And in accordance with the will divine the streams of light and action flow to their destined goal carving out their paths of motion day by day.

ऊर्ध्वो ह्यस्थादध्यन्तरिक्षेऽधा वृत्राय प्र वधं जभार।
मिहं वसान उप हीमदुद्रोत्तिग्मायुधो अजयच्छत्रुमिन्द्रः॥ ३॥

3. *Ūrdhvo hyasthādadhyantarikṣe'dhā vṛtrāya pra vadhaṁ jabhāra. Mihaṁ vasāna upa hīmadudrot tigmāyudho ajayacchatrumindraḥ.*

The sun abides high up in heaven far above the middle region of the sky. And then it bears, raises and strikes the deadly weapon of the thunderbolt upon the cloud and, taking the vapours on all round, it melts the waters to rain. Thus it is that Indra, sunny wielder of the lightning weapon, who conquers the adversary, the dark and deep cloud of rain.

बृहस्पते तपुषाश्नेव विध्य वृकद्वरसो असुरस्य वीरान्।
यथा जघन्थ धृषता पुरा चिदेवा जहि शत्रुमस्माकमिन्द्र॥ ४॥

4. *Bṛhaspate tapuṣāśneva vidhya vṛkadvaraso asurasya vīrān. Yathā jaghantha dhṛṣatā purā cidevā jahi śatrumasmākamindra.*

Indra, destroyer of enemies, Brhaspati, lord sustainer of the vast world, just as with your mighty blazing thunderous weapon you broke through the front gates of the stronghold of the cloud and destroyed the forces of the demon of darkness and drought earlier, so now destroy our enemy (and throw open the gates of light and prosperity).

अव॑ क्षिप दि॒वो अश्मा॑नमु॒च्चा येन॒ शत्रुं॑ मन्दसा॒नो नि॒जूर्वीः। तो॒कस्य॑ सा॒तौ तन॑यस्य॒ भूरे॑र॒स्माँ अ॒र्धं कृ॑णुतादिन्द्र गोना॑म्॥ ५॥

5. *Ava kṣipa divo aśmānamuccā yena śatruṁ mandasāno nijūrvāḥ. Tokasya sātau tanayasya bhūrerasmāṅ ardhaṁ kṛṇutādindra gonām.*

Indra, lord of light and power, ruler of the world, admirable, joyous and fiery, hurl the thunderbolt from high up regions of light and destroy the enemy, the same thunderbolt by which you struck and broke the cloud, and for the progress and prosperity of our children and grand children and for the growth and development of our land and cows, grant us plenty of means and materials.

प्र हि क्रतुं॑ वृहथो॒ यं व॑नु॒थो र॒ध्रस्य॑ स्थो॒ यज॑मानस्य चो॒दौ। इन्द्रा॑सोमा यु॒वम॒स्माँ अ॑विष्ट॒मस्मि॒न्भ॒यस्थे॑ कृणुतमु लो॒कम्॥ ६॥

6. *Pra hi kratuṁ vṛhatho yaṁ vanutho radhrasya stho yajamānasya codau. Indrāsomā yuvamasmāṅ aviṣṭamasmin bhayasthe kṛṇutamu lokam .*

Indra, lord of power, and Soma, lord of peace, expand the yajna of development and progress which

you love. Abide as inspirers and promoters of the obedient worshipful yajamana. Favour us, protect and promote us, and in this land which is stricken with fear, create a social order free and fearless, full of joy.

न मा तमन्न श्रमन्नोत तन्द्रन्न वोचाम मा सुनोतेति सोमम्। यो मे पृणाद्यो ददद्यो निबोधाद्यो मा सुन्वन्तमुप गोभिरायत्॥ ७॥

7. *Na mā tamanna śramannota tandranna vocāma mā sunoteti somam. Yo me pṛṇād yo dadad yo nibodhād yo mā sunvantamupa gobhirāyat.*

Indra, who gives me fulfilment, who gives me wealth and happiness, who gives me enlightenment, and who blesses me with the gift of cows and health of mind and senses, while I offer homage to the lord, may, I pray, never vex me, nor tire me, nor make me feel languid with lassitude. And may we never (with ingratitude) say: "Do not offer homage of soma to the lord."

सरस्वति त्वमस्माँ अविड्ढि मरुत्वती धृषती जेषि शत्रून्। त्यं चिच्छर्धन्तं तविषीयमाणमिन्द्रो हन्ति वृषभं शण्डिकानाम्॥ ८॥

8. *Sarasvati tvamasmāň aviḍḍhi marutvatī dhṛṣatī jeṣi śatrūn. Tyaṁ cicchardhantaṁ taviṣīyamāṇamindro hanti vṛṣabhaṁ śaṇḍikānām.*

Sarasvati, mother of knowledge and divine speech, inspire and protect us. Loud and bold with a troop of stormy commandos you overthrow the enemies. Indra, ruling lord of light and power, too, destroys the defiant and violent intrepidable leader of the forces of

damage and darkness.

यो नः सनुत्य उत वा जिघत्नुरभिख्याय तं तिगितेन विध्य।
बृहस्पत आयुधैर्जेषि शत्रून्द्रुहे रीषन्तं परि धेहि राजन्॥ ९॥

9. *Yo naḥ sanutya uta vā jighatnurabhikhyāya taṁ tigitena vidhya. Bṛhaspata āyudhairjeṣi śatrūn druhe rīṣantaṁ pari dhehi rājan.*

Brhaspati, lord of knowledge and sustainer of the grand social order, expose and fix with pointed steel the surreptitious foe in hiding and the saboteur who plans to destroy us. O brilliant ruler, conquer the enemies with weapons of offence and defence, and surround and seal the force of the jealous and the destructive along with their counterparts.

अस्माकेभिः सत्वभिः शूर शूरैर्वीर्या कृधि यानि ते कत्वानि।
ज्योगभूवन्ननुधूपितासो हत्वी तेषामा भरा नो वसूनि॥ १०॥

10. *Asmākebhiḥ satvabhiḥ śūra śūrairvīryā kṛdhi yāni te kartvāni. Jyogabhūvannanudhūpitāso hatvī teṣāmā bharā no vasūni.*

O Indra, valiant hero and ruler of the world, with our resolute heroes of real mettle, do the deeds worthy of your character and majesty. And if there be adversaries long puffed up with pride and arrogance, break them down to their reality and hold and manage their assets and ours for the nation.

तं वः शर्धं मारुतं सुम्नयुर्गिरोप ब्रुवे नमसा दैव्यं जनम्।
यथा रयिं सर्ववीरं नशामहा अपत्यसाचं श्रुत्यं दिवेदिवे॥ ११॥

11. *Taṁ vaḥ śardhaṁ mārutaṁ sumnayurgiropa bruve namasā daivyaṁ janam. Yathā rayiṁ sarvavīraṁ naśāmahā apatyasācaṁ śrutyaṁ divedive .*

That mighty manpower of yours, divine and stormy, I, seeker of peace and well-being, sing and celebrate in words of humility and reverence and address the song to you so that day by day we may attain wealth and honour which may be worthy of the valiance of all our heroes, the pride of our children, and worthy of celebration in song for the future generations.

Mandala 2/Sukta 31

Vishvedeva Devata, Grtsamada Rshi

अस्माकं मित्रावरुणावतं रथमादित्यै रुद्रैर्वसुभिः सचाभुवा। प्र यद्वयो न पप्तन्वस्मनस्परि श्रवस्यवो हृषीवन्तो वनर्षदः ॥ १ ॥

1. *Asmākaṁ mitrāvaruṇāvataṁ rathamādityai rudrairvasubhiḥ sacābhuvā. Pra yad vayo na paptanvasmanaspari śravasyavo hṛṣīvanto vanarṣadaḥ.*

O Mitra and Varuna, brilliant light and life breath of the universe, friendly ruler and vibrant people of the world, vested with innate virtues, working with Adityas, scholars brilliant as yearly phases of the sun, Rudras, forces of strength vital as life breath, and Vasus, people generous as mother earth, come with all these, programme, protect, impel, drive and guide our chariot by which we, in search of food for knowledge and fame, joyous and inspired, rested in our sylvan home, may fly like birds flying freely from their nest.

अधा स्मा न उदवता सजोषसो रथं देवासो अभि विक्षु वाजयुम्। यदाशवः पद्याभिस्तित्रतो रजः पृथिव्याः सानौ जङ्घनन्त पाणिभिः॥ २॥

2. *Adha smā na udavatā sajoṣaso ratham devāso abhi vikṣu vājayum. Yadāśavaḥ padyābhistitrato rajaḥ pṛthivyāḥ sānau jaṅghananta pāṇibhiḥ.*

And now you, brilliant Devas, scholars and scientists working together as a team, direct our stormy and victorious chariot towards the people since the motive forces fast traversing the spaces by their paths are heading with their wings to the surface of the earth.

उत स्य न इन्द्रो विश्वचर्षणिर्दिवः शर्धेन मारुतेन सुक्रतुः। अनु नु स्थात्यवृकाभिरूतिभी रथं महे सनये वाजसातये॥ ३॥

3. *Uta sya na indro viśvacarṣaṇirdivaḥ śardhena mārutena sukratuḥ. Anu nu sthātyavṛkābhirūtibhī ratham mahe sanaye vājasātaye.*

And may that Indra, lord of power and the people, who watches the world and does noble acts of yajna with stormy powers of the winds for great wealth and victory across the skies, descend from the regions of space and, with safe and simple protective operations land and abide by our chariot.

उत स्य देवो भुवनस्य सक्षणिस्त्वष्टा गनाभिः सजोषा जूजुवद्रथम्। इळा भगो बृहद्दिवोत रोदसी पूषा पुरंधिरश्विनावधा पती॥ ४॥

4. *Uta sya devo bhuvanasya sakṣaṇistavaṣṭā gnābhiḥ sajoṣā jūjuvad ratham. Iḷā bhago bṛhaddivota rodasī pūṣā purandhirasvināvadhā patī.*

And that refulgent generous Deva Tvashta, universal designer and maker of forms, co-existent and co-operative associate of all, may, we wish and pray, accelerate our chariot with divine voice of exhortation. And so may Ila, divine speech, Bhaga, lord of power and prosperity, Brhat, vast space, earth and heaven, Pusha, lord of vitality and sustenance, Purandhi, wielder of the ancient stars, and both the Ashvins, lord sustainers of health and vital energy, energise, sustain and accelerate our project of the chariot.

उत त्ये देवी सुभगे मिथूदृशोषासानक्ता जगतामपीजुवा।
स्तुषे यद्वां पृथिवि नव्यसा वचः स्थातुश्च वयस्त्रिवया उपस्तिरे॥ ५॥

5. *Uta te devī subhage mithūdṛśoṣāsānaktā jagatāmapījuvā. Stuṣe yad vāṁ pṛthivi navyasā vacaḥ sthātuśca vayastrivayā upastire .*

And those two refulgent and generous divinities, dawn and night, twins in mutual sight, which inspire the moving and non-moving worlds of being, I praise, with new words of adoration when, O earth and heaven, I cover the vedi with three orders of holy grass and offer three orders of holy fragrance, praise, prayer and meditation.

उत वः शंसमुशिजामिव श्मस्यहिर्बुध्न्योऽज एकपादुत।
त्रित ऋभुक्षाः सविता चनो दधेऽपां नपादाशुहेमा धिया शमि॥ ६॥

6. *Uta vaḥ śaṁsamuśijāmiva śmasyahirbudhn-yo'ja ekapāduta. Trita ṛbhukṣāḥ savitā cano dadhe'pāṁ napādāśuhemā dhiyā śami.*

We love to adore you, O divine powers of nature and humanity, as those who love and are inspired. Ahirbudhnya, cloud of waters in the skies, Aja, unborn nature and the soul, Ekapat, constant powers of bliss, Ribhuksha, lord of universal art and artists, Savita, refulgent lord of creation and inspiration, and Apam Napat, infallible energy born of waters, bear the food of life for us. And I, Ribhuksha, in search of intelligence, strength and knowledge, with all effort of intellect and passion in holy action, growing fast and faster, receive the food for body, mind and soul.

एता वो वश्म्युद्यता यजत्रा अतक्षन्नायवो नव्यसे सम्।
श्रवस्यवो वाजं चकानाः सप्तिर्न रथ्यो अहा धीतिमश्याः ॥ ७ ॥

7. *Etā vo vaśmyudyatā yajatrā atakṣannāyavo navyase sam. Śravasyavo vājaṁ cakānāḥ saptirna rathyo aha dhītimaśyāḥ.*

These acts and higher gifts of yours, O powers and performers of yajnic creation in love and association, I crave and pray for, which men of desire in search of knowledge and fame, progress and prosperity, beautifully refine and advance, and which progress in knowledge, power and piety, O man of devotion and endeavour, you too, like a pioneer of the chariot caravan of humanity, may attain.

Mandala 2/Sukta 32

Dyava-prthivi, Indra-Tvashta, Raka, Sinivali Devata, Grtsamada Rshi

अस्य मे द्यावापृथिवी ऋतायतो भूतमवित्री वचसः सिषासतः। ययोरायुः प्रतरं ते इदं पुर उपस्तुते वसूयुर्वां महो ददे ॥ १ ॥

1. *Asya me dyāvāpṛthivī ṛtāyato bhūtamavitrī vacasaḥ siṣāsataḥ. Yayorāyuḥ prataraṁ te idaṁ pura upastute vasūyurvāṁ maho dadhe.*

May the heaven and earth be saviours and protectors of this voice of mine, who follow the universal law of Dharma and crave their love in unison. Excellent and elevating is their power and action. Hence in search of food for body, mind and soul, I present this prayer since I hold them adorable as great blissful powers of Divinity.

मा नो गुह्या रिपं आयोरहन्दभन्मा न आभ्यो रीरधो दुच्छुनाभ्यः। मा नो वि यौः सख्या विद्धि तस्य नः सुम्नायता मनसा तत्त्वेमहे॥ २॥

2. *Mā no guhyā ripa āyorahan dabhan mā na ābhyo rīradho ducchunābhyaḥ. Mā no vi yauḥ sakhyā viddhi tasya naḥ sumnāyatā manasā tat tvemahe.*

May the secret intrigues of hostile men never hurt us in the day or night, nor may the earth hurt the joy of humanity with calamities. Nor must anyone alienate us from our friends. Indra, know our friends and our friendships with a gracious mind. For this reason of peace, friendship, and well-being, we offer our worship and prayers to you, O lord of earth and heaven.

अहेळता मनसा श्रुष्टिमा वह दुहानां धेनुं पिप्युषीमसश्चतम्। पद्याभिराशुं वचसा च वाजिनं त्वां हिनोमि पुरुहूत विश्वहा॥ ३॥

3. *Aheḷatā manasā śruṣṭimā vaha duhānāṁ dhenuṁ pipyuṣīmasaścatam. Padyābhirāśuṁ vacasā ca vājinaṁ tvāṁ hinomi puruhūta viśvahā.*

Indra, lord of light and power, with a kind and gracious mind bring us instantly a gift of that comprehensive speech of Divinity which, like the mother earth and generous cow and an imaginative mind and sense, gives us the milk of mental and spiritual nourishment. Every day, O lord universally invoked and adored, ruler of the dynamics of existence, with the holy Word and successive steps of meditation, I knock at your door.

राकामहं सुहवां सुष्टुती हुवे शृणोतु नः सुभगा बोधतु त्मना। सीव्यत्वपः सूच्याच्छिद्यमानया ददातु वीरं शतदाय-मुक्थ्यम्॥ ४॥

4. *Rākāmahaṁ suhavāṁ suṣṭutī huve śṛṇotu naḥ subhagā bodhatu tmanā. Sīvyatvapaḥ sūcyācchi-dyamānayā dadātu vīraṁ śatadāyamukthyam.*

I call upon the beauteous moon-lit night, soothing and generous, with words of adoration. May she, luxuriously gracious, listen to us and, with her mind and soul, acknowledge and yield to our wish and desire. May she, with an uninterruptible needle, sew on our garments of action. May she bless us with praise-worthy progeny who may produce a hundredfold wealth of life for us.

यास्ते राके सुमतयः सुपेशसो याभिर्ददासि दाशुषे वसूनि। ताभिर्नो अद्य सुमना उपागहि सहस्रपोषं सुभगे रराणा॥ ५॥

5. *Yāste rāke sumatayaḥ supeśaso yābhirdadāsi dāśuṣe vasūni. Tābhirno adya sumanā upāgahi sahasrapoṣaṁ subhage rarāṇā.*

O Lady of the Moon, those visions of yours, of

wisdom and beauty, with which you bless the generous giver with the wealths of conjugal life, with all those today, O mistress of noble and lovely mind, harbinger of good fortune, overflowing with a thousand blessings, come close to us and bless.

सिनीवालि पृथुष्टुके या देवानामसि स्वसा।
जुषस्व हव्यमाहुतं प्रजां देवि दिदिड्ढि नः॥ ६॥

6. *Sinīvāli pṛthuṣṭuke yā devānāmasi svasā. Juṣasva havyamāhutaṁ prajāṁ devi dididḍhi naḥ.*

O Sinivali, lady of love and beauty, you are the sister of the gods of nature's bounty. Accept and cherish the fragrance offered into the fire and, O lady of light and bliss, give us lovely progeny.

या सुबाहुः स्वङ्गुरिः सुषूमा बहुसूवरी।
तस्यै विश्पत्न्यै हविः सिनीवाल्यै जुहोतन॥ ७॥

7. *Yā subāhuḥ svaṅguriḥ suṣūmā bahusūvarī. Tasyai viśpatnyai haviḥ sinīvālyai juhotana.*

Her arms are beautiful, delicate, and lovely her fingers. Fertile and passionate is she and generous nurse of life. Mother of many and lovely lady of love and beauty, offer her the oblations of life into the fire.

या गुङ्गूर्या सिनीवाली या राका या सरस्वती।
इन्द्राणीमह्व ऊतये वरुणानीं स्वस्तये॥ ८॥

8. *Ya guṅgūryā sinīvālī yā rākā yā sarasvatī. Indrāṇīmahva ūtaye varuṇānīṁ svastaye.*

She is the first night of the new moon, cooing with amour, she is lovely and passionate, she is night of

the full moon, she is the mistress of exuberant speech and noble knowledge, she is the lady of power and prosperity, and she is the love of my first choice. I invoke her, I solicit her, I love her for safety, security and all round well-being.

Mandala 2/Sukta 33

Rudra Devata, Grtsamada Rshi

आ ते पितर्मरुतां सुम्नमेतु मा नः सूर्यस्य संदृशो युयोथाः ।
अभि नो वीरो अर्वति क्षमेत प्र जायेमहि रुद्र प्रजाभिः ॥ १ ॥

1. *Ā te pitarmārutāṁ sumnametu mā naḥ sūryasya saṁdṛśo yuyothāḥ. Abhi no vīro arvati kṣameta pra jāyemahi rudra prajābhiḥ.*

Rudra, lord of the laws of nature for universal health, justice and punishment, father sustainer of the people, may your blessings of well-being ever come to us. Deprive us not of the light and benign eye of the sun. May our brave children be strong on horse back to challenge the enemies. May we rise and advance with our future generations.

त्वादत्तेभी रुद्र शंतमेभिः शतं हिमा अशीय भेषजेभिः ।
व्य१स्मद् द्वेषो वितरं व्यंहो व्यमीवाश्चातयस्वा विषूचीः ॥ २ ॥

2. *Tvādattebhī rudra śaṁtamebhiḥ śataṁ himā aśīya bheṣajebhiḥ. Vyasmad dveṣo vitaraṁ vyaṁho vyamīvāścātayasvā viṣūcīḥ.*

O Rudra, lord of health and well-being, with your soothing and invigorating herbs given by you, may we live a full hundred years. May hate and jealousy and sinful actions be off from us so that we may be free

from all chronic diseases.

श्रेष्ठो जातस्य रुद्र श्रियासि तवस्तमस्तवसां वज्रबाहो । पर्षि णः पारमंहसः स्वस्ति विश्वा अभीती रपसो युयोधि ॥ ३ ॥

3. *Śreṣṭho jātasya rudra śriyāsi tavastamas-tavasāṁ vajrabāho . Parṣi ṇaḥ pāramaṁhasaḥ svasti viśvā abhītī rapaso yuyodhi.*

Rudra, lord of adamantine arms by virtue of your own knowledge and power, you are the best of the world of humanity and strongest of the strong. Take us across the seas of sin and disease to our good and well being. Fight out all the roads to infirmity and block them against ill-health.

मा त्वा रुद्र चुक्रुधामा नमोभिर्मा दुष्टुती वृषभ मा सहूती । उन्नो वीराँ अर्पय भेषजेभिर्भिषक्तमं त्वा भिषजां शृणोमि ॥ ४ ॥

4. *Mā tvā rudra cukrudhāmā namobhirmā duṣṭutī vṛṣabha mā sahūtī. Unno vīrāṅ arpaya bheṣaje-bhirbhiṣaktamaṁ tvā bhiṣajāṁ śṛṇomi.*

Rudra, O physician, mighty brave and generous, may we never irritate or provoke you by neglect or turning away, or by disappraisal, or by pestering you. With herbs and tonics raise a generation of brave, heroic young people. I hear that you are the most eminent physician among physicians.

हवीमभिर्हवते यो हविर्भिरव स्तोमेभी रुद्रं दिषीय । ऋदूदरः सुहवो मा नो अस्यै बभ्रुः सुशिप्रो रीरधन्मनायै ॥ ५ ॥

5. *Havīmabhirhavate yo havirbhirava stomebhī rudraṁ diṣīya. Ṛdūdaraḥ suhavo mā no asyai babhruḥ suśipro rīrandhanmanāyai.*

The physician who helps, inspires and advances us with exhortations, herbs and tonics, him I serve and please with offers of presents and appreciation. And he too, soft and kind at heart, invited with reverence, benevolent and pleasant of manners, should not, in the interest of the patient's mind and morale, hurt us.

उन्मा ममन्द वृषभो मरुत्वान्त्वक्षीयसा वयसा नाधमानम्।
घृणीव च्छायामरपा अशीयाऽऽ विवासेयं रुद्रस्य सुम्नम्॥ ६॥

6. *Unmā mamanda vṛṣabho marutvān tvakṣīyasā vayasā nādhamānam. Ghṛṇīvacchāyāmarapā aśīyā''vivāseyaṁ rudrasya sumnam.*

And the divine physician, Rudra, bold and generous, commanding the energies of the elements, restores me, poor patient in need of strength, to glowing health and energy and I, like one taking shelter in the shade from the scorching heat, feel relieved, and I pray that I may continue to enjoy Rudra's gift of comfort and joy free from sin and disease.

क्वऽ स्य ते रुद्र मृळयाकुर्हस्तो यो अस्ति भेषजो जलाषः।
अपभर्ता रपसो दैव्यस्याभी नु मा वृषभ चक्षमीथाः॥ ७॥

7. *Kva sya te rudra mṛḷayākur-hasto yo asti bheṣajo jalāṣaḥ . Apabhartā rapaso daivyasyābhī nu mā vṛṣabha cakṣamīthāḥ.*

O Rudra, divine physician, where is that merciful hand of yours which is the healing balm (for the restoration of health), which is an antidote to the ravages of the elements of nature? O lord, potent and generous, save me, spare me, and bless me with

immunity.

प्र बभ्रवे वृषभाय श्वितीचे महो महीं सुष्टुतिमीरयामि।
नमस्या कल्मलीकिनं नमोभिर्गृणीमसि त्वेषं रुद्रस्य नाम॥ ८॥

8. *Pra babhrave vṛṣabhāya śvitīce maho mahīṁ suṣṭutimīrayāmi. Namasyā kalmalīkinaṁ namobhir-gṛṇīmasi tveṣaṁ rudrasya nāma.*

I offer the highest of the high songs of praise in honour of Rudra, potent, generous and brilliant sustainer of health and life. Celebrate and serve this illustrious Rudra with salutations and presentations. We invoke and praise the name and splendour of Rudra with honour and reverence.

स्थिरेभिरङ्गैः पुरुरूप उग्रो बभ्रुः शुक्रेभिः पिपिशे हिरण्यैः।
ईशानादस्य भुवनस्य भूरेर्न वा उ योषद्रुद्रादसुर्यम्॥ ९॥

9. *Sthirebhir-aṅgaiḥ pururūpa ugro babhruḥ śukrebhiḥ pipiśe hiraṇyaiḥ. Īśānādasya bhuvanasya bhūrerna vā u yoṣad rudrādasuryam.*

Rudra, divine physician, brilliant sustainer of versatile form and character, shines forth with his sturdy constitution and purest golden virtues. May his essential vitality and life-giving power never part from this Rudra, universal and versatile ruler of this world.

अर्हन्बिभर्षि सायकानि धन्वार्हन्निष्कं यजतं विश्वरूपम्।
अर्हन्निदं दयसे विश्वमभ्वं न वा ओजीयो रुद्र त्वदस्ति॥ १०॥

10. *Arhan bibharṣi sāyakāni dhanvārhan niṣkaṁ yajataṁ viśvarūpam. Arhannidaṁ dayase viśvamabhvaṁ na vā ojīyo rudra tvadasti.*

Rudra, potent and illustrious lord of the world, scourage of the evil and the wicked, in your own right with your own essential power, you wield the bow and arrows. Rightfully you bear and hold the adorable gold of universal form and lustre. With your essential strength and power, you protect this grand and mighty universe. O Rudra, never and none is greater than you in might and majesty.

स्तुहि श्रुतं गर्तसदं युवानं मृगं न भीममुपहत्नुमुग्रम्। मृळा जरित्रे रुद्र स्तवानोऽन्यं ते अस्मन्नि वपन्तु सेनाः ॥ ११ ॥

11. *Stuhi śrutaṁ gartasadaṁ yuvānaṁ mṛgaṁ na bhīmam-upahatnum-ugragm. Mṛḷā jaritre rudra stavāno'nyaṁ te asmanni vapantu senāḥ.*

O Rudra, scourge of the evil and the wicked, praise and cherish the eminent young man of action seated in the war chariot, fearful as a tiger, destroyer of enemies and illustrious of merit. Be kind and gracious to the admirer and worshipper who sings in praise of you. And let your forces throw off from us the others who are ungrateful and negative.

कुमारश्चित्पितरं वन्दमानं प्रति नानाम रुद्रोपयन्तम्।
भूरेर्दातारं सत्पतिं गृणीषे स्तुतस्त्वं भेषजा रास्यस्मे ॥ १२ ॥

12. *Kumāraścit pitaraṁ vandamānaṁ prati nānāma rudropayantam. Bhūrerdātāraṁ satpatiṁ gṛṇīṣe stutastvaṁ bheṣajā rāsyasme.*

Rudra, lord giver of good health and joy, just as the son bows to the father worthy of reverence and adoration while the father approaches, so do I praise and offer obeisance to you, generous giver and leader

and sustainer of the good and the truthful, and as we offer reverence and obeisance, you bless us with healing cures for health and joy.

या वो भेषजा मरुतः शुचीनि या शन्तमा वृषणो या मयोभु।
यानि मनुरवृणीता पिता नस्ता शं च योश्च रुद्रस्य वश्मि ॥ १३ ॥

13. *Yā vo bheṣajā marutaḥ śucīni yā śaṁtamā vṛṣaṇo yā mayobhu. Yāni manurvṛṇītā pitā nastā śaṁ ca yośca rudrasya vaśmi.*

O Maruts, energies of the winds and vital breath of prana, whatever your healing powers, pure, purifying and without adverse effects, O powers of rain and water, whatever your cures most sanative and tranquillising, which Manu, the wise and imaginative scholar, father figure, collects, selects and refines for us, all those sanative cures and restoratives of benevolent Rudra's I love and desire.

परि णो हेती रुद्रस्य वृज्याः परि त्वेषस्य दुर्मतिर्महीगात्।
अव स्थिरा मघवद्भ्यस्तनुष्व मीढ्वस्तोकाय तनयाय मृळ ॥ १४ ॥

14. *Pari ṇo hetī rudrasya vṛjyāḥ pari tveṣasya durmatirmahī gāt. Ava sthirā maghavadbhyas-tanuṣva mīḍhvas-tokāya tanayāya mṛḷa.*

May the stroke of fatal illness stay far from us. May the serious error of judgement of the brilliant specialist be far from us. Ward off and remove the chronic diseases from the people of wealth and power. O potent and generous lord of health and power, be kind and gracious to our children and our grand children.

एवा बभ्रो वृषभ चेकितान यथा देव न हृणीषे न हंसि।
हवनश्रुन्नो रुद्रेह बोधि बृहद्वदेम विदथे सुवीराः ॥ १५ ॥

15. *Evā babhro vṛṣabha cekitāna yathā deva na hṛṇīṣe na haṃsi. Havanaśrunno rudreha bodhi bṛhad vadema vidathe suvīrāḥ.*

Rudra, lord sustainer of the world with health and life, mighty potent and generous, lord of knowledge and enlightenment, brilliant and illustrious, be kind and gracious so as not to deprive us of our comfort and joy nor to strike us with illness or untimely death. O lord listener to our invocation and prayer, enlighten us here and now, enlighten us so that, blest with brave and noble children, we sing and celebrate your mighty magnificence in our battles of yajnic life.

Mandala 2/Sukta 34

Maruts Devata, Grtsamada Rshi

धारावरा मरुतो धृष्ण्वोजसो मृगा न भीमास्तविषीभिरर्चिनः। अग्नयो न शुशुचाना ऋजीषिणो भृमिं धमन्तो अप गा अवृण्वत ॥ १ ॥

1. *Dhārāvarā maruto dhṛṣṇvojaso mṛgā na bhimāstaviṣībhir-arcinaḥ. Agnayo na śuśucānā ṛjīṣiṇo bhṛmiṁ dhamanto apa gā avṛṇvata.*

Maruts, pioneers of humanity on top of the wave, sharp as razor's edge and vibrant as the winds, irresistible with might and majesty, terrible as the tiger, bright with light and culture, blazing as flames of fire, soft and sophisticated at heart and fond of soma to the last drop, blow off the whirlwinds of time and circumstance and open out the light and language of

Divinity for the progress of humanity.

द्यावो॒ न स्तृभि॑श्चितयन्त खा॒दिनो॒ व्य॑भ्रिया॒ न द्यु॒तय॑न्त वृ॒ष्टय॑: । रु॒द्रो यद्वो॑ मरुतो रुक्मवक्षसो॒ वृषा॑जनि॒ पृश्न्या॑: शु॒क्र ऊ॒धनि॥ २ ॥

2. *Dyāvo na stṛbhiścitayanta khādino vyabhriyā na dyutayanta vṛṣṭayaḥ. Rudro yad vo maruto rukmavakṣaso vṛṣājani pṛśnyāḥ śukra ūdhani.*

Ye Maruts, tempestuous pioneers of the world, blest with a heart of gold with light and love, be bright like the heavens with stars and, with the blaze of honour and distinction on your person, shine and roar like thunder and lightning of the clouds, since Rudra, bold and generous lord of justice, generous as showers of rain, generated you from the holiest womb of earth and the rays of heaven's light.

उ॒क्षन्ते॒ अश्वाँ॑ अत्याँ॑इवा॒जिषु॑ न॒दस्य॒ कर्णै॑स्तुरयन्त आ॒शुभि॑: । हिर॑ण्यशिप्रा मरुतो॒ दवि॑ध्वत: पृ॒क्षं या॑थ पृषतीभि: समन्यव: ॥ ३ ॥

3. *Ukṣante aśvāň atyāň ivājiṣu nadasya karnaisturayanta āśubhiḥ. Hiraṇyaśiprā maruto davidhvataḥ pṛkṣaṁ yātha pṛṣatībhiḥ samanyavaḥ.*

Maruts, passionate heroes of action, shining in golden helmets, ride and goad their horses in battles like rockets in constant motion and shoot forward like sailors conquering the waves of the sea with instant oars. O Maruts, commanders of the winds, shaking and storming the adversaries in battle contests, go forward and achieve your cherished goal, fast like wind shears shaking, ripping and scattering the clouds.

पृक्षे ता विश्वा भुवना ववक्षिरे मित्राय वा सदमा जीरदानवः। पृषदश्वासो अनवभ्रराधस ऋजिप्यासो न वयुनेषु धूर्षदः ॥ ४ ॥

4. *Pṛkṣe tā viśvā bhuvanā vavakṣire mitrāya vā sadamā jīradānavaḥ. Pṛṣadaśvāso anavabhra-rādhasa ṛjipyāso na vayuneṣu dhūrṣadaḥ.*

As the battles of action are won and the earth is sprinkled with showers of peace, all the regions of the world grow strong and powerful as one restful home for a friendly humanity. And Maruts, brilliant and generous heroes of victory and givers of nourishment and the breath of fresh life, possessed of mighty means of advancement, without diminishing the wealth of nations, shooting up straight to their goals and values, sit steadfast on the helm of affairs along the simple paths of peace and progress.

इन्धन्वभिर्धेनुभी रप्शदूधभिरध्वस्मभिः पथिभिर्भ्राजदृष्टयः। आ हंसासो न स्वसराणि गन्तन मधोर्मदाय मरुतः समन्यवः ॥ ५ ॥

5. *Indhanvabhir-dhenubhī rapśad-ūdhabhir-adhvasmabhiḥ pathibhir-bhrājadṛṣṭayaḥ. Ā haṁsāso na svasarāṇi gantana madhormadāya marutaḥ samanyavaḥ.*

The Maruts, leaders and pioneers, impassioned with enthusiasm and love of life, bright and blazing with arms and words pregnant with meaning, advance on inviolable paths of peace and progress, like swans flying to their own resorts of water, for celebration of the boundless ecstasy of the honey sweets of success and

victory.

आ नो ब्रह्माणि मरुतः समन्यवो नरां न शंसः सवनानि गन्तन। अश्वामिव पिप्यत धेनुमूधनि कर्ता धियं जरित्रे वाजपेशसम्॥ ६॥

6. *Ā no brahmāṇi marutaḥ samanyavo narāṁ na śaṁsaḥ savanāni gantana. Aśvāmiva pipyata dhenumūdhani kartā dhiyaṁ jaritre vājapeśasam.*

O Maruts, heroes of mankind, impassioned with the will to act and equanimity of mind to think, come and grace our sessions of yajnic celebrations, admired universally as you are among people. Come for the development of wealth and prosperity. Develop the mare for speed as well as the cow for plenty of milk. And for the admirer and celebrant, create and award ample wealth of intelligence and knowledge with noble language and competence for karma with precious gifts.

तं नो दात मरुतो वाजिनं रथं आपानं ब्रह्म चितयद्दिवेदिवे। इषं स्तोतृभ्यो वृजनेषु कारवे सनिं मेधामरिष्टं दुष्टरं सहः॥ ७॥

7. *Taṁ no dāta maruto vājinaṁ ratha āpānaṁ brahma citayad divedive. Iṣaṁ stotṛbhyo vṛjaneṣu kārave saniṁ medhāmariṣṭaṁ duṣṭaraṁ sahaḥ.*

O Maruts, heroes dear as breath of life, give us that power and speed for our nation's chariot, that wealth and vitality of life and that universal knowledge which may awaken and enlighten us day by day. Give us that food and energy for the admirers and celebrants in the yajnic programmes of development which is

inexhaustible, and, for the poet, singer, scientist, technologist and the architect of the human nation, bring ample reward of fulfilment, high intelligence, freedom from sin and ill-health and inviolable courage, patience, and fortitude.

यद्युञ्जते मरुतो रुक्मवक्षसोऽश्वान्रथेषु भग आ सुदानवः। धेनुर्न शिश्वे स्वसरेषु पिन्वते जनाय रातहविषे महीमिषम्॥ ८॥

8. *Yad yuñjate maruto rukmavakṣaso'śvān ratheṣu bhaga ā sudānavaḥ. Dhenurna śiśve svasareṣu pinvate janāya rātahaviṣe mahīmiṣam.*

Maruts, leaders with heart of gold and brilliant person, generous givers of knowledge and advancement, as they yoke the power and horses to the chariots of the nation, and as success in progress and prosperity is achieved, then, every day for every home, like the mother cow overflowing with milk for the calf, they provide and augment ample food and freshness for high fulfilment of the people who give and have given their share of service and self-sacrifice in the national yajna.

यो नो मरुतो वृकतात्यि मर्त्यो रिपुर्दधे वसवो रक्षता रिषः। वर्तयत तपुषा चक्रियाभि तमव रुद्रा अशसो हन्तना वधः॥ ९॥

9. *Yo no maruto vṛkatāti martyo ripurdadhe vasavo rakṣatā riṣaḥ. Vartayata tapuṣā cakriyābhi tamava rudrā aśaso hantanā vadhaḥ.*

Whoever be the person who, like a wolfish thief or robber or deadly enemy, targets us with anger and torture, O Maruts, shelter home for all and universal

saviours, protect us against the violence of the enemy. Whosoever raises the fatal weapon upon us, bind and seal him with punishment and circle him round with vigilance. O Rudras, scholars of the middle order, defenders of law and scourage of the lawless, hurt not, destroy not, those who are non-violent, peace loving and law abiding.

चित्रं तद्वो मरुतो यामं चेकिते पृश्न्या यदूधरप्यापयो दुहुः। यद्वा निदे नवमानस्य रुद्रियास्त्रितं जरायु जुरतामदाभ्याः॥ १०॥

10. *Citraṁ tad vo maruto yāma cekite pṛśnyā yadūdharapyāpayo duhuḥ. Yad vā nide navamānasya rudriyāstritaṁ jarāya juratāmadābhyāḥ.*

Maruts, defenders and pioneers of the social order, friends of humanity, wondrous is that yajnic exploit of yours so well known, when from heights of the skies and depths of the earth you churn out and distil the nectar of life which again, O friends of Rudra, lord of light and justice, and indomitable warriors, becomes a fatal antidote against the maligners of your celebrants and the weary weakness of the aging.

तान्वो महो मरुत एवयाव्नो विष्णोरेषस्य प्रभृथे हवामहे। हिरण्यवर्णान्ककुहान्यतस्रुचो ब्रह्मण्यन्तः शंस्यं राध ईमहे॥ ११॥

11. *Tān vo maho maruta evayavno viṣṇoreṣasya prabhṛthe havāmahe. Hiraṇyavarṇān kakuhān yatasruco brahmaṇyantaḥ saṁsyaṁ rādha īmahe.*

Such as you are, O great Maruts, who thus venture out to exploit the earth and the skies in search

of knowledge and life's energy, we invoke and exhort you for the fulfilment of the omnipresent lord Vishnu's love and desire for the progress and prosperity for his children. And thus do we, having raised our ladles of yajna as our share in our effort for piety, honour and prosperity, pray for the gifts of the Maruts, heroes of the golden hue great and, marvellous in their own right.

ते दशग्वाः प्रथमा यज्ञमूहिरे ते नो हिन्वन्तूषसो व्युष्टिषु। उषा न रामीररुणैरपोर्णुते महो ज्योतिषा शुचता गोअर्णसा॥ १२॥

12. *Te daśagvāḥ prathamā jajñamūhire te no hinvantūṣaso vyuṣṭiṣu. Uṣā na rāmir-aruṇair-aporṇute maho jyotiṣā śucatā goarṇasā.*

They, the Maruts, masters of their mind and ten senses of perception and action, first in intelligence and imagination, organise the yajna and take it to success. May they, we pray, give us the clarion call with the light of the dawn, and, like the lady of light which removes the veil of darkness from over the restful night with radiant rays of the sun, may they, we pray, remove our veil of darkness and ignorance with the great and sacred light of the rising sun of divine knowledge.

ते क्षोणीभिररुणेभिर्नाञ्जिभी रुद्रा ऋतस्य सदनेषु वावृधुः। निमेघमाना अत्येन पाजसा सुश्चन्द्रं वर्ण दधिरे सुपेशसम्॥ १३॥

13. *Te kṣoṇībhir-aruṇebhir-nāñjibhī rudrā ṛtasya sadaneṣu vāvṛdhuḥ. Nimeghamānā atyena pājasā suścandraṁ varṇaṁ dadhire supeśasam.*

Those Rudras, stormy winds and roaring clouds,

tempestuous pioneers of humanity, leaders of science and knowledge, act and grow within the dynamics of the laws of nature alongwith the earths, planets and the atmosphere, with the golden light of dawn and the various beauties of nature, and, showering gifts of living energy and wearing the grace of the full moon and majesty of form, they grow and advance with the strength and speed of the brilliance of light.

ताँ इ॑या॒नो महि॒ वरू॑थमू॒तय॒ उप॒ घेदे॒ना नम॑सा गृणीमसि।
त्रि॒तो न यान्पञ्च॒ होतॄ॑न॒भिष्ट॑य आव॒वर्त॒दव॑राञ्च॒क्रिया॑-
र्व॑से॥ १४॥

14. *Tāň iyāno mahi varūtham-ūtaya upa ghedenā namasā gṛṇīmasi. Trito na yān pañca hotṝn-abhiṣṭaya āvavartad-avarāñ-cakriyāvase.*

Wanting a great home for the sake of safety, security and advancement, we praise and, with humble salutations, do homage to those great and noblest yajakas, i.e., five pranic energies, which Trita, the man commander of those five yajakas, deploys for his safety, security and good fortune, since they are ever fresh, dynamic and ever on the move like a wheel in constant motion.

यया॑ रध्रं पा॒रय॒थात्यंहो॒ यया॑ नि॒दो मु॒ञ्चथ॑ वन्दि॒तार॑म्।
अ॒र्वाची॒ सा म॑रुतो॒ या व॑ ऊ॒तिरो षु वा॒श्रेव॑ सुम॒तिर्जि॑-
गातु॥ १५॥

15. *Yayā radhraṁ pārayathātyaṅho yayā nido muñcatha vanditāram. Arvācī sā maruto ya va ūtiro ṣu vāśreva sumatirjigātu.*

O Maruts, pioneering guides of humanity, divine

powers of knowledge and holy intelligence, that virtuous mind and power of protection by which you save the devotee from the taint of sin and let him cross the ocean, by which you save the celebrant from the calumny of maligners, may that power of protection, that noble intelligence, like a loving mother, come hither to me and bring me divine grace.

Mandala 2/Sukta 35

Apam-napat Devata, Grtsamada Rshi

उपेमसृक्षि वाजयुर्वचस्यां चनो दधीत नाद्यो गिरो मे। अपां नपादाशुहेमा कुवित्स सुपेशसस्करति जोषिषद्धि ॥ १ ॥

1. *Upemasṛkṣi vājayurvacasyāṁ cano dadhīta nādyo giro me. Apāṁ napādāśuhemā kuvit sa supeśasaskarati joṣiṣaddhi.*

Close to the waters in search of food, energy, vitality and fast speed of action, I create this song related to water energy and subsequent water wealth. May these holy words of mine, loud and bold, flowing like a stream, be delightful and bear fruit and fulfilment. May that divine energy born of waters, instant and imperishable, be in accord with the holy voice and help us create many beautiful forms of life and various wealth for us.

इमं स्वस्मै हृद आ सुतष्टं मन्त्रं वोचेम कुविदस्य वेदत्। अपां नपादसुर्यस्य मह्ना विश्वान्यर्यो भुवना जजान ॥ २ ॥

2. *Imaṁ svasmai hṛda ā sutaṣṭaṁ mantraṁ vocema kuvidasya vedat. Apāṁ napād-asuryasya mahnā viśvanyaryo bhuvanā jajāna.*

Let us chant this mantra conscientiously created

and composed from depths of the heart in honour and celebration of this magnificent power. May the great lord of the wide world know of it. Indeed this mighty energy born of the waters, replete with wealth and power, with the great omnipotence of divine nature, creates the entire worlds of existence.

समन्या यन्त्युप यन्त्यन्याः समानमूर्वं नद्यः पृणन्ति।
तमू शुचिं शुचयो दीदिवांसमपां नपातं परि तस्थुरापः ॥ ३ ॥

3. *Samanyā yantyupa yantyanyāḥ samānamūrvaṁ nadyaḥ pṛṇanti. Tamū śuciṁ śucayo dīdivāṁsam-apāṁ napātaṁ pari tasthurāpaḥ.*

Some of these streams of water and currents of energy flow together. Some others flow close by them, and all of them together join and flow into the ocean to fullness. And these clear and purest streams of water and water energy all round abide by that pure, bright and blazing child of the waters, imperishable agni, fire and electric energy of the water power. (This mantra describes the dynamic circuit flow of energy and its imperishable form in the state of conservation.)

तमस्मेरा युवतयो युवानं मर्मृज्यमानाः परि यन्त्यापः।
स शुक्रेभिः शिक्वभी रेवदस्मे दीदायानिध्मो घृतनिर्णिग्-
गप्सु ॥ ४ ॥

4. *Tamasmerā yuvatayo yuvānaṁ marmṛjyamānāḥ pari yantyāpaḥ. Sa śukrebhiḥ śikvabhī revadas-me dīdāyānidhmo ghṛtanirṇigapsu.*

Just as young maidens in crystalline purity of body and mind and fragrant modesty anxiously yet bashfully approach the youthful man, feeding his fire

and receiving the shower of life and love, so do crystalline streams of water murmuring with exciting energy approach from all round that Apam-napat, fiery energy of the essence of waters, and he, overflowing with vitalising energy, fertilises their thirst for life and creativity. May that, the eternal elan vital distilled from waters by nature, bright and blazing like flames of fire fed with ghrta in yajna, shine on by itself in the waters of life for us.

अस्मै तिस्रो अव्यथ्याय नारीर्देवाय देवीर्दिधिषन्त्यन्नम्।
कृताङ्वोप हि प्रसर्स्रे अप्सु स पीयूषं धयति पूर्वसूनाम्॥ ५॥

5. *Asmai tisro avyathyāya nārīrdevāya devīrdidhiṣantyannam. Kṛtā ivopa hi prasarsre apsu sa pīyūṣaṁ dhayati pūrvasūnām.*

For this Apam-napat, liquid and fiery energy of waters, brilliant, generous and inviolable divinity, three brilliant and generous streams of dynamic energy, Ila, Sarasvati, Mahi, eternal, universal and specific forms of divine energy, flow and bear food for his sustenance and growth. They move like young maidens approaching their man for the continuance of life and vital energy. They move on and on like three divinities, reflections of the divine will in the cosmic oceans of time and space, and he, the fiery creative energy, drinks the milk of life from the three motherly powers.

अश्वस्यात्र जनिमास्य च स्वर्द्रुहो रिषः संपृचः पाहि सूरीन्।
आमासु पूर्षु परो अप्रमृष्यं नारातयो वि नशन्नानृतानि॥ ६॥

6. *Asvasyātra janimāsya ca svardruho riṣaḥ saṁpṛcaḥ pāhi sūrīn. Āmāsu pūrṣu paro apramṛṣyaṁ nārātayo vi naśannānṛtāni.*

In the dynamics of water, fire and vital energy lies the source of virility, fertility and generation of the species. Herein lies the source of pleasure and happiness. O brilliant lord of generosity, protect the good and the pious people from the hateful, violent and destructive associates and encounters. It is perfect, beyond all stages short of ripeness in nature. Nothing false, opposed or negative can pollute or destroy it.

स्व आ दमे सुदुघा यस्य धेनुः स्वधां पीपाय सुभ्वन्नमत्ति।
सो अपां नपादूर्जयन्नप्स्वन्तर्वसुदेयाय विधते वि भाति ॥ ७ ॥

7. *Sva ā dame sudughā yasya dhenuḥ svadhāṁ pīpāya subhvannamatti. So apāṁ napādūrjayann-apsvantar-vasudeyāya vidhate vi bhāti.*

He whose home is blest with a fertile cow, abundant holy speech in communication, and noble knowledge, drinks holy water and eats consecrated food. He, inviolable in pranic energies, enveloped in the folds of nature's vitalities is 'apam-napat', as such he grows for the sake of the generous man of charity, wields power and prosperity, and shines with might and majesty.

यो अप्स्वा शुचिना दैव्येन ऋतावाजस्र उर्विया विभाति।
वया इदन्या भुवनान्यस्य प्र जायन्ते वीरुधश्च प्रजाभिः ॥ ८ ॥

8. *Yo apsvā śucinā daivyena ṛtāvājasra urviyā vibhāti. Vayā idanyā bhuvanānyasya pra jāyante vīrudhaśca prajābhiḥ.*

Abiding in the holy waters of nature's liquid bounty, dedicated to nature's law and blest with her consecrating power, vast and constant with the earth,

he shines with immaculate purity of character and the majesty of light divine. The other regions of the world are like the branches of his family tree where, too, further, grow the trees with their own farther branches.

अपां नपादा ह्यस्थादुपस्थं जिह्मानामूर्ध्वो विद्युतं वसानः ।
तस्य ज्येष्ठं महिमानं वहन्तीर्हिरण्यवर्णाः परि यन्ति यह्वीः ॥ ९ ॥

9. *Apāṁ napādā hyasthādupasthaṁ jihmānāmūrdhvo vidyutaṁ vasānaḥ . Tasya jyeṣṭhaṁ mahimānaṁ vahantīr-hiraṇyavarṇāḥ pari yanti yahvīḥ.*

Apam-napat, essential energy born of the waters of space, wearing the mantle of lightning power, electricity, abides close above the wavy and curvy motions of the clouds. And streams of energy, wearing the lustre of gold, carrying its highest power, flow all round.

हिरण्यरूपः स हिरण्यसन्दृगपां नपात्सेदु हिरण्यवर्णः ।
हिरण्ययात्परि योनेर्निषद्या हिरण्यदा ददत्यन्नमस्मै ॥ १० ॥

10. *Hiraṇyarūpaḥ sa hiranyasaṁdṛg-apāṁ napāt sedu hiraṇyavarṇaḥ. Hiraṇyayāt pari yonerniṣadyā hiraṇyadā dadatyannam-asmai.*

Golden of form, Apam-napat, the child of waters, golden eyed revealing its gold, golden coloured, abides higher than the golden seat of its origin, and the golden feeder energies of physical existence provide the food for its growth.

तदस्यानीकमुत चारु नामापीच्यं वर्धते नप्तुरपाम् ।
यमिन्धते युवतयः समित्था हिरण्यवर्णं घृतमन्नमस्य ॥ ११ ॥

11. *Tadasyānīkamuta cāru nāmāpīcyaṁ vardhate napturapām. Yamindhate yuvatayaḥ samitthā hiraṇyavarṇaṁ ghṛtamannamasya.*

That lustrous power of this child of the waters and its essential name arising from its innate properties is beautiful, and it grows while the youthful maidens raise it in its golden glory like the flames of fire with ghrta, ghrta being its favourite food.

अस्मै बहूनामवमाय सख्ये यज्ञैर्विधेम नमसा हविर्भिः। सं सानु मार्ज्मि दिधिषामि बिल्मैर्दधाम्यन्नैः परि वन्द ऋग्भिः॥ १२॥

12. *Asmai bahūnām-avamāya sakhye yajñair-vidhema namasā havirbhiḥ. Saṁ sānu mārjmi didhiṣāmi bilmair-dhāmyannaiḥ pari vanda ṛgbhiḥ.*

We serve this Apam-napat, golden energy, with yajnas and feed it with food and sacrifices in the midst of many powers of nature for the good of our closest friends. I refine it in the vedi, sustain it by degrees with fuel, feed it with food and sacrifices and celebrate it with exalting songs of Rks.

स ईं वृषाजनयत्तासु गर्भं स ईं शिशुर्धयति तं रिहन्ति। सो अपां नपादनभिम्लातवर्णोऽन्यस्येवेह तन्वा विवेष॥ १३॥

13. *Sa īṁ vṛṣājanayat tāsu garbhaṁ sa īṁ śiśurdhayati taṁ rihanti. So apāṁ napād-anabhimlāta-varṇo'nyasyeveha tanvā viveṣa.*

That potent and generous Apam-napat, vital heat of life, creates the fetus in the waters. The same baby

sucks the same vitality of the waters. The same water energies then kiss and caress the baby. The same, then, in bright, unfaded effulgence shines in the youthful body as it shines in other body forms too.

अस्मिन्पदे पर॒मे ति॑स्थि॒वांस॑मध्व॒स्मभि॑र्विश्वहा॑ दीदि॒वांस॑म्।
आपो॒ नप्त्रे॑ घृ॒तमन्नं॑ वह॑न्तीः स्व॒यमत्कै॒ः परि॑ दीयन्ति य॒ह्वीः॥ १४॥

14. *Asmin pade parame tasthivāṁsam-adhvasmabhir-viśvahā dīdivāṁsam . Āpo naptre ghṛtamannaṁ vahantīḥ svayamatkaiḥ pari dīyanti yahvīḥ.*

Mighty streams of cosmic energy, with their own imperishable velocity, flow all round bearing ghrta and anna-food for their grand child, Apam-napat, abiding all-time effulgent in this highest state of existence.

अयांसमग्ने सुक्षि॒तिं जना॒यायांसमु म॒घव॑द्भ्यः सुवृ॒क्तिम्।
विश्वं॒ तद्भ॒द्रं यदव॑न्ति दे॒वा बृ॒हद्व॑देम वि॒दथे॑ सुवी॒राः॥ १५॥

15. *Ayāṁsamagne sukṣitiṁ janāyāyāṁsamu maghavadbhyaḥ suvṛktim. Viśvaṁ tad bhadraṁ yadavanti devā bṛhad vadema vidathe suvīrāḥ.*

Agni, vital spirit of life in existence, I pray, may I attain a blessed home for the people. May I receive a glorious hymn of divine worship for our people of power and honour from our poets of power and imagination. May we attain all that good and glory which Devas protect and promote. And may we, blest with the brave, sing songs of Divinity in our yajnic projects.

Mandala 2/Sukta 36

Indra-madhu, Maruts-madhava, Tvashta-shukra, Agni-shuchi, Indra-nabha, Mitra-Varuna nabhasya Devatah, Grtsamada Rshi

तुभ्यं हिन्वानो वसिष्ट गा अपोऽधुक्षन्त्सीमविभिरद्रिभिर्नरः। पिबेन्द्र स्वाहा प्रहुतं वषट्कृतं होत्रादा सोमं प्रथमो य ईशिषे ॥ १ ॥

1. *Tubhyaṁ hinvāno vasiṣṭa gā apo'dhukṣantsīmavi-bhir-adribhir-naraḥ. Pibendra svāhā prahutaṁ vaṣaṭkṛtaṁ hotrādā somaṁ prathamo ya īśiṣe.*

Indra, yajnapati, first and prime power who rule the world, let the person invoking you and rising in life settle down in peace and security for your sake. May the people like children of Aditi, mother Earth, receive the best of cows, lands and the holy Word and the best of water and energy with protective showers of the clouds. Indra, drink up the libations of soma, offered with dedication with the words 'Svaha' and 'vashat' from our yajna.

यज्ञैः संमिश्लाः पृषतीभिर्ऋष्टिभिर्यामञ्छुभ्रासो अञ्जिषु प्रिया उत। आसद्या बर्हिर्भरतस्य सूनवः पोत्रादा सोमं पिबता दिवो नरः ॥ २ ॥

2. *Yajñaiḥ saṁmiślāḥ pṛṣatībhir-ṛṣṭibhir-yāmañ-chubhrāso añjiṣu priyā uta . Āsadyā barhir-bharatasya sūnavaḥ potrādā somaṁ pibatā divo naraḥ .*

Maruts, children of the Lord sustainer of the world, powers natural and divine, leaders of humanity united by yajna, moving by the right path at the right

time by speed of the winds, creating and achieving the objects of desire, crystalline pure and lovely in colours of beauty, seating yourselves on the holy grass of the vedi, drink the soma distilled from the purest light of heaven.

अमेव नः सुहवा आ हि गन्तन नि बर्हिषि सदतना रणिष्टन।
अथा मन्दस्व जुजुषाणो अन्धसस्त्वष्टर्देवेभिर्जनिभिः सुमद्गणः ॥ ३ ॥

3. *Ameva naḥ suhavā ā hi gantana ni barhiṣi sadatanā raṇiṣṭana. Athā mandasva jujuṣāṇo andhasastvaṣṭar-devebhirjanibhiḥ sumadga-ṇaḥ .*

Maruts, invoked and invited with love and respect, come to us as to your own home, ride the skies and raise the voice of victory. Tvashta, lord maker of forms and institutions, leader of the republics, commanding high intelligence and wisdom, come with the brilliant creators and experts of production, taste the sweets of our yajnic food and celebrate the victory with us.

आ वक्षि देवाँ इह विप्र यक्षि चोशन्होतर्नि षदा योनिषु त्रिषु। प्रति वीहि प्रस्थितं सोम्यं मधु पिबाग्नीध्रात्तव भागस्य तृप्णुहि ॥ ४ ॥

4. *Ā vakṣi devāň iha vipra yakṣi cośan hotarni ṣadā yoniṣu triṣu. Prati vīhi prasthitaṁ somyaṁ madhu pibāgnīdhrāt tava bhāgasya tṛpṇuhi.*

Agni, 'vipra', brilliant lord of the dynamics of nature and human society, speak of the laws of nature and psycho-social dynamics and inaugurate and direct the yajna of creation and production here. Inspired and passionate for holy action, be seated on the vedi,

establish yourself in the three fields of earth, sky and space and be sure and specific on description, application and valuation of knowledge human and divine with prayer and gratitude to the Lord Omniscient. Achieve the planned targets of blissful creativity and development, taste the sweets of yajnic success and be happy that you have played your part of life's action for your people.

एष स्य ते तन्वो नृम्णवर्धनः सह ओजः प्रदिवि बाह्वोर्हितः। तुभ्यं सुतो मघवन्तुभ्यमाभृतस्त्वमस्य ब्राह्मणादा तृपत्पिब ॥ ५ ॥

5. *Eṣa sya te tanvo nṛmṇavardhanaḥ saha ojaḥ pradivi bāhvorhitaḥ. Tubhyaṁ suto maghavan tubhyamābhṛtas-tvamasya brāhmaṇādā tṛpat piba.*

Indra, lord of wealth and power, ruler of the world, this soma is such that it would strengthen and augment the wealth and power of your body and soul. It is the very patience and fortitude and the lustre of your personality, as broad and clear as daylight, collected and consecrated in your very arms. It is distilled, seasoned, preserved and served for you only. Drink of it as a gift from the Brahmana, expert of science and bio-technology, and be happy.

जुषेथां यज्ञं बोधतं हवस्य मे सत्तो होता निविदः पूर्व्या अनु। अच्छा राजाना नमसा एत्यावृतं प्रशास्त्रादा पिबतं सोम्यं मधु ॥ ६ ॥

6. *Juṣethāṁ yajñaṁ bodhataṁ havasya me satto hotā nividaḥ pūrvyā anu. Acchā rājānā nama etyāvṛ-taṁ praśāstrādā pibataṁ somyaṁ madhu.*

O brilliant Mitra and Varuna, friendly lord of the rule of law, administrators and people of the earth, join and participate in my yajna for the nation in honour of the Lord. Listen and appreciate the revealing voices of knowledge gifted by the saints and scholars old and new. Just as the yajaka seated and established in yajnic acts of creation and development receives the gifts of food and sustenance from yajna well-preserved, so you too receive the gifts of peace and prosperity from the scholars of Shastras and enjoy the honey sweets of the good life.

Mandala 2/Sukta 37

Dravinoda, Ashvins, Agni Devatah, Grtsamada Rshi

मन्दस्व होत्रादनु जोषमन्धसोऽध्वर्यवः स पूर्णां वष्ट्या-
सिचम्। तस्मा एतं भरत तद्वशो ददिर्होत्रात्सोमं द्रविणोदः
पिब ऋतुभिः ॥ १ ॥

1. *Mandasva hotrādanu joṣamandhaso'dhvar-yavaḥ sa pūrṇāṁ vaṣṭyāsicam. Tasmā etaṁ bharata tadvaśo dadirhotrāt somaṁ draviṇo-daḥ piba ṛtubhiḥ.*

O lord giver beatific, rejoice and thrive on the food of libations to your heart's desire. O yajakas, he loves the libations, full and profuse, offered with love in faith. Bear this sacred 'havi' and offer it liberally to him. He is loving and kind, eagerly awaiting the offering, and he is the abundant giver. O lord giver of the wealth of existence, drink up the fragrant soma from the fire of yajna in accordance with the seasons.

यमु पूर्वमहुवे तमिदं हुवे सेदु हव्यो दुदिर्यो नामु पत्यते।
अध्वर्युभिः प्रस्थितं सोम्यं मधु पोत्रात्सोमं द्रविणोदुः पिब
ऋतुभिः ॥ २ ॥

2. *Yamu pūrvamahuve tamidaṁ huve sedu havyo dadiryo nāma patyate. Adhvaryubhiḥ prasthitaṁ somyaṁ madhu potrāt somaṁ draviṇodaḥ piba ṛtubhiḥ.*

Whom I ever invoke and worship, him alone I invoke and serve and worship now. He alone is the giver, he alone is the master, he alone is the ruler, he alone for sure is the lord worthy of invocation, invitation, service, yajna and worship. O lord giver of the wealth of life, abundant and infinite, receive and drink this honey sweet of soma prepared and refined by the loving, faithful and non-violent priests according to the seasons. Take it from the sacred cup and drink to your heart's desire.

मेद्यन्तु ते वह्नयो येभिरीयसेऽरिषण्यन्वीळयस्वा वनस्पते।
आयूया धृष्णो अभिगूर्या त्वं नेष्ट्रात्सोमं द्रविणोदुः पिब
ऋतुभिः ॥ ३ ॥

3. *Medyantu te vahnayo yebhirīyase'riṣaṇyan vīḷayasvā vanaspate. Āyūyā dhṛṣṇo abhigūryā tvaṁ neṣṭrāt somaṁ draviṇodaḥ piba ṛtubhiḥ.*

May they be happy and may they prosper with whom you go, whom you support, who bear your burdens and carry forward your programmes for you. O lord controller of light and growth, wanting nothing for yourself and hurting none, be strong and firm, make your devotees strong and firm. Joining all, acting all round, lustrous, intrepidable and inviolable, please to

accept the soma yajna of all seasons from the hand of the yajakas, drink and rejoice with love and for beneficence.

अपाद्धोत्रादुत पोत्रादमत्तोत नेष्ट्रादजुषत प्रयो हितम्। तुरीयं पात्रममृक्तमर्त्यं द्रविणोदाः पिबतु द्राविणोदसः ॥ ४ ॥

4. *Apāddhotrāduta potrād-amattota nteṣṭrād-ajuṣata prayo hitam. Turīyaṁ pātram-amṛktam-amartyaṁ draviṇodāḥ pibatu drāviṇodasaḥ.*

May the lord giver receive the food brought by the yajaka and offered from the ladle and the vedi and may the lord relish and rejoice and shower the yajaka with love. And may the lord giver of wealth and bliss bless the yajaka's fourth estate of existence and protect his bowl of bliss unhurt and immortal.

अर्वाञ्चमद्य यय्यं नृवाहणं रथं युञ्जाथामिह वां विमोचनम्। पृङ्क्तं हवींषि मधुना हि कं गतमथा सोमं पिबतं वाजिनीवसू ॥ ५ ॥

5. *Arvāñcam-adya yayyaṁ nṛvāhaṇaṁ rathaṁ yuñjāthāmiha vāṁ vimocanam. Pṛṅktaṁ havīṁṣi madhunā hi kaṁ gatamathā somaṁ pibataṁ vājinīvasū .*

Ashvins, agents of nature for the lord of omnipotence, leaders of humanity and pioneers of peace and prosperity for the people, start your chariot and direct it hitherward to us, the chariot which transports you to our yajna and takes us to the land of freedom and bliss. Come to the land of joy, season our havi with honey, and drink the soma of immortal bliss.

जोष्यग्ने समिधं जोष्याहुतिं जोषि ब्रह्म जन्यं जोषि सुष्टुतिम्।
विश्वेभिर्विश्वाँ ऋतुना वसो मह उशन्देवाँ उशतः पायया हविः ॥ ६ ॥

6. *Joṣyagne samidhaṁ joṣyāhutiṁ joṣi brahma janyaṁ joṣi suṣṭutim. Viśvebhir-viśvāṅ ṛtunā vaso maha uśan devāṅ uśataḥ pāyayā haviḥ.*

Agni, lord of light, leader of humanity, giver of life's vitality, accept the fuel offered, receive the havi offered in oblations, accept the creative chant of holy mantras, accept the praise and prayer. With all the powers of nature, serve the generous divinities. Lord giver of haven and home and the wealth of life, great, happy and rejoicing, yourself eager for the food of yajna and excitement, let all other great divinities, eager for food and fulfilment, receive and enjoy the offerings according to the seasons.

Mandala 2/Sukta 38

Savita Devata, Grtsamada Rshi

उदु ष्य देवः सविता सवाय शश्वत्तमं तदपा वह्निरस्थात्।
नूनं देवेभ्यो वि हि धाति रत्नमथाभजद्वीतिहोत्रं स्वस्तौ ॥ १ ॥

1. *Udu ṣya devaḥ savitā savāya śaśvattamaṁ tadapā vahnirasthāt. Nūnaṁ devabhyo vi hi dhāti ratnamathābhajad vītihotraṁ svastau.*

That self-refulgent lord Savita, creator and inspirer of the universe, omnipotent lord of action, holds, rules and sustains the universe and abides supreme over the eternal Prakrti. Indeed, he alone wields, orders and sustains the magnificent universe for the sake of living beings and carries on the sacred yajna of creation for

the well-being of all.

विश्वस्य॒ हि श्रु॒ष्टये॑ दे॒व ऊ॒र्ध्वः प्र बा॒हवा॑ पृ॒थुपा॑णिः सिसर्ति। आप॑श्चिदस्य व्र॒त आ नि॑मृ॒ग्रा अ॒यं चि॒द्वातो॑ रमते॒ परि॑ज्मन्॥ २॥

2. *Viśvasya hi śruṣṭaye deva ūrdhvaḥ pra bāhavā pṛthupāṇiḥ sisarti. Āpaścidasya vrata ā nimṛgrā ayaṁ cid vāto ramate parijman.*

For the good of the world alone the generous and self-refulgent lord Savita of long and mighty arms abides over all and extends his rays of light across the spaces. The waters too, pure and purifying, flow within his rule of law, and so do the winds play around every where under the same law.

आ॒शुभि॑श्चिद्या॒न्वि मु॑चाति नू॒नमरी॑रमदत॒मानं॑ चि॒देतोः॑। अ॒ह्यर्षू॑णां चि॒न्न्यया॑ँ अवि॒ष्यामनु॑ व्र॒तं स॑वि॒तुर्मो॑क्या॒गात्॥ ३॥

3. *Āśubhiścidyān vi mucāti nūnam-arīramad-atamānaṁ cidetoḥ. Ahyarṣūṇāṁ cinnyayāň aviṣyāmanu vrataṁ saviturmokyāgāt.*

Savita, lord of light, the Sun, with its radiant rays releases the moving planets from the shadow of another planet as it removes the shadow of darkness and causes the planet to shine. And for the sake of protection it also controls the movement of the winds coming to the clouds as also other serpentine movements either freakish or destructive. Thus the night and release from darkness comes according to the rule and movement of the Sun's light, and that is the divine law.

पुनः समव्यद्वितंतं वयन्ती मध्या कर्तोन्यँधाच्छक्म धीरः ।
उत्संहायास्थाद् व्यूर्णुतूँरदर्धरमतिः सविता देव आगात् ॥ ४ ॥

4. *Punaḥ samavyad vitataṁ vayantī madhyā kartor-nyadhāc-chakma dhīraḥ. Ut saṁhāyās-thād vyṛtūṅnradardhar-aramatiḥ savitā deva āgāt.*

The earth, traversing the wide wide space, revolves again and again in orbit in the solar region wielding her force and power to do the rounds assigned to her, and, leaving one place, moving on, comes back to the same and remains stable in the orbit. The constant and sleepless lord Savita, the Sun, self-refulgent and divine, creates the seasons of the year in the distinct order.

नानौकांसि दुर्यो विश्वमायुर्वि तिष्ठते प्रभवः शोको अग्नेः ।
ज्येष्ठं माता सूनवे भागमाधादन्वस्य केतमिषितं सवित्रा ॥ ५ ॥

5. *Nānaukāṁsi duryo viśamāyurvi tiṣṭhate prabhavaḥ śoko agneḥ. Jyeṣṭhaṁ mātā sūnave bhāgamādhadanvasya ketamiṣitaṁ savitrā.*

Many are the forms and abodes of life, many doors, exits and entrances, where universal life abides, the light and life of Agni, the birth and death of the flame, the lustre, the desire and passion of the will divine to live and to be. The mother bears the highest share of it for the son, the flower in bloom inspired by Savita, father creator in accordance with his law of existence.

समावंवर्ति विष्ठितो जिगीषुर्विश्वेषां कामश्चरतामभूत् ।
शश्वाँ अपो विकृतं हित्व्यागादनु व्रतं सवितुर्दैव्यस्य ॥ ६ ॥

6. *Samāvavarti viṣṭhito jigīṣur-viśveṣāṁ kāmaś-caratāmamābhūt. Śaśvāň apo vikṛtaṁ hitvyā-gādanu vrataṁ saviturdaivyasya.*

Happy is the man who is well settled in the home, prays for the well-being of all living beings and is fast and eager to win the battles of life. Such a man shuns all crooked ways of living and keeps to the pious ways of living in accordance with the laws and discipline of the brilliant and generous lord Savita, creator and ruler of the world.

त्वया॒ हि॒तमप्यं॒मप्सु भा॒गं ध॒न्वान्वा मृ॑ग॒यसो॒ वि त॑स्थुः। वना॑नि॒ विभ्यो॒ नकि॑रस्य॒ तानि॑ व्र॒ता दे॒वस्य॑ सवि॒तुर्मि॑नन्ति ॥ ७ ॥

7. *Tvayā hitamapyamapsu bhāgaṁ dhanvānvā mṛgayaso vi tasthuḥ. Vanāni vibhyo nakirasya tāni vratā devasya saviturminanti.*

O lord creator and ruler of existence, by you is created and provided life-giving energy in the waters. By you is created the sky, by you the forests, for the birds and the deer to fly, to roam and play. Those rules and laws of divine Savita they never violate, who can? No one does.

याद्रा॒ध्यं॑१ वरु॑णो॒ योनि॒मप्य॒मनि॑शितं नि॒मिषि॒ जर्भु॑राणः। विश्वो॑ मार्ता॒ण्डो व्र॒जमा प॒शुर्गा॑त्स्थ॒शो जन्मा॑नि सवि॒ता व्याक॑रः ॥ ८ ॥

8. *Yādrādhyaṁ varuṇo yonim-apyam-aniśitaṁ nimiṣi jarbhurāṇaḥ . Viśvo mārtāṇḍo vrajamā paśurgāt sthaśo janmāni savitā vyākaḥ.*

Savita, lord creator of the universe, sustaining it in the succession of moments in the time continuum, creates various forms for various births of the souls according to their state of karma, and the same lord as Varuna, lord of love and justice, assigns the form desired and deserved by the soul the moment its eye is closed on death. Thus do all living beings under the sun come back to their ultimate home from where they had gone out on their existential journey.

न यस्येन्द्रो॒ वरु॑णो॒ न मि॒त्रो व्र॒तमर्य॒मा न मि॒नन्ति॑ रु॒द्रः।
नारा॑तय॒स्तमि॒दं स्व॒स्ति हु॒वे दे॒वं स॑वि॒तार॑ं नमो॑भिः ॥ ९ ॥

9. *Na yasendro varuṇo na mitro vratamaryamā na minanti rudraḥ. Nārātayas-tamidaṁ svasti huve devaṁ savitāraṁ namobhiḥ.*

None can violate, nor circumvent the law and justice of Savita, Supreme Lord Creator: Neither Indra, the sun and cosmic electric force, nor Varuna, the waters, nor Mitra, the winds, nor Aryama, life breath of air, nor even Rudra, the soul by itself or in alliance with any power of nature, no enemies, that is, any imaginable counter forces can violate the divine law. This Lord Savita, for well-being and salvation, do I invoke with homage and salutations. Self-refulgent is He, generous and gracious.

भग॑ं धि॒यं वा॒जय॑न्तः पुर॑न्धिं॒ नरा॒शंसो॒ ग्नास्पति॑र्नो अव्याः।
आ॒ये वा॒मस्य॑ सङ्गथे र॑यी॒णां प्रि॒या दे॒वस्य॑ सवि॒तुः स्या॑म ॥ १० ॥

10. *Bhagaṁ dhiyaṁ vājayantaḥ purandhiṁ narāśaṁso gnāspatirno avyāḥ. Āye vāmasya saṅgathe rayīṇāṁ priyā devasya savituḥ syāma.*

Glorious is Savita, worthy of thought and meditation, sustainer of the universe, celebrated by humanity, lord protector of all. We know the lord and do homage to Him with prayer, submission and yajna, and we earnestly wish that in our battles of life and in our success in the achievement of the wealth of life we may ever be blest with His love and grace.

अस्मभ्यं तद्दिवो अद्भ्यः पृथिव्यास्त्वया दत्तं काम्यं राध आ गात्। शं यत्स्तोतृभ्य आपये भवात्युरुशंसाय सवितर्जरित्रे ॥ ११ ॥

11. *Asmabhyaṁ tad divo adbhyaḥ pṛthivyastvayā dattaṁ kāmyaṁ rādha ā gāt. Śaṁ yat stotṛbhya āpaye bhavātyuruśaṁsāya savitarjaritre.*

O Lord, whatever wealth has been given to us by you from the regions of light and the enlightened people, from the waters and the generous people, from the earth and motherly figures, whatever desired be achieved, may all that be good and blissful for the celebrants, the learned, the praiseworthy and, O Lord Savita, for the worshipful.

Mandala 2/Sukta 39

Ashvinau Devata, Grtsamada Rshi

ग्रावाणेव तदिदर्थं जरेथे गृध्रेव वृक्षं निधिमन्तमच्छ। ब्रह्माणेव विदथ उक्थशासा दूतेव हव्या जन्या पुरुत्रा ॥ १ ॥

1. *Grāvāṇeva tadidarthaṁ jarethe gṛdhreva vṛkṣaṁ nidhimantamaccha. Brahmāṇeva vidatha ukthaśāsā dūteva havyā janyā purutrā.*

Ashvins, harbingers of life's heat and light,

breath of being and energy, spirit of passion and action, complementary currents of the circuit of existence, you approach the earth like two clouds of rain to augment her wealth. You come like two eager birds and sit on the tree of life laden with fruit to enjoy yourselves to the full. In the yajna of development, you are two priests who chant the hymns of celebration and prayer. And in life in general, you are like two welcome harbingers who create and help us create the abundance of earth.

प्रा॒तर्या॑वा॒णा र॒थ्ये॑व वी॒राऽजे॑व य॒मा वर॒मा स॑चेथे।
मे॒ने॑व त॒न्वा॒३॒॑ शुम्भ॑माने॒ दम्प॑तीव क्रतु॒विदा॒ जने॑षु॥ २॥

2. *Prātaryāvāṇā rathyeva vīrā'jeva yamā varamā sacethe. Mene iva tanvā śumbhamāne dampatīva kratuvidā janeṣu.*

You come like two heroic warriors of the chariot in the morning. You join us like two leaders of the flock to lead us on in the right direction. You descend like two fairies of celestial form full of bliss. And you are like a wedded couple who know their sacred obligations among the people.

शृङ्गे॑व नः प्रथ॒मा ग॑न्तम॒र्वाक्छ॒फावि॑व॒ जर्भु॑राणा॒ तरो॑भिः।
च॒क्र॒वा॒केव॒ प्रति॒ वस्तो॑रु॒स्रा॒ऽर्वाञ्चा॑ यातं र॒थ्ये॑व शक्रा॥ ३॥

3. *Śṛṅgeva naḥ prathamā gantamarvāk chaphāviva jarbhurāṇā tarobhiḥ. Cakravākeva prati vastorusrā'rvāñcā yātaṁ rathyeva śakrā.*

You come first and foremost for us like horns of defence, like bright war horses panting for action,

with strength and patience for victory, like the chakravaka bird couple which are harbingers of light and love every morning. Thus mighty and powerful, you move and lead us forward like the pioneers of battle.

नावेव नः पारयतं युगेव नभ्येव न उपधीव प्रधीव। श्वानेव नो अरिषण्या तनूनां खृगलेव विस्रसः पातमस्मान्॥ ४॥

4. *Nāveva naḥ pārayataṁ yugeva nabhyeva na upadhīva pradhīva. Śvāneva no ariṣaṇyā tanūnāṁ khṛgaleva visrasaḥ pātamasmān.*

Take us across like a boat, like two chariot horses; hold us strong and stable like the nave, the axle and the chassis of the chariot; keep us wide awake like watch dogs for the safety of our body and society and, like the coat of mail, save us from falling down battered and broken.

वातेवाजुर्या नद्येव रीतिरक्षी इव चक्षुषा यातमर्वाक्। हस्ताविव तन्वे शंभविष्ठा पादेव नो नयतं वस्यो अच्छ॥ ५॥

5. *Vātevājuryā nadyeva rītirakṣī iva cakṣuṣā yātamarvāk. Hastāviva tanve śambhaviṣṭhā pādeva no nayataṁ vasyo accha.*

Unaging like winds, ever flowing like river waters, watchful as with open eyes, come upfront and, like the hands giving protection and security to the body, and like the feet, take us forward to the holy wealth of life.

ओष्ठाविव मध्वास्ने वदन्ता स्तनाविव पिप्यतं जीवसे नः। नासेव नस्तन्वो रक्षितारा कर्णाविव सुश्रुता भूतमस्मे॥ ६॥

6. *Oṣṭhāviva madhvāsne vadantā stanāviva pipyatam jīvase naḥ. Nāseva nastanvo rakṣitārā karṇāviva suśrutā bhūtamasme.*

Like the lips, speaking honey sweet for the mouth, help us to be sweet. Like the mother's breast, nourish and sustain us to live. Like the nostrils, sustain our body with the breath of life. And like the ears, be listeners for us to give us the voice divine.

हस्तेव शक्तिमभि सन्दुदी नः क्षामेव नः समजतं रजांसि।
इमा गिरो अश्विना युष्मयन्तीः क्ष्णोत्रेणेव स्वधितिं सं शिशीतम्॥ ७॥

7. *Hasteva śaktimabhi saṁdadī naḥ kṣāmeva naḥ samajataṁ rajāṁsi. Imā giro aśvinā yuṣmayantīḥ kṣṇotreṇeva svadhitiṁ saṁ śiśītam.*

Like the arms, give us noble strength. Like the earth, give us wide spaces for expansion. These words, O Ashvins, addressed to you, may, like a whetstone, energise and sharpen our communication and raise it to the voice of thunder.

एतानि वामश्विना वर्धनानि ब्रह्म स्तोमं गृत्समदासो अक्रन्।
तानि नरा जुजुषाणोप यातं बृहद्वदेम विदथे सुवीराः॥ ८॥

8. *Etāni vāmaśvinā vardhanāni brahma stomaṁ gṛtsamadāso akran. Tāni narā jujuṣāṇopa yātaṁ bṛhad vadema vidathe suvīrāḥ.*

These words of homage, this holy song of celebration, the seekers of life's joy and excitement offer to you. Ashvins, O leaders of humanity, accept these with love and grace, and come to bless us so that, blest with the brave, we speak and celebrate you highly and

advance far ahead in our projects of life.

Mandala 2/Sukta 40

Soma, Pusha and Aditi Devatah, Grtsamada Rshi

सोमापूषणा जनना रयीणां जनना दिवो जनना पृथिव्याः।
जातौ विश्वस्य भुवनस्य गोपौ देवा अकृण्वन्नमृतस्य नाभिम्॥ १॥

1. *Somāpūṣanā jananā rayīṇāṁ jananā divo jananā pṛthivyāḥ. Jātau viśvasya bhuvanasya gopau devā akṛṇvannamṛtasya nābhim.*

Soma and Pusha, universal energies of peace and stability and nourishment and growth, are creators of all forms of wealth, creators of light and creators of earth. Born as complementary powers, they are protectors of the entire universe. O Devas, divinities of nature, scholars and leaders, feed, know and reveal this creative centre and power of immortality.

इमौ देवौ जायमानौ जुषन्तेमौ तमांसि गूहतामजुष्टा।
आभ्यामिन्द्रः पक्वमामास्वन्तः सोमापूषभ्यां जनदुस्रियासु॥ २॥

2. *Imau devau jāyamānau juṣantemau tamāṁsi gūhatāmajuṣṭā. Ābhyāmindraḥ pakvamāmāsvantaḥ somāpūṣabhyāṁ janadusriyāsu.*

All divinities of nature serve and feed these two powers ever since they come into existence. Together, these two, Soma and Pusha, like the moon and the herbs, dispel the disagreeable forces of darkness and ignorance. With the same two, Indra, the Sun, nature's power of light and energy, creates the generative maturity and

ripeness in the developing fields of generation such as earth, cows and women.

सोमापूषणा रजसो विमानं सप्तचक्रं रथमविश्वमिन्वम्।
विषूवृतं मनसा युज्यमानं तं जिन्वथो वृषणा पञ्चरश्मिम्॥ ३॥

3. *Somāpūṣaṇā rajaso vimānaṁ saptacakraṁ rathamaviśvaminvam. Viṣūvṛtaṁ manasā yujyamānaṁ taṁ jinvatho vṛṣaṇā pañcaraśmim .*

Soma and Pusha, fire and air, all-invigorating powers, create, animate and refresh that aerial chariot with seven chakras (circles and centres of energy) and five controls for the people it traverses the spaces and goes all over in all directions but is not perceived everywhere and it can be controlled with the mind.

दिव्यन्यः सदनं चक्र उच्चा पृथिव्यामन्यो अध्यन्तरिक्षे।
तावस्मभ्यं पुरुवारं पुरुक्षुं रायस्पोषं वि ष्यतां नाभिमस्मे॥ ४॥

4. *Divyanyaḥ sadanaṁ cakra uccā pṛthivyāmanyo adhyantarikṣe. Tāvasmabyaṁ puruvāraṁ purukṣuṁ rāyaspoṣaṁ vi ṣyatāṁ nābhimasme .*

One of them as sun has made his home high up in heaven, the other on the earth and over in the sky as generative heat and electric energy. May the two create for us wealth and growth loved and admired universally, and may they strengthen the natural bond between themselves and us like the natal cord between mother and child.

विश्वान्यन्यो भुवना जजान विश्वमन्यो अभिचक्षाण एति।
सोमापूषणाववतं धियं मे युवाभ्यां विश्वाः पृतना जयेम ॥ ५ ॥

5. *Viśvānyanyo bhuvanā jajāna viśvamanyo abhicakṣāṇa eti. Somāpūṣaṇāvavataṁ dhiyaṁ me yuvābhyāṁ viśvāḥ pṛtanā jayema.*

One of them creates the entire worlds of existence, and the other goes on and on watching the world and watched and admired by the world. O Soma and Pusha, I pray, protect and promote my intelligence. We pray that with the help and kindness of both of you we may help and promote the entire humanity and win the battles of life.

धियं पूषा जिन्वतु विश्वमिन्वो रयिं सोमो रयिपतिर्ददातु।
अवतु देव्यदितिरनर्वा बृहद्वदेम विदथे सुवीराः ॥ ६ ॥

6. *Dhiyaṁ pūṣā jinvatu viśvaminvo rayiṁ somo rayipatirdadhātu. Avatu devyaditiranarvā bṛhad vadema vidathe suvīrāḥ.*

May Pusha, all-pervading spirit of growth and refinement, inspire our will and intelligence. May Soma, lord of wealth, bless us with wealth. May mother Aditi, divine intelligence, moving in unseen currents, inspire our intelligence. And may we, blest with brave warriors and noble children, sing ecstatic songs of thanks and praise in celebration of Soma and Pusha.

Mandala 2/Sukta 41

Vayu, Indra-Vayu, Mitra-Varuna, Ashvins, Indra, Vishvedeva, Sarasvati, Dyava-Prthivi, or Havirdhane Devatah, Grtsamada Rshi

वायो॒ ये ते॑ सह॒स्रिणो॒ रथा॑स॒स्तेभि॒रा ग॑हि।
नि॒युत्वा॒न्त्सोम॑पीतये ॥ १ ॥

1. *Vāyo ye te sahasriṇo rathāsastebhirā gahi.*
Niyutvāntsomapītaye.

Vayu, tempestuous power of divine nature, intelligence of the learned, commanding a thousand chariots and laws of motion, come with all those powers and laws to drink of the soma of life's joy.

नि॒युत्वा॑न्वायवा ग॑ह्ययं शु॒क्रो अ॑यामि ते।
गन्ता॑सि सुन्व॒तो गृ॒हम् ॥ २ ॥

2. *Niyutvān vāyavā gahyayaṁ śukro ayāmi te.*
Gantāsi sunvato gṛham.

Vayu, scholar of the dynamics of the winds, self-controlled with your disciplined mind and senses, drying up the mists of ignorance and confusion with the brilliant light of knowledge, come to the brilliant light of knowledge, come to the house of the yajamana who has distilled the soma. Universally moving you are, I invite you come in person. This soma is for you.

शु॒क्रस्या॒द्य गवा॑शिर॒ इन्द्र॑वायू नि॒युत्व॑तः।
आ या॑त॒ पिब॑तं नरा ॥ ३ ॥

3. *Śukrasyādya gavāśira indravāyū nuyutvataḥ.*
Ā yātaṁ pibataṁ narā .

O Indra, O Vayu, power dynamic as electric energy, scholar vibrant as wind, sages dedicated to love and Dharma, come to the yajamana, pure, brilliant, disciplined and dedicated, and drink of the soma distilled and prepared.

अयं वां मित्रावरुणा सुतः सोम ऋतावृधा।
ममेदिह श्रुतं हवम्॥ ४॥

4. *Ayaṁ vāṁ mitrāvaruṇā sutaḥ soma ṛtāvṛdhā.*
Mamediha śrutaṁ 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.

राजानावनभिद्रुहा ध्रुवे सदस्युत्तमे।
सहस्त्रस्थूण आसाते॥ ५॥

5. *Rājānāvanabhidruhā dhruve sadasyuttame.*
Sahasrasthūṇa āsāte.

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.

ता सम्राजा घृतासुती आदित्या दानुनस्पती।
सचेते अनवह्वरम्॥ ६॥

6. *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.

गोमदू॒ षु नास॒त्याऽश्वा॑वद्यातमश्विना ।
व॒र्ती रु॑द्रा नृपाय्य॑म् ॥ ७ ॥

7. *Gomadū ṣu nāsatyā'śvāvad yātamaśvinā.*
Vartī rudrā nṛpāyyam.

Ashvins, complementarities of nature and humanity, spirits of love and justice, dedicated to truth and Dharma, rich and prosperous with cows and horses, that is, plenty of wealth and enlightenment and speed of progress, you are Rudras, wielding the sceptre of law and power and the rod of punishment, come to bless all by simple and straight paths of naturalness which are protective and promotive for all people.

न यत्प॒रो नान्त॑र आद॒धर्ष॑द् वृषण्वसू ।
दु॒:शंसो॒ मर्त्यो॑ रि॒पुः ॥ ८ ॥

8. *Na yat paro nāntara ādadharṣad vṛṣaṇvasū.*
Duḥśaṁso martyo ripuḥ.

Generous are the Ashvins' showers of wealth, joy and protection, so strong that no mortal man, no maligner, no enemy internal or external, dare challenge, much less hurt, violate or surpass and overcome them. (Let us all abide by them.)

ता न॒ आ वो॑ळ्हमश्विना र॒यिं पि॒शङ्ग॑सन्दृशम् ।
धिष्ण्या॑ वरिवो॒विद॑म् ॥ ९ ॥

9. *Tā na ā voḷhamaśvinā rayiṁ piśaṅgasaṁdṛśam. Dhiṣṇyā varivovidam.*

Ashvins, pious and resolute lords of generosity, fire and air of life in existence, bring us that wealth of golden hue which creates further wealth and gives us freedom and space for progress and expansion.

इन्द्रो॑ अङ्ग म॒हद्भ॒यम॒भी षदप॑ चुच्यवत्।
स हि स्थि॒रो विच॑र्षणिः ॥ १० ॥

10. *Indro aṅga mahad bhayamabhīṣadap cucyavat. Sa hi sthiro vicarṣaṇiḥ.*

Indra, light of life, dear as breath of vitality, mighty great, blazing as the sun which is stable in its orbit and enlightens and watches us all as it moves, may, we pray, remove all fear and give us freedom.

इन्द्र॑श्च मृ॒ळया॑ति नो॒ न नः॑ प॒श्चाद॒घं न॑शत्।
भ॒द्रं भ॑वाति नः पु॒रः ॥ ११ ॥

11. *Indraśca mṛḷyāti no na naḥ paścādaghaṁ naśat. Bhadraṁ bhavāti naḥ puraḥ .*

May Indra, lord omnipotent, and the sun bless us with peace and comfort, and may sin and evil, we pray, never touch us either before or after, and may good alone be our share and fortune for all time.

इन्द्र॒ आशा॑भ्य॒स्परि॒ सर्वी॑भ्यो॒ अभ॑यं करत्।
जेता॒ शत्रू॒न्विच॑र्षणिः ॥ १२ ॥

12. *Indra āśābhyaspari sarvābhyo abhayaṁ karat. Jetā śatrūn vicarṣaṇiḥ.*

May Indra, lord omnipotent beyond all fear and

violence, grant us freedom from all quarters of space. He watches all and he is the supreme victor over all enemies and contrarieties.

विश्वे॑ देवास॒ आ ग॑त शृणु॒ता म॑ इ॒मं ह॒वम्।
एदं ब॒र्हिर्नि षी॑दत ॥ १३ ॥

13. *Viśve devāsa ā gata śṛṇutā ma imaṁ havam.*
Edaṁ barhirni ṣīdata.

All brilliant greats of the world, divinities of nature and humanity, sages and scholars, listen to this voice and prayer of mine: come and grace the holy seats of our yajna.

ती॒व्रो वो॒ मधु॑माँ अ॒यं शु॒नहो॑त्रेषु मत्स॒रः।
ए॒तं पि॑ब॒त काम्य॑म् ॥ १४ ॥

14. *Tīvro vo madhumāṁ ayaṁ śunahotreṣu matsaraḥ.*
Etaṁ pibata kāmyam .

Intense, honey sweet and exhilarating is the pleasure gifted by saints and scholars in our soma-yajna for the promotion of science. It is for you, divinities of the world. Come and drink of this pleasure to your heart's content.

इन्द्र॑ज्येष्ठा मरुद्गणा॒ देवा॑स॒: पूष॑रातयः।
विश्वे॒ मम॑ श्रु॒ता॒ हव॑म् ॥ १५ ॥

15. *Indrajyeṣṭhā marudgaṇā devāsaḥ pūṣarātayaḥ.*
Viśve mama śrutā havam.

Indra supreme, ruling light and power of the world, and all those divinities whose presiding priest is he, republics of the people, saints and sages, and all those people and organisations who generously

contribute to and for the advancement of science and culture, listen to this call and prayer of mine and come.

अम्बितमे॒ नदी॑तमे॒ देवि॑तमे॒ सर॑स्वति ।
अ॒प्र॒श॒स्ता इ॑व स्मसि॒ प्रश॑स्तिमम्ब नस्कृधि ॥ १६ ॥

16. *Ambitame nadītame devitame sarasvati.*
Apraśastā iva smasi praśastimamba naskṛdhi.

Sarasvati, mother dearest, most fluent and eloquent giver of vision and wisdom, liberal and most brilliant, eternal fount of knowledge and speech, we are just like simple, natural, innocent, unknown children. Mother spirit of nature and humanity, give us the light of knowledge and culture with the grace of Divinity and make us worthy of acceptance, appreciation and rightful praise.

त्वे विश्वा॑ सरस्वति श्रि॒तायूं॑षि दे॒व्याम् ।
शु॒नहो॑त्रेषु मत्स्व प्र॒जां दे॑वि दिदिड्ढि नः ॥ १७ ॥

17. *Te viśvā sarasvati śritāyūṁṣi devyāṁ.*
Śunahotreṣu matsva prajāṁ devi didiḍḍhi naḥ.

In you, O generous mother giver of vision and wisdom, lie all the health and age and wealth of knowledge for the world. Come brilliant mother Sarasvati, grace our yajna of education and science, rejoice and create for us a new generation of healthy, educated and refined children.

इ॒मा ब्रह्म॑ सरस्वति जु॒षस्व॑ वाजिनीवति ।
या ते॒ मन्म॑ गृत्सम॒दा ऋ॒तावरि प्रि॒या दे॒वेषु॒ जु॒ह्व॑ति ॥ १८ ॥

18. *Imā brahma sarasvati juṣasva vājinīvati. Yā te manma gṛtsamadā ṛtāvari priyā deveṣu juhvati.*

Sarasvati, mother of universal knowledge and speech, commanding the food, energy and speed of the advancement of humanity moving on the paths of truth and rectitude, listen to these chants of homage and accept with delight and homage these your favourite oblations of scientific knowledge which the ecstatic performers in the yajna of education offer to you in honour of the bounties of nature, divinity and humanity for the benefit of the faithful seekers.

प्रेतां यज्ञस्य शंभुवा युवामिदा वृणीमहे।
अग्निं च हव्यवाहनम्॥ १९॥

19. *Pretāṁ yajñasya śambhuvā yuvāmidā vṛṇīmahe. Agniṁ ca havyavāhanam.*

Dyavaprthivi, heaven and earth, generative treasures of yajnic wealth, creators and givers of peace, prosperity and well-being, come and grace our yajna. We opt for you and invoke and invite you. And we invoke and invite Agni who carries the fragrance of the holy yajna offered into the fire.

द्यावा नः पृथिवी इमं सिधमद्य दिविस्पृशम्।
यज्ञं देवेषु यच्छताम्॥ २०॥

20. *Dyāvā naḥ pṛthivī imaṁ sidhramadya divispṛśam. Yajñaṁ deveṣu yacchatām.*

Heaven and earth, teachers enlightened as the sun and generous as mother earth, let this perfect yajna of ours, this planned yajnic programme of education and enlightenment, which touches the skies and the regions of light now rise high to the divinities and reach the saints and scholars of brilliance across the earth.

आ वामुपस्थमद्रुहा देवाः सीदन्तु यज्ञियाः।
इहाद्य सोमपीतये ॥ २१ ॥

21. *Ā vām-upasthamadruhā devāḥ sīdantu yajñiyāḥ. Ihādya somapītaye.*

Dyava-prthivi, heaven and earth, enlightened and generous teachers and scholars of eminence, who love all and hate none and who are easily accessible and blissfully companionable, may the noble and brilliant seekers of knowledge dedicated to creative and yajnic programmes of learning and education come to you and sit with you for the attainment of the pleasures of knowledge, power and prosperity, and honour and dignity of life here and now.

Mandala 2/Sukta 42

Indra (in metaphor) Devata, Grtsamada Rshi

कनिक्रदज्जनुषं प्रब्रुवाण इयर्ति वाचमरितेव नावम्।
सुमङ्गलश्च शकुने भवासि मा त्वा का चिदभिभा विश्व्या विदत् ॥ १ ॥

1. *Kanikradajjanuṣaṁ prabruvāṇa iyarti vācamariteva nāvam. Sumaṅgalaśca śakune bhavāsi mā tvā kā cidabhibhā viśvyā vidat .*

Speaking loud and bold, addressing humanity, you take the Word forward like a mariner who takes his vessel forward on the waters. O master of the Word, flying like the eagle, you are the harbinger of good fortune. No superior force from any quarter whatsoever would approach you to disturb your mission.

मा त्वा श्येन उद्वधीन्मा सुपर्णो मा त्वा विददिषुमान्वीरो अस्ता। पित्र्यामनु प्रदिशं कनिक्रदत्सुमङ्गलो भद्रवादी वदेह ॥ २ ॥

2. *Mā tvā śyena uda vadhīnmā suparṇo mā tvā vidadiṣumān vīro astā. Pitryāmanu pradiśaṁ kanidradat sumaṅgalo bhadravādī vadeha.*

May none like the hawk smite you, nor like the vulture violate you. Nor must the hunter with the bow shoot you down with the arrow. Reverberating with your voice loud and bold across the lands of your forefathers, harbinger of good fortune, speak to us here of the good things to come.

अव क्रन्द दक्षिणतो गृहाणां सुमङ्गलो भद्रवादी शकुन्ते। मा नः स्तेन ईशत माघशंसो बृहद्वदेम विदथे सुवीराः ॥ ३ ॥

3. *Ava kranda dakṣiṇato gṛhāṇāṁ sumaṅgalo bhadravādī śakunte. Mā naḥ stena īśata māghaśaṁso bṛhad vadema vidathe suvīrāḥ.*

Speak aloud, proclaim from the house tops on the right the good things to come. Speak of good fortune, man of power and the Word as you are. May no thief rule over us, no sinner, no maligner boss over us. And we would all, blest with the brave, sing aloud in praise of you and celebrant.

Mandala 2/Sukta 43

Indra (in metaphor) Devata, Grtsamada Rshi

प्रदक्षिणिदभि गृणन्ति कारवो वयो वदन्त ऋतुथा शकुन्तयः। उभे वाचौ वदति सामगा इव गायत्रं च त्रैष्टुभं चानु राजति ॥ १ ॥

1. *Pradakṣiṇidabhi gṛṇanti kāravo vayo vadanta ṛtuthā śakuntayaḥ. Ubhe vācau vadati sāmagā iva gāyatraṁ ca traiṣṭubhaṁ cānu rājati.*

Going round clockwise from left to right in obeisance, poets and artists sing in homage to Indra, lord of light and power. So do birds of beauty and majesty sing in praise of the lord according to the seasons. So does Indra, poet of power, like a Soma-singer chant the Word of both material and spiritual significance as he chants and reveals the significance of other mantras in Gayatri, Tristubh and other metres.

उद्गातेव शकुने साम गायसि ब्रह्मपुत्र इव सवनेषु शंससि। वृषेव वाजी शिशुमतीरपीत्या सर्वतो नः शकुने भद्रमा वद विश्वतो नः शकुने पुण्यमा वद ॥ २ ॥

2. *Udgāteva śakune sāma gāyasi brahmaputra iva savaneṣu śaṁsasi. Vṛṣeva vājī śiśumatīrapītyā sarvato naḥ śakune bhadramā vada viśvato naḥ śakune puṇyamā vada.*

Shakuni, poet of power and homage to Indra, like the Sama-singer in yajna, you sing the songs of ecstasy. Like the disciple of a Vedic scholar Brahamana, you sing in homage to the lord in holy rites. Like a virile and passionate bull approaching youthful females, speak to us with enthusiasm of all round good things. All round, speak to us of noble and blissful things.

आवदꣳस्त्वं शकुने भद्रमा वद तूष्णीमासीनः सुमतिं चिकिद्धि नः। यदुत्पतन्वदसि कर्करिर्यथा बृहद्वदेम विदथे सुवीराः ॥ ३ ॥

3. *Āvadaňstvaṁ śakune bhadramā vada tūṣṇīmā-sīnaḥ sumatiṁ cikiddhi naḥ. Yadutpatan vadasi karkariryathā bṛhad vadema vidathe suvīrāḥ.*

Shakuni, poet of power and imagination, while speaking, speak to us of good. Silent and sitting, enlighten our mind with noble thoughts. While flying on the wings of imagination, you speak of the way you do good. Let us then, blest with good and brave children, sing songs of high praise for the lord.

इति द्वितीयं मण्डलम् ॥

MANDALA 3

Mandala 3/Sukta 1

Agni Devata, Gathina Vishvamitra Rshi

सोमस्य मा तवसं वक्ष्यग्ने वह्निं चकर्थ विदथे यजध्यै ।
देवाँ अच्छा दीद्यद्युञ्जे अद्रिं शमाये अग्ने तन्वं जुषस्व ॥ १ ॥

1. *Somasya mā tavasaṁ vakṣyagne vahniṁ cakartha vidathe yajadhyai. Devāṅ acchā dīdyad yuñje adriṁ śamāye agne tanvaṁ juṣasva.*

Agni, brilliant scholar and fiery leader, you speak to me of the strength and power of soma, the elixir of life. You have prepared me, like the fire that carries the fragrance of yajna from the vedi over earth and skies, to join and conduct the yajnic business of life and play my part in the battles of progress. Shining forth, I join the brilliant best of generous humanity and, as fire moves the cloud to break into showers, we move the nation to release its potential into showers of peace and prosperity. O leading spirit of life and humanity, Agni, protect, promote and sustain the body politic of the world community and move it forward.

प्राञ्चं यज्ञं चकृम वर्धतां गीः समिद्भिरग्निं नमसा दुवस्यन् ।
दिवः शशासुर्विदथा कवीनां गृत्साय चित्तवसे गातुमीषुः ॥ २ ॥

2. *Prāñcaṁ yajñaṁ cakṛma vardhatāṁ gīḥ samidbhiragniṁ namasā duvasyan. Divaḥ śaśāsurvidathā kavīnāṁ gṛtsāya cit tavase gātumīṣuḥ.*

Joining all together, we carry the yajna forward.

Let the voices of celebration and joy of the people rise to the skies. Feeding the fire with fuel and fragrance, doing homage to the lord of light with salutations in dedication they conduct and control the yajna of social order by virtue of the vision and wisdom of the sages and the grace of Divinity. And they seek the highways of further advancement for the sake of safety, security and the joy of peace and enlightenment.

मयो॑ दधे मेधि॒रः पू॒तद॑क्षो दि॒वः सु॒बन्धु॑र्जनु॒षा पृ॑थि॒व्याः ।
अवि॑न्दन्नु दर्श॒तम॒प्स्व॑१॑न्तर्दे॒वासो॑ अ॒ग्निम॒पसि॒ स्वसॄ॑णाम् ॥ ३ ॥

3. *Mayo dadhe medhiraḥ pūtadakṣo divaḥ subandhurjanuṣā pṛthivyāḥ. avidannu darśatamapsvantardevāso agnimapasi svasṝṇām.*

Agni, the yajnic power, as also the man of clear vision, essentially pure and dedicated to yajna, by nature a friend and brother of heaven and earth, holds the treasure of comfort and joy. Brilliant and generous souls and the divine powers of nature discover this golden power, Agni, at the heart of currents of waters and vapours, in the flow of pranic energies, and in the sister streams of sparkling water flowing free, and the yajnics find it in their own karma and in the waters.

अव॑र्धयन्त्सुभगं स॒प्त य॒ह्वीः श्वे॒तं ज॑ज्ञा॒नमरु॑षं महि॒त्वा । शिशुं॒ न जा॒तम॒भ्यारु॒रश्वा॑ दे॒वासो॑ अ॒ग्निं जनि॑मन्वपुष्यन् ॥ ४ ॥

4. *Avardhayantsubhagaṁ sapta yahvīḥ śvetaṁ jajñānamaruṣaṁ mahitvā. Śiśuṁ na jātamabhyāruraśvā devāso agniṁ janiman vapuṣyan.*

Seven flames of fire as seven streams of water with power and grandeur raise and elevate this glorious

effulgence emerging red and white in majesty. While this Agni arises assuming a wondrous form, high-priests of brilliance and generous ambition rush to develop and adorn it as a new born baby.

शुक्रेभिरङ्गै रज आततन्वान्क्रतुं पुनानः कविभिः पवित्रैः ।
शोचिर्वसानः पर्यायुरपां श्रियो मिमीते बृहतीरनूनाः ॥ ५ ॥

5. *Śukrebhiraṅgai raja ātatanvān kratuṁ punānaḥ kavibhiḥ pavitraiḥ. Śocirvasānaḥ paryāyur-apāṁ śriyo mimīte bṛhatīranūnāḥ.*

Overspreading the vast spaces with beams of blazing heat and light, raising and sanctifying the holy programmes of yajnic development by poets and priests and visionary experts of purest mind and heart, clothed in purity and majesty, Agni as the brilliant yajaka goes round and round creating and showering great unbounded gifts of health, age and prosperity on all across the flow of life in the world of nature.

व्रजा सीमनदतीरदब्धा दिवो यह्वीरवसाना अनग्नाः । सना अत्र युवतयः सयोनीरेकं गर्भं दधिरे सप्त वाणीः ॥ ६ ॥

6. *Vavrājā sīmanadatīradabdhā divo yahvīravasānā anagnāḥ. Sanā atra yuvatayaḥ sayonīrekaṁ garbhaṁ dadhire sapta vāṇīḥ.*

Agni, light of the universe, takes to and abides in the subtle unconsuming, pure unhurt streams, close together, open yet not exposed, flowing unbroken from the Light Divine. These seven streams of light and speech flow here, constant, ever young, together and they hold but one eternal meaning like a fetus in their unfathomable womb.

(The mantra applies to light and Vak, Speech, flowing in seven streams of the spectrum.)

स्तीर्णा अस्य संहतो विश्वरूपा घृतस्य योनौ स्रवथे मधूनाम्। अस्थुरत्र धेनवः पिन्वमाना मही दस्मस्य मातरा समीची ॥ ७ ॥

7. *Stīrṇā asya saṁhato viśvarūpā ghṛtasya yonau sravathe madhūnām. Asthuratra dhenavaḥ pinvamānā mahī dasmasya mātarā samīcī.*

Expansive yet covered, united yet universal and various are the gifts of this Agni abiding in the womb of the waters of life and abounding in the flow of the honey sweets of existence. The heaven and earth both one and together are the manifestive mothers of this lord of bliss and power.

बभ्राणः सूनो सहसो व्यद्यौद्दधानः शुक्रा रभसा वपूंषि। श्चोतन्ति धारा मधुनो घृतस्य वृषा यत्र वावृधे काव्येन ॥ ८ ॥

8. *Babhrāṇaḥ sūno sahaso vyadyaud dadhānaḥ śukrā rabhasā vapūṁṣi. Ścotanti dhārā madhuno ghṛtasya vṛṣā yatra vāvṛdhe kāvyena.*

Agni, child of omnipotence, growing in power and generosity, bearing and wearing beautiful forms of versatility by virtue of passion and purity and the zeal of light and lustre you are ever expanding and advancing with equipoise. Wherever the honey streams of light and waters of life shower and flow, there the potent man of generosity grows in might and moves forward by the poetry of divinity created by poets of vision and imagination.

O Man, child of Manu, you too watch, follow

and grow by the poetry of power and purity created by the poets of vision and imagination in honour of Agni.

पितुश्चिदूधर्जनुषा विवेद व्यस्य धारा असृजद्वि धेनाः।
गुहा चरन्तं सखिभिः शिवेभिर्दिवो यह्वीभिर्न गुहा बभूव॥ ९॥

9. *Pituścidūdharjanuṣā viveda vyasya dhārā asṛjad vi dhenāḥ. Guha carantaṁ sakhibhiḥ śivebhir-divo yahvībhirna guhā babhūva.*

Agni, light and vitality of life, knows the creator's gift of life and life's home by its very nature from the very birth, and that home is the cloud, the mother's womb, the night's darkness and the mother's breast from where the streams of water, milk, speech and intelligence immediately flow. This Agni, living and growing in the cave of life, the mother's womb, moving with its blessed companions and with the streams of energy flowing from heaven, doesn't remain hidden in the cave. One who knows life moving as such knows the secret of life. One who doesn't doesn't.

पितुश्च गर्भं जनितुश्च बभ्रे पूर्वीरेको अधयत्पीप्यानाः।
वृष्णे सपत्नी शुचये सबन्धू उभे अस्मै मनुष्येऽ नि पाहि॥ १०॥

10. *Pituśca garbhaṁ janituśca babhre pūrvīreko adhayat pīpyānāḥ. Vṛṣṇe sapatnī śucaye sabandhū ubhe asmai manuṣye ni pāhi.*

Agni, spirit and vitality of life, nurses the one life-embryo of both father and mother, and the one receives nourishment from the mother as well as from other universal sources of nature, abundant and swelling

all since time immemorial. Heaven and earth, father and mother, both bound by nature to life in the embryo, bear, nurse and support it to continue. O Agni, lord of life, light of the world, protect and support both, father and mother, heaven and earth, for the sake of this virile and sacred humanity, for the continuance of this holy life, this sacred humanity in the embryo.

उरौ महाँ अनिबाधे ववर्धाऽपो अग्निं यशसः सं हि पूर्वीः । ऋतस्य योनावशयदमूना जामीनामग्निरपसि स्वसॄणाम् ॥ ११ ॥

11. *Urau mahāň anibādhe vavardhā''po agniṁ yaśasaḥ saṁ hi pūrvīḥ. Ṛtasya yonāvaśayad damūnā jāmīnāmagnirapasi svasṝṇām.*

Agni, mighty spirit and vitality of life, grows in the lap of nature, vast and irresistible creative power of Divinity, where the streams of ancient waters flowing together feed it to bloom, expand and continue. Agni, the fire of life, lies in the womb of nature and her cosmic laws of evolution, assertive and inviolable yet subject to the laws, a darling of the karmic flow of the twin powers of heaven and earth, father and mother of the baby in the process of procreation.

अक्रो न बभ्रिः समिथे महीनां दिदृक्षेयः सूनवे भार्ऋजीकः । उदुस्रिया जनिता यो जजानाऽपां गर्भो नृतमो यह्वो अग्निः ॥ १२ ॥

12. *Akro na babhriḥ samithe mahīnāṁ didṛkṣeyaḥ sūnave bhāṛjīkaḥ. Udusriyā janitā yo jajānā-'pāṁ garbho nṛtamo yahvo agniḥ.*

Agni, like an unbreakable wall of a fort is the

commander and defender of his mighty forces in the battles of life. Auspicious and blissful of sight he is self-refulgent and a simple and natural source of light for his children. Creator of the rays of light and knowledge, born of the womb of the currents of primordial energy, it manifests as the great sun and most human leader of humanity.

अपां गर्भं दर्शतमोषधीनां वनां जजान सुभगा विरूपम्।
देवासश्चिन्मनसा सं हि जग्मुः पनिष्ठं जातं तवसं दुवस्यन्॥ १३॥

13. *Apāṁ garbhaṁ darśatamoṣadhīnāṁ vanā jajāna subhagā virūpam. Devāsaścinmanasā saṁ hi jagmuḥ paniṣṭhaṁ jātaṁ tavasaṁ duvasyan.*

The vital fire and light energy abiding in the waters and pranic vitality creates the woods of herbs and trees, and the clusters of wood such as arani generate this fire which is beautiful to see, full of wealth and power and versatile in form. Scholars of heat and light energy, conscientiously with their heart and soul, study it practically and comprehensively. It is highly valuable, manifest everywhere and a tremendous source of power.

बृहन्त इद्भानवो भाऋजीकमग्निं सचन्त विद्युतो न शुक्राः।
गुहेव वृद्धं सदसि स्वे अन्तरपार ऊर्वे अमृतं दुहानाः॥ १४॥

14. *Bṛhanta id bhānavo bhārjīkamagniṁ sacanta vidyuto na śukrāḥ. Guheva vṛddhaṁ sadasi sve antarapāra ūrve amṛtaṁ duhānāḥ.*

Resplendent rays of light as dazzling flashes of lightning serve and derive their power from Agni, simple and natural refulgent power. They milk the nectar of

immortal light energy in the midst of vast spaces of earth and heaven in the same way in which the individual soul draws its light and joy from the Supreme Soul immanent in the cave of the heart in the individual body itself.

ईळे च त्वा यजमानो हविर्भिरीळे सख्ित्वं सुमतिं निकामः ।
देवैरवो मिमीहि सं जरित्रे रक्षा च नो दम्येभिरनीकैः ॥ १५ ॥

15. *Īḷe ca tvā yajamāno havirbhirīḷe sākhitvaṁ sumatiṁ nikāmaḥ. Devairavo mimīhi saṁ jaritre rakṣā ca no damyebhiranīkaiḥ.*

As a dedicated devotee performing yajna, I praise, worship and pray to you, Agni, light of life, with the offer of fragrant materials. With honest mind and sincere desire, I worship you and pray for friendship and comradeship and for holy understanding and vision. Lord of light and power, bring shelter and protection for the celebrant alongwith devas, brilliancies of nature and humanity. Save us all with the inviolable glory of your light and lustre.

उपक्षेतार स्तव सुप्रणीतेऽग्ने विश्वानि धन्या दधानाः ।
सुरेतसा श्रवसा तुज्जमाना अभि ष्याम पृतनायूँरदेवान् ॥ १६ ॥

16. *Upakṣetārastava supraṇīte'gne viśvāni dhanyā dadhānāḥ. Suretasā śravasā juñjamānā abhi ṣyāma pṛtanāyūँradevān.*

Agni, lord of light and life, noble leader pursuing right values in society, we are your devotees abiding by you, residing close to you. We hold and command all the wealth of food for sustenance and other materials. Virile we are and strong. We pray that in our battles of

life we may defeat and win over our impious adversaries and enjoy a happy and pious life.

आ देवानामभवः केतुरग्ने मन्द्रो विश्वानि काव्यानि विद्वान्। प्रति मर्ताँ अवासयो दमूना अनु देवान्रथिरो यासि साधन्॥ १७॥

17. *Ā devānāmabhavaḥ keturagne mandro viśvāni kāvyāni vidvān. Prati martāň avāsayo damūnā anu devān rathiro yāsi sādhan.*

Agni, lord of the light of knowledge, noble scholar, you are brilliant among the leading lights, happy and rejoicing, master of all the poetry of divinity and humanity. Be like a restful shelter for common humanity. Self-confident and self-controlled, master of your chariot and freedom of movement, you go forward to your goal in association with noble scholars and in conformity with the powers of nature and the environment.

नि दुरोणे अमृतो मर्त्यानां राजा ससाद विदथानि साधन्। घृतप्रतीक उर्विया व्यद्यौदग्निर्विश्वानि काव्यानि विद्वान्॥ १८॥

18. *Ni duroṇe amṛto martyānāṁ rājā sasāda vidathāni sādhan. Ghṛtapratīka urviyā vyadyaud-agnirviśvāni kāvyāni vidvān.*

Immortal Agni, lord of light and ruler of the world, abides in the home of immortal humanity, guiding and directing their yajnic programmes to success. Fed with ghrta and rising high, he shines bright as far and wide as the earth. Agni, leader of the people, is lord of knowledge who knows the entire poetry of existence.

आ नो गहि सख्येभिः शिवेभिर्महान्महीभिरूतिभिः सरण्यन्। अस्मे रयिं बहुलं सन्तरुत्रं सुवाचं भागं यशसं कृधी नः ॥ १९ ॥

19. *Ā no gahi sakhyebhiḥ śivebhir-mahān mahībhirūtibhiḥ saraṇyan. Asme rayiṁ bahulaṁ saṁtarutraṁ suvācaṁ bhāgaṁ yaśasaṁ kṛdhī naḥ.*

Agni, lord of knowledge and power, come to us with friendly acts of grace and benevolence. Lord of universal movement and freedom, mighty great, come with grand provisions of protection and promotion. Lead us to honour and success and render us our share of abundant wealth and power, mutual and ultimate peace and saving grace worthy of poetic celebration.

एता ते अग्ने जनिमा सनानि प्र पूर्व्याय नूतनानि वोचम्। महान्ति वृष्णे सवना कृतेमा जन्मंजन्मन्निहितो जातवेदाः ॥ २० ॥

20. *Etā te agne janimā sanāni pra pūrvyāya nūtanāni vocam. Mahānti vṛṣṇe savanā kṛtemā janman janman nihito jātavedāḥ.*

Agni, lord of light, knowledge and creative power, these are your various and universal manifestations in action old and new. Great are these acts of power and grace for the bold and generous humanity in every manifestation of yours which, O power immanent and omnipresent, I sing and celebrate in honour of your excellence and which, O lord, be gracious to hear.

जन्मंजन्मन्निहितो जातवेदा विश्वामित्रेभिरिध्यते अजस्रः। तस्य वयं सुमतौ यज्ञियस्याऽपि भद्रे सौमनसे स्याम ॥ २१ ॥

21. *Janman janman nihito jātavedā viśvāmitrebhiridhyate ajasraḥ. Tasya vayaṁ sumatau yajñiyasyā'pi bhadre saumanase syāma.*

Jataveda, Agni, immanent and omnipresent in every particle of creation, is constantly and eternally lighted, served and celebrated by the sagely friends of the world. We pray that we too may ever abide in the kind and gracious heart and mind of the venerable lord worshipped in yajna and social gatherings and ever enjoy the benefit of his benevolence.

इमं यज्ञं सहसावन्त्वं नो देवत्रा धेहि सुक्रतो रराणः ।
प्र यंसि होतर्बृहतीरिषो नोऽग्ने महि द्रविणमा यजस्व ॥ २२ ॥

22. *Imaṁ yajñaṁ sahasāvan tvaṁ no devatrā dhehi sukrato rarāṇaḥ. Pra yaṁsi hotarbṛhatīriṣo no 'gne mahi draviṇamā yajasva.*

This yajna of ours, of celebration and worship, O lord of power and grandeur, send up unto nature's powers of Divinity, and establish among the generous and brilliant celebrities of humanity, wise lord of holy acts of creation and development as you are, generous and rejoicing in the holy yajnic performances of ours. Agni, lord yajaka of the universe yourself, you give abundantly to the devotees. Give us generously of great food and energy and of extensive wealth and knowledge of life.

इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाऽग्ने सा ते सुमतिर्भूत्वस्मे ॥ २३ ॥

23. *Iḷāmagne purudaṁsaṁ saniṁ goḥ śaśvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijāvā'gne sā te sumatirbhūtvasme.*

Agni, lord of light and life and knowledge, bless the yajnic worshipper with a generous gift of Ila, that eternal and infinite speech of Divinity which reveals the knowledge of universal action and confirms him in the practice of it in universal action. Bless us with intelligent sons and grandsons specially to continue the family line. Agni, may your gifts of love and holy intelligence be showered on us.

Mandala 3/Sukta 2

Vaishvanara Agni Devata, Gathina Vishvamitra Rshi

वैश्वानराय धिषणामृतावृधे घृतं न पूतमग्नयें जनामसि।
द्विता होतारं मनुषश्च वाघतो धिया रथं न कुलिशः समृण्वति॥ १॥

1. *Vaiśvānarāya dhiṣaṇāmṛtāvṛdhe ghṛtaṁ na pūta-magnaye janāmasi. Dvitā hotāraṁ manuṣaśca vāghato dhiyā rathaṁ na kuliśaḥ samṛṇvati.*

Like refined and fortified ghrta offered in yajna to the fire of the vedi, we generate, refine and sharpen our courage and intelligence and compose hymns of praise in honour of Vaishvanara Agni, fiery ruler of the world and protector and promoter of the universal yajna of Truth and Law. And the people as well as the leading priest both join in developmental yajna and, with the application of intelligence and action, produce a refined version of the chariot and the thunderbolt and surrender it to Agni, divine high priest of the universal yajna of creation as a hymn of tribute and celebration.

स रोचयज्जनुषा रोदसी उभे स मात्रोरभवत्पुत्र ईड्यः।
हव्यवाळग्निर्जरश्चनोहितो दूळभो विशामतिथिर्विभावसुः॥ २॥

2. *Sa rocayajjanuṣā rodasī ubhe se mātrorabhavat putra īḍyaḥ. Havyavāḷagnirajaraścanohito dūḷabho viśāmatithirvibhāvasuḥ.*

That Agni, Vaishvanara, fiery life of the world, by nature, illuminates both earth and heaven and rises as the darling admirable favourite of his motherly generators. He is the carrier of the fragrances of yajna, unaging treasure of food, energy and universal wealth, indomitable, brilliant sun and most welcome visiting guest of the people.

क्रत्वा दक्षस्य तरुषो विधर्मणि देवासो अग्निं जनयन्त चित्तिभिः। रुरुचानं भानुना ज्योतिषा महामत्यं न वाजं सनिष्यन्नुप ब्रुवे॥ ३॥

3. *Kratvā dakṣasya taruṣo vidharmaṇi devāso agniṁ janayanta cittibhiḥ. Rurucānaṁ bhānunā jyotiṣā mahāmatyaṁ na vājaṁ saniṣyannupa bruve.*

With yajna, holy application of mind and will, and contribution with the spirit of yajna to the various dharmic programmes of the man of power and expertise, who is dedicated to the service of the divine saviour father, the creative pioneers of brilliance and generosity generate and develop Agni, heat and light energy, with organised planning and corporate action. And desiring to join this programme and have the benefit, I whisper and discuss, and invoke this Agni power shining with the light of the sun, great with its own light, and fast as the energy of nature itself.

आ मन्द्रस्य सनिष्यन्तो वरेण्यं वृणीमहे अह्वयं वाजमृग्मियम्। रातिं भृगूणामुशिजं कविक्रतुमग्निं राजन्तं दिव्येन शोचिषा॥ ४॥

4. *Ā mandrasya saniṣyanto vareṇyaṁ vṛṇīmahe ahrayaṁ vājamṛgmiyam. Rātiṁ bhṛgūṇāmuśijaṁ kavikratu-magniṁ rājantaṁ divyena śociṣā.*

To share and enjoy the beauty, ecstasy and magnificence of life, we choose what is worthy of choice: Agni, lord and power of light, boldly free and abundant, tempestuous power revealed by the Rks, excellent gift of the Bhrgus, generous and celestial artists and scientists far reaching in poetic imagination, wisdom and creation, loving, and radiant with the light of heaven.

अग्निं सुम्नाय दधिरे पुरो जना वाजश्रवसमिह वृक्तबर्हिषः। यतस्रुचः सुरुचं विश्वदेव्यं रुद्रं यज्ञानां साधदिष्टिमपसाम्॥ ५॥

5. *Agniṁ sumnāya dadhire puro janā vājaśravasamiha vṛktabarhiṣaḥ. Yatasrucaḥ surucaṁ visvadevyaṁ rudraṁ yajñānāṁ sādhadiṣṭimapasām.*

For the attainment of peace and prosperity, people here since eternity have lighted the fire of Agni, rich in matter, mind and motion, lovely brilliant, radiant divine across the worlds, mighty just and corrective, leader of yajnic programmes to success and giver of karmic joy and satisfaction. Having collected the holy grass for the vedi and lighted the fire, they raise the ladle to feed the fire and open the secrets of the skies.

पावकशोचे तव हि क्षयं परि होतर्यज्ञेषु वृक्तबर्हिषो नरः। अग्ने दुवं इच्छमानास आप्यमुपासते द्रविणं धेहि तेभ्यः॥ ६॥

6. *Pāvakaśoce tava hi kṣayaṁ pari hotaryajñeṣu vṛktabarhiṣo naraḥ. Agne duva icchamānāsa āpyam-upāsate draviṇaṁ dhehi tebhyaḥ.*

Agni, lord of light and fire, infinite giver, having collected the grass and sitting around the vedi in yajnas, the performers are but seekers of service and lasting peace and they pray for a haven under your dominion only. O lord and presiding power of yajna, bless them with the wealth and well-being of their heart's desire.

आ रोदसी अपृणदा स्वर्महज्जातं यदेनमपसो अधारयन्।
सो अध्वराय परि णीयते कविरत्यो न वाजसातये चनोहितः ॥ ७ ॥

7. *Ā rodasī apṛṇadā svarmahajjātaṁ yadenamapaso adhārayan. So adhvarāya pari ṇīyate kaviratyo na vājasātaye canohitaḥ.*

When people of yajnic karma take to this Agni for service, light up the fire, raise it and feed the rising power, then it fills the earth and skies and the vast and high heavens with light and fragrance of bliss. And thus this power and presence of Agni, lord of power and bliss, poetic omniscient, treasure home of food, energy and light, is extended far and wide across the universe for the speed and success of yajna, human acts of love, non-violence and creative self-sacrifice.

नमस्यत हव्यदातिं स्वध्वरं दुवस्यत दम्यं जातवेदसम्।
रथीर्ऋतस्य बृहतो विचर्षणिरग्निर्देवानामभवत् पुरोहितः ॥ ८ ॥

8. *Namasyata havyadātiṁ svadhvaraṁ duvasyata damyaṁ jātavedasam. Rathīr-ṛtasya bṛhato vicarṣaṇir-agnir-devānām-abhavat purohitaḥ.*

Offer salutations and service in homage to Agni. Creator of food for yajna and enjoyment, leader of yajna to success, supreme giver, knower of all that is born, omnipresent lord ever on the move, watching and superintending the universal operation of law and yajna, Agni is the foremost high-priest of the dynamics of Divinity working through the forces of nature.

तिस्रो यह्वस्य समिधः परिज्मनोऽ ग्नेरपुनन्नुशिजो अमृत्यवः ।
तासामेकामदधुर्मर्त्ये भुजमु लोकमु द्वे उप जामिमीयतुः ॥ ९ ॥

9. *Tisro yahvasya samidhaḥ parijmano'gnerapunannuśijo amṛtyavaḥ. Tāsām-ekām-adadhurmartye bhujamu lokamu dve upa jāmimīyatuḥ.*

Three are the flames of mighty Agni shining everywhere, beautiful are they and immortal, purging, purifying and sanctifying everything. One of these they, the immortal powers of Divinity, place in the world of the mortals for their sustenance: this one is the fire and magnetic energy. The other two, electric energy and light, they carry up above to the heights of the twins, sky and the region of light and place them there.

विशां कविं विश्पतिं मानुषीरिषः सं सीमकृण्वन्त्स्वधितिं न तेजसे । स उद्वतो निवतो याति वेविषत्स गर्भमेषु भुवनेषु दीधरत् ॥ १० ॥

10. *Viśāṁ kaviṁ viśpatiṁ mānuṣīriṣaḥ saṁ sīmakṛṇvantsvadhitiṁ na tejase. Sa udvato nivato yāti veviṣat sa garbhameṣu bhuvaneṣu dīdharat.*

The oblations of fragrant food offered by yajnic people into the fire intensify and sharpen like razor's edge the catalytic and creative power of Agni, protector

and promoter of the people and the imaginative visionary among them, for the refinement of their valour and brilliance. The same Agni as the fire and passion of virility goes up and down everywhere, inspires every heart and, in these worlds, bears the fetus in the womb of existence for continuance.

स जिन्वते जठरेषु प्रजज्ञिवान्वृषा चित्रेषु नानदन्न सिंहः। वैश्वानरः पृथुपाजा अमर्त्यो वसु रत्ना दयमानो वि दाशुषे॥ ११॥

11. *Sa jinvate jaṭhareṣu prajajñivān vṛṣā citreṣu nānadanna siṅhaḥ. Vaiśvānaraḥ pṛthupājā amartyo vasu ratnā dayamāno vi dāśuṣe.*

That Agni grows in the vital fire of living beings, germinating, evolving, mighty virile in various wonderful forms, roaring for expression like the irrepressible lion as Vaishvanara, immanent as the vital heat of living energy, fiery leader, illustrious, immortal, treasure home of life's wealth and will to live, all round giving the jewels of existence to the generous person of yajnic performance.

वैश्वानरः प्रत्नथा नाकमारुहद्दिवस्पृष्ठं भन्दमानः सुमन्मभिः। स पूर्ववज्जनयञ्जन्तवे धनं समानमज्मं पर्येति जागृविः॥ १२॥

12. *Vaiśvānaraḥ pratnathā nākamāruhad divas-pṛṣṭhaṁ bhandamānaḥ sumanmabhiḥ. Sa pūrvavajjanayañjantave dhanaṁ samānamaj-maṁ paryeti jāgṛviḥ.*

Vaishvanara, vital fire of life and immanent will, ancient and eternal, rises to paradisal bliss over the

heights of heaven sung and celebrated by poets of faith and imagination. Creating as ever the wealth of life for living beings, the illustrious leader goes all round by the highways of existence ever awake, without a wink of sleep.

ऋतावानं यज्ञियं विप्रमुक्थ्यं मा यं दधे मातरिश्वा दिवि क्षयम्। तं चित्रयामं हरिकेशमीमहे सुदीतिमग्निं सुविताय नव्यसे ॥ १३ ॥

13. *Ṛtāvānaṁ yajñiyaṁ vipramukthyamā yaṁ dadhe mātariśvā divi kṣayam. Taṁ citrayāmaṁ hari-keśamīmahe sudītimagniṁ suvitāya navyase.*

That Agni, Vaishvanara, universal fire of life, going by the ways of Truth and universal Law, venerable, intelligent, admirable, existing and operating in the lights of spaces, which is held and sustained by the universal Vayu energy, that same Agni, wonderful in movement and achievement, bright in flames, radiant with holy light, we love, admire and worship for the sake of latest success and well-being.

शुचिं न यामन्निषिरं स्वर्दृशं केतुं दिवो रोचनस्थामुषर्बुधम्। अग्निं मूर्धानं दिवो अप्रतिष्कुतं तमीमहे नमसा वाजिनं बृहत् ॥ १४ ॥

14. *Śuciṁ na yāmanniṣiraṁ svardṛśaṁ ketuṁ divo rocanasthām-uṣarbudham. Agniṁ mūrdhānaṁ divo apratiṣkutaṁ tamīmahe namasā vājinaṁ bṛhat.*

We invoke, admire, worship and pray with homage and oblations to that Agni which is pure and purifying, vigorous and lovely, brilliant as light of the

sun, banner of heaven, established in beauty, rising as the dawn, shining on top of heaven, irresistible and impetuous lord of majesty. We follow this lord as a torch bearer over untrodden paths of infinity to the Sublime and the Divine.

मन्द्रं होतारं शुचिमद्वयाविनं दमूनसमुक्थ्यं विश्वचर्षणिम्।
रथं न चित्रं वपुषाय दर्शतं मनुर्हितं सदमिद्राय ईमहे ॥ १५ ॥

15. *Mandraṁ hotāraṁ śucimadvayāvinaṁ damūnasamukthyaṁ viśvacarṣaṇim. Rathaṁ na citraṁ vapuṣāya darśataṁ manurhitaṁ sadamid rāya īmahe.*

Emanating the ecstasy of Ananda, universal yajna, purest power, clarion call to life unambiguous, self-controlled and all-controlling, adorable, all watching eye, infinitely various in colour and motion yet constant as light and steady as a chariot, beauty crystallized in form, inexhaustible fount of bliss for humanity, the ultimate haven of peace, the real treasure of existence: that is Agni, that we worship with homage and yajnic offerings.

Mandala 3/Sukta 3

Vaishvanara Agni Devata, Vishvamitra Gathina Rshi

वैश्वानराय पृथुपाजसे विपो रत्ना विधन्त धरुणेषु गातवे।
अग्निर्हि देवाँ अमृतो दुवस्यत्यथा धर्माणि सनता न दूदुषत् ॥ १ ॥

1. *Vaiśvānarāya pṛthupājase vipo ratnā vidhanta dharuṇeṣu gātave. Agnirhi devāṅ amṛto duvasyatyathā dharmāṇi sanatā na dūduṣat.*

To move forward on heavenly paths of progress on firm ground, the wise offer the best of jewels as offering in the service of Vaishvanara Agni, brilliant light and blazing fire pioneer of the world and leader of the most potent order. It is Agni alone, constant and immortal power, which honours and inspires the excellencies of nature and humanity so that the eternal order and laws of existence may not be vitiated.

अन्तर्दूतो रोदसी दस्म ईयते होता निषत्तो मनुषः पुरोहितः । क्षयं बृहन्तं परि भूषति द्युभिर्देवेभिरग्निरिषितो धिया-वसुः ॥ २ ॥

2. *Antardūto rodasī dasma īyate hotā niṣatto manuṣaḥ purohitaḥ. Kṣayaṁ bṛhantaṁ pari bhūṣati dyubhir-devebhir-agniriṣito dhiyāvasuḥ.*

Agni, magnificent and powerful, moves around as a messenger of energy in heaven and earth. Creative performer and consecrated leader of humanity, it beautifies and beatifies the wide world with rays of light. It is loved and honoured by the brilliancies of nature and humanity as the very treasure home of light and intelligence.

केतुं यज्ञानां विदथस्य साधनं विप्रासो अग्निं महयन्त चित्तिभिः । अपांसि यस्मिन्नधि सन्दधुर्गिरस्तस्मिन्त्सुम्नानि यजमान आ चके ॥ ३ ॥

3. *Ketuṁ yajñānāṁ vidathasya sādhanaṁ viprāso agniṁ mahayanta cittibhiḥ. Apāṁsi yasminn-adhi saṁdadhur-girastasmint-sumnāni yajam-āna ā cake.*

Pious scholars and wise yajakas praise and

celebrate Agni as the symbol of yajnas and yajnic success of all creative and constructive programmes of life with their thoughts, devotion and acts of worship. They dedicate their holy chants and their holy acts to Agni and the yajamana realises his ambitions of success and well-being in it and through it.

पिता यज्ञानामसुरो विपश्चितां विमानमग्निर्वयुनं च वाघताम्। आ विवेश रोदसी भूरिवर्पसा पुरुप्रियो भन्दते धामभिः कविः ॥ ४ ॥

4. *Pitā yajñānāmasuro vipaścitāṁ vimānamagnir-vayunaṁ ca vāghatām. Ā viveśa rodasī bhūrivar-pasā purupriyo bhandate dhāmabhiḥ kaviḥ.*

Agni is the father, generator and promoter of yajnas. It is life breath of the wise and motive power of the stars and planets. It is the aerial car of the scholars and path to bliss for the celebrants. It pervades and energises heaven and earth in many forms and, as universal favourite and illuminative light of the imagination, it is sung and celebrated in worship by virtue of its own might and majesty.

चन्द्रमग्निं चन्द्ररथं हरिव्रतं वैश्वानरमप्सुषदं स्वर्विदम्। विगाहं तूर्णिं तविषीभिरावृतं भूर्णिं देवासं इह सुश्रियं दधुः ॥ ५ ॥

5. *Candramagniṁ candraratham harivratam vaiśvānaram-apsuṣadaṁ svarvidam. Vigāham rūrṇiṁ taviṣībhir-āvṛtaṁ bhūrṇiṁ devāsa iha suśriyaṁ dadhuḥ.*

Devas, mighty powers of nature, bear Agni, and holy yajakas light and establish it here: Agni that is

beautiful as the golden orb of the moon, majestic in bearing, splendid in its own law and function, omnipresent in the world, abiding in the waters and breath of air, all penetrative, instantly and constantly moving, covered in its own rays of light and lustre, all sustaining, pure crystalline concentration of beauty and wealth of existence.

अग्निर्देवेभिर्मनुषश्च जन्तुभिस्तन्वानो यज्ञं पुरुपेशसं धिया। रथीरन्तरीयते साधदिष्टिभिर्जीरो दमूना अभिशस्तिचातनः ॥ ६ ॥

6. *Agnir-devebhir-manuṣaśca jantubhis-tanvāno yajñaṁ purupeśamaṁ dhiyā. Rathīr-antarīyate sādhad-iṣṭibhirjīro damūnā abhiśasticātanaḥ.*

Agni goes on and ever in the world on the chariot of time conducting and expanding the yajna of existence by the powers of nature and pious human beings with their karma and intelligence executing its auspicious commands. It is tempestuous, self-controlled and all-controlling, driving off opposition, calumny and negative criticism.

अग्ने जरस्व स्वपत्य आयुन्यूर्जा पिन्वस्व समिषो दिदीहि नः। वयांसि जिन्व बृहतश्च जागृव उशिग्देवानामसि सुक्रतुर्विपाम् ॥ ७ ॥

7. *Agne jarasva svapatya āyunyurjā pinvasva samiṣo didīhi naḥ. Vayāṁsi jinva bṛhataśca jāgṛva uśigdevānāmasi sukraturvipām.*

Agni, lord giver of light, life and energy, come and bless our young progeny with full age and let them abound in strength and overflow with vigour and energy.

Let us all shine with plenty to our heart's desires. Inspire our life and age to fullness and grandeur. O lord ever wakeful and watchful, you are the darling of the brilliant and the wise for veneration and worship and the lord of yajnic good works for the scholars.

विश्पतिं यह्वमतिथिं नरः सदा यन्तारं धीनामुशिजं च वाघताम्। अध्वराणां चेतनं जातवेदसं प्र शंसन्ति नमसा जूतिभिर्वृधे ॥ ८ ॥

8. *Viśpatiṁ yahvamatithiṁ naraḥ sadā yantāraṁ dhīnāmuśijaṁ ca vāghatām. Adhvarāṇāṁ cetanaṁ jātavedasaṁ pra śaṁsanti namasā jūtibhirvṛdhe.*

For the sake of elevation and exaltation, with food and homage, abandon and ecstasy, people praise, admire and worship Agni, lord of the common wealth of humanity, great, honourable and welcome like a learned visitor, guide and leader, inspirer of the wise and worshipful performers of the yajna of love and non-violence, eminent among the learned and the lord who knows all that is born and exists.

विभावा देवः सुरणः परि क्षितीरग्निर्बभूव शवसा सुमद्रथः। तस्य व्रतानि भूरिपोषिणो वयमुप भूषेम दम आ सुवृक्तिभिः ॥ ९ ॥

9. *Vibhāvā devaḥ suraṇaḥ pari kṣitīragnirbabhūva śavasā sumadrathaḥ. Tasya vratāni bhūripoṣiṇo vayamupa bhūṣema dama ā suvṛktibhiḥ.*

Agni, lord refulgent and generous, happy-warrior riding a magnificent chariot rules over lands and people by virtue of his might and majesty. We wish

and pray that with our acts and conduct in the home, sustained by him, we may honour and obey the rules and laws of his making in the land ruled and sustained by him in every way.

वैश्वानर तव धामान्या चके येभिः स्वर्विदभवो विचक्षण।
जात आपृणो भुवनानि रोदसी अग्ने ता विश्वा परिभूरसि त्मना ॥ १० ॥

10. *Vaiśvānara tava dhāmānyā cake yebhiḥ svarvidabhavo vicakṣaṇa. Jāta āpṛṇo bhuvanāni rodasī agne tā viśvā paribhūrasi tmanā.*

Vaishvanara Agni, lord of light omnipresent, I love and pray for your light and splendour by which, O lord of omniscient vision, you rise to be the lord of bliss and freedom. As you rise to manifestation, you fill up and pervade the regions of earth and heaven. Agni, by virtue of your own power and presence, you are the lord supreme of all the worlds.

वैश्वानरस्य दंसनाभ्यो बृहदरिणादेकः स्वपस्यया कविः।
उभा पितरा महयन्नजायताग्निर्द्यावापृथिवी भूरिरेतसा ॥ ११ ॥

11. *Vaiśvānarasya daṁsanābhyo bṛhadariṇādekaḥ svapasyayā kaviḥ. Ubhā pitarā mahayannajāyatāgnirdyāvāpṛthivī bhūriretasā.*

By one's earnest desire to act and rise freely, anyone of poetic vision and creative imagination attains the infinite light of heaven by virtue of the gracious power and actions of Vaishvanara, light and life of the world, anyone by the self alone, independent. Agni, lord of light and power, doing honour to both his parents and generators, rises and manifests, radiating and filling

both earth and heaven with abundant light and expansive vitality.

Mandala 3/Sukta 4

Apris, Graces, Devata, Vishvamitra Gathina Rshi

समित्समित्सुमना बोध्यस्मे शुचाशुचा सुमतिं रासि वस्वः ।
आ देव देवान्यजथाय वक्षि सखा सखीन्त्सुमना यक्ष्यग्ने ॥ १ ॥

1. *Samitsamit sumanā bodhyasme śucāśucā sumatiṁ rāsi vasvaḥ. Ā deva devān yajathāya vakṣi sakhā sakhīntsumanā yakṣyagne.*

Agni, fire of life, lord of light, master of knowledge, guide and leader, kind and benevolent at heart, rise for us with every piece of sacred fuel offered, rise with every libation from the ladle, shine with every flame of fire and purity, and bless us with life's wealth and generous disposition of mind and heart. Lord of brilliance and benevolence, you call the divine powers of nature and brilliant people to the yajna to meet and cooperate in creative and constructive action. You are a friend, we are friends, come with your heart and soul, join us in the yajna, and raise us to the light divine.

यं देवासस्त्रिरहन्नायजन्ते दिवेदिवे वरुणो मित्रो अग्निः ।
सेमं यज्ञं मधुमन्तं कृधी नस्तनूनपाद् घृतयोनिं विधन्तम् ॥ २ ॥

2. *Yaṁ devāsas-trirahannāyajante divadive varuṇo mitro agniḥ. Semaṁ yajñaṁ madhum-antaṁ kṛdhī nastanūnapād ghṛtayoniṁ vidhantam.*

That yajna of ours, performed with reverence in faith and rising with the libations of ghrta, which the best of humanity and divinities of nature join thrice in

the day and which Varuna the moon, Mitra the wind, and Agni the fire of life bless every day with peace, power and light, that same yajna, O Tanunapat, lord protector of physical and material world, raise to the honey sweetness and fragrance of love and kindness in society.

प्र दीधितिर्विश्ववारा जिगाति होतारमिळः प्रथमं यजध्यै।
अच्छा नमोभिर्वृषभं वन्दध्यै स देवान्यक्षदिषितो यजीयान्॥ ३॥

Pra dīdhitirviśvavārā jigāti hotāramiḷaḥ prathamaṁ yajadhyai. Acchā namobhirvṛ-ṣabhaṁ vandadhyai sa devān vakṣadiṣito yajīyān.

That universal Agni, inspiration of awareness and reflection for action, first arises in the cosmic yajaka, lord creator, and then flows in streams of awareness, universal intelligence and divine speech, to the first yajakas on earth to join in holy yajna and to worship the generous omnipotent creator with homage and yajna in faith. May that Agni, light of universal awareness, intelligence and the holy Word, conducting the cosmic yajna, loved and prayed for, flow and bless the noble humanity.

ऊर्ध्वो वां गातुरध्वरे अकार्यूर्ध्वा शोचींषि प्रस्थिता रजांसि।
दिवो वा नाभा न्यसादि होता स्तृणीमहि देवव्यचा वि बर्हिः॥ ४॥

4. *Ūrdhvo vāṁ gāturadhvare akāryūrdhvā śocīṁṣi prasthitā rajāṁsi. Divo vā nābhā nyasādi hotā stṛṇīmahi devavyacā vi barhiḥ.*

The singer is appointed in your creative yajna

of love and non-violence, and the path upward is selected and taken. The flames of fire rise and touch the skies. The yajaka is seated in the centre of the vedi by the life string of heaven clothed in light and fragrance. The light and fragrance spread over the spaces and fill the divine planes of nature.

सप्त होत्राणि मनसा वृणाना इन्वन्तो विश्वं प्रति यन्नृतेन। नृपेशसो विदथेषु प्र जाता अभीमं यज्ञं वि चरन्त पूर्वीः ॥ ५ ॥

5. *Sapta hotrāṇi manasā vṛṇānā invanto viśvaṁ prati yannṛtena. Nṛpeśaso vidatheṣu pra jātā abhīmaṁ yajñaṁ vi caranta pūrvīḥ.*

Seven rituals of yajna consciously and judiciously selected spread out, go round and round and fill up the world with the light of truth and cool of vapours. Born of nature in yajnas with human vitality, ancient as ever, they emanate from the vedi and roam around at their own freedom giving fresh life to yajna.

आ भन्दमाने उषसा उपाके उत स्मयेते तन्वा विरूपे। यथा नो मित्रो वरुणो जुजोषदिन्द्रो मरुत्वाँ उत वा महोभिः ॥ ६ ॥

6. *Ā bhandamāne uṣasā upāke uta smayete tanvā virūpe. Yathā no mitro varuṇo jujoṣadindro maru-tvāṅ uta vā mahobhiḥ.*

Loved and greeted by all, the twins, night and day, though different in form, come and manifest in their smiling beauty, so that Mitra, vibrations of air, Varuna, waves of water, and the mighty Indra, currents of energy, with their acts and qualities of nature, give us the

pleasure of experience, (soothing, energising and exciting, but all enlightening).

दैव्या॒ होता॑रा प्रथ॒मा न्यृ॑ञ्जे स॒प्त पृ॒क्षास॑: स्व॒धया॑ मदन्ति ।
ऋ॒तं शंस॑न्त ऋ॒तमित्त आ॑हुरनु॒ व्र॒तं व्र॑त॒पा दी॑ध्याना: ॥ ७ ॥

7. *Daivyā hotārā prathamā nyṛañje sapta pṛkṣāsaḥ svadhayā madanti. Ṛtaṁ śaṁsanta ṛtamit ta āhuranu vrataṁ vratapā dīdhyānāḥ.*

I celebrate the first and foremost divine highpriests of nature in the universe, the sun and the fire. The seven ministering priests of yajna, too, together, with offers of ghrta and fragrant materials, feed and propitiate the same two. Praising and celebrating the universal Law of Nature and the waters of life, they proclaim the Law and the joy of life and, observing the rules of the Law and shining in accordance with the Law and the Truth, they exult with heavenly joy.

आ भार॑ती॒ भार॑तीभि: स॒जोषा॒ इळा॑ दे॒वैर्म॑नु॒ष्ये॑भिर॒ग्नि: ।
सर॑स्वती सारस्व॒तेभि॑र॒र्वाक् ति॒स्रो दे॒वीर्ब॒र्हिरे॒दं स॑दन्तु ॥ ८ ॥

8. *Ā bhāratī bhāratībhiḥ sajoṣā iḷā devairmanuṣyebhiragniḥ. Sarasvatī sārasvatebhirarvāk tisro devīrbarhiredaṁ sadantu.*

Come Bharati, speech bearing knowledge and education, loving and kind, with all forms of living languages and lessons for learning; come Ila, Eternal Speech Divine, the inner Light Divine, with potential knowledge of all attributes of divine and human existence; come Sarasvati, universal stream of the existential flow of eternal awareness with all the knowledge of existence. Come all three divine modes

of Word and Knowledge and grace the sacred vedi of our yajna. Come here and now, threefold mother of human knowledge and speech.

तन्नस्तुरीपमधं पोषयित्नु देव त्वष्टर्विं रराणः स्यस्व। यतो वीरः कर्मण्यः सुदक्षो युक्तग्रावा जायते देवकामः ॥ ९ ॥

9. *Tannasturīpamadha poṣayitnu deva tvaṣṭarvi rarāṇaḥ syasva. Yato vīraḥ karmaṇyaḥ sudakṣo yuktagrāvā jāyate devakāmaḥ.*

O Tvashta, lord maker and refiner of forms in existence, brilliant and generous divinity, rejoicing in acts of creation and development, give us and internalise in us instant and developmental forms of that yajna which gives us the vitality of life and the science of development and sustenance through which is born a generation of youth, brave men of practical action, creative and generous, dedicated to yajnic programmes and the love of Divinity.

वनस्पतेऽव सृजोप देवानग्निर्हविः शमिता सूदयाति। सेदु होता सत्यतरो यजाति यथा देवानां जनिमानि वेद ॥ १० ॥

10. *Vanaspate'va sṛjopa devānagnirhaviḥ śamitā sūdayāti. Sedu hotā satyataro yajāti yathā devānāṁ janimāni veda.*

O Vanaspati, O sun, lord of light and preserver of forests, release the lights of brilliance, let the showers of light, energy and freshness come close to us and the powers of nature. Agni is the giver of peace and ripeness. It matures to fullness the sacred materials of yajna. It truly is the yajaka and the clarion call. It is true and truer to the divine law and integrates with all objects of

creation since it knows the origin and character of all the bountiful powers of nature and humanity.

आ याह्यग्ने समिधानो अर्वाङिन्द्रेण देवैः सरथं तुरेभिः।
बर्हिर्न आस्तामदितिः सुपुत्रा स्वाहा देवा अमृता मादयन्ताम्॥ ११॥

11. *Ā yāhyagne samidhāno arvāṅindreṇa devaiḥ sarathaṁ turebhiḥ. Barhirna āstāmaditiḥ suputrā svāhā devā amṛtā mādayantām.*

Agni, lord of light and fire and knowledge, guide and leader, come to us bright and blazing at the speed of energy with Indra, lord of might, and the devas, divine virtues of spirit and character on the chariot powered by sun-rays. Stay firm on our holy seats unshaken like space. Let mother earth be blest with noble children of noble action. Let the bright scholars of immortal spirit, knowledge and action rejoice with holy chant of divine speech.

Mandala 3/Sukta 5

Agni Devata, Vishvamitra Gathina Rshi

प्रत्यग्निरुषसश्चेकितानोऽ बोधि विप्रः पदवीः कवीनाम्।
पृथुपाजा देवयद्भिः समिद्धोऽप द्वारा तमसो वह्निरावः॥ १॥

1. *Pratyagniruṣasaścekitāno'bodhi vipraḥ padavīḥ kavīnām. Pṛthupājā devayadbhiḥ samiddho'pa dvārā tamaso vahnirāvaḥ.*

Just as Agni, fire divine, light of the dawn, awakes, arises and awakens every morning, so does the man of knowledge, dynamic scholar, attaining to the positions of the men of light and vision, rise high and higher day by day and awaken the sleeping humanity.

Agni, mighty powerful, lighted and raised in the vedi by lovers of divinity, throws open the doors of light against darkness. So does the scholar, bearer and harbinger of the light of knowledge, dispel the darkness of ignorance and reveal the light of knowledge to a nation in slumber.

प्रेद्वग्निर्वीवृधे स्तोमेभिर्गीर्भिः स्तोतॄणां नमस्य उक्थैः।
पूर्वीर्ऋतस्य सन्दृशश्चकानः सं दूतो अद्यौदुषसो विरोके ॥ २ ॥

2. *Predvagnirvāvṛdhe stomebhirgīrbhiḥ stotṝṇāṁ namasya ukthaiḥ. Pūrvīrṛtasya saṁdṛśaścakānaḥ saṁ dūto adyauduṣaso viroke.*

Just as the adorable Agni grows in heat, light and power by the chant of songs and celebration of the devotees and then this harbinger of light adorns the morning with the bright and beautiful light of the dawn, so does the sagely scholar, dedicated to the light of eternal truth, shine in the lovely light of Revelation as the messenger of light and life divine for the people.

अधाय्यग्निर्मानुषीषु विक्ष्वपां गर्भो मित्र ऋतेन साधन्।
आ हर्यतो यजतः सान्वस्थादभूदु विप्रो हव्यो मतीनाम् ॥ ३ ॥

3. *Adhāyyagnirmānuṣīṣu vikṣvapāṁ garbho mitra ṛtena sādhan. Ā haryato yajataḥ sānvasthādabhūdu vipro havyo matīnām.*

Agni, heat and light of life, concentration of the power of action, born of the waters of space and currents of cosmic energy, friendly saviour, leader and guide to success by the laws of Truth and flow of the will to live, is established in the heart of human communities. Bright and beautiful, loved and adored, it abides on top

of values in human history. It is the sagely scholar and the dynamic leader worthy of homage and reverence for all intelligent people.

मित्रो अग्निर्भवति यत्समिद्धो मित्रो होता वरुणो जातवेदाः। मित्रो अध्वर्युरिषिरो दमूना मित्रः सिन्धूनामुत पर्वतानाम्॥ ४॥

4. *Mitro agnirbhavati yat samiddho mitro hotā varuṇo jātavedāḥ. Mitro adhvaryurisiro damūnā mitraḥ sindhūnāmuta parvatānām.*

Agni rises as a friend when it is lighted and raised. As a yajaka conducting the yajna of evolution and development it is a friend. As the omniscient lord of existence and as presiding power of justice it is a friend. As the highpriest of the yajna of love and non-violence it is a friend, and as the power of inspiration and self-control it is a friend. And it is a friend as it flows with the rivers and rolls with the oceans. And finally it is a friend as it sits on top of mountains and sustains their steadiness.

पाति प्रियं रिपो अग्रं पदं वेः पाति यह्वश्चरणं सूर्यस्य। पाति नाभा सप्तशीर्षाणमग्निः पाति देवानामुपमाद-मृष्वः॥ ५॥

5. *Pāti priyaṁ ripo agraṁ padaṁ veḥ pāti yahvaścaraṇaṁ sūryasya. Pāti nābhā saptaśīrṣāṇamagniḥ pāti devānām-upamādam-ṛṣvaḥ.*

Agni protects the friend and favourite, it protects the amplitude of the earth in orbit, and the flight of birds. Mighty powerful, it protects the rainbow colours of light in space and the orbit of the sun in the galaxy. Noble,

elevated and sublime, it protects the pleasure and amusement of the noble people who are brilliant and generous.

ऋभुश्चक्र ईड्यं चारु नाम विश्वानि देवो वयुनानि विद्वान्।
ससस्य चर्म घृतवत्पदं वेस्तदिदग्नी रक्षत्यप्रयुच्छन्॥ ६॥

6. *Ṛbhuścakra īḍyaṁ cāru nāma viśvāni devo vayunāni vidvān. Sasasya carma ghṛtavat padaṁ vestadidagnī rakṣatyaprayucchan.*

Mighty and versatile lord of light, omnipresent in all facts, motions and laws of the universe, Agni creates the soothing and adorable fluents such as speech and waters, and guards them all wholly, without reservation, and without let up. And whether it is manifest or latent it shines charming in form like the liquid flow of water or the rising flames of ghrta from the vedi.

आ योनिमग्निर्घृतवन्तमस्थात् पृथुप्रगाणमुशन्तमुशानः।
दीद्यानः शुचिर्ऋष्वः पावकः पुनःपुनर्मातरा नव्यसी कः॥ ७॥

7. *Ā yonimagnirghṛtavantamasthāt pṛthupragāṇamuśantamuśānaḥ. Dīdyānaḥ śucirṛṣvaḥ pāvakaḥ punaḥ punarmātarā navyasī kaḥ.*

Loving and brilliant Agni, as the eminent scholar, blazing pure and radiating fire, abides in the seat since birth itself, overflowing with ghrta and celestial waters, worthy of extensive songs of praise and celebration, loving and glorious, and constantly, again and again, renews, refreshes and reinforces its generators, loving parents, earth and sky.

सद्यो जात ओषधीभिर्ववक्षे यदी वर्धन्ति प्रस्वो घृतेन।
आपइव प्रवता शुम्भमाना उरुष्यदग्निः पित्रोरुपस्थे ॥ ८ ॥

8. *Sadyo jāta oṣadhībhirvavakṣe yadī vardhanti prasvo ghṛtena. Āpa iva pravatā śumbhamānā uruṣyadagniḥ pitrorupasthe.*

As soon as Agni is born, it is borne and grows, in, with, and by, the herbs which, like nursing mothers, increase it and themselves grow bright and green with the waters and sunrays flowing down. Thus does Agni, flowing like streams of life's vitality, grow and evolve in the lap of its parents, earth and sky, the mother and the father, and thus does it preserve, protect and continue the onward flow of life.

उदु ष्टुतः समिधा यह्वो अद्यौद्वर्ष्मन्दिवो अधि नाभा पृथिव्याः। मित्रो अग्निरीड्यो मातरिश्वा ऽऽदूतो वक्षद्यजथाय देवान् ॥ ९ ॥

9. *Udu ṣṭutaḥ samidhā yahvo adyaud varṣman divo adhi nābhā pṛthivyāḥ. Mitro agnirīḍyo mātariśvā''dūto vakṣad yajathāya devān.*

Agni, mighty spirit of life, raised, praised and worshipped with holy food shines over heaven and earth raining in showers from heaven on the vedi of mother earth. Friend and saviour, adorable Agni breathes in and collects the vitality of life from nature's currents of energy and, as the very messenger of Divinity, brings the light and virtues of nature's bounties for the lover and performer of yajna.

उदस्तम्भीत्समिधा नाकमृष्वो३ऽ ग्निर्भवन्नुत्तमो रोचनानाम्। यदी भृगुभ्यः परि मातरिश्वा गुहा सन्तं हव्यवाहं समीधे ॥ १० ॥

10. *Udastambhīt samidhā nākamṛṣvo'gnirbhavannuttamo rocanānām. Yadī bhṛgubhyaḥ pari mātariśvā guhā santaṁ havyavāhaṁ samīdhe.*

Mighty Agni being the highest of luminaries, living, breathing, shining and abiding as the very breath of life in the middle regions of space, holds and sustains the heavenly regions of light and bliss with its blazing light and power, for the sake of the wise and brilliant scholars of science, art and technology. It abides in the heart of every soul and in the centre of every particle of matter and every wave of energy. I pray I may also light this power that brings all the fragrant bounties of life to its devotees.

इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध।
स्यान्नः सूनुस्तनयो विजावाऽग्ने सा ते सुमतिर्भूत्वस्मे ॥ ११ ॥

11. *Iḷāmagne purudaṁsaṁ saniṁ goḥ śaśvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijāvā'gne sā te sumatirbhūtvasme.*

Agni, refulgent lord of light and universal breath of life, give us that transcendent vision and wisdom, that divine speech and power of action which makes everything possible in life. Give us ample land, knowledge and earthly speech of the Divine Word, most blissful which brings success to the devotee dedicated to yajna so that an exceptional generation of children and grand children may rise in the community. Agni, lord of light, we pray, such may be your favour, such may be your benign eye and goodwill toward us.

Mandala 3/Sukta 6

Agni Devata, Vishvamitra Gathina Rshi

प्र कारवो मनना वच्यमाना देवद्रीचीं नयत देवयन्तः ।
दक्षिणावाड् वाजिनी प्राच्येति हविर्भरन्त्यग्नये घृताचीं ॥ १ ॥

1. *Pra kāravo mananā vacyamānā devādrīcīṁ nayata devayantaḥ. Dakṣiṇāvāḍ vājinī prācyeti havirbharantyagnaye ghṛtācī.*

Artists, scientists, workers and experts of yajnic work of creation and development, inspired by the voice of thought and deep reflection, dedicated to the bounties of nature and Divinity, take up the yajnic activity that would lead to the divine goal of your imagination. Take up the ghrtachi, the ladle of yajnic offering full of ghrta bearing the fragrant materials to be offered into the fire of yajna as inputs, let it be potent and procreative, the abundant giver of holy reward moving in full gear and take the project forward.

आ रोदसी अपृणा जायमान उत प्र रिक्था अध नु प्रयज्यो ।
दिवश्चिदग्ने महिना पृथिव्या वच्यन्तां ते वह्नयः सप्त-जिह्वाः ॥ २ ॥

2. *Ā rodasī apṛṇā jāyamāna uta pra rikthā adha nu prayajyo. Divaścidagne mahinā pṛthivyā vacyantāṁ te vahnayaḥ saptajihvāḥ.*

O fire of cosmic yajna rising from the vedi, fill the heaven and earth with fragrance, fertility and prosperity. O yajaka, eliminate the weaknesses, exhaust the possibilities of excellence, and then retire and call it a day. And with the glory of heaven and majesty of the earth, the seven flames of fire with tongues of gold

would speak for you in words loud and bold ringing across the spaces.

द्यौश्च॑ त्वा पृथि॒वी य॒ज्ञिया॑सो॒ नि होता॑रं सादयन्ते॒ दमा॑य।
यदी॒ विशो॒ मानु॑षीर्दे॒व॒यन्ती॒: प्रय॑स्वती॒रीळ॑ते शु॒क्र-
म॒र्चि॑: ॥ ३ ॥

3. *Dyauśca tvā pṛthivī yajñiyāso ni hotāraṁ sādayante damāya. Yadī viśo mānuṣīrdevayantīḥ prayasvatīrīḷate śukramarciḥ.*

When the human communities in pursuit of the service and bounties of nature and the divinities of heaven and earth, worship Agni, pure, powerful and radiant in their state of abundance, prosperity and generosity, then heaven and earth, and the divinities and the yajakas consecrate and dedicate the high-priest of the yajnic commonwealth to the law of peace and self-sacrifice.

म॒हान्त्स॒धस्थे॑ ध्रु॒व आ नि॑ष॒त्तो॒ऽन्तर्द्या॒वा॒ माहि॑ने॒ हर्य॑माणः।
आस्क्रे॑ स॒पत्नी॑ अ॒जरे॒ अमृ॑क्ते सब॒र्दुघे॑ उरुगा॒यस्य॑ धे॒नू ॥ ४ ॥

4. *Mahāntsadhasthe dhruva ā niṣatto'ntardyāvā māhine haryamāṇaḥ. Āskre sapatnī ajare amṛkte sabardughe urugāyasya dhenū.*

Agni, the high-priest of cosmic yajna, great and gracious, is happily and firmly established in his seat in the vast and joyous dominion between heaven and earth, which both, united and cooperative rivals, unaging and uninjured, yielding the nectar-milk of the world are his generous cows.

व्र॒ता ते॑ अग्ने मह॒तो म॒हानि॒ तव॒ क्रत्वा॒ रोद॑सी॒ आ त॑तन्थ।
त्वं दू॒तो अ॑भवो॒ जाय॑मान॒स्त्वं ने॒ता वृ॑षभ चर्षणी॒नाम् ॥ ५ ॥

5. *Vratā te agne mahato mahāni tava kratvā rodasī ā tatantha. Tvaṁ dūto abhavo jāyamānstvaṁ netā vṛṣabha carṣaṇīnām.*

Agni, lord great and gracious, your laws and ordinances, your acts and self-discipline are greater than the greatest. By virtue of your creative and yajnic action the heaven and earth expand in glory and prosperity. Instantly on your rise you become the harbinger of peace, progress and happiness, messenger of bliss. Lord generous and potent, you are the guide and leader of the people of the world.

ऋतस्य वा केशिना योग्याभिर्घृतस्नुवा रोहिता धुरि धिष्व।
अथा वह देवान्देव विश्वान्त्स्वध्वरा कृणुहि जातवेदः ॥ ६ ॥

6. *Ṛtasya vā keśinā yogyābhirghṛtasnuvā rohitā dhuri dhiṣva. Athā vaha devān deva viśvā-ntsvadhvarā kṛṇuhi jātavedaḥ.*

And to the steer of your chariot of the flow of existence and the Law, yoke the flaming currents of energy with the operative reins of centrifugal and centripetal forces of nature, blazing with light, and thus, O Jataveda, lord of light, knowing as you do all that is born and exists, bring in all the devas, divinities of nature and nobilities of humanity together and make them participate in the yajnic programme of the world.

दिवश्चिदा ते रुचयन्त रोका उषो विभातीरनु भासि पूर्वीः।
अपो यदग्न उशधग्वनेषु होतुर्मन्द्रस्य पनयन्त देवाः ॥ ७ ॥

7. *Divaścidā te rucayanta rokā uṣo vibhātīranu bhāsi pūrvīḥ. Apo yadagna uśadhagvaneṣu hoturmandrasya panayanta devāḥ.*

Bright and blissful are your lights of heaven. You shine in the radiance of the eternal dawns of the morning. And as you blaze upon the forests with might and splendour and the vapours arise in steamy fragrance, divinities burst into song in praise of the cosmic sacrificer beaming with joy.

उरौ वा ये अन्तरिक्षे मदन्ति दिवो वा ये रोचने सन्ति देवाः ।
ऊर्मा वा ये सुहवासो यजत्रा आयेमिरे रथ्यो अग्ने अश्वाः ॥ ८ ॥

8. *Urau vā ye antarikṣe madanti divo vā ye rocane santi devāḥ. Ūmā vā ye suhavāso yajatrā āyemire rathyo agne aśvāḥ.*

And those who rejoice in the wide wide skies, or the shining ones who exult in the glory of the highest heavens of light, or those friendly, protective, adorable companions whose culture is cooperation and self-sacrifice, may they all, O lord of light and joy, Agni, direct their beams of light and chariot horses, like senses and intelligence, hitherward under full control.

ऐभिरग्ने सरथं याह्यर्वाङ्नानारथं वा विभवो ह्यश्वाः ।
पत्नीवतस्त्रिंशतं त्रींश्च देवाननुष्वधमा वह मादयस्व ॥ ९ ॥

9. *Aibhiragne sarathaṁ yāhyarvāṅ nānārathaṁ vā vibhavo hyaśvāḥ. Patnīvatastriṁśataṁ trīṁśca devananuṣvadhamā vaha mādayasva.*

With these devas, come hither to us, Agni, Spirit of light and fire, knowledge and power and the ecstasy of life, come by one chariot or many. Exalted and omnipresent and expansive are your beams of light which transport your chariot over the quarters of space.

Bring along the thirty-three devas, divinities of nature and spirit, all bountiful, with all their virtues and attributes and rejoice in the beauty of life with us.

स होता यस्य रोदसी चिदुर्वी यज्ञंयज्ञमभि वृधे गृणीतः।
प्राचीं अध्वरेव तस्थतुः सुमेके ऋतावरी ऋतजातस्य सत्ये॥ १०॥

10. *Sa hotā yasya rodasī cidurvī yajñaṁyajñamabhi vṛdhe gṛṇītaḥ. Prācǐ adhvareva tasthatuḥ sumeke ṛtāvarī ṛtajātasya satye.*

He is Agni, the cosmic sacrificer in whose honour and for whose exaltation the vast earth and high heaven sing in celebration and prayer at every yajnic programme of evolution and progress. Prime powers of the universe, both of them, like two yajna-vedis of the yajna of love and non-violence, stay and abide beautifully established in the cosmic order dedicated to truth and overflowing with vitality in the universal law of the lord himself manifested in the truth and law of eternal mother Prakrti.

इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध।
स्यान्नः सूनुस्तनयो विजावाऽग्ने सा ते सुमतिर्भूत्वस्मे॥ ११॥

11. *Iḷāmagne purudaṁsaṁ saniṁ goḥ śaśvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijāvā'gne sā te sumatir-bhūtvasme.*

Agni, lord of heaven and earth, give us, we pray, the abundance of mother earth which overflows with possibilities of action and achievement. Give us liberal gifts of cows and the universal form of speech and knowledge and lasting wealth. Make it possible for the

performer of yajna. Bless us with brave and heroic children and grand children. Bless us with the favour of your kindness and benevolence under your benign eye.

Mandala 3/Sukta 7

Agni Devata, Vishvamitra Gathina Rshi

प्र य आरुः शितिपृष्ठस्य धासेरा मातरा विविशुः सप्त वाणीः ।
परिक्षिता पितरा सं चरेते प्र सस्राते दीर्घमायुः प्रयक्षे ॥ १ ॥

1. *Pra ya āruḥ śitiprṣṭhasya dhāserā mātarā viviśuḥ sapta vāṇīḥ. Parikṣitā pitarā saṁ carete pra sasrāte dīrghamāyuḥ prayakṣe.*

Seven penetrative currents of the golden fire of divine energy radiate carrying the seven streams of sound waves and fill their generative parents, all pervasive heaven and earth. Pervaded, the generators, heaven and earth, cooperate and, to keep on the fire and flow of the voice of cosmic yajna, they sustain the life and energy of the currents a long age without end for the devotee.

दिवक्षसो धेनवो वृष्णो अश्वा देवीरा तस्थौ मधुमद्वहन्तीः ।
ऋतस्य त्वा सदसि क्षेमयन्तं पर्येका चरति वर्तनिं गौः ॥ २ ॥

2. *Divakṣaso dhenavo vṛṣṇo aśvā devīrā tasthau madhumad vahantīḥ. Ṛtasya tvā sadasi kṣema-yantaṁ paryekā carati vartaniṁ gauḥ.*

The waves of sound, eternal Vak, voice of omniscience, pervade the spaces. The currents of energy of the generous and omnipotent lord, Agni, are omnipresent. The lord alone pervades the celestial streams of energy and speech carrying the honey sweets

of meaning and life's wealth. In this world of truth and eternal law, O lord protector of all life and light, Agni, one energy, like a cow or the earth, goes round and round in orbit doing homage to you.

आ सीमरोहत्सुयमा॒ भव॑न्तीः पतिश्चिकि॒त्वान्र॑यि॒विद्र॑यी॒णाम्। प्र नील॑पृष्ठो अत॒सस्य॑ धा॒सेस्ता अ॑वासयत्पुरु॒ध-प्र॑तीकः ॥ ३ ॥

3. *Ā sīmarohat suyamā bhavantīḥ patiścikitvān rayivid rayīṇām. Pra nīlaprṣṭho atasasya dhāsestā avāsayat purudhapratīkaḥ.*

Agni, sustainer of life, lord of light and knowledge of the physical world, wielder of universal wealth, the sun, ruler of the day, rides the waves of light and energy well directed and controlled in the world of existence. And he of the blue back, the corona, multifarious of form and colour, sustains the various species of life and helps them to settle and enjoy themselves.

महि॑ त्वा॒ष्ट्रमू॒र्जय॑न्तीरजु॒र्यं स्त॑भू॒यमा॑नं व॒हतो॑ वहन्ति। व्य॒ङ्गेभि॑र्दिद्युता॒नः स॒धस्थ॒ एका॑मिव॒ रोद॑सी॒ आ वि॑वेश ॥ ४ ॥

4. *Mahi tvāṣṭramūrjayantīrajuryaṁ stabhūyamānaṁ vahato vahanti. Vyaṅgebhirdidyutānaḥ sadhastha ekāmiva rodasī ā viveśa.*

Strengthening and refreshing the great, creative, shaping, unaging and sustaining power of the sun, lustrous bearer of the solar system, the currents of Agni's energy flow. Radiant in the regions of light, illuminating and invigorating with its various powers, the sun operates in heaven and earth as in one united, integrated

organismic system in the cosmic body of the Lord Supreme.

जानन्ति वृष्णो अरुषस्य शेवमुत ब्रध्नस्य शासने रणन्ति।
दिवोरुचः सुरुचो रोचमाना इळा येषां गण्या माहिना गीः ॥ ५ ॥

5. *Jānanti vṛṣṇo aruṣasya śevamuta bradhnasya śāsane raṇanti. Divorucaḥ suruco rocamānā iḷā yeṣāṁ gaṇyā māhinā gīḥ.*

They know the peace, comfort and joy of living under the rule and order of the generous, radiant and mighty ruler of the world, and they rejoice and sing in ecstasy, whose songs of Divinity are great and worshipful, radiant and illuminative as the light of heaven, and sublime and deep as eternity.

उतो पितृभ्यां प्रविदानु घोषं महो महद्भ्यामनयन्त शूषम्।
उक्षा ह यत्र परि धानमक्तोरनु स्वं धाम जरितुर्ववक्ष ॥ ६ ॥

6. *Uto pitṛbhyāṁ pravidānu ghoṣaṁ maho mahadbhyāmanayanta śūṣam. Ukṣā ha yatra pari dhānamaktoranu svaṁ dhāma jariturva-vakṣa.*

And young people from adorable parents, teachers, heaven and earth receive the great wealth of light and joy of life and the Divine Word in response to their holy voice of knowledge and piety, when the generous lord of light bestows upon the celebrant his own vestment of light and glory when the veil of darkness is removed at the end of the night.

अध्वर्युभिः पञ्चभिः सप्त विप्राः प्रियं रक्षन्ते निहितं पदं वेः।
प्राञ्चो मदन्त्युक्षणो अजुर्या देवा देवानामनु हि व्रता गुः ॥ ७ ॥

7. *Adhvaryubhiḥ pañcabhiḥ sapta viprāḥ priyaṁ rakṣante nihitaṁ padaṁ veḥ. Prāñco madantyukṣaṇo ajuryā devā devānāmanu hi vratā guḥ.*

Along with five highpriests, seven sages, divinely inspired scholars secure and maintain Agni's dear and favourite place of worship on the vedi. The generous and powerful sagely performers, confident and untiring, facing the east, rejoice in the ritual and act in accordance with the laws and ordinances of the divinities of nature and humanity and the will of the lord of cosmic law.

दैव्या॒ होता॑रा प्रथ॒मा न्यृ॑ञ्जे स॒प्त पृ॒क्षास॑: स्व॒धया॑ मदन्ति ।
ऋ॒तं शंस॑न्त ऋ॒तमित्त आ॑हु॒रनु॑ व्र॒तं व्र॑त॒पा दी॑ध्या॒नाः ॥ ८ ॥

8. *Daivyā hotārā prathamā nyṛñje sapta pṛkṣāsaḥ svadhayā madanti. Ṛtaṁ śaṁsanta ṛtamit ta āhuranu vrataṁ vratapā dīdhyānāḥ.*

I honour and reverence the two pioneer priests of divinity. Seven priests, sprinkling the vedi with water and ghrta, rejoice with the holy freedom and fragrance and their own ecstasy. Celebrating and speaking of the divine law of truth and nature, they say that the real version of law and truth is: know it, act it, this is It. And observing the law strictly in accordance with the dictates of law, rejoicing in the law, they shine in life, illuminating others too.

वृ॒षा॒यन्ते॑ म॒हे अत्या॑य पू॒र्वीर्वृ॒ष्णे चि॒त्राय॑ र॒श्मय॑: सुया॒माः ।
देव॑ होतर्म॒न्द्रत॑रश्चिकि॒त्वान्म॒हो दे॒वान्रोद॑सी॒ एह व॑क्षि ॥ ९ ॥

9. *Vṛṣāyante mahe atyāya pūrvīrvṛṣṇe citrāya raśmayaḥ suyāmāḥ. Deva hotarmandrataraścikitvān maho devān rodasī eha vakṣi.*

Eternal rays of light and bliss, controlled and well directed, rain in showers rising in power and generosity in homage to the lord sublime, transcendent, potent and most wonderful. O lord of light and wealth, high-priest of cosmic yajna, joyous and blissful, all aware and ever wakeful, bring us the light and glory and the bounties of heaven and earth here and now.

पृक्षप्रयजो द्रविणः सुवाचः सुकेतव उषसो रेवदूषुः । उतो चिदग्ने महिना पृथिव्याः कृतं चिदेनः सं महे दशस्य ॥ १० ॥

10. *Pṛkṣaprayajo draviṇaḥ suvācaḥ suketava uṣaso revadūṣuḥ. Uto cidagne mahinā pṛthivyāḥ kṛtaṁ cidenaḥ saṁ mahe daśasya.*

Munificent yajakas, blest with wealth of energy, blissfully vocal and highly expressive, refulgent with holy light, the dawns of divinity, rise and shine bearing the wealth of nature. And you, O lord of cosmic yajna, Agni, for the sake of the great earth and her children, with the mighty blaze of majesty, eliminate from the world whatever sin or crime or evil has ever been committed.

इळामग्ने पुरुदसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाऽग्ने सा ते सुमतिर्भूत्वस्मे ॥ ११ ॥

11. *Iḷāmagne purudaṁsaṁ saniṁ goḥ śaśvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijāvā'gne sā te sumatirbhūtvasme.*

The holy Word and vision of Eternity, all-giving, abundance of the earth, everlasting of value, O lord of light and might of the universe, Agni, create and bless upon the supplicant yajaka. May there arise for us a

generation of youth and children, dynamic and potent, and may we ever enjoy, we pray, the favours of your love and benevolence, living under your benign eye.

Mandala 3/Sukta 8

Vishvedeva Devata, Vishvamitra Gathina Rshi

अञ्जन्ति त्वामध्वरे देवयन्तो वनस्पते मधुना दैव्येन।
यदूर्ध्वस्तिष्ठा द्रविणेह धत्ताद्यद्वा क्षयो मातुरस्या उपस्थे॥ १॥

1. *Añjanti tvāmadhvare devayanto vanaspate madhunā daivyena. Yadūrdhvastiṣṭhā dravi-ṇeha dhattād yad vā kṣayo māturasyā upasthe.*

Vanaspati, lord of sunbeams and earth's greenery, aspiring lovers of divinity celebrate you in their yajnic programmes of education, governance and administration, and economic management and production, and they honour you with the celestial presentation of honeyed words in faith. Whether you abide higher up in the heavens or lie here nestled in the folds of this mother earth's bosom, bear and bring, we pray, the riches of existence for the supplicants.

समिद्धस्य श्रयमाणः पुरस्ताद् ब्रह्म वन्वानो अजरं सुवीरम्।
आरे अस्मदमतिं बाधमान उच्छ्रयस्व महते सौभगाय॥ २॥

2. *Samiddhasya śrayamāṇaḥ purastād brahma vanvāno ajaraṁ suvīram. Āre asmadamatiṁ bādhamāna ucchrayasva mahate saubhagāya.*

Vanaspati, lord of light and wealth of greenery and earth's fertility, staying firm forward and sharing the refreshing fragrance of the lighted fire, loving food

and energy growth and exaltation of the spirit, keeping off vitiation of mind and intelligence far away from us, abide by us, we pray, constantly for the bliss of great good fortune and all round prosperity.

उच्छ्रयस्व वनस्पते वर्ष्मन्पृथिव्या अधि।
सुमिती मीयमानो वर्चो धा यज्ञवाहसे॥ ३॥

3. *Ucchrayasva vanaspate varṣman pṛthivyā adhi.*
Sumitī mīyamāno varco dhā yajñavāhase.

Guardian and protector of all round wealth of life, Vanaspati, generous giver of showers of rain and wealth of the world, abide by us, we pray, and stand guard high and firm on the earth, mapping, measuring, valuing noble intelligence, and bear and bring the light and lustre of life for the guardian and promoter of yajna.

युवा सुवासाः परिवीत आगात्स उ श्रेयान्भवति जायमानः।
तं धीरासः कवय उन्नयन्ति स्वाध्यो३ मनसा देवयन्तः॥ ४॥

4. *Yuvā suvāsāḥ parivīta āgāt sa u śreyān bhavati jāyamānaḥ. Taṁ dhīrāsaḥ kavaya unnayanti svādhyo manasā devayantaḥ.*

Let the young graduate come back home, decently robed, graceful, brilliant as the rising sun, auspicious, reborn through education as a scholar. Eminent and sagely scholars, creative minds of sublime imagination, highly learned, seekers of divinity with sincere mind and soul may continue to guide and lead the scholar onward.

जातो जायते सुदिनत्वे अह्नां समर्य आ विदथे वर्धमानः।
पुनन्ति धीरा अपसो मनीषा देवया विप्र उदियर्ति वाचम्॥ ५॥

5. *Jāto jāyate sudinatve ahnāṁ samarya ā vidathe vardhamānaḥ. Punanti dhīrā apaso manīṣā devayā vipra udiyarti vācam.*

The one who is born and then reborn in the holy light of auspicious days rises to eminence in the yajnic programmes and conscientious battles of practical life in action. Noble leading lights, wise and grave, veterans of action, with thought, reflection and meditation, purify and sanctify the vibrant scholar, and he rises and attains to the life and meaning of the holy Word with dedication to the pursuit of divinity among humanity.

यान्वो॒ नरो॑ देव॒यन्तो॑ निमि॒म्युर्वन॑स्पते॒ स्वधि॑तिर्वा॒ त॒तक्ष॑।
ते दे॒वास॒: स्व॑र॒वस्तस्थि॒वांस॑: प्र॒जाव॑दस्मे दिधिषन्तु॒ रत्न॑म्॥ ६॥

6. *Yān vo naro devayanto nimimyurvanaspate svadhitirvā tatakṣa. Te devāsaḥ svaravastasthivāṁsaḥ prajāvadasme didhiṣantu ratnam.*

O leading lights of society, those pious people in pursuit of divine virtue who love you, honour and value you, and O Vanaspati, lord of light, those whom the shaping power of Divinity has refined with knowledge and culture, may all those magnificent scholars, self-luminous in their own words, balanced and firm in judgement and wisdom, blest with people and progeny, bear and bring the jewels of life for us.

ये वृ॒क्णासो॒ अधि॒ क्षमि॒ निमि॑तासो॒ य॒तस्रु॑चः।
ते नो॑ व्यन्तु॒ वार्य॑ं देव॒त्रा क्षेत्र॒साध॑सः॥ ७॥

7. *Ye vṛkṇāso adhi kṣami nimitāso yatasrucaḥ. Te no vyantu vāryaṁ devatrā kṣetrasādhasaḥ.*

Those who are exceptionally distinguished on the earth, masters of eternal and measured knowledge, devoted yajnics with the holy ladle upraised and successful in any field of knowledge and action — may those lovers of Divinity achieve and bring the most cherished wealth and values of life for us.

आदित्या रुद्रा वसवः सुनीथा द्यावाक्षामा पृथिवी अन्तरिक्षम्। सजोषसो यज्ञमवन्तु देवा ऊर्ध्वं कृण्वन्त्वध्वरस्य केतुम्॥ ८॥

8. *Ādityā rudrā vasavaḥ sunīthā dyāvākṣāmā pṛthivī antarikṣam. Sajoṣaso yajñamavantu devā ūrdhvaṁ kṛṇvantvadhvarasya ketum.*

May the twelve Adityas, sun in the zodiacs, Rudras, ten pranic energies and the individual soul, and the eight Vasus, abodes and supports of life, heaven and earth, and the regions of the middle space, all wide and generous as earth, all divine powers of mother nature and agents of Divinity, protect and promote the yajna of life and raise our knowledge, practice and awareness of Dharma, love and non-violence.

हंसाइव श्रेणिशो यतानाः शुक्रा वसानाः स्वरवो न आगुः। उन्नीयमानाः कविभिः पुरस्ताद्देवा देवानामपि यन्ति पाथः॥ ९॥

9. *Haṁsā iva śreṇiśo yatānāḥ śukrā vasānāḥ svaravo na āguḥ.Unnīyamānāḥ kavibhiḥ purastāddevā devānāmapi yanti pāthaḥ.*

Just as hansa birds, pure white in beautiful plume, flying in line formation, singing and rejoicing, traverse the skies, so do the Devas, brilliant scholars

and generous yajna performers raised and guided by poetic teachers since ancient times, working, singing and rejoicing together, bless us and go forward by the paths of divines.

शृङ्गाणीवेच्छृङ्गिणां सं ददृशे चषालवन्तः स्वरवः पृथिव्याम्। वाघद्भिर्वा विहवे श्रोषमाणा अस्माँ अवन्तु पृतनाज्येषु ॥ १० ॥

10. *Śṛṅgāṇīvecchṛṅgiṇāṁ saṁ dadṛśre caṣālavan-taḥ svaravaḥ pṛthivyām. Vāghadbhirvā vihave śroṣa-māṇā asmāṅ avantu pṛtanājyeṣu.*

Like the horns of animals they look good and beautiful, protective. Enjoying many good things of life, hearing hymns of adoration, performing yajna with singing priests in the assembly, may holy men and distinguished scholars protect us in the battles of life on the earth.

वनस्पते शतवल्शो वि रोह सहस्रवल्शा वि वयं रुहेम। यं त्वामयं स्वधितिस्तेजमानः प्रणिनाय महते सौभगाय ॥ ११ ॥

11. *Vanaspate śatavalśo vi roha sahasravalśā vi vayaṁ ruhema. Yaṁ tvāmayaṁ svadhitiste-jamānaḥ praṇināya mahate saubhagāya.*

Vanaspati, lord of sunbeams and greenery of the earth, yajnic scholar, generous giver, just as a tree grows into a hundred shoots and branches and then to a thousand, so may you grow a hundred-fold, and let us grow too into a thousand shoots and branches. And may this divine thunderbolt of fire and lightning power help you to rise and grow manifold in grandeur and all round prosperity.

Mandala 3/Sukta 9

Agni Devata, Vishvamitra Gathina Rshi

सखायस्त्वा ववृमहे देवं मर्तास ऊतये। अपां नपातं सुभगं सुदीदितिं सुप्रतूर्तिमनेहसम्॥ १॥

1. *Sakhāyastvā vavṛmahe devaṁ martāsa ūtaye. Apāṁ napātaṁ subhagaṁ sudīditiṁ supratūrtimanehasam.*

Agni, lord of brilliance, friends we are, human, mortals all. We choose you as our guide and leader for the sake of protection and victory. You are immortal, imperishable in the flow of existence and the flux of karma, treasure home of good fortune, auspicious flame of inspiration, faster than light and free from sin and violence.

कायमानो वना त्वं यन्मातॄरजगन्नपः।
न तत्ते अग्ने प्रमृषे निवर्तनं यद् दूरे सन्निहाभवः॥ २॥

2. *Kāyamāno vanā tvaṁ yanmātṝrajagannapaḥ. Na tat te agne pramṛṣe nivartanaṁ yad dūre sannihābhavaḥ.*

Agni, lord and lover of light and knowledge, giver of light and knowledge, when you go to the waters, vibrant mother sources of light and energy, that going away is not to be endured, nor to be forgotten or neglected, because while you are away, you are still near at hand with your light. Hence I have the best that is worthy of love and value from you.

अतिं तृष्टं ववक्षिथाथैव सुमना असि।
प्रप्रान्ये यन्ति पर्यन्य आसते येषां सख्ये असि श्रितः॥ ३॥

3. *Ati tṛṣṭaṁ vavakṣithāthaiva sumanā asi. Pra-prānye yanti paryanya āsate yeṣāṁ sakhye asi śritaḥ.*

The one who is very keen, thirsting for knowledge and other things of value, you speak to and bear across. Hence you are good at heart, happy and cheerful. Of those you sit with in a spirit of friendship, some go forward, others sit at peace and meditate. Yet others just sit still with you and do nothing else.

ईयिवांसमति स्रिधः शश्वतीरति सश्चतः। अन्वीमविन्द-न्निचिरासो अद्रुहोऽप्सु सिंहमिव श्रितम्॥ ४॥

4. *Īyivāṁsamati sridhaḥ śaśvatīrati saścataḥ. Anvīmavindan nicirāso adruho'psu siṁhamiva śritam.*

Extremely patient, deeply dedicated to eternal energies, O seekers, working together without a trace of jealousy, find the fire and electric energy existing vibrantly in the currents of waters and winds and vapours in space hidden like a lion in the forest..

ससृवांसमिव त्मनाग्निमित्था तिरोहितम्। ऐनं नयन्मातरिश्वा परावतो देवेभ्यो मथितं परि॥ ५॥

5. *Sasṛvāṁsamiva tmanā'gnimitthā tirohitam. Enaṁ nayanmātariśvā parāvato devebhyo mathitaṁ pari.*

Active by its very nature but hidden, this Agni-energy is thus present in space. Matarishva, mighty currents of celestial and terrestrial wind from far around churn and bring this fire and electric energy to the brilliant and dedicated scholars for noble humanity.

तं त्वा मर्ता अगृभ्णत देवेभ्यो हव्यवाहन। विश्वान्यद्यज्ञाँ अभिपासि मानुष तव क्रत्वा यविष्ठ्य ॥ ६ ॥

6. *Taṁ tvā martā agṛbhṇata devebhyo havyavāhana. Viśvān yad yajñāṅ abhipāsi mānuṣa tava kratvā yaviṣṭhya.*

Such as you are, Agni, carrier and harbinger of holy materials for the good life, the mortals thus receive the power through yajnic scholars for yajnic humanity, and thus do you, O youthful energy, feed and promote all creative and productive yajnic programmes of humanity with your power and operation.

तद्भद्रं तव दंसना पाकाय चिच्छदयति।
त्वां यदग्ने पशवः समासते समिद्धमपिशर्वरे ॥ ७ ॥

7. *Tad bhadraṁ tava daṁsana pākāya cicchadayati. Tvāṁ yadagne paśavaḥ samāsate samiddhamapiśarvare.*

That is your holy action, precious gift, O power of fire, which gratifies and advances humanity to maturity and the good life, and as even the animals in winter nights come and sit round the burning fire for relief from the cold, so do humans, O brilliant and fiery scholar, come to you and receive the light of knowledge and warmth of life against the cold and dark winter nights of ignorance.

आ जुहोता स्वध्वरं शीरं पावकशोचिषम्।
आशुं दूतमजिरं प्रत्नमीड्यं श्रुष्टी देवं सपर्यत ॥ ८ ॥

8. *Ā juhotā svadhvaraṁ śīraṁ pāvakaśociṣam. Āśuṁ dūtamajiraṁ pratnamīḍyaṁ śruṣṭī devaṁ saparyata.*

Invoke, enlight, adore and enthusiastically serve, and immediately receive the gifts of Agni, light, energy and power of nature and Divinity: loving, nonviolent and giving, latent and omnipresent energy, pure and purifying light and fire, instantly operative, universal carrier and messenger, fast as lightning, eternal, adorable and divine.

त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नव चासपर्यन्।
औक्षन्घृतैरस्तृणन्बर्हिरस्मा आदिद्धोतारं न्यसादयन्त ॥ ९ ॥

1. *Trīṇi śatā trī sahasrāṇyagniṁ triṁśacca devā nava cāsaparyan. Aukṣan ghṛtairastṛṇan barhirasmā ādiddhotāraṁ nyasādayanta.*

Three hundred, three thousand, thirty, and nine Devas, principles of nature, serve this Agni. They sprinkle it with ghrta, cover the vedi with holy grass and then afterward consecrate this high-priest of cosmic yajna on the seat for the conduct and completion of the yajna.

Mandala 3/Sukta 10

Agni Devata, Vishvamitra Gathina Rshi

त्वामग्ने मनीषिणः सम्राजं चर्षणीनाम्।
देवं मर्तास इन्धते समध्वरे ॥ १ ॥

1. *Tvāmagne manīṣiṇaḥ samrājaṁ carṣaṇīnām. Devaṁ martāsa indhate samadhvare.*

Agni, lord self-refulgent, benign and majestic ruler supreme of the world and her children, thoughtful, reflective and meditative people light, raise and worship you in their yajnic programmes of love and non-violence in the service of humanity and the environment.

त्वां यज्ञेष्वृत्विजमग्ने होतारमीळते।
गोपा ऋतस्य दीदिहि स्वे दमे॥ २॥

2. *Tvāṁ yajñeṣvṛtvijamagne hotāramīḷate.*
Gopā ṛtasya dīdihi sve dame.

Agni, holy men, observers and guardians of Rtam, the cosmic law of truth, worship you in their yajna and celebrate you as the high-priest and performer of the universal yajna of creation. O lord, bless them to shine with the light of knowledge in the world which is the very home of the law of truth and rectitude.

स घा यस्ते ददाशति समिधा जातवेदसे।
सो अग्ने धत्ते सुवीर्यं स पुष्यति॥ ३॥

3. *Sa ghā yaste dadāśati samidhā jātavedase.*
So agne dhatte suvīryaṁ sa puṣyati.

Agni, lord omnificent, that person alone for sure is blest with vital energy and lustrous power and rises all round in life who gives in yajnic acts in the service of lord omniscient of existence, with fuel kindled with knowledge and rising faith.

स केतुरध्वराणामग्निर्देवेभिरा गमत्।
अञ्जानः सप्त होतृभिर्हविष्मते॥ ४॥

4. *Sa keturadhvarāṇāmagnirdevebhirā gamat.*
Añjānaḥ sapta hotṛbhirhaviṣmate.

Agni, that rising fire of the yajnas of love and non-violent creation, raised by seven divine performers, i.e., five pranas, one mind and one intellect, or, five priests and the yajamana couple, comes as a flaming messenger proclaiming the liberal gifts of yajna for the person who offers fragrant libations of holy materials

into the fire. Agni comes with gifts and the devas, divinities of nature and humanity.

प्र होत्रे॑ पू॒र्व्यं वचो॒ऽग्नये॑ भरता बृ॒हत्।
वि॒पां ज्योती॑ꣳषि॒ बिभ्र॑ते॒ न वे॒धसे॑॥ ५॥

5. *Pra hotre pūrvyaṁ vaco 'gnaye bharatā bṛhat.*
Vipāṁ jyotīṁṣi bibhrate na vedhase.

O wise saints and scholars, just as you offer fragrant oblations to Agni, lord ordainer of the world who wields the wide spaces and bears the lights of brilliant stars inspired with the spirit of divinity, so offer the gift of the supreme eternal voice of Divinity to the yajamana performer who bears in faith the lights of inspired sages.

अ॒ग्निं व॑र्धन्तु नो॒ गिरो॒ यतो॒ जाय॑त उ॒क्थ्यः।
म॒हे वाजा॑य॒ द्रवि॑णाय दर्श॒तः॥ ६॥

6. *Agniṁ vardhantu no giro yato jāyata ukthyaḥ.*
Mahe vājāya draviṇāya darśataḥ.

For the sake of great energy and wealth of life, let our voices rise, and exalt and celebrate Agni, lord of light and omniscience, blissful vision of Eternity, whence arises the sagely scholar, admirable gift of Agni's, whose very sight is holy and auspicious for the attainment of strength and real wealth of life.

अग्ने॒ यजि॑ष्ठो अध्व॒रे दे॒वान्दे॑व॒यते॑ यज।
होता॑ म॒न्द्रो वि रा॑ज॒स्यति॒ स्रिधः॥ ७॥

7. *Agne yajiṣṭho adhvare devān devayate yaja.*
Hotā mandro vi rājasyati sridhaḥ.

Agni, in the yajna, creative programme of love

and non-violence, you are the most adorable. Bring the devas, holy divinities, for the yajamana who loves to be with the divinities. You are the giver and performer, happy giver of happiness, over-shining and over-winning the stingy and selfish uncreators.

स नः पावक दीदिहि द्युमदस्मे सुवीर्यम्।
भवा स्तोतृभ्यो अन्तमः स्वस्तये॥ ८॥

8. *Sa naḥ pāvaka dīdihi dyumadasme suvīryam.*
Bhavā stotṛbhyo antamaḥ svastaye.

Agni, fire of yajna, such as you are, give us the light and make us shine. Bring us valour and lustrous energy with the light of wisdom and knowledge. For the celebrants, be at the closest for the sake of well-being and the bliss of life.

तं त्वा विप्रा विपन्यवो जागृवांसः समिन्धते।
हव्यवाहमामर्त्यं सहोवृधम्॥ ९॥

9. *Taṁ tvā viprā vipanyavo jāgṛvāṁsaḥ samindhate. Havyavāhamamartyaṁ sahovṛdham.*

Thus do the sagely scholars, holy celebrants, ever wide awake, light, raise and exalt Agni, carrier and harbinger of holy fragrances of life and yajna, immortal power, creator and giver of greater and ever higher strength and courage and patience.

Mandala 3/Sukta 11

Agni Devata, Vishvamitra Gathina Rshi

अग्निर्होता पुरोहितोऽध्वरस्य विचर्षणिः।
स वेद यज्ञमानुषक्॥ १॥

1. *Agnirhotā purohito'dhvarasya vicarṣaṇiḥ.*
Sa veda yajñamānuṣak.

One who invokes, lights and raises the fire of yajna, leads the yajna with love for the welfare of all, closely watches the yajna free from violence, jealousy and ill-will, conducts the yajna continuously, and persistently, he knows the secret, mystery and benefits of yajna. He is Agni, brilliant, fiery, and a pioneer.

स ह॑व्य॒वाळम॑र्त्य उ॒शिग्दू॒तश्च॑नो॒हितः ।
अ॒ग्निर्धि॒या सम्ऋ॑ण्वति ॥ २ ॥

2. *Sa havyavāḷamartya uśigdūtaścanohitaḥ.*
Agnirdhiyā samṛṇvati.

He, carrier of holy yajnic offerings, immortal, charming, messenger of fragrance, lover of the food of yajna for all, Agni, moves forward by virtue of his own light and intelligence.

अ॒ग्निर्धि॒या स चे॑तति के॒तुर्य॒ज्ञस्य॑ पू॒र्व्यः ।
अर्थं॒ ह्य॑स्य त॒रणि ॥ ३ ॥

3. *Agnirdhiyā sa cetati keturyajñasya pūrvyaḥ.*
Arthaṁ hyasya taraṇi.

That Agni knows and is known by his own intelligence and action. He is the most ancient banner of yajna. His sole aim and purpose is to be a saviour, a redeemer.

अ॒ग्निं सू॒नुं सन॑श्रुतं सह॑सो जा॒तवे॑दसम् ।
वह्निं॑ दे॒वा अ॑कृण्वत ॥ ४ ॥

4. *Agniṁ sūnuṁ sanuśrutaṁ sahaso jātavedasam.*
Vahniṁ devā akṛṇvata.

All ye noble and brilliant sages and scholars, Agni is potent, child of courage and patience, famous of old, and he knows all that is born. Elect him as the leader, bearer of the yajnic business of the world to carry the fragrance of yajna all round.

अदाभ्यः पुरएता विशामग्निर्मानुषीणाम्।
तूर्णी रथः सदा नवः ॥ ५ ॥

5. *Adābhyaḥ pura etā viśamagnirmānuṣīṇām.*
Tūrṇī rathaḥ sadā navaḥ.

Irrepressible and indestructible, going forward in front of the people, fiery leader of the nation, instant starter, torch bearer of humanity and warrior, ever new: such is Agni, pioneer and leader.

साह्वान्विश्वा अभियुजः क्रतुर्देवानाममृक्तः।
अग्निस्तुविश्रवस्तमः ॥ ६ ॥

6. *Sāhvān viśvā abhiyujaḥ kraturdevānāmamṛktaḥ.*
Agnistuviśravastamaḥ.

Patient yet most irresistible of all the front rank people, most enlightened of the noble and generous, inviolable, Agni is well read and most renowned leading light.

अभि प्रयांसि वाहसा दाश्वाँ अश्नोति मर्त्यः।
क्षयं पावकशोचिषः ॥ ७ ॥

7. *Abhi prayāṁsi vāhasā dāśvāँ aśnoti martyaḥ.*
Kṣayaṁ pāvakaśociṣaḥ.

By virtue of the leading light of Agni, the generous man who gives in yajnic action gets his objects of desire, and from the rising flames of holy fire as by

virtue of the scholar's brilliance of knowledge, he gets a haven of peace.

परि॒ विश्वा॑नि॒ सुधि॑ताग्नेर॑श्याम॒ मन्म॑भिः ।
विप्रा॑सो जा॒तवे॑दसः ॥ ८ ॥

8. *Pari viśvāni sudhitāgneraśyāma manmabhiḥ.*
Viprāso jātavedasaḥ.

May we, inspired and enlightened yajakas, with sincere prayers, worship and do yajna to get all the benevolent and gracious gifts of Agni, lord omniscient of existence.

अग्ने॒ विश्वा॑नि॒ वार्या॒ वाजे॑षु सनिषामहे ।
त्वे दे॒वास॑ एरि॑रे ॥ ९ ॥

9. *Agne viśvāni vāryā vājeṣu saniṣāmahe.*
Tve devāsa erire.

Agni, lord of light and yajna fire, may we receive and share, we pray, all the chosen objects of desire and wealth of the world in our battles of life. Holy men of knowledge and dedication inspire us to pray and worship you.

Mandala 3/Sukta 12

Indragni Devata, Vishvamitra Gathina Rshi

इन्द्रा॑ग्नी॒ आ ग॑तं सु॒तं गी॒र्भिर्न॑भो॒ वरे॑ण्यम् ।
अ॒स्य पा॑तं धि॒येषि॒ता ॥ १ ॥

1. *Indrāgnī ā gataṁ sutaṁ gīrbhirnabho vareṇyam.*
Asya pātaṁ 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.

इन्द्राग्नी जरितुः सचा यज्ञो जिगाति चेतनः ।
अया पातमिमं सुतम् ॥ २ ॥

2. *Indrāgnī jarituḥ sacā yajño jigāti cetanaḥ.*
Ayā pātamimaṁ 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.

इन्द्रमग्निं कविच्छदा यज्ञस्य जूत्या वृणे ।
ता सोमस्येह तृम्पताम् ॥ ३ ॥

3. *Indramagniṁ 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.

तोशा वृत्रहणा हुवे सजित्वानापराजिता ।
इन्द्राग्नी वाजसातमा ॥ ४ ॥

4. *Tośā vṛtrahaṇā huve sajitvānāparājitā.*
Indrāgnī vājasātamā.

I invoke and invite Indra, commander of the forces, and Agni, leader of the enlightened, both promoters of knowledge, destroyers of evil, victorious,

unconquered, winners of the highest order of prizes.

प्र वामर्चन्त्युक्थिनो नीथाविदो जरितारः ।
इन्द्राग्नी इष आ वृणे ॥ ५ ॥

5. *Pra vāmarcantyukthino nīthāvido jaritāraḥ.*
Indrāgnī iṣa ā vṛṇe.

Indra and Agni, the singers of hymns, pioneers of highways and celebrants honour and worship you. I choose to celebrate you for the sake of sustenance, support and energy.

इन्द्राग्नी नवतिं पुरो दासपत्नीरधूनुतम् ।
साकमेकेन कर्मणा ॥ ६ ॥

6. *Indrāgnī navatiṁ puro dāsapatnīrathūnutam.*
Sākamekena karmaṇā.

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

इन्द्राग्नी अपसस्पर्युप प्र यन्ति धीतयः ।
ऋतस्य पथ्या३ अनु ॥ ७ ॥

7. *Indrāgnī apasasparyupa pra yanti dhītayaḥ.*
Ṛtasya pathyā anu.

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

इन्द्राग्नी तविषाणि वां सधस्थानि प्रयांसि च।
युवोरप्तूर्यं हितम्॥ ८॥

8. *Indrāgnī taviṣāṇi vāṁ sadhasthāni prayāṁsi ca.*
Yuvoraptūryaṁ hitam.

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

इन्द्राग्नी रोचना दिवः परि वाजेषु भूषथः।
तद्वां चेति प्र वीर्यम्॥ ९॥

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

Indra and Agni, you are the light and fire of heaven and you shine all round in the battles of life. And that brilliance proclaims your power and splendour.

Mandala 3/Sukta 13

Agni Devata, Rshabha Vaishvamitra Rshi

प्र वो देवायाग्नये बर्हिष्ठमर्चास्मै ।
गमद्देवेभिरा स नो यजिष्ठो बर्हिरा सदत्॥ १॥

1. *Pra vo devāyāgnaye barhiṣṭhamarcāsmai.*
Gamad devebhirā sa no yajiṣṭho barhirā sadat.

Offer honour and yajnic oblations in worship to Agni, this lord of light and knowledge, who pervades the spaces of the universe, so that he, the lord most adorable, may come with the bounties of nature for you and us all, and he may grace the seats of our yajna and

help us rise to the heights of heavenly virtue.

ऋतावा यस्य रोदसी दक्षं सचन्त ऊतयः ।
हविष्मन्तस्तमीळते तं सनिष्यन्तोऽवसे ॥ २ ॥

2. *Ṛtāvā yasya rodasī dakṣaṁ sacanta ūtayaḥ.*
Haviṣmantas-tamīḷate taṁ saniṣyanto'vase.

Devotees human and divine dedicated to the law of the universe, Rtam, and even the heaven and earth and protective forces of nature, obey and participate in the expertise and perfection of systemic existence. Hence the devotees bearing fragrant offerings for yajna and seekers of protection, all these, worship him, i.e., Agni, for favour of joy and fulfilment.

स यन्ता विप्र एषां स यज्ञानामथा हि षः ।
अग्निं तं वो दुवस्यत दाता यो वनिता मघम् ॥ ३ ॥

3. *Sa yantā vipra eṣāṁ sa yajñānāmathā hi ṣaḥ.*
Agniṁ taṁ vo duvasyata dātā yo vanitā magham.

All wise, Agni is the guide of all these seekers and devotees. And he alone is the guide of the yajnas and yajnic programmes of humanity, he is the giver of fulfilment. That Agni, all of you serve and worship. He only is the giver: his is the wealth of the universe, he gives the wealth of honour, prosperity and fulfilment.

स नः शर्माणि वीतयेऽग्निर्यच्छतु शन्तमा ।
यतो नः प्रुष्णवद्वसु दिवि क्षितिभ्यो अप्स्वा ॥ ४ ॥

4. *Sa naḥ śarmāṇi vītaye'gniryacchatu śaṁtamā.*
Yato naḥ pruṣṇavad vasu divi kṣitibhyo apsvā.

Agni, lord of light and knowledge, peace and

bliss, may, we pray, lead us all to havens of peace for well being and the joy of life, to homes wherein and where from may flow for the people of the world showers of wealth all round abounding in the light of the sun, streams of waters, currents of energy in space and the vibrations of pranas.

दीदिवांसमपूर्व्यं वस्वीभिरस्य धीतिभिः ।
ऋक्वाणो अग्निमिन्धते होतारं विश्पतिं विशाम् ॥ ५ ॥

5. *Dīdivāṁsam-apūrvyaṁ vasvībhirasya dhītibhiḥ.*
Ṛkvāṇo agnim-indhate hotāraṁ viśpatiṁ viśām.

Devotees of the Rks, divine revelations and human reflections of light and knowledge, with creative imagination and productive efforts in action, research into the gifts of Agni and light the fire, radiant energy, inexhaustible and ever new, master performer of cosmic yajna and sustainer of the people of the world.

उत नो ब्रह्मन्नविष उक्थेषु देवहूतमः ।
शं नः शोचा मरुद्वृधोऽग्ने सहस्रसातमः ॥ ६ ॥

6. *Uta no brahmannaviṣa uktheṣu devahūtamaḥ.*
Śaṁ no śocā marudvṛdho 'gne sahasrasātamaḥ.

Agni, lord and light of infinity, let us flow with infinity. Lord most invoked by brilliant people and adored by divine powers of nature, let us advance into celebrations and service of Divinity. Lord adored and exalted by the Maruts, dynamic people and the winds, let peace shine on us and let us shine in peace. Agni, you are the giver of a thousand blessings.

नू नो रास्व सहस्त्ववत्तोकवत्पुष्टिमद्वसु ।
द्युमदग्ने सुवीर्यं वर्षिष्ठमनुपक्षितम् ॥ ७ ॥

7. *Nū no rāsva sahasravat tokavat puṣṭimad vasu. Dyumadagne suvīryaṁ varṣiṣṭhamanupakṣitam.*

Agni, lord of a thousandfold energy, power, progeny, growth and wealth, and light of knowledge, give us manly vigour, valour and honour in showers of undiminishing abundance without reserve.

Mandala 3/Sukta 14

Agni Devata, Rshabha Vaishvamitra Rshi

आ होता॑ मन्द्रो विदथा॒न्यस्था॒त्स॒त्यो यज्वा॑ क॒वित॑मः स वे॒धाः । वि॒द्युद्र॑थः सहसस्पु॒त्रो अ॒ग्निः शो॒चिष्के॑शः पृथि॒व्यां पाजो॑ अश्रेत् ॥ १ ॥

1. *Ā hotā mandro vidathānyasthāt satyo yajvā kavitamaḥ sa vedhāḥ. Vidyudrathaḥ sahasa-sputro agniḥ śociṣkeśaḥ pṛthivyāṁ pājo aśret.*

Versatile leader, messenger of joy, Agni sustains the projects of creation and production. Truest of the true, master of unifying applications, he is an imaginative thinker and a skillful creator. Child of energy itself, he travels by chariots run by electricity. His hair radiate fire and he brings the light of heaven to illuminate the planes of earth.

अया॑मि ते नमउक्तिं जुषस्व ऋता॑वस्तुभ्यं॒ चेत॑ते सहस्वः । वि॒द्वाँ आ व॑क्षि वि॒दुषो॒ नि ष॑त्सि॒ मध्य॒ आ ब॒र्हिरू॒तये॑ यजत्र ॥ २ ॥

2. *Ayāmi te namauktiṁ juṣasva ṛtāvastubhyaṁ cetate sahasvaḥ. Vidvāṅ ā vakṣi viduṣo ni ṣatsi madhya ā barhirūtaye yajatra.*

O scholar of the laws of nature and natural

energy, lord of knowledge, power, courage and patience, I come to you, accept my homage and salutations. Venerable yajaka, you speak to the scholars, and you reach and stay in the midst of the skies for the sake of protection and progress.

द्रवतां त उषसो वाजयन्ती अग्ने वातस्य पथ्याभिरच्छ।
यत्सीमञ्जन्ति पूर्व्यं हविर्भिरा बन्धुरेव तस्थतुर्दुरोणे ॥ ३ ॥

3. *Dravatāṁ ta uṣasā vājayantī agne vātasya pathyābhiraccha. Yat sīmañjanti pūrvyaṁ havirbhirā bandhureva tasthaturduroṇe.*

Agni, brilliant scholar, the lights of the dawn bearing fresh energy and power radiate to you by beautiful paths of the winds and shine in the house where, like experts of design and structure, with new materials, they refine the earlier model of the chariot for you.

मित्रश्च तुभ्यं वरुणः सहस्वोऽग्ने विश्वे मरुतः सुम्नमर्चन्।
यच्छोचिषा सहसस्पुत्र तिष्ठाऽभि क्षितीः प्रथयन्त्सूर्यो नॄन् ॥ ४ ॥

4. *Mitraśca tubhyaṁ varuṇaḥ sahasvo'gne viśve marutaḥ sumnamarcan. Yacchociṣā sahasasputra tiṣṭhā abhi kṣitīḥ prathayantsūryo nṝn.*

Agni, lord of might, child of energy, valour and patience, friends, best people of judgement and leading lights and powers of the world offer homage to you and wish you all well since, a very sun among humanity, raising regions of the earth to the heights and promoting the nations' joy and welfare, you shine with your brilliance and abide with them, radiating light.

वयं ते अद्य ररिमा हि काममुत्तानहस्ता नमसोपसद्य।
यजिष्ठेन मनसा यक्षि देवानस्रेधता मन्मना विप्रो अग्ने ॥ ५ ॥

5. *Vayaṁ te adya rarimā hi kāmam-uttānahastā namasopasadya. Yajiṣṭhena manasā yakṣi devā-nasredhatā manmanā vipro agne.*

Agni, vibrant master of knowledge, with hands raised in respect and bearing cherished gifts of homage, we come and offer our reverence and adorations to you since you join the brilliant leaders and scholars of humanity with your reverential mind and share your unerring knowledge of arts and sciences with pleasure with all of them.

त्वद्धि पुत्र सहसो वि पूर्वीर्देवस्य यन्त्यूतयो वि वाजाः।
त्वं देहि सहस्रिणं रयिं नोऽद्रोघेण वचसा सत्यमग्ने ॥ ६ ॥

6. *Tvaddhi putra sahaso vi pūrvīrdevasya yantyū-tayo vi vājāḥ. Tvaṁ dehi sahasriṇaṁ rayiṁ no 'drogheṇa vacasā satyamagne.*

From you alone, O lord sanctifier of the power of knowledge, flow all round eternal sciences, forces and ways of protection revealed by the Lord Omniscient and Omnipotent. And you give us, we pray, the real knowledge, sure and true, of a thousand things and values with words and a disposition of mind full of love, untouched by jealousy.

तुभ्यं दक्ष कविक्रतो यानीमा देव मर्तासो अध्वरे अकर्म।
त्वं विश्वस्य सुरथस्य बोधि सर्वं तदग्ने अमृत स्वदेह ॥ ७ ॥

7. *Tubhyaṁ dakṣa kavikrato yānīmā deva martāso adhvare akarma. Tvaṁ viśvasya surathasya bodhi sarvaṁ tadagne amṛta svadeha.*

Immortal Agni, brilliant scholar, expert scientist, imaginative creator and master of pious action, whatever we mortal do and offer you in this holy yajnic programme of creation, construction and development, taste the pleasure of all that here and now. Awake, arise and know this entire world riding the beautiful chariot, and let all that be known to the entire world on the wheels of progress.

Mandala 3/Sukta 15

Agni Devata, Utkeela Katya Rshi

वि पाजसा पृथुना शोशुचानो बाधस्व द्विषो रक्षसो अमीवाः। सुशर्मणो बृहतः शर्मणि स्यामग्नेरहं सुहवस्य प्रणीतौ ॥ १ ॥

1. *Vi pājasā pṛthunā śośucāno bādhasva dviṣo rakṣaso amīvāḥ. Suśarmaṇo bṛhataḥ śarmaṇi syāmagneraham suhavasya praṇītau.*

Agni, lord of light and fire, radiant purifier with intense expansive heat and light of lustre, resist, repel and keep off all infections and cancerous evils of jealousy and destructive force of enmity, so that I may live at ease in comfort in a happy home under the blessed rule and order of the great lord of peace, protection and yajnic progress across the wide world.

त्वं नो अस्या उषसो व्युष्टौ त्वं सूर उदिते बोधि गोपाः।
जन्मेव नित्यं तनयं जुषस्व स्तोमं मे अग्ने तन्वा सुजात ॥ २ ॥

2. *Tvam no asyā uṣaso vyuṣṭau tvam sūra udite bodhi gopāḥ. Janmeva nityam tanayam juṣasva stomam me agne tanvā sujāta.*

At the break of dawn and sun rise, let me awake into light and life anew, O lord protector and sustainer. Like a father and sustainer, ever love and protect the child as a baby at birth. Agni, blest of body-form, and nobly risen as you are, listen to my prayer and accept my song of praise and worship.

त्वं नृचक्षा वृषभानु पूर्वीः कृष्णास्वग्ने अरुषो वि भाहि।
वसो नेषि च पर्षि चात्यंहः कृधी नो राय उशिजो यविष्ठ ॥ ३ ॥

3. *Tvaṁ nṛcakṣā vṛṣabhānu pūrvīḥ kṛṣṇāsvagne aruṣo vi bhāhi. Vaso neṣi ca parṣi cātyaṁhaḥ kṛdhī no rāya uśijo yaviṣṭha.*

Agni, bright and benevolent in flames of fire, all watchful over humanity and their performance, radiant, virile and generous, shine in the darkest of the dark and enlighten even the most primitive children of nature. Lord most youthful in command of light and virtue who lead and purge us of sin and impurity, take the aspirants to the noblest wealth they love.

अषाळ्हो अग्ने वृषभो दिदीहि पुरो विश्वाः सौभगा संजिगीवान्।
यज्ञस्य नेता प्रथमस्य पायोर्जातवेदो बृहतः सुप्रणीते ॥ ४ ॥

4. *Aṣāḷho agne vṛṣabho didīhi puro viśvāḥ saubhagā saṁjigīvān. Yajñasya netā pratha-masya pāyor-jātavedo bṛhataḥ supraṇīte.*

Invincible Agni, generous and brave, shine and be victorious, and let all the cities of good fortune and prosperity shine and proclaim your acts of glory, being, as you are, leader, conductor and guardian of the first

great, protective and promotive yajna of the Brahmacharya period of education and preparation for life, master of the knowledge of existence, teacher and pioneer of the noblest ways of living.

अच्छिद्रा शर्म जरितः पुरूणि देवाँ अच्छ दीद्यानः सुमेधाः ।
रथो न सस्निरभि वक्षि वाजमग्ने त्वं रोदसी नः सुमेके ॥ ५ ॥

5. *Acchidrā śarma jaritaḥ purūṇi devāň acchā dīdyānaḥ sumedhāḥ. Ratho na sasnirabhi vakṣi vājamagne tvaṁ rodasī naḥ sumeke.*

Agni, lover, admirer and worshipper of Truth, Divinity and virtues and divinities of existence, wise and shining with knowledge, just as the sun illuminates the earth and regions of space, so, like a well-built chariot, bring us the knowledge of science and speed and bless us with brilliant scholars and faultless homes of peace and prosperity.

प्र पीपय वृषभ जिन्व वाजानग्ने त्वं रोदसी नः सुदोघे ।
देवेभिर्देव सुरुचा रुचानो मा नो मर्तस्य दुर्मतिः परि ष्ठात् ॥ ६ ॥

6. *Pra pīpaya vṛṣabha jinva vājānagne tvaṁ rodasī naḥ sudoghe. Devebhirdeva surucā rucāno mā no martasya durmatiḥ pari ṣṭhat.*

Agni, generous lord of science and power, fill our life to the full, inspire our strength and vigour, speed and energy to overflowing just as the sun fills the heaven and earth with light. O lord of light resplendent with the stars, bless us with light so that no ill-will of the mortals, no dark intention and motive may ever touch us, much less abide with us.

इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध।
स्यान्नः सूनुस्तनयो विजावाऽग्ने सा ते सुमतिर्भूत्वस्मे ॥ ७ ॥

7. *Iḷāmagne purudaṁsaṁ saniṁ goḥ śaśvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijāvā'gne sā te sumatir-bhūtvasme.*

Agni, lord of light and power, wealth and vitality of existence, master of science and divinity, bless the celebrant yajaka with that divine speech and vision, and that abundant share of earthly prosperity which is versatile and of eternal value. Make that possible for us so that we may be blest with youthful and victorious generations of children and grand children and we may ever enjoy the favour of your benign eye and gracious disposition.

Mandala 3/Sukta 16

Agni Devata, Utkeela Katya Rshi

अयमग्निः सुवीर्यस्येशे महः सौभगस्य।
राय ईशे स्वपत्यस्य गोमत ईशे वृत्रहथानाम् ॥ १ ॥

1. *Ayamagniḥ suvīryasyeśe mahaḥ saubhagasya. Rāya īśe svapatyasya gomata īśe vṛtraha-thānām.*

Agni, the ruler, rules strength and power, heroes and warriors of the world, rules the greatness and grandeur of good fortune, rules the wealth of nations, rules the families blest with children of noble character, rules the master of cows, land, and knowledge and language, and rules and controls those who destroy the darkness of ignorance and hoarders of wealth.

इमं नरो मरुतः सश्चता वृधं यस्मिन्राय: शेवृधासः ।
अभि ये सन्ति पृतनासु दूढ्यो विश्वाहा शत्रुमादभुः ॥ २ ॥

2. *Imaṁ naro marutaḥ saścatā vṛdhaṁ yasmin rāyaḥ śevṛdhāsaḥ. Abhi ye santi pṛtanāsu duḍhyo viśvāhā śatrumadabhuḥ.*

Ye leaders of the good and noble citizens, heroes vibrant as winds and people of the land, join, serve and cooperate with this eminent and exalted ruler and support his order in which exist abounding wealths of the nation, and in which warriors unchallengeable in battle who rout and humiliate the enemies are ever standing on guard.

स त्वं नो रायः शिशीहि मीढ्वो अग्ने सुवीर्यस्य ।
तुविद्युम्न वर्षिष्ठस्य प्रजावतोऽनमीवस्य शुष्मिणः ॥ ३ ॥

3. *Sa tvaṁ no rāyaḥ śiśīhi mīḍhvo agne suvīryasya. Tuvidyumna varṣiṣṭhasya prajāvato'namīvasya śuṣmiṇaḥ.*

Agni, generous ruler, blessed lord of power and glory, increase, refine and govern the wealth and power of the virile, generous, powerfully manned, healthy and prosperous nation.

चक्रिर्यो विश्वा भुवनाभि सासहिश्चक्रिर्देवेष्वा दुवः ।
आ देवेषु यतत आ सुवीर्य आ शंस उत नृणाम् ॥ ४ ॥

4. *Cakriryo viśvā bhuvanābhi sāsahiścakrirdeveṣvā duvaḥ. Ā deveṣu yatata ā suvīrya ā śaṁsa uta nṛṇām.*

The lord of action wields and governs all regions of the world, he is the adorable sustainer among all the divine powers, he inspires life and passion among the

noblest of humanity, and he is the object of admiration and the very life of the courage and valour of the people.

मा नो अग्नेऽमतये मावीरतायै रीरधः । मागोतायै सहसस्पुत्र मा निदेऽप द्वेषांस्या कृधि ॥ ५ ॥

5. *Mā no agne'mataye māvīratāyai rīradhaḥ. Māgotāyai sahasasputra mā nide'pa dveṣāṁsyā kṛdhi.*

Agni, lord of light and power, abandon us not to poverty and intellectual disability, leave us not to cowardice, let us not suffer from debility of the senses, and subject us not to insult and calumny. Ward off all jealousy and enmity from us.

शग्धि वाजस्य सुभग प्रजावतोऽग्ने बृहतो अध्वरे ।
सं राया भूयसा सृज मयोभुना तुविद्युम्न यशस्वता ॥ ६ ॥

6. *Śagdhi vājasya subhaga prajāvato 'gne bṛhato adhvare. Saṁ rāyā bhūyasā sṛja mayobhunā tuvidyumna yaśasvatā.*

Agni, lord of knowledge, wealth and power, gracious and prosperous, rise high in extensive programmes for the growth of food and energy, and human and social development, and enable us too to rise and be strong. O lord of prosperity and honour, grace us with plentiful, honourable and blissful wealth and help us rise on and on.

Mandala 3/Sukta 17

Agni Devata, Kata Vaishvamitra Rshi

समिध्यमानः प्रथमानु धर्मा समक्तुभिरज्यते विश्ववारः। शोचिष्केशो घृतनिर्णिक्पावकः सुयज्ञो अग्निर्यजथाय देवान्॥ १॥

1. *Samidhyamānaḥ prathamānu dharmā samaktubhirajyate viśvavāraḥ. Śociṣkeśo ghṛtanirṇik pāva kaḥ suyajño agniryajathāya devān.*

Agni, the holy fire that purifies and sanctifies, lighted and raised in accordance with ancient original Dharma, served in conjunction with morning and evening, becomes universally adorable. And radiant in flames in shining robes of ghrta-light, splendid metaphor of yajna, it rises as a clarion call to the divine bounties of Nature.

यथायजो होत्रमग्ने पृथिव्या यथा दिवो जातवेदश्चिकित्वान्। एवानेन हविषा यक्षि देवान्मनुष्वद्यज्ञं प्र तिरेममद्य॥ २॥

2. *Yathāyajo hotramagne pṛthivyā yathā divo jātavedaścikitvān. Evānena haviṣā yakṣi devān manuṣvad yajñaṁ pra tiremamadya.*

O universal fire of life, living light of cosmic intelligence, Agni, coexistent with everything that is born, O high-priest of yajna, as you enact the yajna and offer the havi to call and invite the bounties of earth and heaven, similarly by this offer of oblations call the bounties of heaven and earth and invite the brilliancies of humanity, and let this yajna of ours be accomplished as the yajna of a thoughtful and conscientious person.

त्रीण्यायूंषि तव जातवेदस्तिस्र आजानीरुषसस्ते अग्ने।
ताभिर्देवानामवो यक्षि विद्वानथा भव यजमानाय शं योः ॥ ३ ॥

3. *Trīṇyāyūṁṣi tava jātavedastisra ājānīruṣasaste agne. Tabhir-devānām-avo yakṣi vidvān-athā bhava yajamānāya śaṁ yoḥ.*

Agni, omnipresent lord of knowledge and life's vitality, co-eval with existence, three are your lives: magnetic energy and fire on earth, electric energy and wind in the skies, and light in the solar region. You are the vital heat of the body, will, passion and thought of the mind, and vision and imagination of the soul. Three are your motherly seats of existence and operation: earth, sky and heaven of the cosmos, and the body, mind and soul of the individual. And three are the times of your operation: day and light, night and cold, and twilights of the morning and evening. With these orders of three, O master of knowledge, bring life and protection to the noble and generous people, and then be the harbinger of peace and joy to the yajamana.

अग्निं सुदीतिं सुदृशं गृणन्तो नमस्यामस्त्वेड्यं जातवेदः।
त्वां दूतमरतिं हव्यवाहं देवा अकृण्वन्नमृतस्य नाभिम् ॥ ४ ॥

4. *Agniṁ sudītiṁ sudṛśaṁ gṛṇanto namasyā-mastve-ḍyaṁ jātavedaḥ. Tvāṁ dūtamaratiṁ havyavāhaṁ devā akṛṇvannamṛtasya nābhim.*

We celebrants and devotees of the lord of light and refulgence offer our homage and salutations to you, Agni, fire of cosmic yajna, splendid light, beautiful of form, adorable and coeval of all that is born in existence.

Noble, generous and brilliant sages and scholars reveal you, Agni, as the messenger of good news, harbinger of good fortune, carrier of the fragrance of life, and the very generative seat and sustaining column of the nectar of life and the freedom of Moksha. And the creative scholars and scientists recreate you as the power and energy source of wealth and the comfort and welfare of life.

यस्त्वद्धोता॒ पूर्वो॑ अग्ने॒ यजी॑यान्द्वि॒ता च॒ सत्ता॑ स्व॒धया॑ च॒ शं॒भुः । तस्यानु॒ धर्म॒ प्र य॑जा चिकि॒त्वोऽथा॑ नो धा अध्व॒रं दे॒ववी॑तौ ॥ ५ ॥

5. *Yastvaddhotā pūrvo agne yajīyān dvitā ca sattā svadhayā ca śaṁbhuḥ. Tasyānu dharma pra yajā cikitvo 'thā no dhā adhvaraṁ devavītau.*

O primeval fire, Agni, creative vitality of Prakrti, as the first Lord of bliss and well being, original and eternal Creator, performing the yajna of creation, manifesting as consort with you, at the cosmic vedi conducts the yajna, similarly, O intelligent sacrificer, in pursuance of the same creator's law of Dharma, carry on the yajna and take it high to the state of divine beauty and joy of life for us.

Mandala 3/Sukta 18

Agni Devata, Kata Vaishvamitra Rshi

भवा॑ नो अग्ने सु॒मना॒ उपे॑तौ॒ सखे॑व॒ सख्ये॑ पि॒तरे॑व सा॒धुः ।
पु॒रु॒द्रुहो॒ हि क्षि॒तयो॒ जना॑नां॒ प्रति॑ प्रती॒चीर्द॑हता॒दरा॑तीः ॥ १ ॥

1. *Bhavā no agne sumanā upetau sakheva sakhye pitareva sādhuḥ. Purudruho hi kṣitayo janānāṁ prati pratīcīr-dahatādarātīḥ.*

Agni, master of yajna, sagely scholar, high-priest of social dynamics, be kind at heart to come to us, like a friend in company, good as a father and mother, and with the heat of love and creativity, burn off the negativities, contradictions and adversities of humanity, the various forces of jealousy and enmity acting against the people.

तपो॒ ष्व॑ग्ने अन्त॑राँ॒ अ॒मित्रा॒न्तपा॒ शंस॒मर॑रुष॒ः पर॑स्य। तपो॑ वसो चिकित॒ानो अ॒चित्ता॒न्वि ते॑ तिष्ठन्ता॒मजरा॑ अ॒यास॑ः ॥ २ ॥

2. *Tapo ṣvagne antarāṅ amitrān tapā śaṁsam-araruṣaḥ parasya. Tapo vaso cikitāno acittān vi te tiṣṭhantām-ajarā ayāsaḥ.*

Agni, bright and blazing lord of discipline and austerity, burn off the enemies within, season and purify the praise and appreciation of the non-violent devotee of higher order. O scorcher of evil and shelter of the good, lord of light and knowledge, arouse the unaware and ignorant, and may your dynamic yajakas live a long age strong and youthful.

इ॒ध्मेना॑ग्न इ॒च्छमा॑नो घृ॒तेन॑ जु॒होमि॑ ह॒व्यं तर॑से॒ बला॑य। याव॒दीशे॒ ब्रह्म॑णा॒ वन्द॑मान इ॒मां धियं॑ श॒तसे॑याय दे॒वीम्॥ ३ ॥

3. *Idhmenāgna icchamāno ghṛtena juhomi havyaṁ tarase balāya. Yāvadīśe brahmaṇā vandamānaimāṁ dhiyaṁ śataseyāya devīm.*

Agni, lord of light and knowledge, desirous of having superlative strength of body, mind and soul, I offer libations of yajna with holy fuel and ghrta, singing in praise of the lord with holy mantras and praying, as

far as I can, for this divine light of intelligence for the attainment of a hundredfold good fortune.

उच्चॊचिषा सहसस्पुत्र स्तुतो बृहद्वयः शशमानेषु धेहि । रेवदग्ने विश्वामित्रेषु शं योर्मर्मृज्मा ते तन्वं१ भूरि कृत्वः ॥ ४ ॥

4. *Ucchociṣā sahasasputra stuto brhad vayaḥ śaśamāneṣu dhehi. Revadagne viśvāmitreṣu śaṁ yor-marmṛjmā te tanvaṁ bhūri kṛtvaḥ.*

Agni, spirit of power and courage, holding immense wealth of life, rising with light and lustre and served and worshipped with divine verses, bear, bring and in-vest good health, long age and ample wealth, peace and freedom among the zealous celebrants and lovers and favourites of entire humanity. Lord of great action, we refine and brighten your form and potential more and ever more.

कृधि रत्नं सुसनितर्धनानां स घेदग्ने भवसि यत्समिद्धः ।
स्तोतुर्दुरोणे सुभगस्य रेवत्सूप्रा करस्ना दधिषे वपूंषि ॥ ५ ॥

5. *Kṛdhi ratnaṁ susanitar-dhanānāṁ sa ghedagne bhavasi yat samiddhaḥ. Stoturduroṇe subhagasya revat sṛprā karasnā dadhiṣe vapūṁṣi.*

Agni, lord of wealth, give us the jewel of wealth, generous giver as you are specially when lighted up in yajna. O lord of the wealth of existence, bearing a brilliant form in the house of the prosperous worshipper, you extend your generous hand to the supplicants.

Mandala 3/Sukta 19

Agni Devata, Gathi Kaushika Rshi

अग्निं होतारं प्र वृणे मियेधे गृत्सं कविं विश्वविदममूरम्।
स नो यक्षद्देवतातां यजीयान्राये वाजाय वनते मघानि ॥ १ ॥

1. *Agniṁ hotāraṁ pra vṛṇe miyedhe gṛtsaṁ kaviṁ viśvavidam-amūram. Sa no yakṣad devatātā yajīyān rāye vājāya vanate maghāni.*

In this yajna of creation and development I chose to elect Agni as the highpriest and guide yajaka, adoring worshipper, revolutionary thinker, eminent scholar, and wise, who, while organising the yajna, would invoke the brilliancies of humanity and bounties of nature and, for the seeker of wealth and knowledge, create and provide the wealth and prosperity desired.

प्र ते अग्ने हविष्मतीमियर्म्यच्छा सुद्युम्नां रातिनीं घृताचीम्।
प्रदक्षिणिद्देवतातिमुराणः सं रातिभिर्वसुभिर्यज्ञमश्रेत् ॥ २ ॥

2. *Pra te agne haviṣmatīmiyarmyacchā sudyum-nāṁ rātinīṁ ghṛtācīm. Pradakṣiṇid devatātim-urāṇaḥ saṁ rātibhir-vasubhir-yajñam-aśret.*

Agni, lord and highpriest of yajna, I come forward to you in peace and faith and raise the holy ladle full of fragrant havi, rich and splendid, overflowing with ghrta, just as a faithful performer, extending divine service to expand nature's bounties, takes to yajna going round the fire with excellent liberal offerings.

स तेजीयसा मनसा त्वोत उत शिक्ष स्वपत्यस्य शिक्षोः।
अग्ने रायो नृतमस्य प्रभूतौ भूयाम ते सुष्टुतयश्च वस्वः ॥ ३ ॥

3. *Sa tejīyasā manasā tvota uta śikṣa svapatyasya śikṣoḥ. Agne rāyo nṛtamasya prabhūtau bhūyāma te suṣṭutayaśca vasvaḥ.*

Lord of light, Agni, happy is the person that loves you, comes to you with a brilliant mind thirsting for knowledge and protection. Master of knowledge, impart the knowledge as to your own dear child. Lord of wealth, leader of the best people, may we live happy and prosperous, worshipfully under your kind dispensation.

भूरीणि हि त्वे दधिरे अनीकाऽग्ने देवस्य यज्यवो जनासः ।
स आ वह देवतातिं यविष्ठ शर्धो यद्द्य दिव्यं यजासि ॥ ४ ॥

4. *Bhūrīṇi hi tve dadhire anīkā'gne devasya yajyavo janāsaḥ. Sa ā vaha devatātiṁ yaviṣṭha śardho yadadya divyaṁ yajāsi.*

Agni, lord of light, many are the flames of fire which devout celebrants have raised in the vedi, many the fighting forces which dedicated followers have raised under your governance. As such, O lord most youthful, bear and bring that divine beneficence of protection and security for which today you call and conduct a yajnic team of scholars in pursuit of a noble force and power of defence.

यत्त्वा होतारमनजन्मियेधे निषादयन्तो यजथाय देवाः ।
स त्वं नो अग्नेऽवितेह बोध्यधि श्रवांसि धेहि नस्तनूषु ॥ ५ ॥

6. *Yat tvā hotāramanajan miyedhe niṣādayanto yajathāya devāḥ. Sa tvaṁ no agne'viteha bodhyadhi śravāṁsi dhehi nastanūṣu.*

Devas, noble people, consecrate you in your

rightful seat for the conduct of yajna and celebrate you as the highpriest and chief performer. So you, Agni, lord of light and knowledge, leader of the people, guide and protector, lead us to light and awakening, and bless us and our descendants with food, energy and channels of progress for our body, mind and soul.

Mandala 3/Sukta 20

Agni, Vishvedeva Devata, Gathi Kaushika Rshi

अग्निमुषसमश्विना दधिक्रां व्युष्टिषु हवते वह्निरुक्थैः ।
सुज्योतिषो नः शृण्वन्तु देवाः सजोषसो अध्वरं वावशानाः ॥ १ ॥

1. *Agnimuṣasamaśvinā dadhikrāṁ vyuṣṭiṣu havate vahnirukthaiḥ. Sujyotiṣo naḥ śṛṇvantu devāḥ sajoṣaso adhvaraṁ vāvāśānāḥ.*

In the lights of the morning, Vayu, cosmic energy that holds the universe, calls up and awakens the fire of Agni, light of the dawn, the Ashvins, complementary currents of solar and lunar energy, and the gravitational force with songs of the morning hymns vibrating in spaces. So does the highpriest, conductor of morning yajna, invoke and serve Agni, divine fire, the lights of the dawn, pranic energies and the earth's gravitation with hymns of the Veda. May the Devas, bounties of nature and brilliancies of humanity, all of holy light and knowledge, loving and shining the yajna, listen to our prayers.

अग्ने त्री ते वाजिना त्री षधस्था तिस्रस्ते जिह्वा ऋतजात पूर्वीः । तिस्र उ ते तन्वो देववातास्ताभिर्नः पाहि गिरो अप्रयुच्छन् ॥ २ ॥

2. *Agne trī te vājinā trī ṣadhasthā tisraste jihvā ṛtajāta pūrvīḥ. Tisra u te tanvo devavātāstābhir-naḥ pāhi giro aprayucchan.*

Agni, divine energy of the cosmos, three are your media: radiation, conduction and gravitation; three your seats: solar region, middle region and the earthly region (dyu loka, antariksha loka and prthivi loka); three your tongues: light, thunder and greenery; O power eternal, risen from the cosmic law of Rtam. Three are your forms: day, lightning and night, energised by nature; and three your sacred fuels: solar particles of energy, vapours and fertility of the earth. Agni, divine fire, protect and nourish our tongue and speech seriously without relent or reserve.

Note: The allegory of cosmic fire energy is beautifully explained in Chhandogya Upanishad 5, 4-8, and in Brhadaranyaka Upanishad 6, 9-13.

Swami Dayananda also interprets Agni as the sagely scholar whose three media of existence are jnana, gamana and prapti, i.e., knowledge, expression and movement, and attainment and acquisition. We might add in the same vein that his three seats of origin are the parental home of natural birth, the teacher's home of educational and cultural birth and the family home of professional birth. Of course, after retirement his life is lived in an open social and universal home of no dimensions and no boundaries.

अग्ने॒ भूरी॑णि॒ तव॑ जातवेदो॒ देव॑ स्वधावो॒ऽ मृत॑स्य॒ नाम॑।
याश्च॑ मा॒या मा॒यिनां॑ विश्वमिन्व॒ त्वे पू॒र्वीः स॑न्दु॒धुः पृ॑ष्टबन्धो ॥ ३ ॥

3. *Agne bhūrīṇi tava jātavedo deva svadhāvo'-mṛtasya nāma. Yāśca māyā māyināṁ viśvam-inva tve pūrvīḥ saṁdadhuḥ pṛṣṭabandho.*

Agni, lord immanent manifest in all that is born in existence, generous and divine power, brilliant spirit of knowledge and enlightenment, possessing nectar foods and energies of life, immortal soul, countless are your names and attributes. O lord omnipresent in the universe, giver of the karmic dispensation of jivatmas, whatever the generations of living beings old or new, whatever the power and potential of these generations, all that is vested and neatly nestled in you.

अग्निर्नेता भगइव क्षितीनां दैवीनां देव ऋतुपा ऋतावा।
स वृत्रहा सनयो विश्ववेदाः पर्षद्विश्वाति दुरिता गृणन्तम्॥ ४॥

4. *Agnirnetā bhaga iva kṣitīnāṁ daivīnāṁ deva ṛtupā ṛtāvā. Sa vṛtrahā sanayo viśvavedāḥ parṣad viśvāti duritā gṛṇantam.*

Agni is the leader and mover, like the sun, of the living beings and the planets such as the earth and other regions of the universe. He is the lord of all divine powers and forms of existence. He is the ordainer and sustainer of the cycle of the seasons, and the creator, controller and sustainer of the laws of nature, truth and rectitude. He is the destroyer of darkness, ignorance and evil and eternal omniscient lord of existence. May the lord purge the celebrant worshipper of all the dirt of thought and action of the material world.

दधिक्रामग्निमुषसं च देवीं बृहस्पतिं सवितारं च देवम्।
अश्विना मित्रावरुणा भगं च वसून्रुद्राँ आदित्याँ इह हुवे॥ ५॥

5. *Dadhikrām-agnim-uṣasaṁ ca devīṁ bṛhaspatiṁ savitāraṁ ca devam. Aśvinā mitrāvaruṇā bhagaṁ ca vasūn rudrāṅ ādityāṅ iha huve.*

I invoke, celebrate and pray to Agni, divine spirit and energy which, like Time, transcends all stars and planets of the universe, brilliant dawn, Brhaspati, sustaining wind energy, Savita, creator and light giver of the universe, Deva, self-refulgent lord of love and might, Ashvins, complementary currents of life's energy, Mitra and Varuna, prana and udana energy, Bhaga, lord of wealth and honour, Vasus, abodes of life such as earth, Rudras, vital energies of life, Adityas, moving stars of light in orbit. I invoke, celebrate and pray to the Lord for the light, wealth and honour of the world.

Mandala 3/Sukta 21

Agni Devata, Gathi Kaushika Rshi

इमं नो यज्ञममृतेषु धेहीमा हव्या जातवेदो जुषस्व। स्तोकानामग्ने मेदसो घृतस्य होतः प्राशान प्रथमो निषद्य॥ १॥

1. *Imaṁ no yajñamamṛteṣu dhehīmā havyā jātavedo juṣasva. Stokānāmagne medaso ghṛtasya hotaḥ prāśāna prathamo niṣadya.*

Agni, lord of light, accept this yajnic performance of our knowledge, action and meditation, charity and social action, take it high up and establish it among the immortals. O lord omniscient of all in existence, take and taste these offerings of ours and bless us. First, foremost and most excellent lord of knowledge, Agni, seated on the vedi, chief yajaka and generous giver, taste of the fragrance of the delicacies, ghrta and oils offered into the fire.

घृतवन्तः पावक ते स्तोकाः श्चोतन्ति मेदसः ।
स्वधर्मन्देववीतये श्रेष्ठं नो धेहि वार्यम् ॥ २ ॥

2. *Ghṛtavantaḥ pāvaka te stokāḥ ścotanti medasaḥ. Svadharman devavītaye śreṣṭhaṁ no dhehi vāryam.*

Pavaka, purifying fire of yajna, the finest delicacies soaked in ghrta, tender and unctuous, stream forth and rise in fragrance. Taste these, bring us the loveliest gifts of our choice and let us be established in our universal Dharma for the company of the divinities of nature and humanity.

तुभ्यं स्तोका घृतश्चुतोऽग्ने विप्राय सन्त्य ।
ऋषिः श्रेष्ठः समिध्यसे यज्ञस्य प्राविता भव ॥ ३ ॥

3. *Tubhyaṁ stokā ghṛtaścuto'gne viprāya santya. Ṛṣiḥ śreṣṭhaḥ samidhyase yajñasya prāvitā bhava.*

Agni, intelligent and vibrant scholar of distinction between truth and untruth, right and wrong, Dharma and adharma, Shraddha and ashraddha, yajnic delicacies sprinkled with ghrta trickle and stream forth for you. Seer, visionary diviner into the truth of Veda, best of scholars, you light the fire and are inspired by the fire. Be the saviour of yajna, take it to success for us.

तुभ्यं श्चोतन्त्यध्रिगो शचीवः स्तोकासो अग्ने मेदसो घृतस्य ।
कविशस्तो बृहता भानुनागा हव्या जुषस्व मेधिर ॥ ४ ॥

4. *Tubhyaṁ ścotantyadhrigo śacīvaḥ stokāso agne medaso ghṛtasya. Kaviśasto bṛhatā bhānunāgā havyā juṣasva medhira.*

Agni, seer of mantras, genius scholar of divine vision, for you stream forth the juices and fragrances of yajnic delicacies of ghrta and creams. Celebrated by poets, going by the sublimity of the sun, adorable in yajna, accept and taste the honey sweets of our yajna.

ओजिष्ठं ते मध्यतो मेद उद्भृतं प्र ते वयं ददामहे। श्चोतन्ति ते वसो स्तोका अधि त्वचि प्रति तान्देवशो विहि॥ ५॥

5. *Ojiṣṭhaṁ te madhyato meda udbhṛtaṁ pra te vayaṁ dadāmahe. Ścotanti te vaso stokā adhi tvaci prati tān devaśo vihi.*

Agni, vital heat and support of life, we offer you in the centre of the vedi the most lustrous delicacies held high in care and esteem. The finest delicacies trickle and stream on your flames. Take these and raise them to the divine powers of nature wherever each should rise.

Mandala 3/Sukta 22

Purishya Agni Devata, Gathi Kaushika Rshi

अयं सो अग्निर्यस्मिन्त्सोममिन्द्रः सुतं दधे जठरे वावशानः। सहस्रिणं वाजमत्यं न सप्तिं ससवान्त्सन्त्स्तूयसे जातवेदः॥ १॥

1. *Ayaṁ so agniryasmintsomamindraḥ sutaṁ dadhe jaṭhare vāvaśānaḥ. Sahasriṇaṁ vājamatyaṁ na saptiṁ sasavāntsantstūyase jātavedaḥ.*

This is that Agni, vital electric energy, in which Indra, lord of power and passion, thirsting for the joy of living, concentrates soma, essence of peace, power and joy, distilled and placed in the heat of the stomach,

navel of the body system. O Jataveda, vital fire of energy present in everything that is born in the world of existence, holding and sharing a thousandfold power, moving and reaching anywhere like a tempestuous horse, you are loved and adored everywhere.

अग्ने यत्ते दिवि वर्चः पृथिव्यां यदोषधीष्वप्स्वा यजत्र ।
येनान्तरिक्षमुर्वीततन्थ त्वेषः स भानुरर्णवो नृचक्षाः ॥ २ ॥

2. *Agne yat te divi varcaḥ pṛthivyāṁ yadoṣadhīṣvapsvā yajatra. Yanāntarikṣamurvātatantha tveṣaḥ sa bhānurarṇavo nṛcakṣāḥ.*

Agni, lord of light and power, loving, emanating and sharing the life of everything in existence, your splendour that shines in the light of heaven, breathes on the earth, reflects in the greenery of the herbs, and rolls in the waters of space and oceans, and by which the skies and spaces grow far and farther, that splendour and glory is the blazing sun, the deep ocean and the light of the eye for humanity.

अग्ने दिवो अर्णमच्छा जिगास्यच्छा देवाँ ऊचिषे धिष्ण्या ये । या रोचने परस्तात्सूर्यस्य याश्चावस्तादुपतिष्ठन्त आपः ॥ ३ ॥

3. *Agne divo arṇamacchā jigāsyacchā devāṅ ūciṣe dhiṣṇyā ye. Yā rocane parastāt sūryasya yāścāvastād-upatiṣṭhanta āpaḥ.*

Agni, you move and magnificently pervade the particles of the light of heaven. You rise and do honour to the divinely pious and benevolent people and the generous powers of nature. And you pervade and energise the oceans of vapour in the light beyond the

sun and those oceans which are below in the sky.

पुरीष्यासो अग्नयः प्रावणेभिः सजोषसः ।
जुषन्तां यज्ञमद्रुहोऽनमीवा इषो महीः ॥ ४ ॥

4. *Purīṣyāso agnayaḥ prāvaṇebhiḥ sajoṣasaḥ. Juṣantāṁ yajñamadruho'namīvā iṣo mahīḥ.*

May the vital fires of fertility come together to the earth by straight paths, free from negativities and disease, and participate in the yajna and bless us with invigorating foods and energies of high order.

इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाऽग्ने सा ते सुमतिर्भूत्वस्मे ॥ ५ ॥

5. *Iḷāmagne purudaṁsaṁ saniṁ goḥ śaśvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijāvā'gne sā te sumatirbhūtvasme.*

Agni, bless the supplicant yajaka with gifts of the holy Word, extensive lands and cows, and a noble tongue. Bless us with children and grand children, active, intelligent and discriminative, and may we ever remain in your good books under your benign eye in a state of prosperity and divine bliss.

Mandala 3/Sukta 23

Agni Devata, Devashrava Bharata and Devavata Bharata Rshis

निर्मथितः सुधित आ सधस्थे युवा कविरध्वरस्य प्रणेता ।
जूर्यत्स्वग्निर्जरो वनेष्वत्रा दधे अमृतं जातवेदाः ॥ १ ॥

1. *Nirmathitaḥ sudhita ā sadhasthe yuvā kaviradhvarasya praṇetā. Jūryatsvagnirajaro vaneṣvatrā dadhe amṛtaṁ jātavedāḥ.*

Well produced by friction, well kindled and well managed in the home of yajna, Agni, jataveda, treasure house of wealth, youthful and unaging, catalytic creative light, leader of yajna, visionary maker, may, we pray, on the velocity of light rays, bear and bring nectar-like vitality and energy and sustain our yajnic programme of love and creative production.

अमन्थिष्टां भारता रेवदग्निं देवश्रवा देववातः सुदक्षम्।
अग्ने वि पश्य बृहताभि रायेषां नो नेता भवतादनु द्यून्॥ २॥

2. *Amanthiṣṭāṁ bhāratā revadagniṁ devaśravā devavātaḥ sudakṣam. Agne vi paśya bṛhatābhi rāyeṣāṁ no netā bhavatādanu dyūn.*

May the Bharatas, the producer and the manager of mighty generous Agni, fire and electric power, treasure giver of wealth, inspired by vibrations of the imagination and listening to the noble senior scholars, produce, develop and manage the light, power and gifts of Agni. O lord of light, power and fire, Agni, look after us with a benign eye and with vast and abundant wealth and values of life, and be our guide and leader of the productive yajnas for food and energy every day as we advance in research and endeavour.

दश क्षिपः पूर्व्यं सीमजीजनन्त्सुजातं मातृषु प्रियम्।
अग्निं स्तुहि दैववातं देवश्रवो यो जनानामसद्वशी॥ ३॥

3. *Daśa kṣipaḥ pūrvyaṁ sīmajījanantsujātaṁ mātṛṣu priyam. Agniṁ stuhi daivavātaṁ deva-śravo yo janānāmasad vaśī.*

Devashrava, scholar in conference with eminent pioneers of research, honour and advance the eternal

energy, agni, which ten rapidly successive movements of action, like the nimble fingers, ever generate. It is lovely and nobly born, latent in motherly sources such as wood and streams of water, produced and developed by sagely scholars, and under the management and control of the people.

नि त्वा दधे वर आ पृथिव्या इळायास्पदे सुदिनत्वे अह्नाम्।
दृषद्वत्यां मानुष आपयायां सरस्वत्यां रेवदग्ने दिदीहि ॥ ४ ॥

4. *Ni tvā dadhe vara ā pṛthivyā iḷāyāspade sudinatve ahnām. Dṛṣadvatyāṁ mānuṣa āpayāyāṁ sarasvatyāṁ revadagne didīhi.*

Agni, divine fire and holy light, I place you on the best altar of the earth in the best words of holy speech in the holy light of the days. O brilliant power, treasure home of abundant wealth, shine in the rocky streams of mountains, smooth flowing rivers of the plains and in the minds of reflective people.

इळामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध।
स्यान्नः सूनुस्तनयो विजावाऽग्ने सा ते सुमतिर्भूत्वस्मे ॥ ५ ॥

5. *Iḷāmagne purudaṁsaṁ saniṁ goḥ śasvattamaṁ havamānāya sādha. Syānnaḥ sūnustanayo vijāvā'gne sā te sumatirbhūtvasme.*

Agni, brilliant lord of knowledge and fire power, provide for the dedicated man of yajna the eternal Word of divine knowledge, abundant power of versatile action, and abundant gifts of science and lasting economic wealth, so that, O lord of light, we may be blest with dynamic children and grand children under your benign eye and enjoy the favour of your love and

approbation.

Mandala 3/Sukta 24

Agni Devata, Vishvamitra Gathina Rshi

अग्ने॒ सह॑स्व पृत॒ना अ॒भिमा॑ती॒रपा॑स्य।
दु॒ष्टर॒स्तर॒न्नरा॑ती॒र्वर्चो॑ धा य॒ज्ञवा॑हसे॥ १॥

1. *Agne sahasva pṛtanā abhimātīr-apāsya.*
Duṣṭaras-tarannarātīr-varco dhā yajñavāhase.

Agni, fiery hero of the light of life, defeat the enemy force, throw off the insidious opponents. Unconquerable you are, cross over depression and adversities, rise and bring light and lustre to the sustainer and promoter of yajnic well-being.

अग्न॒ इ॒ळा स॑मिध्यसे वी॒तिहो॑त्रो॒ अम॑र्त्यः।
जु॒षस्व॒ सू नो॑ अध्व॒रम्॥ २॥

2. *Agna iḷā samidhyase vītihotro amartyaḥ.*
Juṣasva sū no adhvaram.

Agni, light of life, you shine by flames of fire, and flow with streams of the holy Word. Immortal you are, harbinger of peace, prosperity and joy. Join, enjoy to your heart's content and bless our yajna of love, non-violence and good fellowship.

अग्ने॒ द्यु॒म्नेन॑ जागृ॒वे सह॑सः सूनवाहुत।
एदं ब॒र्हिः स॑दो॒ मम॑॥ ३॥

3. *Agne dyumnena jāgṛve sahasaḥ sūnavāhuta.*
Edaṁ barhiḥ sado mama.

Agni, lord of light and lustre, ever awake and alert, child of omnipotence and destroyer of evil and

adversity, invoked and invited, come with wealth and honours of life and seat yourself on this holy grass of my yajna.

अग्ने॒ विश्वे॑भिर॒ग्निभि॑र्दे॒वेभि॑र्महया॒ गिरः॑ ।
य॒ज्ञेषु॒ य उ॑ चा॒यवः॑ ॥ ४ ॥

4. *Agne viśvebhir-agnibhir-devebhir-mahayā giraḥ. Yajñeṣu ya u cāyavaḥ.*

Agni, lover of light and master of knowledge, alongwith all the brilliant saints and sages of the world, love, respect and exalt the voices of Divine Revelation and honour those who abide by these with reverence and faith in yajnic acts of creation and self-sacrifice.

अग्ने॒ दा दा॒शुषे॑ र॒यिं वी॒रव॑न्तं॒ परी॑णसम् ।
शि॒शी॒हि नः॑ सू॒नुम॑तः ॥ ५ ॥

5. *Agne dā dāśuṣe rayiṁ vīravantaṁ parīṇasam. Śiśīhi naḥ sūnumataḥ.*

Agni, lord of light and life of life, give to the man of charity and yajna wealth of the world in abundance and bless him with brave children. And, we pray, blest with children as we are, strengthen, sharpen and brighten us in our life.

Mandala 3/Sukta 25

Agni, Indragni Devata, Vishvamitra Gathina Rshi

अग्ने॒ दि॒वः सू॒नुर॑सि॒ प्रचे॑ता॒स्तना॑ पृथि॒व्या उ॒त वि॒श्ववे॑दाः ।
ऋध॑ग्दे॒वाँ इ॒ह य॑जा चिकित्वः ॥ १ ॥

1. *Agne divaḥ sūnurasi pracetāstanā pṛthivyā uta viśvavedāḥ. Ṛdhag-devāň iha yajā cikitvaḥ.*

Agni, brilliant lord of knowledge, you are a child of the light of heaven, wide awake and universally aware, future of the extensive earth, scholar of world knowledge. Master of encyclopaedic learning, bring together the eminent and generous scholars of the world and distinctively serve and develop each one of the gifts of nature.

अग्निः सनोति वीर्याणि विद्वान्त्सनोति वाजममृताय भूषन्।
स नो देवाँ एह वहा पुरुक्षो ॥ २ ॥

2. *Agniḥ sanoti vīryāṇi vidvāntsanoti vājamamṛtāya bhūṣan. Sa no devāň eha vahā purukṣo.*

O generous and versatile lord of light and knowledge, just as Agni provides valour and honour for creativity and, enlightening the world, provides the spirit and energy for the attainment of immortality, may you, we pray, bring us here the company and gifts of the brilliant, generous and wise sagely scholars.

अग्निर्द्यावापृथिवी विश्वजन्ये आ भाति देवी अमृते अमूरः।
क्षयन्वाजैः पुरुश्चन्द्रो नमोभिः ॥ ३ ॥

3. *Agnirdyāvāpṛthivī viśvajanye ā bhāti devī amṛte amūraḥ. Kṣayan vājaiḥ puruścandro namobhiḥ.*

Agni, lord all wise, free from darkness and ignorance, giver of immense bliss, illuminates the heaven and earth, mother sustainers of the world, divine and immortal, providing food and sustenance, spirit and energy, and living space for the children of the earth.

अग्न इन्द्रश्च दाशुषो दुरोणे सुतावतो यज्ञमिहोप यातम्।
अमर्धन्ता सोमपेयाय देवा ॥ ४ ॥

4. *Agna indraśca dāśuṣo duroṇe sutāvato yajñamihopa yātam. Amardhantā somapeyāya devā.*

Agni, lord and light of knowledge, you and Indra, lord of vigour and energy, noble and generous, both, guarding and promoting the yajnic human endeavours for creation and production, may, we pray, come to the house of the generous yajaka, creating the soma of joy and prosperity and sit at the yajna to enjoy the fragrance and flavour of the soma. Come, lords, without delay.

अग्ने अपां समिध्यसे दुरोणे नित्यः सूनो सहसो जातवेदः।
सधस्थानि महयमान ऊती ॥ ५ ॥

5. *Agne apāṁ samidhyase duroṇe nityaḥ sūno sahaso jātavedaḥ. Sadhasthāni mahayamāna ūtī.*

Agni, lord of light, fire and power, child of omnipotence, destroyer of darkness, all wise and knower of things in existence, immortal immanent spirit, you shine and blaze in the midst of the oceans of space and currents of pranic energies adding light and grandeur to the homes of earth's children.

Mandala 3/Sukta 26

Vaishvanara Agni, Maruts, Agni-Atma, Vishvamitra Upadhayaya Devata, Vishvamitra Gathina Rshi

वैश्वानरं मनसाग्निं निचाय्या हविष्मन्तो अनुषत्यं स्वर्विदम्।
सुदानुं देवं रथिरं वसूयवो गीर्भी रण्वं कुशिकासो हवामहे ॥ १ ॥

1. *Vaiśvānaraṁ manasāgniṁ nicāyyā haviṣmanto anuṣatyaṁ svarvidam. Sudānuṁ devaṁ rathiraṁ vasūyavo gīrbhī raṇvaṁ kuśikāso havāmahe.*

We Kushikas, i.e., teachers and researchers in search of the wealth and values of nature and life, bearing fragrant offerings for yajna and inputs for the programme, having analysed and determined the specific nature, character and action of Vaishvanara Agni, with our mind and reason, invoke, invite, enkindle and raise this global power, divine fire and life's vitality of the earth and her children, universally operative in accordance with the laws of cosmic truth, source of infinite happiness and comfort, generous giver, brilliant light, fast as the bright-rays of energy, loud and bold, and delightful for any seeker to perceive, and we celebrate this Agni with our holiest voices of faith and joy.

तं शुभ्रमग्निमवसे हवामहे वैश्वानरं मातरिश्वानमुक्थ्यम्।
बृहस्पतिं मनुषो देवतातये विप्रं श्रोतारमतिथिं रघुष्यदम्॥ २॥

2. *Taṁ śubhramagnimavase havāmahe vaiśvānaraṁ mātariśvānamukthyam. Bṛhaspatiṁ manuṣo devatātaye vipraṁ śrotāramatithiṁ raghuṣyadam.*

We, people dedicated to research and yajnic meditation, invoke, enkindle, raise and develop Agni for the sake of divine virtues for noble humanity, Agni which is bright and blazing, vitality of the world, breath of the winds, worthy of celebration. It is Brhaspati, lord of mighty stars and planets. It is Vipra, vibrant voice of the universe: It is intelligent and omniscient, listening to prayers, worthy as a learned visitor, and it is ever in motion faster than the fastest.

अश्वो न क्रन्दञ्जनिभिः समिध्यते वैश्वानरः कुशिकेभिर्युगेयुगे। स नो अग्निः सुवीर्यं स्वश्व्यं दधातु रत्नममृतेषु जागृविः ॥ ३ ॥

3. *Aśvo na krandañjanibhiḥ samidhyate vaiśvānaraḥ kuśikebhir-yugeyuge. Sa no agniḥ suvīryaṁ svaśvyaṁ dadhātu ratnam-amṛteṣu jāgṛviḥ.*

Valuable and self-proclaiming radiant Vaishvanara Agni, vital fire of the world, ever awake in the immortal brilliancies of the world of existence, roused like a horse by the mates, is kindled and raised by holy celebrants from age to age, year by year. May this radiant energy bear and bring for us the jewels of heroic vigour and tempestuous speed of the winds.

प्र यन्तु वाजास्तविषीभिरग्नयः शुभे संमिश्लाः पृषतीरयुक्षत। बृहदुक्षो मरुतो विश्ववेदसः प्र वेपयन्ति पर्वतां अदाभ्याः ॥ ४ ॥

4. *Pra yantu vājās-taviṣībhir-agnayaḥ śubhe saṁmiślāḥ pṛṣatīr-ayukṣata. Bṛhadukṣo maruto viśvavedasaḥ pra vepayanti parvatāň adābhyāḥ.*

Let the tempestuous fires go up with blazing flames, join and integrate with the rich vapours of water in the oceans of the skies, and then the indomitable winds blowing across in spaces, deeply rich in showers of fertility, shake up and drive the clouds for rain.

अग्निश्रियो मरुतो विश्वकृष्टय आ त्वेषमुग्रमव ईमहे वयम्। ते स्वानिनो रुद्रिया वर्षनिर्णिजः सिंहा न हेषक्रतवः सुदानवः ॥ ५ ॥

5. *Agniśriyo maruto viśvakṛṣṭaya ā tveṣamugramava īmahe vayam. Te svānino rudriyā varṣanirṇijaḥ siṁhā na heṣakratavaḥ sudānavaḥ.*

Maruts, the winds, are blest with the beauty and vitality of fire. They are friends of humanity, turbulent, impetuous, laden with clouds of rain, roaring like lions and highly generous. We beseech them for light, lustre and our protection.

व्रातंव्रातं गणंगणं सुशस्तिभिर्ग्नेर्भामं मरुतामोज ईमहे।
पृषदश्वासो अनवभ्ररार्धसो गन्तारो यज्ञं विदथेषु धीराः ॥ ६ ॥

6. *Vrātaṁvrātaṁ gaṇaṁgaṇaṁ suśastibhiragner-bhāmaṁ marutāmoja īmahe. Pṛṣadaśvāso anavabhrarādhaso gantāro yajñaṁ vidatheṣu dhīrāḥ.*

From time to time and stage to stage, from place to place and from one group to another of themes and programmes, we invoke and investigate with best of efforts and appraisals the nature of Agni and Vayu and realise the heat and light of Agni and the force and vitality of Vayu, the winds and air. Laden with clouds of rain, and rainbow coloured, are they, riding the cosmic waves of energy and yielding inexhaustible wealth. And patient and persistent are we, moving to the yajna and committed to the sacred programmes of life's development.

अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं म आसन्।
अर्कस्त्रिधातू रजसो विमानोऽजस्रो घर्मो हविरस्मि नाम ॥ ७ ॥

7. *Agnirasmi janmanā jātavedā ghṛtaṁ me cakṣuramṛtaṁ ma āsan. Arkastridhātū rajaso vimāno'jasro gharmo havirasmi nāma.*

I am Agni, by birth present in all that is born in existence. My eye is the light of yajna fed on ghrta, and my mouth is nectar as I speak the Word. I am the refulgence of the sun. I hold the earth and skies and the heavens and three principles of nature, Sattva, Rajas and Tamas of Prakrti. I pervade and transcend the spaces. I am eternal, I am the heat and vitality of life, and I am the fragrant havi of the cosmic yajna (since I am in nature and nature is in me).

त्रिभिः पवित्रैरपुपोद्ध्यर्कं हृदा मतिं ज्योतिरनु प्रजानन्।
वर्षिष्ठं रत्नमकृत स्वधाभिरादिद् द्यावापृथिवी पर्यपश्यत्॥ ८॥

8. *Tribhiḥ pavitrairapupoddhyarkaṁ hṛdā matiṁ jyotiranu prajānan. Varṣiṣṭhaṁ ratnamakṛta svadhābhirādid dyāvāpṛthivī paryapaśyat.*

With threefold cleansing of body, mind and soul, through the purity of thought, word and deed, by inculcation of right knowledge (jnana), right conduct (karma) and right prayer and meditation (upasana), I purify the holy light of the self, thereby lighting the flame of the spirit in the intelligence with honesty and sincerity of the heart, and with these foods and fortifications of the spirit, I redeem the diamond purity and generosity of the soul, and then watch the immensity of heaven and earth participating in the Infinity of the Supreme Self.

शतधा॑रमुत्स॒मक्षी॑यमाणं वि॒पश्चि॑तं पि॒तर॑ं वक्त्वा॑नाम्।
मे॒ळिं मद॑न्तं पि॒त्रोरु॒पस्थे॒ तं रो॑दसी पिपृतं सत्य॒वाच॑म्॥ ९॥

9. *Śatadhāram-utsamakṣīyamāṇaṁ vipaścitaṁ pitaraṁ vaktvānām. Meḷiṁ madantaṁ pitroru-pasthe taṁ rodasī pipṛtaṁ satyavācam.*

O heaven and earth, fulfil the aspirations of that sagely person to perfection who is generous and inexhaustible in giving like a fountain of hundred streams, who is wise, protects and promotes the holy words, speaks loud and bold only what is true, and rejoices in the bosom of his parents.

Mandala 3/Sukta 27

Agni, Rtava Devata, Vishvamitra Gathina Rshi

प्र वो॒ वाजा॑ अ॒भिद्य॑वो ह॒विष्म॑न्तो घृ॒ताच्या॑।
दे॒वाञ्जि॑गाति सुम्न॒युः॥ १॥

1. *Pra vo vājā abhidyavo haviṣmanto ghṛtācyā. Devāñjigāti sumnayuḥ.*

Ye devout yajakas, your foods, energies, and excellencies are brilliant and overflowing with abundance of havi and ready with the ladle poised for the offer. And with these the yajakas eager for heavenly bliss goes to the divinities and celebrates.

ईळे॑ अ॒ग्निं वि॑प॒श्चितं॑ गि॒रा य॒ज्ञस्य॒ साध॑नम्।
श्रु॒ष्टी॒वानं॑ धि॒तावा॑नम्॥ २॥

2. *Īḷe agniṁ vipaścitaṁ girā yajñasya sādhanam. Śruṣṭivānaṁ dhitāvānam.*

With holy voice and song I celebrate Agni, lord

of light and knowledge, vision and wisdom and abundant giver of happiness and prosperity who leads the yajna to instant success.

अग्ने शकेम ते वयं यमं देवस्य वाजिनः ।
अति द्वेषांसि तरेम ॥ ३ ॥

3. *Agne śakema te vayaṁ yamaṁ devasya vājinaḥ.*
Ati dveṣāṁsi tarema.

Agni, lord of light and law, we pray, may we be able to go by the laws and discipline of rectitude of the brilliant, dynamic and scholarly leader of the nation so that we may swim across the seas of jealousy and turbulence.

समिध्यमानो अध्वरे ३ऽग्निः पावक ईड्यः ।
शोचिष्केशस्तमीमहे ॥ ४ ॥

4. *Samidhyamāno adhvare'gniḥ pāvaka īḍyaḥ.*
Śociṣkeśastamīmahe.

Kindled, raised and rising in flames in the yajna of love and non-violence, Agni is lord of light and fire, adorable. Mighty and flaming are his locks of fire, and we praise and pray to him in words of homage.

पृथुपाजा अमर्त्यो घृतनिर्णिक्स्वाहुतः ।
अग्निर्यज्ञस्य हव्यवाट् ॥ ५ ॥

5. *Pṛthupājā amartyo ghṛtaniṛṇik svāhutaḥ.*
Agniryajñasya havyavāṭ.

Vastly powerful, immortal, adorned in flames of ghrta and vapours of water, invoked and celebrated, is Agni, carrier of the fragrances of oblations to their

destinations far and wide.

तं सबाधो यतस्रुच इत्था धिया यज्ञवन्तः ।
आ चक्रुरग्निमूतये ॥ ६ ॥

6. *Taṁ sabādho yatasruca itthā dhiyā yajñavan-taḥ.*
Ā cakruragnimūtaye.

Those who ward off the impediments of yajna, raise the ladle of offering and hands in action truly with will and intelligence and dedicate themselves to yajna for the sake of protection and promotion, light the fire and raise it for well being and prosperity.

होता देवो अमर्त्यः पुरस्तादेति मायया ।
विदथानि प्रचोदयन् ॥ ७ ॥

7. *Hotā devo amartyaḥ purastādeti māyayā.*
Vidathāni pracodayan.

The brilliant performers of yajna, immortal and indestructible, goes forward with his innate power and intelligence, inspiring, advancing and accelerating yajnic programmes of creative and productive corporate action.

वाजी वाजेषु धीयतेऽध्वरेषु प्र णीयते ।
विप्रो यज्ञस्य साधनः ॥ ८ ॥

8. *Vājī vājeṣu dhīyate'dhvareṣu pra ṇīyate.*
Vipro yajñasya sādhanaḥ.

Agni, tempestuous power and vibrant accomplisher of yajnic creation, is adopted, lighted and accelerated in top gear in scientific and technological programmes of friendly and cooperative nature.

धिया चक्रे वरेण्यो भूतानां गर्भमा दधे।
दक्षस्य पितरं तना ॥ ९ ॥

9. *Dhiyā cakre vareṇyo bhūtānāṁ garbhamā dadhe.*
Dakṣasya pitaraṁ tanā.

Agni, lord of our love and choice, as parent and teacher, bears the natural child, seed of evolving humanity, in protective and educational custody and, with expansive intelligence, completes the growth and accomplishment of the child to the future protector and promoter of human expertise and perfection through educational rebirth, into the full man as a 'dvija'.

नि त्वा दधे वरेण्यं दक्षस्येळा सहस्कृत।
अग्ने सुदीतिमुशिजम् ॥ १० ॥

10. *Ni tvā dadhe vareṇyaṁ dakṣasyeḷā sahaskṛta.*
Agne sudītimuśijam.

Agni, child of omnipotence, brilliant with intelligence, and passionate for action, home-coming graduate, darling of our love and choice, just as the Lord's earth holds the divine heat of life, just as the vedi holds the sacred fire for growth to blazing heights of flame, so does Ila, divine word of the Lord, expertise of the fatherly teacher, mother earth, the cow, and the mother teacher of the school, these bear you upto your accomplishment and perfection to full humanity.

अग्निं यन्तुरमपुरमृतस्य योगे वनुषः।
विप्रा वाजैः समिन्धते ॥ ११ ॥

11. *Agniṁ yanturam-apturam-ṛtasya yoge vanuṣaḥ.*
viprā vājaiḥ samindhate.

Intelligent and dynamic people with the desire to accomplish their objects of life light and raise Agni, instant and inspiring moving power, in their yajnic applications, in order to achieve their practical programmes in the pursuit of science and Truth with the best offerings of food and fuels for energy.

ऊर्जो नपातमध्वरे दीदिवांसमुप द्यवि।
अग्निमीळे कविक्रतुम्॥ १२॥

12. *Ūrjo napātam-adhvare dīdivāṁsam-upa dyavi.*
Agnimīḷe kavikratum.

In yajna, I worship indestructible Agni, child of cosmic energy shining upto the light of heaven, poetic power of refulgent vision and creativity.

ईळेन्यो नमस्यस्तिरस्तमांसि दर्शतः।
समग्निरिध्यते वृषा॥ १३॥

13. *Īḷenyo namasyas-tiras-tamāṁsi darśataḥ.*
Samagniridhyate vṛṣā.

Agni, worthy of worship, worthy of reverence and salutations, virile and generous, is beautiful, it conquers the darkness of the world and is lighted and raised in yajnas.

वृषो अग्निः समिध्यतेऽश्वो न देववाहनः।
तं हविष्मन्त ईळते॥ १४॥

14. *Vṛṣo agniḥ samidhyate'śvo na devavāhanaḥ.*
Taṁ haviṣmanta īḷate.

Virile and generous, Agni is lighted and raised, it shines and blazes. It is the carrier of fragrance to the

divinities of heaven and earth. Devotees bearing sacred offerings worship it in yajna.

वृषणं त्वा वयं वृषन्वृषणः समिधीमहि।
अग्ने दीद्यतं बृहत्॥ १५॥

15. *Vṛṣaṇaṁ tvā vayaṁ vṛṣan vṛṣaṇaḥ samidhī-mahi.*
Agne dīdyataṁ bṛhat.

Agni, virile and generous as showers of rain, refulgent lord of light and yajna, we, overflowing at heart with faith and generosity, light the fire of yajna rising and shining across the vast spaces.

Mandala 3/Sukta 28

Agni Devata, Vishvamitra Gathina Rshi

अग्ने जुषस्व नो हविः पुरोळाशं जातवेदः।
प्रातःसावे धियावसो॥ १॥

1. *Agne juṣasva no haviḥ puroḷāśaṁ jātavedaḥ.*
prātaḥ sāve dhiyāvaso.

Agni, lord of universal knowledge, wisdom and vision, inspiration for the refinement, expansion and elevation of intelligence, pray accept our homage of delicious food and fragrance in the morning session of yajna.

पुरोळा अग्ने पचतस्तुभ्यं वा घा परिष्कृतः।
तं जुषस्व यविष्ठ्य॥ २॥

2. *Puroḷā agne pacatastubhyaṁ vā ghā pariṣkṛtaḥ.*
taṁ juṣasva yaviṣṭhya.

Agni, most youthful creative power of universal

energy and intelligence, purified, refined and matured is this offering of love and faith for you. Accept it, enjoy it, and let the fragrance rise and pervade the spaces.

अग्ने वीहि पुरोळाशमाहुतं तिरोअह्न्यम् ।
सहसः सूनुरस्यध्वरे हितः ॥ ३ ॥

3. *Agne vīhi puroḷāśam-āhutaṁ tiro-ahnyam.*
sahasaḥ sūnurasyadhvare hitaḥ.

Agni, light and power of life, accept this food of homage, prepared, seasoned, amply matured and offered in the first session of the day's yajna. Spirit of omnipotence you are, invoked, invited, lover and diversifier of yajna.

माध्यंदिने सवने जातवेदः पुरोळाशमिह कवे जुषस्व ।
अग्ने यह्वस्य तव भागधेयं न प्र मिनन्ति विदथेषु धीराः ॥ ४ ॥

4. *Mādhyaṁdine savane jātavedaḥ puroḷāśamiha kave juṣasva. Agne yahvasya tava bhāgadheyaṁ na pra minanti vidatheṣu dhīrāḥ.*

Agni, lord of vision and imagination, omniscient and omnipotent, ever vigilant on the move, come and share your part of the delicacies in the middle session of the day's yajna. Yajakas of constant devotion never transgress their dedication and commitment to you, they never fail to make the offering.

अग्ने तृतीये सवने हि कानिषः पुरोळाशं सहसः सूनवाहुतम् ।
अथा देवेष्वध्वरं विपन्यया धा रत्नवन्तममृतेषु जागृविम् ॥ ५ ॥

5. *Agne tṛtīye savane hi kāniṣaḥ puroḷāśaṁ sahasaḥ sūnavāhutam. Athā deveṣvadhvaraṁ vipanya-yādhā ratnavantam-amṛteṣu jāgṛvim.*

Agni, lover, inspirer and source of strength and vigour, please to accept this sacred offering of purodash in the third session of yajna and, with our sacred hymns of praise and prayer, carry this stimulating and exciting oblation and the whole yajna of love and non-violence overflowing with jewels of life, and reach it among the immortal divinities of nature and humanity.

अग्ने॑ वृधा॒न आ॑हुतिं पुरो॒ळाश॑ं जातवेदः ।
जु॒षस्व॑ ति॒रोअ॑ह्न्यम् ॥ ६ ॥

6. *Agne vṛdhāna āhutiṁ puroḷāśaṁ jātavedaḥ.*
Juṣasva tiro-ahnyam.

Agni, ever growing, rising and expanding creative power, intelligent, awake and pervading in all that manifests in existence, accept and enjoy this delicious purodash oblation, soma and prayer offered by the end of the day.

Mandala 3/Sukta 29

Agni Devata, Vishvamitra Gathina Rshi

अस्ती॒दम॑धि॒मन्थ॑न॒मस्ति॑ प्र॒जन॑नं कृ॒तम् ।
ए॒तां वि॒श्पत्नी॒मा भ॑रा॒ग्निं म॑न्थाम पू॒र्वथा ॥ १ ॥

1. *Astīdamadhimanthanamasti prajananaṁ kṛtam.*
Etāṁ viśpatnīmā bharāgniṁ manthāma pūrvathā.

This is the arani-wood, churner of fire. This is the act of churning. And this is the fire generated. Hold on this apparatus of fire generation, sustainer of humanity, so that we may produce the fire as ever before.

अर॒ण्योर्नि॑हि॒तो जा॒तवे॑दा॒ गर्भ॑ इव॒ सुधि॑तो॒ गर्भि॑णीषु ।
दि॒वेदि॑व॒ ईड्यो॑ जागृ॒वद्भि॑र्ह॒विष्म॑द्भिर्मनु॒ष्ये॑भि॒रग्निः ॥ २ ॥

2. *Araṇyornihito jātavedā garbha iva sudhito garbhiṇīṣu. Divediva īḍyo jāgṛvadbhir-haviṣma-dbhir-manuṣyebhiragniḥ.*

Agni, immanent in everything in existence, it is hidden in the two arani woods (the lower base and the upper churner), like the embryo neatly nestled in the womb of pregnant mothers. Agni is worthy of love and reverence, and it ought to be generated by people who are alert and awake and possess the right inputs and apparatuses in plenty.

उ॒त्ता॒नाया॒मव॑ भरा चिकि॒त्वान्त्स॒द्यः प्रवी॑ता॒ वृष॑णं जजान।
अ॒रु॒षस्तू॑पो॒ रुश॑दस्य॒ पाज॒ इळा॑यास्पु॒त्रो व॒युने॑ऽजनिष्ट ॥ ३ ॥

3. *Uttānāyāmava bharā cikitvān tsadyaḥ pravītā vṛṣaṇaṁ jajāna. Aruṣastūpo ruśadasya pāja iaḷāyāsputro vayune'janiṣṭa.*

O man of knowledge, specialist of fire and energy, put the upper arani on the lower properly positioned, churn, and, through friction, the lower one would produce the bright flame, current of energy, like a column of light. Mighty is its force and speed, which, like the child of earth and knowledge, takes birth and comes to life in the dark recesses of the earth mother's womb and rises in the knowledge of man and human yajna.

इळा॑यास्त्वा प॒दे व॒यं नाभा॑ पृथि॒व्या अधि॑।
जात॑वेदो॒ नि धी॑म॒ह्यग्ने॑ ह॒व्याय॒ वोळ्ह॑वे ॥ ४ ॥

4. *Iḷāyāstvā pade vayaṁ nābhā pṛthivyā adhi. Jātavedo ni dhīmahyagne havyāya voḷahave.*

Agni, immanent fire energy, we place you and

light you in the vedi on the floor of the earth in order that our oblations into the fire of yajna be carried across the globe and into the midst of the sky.

मन्थता नरः कविमद्वयन्तं प्रचेतसममृतं सुप्रतीकम्।
यज्ञस्य केतुं प्रथमं पुरस्ताद्ग्निं नरो जनयता सुशेवम्॥ ५॥

5. *Manthatā naraḥ kavimadvayantaṁ pracetasam-amṛtaṁ supratīkam. Yajñasya ketuṁ pratha-maṁ purastādagniṁ naro janayatā suśevam.*

All ye leaders of humanity, explore and research into Agni full of latent possibilities of life, unique power, profusely revealing, indestructible, beautiful of form, lighthouse of yajnic production and immensely useful. O pioneers of science and fire power, generate this prime energy as your first priority of research and development.

यदी मन्थन्ति बाहुभिर्विं रोचतेऽश्वो न वाज्यरुषो वनेष्वा।
चित्रो न यामन्नश्विनोरनिवृतः परिं वृणक्त्यश्मनस्तृणा दहन्॥ ६॥

6. *Yadī manthanti bāhubhirvi rocate'śvo na vājya-ruṣo vaneṣvā. Citro na yāmannaśvinoranivṛtaḥ pari vṛṇaktyaśmanastṛṇā dahan.*

When the yajakas churn the arani woods with their arms to produce Agni, it rises like a potent force and shines in flames, radiant as in the light waves of the sun and moon in circuitous motion, incessant and wondrous beautiful, and it burns the grass all round on earth, dislodges the stones on mountains and breaks the clouds in the sky.

जातो अग्नी रोचते चेकितानो वाजी विप्रः कविशस्तः सुदानुः। यं देवास ईडयं विश्वविदं हव्यवाहमदधुरध्वरेषु॥ ७॥

7. *Jāto agnī rocate cekitāno vājī vipraḥ kaviśastaḥ sudānuḥ. Yaṁ devāsa īḍyaṁ viśvavidaṁ havyavāham-adadhur-adhvareṣu.*

Arisen, Agni shines, warm and soothing and beautiful as flames of fire, illuminating as light, energy and strong horse power, travelling, reaching vibrant, sensitive and even bearing intelligence, rich with lovely gifts, sung and celebrated by wise visionaries: which sacred and universal power, carrier and creator of life's fragrance, brilliant people serve, create and use in yajnic programmes of love and non-violence for the general good.

सीद होतः स्व उ लोके चिकित्वान्त्सादया यज्ञं सुकृतस्य योनौ। देवावीर्देवान्हविषा यजास्यग्ने बृहद्यजमाने वयो धाः॥ ८॥

8. *Sīda hotaḥ sva u loke cikitvāntsādayā yajñaṁ sukṛtasya yonau. Devāvīrdevān haviṣā yajāsyagne bṛhad yajamāne vayo dhāḥ.*

High priest of yajna, expert performer, be seated in your own place of performance. Set up and conduct the yajna in the house of the man of noble creative action. Agni, lord of light and fire and energy you are the protector and promoter of good and benevolent people and you serve the powers of nature. Create and bring abundant gifts of food and energy, good health and long age, and bless the yajamana.

कृणोत धूमं वृषणं सखायोऽस्रेधन्त इतन वाजमच्छ। अयमग्निः पृतनाषाट् सुवीरो येन देवासो असहन्त दस्यून्॥ ९॥

9. *Kṛṇota dhūmaṁ vṛṣaṇaṁ sakhāyo'sredhanta itana vājamaccha. Ayamagniḥ pṛtanāṣāṭ suvīro yena devāso asahanta dasyūn.*

Friends, comrades of yajna, create the clouds of vapours and steam, laden with rain showers of wealth and fertility, immediately, unerringly, enthusiastically. Move forward and rise to the heights of strength, energy and power. This fire of yajna is the winner of battles, heroic, by which good people challenge and win over the forces of evil.

अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः। तं जानन्नग्न आ सीदाथा नो वर्धया गिरः॥ १०॥

10. *Ayaṁ te yonirṛtviyo yato jāto arocathāḥ. Taṁ jānannagna ā sīdāthā no vardhayā giraḥ.*

Agni, master of knowledge, light and fire, and energy, this vedi, this fire, this arani wood, the deep dense earth, the laboratory, seat and source of energy, is your home and identity from where, according to the seasons, you arise and shine. Knowing that, come, sit on the vedi, and then let our hymns of divine adoration rise to the heights of heaven.

तनूनपादुच्यते गर्भ आसुरो नराशंसो भवति यद्विजायते। मातरिश्वा यदमिमीत मातरि वातस्य सर्गो अभवत्सरीमणि॥ ११॥

11. *Tanūnapāduchyate garbha āsuro narāśaṁso bhavati yad vijāyate. Mātariśvā yadamimīta mātari vātasya sargo abhavat sarīmaṇi.*

When Agni is pervasive and immanent in space, it is called 'garbha', the foetus in the womb of space. When it pervades and energises the wind, it is called 'Narashansa' which rises as the object of admiration by the people. When it expands its power and presence in the sky, it is called 'matarishva', lying and breathing in the lap of the mother. And when it moves in fast motion, then it means 'the blowing of the storm'.

सुनिर्मथा निर्मथितः सुनिधा निहितः कविः ।
अग्ने स्वध्वरा कृणु देवान्देवयते यज ॥ १२ ॥

12. *Sunirmathā nirmathitaḥ sunidhā nihitaḥ kaviḥ.*
Agne svadhvarā kṛṇu devān devayate yaja.

Agni, brilliant light, fire and power, well produced with powerful tools and apparatuses, safely stored, well preserved in concentrations as in batteries, is a revolutionary illuminative power. O master of light and power of energy, Agni, develop and expand our yajnas of production and call up, advance, concentrate and conserve the wonderful powers of nature for the devotees of peace and progress.

अजीजनन्नमृतं मर्त्यासोऽस्त्रेमाणं तरणिं वीळुजम्भम् । दश स्वसारो अग्रुवः समीचीः पुमांसं जातमभि सं रभन्ते ॥ १३ ॥

13. *Ajījanannamṛtaṁ martyāso'stremāṇaṁ taraṇiṁ vīḷujambham. Daśa svasāro agruvaḥ samīcīḥ pumāṁsaṁ jātamabhi saṁ rabhante.*

Men of science and technology produce the immortal, imperishable and forceful motive power of Agni, and ten moving streams of water, ten fingers of the hands, moving forward in nimble work, all working

together like ten sisters, welcome and advance this dynamic power for the good of humanity as it is produced.

प्र सप्तहोता सनकादरोचत मातुरुपस्थे यदशोचदूधनि। न नि मिषति सुरणो दिवेदिवे यदसुरस्य जठरादजायत॥ १४॥

14. *Pra saptahotā sanakādarocata māturupasthe yadaśocadūdhani. Na ni miṣati suraṇo divedive yadasurasya jaṭharādajāyata.*

Served by seven priests and seven pranic energies, Agni arises from its eternal cause and shines bright and beautiful in the lap of its mother source, earth, wind and sky, and the solar region, illuminant in the dark night as well, proclaiming itself as the victor of battles day by day, day and night, without a wink of let up, since it is born of a powerful mother source, Vayu, eternal energy of existence.

अमित्रायुधो मरुतामिव प्रयाः प्रथमजा ब्रह्मणो विश्वमिद्विदुः। द्युम्नवद् ब्रह्म कुशिकास एरिरे एकएको दमे अग्निं समीधिरे॥ १५॥

15. *Amitrāyudho marutāmiva prayāḥ prathamajā brahmaṇo viśvamid viduḥ. Dyumnavad brahma kuśikāsa erira eka-eko dame agniṁ samīdhire.*

Those who, like the forward forces of the winds, fight against the enemies, who are first born favourites of the Lord, and highly ambitious, who light the fire in the home, each one of them, and who know the whole world of the Lord's creation : they are blest with the joy of wealth, power and honour in life.

यदद्य त्वा प्रयति यज्ञे अस्मिन्होतश्चिकित्वोऽवृणीमहीह।
ध्रुवमया ध्रुवमुताशमिष्ठाः प्रजानन्विद्वाँ उप याहि सोमम्॥ १६॥

16. *Yadadya tvā prayati yajñe asmin hotaścikitvo'-vṛṇīmahīha. Dhruvamayā dhruvamutāśamiṣ-ṭhāḥ prajānan vidvāň upa yāhi somam.*

O master of the science of yajna, in this corporate programme of yajnic creation being organised to-day, we elect you to the office of the highpriest and chief yajaka. Be firm herein, and let peace and Dharma prevail all round firmly, and O scholar of eminence, creating the soma joy of life, come, enjoy the pleasure yourself.

Mandala 3/Sukta 30

Indra Devata, Vishvamitra Gathina Rshi

इच्छन्ति त्वा सोम्यासः सखायः सुन्वन्ति सोमं दधति प्रयांसि। तितिक्षन्ते अभिशस्तिं जनानामिन्द्र त्वदा कश्चन हि प्रकेतः॥ १॥

1. *Icchanti tvā somyāsaḥ sakhāyaḥ sunvanti somaṁ dadhati prayāṁsi. Titikṣante abhiśastiṁ janā-nāmindra tvadā kaścana hi praketaḥ.*

Indra, lord of honour, power and glory, friends and lovers of soma, excellence and joy of life, crave your love and friendship. They distil the soma, the very essence of life's meaning and value, and command the honour and prosperity of living. They forbear the calumny, malignity and even the violence of society, for they know that none is wiser than you, nothing is of

higher value than your love and friendship.

न ते दूरे पर॒मा चि॒द्रजां॒स्या तु प्र या॑हि हरिवो॒ हरि॑भ्याम्।
स्थि॒राय॒ वृष्णे॒ सव॑ना कृ॒तेमा यु॒क्ता ग्रावा॑णः समिधा॒ने अ॒ग्नौ॥ २॥

2. *Na te dūre paramā cid rajāṁsyā tu pra yāhi harivo haribhyam. Sthirāya vṛṣṇe savanā kṛtemā yuktā grāvāṇaḥ samidhane agnau.*

The farthest of spaces are not too far for you, O lord commander of the waves of super energy. Come by the circuit of the vibrations of light, instant carriers of yours. These yajnas are enacted for the lord omnipotent and omnificent on the move without motion, (being omnipresent, immanent and pervasive in every particle of matter, energy and thought). Come, the fire is kindled and blazing, the crush is ready for soma, and the clouds are laden with showers.

इन्द्रः॑ सु॒शिप्रो॑ म॒घवा॒ तरु॑त्रो म॒हाव्रा॑तस्तुविकू॒र्मिर्ऋ॑घावान्।
यदु॒ग्रो धा बा॑धि॒तो मर्त्ये॑षु क्व॑ त्या ते॑ वृषभ वी॒र्याणि॥ ३॥

3. *Indraḥ suśipro maghavā tarutro mahāvrāta-stuvikūrmirṛghāvān. Yadugro dhā bādhito martyeṣu kvatyā te vṛṣabha vīryāṇi.*

Indra, lord of honour and majesty, self-protected and strongly helmeted, abundant in wealth, saviour and pilot over the seas, commander of disciplined and committed soldiers, lord of instant action, destroyer of enemies, when opposed among mortals, you rise with blazing power and passion. O lord of valour and generosity, where are those acts and heroic powers of yours?

त्वं हि ष्मा च्यावयन्नच्युतान्येको वृत्रा चरसि जिघ्नमानः ।
तव द्यावापृथिवी पर्वतासोऽनु व्रताय निमितेव तस्थुः ॥ ४ ॥

4. *Tvaṁ hi ṣmā cyāvayannacyutānyeko vṛtrā carasi jighnamānaḥ. Tava dyāvāpṛthivī parvatāso'nu vratāya nimiteva tasthuḥ.*

Indra, ruling lord of humanity, you roam around with dignity shaking and breaking firm and otherwise unshakable clouds, hoarders, strongholds of darkness and ignorance and other enemies of humanity all by yourself. The earth and heaven, clouds and mountains, all in measured movement devoutly committed to your law and discipline abide and act in obedience to your will.

उताभये पुरुहूत श्रवोभिरेको दृळ्हमवदो वृत्रहा सन् । इमे चिदिन्द्र रोदसी अपारे यत्संगृभ्णा मघवन्काशिरित्ते ॥ ५ ॥

5. *Utābhaye puruhūta śravobhireko dṛḷhamavado vṛtrahā san. Ime cidindra rodasī apāre yat saṁgṛbhṇā maghavan kāśirit te.*

Also, O lord ruler of humanity and the world, Indra, invoked, invited and celebrated by many, in your glory, being free from fear, destroyer of demonic darkness and breaker of mountainous clouds all by yourself, whatever you firmly speak with your awful voice of thunder, and the way you hold and sustain these measureless earths and heavens, O lord of power and grandeur, is but a reflection of your majesty.

प्र सू त इन्द्र प्रवता हरिभ्यां प्र ते वज्रः प्रमृणन्नेतु शत्रून् ।
जहि प्रतीचो अनूचः पराचो विश्वं सत्यं कृणुहि विष्टमस्तु ॥ ६ ॥

6. *Pra sū ta indra pravatā haribhyāṁ pra te vajraḥ pramṛṇannetu śatrūn. Jahi pratīco anūcaḥ parāco viśvaṁ satyaṁ kṛṇuhi viṣṭamastu.*

Indra, may your chariot going forward by the speed of winds and sunrays move on majestically. May your thunderbolt, destroying the enemies, shoot forward victorious. Destroy the opposition at the back, close at hand in secret, and upfront in action. Let truth reign in the world and let it prevail everywhere.

यस्मै धायुरदधा मर्त्यायाभक्तं चिद्भजते गेह्यं१ सः ।
भद्रा त इन्द्र सुमतिर्घृताची सहस्रदाना पुरुहूत रातिः ॥ ७ ॥

7. *Yasmai dhāyuradadhā martyāyābhaktaṁ cid bhajate gehyaṁ saḥ. Bhadrā ta indra sumatir-ghṛtācī sahasradānā puruhūta rātiḥ.*

Indra, lord of abundance, wealth and honour, the mortal man, for whom you hold and bring the gifts of life and grace he has never had so far, gets and enjoys all that as his homely blessings of everyday. O lord invoked, served and celebrated by all people of the world, blissful is your love and kindness, abundant and overflowing your generosity, thousandfold your charity.

सहदानुं पुरुहूत क्षियन्तमहस्तमिन्द्र सं पिणक्कुणारुम् ।
अभि वृत्रं वर्धमानं पियारुमपादमिन्द्र तवसा जघन्थ ॥ ८ ॥

8. *Sahadānuṁ puruhūta kṣiyantamahastamindra saṁ piṇak kuṇārum. Abhi vṛtraṁ vardhamānaṁ piyārum-apādam-indra tavasā jaghantha.*

Indra, lord of power, justice and majesty, universally invoked, served and celebrated, just as the sun, with its blaze, strikes the dark demon of the cloud,

thundering, growing, flying with the winds, breaks it and crushes it into gladdening showers, so do you, with your power and justice, strike the dark hoarding demons of society coexisting camouflaged with the rich and liberal progressive people, vociferous, fattening, and scoffing at the poor, make them ineffective to grab with the hands and rush around robbing the innocent, break open the hoarded wealth and let it out in showers for the joy of general society.

नि सामनामिषिरामिन्द्र भूमिं महीमपारां सदने ससत्थ।
अस्तभ्नाद् द्यां वृषभो अन्तरिक्षमर्षन्त्वापस्त्वयेह
प्रसूताः ॥ ९ ॥

9. *Ni sāmanāmiṣirāmindra bhūmiṁ mahīmapā-rāṁ sadane sasattha. Astabhnād dyāṁ vṛṣabho antarikṣam-arṣantvāpas-tvayeha prasūtāḥ.*

Lord ruler of the world, seat yourself in the house of yajna on the dear green earth, abundant, peaceful, mighty and measureless. Indra, lord omnipotent and generous sustains the heavens of light and the middle regions of the skies. Let the waters created by you in heaven and skies reach here on the earth. O lord ruler, let the actions performed by you on the seat of yajna reach the skies and the heavens with the fragrance.

अलातृणो वल इन्द्र व्रजो गोः पुरा हन्तोर्भयमानो व्यार।
सुगान्पथो अकृणोन्निरजे गाः प्रावन्वाणीः पुरुहूतं
धमन्तीः ॥ १० ॥

10. *Alātṛṇo vala indra vrajo goḥ purā hantorbhayamāno vyāra. Sugān patho akṛṇonniraje gāḥ prāvan vāṇīḥ puruhūtaṁ dhamantīḥ.*

Indra, lord of the universe, omnipotent you are, destroyer of the enemies. You protect the cow stalls, the earth's orbit and the flow of speech, and the enemy, stricken with fear, retreats even before the blow of the thunderbolt is struck. You create safe and straight highways for the cows to move, for the earths and stars to revolve and for the Divine Speech to flow in the vibrations of nature and the mind of humanity so that songs of celebration arise and resound in space in homage to the Lord invoked and worshipped by the universe.

एको द्वे वसुमती समीची इन्द्र आ पप्रौ पृथिवीमुत द्याम्। उतान्तरिक्षादभि नः समीक इषो रथीः सयुजः शूर वाजान्॥ ११॥

11. *Eko dve vasumatī samīcī indra ā paprau pṛthivīmuta dyām. Utāntarikṣādabhi naḥ-samīka iṣo rathīḥ sayujaḥ śūra vājān.*

Indra, lord of light, riding the chariot of glory, all by himself fulfils with his lustre both heaven and earth together full of wealth. May you, O lord of valour and lustre, and our friends bring us from the skies food and energy and wealth of knowledge all in one.

दिशः सूर्यो न मिनाति प्रदिष्टा दिवेदिवे हर्यश्वप्रसूताः। सं यदानळध्वन आदिदश्वैर्विमोचनं कृणुते तत्त्वस्य॥ १२॥

12. *Diśaḥ sūryo na mināti pradiṣṭā divedive haryaśvaprasūtāḥ. Saṁ yadānaḷadhvana ādidaśvairvimocanaṁ kṛṇute tat tvasya.*

The sun traverses and illuminates the directions of space day by day indicated and roused to activity by the rays of light but does not transgress them, and when

it reaches a particular stage of the journey, it withdraws the light and releases the region to rest for the night. This too is a reflection of the power and glory of Indra, Lord Almighty.

दिदृक्षन्त उषसो यामन्नक्तोर्विवस्वत्या महि चित्रमनीकम्।
विश्वे जानन्ति महिना यदागादिन्द्रस्य कर्म सुकृता पुरूणि॥ १३॥

13. *Didṛkṣanta uṣaso yāmannaktorvivasvatyā mahi citramanīkam. Viśve jānanti mahinā yadāgād-indrasya karma sukṛtā purūṇi.*

When the night is on the wayout, all the inmates of the living world love to see the great and glorious light of the dawn proclaiming the majesty of the rising sun, and, when the dawn arises, they realise the holiness and grace of Indra's infinite acts of omnipotence.

महि ज्योतिर्निहितं वक्षणास्वामा पक्वं चरति बिभ्रती गौः।
विश्वं स्वाद्म संभृतमुस्रियायां यत्सीमिन्द्रो अदधाद्भोजनाय॥ १४॥

14. *Mahi jyotirnihitaṁ vakṣaṇāsvāmā pakvaṁ carati bibhratī gauḥ. Viśvaṁ svādma saṁbhṛtamusriyāyāṁ yat sīmindro adadhād bhojanāya.*

The moving world moves on bearing the great and glorious light of the lord and whatever mature and maturing vitality is held in the flowing streams of nature's matter and energy, and whatever delicious delicacies are treasured in the earth and in the cow's udders, all these Indra creates and holds therein for the sustenance of life in existence.

इन्द्र दृह्यं यामकोशा अभूवन्यज्ञाय शिक्ष गृणते सखिभ्यः ।
दुर्मायवो दुरेवा मर्त्यासो निषङ्गिणो रिपवो हन्त्वासः ॥ १५ ॥

15. *Indra dṛhya yāmakośā abhūvan yajñāya śikṣa gṛṇate sakhibhyaḥ. Durmāyavo durevā martyāso niṣaṅgiṇo ripavo hantvāsaḥ.*

Indra, lord giver of light, knowledge and the beauty and prosperity of life, be firm, advance and grow higher and stronger. There are treasures on the way, highways and byways, impediments and obstructions. Enlighten and warn friends and admirers about these for the sake of yajnic living and advancement. There are people crafty, malignant, armed robbers, enemies and killers in ambush. Warn of these and protect the disciple.

सं घोषः शृण्वेऽवमैरमित्रैर्जही न्येष्वशनिं तपिष्ठाम् । वृश्चे-
मधस्ताद्वि रुजा सहस्व जहि रक्षो मघवन्रन्धयस्व ॥ १६ ॥

16. *Saṁ goṣaḥ śṛṇve'vamair-amitrair-jahī nyeśva-śaniṁ tapiṣṭhāṁ. Vṛścemadhastād vi rujā sahasva jahi rakṣo maghavan randhayasva.*

Indra, lord of majesty, I hear the tumult of the covert enemies below. Strike on them the fiercest thunderbolt. Pluck them off from the root. Challenge and beat them down, destroy them, annihilate them, eliminate the demons.

उद्वृह रक्षः सहमूलमिन्द्र वृश्चा मध्यं प्रत्यग्रं शृणीहि । आ
कीवतः सललूकं चकर्थ ब्रह्मद्विषे तपुषिं हेतिमस्य ॥ १७ ॥

17. *Ud vṛha rakṣaḥ sahamūlamindra vṛścā madhyaṁ pratyagraṁ śṛṇīhi. Ā kīvataḥ salalū-kaṁ cakartha brahmadviṣe tapuṣiṁ hetimasya.*

Indra, lord of power and justice, sustainer of life and its progress, pluck off the evil from the root, break it at the middle, nip it in the bud and at every shoot, and, having cast the fiery thunderbolt upon the saboteurs of truth and justice, life and law of existence, destroy their hate and enmity to the farthest end of their reach.

स्वस्तये वाजिभिश्च प्रणेतः सं यन्महीरिष आसत्सि पूर्वीः ।
रायो वन्तारो बृहतः स्यामाऽस्मे अस्तु भग इन्द्र प्रजावान् ॥ १८ ॥

18. *Svastaye vājibhiśca praṇetaḥ saṁ yanmahīriṣa āsatsi pūrvīḥ. Rāyo vantāro bṛhataḥ syāmā'sme astu bhaga indra prajāvān.*

Indra, discriminative leader and pioneer in the pursuit of truth and excellence, as for the good and well-being of life, with your warlike heroes and powers of science and technology, you sit on the seat of the earth's yajna, preside over the wealth of the nations and guide the ambitions of humanity revealed and pursued of old. May we, we pray, be sharers in the vast wealth and prosperity of the world and may the blessings of generations of man power and honour, prosperity and excellence shower upon us all under your leadership.

आ नो भर भगमिन्द्र द्युमन्तं नि ते देष्णस्य धीमहि प्रेके ।
ऊर्वइव पप्रथे कामो अस्मे तमा पृण वसुपते वसूनाम् ॥ १९ ॥

19. *Ā no bhara bhagamindra dyumantaṁ ni te deśṇasya dhīmahi prareke. Ūrva iva paprathe kāmo asme tamā pṛṇa vasupate vasūnām.*

Indra, lord of wealth, honour and majesty, bring

us the honour and excellence of prosperity full of light and wisdom. Let us abide and persevere in the abundance of your grace and kindness. Let our aspirations rise high and higher like the flames of yajna fire. O lord ordainer of the wealth of existence, ruler and protector of our hearth and home, let our aspirations and ambitions for total fulfilment be realised.

इमं कामं मन्दया गोभिरश्वैश्चन्द्रवता राधसा पप्रथश्च।
स्वर्यवो मतिभिस्तुभ्यं विप्रा इन्द्राय वाहः कुशिकासो अक्रन्॥ २०॥

20. *Imaṁ kāmaṁ mandayā gobhiraśvaiścandravatā rādhasā paprathaśca. Svaryavo matibhistubhyaṁ viprā indrāya vāhaḥ kuśikāso akran.*

Let this prayer and aspiration be fulfilled in joy with the attainment of cows, lands and the light of words divine at the speed of light, and let it expand with the golden beauty of the moon and accomplishment of life's end and aim, a prayer and aspiration such as lovers of joy, intelligent celebrants, with the best of their wit and imagination, construct and compose in poetry and express in loud voice for you, lord Indra. They are carriers of the divine message as we are, waiting for fulfilment.

आ नो गोत्रा दर्दृहि गोपते गाः समस्मभ्यं सनयो यन्तु वाजाः। दिवक्षा असि वृषभ सत्यशुष्मोऽस्मभ्यं सु मघवन्बोधि गोदाः॥ २१॥

21. *Ā no gotrā dardṛhi gopate gāḥ samasmabhyaṁ sanayo yantu vājāḥ. Divakṣā asi vṛṣabha satyaśuṣmo'smabhyaṁ su maghavan bodhi godāḥ.*

Indra, generous lord of honour and valour, protector and promoter of lands and cows, strengthen and advance our families, expand our lands and shine our speech. May knowledge of science and divinity, speed and power come to us peacefully as our share of good fortune. Lord of light and knowledge you are, virile and generous, commanding real strength, lord of power and prosperity, giver of lands and cows. Give us the light, give us the knowledge, let us awake into new life.

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ। शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम्॥ २२॥

22. *Śunaṁ huvema maghavānam-indram-asmin bhare nṛtamaṁ vājasātau. Śṛṇvantam-ugram-ūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke, sing and celebrate Indra, lord giver of light and wisdom, commander of honour and prosperity, highest guide and leader of humanity, in this battle of life. Instantly does he listen to our prayers, bright and blazing is he in the battles and contests of life for protection, killer where he must be, breaker of the clouds of darkness, ignorance and poverty, and he is the winner, collector and consolidator of the wealths of life. We invoke him for protection, progress and victory in our battles of life.

Mandala 3/Sukta 31

Indra Devata, Vishvamitra Gathina or Kushika Aishirathi Rshi

शासद्वह्निर्दुहितुर्नप्त्यं गाद्विद्वाँ ऋतस्य दीधितिं सपर्यन्।
पिता यत्र दुहितुः सेकमृञ्जन्त्सं शग्म्येन मनसा दधन्वे ॥ १ ॥

1. *Śāsad vahnirduhiturnaptyaṁ gād vidvāṅ ṛtasya dīdhitiṁ saparyan. Pitā yatra duhituḥ sekam-ṛñjantsaṁ śagmyena manasā dadhanve.*

Let the scholar dedicated to the cosmic law of solar radiation approach and study the morning rays of the sun, grand children of the sun, being children of the dawn which is the sun's daughter, and let him study the light and communicate the knowledge to his disciples — even to control and apply the light in practical use. And just as a father clothes and beautifies his grand child, the daughter's baby, and feels happy and proud at heart, so would the scholar augment the beauty and power of sun rays born of the sun, converting darkness into day light, and feel happy and proud.

न जामये तान्वो रिक्थमारैक्चकार गर्भं सनितुर्निधानम्।
यदी मातरो जनयन्त वह्निमन्यः कर्ता सुकृतोरन्य ऋन्धन् ॥ २ ॥

2. *Na jāmaye tānvo rikthamāraik cakāra garbhaṁ sanitur-nidhānam. Yadī mātaro janayanta vahni-manyaḥ kartā sukṛtoranya ṛndhan.*

The son does not set apart the patrimony for the son-in-law, he prepares the sister and accomplishes her with education, culture and presents for his wife, the mother of his children. The parents give birth to children,

son and daughter, one for the filial rites and duties for themselves and family, the other as beneficiary of the sanctities and accomplishments.

अग्निर्जज्ञे जुह्वा३ रेजमानो महस्पुत्राँ अरुषस्य प्रयक्षे।
महान्गर्भो मह्या जातमेषां मही प्रवृद्धर्यश्वस्य यज्ञैः ॥ ३ ॥

3. *Agnirjajñe juhvā rejamāno mahasputrāñ aruṣasya prayakṣe. Mahān garbho mayhā jātameṣāṁ mahī pravṛddharyaśvasya yajñaiḥ.*

Agni arises in flames of fire fed with the ladle of ghrta in the service of the sun in order to press forward the children, i.e., rays of the sun. Great is the offspring, i.e., the day, of this great power born of the refulgence of the rays, and great is the movement of the sun by virtue of the cosmic yajna.

अभि जैत्रीरसचन्त स्पृधानं महि ज्योतिस्तमसो निरजानन्।
तं जानतीः प्रत्युदायन्नुषासः पतिर्गवामभवदेक इन्द्रः ॥ ४ ॥

4. *Abhi jaitrīrasacanta spṛdhānaṁ mahi jyotistamaso nirajānan. Taṁ jānatīḥ pratyudāyannuṣāsaḥ patir-gavām-abhavad-eka indraḥ.*

Victorious Maruts, currents of cosmic energy, join and serve the sun, fighting the forces of darkness, thereby manifesting the mighty light rising out of the night's darkness. Similarly, manifesting the sun rise, they serve the dawns in consequence. And Indra, lord self-refulgent, the sun, is the generator of the dawns and the rays of light which bring about the day.

वीळौ सतीरभि धीरा अतृन्दन्प्राचाहिन्वन्मनसा सप्त विप्राः।
विश्वामविन्दन्पथ्यामृतस्य प्रजानन्नित्ता नमसा विवेश ॥ ५ ॥

5. *Vīḷau satīrabhi dhīrā atṛndan prācāhinvan manasā sapta viprāḥ. Viśvāmavindan pathyā-mṛtasya prajānannittā namasā viveśa.*

When the seven faculties of the mind and senses grow too strong and rigid in their natural carnality, then saints and sages of patience and courage, knowledge and wisdom, calling up their original strength of the spirit, control their senses, mind and intellect and recover their vision of the path to universal truth and the Divine Law. And the soul, with homage and humility, enters the cave of the heart and discovers the light of Indra, lord of the universe.

विदद्यदी सरमा रुग्णमद्रेर्महि पाथः पूर्व्यं सध्र्यक्कः ।
अग्रं नयत्सुपद्यक्षराणामच्छा रवं प्रथमा जानती गात् ॥ ६ ॥

6. *Vidad yadī saramā rugṇamadrermahi pāthaḥ pūrvyaṁ sadhryakkaḥ. Agraṁ nayat supadya-kṣarāṇāmacchā ravaṁ prathamā jānatī gāt.*

O lady of dynamic thought and action, assessor of the fast moving things of life, if you know the great but broken path of the mountain and have it repaired at once as carved by the ancients, if you know the breach of the cloud known to the ancients and bring it down in showers, if you realise the noble voice of the ancients' words of divinity and lead it forward, you would be the first in knowledge and advancement.

अगच्छदु विप्रतमः सखीयन्नसूदयत्सुकृते गर्भमद्रिः । ससान मर्यो युवभिर्मखस्यन्नथाभवदङ्गिराः सद्यो अर्चन् ॥ ७ ॥

7. *Agacchadu vipratamaḥ sakhīyannasūdayat sukṛte garbhamadriḥ. Sasāna maryo yuvabhirmakha-syannathābhavadaṅgirāḥ sadyo arcan.*

Let the man of knowledge and wisdom, inspired for action go forward with friends and comrades and break the cloud to bring down the held up showers of rain for the people of yajnic action. Let the man, himself desirous of yajna, share life and action with the youth and, always loving and respecting others, be one with them like the life-blood flowing in the nation's veins.

सतःसंतः प्रतिमानं पुरोभूर्विश्वा वेद जनिमा हन्ति शुष्णम्। प्र णो दिवः पदवीर्गव्युरर्चन्त्सखा सखीँरमुञ्चन्नि-रंवद्यात्॥ ८॥

8. *Sataḥ sataḥ pratimānaṁ purobhūrviśvā veda janimā hanti śuṣṇam. Pra ṇo divaḥ padavīrgavyurarcantsakhā sakhīँramuñcanniravadyāt.*

The man on top, friend and comrade of the nation, first among all, who knows the models, equals and adversaries existing from moment to moment, who knows everything that is born on earth, who removes drought and poverty, who rises higher step by step to the light of heaven, who loves friends and respects seniors, may, we pray, save us from calumny, malignity and ill-will.

नि गव्यता मनसा सेदुरर्कैः कृण्वानासो अमृतत्वाय गातुम्। इदं चिन्नु सदनं भूर्येषां येन मासाँ असिषासन्नृतेन॥ ९॥

9. *Ni gavyatā manasā sedurarkaiḥ kṛṇvānāso amṛtatvāya gātum. Idaṁ cinnu sadanaṁ bhūryeṣāṁ yena māsāँ asiṣāsannṛtena.*

Let those who carve a path to immortality for themselves sit on the holy seats of yajna with earnest desire and sincere mind offering hymns of praise and

prayer to Indra. For sure, this yajna is their expansive seat of action by which, through observance of right conduct and self-sacrifice, they can try to realise their year round objective of spirituality over the months in succession.

सं॒पश्य॑माना अमदन्न॒भि स्वं पयः॒ प्र॒त्नस्य॒ रेत॑सो॒ दुघा॑नाः ।
वि रोद॑सी अतप॒द्घोष॑ एषां जा॒ते नि॒ष्ठामद॑धुर्गो॒षु वी॒रान् ॥ १० ॥

10. *Saṁpaśyamānā amadannabhi svaṁ payaḥ pratnasya retaso dughānāḥ. Vi rodasī atapad ghoṣa eṣāṁ jāte niḥṣṭhāmadadhurgoṣu vīrān.*

Watching and realising their own selves they rejoice, tasting the sweets of light and life eternal. The voice of the ecstasy of these settled celebrants rises and shines across earth and heaven and they confirm their faith in the world of Indra's creation and install their faithful heroes on guard over earths and divine voices of love and faith.

स जा॒तेभि॑र्वृ॒त्रहा॒ सेदु॑ हव्यै॒रुदु॒स्रिया॑ असृजदिन्द्रो॒ अ॒र्कैः ।
उ॒रू॒च्यस्मै॑ घृ॒तव॒द्भर॑न्ती॒ मधु॒ स्वाद्म॑ दुदुहे॒ जेन्या॒ गौः ॥ ११ ॥

11. *Sa jātebhirvṛtrahā sedu havyairudusriyā asṛjadindro arkaiḥ. Urūcyasmai ghṛtavad bharantī madhu svādma duduhe jenyā gauḥ.*

He, Indra, destroyer of darkness, dispeller of ignorance and breaker of the cloud, with simultaneous creations, yajnic materials and yajnic processes of consumption and formation, creates the rays of light in the solar region, planets in the firmament and cows on earth. The wide earth, a very generous mother cow full

of wealth, bearing precious ghrta, water and honey sweets of herbs distils the nectar foods and other delicious materials from nature for this Indra in the service of living beings.

पित्रे चिच्चक्रुः सदनं समस्मै महि त्विषीमत्सुकृतो वि हि ख्यन्। विष्कभ्नन्तः स्कम्भनेना जनित्री आसीना ऊर्ध्वं रभसं वि मिन्वन्॥ १२॥

12. *Pitre ciccakruḥ sadanaṁ samasmai mahi tviṣīmat sukṛto vi hi khyan. Viṣkabhnantaḥ skambhanenā janitrī āsīnā urdhvaṁ rabhasaṁ vi minvan.*

Divine experts of cosmic action build for this father creator and ruler, Indra, a great home, bright and beautiful, illuminate it and proclaim it wide. Themselves sitting firm on the vedi, holding and supporting it as Prakrti, nature's creative and sustaining force of cosmic gravity, they cast it up in orbit, measuring the force upward and the force of gravity.

मही यदि धिषणा शिश्नथे धात्सद्योवृधं विभ्वं१ रोदस्योः। गिरो यस्मिन्ननवद्याः समीचीर्विश्वा इन्द्राय तविषीरनुत्ताः॥ १३॥

13. *Mahī yadi dhiṣaṇā śiśnathe dhāt sadyovṛdhaṁ vibhvaṁ rodasyoḥ. Giro yasminnanavadyāḥ samīcīrviśvā indrāya taviṣīranuttāḥ.*

O seeker and celebrant of Indra, nature and divinity, if in the act of exploration, your great intelligence and penetrative vision were to hold on to the ever expansive spirit of heaven and earth, in which the entire light, words and vision of existence, irreproachable and invincible, lie embedded for Indra, then that is the state of sovereignty in research and meditation.

मह्या ते सख्यं वंश्मि शक्तीरा वृत्रघ्ने नियुतो यन्ति पूर्वीः ।
महि स्तोत्रमव आगन्म सूरेरस्माकं सु मघवन्बोधि गोपाः ॥ १४ ॥

14. *Mahyā te sakhyaṁ vaśmi śaktīrā vṛtraghne niyuto yanti pūrvīḥ. Mahi stotramava āganma sūrerasmākaṁ su maghavan bodhi gopāḥ.*

Indra, lord of glory and majesty, I love and pray for your favour and friendship. O breaker of the cloud, dispeller of darkness and evil, all eternal powers and energies, divinely ordained, concentrate in you and emanate from you. O lord potent and universal protector, we offer our hymns of praise in your honour and pray for shelter under your protection. Give us the vision, give us the light, give us the knowledge.

महि क्षेत्रं पुरु श्चन्द्रं विविद्वानादित्सखिभ्यश्चरथं समैरत् ।
इन्द्रो नृभिरजनद्दीद्यानः साकं सूर्यमुषसं गातुमग्निम् ॥ १५ ॥

15. *Mahi kṣetraṁ puruścandraṁ vividvānādit sakhibhyaścarathaṁ samairat. Indro nṛbhirajanad dīdyānaḥ sākaṁ sūryamuṣasaṁ gātumagniṁ.*

Indra, lord refulgent, commanding knowledge and wisdom, brings for his devotees and friends vast field and opportunities for action, immense wealth of gold, knowledge and inspiration, movement and expansion. With men, leaders and the force of winds, he provides the light of the sun, beauty of the dawns, inspiration of the Divine Word, the passion of fire, and he creates the paths of progress for them.

अपश्चिदेष विभ्वो३ दमूनाः प्र सध्रीचीरसृजद्विश्वश्चन्द्राः ।
मध्वः पुनानाः कविभिः पवित्रैर्द्युभिर्हिन्वन्त्यक्तुभिर्धनुत्रीः ॥ १६ ॥

16. *Apaścideṣa vibhvo damūnāḥ pra sadhrīcīrasṛjad viśvaścandrāḥ. Madhvaḥ punānāḥ kavibhiḥ pavitrair-dyubhir-hinvantyaktubhirdhanutrīḥ.*

And this lord omnipresent and infinite, fiery controller and guardian of human households, creates the waters and the world's golden wealth of materials, knowledge and culture and joy all together. And these waters, honey sweet and purifying, highly productive of food and wealth and joy, inspiring poets with their purest streams, thereby inspire and excite the people day and night for advancement.

(Swami Dayananda interprets 'Apah' metaphorically as intelligent, educated and cultured people of dynamic nature who inspire the nation with their knowledge and conduct.)

अनु कृष्णे वसुधिती जिहाते उभे सूर्यस्य मंहना यजत्रे ।
परि यत्ते महिमानं वृजध्यै सखाय इन्द्र काम्या ऋजिप्याः ॥ १७ ॥

17. *Anu kṛṣṇe vasudhitī jihāte ubhe sūryasya maṅhanā yajatre. Pari yat te mahimānaṁ vṛjadhyai sakhāya indra kāmyā ṛjipyāḥ.*

The green earth and the bright heaven, holding the wealth of existence, mutually sustained by the force and grandeur of the sun, go round in concord like the dark night and bright day going on and on in unison, both doing homage to the sun. The same force and

grandeur, Indra, lustrous lord ruler of the world, your loving friends, going by the simple paths of truth and law, follow in order to collect the holy grass for cosmic yajna and avert untoward accidents and oppositions.

पतिर्भव वृत्रहन्त्सूनृतानां गिरां विश्वायुर्वृषभो वयोधाः।
आ नो गहि सख्येभिः शिवेभिर्महान्महीभिरूतिभिः सरण्यन्॥ १८॥

18. *Patirbhava vṛtahantsūnṛtānāṁ girāṁ viśvāyurvṛṣabho vayodhāḥ. Ā no gahi sakhyebhiḥ śivebhirmahān mahībhirūtibhiḥ saraṇyan.*

Be the protector, sustainer, and promoter of the voices of truth and cosmic laws of existence, O dispeller of darkness, breaker of the cloud and destroyer of evil. You are great, life eternal, generous and virile, universal giver of good health and full age. Come, take us on, moving, reaching, inspiring, with friendship, kindness and benevolence, and bless us with divine modes of protection and progress.

तमङ्गिरस्वन्नमसा सपर्यन्नव्यं कृणोमि सन्यसे पुराजाम्।
द्रुहो वि याहि बहुला अदेवीः स्वश्च नो मघवन्त्सातये धाः॥ १९॥

19. *Tamaṅgirasvannamasā saparyan navyaṁ kṛṇomi sanyase purājām. Druho vi yāhi bahulā adevīḥ svaśca no maghavantsātaye dhāḥ.*

That Indra, ruler of the world, ancient yet ever new, I honour and serve with homage and salutations in order to join him in the governance and administration of the common wealth. O lord of power, plenty and majesty, throw off and eliminate all hostile, impious and

uncreative elements of society, and bear and bring us peace, prosperity and joy for the sake of victory and progress.

मिहः पावकाः प्रतता अभूवन्त्स्वस्ति नः पिपृहि पारमासाम्। इन्द्र त्वं रथिरः पाहि नो रिषो मक्षूमक्षू कृणुहि गोजितो नः॥ २०॥

20. *Mihaḥ pāvakāḥ pratatā abhūvantsvasti naḥ pipṛhi pāramāsām. Indra tvaṁ rathiraḥ pāhi no riṣo makṣūmakṣū kṛṇuhi gojito naḥ.*

Showers of rain, pure and purifying, pour down and spread around far and wide. Take us across these, lead us to life's well-being and total fulfilment. Indra, lord of the world, warrior of the chariot you are, protect us from violence, and at every step, at every moment, make us victors of lands and cows, sense-control and self-discipline with the voice divine.

अदेदिष्ट वृत्रहा गोपतिर्गा अन्तः कृष्णाँ अरुषैर्धामभिर्गात्। प्र सूनृता दिशमान ऋतेन दुरश्च विश्वा अवृणोदप स्वाः॥ २१॥

21. *Adediṣṭa vṛtrahā gopatirgā antaḥ kṛṣṇāň aruṣair-dhamabhirgāt. Pra sūnṛtā diśamāna ṛtena duraśca viśvā avṛṇodapa svāḥ.*

Just as the sun, lord of light and breaker of the cloud of darkness, shoots its rays of light with its power and splendour, penetrates to the centre of dark energy and dispels the darkness releasing the energy, similarly, O lord of light and power, commanding and revealing your own lights and words of knowledge and the truth of reality, open out all the doors and reveal the secrets

of universal knowledge with the power and force of universal law which sustains the world of existence.

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम्॥ २२॥

22. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugra-mūtaye samatsu ghanantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

Fighting for victory in this battle of life, for the sake of defence, protection and advance in the engagements of action, we invoke and call upon Indra, auspicious lord of power and prosperity, first and highest among leaders, careful listener, fierce, passionate and noble winner of wealth and victory.

Mandala 3/Sukta 32

Indra Devata, Vishvamitra Gathina Rshi

इन्द्र सोमं सोमपते पिबेमं माध्यंदिनं सवनं चारु यत्ते।
प्रप्रुथ्या शिप्रे मघवन्नृजीषिन्विमुच्या हरी इह मादयस्व॥ १॥

1. *Indra somaṁ somapate pibemaṁ mādhyaṁ-dinaṁ savanaṁ cāru yat te. Prapruthyā śipre maghava-nnṛjīṣin vimucyā harī iha mādayasva.*

Indra, creator giver of honour, excellence and prosperity, creator, preserver and promoter of the soma success of life, accept and enjoy this soma drink of homage which is your delicious share of the mid-day session of our yajna of struggle and success in creative action. Breathe deeply, rest your limbs, relax your muscles, lord of wealth and connoisseur of the purest

delicacies. Unharness your horses and enjoy yourself here on the vedi.

गवाशिरं मन्थिनमिन्द्र शुक्रं पिबा सोमं रत्रिमा ते मदाय।
ब्रह्मकृता मारुतेना गणेन सजोषा रुद्रैस्तृपदा वृषस्व ॥ २ ॥

2. *Gavāśiraṁ manthinamindra śukraṁ pibā somaṁ ratrimā te madāya. Brahmakṛtā mārutenā gaṇena sajoṣā rudraistṛpadā vṛṣasva.*

Indra, destroyer of suffering and poverty, have a drink of this pure exhilarating soma, well churned, distilled and blended with milk and seasoned in sun. We offer it to you for your joy and exhilaration. Enjoy it to the full in the company of divine scholars and producers and refiners of gold, and scholars of the Rudra order. Drink and rejoice and be virile and generous as a cloud of showers.

ये ते शुष्मं ये तविषीमवर्धन्नर्चन्त इन्द्र मरुतस्त ओजः।
माध्यन्दिने सवने वज्रहस्त पिबा रुद्रेभिः सगणः सुशिप्र ॥ ३ ॥

3. *Ye te śuṣmaṁ ye taviṣīmavardhannarcanta indra marutasta ojaḥ. Mādhyaṁdine savane vajrahasta pibā rudrebhiḥ saganaḥ suśipra.*

Indra, lord destroyer of evil, of impressive visor, holding the thunder-bolt in hand, those who augment your strength, your forces, and your lustre and valour, and those who admire and serve you to the degree of worship, are Maruts, heroes as tempestuous as the winds in storm. In the company of all these and with the Rudras who rout the wicked, drink the soma in the mid-day session of the national yajna of defence.

त इन्वस्य मधुमद्विविप्र इन्द्रस्य शर्धो मरुतो य आसन्।
येभिर्वृत्रस्येषितो विवेदाममर्मणो मन्यमानस्य मर्म ॥ ४ ॥

4. *Ta innvasya madhumad vivipra indrasya śardho maruto ya āsan. Yebhirvṛtrasyeṣito vivedāmarmaṇo manyamānasya marma.*

Indeed the Maruts stir the honey sweets of soma for Indra, lord ruler and commander of the world, and they, heroic brave like the winds of storm, are his force who rouse his passion against the evil. Stirred by these he knows and reaches the fatal core of Vrtra, the demon, who believes he is invulnerable.

मनुष्वदिन्द्र सवनं जुषाणः पिबा सोमं शश्वते वीर्याय। स
आ ववृत्स्व हर्यश्व यज्ञैः सरण्युभिरपो अर्णा सिसर्षि ॥ ५ ॥

5. *Manuṣvadindra savanaṁ juṣāṇaḥ pibā somaṁ śasvate vīryāya. Sa ā vavṛtsva haryaśva yajñaiḥ saraṇyubhirapo arṇā sisarṣi.*

Indra, lord giver of honour and glory, eager for yajnic action and fond of yajnic gifts of fragrant delicacies, come like a man of thought and meditation, join our yajna and have a drink of soma for lasting strength and inspiration. You move the vapours and waters to the skies by performance of yajna and currents of wind and rays of the sun. As such, O rider of the horses of light and waves of energy, turn round and come to enjoy the fragrances.

त्वमपो यद्ध वृत्रं जघन्वाँ अत्याँइव प्रासृजः सर्तवाजौ।
शयानमिन्द्र चरता वधेन वव्रिवांसं परि देवीरदेवम् ॥ ६ ॥

6. *Tvamapo yaddha vṛtraṁ jaghanvāṅ atyāṅ iva prāsṛjaḥ sartavājau. Śayānamindra caratā vadhena vavrivāṁsaṁ pari devīradevam.*

Indra, when with the wielded weapon of the thunderbolt in battle, you destroy Vrtra, demonic cloud of darkness lying asleep in stolid state, covering and with-holding the blissful waters of vital rain showers, you release the waters of life and joy to flow, and the streams rush forth in freedom like horses released from the stables.

यजामु इन्नमसा वृद्धमिन्द्रं बृहन्तमृष्वमजरं युवानम्।
यस्य प्रिये ममतुर्यज्ञियस्य न रोदसी महिमानं ममाते ॥ ७ ॥

7. *Yajāma innamasā vṛddhamindraṁ bṛhantamṛṣvamajaraṁ yuvānam. Yasya priye mamaturyajñiyasya na rodasī mahimānaṁ mamāte.*

We love, join and worship Indra, lord of glory and majesty, with homage and holy food: Indra, lord most ancient beyond calculation, great and sublime, unaging and ever youthful, the bounds of which Lord worthiest of reverence in yajna, no near and dear heaven and earth ever measure, nor can they ever measure or contain.

इन्द्रस्य कर्म सुकृता पुरूणि व्रतानि देवा न मिनन्ति विश्वे।
दाधार यः पृथिवीं द्यामुतेमां जजान सूर्यमुषसं सुदंसाः ॥ ८ ॥

8. *Indrasya karma sukṛtā purūṇi vratāni devā na minanti viśve. Dādhāra yaḥ pṛthivīṁ dyāmutemāṁ jajāna sūryamuṣasaṁ sudaṁsāḥ.*

Indra, Lord Almighty, His acts, innumerable gifts and graces, and His laws, none among the noblest humanity do ever violate, nor the mightiest powers of nature ever transgress: Indra, lord of generosity and holiest action, who sustains this earth and heaven, and

creates the sun and the dawn and the day.

अद्रोघ सत्यं तव तन्महित्वं सद्यो यज्जातो अपिबो ह सोमम्।
न द्यावं इन्द्र तवसस्त ओजो नाहा न मासाः शरदो वरन्त ॥ ९ ॥

9. *Adrogha satyaṁ tava tanmahitvaṁ sadyo yajjāto apibo ha somam. Na dyāva indra tavasasta ojonāhā na māsāḥ śarado varanta.*

Indra, lord of love free from jealousy, negativity, discrimination or hypocrisy, ever true, inviolable and eternal is that greatness and glory of yours, that sun which, as it arises, drinks up the soma of nature to recreate, augment and return it to nature. Neither the heavens of light, nor days, nor months, nor seasons, nor years can evade or prevent or exceed or transgress the might and majesty of yours, omnipotent as you are.

त्वं सद्यो अपिबो जात इन्द्र मदाय सोमं परमे व्योमन्।
यद्ध द्यावापृथिवी आविवेशीरथाभवः पूर्व्यः कारु-
धायाः ॥ १० ॥

10. *Tvaṁ sadyo apibo jāta indra madāya somaṁ parame vyoman. Yaddha dyāvāpṛthivī āviveśī-rathābhavaḥ pūrvyaḥ kārudhāyāḥ.*

Indra, mighty lord of light and senses and mind, as soon as you arise and manifest, you drink up the soma vitalities of the holiest regions of life and nature for pleasure and growth, since then, you pervade the heaven and earth and then you grow to be the maker and sustainer of the artists of beauty and singers of divinity.

अहन्नहिं परिशयानमर्णो ओजायमानं तुविजात तव्यान्। न ते महित्वमनु भूदध द्यौर्यदन्यया स्फिग्या३ क्षाम-वस्थाः॥ ११॥

11. *Ahannahiṁ pariśayānamarṇa ojāyāmānaṁ tuvijāta tavyān. Na te mahitvamanu bhūdadha dyauryadanyayā sphigyā kṣāmavasthāḥ.*

Indra, potent lord of light universally manifest in existence and supremely generous, you break up the serpentine cloud of darkness waxing and overshadowing the oceans of air and vapours in the firmament and cover the earth with rain and light. Even the region of light cannot equal and contain your might because (while you strike the cover of darkness with the thunderbolt in one hand) with the other you hold and sustain the earth.

यज्ञो हि त इन्द्र वर्धनो भूदुत प्रियः सुतसोमो मियेधः।
यज्ञेनं यज्ञमव यज्ञियः सन्यज्ञस्ते वज्रमहिहत्य आवत्॥ १२॥

12. *Yajño hi ta indra vardhano bhūduta priyaḥ sutasomo miyedhaḥ. Yajñena yajñamava yajñiyaḥ san yajñaste vajramahihatya āvat.*

Indra, ruler of the world and giver of honour and excellence, your yajnic action, social and generous programme, is the mode of progress and promotion: It creates joy and prosperity, eliminates poverty and suffering, and promotes love and social cohesion. Be the leader of yajna, protect and promote yajna by yajna, and let your yajna protect and promote your thunder-arm in breaking the cloud of darkness for the rain showers of prosperity and joy in plenty.

यज्ञेनेन्द्रमवसा चक्रे अर्वागैनं सुम्नाय नव्यसे ववृत्याम्।
यः स्तोमेभिर्वावृधे पूर्व्येभिर्यो मध्यमेभिरुत नूतनेभिः ॥ १३ ॥

13. *Yajñenendramavasā cakre arvāgainaṁ sumnāya navyase vavṛtyām. Yaḥ stomebhir-vāvṛdhe pūrvyebhiryo madhyamebhiruta nūtanebhiḥ.*

The person who creates honour and excellence, peace and prosperity for humanity by yajna, creative action of the corporate community and promotes it by protection, preservation and further yajnic action, who rises by the appreciation and praise of the seniors, cooperation of the middle classes and the hopes, aspirations and dreams of the new generation, to such a person let me turn as front leader, as Indra, ruler and law-giver for humanity.

विवेष यन्मा धिषणा जजान स्तवै पुरा पार्यादिन्द्रमह्नः।
अंहसो यत्र पीपरद्यथा नो नावेव यान्तमुभये हवन्ते ॥ १४ ॥

14. *Viveṣa yanmā dhiṣaṇā jajāna stavai purā pāryādindramahnaḥ. Aṅhaso yatra pīparad yathā no nāveva yāntamubhaye havante.*

When thought is stirred and words arise in me in praise of Indra before the end of the day with gratitude how he would take us over across the world of sin and evil, then people too on both sides of the flood call upon him as captain of the ship on the move to take them over the seas to the shores of life beyond.

आपूर्णो अस्य कलशः स्वाहा सेक्तेव कोशं सिसिचे पिबध्यै।
समु प्रिया आववृत्रन्मदाय प्रदक्षिणिद्भि सोमास इन्द्रम् ॥ १५ ॥

15. *Āpūrṇo asya kalaśaḥ svāhā sekteva kośaṁ sisice pibadhyai. Samu priyā āvavṛtran madāya pradakṣiṇidabhi somāsa indram.*

Full to the brim is the cup of life for Indra to drink, filled with the best of thought, perception and action, like the dense cloud of vapours poured in by the sun. Dear friends and admirers, lovers of the soma-joy of life, come close and stand round Indra in homage to join and celebrate the Lord's gift of life.

न त्वा॑ गभी॒रः पु॑रुहूत सिन्धु॒र्नाद्र॑यः॒ परि॒ षन्तो॑ वरन्त। इ॒त्था सखि॑भ्य इषि॒तो यदि॒न्द्राऽऽदृ॒ळ्हं चि॒दरु॑जो॒ गव्य॑मूर्वम्॥ १६॥

16. *Na tvā gabhīraḥ puruhūta sindhurnādrayaḥ pari ṣanto varanta. Itthā sakhibhya iṣito yadindrā''dṛḷhaṁ cidarujo gavyamūrvam.*

Indra, mighty lord of light as the sun, invoked by one and all, neither the deep sea nor the dense clouds nor the high mountains all round can contain or hold you back when inspired by friends for friends you strike and break the formidable cloud, impenetrable except for the thunderbolt.

शु॒नं हु॑वेम म॒घवा॑न॒मिन्द्र॑म॒स्मिन्भरे॒ नृत॑मं॒ वाज॑सातौ। शृ॒ण्वन्त॑मु॒ग्रमू॒तये॑ स॒मत्सु॒ घ्नन्तं॑ वृ॒त्राणि॑ सं॒जित॒ं धना॑नाम्॥ १७॥

17. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghanantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

For protection, victory and well-being, in this battle of life, we invoke Indra, auspicious lord of power

and prosperity, highest leader, careful listener, fierce fighter, destroyer of enemies, and winner of wealths.

Mandala 3/Sukta 33

Nadis, Streams, Devata, Vishvamitra Gathina Rshi

प्र पर्वतानामुशती उपस्थादश्वेइव विषिते हासमाने।
गावेव शुभ्रे मातरा रिहाणे विपाट् छुतुद्री पयसा जवेते ॥ १ ॥

1. *Pra parvatānāmuśatī upasthādaśve iva viṣite hāsamāne. Gāveva śubhre mātarā rihāṇe vipāṭ-chutudrī payasā javete.*

From the lap of mountains, arising brilliant and passionate like the dawn, laughing and sparkling, and bolting like a horse and mare, like two beautiful mother cows yearning to meet their calves, two streams, one expansive and divided (vipat), the other deep and concentrated, fast and overflowing the banks (shutudri), flow in unison rapidly to meet the sea with their water.

Note: Swami Dayananda interprets this mantra as a metaphor of two brilliant women teachers issuing forth from a mighty source of learning and going to meet their disciples. He does not accept the interpretation that Vipat and Shutudri refer to two particular streams of these names. He does not accept the historical comparative method of Vedic interpretation which says that these mantras were composed on the banks of Vipat and Shutudri streams. On the contrary, he says that the words of the Veda should be interpreted etymologically as translated above.

Why these names in the Veda then? That's the

question. Swamiji says that words of the Veda are independent of history and geography. Particulars names in history such as Rama, Krishna, and others, for example, and names in geography such as Vipat and Shutudri and Ganga were taken from the Veda and not vice versa. There is no history nor geography of persons and places in the Veda. All such words, which appear to be name-words, should be interpreted etymologically, that's the scientific method, just like the technical terms of science which are structured and interpreted etymologically.

इन्द्रेषिते प्रसवं भिक्षमाणे अच्छा समुद्रं रथ्येव याथः।
समाराणे ऊर्मिभिः पिन्वमाने अन्या वामन्यामप्येति शुभ्रे॥ २॥

2. *Indreṣite prasavaṁ bhikṣamāṇe acchā samudraṁ rathyeva yāthaḥ. Samārāṇe ūrmibhiḥ pinvamāne anyā vāmanyāmapyeti śubhre.*

Moved and inspired by Indra, lord of light and rain, sharing and receiving the impulse to grow, you flow with crystalline waters, like beautiful chariot mares, towards the sea. Meeting and growing together with rising waves, feeding the environs, brilliant and graceful, each of you meets and augments the other.

(The metaphor of learned women, meeting, cooperating and beautifying the life around with education and the graces of culture continues to apply.)

अच्छा सिन्धुं मातृतमामयासं विपाशमुर्वीं सुभगामगन्म।
वत्समिव मातरा संरिहाणे समानं योनिमनु संचरन्ती॥ ३॥

3. *Acchā sindhuṁ mātṛtamāmayāsaṁ vipāśam-urvīṁ subhagāmaganma. Vatsamiva mātarā saṁrihāṇe samānaṁ yonimanu saṁcarantī.*

I go to the river, I go to the sea, dearest mother generator and receiver of the rivers.

We go to the river, free, wide and auspicious.

The streams flow to the sea like mother cows hastening to the stalls to meet the calf, loving and caressing, reaching together in equal love and joy living together in one home.

एना वयं पयसा पिन्वमाना अनु योनिं देवकृतं चरन्तीः ।
न वर्तवे प्रसवः सर्गतक्तः किंयुर्विप्रो नद्यो जोहवीति ॥ ४ ॥

4. *Enā vayaṁ payasā pinvamānā anu yoniṁ deva-kṛtaṁ carantīḥ. Na vartave prasavaḥ sargataktaḥ kiṁyurvipro nadyo johavīti.*

We rivers rising with water and fertilizing the land move on by the same course appointed by the divine maker, never relenting in the flow, our birth itself and flow is never meant to stop.

(The mantra refers to the stream of life, continuance of the race, the family and the tradition of education and culture.)

रमध्वं मे वचसे सोम्याय ऋतावरीरुप मुहूर्तमेवैः ।
प्र सिन्धुमच्छा बृहती मनीषाऽवस्युरह्वे कुशिकस्य सूनुः ॥ ५ ॥

5. *Ramadhvaṁ me vacase somyāya ṛtāvarīrupa muhūrtamevaiḥ. Pra sindhumacchā bṛhatī manīṣā'vasyurahve kuśikasya sūnuḥ.*

Bide a while, listen, pray consider and enjoy my word of peace, prayer and beauty. Relax, why rush on like a storm to the bottom mysterious deep. Son and disciple of a self-realised soul, I invoke and call upon the river and the sea from the core of my heart and mind, I need the vision and the protection.

(The mantra points to the irresistible flow of existence and the soul's cry for a moment's vision of constancy against the flux of mutability.)

इन्द्रो॑ अ॒स्माँ अ॑रद॒द्व॒ज्र॑बाहु॒रपा॑हन्वृ॒त्रं प॑रि॒धिं न॒दीना॑म्।
दे॒वोऽन॑यत्सवि॒ता सु॑पा॒णिस्तस्य॑ व॒यं प्र॑स॒वे या॑म उ॒र्वीः॥ ६॥

6. *Indro asmāň aradad vajrabāhurapāhan vṛtraṁ paridhiṁ nadīnām. Devó'nayat savitā supāṇistasya vayaṁ prasave yāma urvīḥ.*

Indra, lord of thunder, carved for us the paths we follow when he broke the ocean of dark energy in which the streams of existence lay confined. Into those channels the lord creator, Savita, cosmic sun of omnipotent arm, made us flow. In his channels we flow on and on, wide and deep, without rest.

(Mutability does not stop. The flux goes on and on, but you can stop the flow of your experience of the flow.)

प्र॒वाच्यं॑ शश्व॒धा वी॒र्यं॑ तदिन्द्र॑स्य॒ कर्म॒ यदहिं॑ विवृ॒श्चत्।
वि व॒ज्रेण॑ परि॒षदो॑ जघा॒नाऽऽय॒न्नापोऽय॑नमि॒च्छमा॑नाः॥ ७॥

7. *Pravācyaṁ śaśvadhā vīryaṁ tadindrasya karma yadahiṁ vivṛścat. Vi vajreṇa pariṣado jaghānā ''yannāpo'yanamicchamānāḥ.*

That omnipotence of Indra, that cosmic act by

which he breaks the dark energy of the state of annihilation (Pralaya) is worthy of song and celebration. With his voice of thunder he breaks the silence of the inert forces of Prakrti, and the waves and waters of cosmic energy flow into existence, in-vested with the divine will.

एतद्वचो जरितर्मापि मृष्ठा आ यत्ते घोषानुत्तरा युगानि। उक्थेषु कारो प्रति नो जुषस्व मा नो नि कः पुरुषत्रा नमस्ते ॥ ८ ॥

8. *Etad vaco jaritarmāpi mṛṣṭhā ā yat te ghoṣānuttarā yugāni. Uktheṣu kāro prati no juṣasva mā no ni kaḥ puruṣatrā namaste.*

O singer and celebrant, neglect not, nor forget these holy words of yours which the ages to come will honour and resound. O poet of divinity, master maker and artist of eminence, love us and serve us with faith in your yajnic programmes. Be not arrogant to us or to noble people in general. Salutations to you!

ओ षु स्वसारः कारवे शृणोत ययौ वो दूरादनसा रथेन। नि षू नमध्वं भवता सुपारा अधोअक्षाः सिन्धवः स्रोत्याभिः ॥ ९ ॥

9. *O ṣu svasāraḥ kārave ṣṛṇota yayau vo dūrādanasā rathena. Ni ṣū namadhvaṁ bhavatā supārā adho-akṣāḥ sindhavaḥ srotyābhiḥ.*

O sister streams of existence in cosmic flow, powers of dynamic action, listen to the prayer and exhortations of the artist maker and poet. He has come to you from afar by a fast moving chariot. Lower your depth and turbulence, flow below the axle of his chariot wheels, bow to him, and help him to cross the flood.

आ ते कारो शृणवामा वचांसि ययाथ दूरादनसा रथेन।
नि ते नंसै पीप्यानेव योषा मर्यायेव कन्या शश्वचै ते॥ १०॥

10. *Ā te kāro śṛṇvāmā vacāṁsi yayātha durādan-asā rathena. Ni te naṁsai pīpyāneva yoṣā maryāyeva kanyā śaśvacai te.*

O poet artist and maker, we listen to your words, you come from afar with a cart and chariot, and we greet you with salutations eagerly as a woman overflowing with love meets her child, and a maiden meets her lover with embraces.

यदङ्ग त्वा भरताः सन्तरेयुर्गव्यन्ग्रामं इषित इन्द्रजूतः।
अर्षादह प्रसवः सर्गतक्त आ वो वृणे सुमतिं यज्ञियानाम्॥ ११॥

11. *Yadaṅga tvā bharatāḥ saṁtareyurgavyan grāma iṣita indrajūtaḥ. Arṣādahaḥ prasavaḥ sargatakta ā vo vṛṇe sumatiṁ yajñiyānām.*

O dear streams of water and national economy, as the producers and managers of the nation may cross and manage you with your consent, so may the people of the settlement too, desirous of crossing you, when impassioned and inspired by Indra, ruling light of the world, cross and manage the waters. And then, for sure, may the flood rush on. O managers and planners of the nation's yajna, worthy of love and reverence, I admire and pray for the vision and wisdom and the good-will of friends and creators like you.

अतारिषुर्भरता गव्यवः समभक्त विप्रः सुमतिं नदीनाम्।
प्र पिन्वध्वमिषयन्तीः सुराधा आ वक्षणाः पृणध्वं यात शीभम्॥ १२॥

12. *Atārişurbharatā gavyavaḥ samabhakta vipraḥ sumatiṁ nadīnām. Pra pinvadhvamiṣayantīḥ surādhā ā vakṣaṇāḥ pṛṇadhvaṁ yāta śībham.*

May the producers, managers and rulers seeking and developing lands, and cows, and animal husbandry manage water resources. Let the intellectuals study and share the secret of river power. O people of the land, develop the rich and productive streams and rivers and fill the fields and canals with water for irrigation. Come all, go far, be quick and effective.

उद्व ऊर्मिः शम्या हन्त्वापो योक्त्राणि मुञ्चत।
मादुष्कृतौ व्येनसाऽघ्न्यौ शूनमारताम्॥ १३॥

13. *Ud va ūrmiḥ śamyā hantvāpo yoktrāṇi muñcata. Māduṣkṛtau vyenasā'ghnyau śūnamāratām.*

O streams and rivers, may your flow, the waves, touch and sanctify the flagpole of yajna. May the waters relieve the yoke of bullocks. May the streams, fast, wide and free, never destructive but blissful, unhurt, protected and developed, auspicious as a boon, bring us peace, prosperity and joy. (Life is a flow, inspiring, energising, sanctifying. Manage it, develop it, live it as a divine gift.)

Mandala 3/Sukta 34

Indra Devata, Vishvamitra Gathina Rshi

इन्द्रः पूर्भिदातिरद्दासमर्कैर्विदद्वसुर्दयमानो वि शत्रून्।
ब्रह्मजूतस्तन्वा वावृधानो भूरिदात्र आपृणद्रोदसी उभे॥ १॥

1. *Indraḥ pūrbhidātirad dāsamarkairvidad vasurdayamāno vi śatrūn. Brahmajūtastanvā vāvṛdhāno bhūridātra āpṛṇad rodasī ubhe.*

Indra, lord ruler of the world, overcomes the hostile forces with light and thought and the power of persuasion. He opens and expands the cities bound in the dark and, abundant and charitable as he is, relieves and rehabilitates the helpless poor. Inspired by divinity and universal vision, rising and expanding in body and mind with plenty and prosperity, merciful and freely giving, he fills both heaven and earth with light and joy.

मखस्य॑ ते तवि॒षस्य॒ प्र जू॒तिमिय॑र्मि॒ वाच॑मम॒ृताय॑ भूषन्।
इन्द्र॑ क्षिती॒नाम॑सि॒ मानु॑षीणां वि॒शां दैवी॑नामु॒त पू॒र्व॒याव॑ा ॥ २ ॥

2. *Makhasya te taviṣasya pra jūtimiyarmi vācamamṛtāya bhūṣan. Indra kṣitīnāmasi mānuṣīṇāṁ viśāṁ daivīnāmuta pūrvayāvā.*

Indra, lord of life and giver of light, I arise and receive the inspiration of the power and generosity of your yajna, glorifying the divine voice for the sake of immortality. Lord of power and ruler of the world, you are the leader and pioneer of the nations of the world, ordinary people, specialized groups and exceptional people of brilliance and generosity.

इन्द्रो॑ वृ॒त्रमव॑ृणोच्छ॒र्धनी॑ति॒ः प्र मा॒यिना॑ममिना॒द्वर्प॑णीतिः।
अह॒न्व्यं॑स॒मुश॑ध॒ग्वने॑ष्वा॒विर्धेना॑ अकृणोद्रा॒म्याणा॑म् ॥ ३ ॥

3. *Indro vṛtramavṛṇocchardhanītiḥ pra māyināmaminād varpaṇītiḥ. Ahan vyaṁsamuśadhagvaneṣvāvirdhenā akṛṇod rāmyāṇām.*

Indra, heroic warrior of exploits, master of tactics, overwhelms the demon of darkness and, passionate for action, counters the magical moves of

the crafty enemies and overthrows the crippled monster. Thus does he set free the cows confined in the forests, voices suppressed in silence, and the streams of water locked up in the cloud and sunrays.

इन्द्रः स्वर्षा जनयन्नहानि जिगायोशिग्भिः पृतना अभिष्टिः ।
प्रारोचयन्मनवे केतुमह्नामविन्दज्ज्योतिर्बृहते रणाय ॥ ४ ॥

4. *Indraḥ svarṣā janayannahāni jigāyośigbhiḥ pṛtanā abhiṣṭiḥ. Prārocayanmanave ketu-mahnā-mavindajjyotirbṛhate raṇāya.*

Indra, lord of the showers of joy, reveals and brightens the days, fights the battles alongwith his commandos, and comes out victorious. May he then unfurl the flag of the day's light and victory and win the light for the mighty battle of life as a whole in the flow of existence.

इन्द्रस्तुजो बर्हणा आ विवेश नृवद्दधानो नर्या पुरूणि ।
अचेतयद्धिय इमा जरित्रे प्रेमं वर्णमतिरच्छुक्रमासाम् ॥ ५ ॥

5. *Indrastujo barhaṇā ā viveśa nṛvad dadhāno naryā purūṇi. Acetayad dhiya imā jaritre premaṁ var-ṇamatiracchukramāsām.*

Indra, like a manly hero, commanding overwhelming the forces of battle, blazing with the mighty thunderbolt, breaks through the thick of enemy lines. He enlightens these thoughts and minds for the celebrant and augments this pure and unsullied light of these within.

महो महानि पनयन्त्यस्येन्द्रस्य कर्म सुकृता पुरूणि ।
वृजनेन वृजिनान्त्सं पिपेष मायाभिर्दस्यूँरभिभूत्योजाः ॥ ६ ॥

6. *Maho mahāni panayantyasyendrasya karma sukṛtā purūṇi. Vṛjanena vṛjināntsaṁ pipeṣa māyābhirdasyūँrabhibhūtyojāḥ.*

Many great and good acts of this mighty Indra, ruler and warrior, are worthy of admiration. Lord of might and splendour, hero of victory, he crushes the guiles and evils of the wicked with his strength, and eliminates the thieves and robbers of society by the force of his tactics and intelligence.

युधेन्द्रो॑ म॒ह्ना वरि॑वश्चकार दे॒वेभ्य॒: सत्प॑तिश्चर्षणि॒प्रा:। विव॑स्वत॒: सद॑ने अस्य॒ तानि॒ विप्रा॑ उ॒क्थेभि॑: क॒वयो॑ गृणन्ति ॥ ७ ॥

7. *Yudhendro mahnā varivaścakāra devebhyaḥ satpatiścarṣaṇiprāḥ. Vivasvataḥ sadane asya tāni viprā ukthebhiḥ kavayo gṛṇanti.*

Indra, lover and favourite of humanity, protector and promoter of truth, reality and the good people, with his fight and force of strength and intelligence does great good deeds for the noble powers of nature and humanity. And those great exploits of his, brilliant poets and scholars celebrate with their songs of homage, the waves and echoes of which rise and resound in the house of the sun.

स॒त्रासा॑हं॒ वरे॑ण्यं सहो॒दां स॑स॒वांसं॒ स्व॑र॒पश्च॑ दे॒वीः।
स॒सान॒ यः पृ॑थि॒वीं द्यामु॒तेमामिन्द्रं॑ मदन्त्यनु॒ धीर॑णासः ॥ ८ ॥

8. *Satrāsāhaṁ vareṇyaṁ sahodāṁ sasavāṁsaṁ svarapaśca devīḥ. Sasāna yaḥ pṛthivīṁ dyāmutemāmindraṁ madantyanu dhīraṇāsaḥ.*

People of intelligence, patience and intelligence

may please and share the pleasure with Indra, lord of the world, who upholds truth and challenges untruth, who is worthy of choice, giver of strength and courage, who distinguishes between good and evil, and gives happiness, pranic energy and divine bliss, and who creates, gives and shares the gifts and beauty of this earth and heaven with us.

ससानात्याँ उत सूर्यं ससानेन्द्रः ससान पुरुभोजसं गाम्।
हिरण्यमुत भोगं ससान हत्वी दस्यून्प्रार्यं वर्णमावत्॥ ९॥

9. *Sasānātyāँ uta sūryaṁ sasānendraḥ sasāna purubhojasaṁ gām. Hiraṇyayamuta bhogaṁ sasāna hatvī dasyūn prāryaṁ varṇamāvat.*

Indra gives us the horses and other modes of fast travel. He gives us the sun and enlightenment. He gives us the cow for milk, land and speech, and golden wealth for the sustenance of all. He destroys evil and the wicked and protects the good and virtuous people for the joy of all.

इन्द्र ओषधीरसनोदहानि वनस्पतीँर सनोदन्तरिक्षम्।
बिभेद वलं नुनुदे विवाचोऽथाभवद्दमिताभिक्रतूनाम्॥ १०॥

10. *Indra oṣadhīrasanodahāni vanaspatīँrasano-dantarikṣam. Bibheda valaṁ nunude vivāco'thā-bhavad damitābhikratūnām.*

Indra gives us herbs and tonics everyday. He gives us waters of the firmament. He opens up the sources of strength and energy. He stimulates the organs of speech and inspires articulation and the growth of various languages. And he is the controller of the men of impetuous action to a steady state of balance in

thought and will.

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम्॥ ११॥

11. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke, invite and celebrate Indra, auspicious lord of wealth, honour and excellence, friend of the good and controller of the wicked. In this battle of life, we call upon him, best and highest of men and leaders, for victory. We call upon him in all our struggles for protection, promotion and progress, for he listens to us, destroys the evils of darkness and ignorance, and wins, preserves and promotes the wealth, honour and excellence of life and culture. Great is he, mighty lustrous, terribly irresistible, blazing, victorious.

Mandala 3/Sukta 35

Indra Devata, Vishvamitra Gathina Rshi

तिष्ठा हरी रथ आ युज्यमाना याहि वायुर्न नियुतो नो अच्छ।
पिबास्यन्धो अभिसृष्टो अस्मे इन्द्र स्वाहा ररिमा ते मदाय॥ १॥

1. *Tiṣṭhā harī ratha ā yujyamānā yāhi vāyurna niyuto no accha. Pibāsyandho abhisṛṣṭo asme indra svāhā rarimā te madāya.*

Indra, lord ruler of the world, ride the chariot drawn by horse power of water and fire and come straight to us like the wind in all your glory in good

company. Come and partake of the holy food we offer in faith and truth of word and deed in homage for your joy and entertainment.

उपाजिरा पुरुहूताय सप्ती हरी रथस्य धूर्ष्वा युनज्मि।
द्रवद्यथा संभृतं विश्वतश्चिदुपेमं यज्ञमा वहात इन्द्रम्॥ २॥

2. *Upājirā puruhūtāya saptī harī rathasya dhūrṣvā yunajmi. Dravad yathā saṁbhṛtaṁ viśvataścidupemaṁ yajñamā vahāta indram.*

I yoke the fastest horses, fast as sun-rays, to the centre pole of the chariot of Indra, lord universally invoked, praised and called upon for action, so that they may rush, bear him and carry wealth and honour from all round and bring it to this yajna of knowledge and science.

उपो नयस्व वृषणा तपुष्पोतेमव त्वं वृषभ स्वधावः।
ग्रसेतामश्वा वि मुचेह शोणा दिवेदिवे सदृशीरद्धि धानाः॥ ३॥

3. *Upo nayasva vṛṣaṇā tapuṣpotemava tvaṁ vṛṣabha svadhāvaḥ. Grasetāmaśvā vi muceha śoṇā divedive sadṛśīraddhi dhānāḥ.*

Indra, bold and generous lord commanding food and energy, take the two mighty fiery steeds of sun-rays close together, protect and take water too, let the horses free, consume the food and fuel of flames, and you too consume the food prepared and seasoned by fire every day in the bowels of the earth.

ब्रह्मणा ते ब्रह्मयुजा युनज्मि हरी सखाया सधमाद आशू।
स्थिरं रथं सुखमिन्द्राधितिष्ठन्प्रजानन्विद्वाँ उप याहि सोमम्॥ ४॥

4. *Brahmaṇā te brahmayujā yunajmi harī sakhāyā sadhamāda āśū. Sthiraṁ rathaṁ sukhamindrādhitiṣṭhan prajānan vidvāṅ upa yāhi somam.*

By word I yoke the horses which sense and obey the word of command. Friendly they are, extremely fast to reach the yajnic destination. Indra, lord of knowledge and power, riding the chariot which is steady and comfortable, knowing and discovering further, go close to the moon and bring the nectar of magical powers.

मा ते हरी वृषणा वीतपृष्ठा नि रीरमन्यजमानासो अन्ये।
अत्यायाहि शश्वतो वयं तेऽरं सुतेभिः कृणवाम सोमैः ॥ ५ ॥

5. *Mā te harī vṛṣaṇā vītapṛṣṭhā ni rīraman yajamānāso anye. Atyāyāhi śaśvato vayaṁ te'raṁ sutebhiḥ kṛṇavāma somaiḥ.*

Indra, may your motive chariot powers, of wide and extensive back never slacken, exhaust or stop. We are the other collaborators in your yajna, ever and constant, who do all for you with the distilled yajnic essences of what you need. Go far to the target and come back to us victorious.

तवायं सोमस्त्वमेह्यर्वाङ्शश्वत्तमं सुमना अस्य पाहि।
अस्मिन्यज्ञे बर्हिष्या निषद्या दधिष्वेमं जठर इन्दुमिन्द्र ॥ ६ ॥

6. *Tavāyaṁ somastvamehyarvāṅ śaśvattamaṁ sumanā asya pāhi. Asmin yajñe barhiṣyā niṣadyā dadhiṣvemaṁ jaṭhara indumindra.*

Indra, this soma is yours, come you hither, happy at heart, partake of it, lasting and constant as it is in power and energy. Sit on the holy grass in this yajna and hold it in the strong interior of the chariot.

स्तीर्णं ते बर्हिः सुत इन्द्र सोमः कृता धाना अत्तवे ते हरिभ्याम्। तदोकसे पुरुशाकाय वृष्णे मरुत्वते तुभ्यं राता हवींषि ॥ ७ ॥

7. *Stīrṇaṁ te barhiḥ suta indra somaḥ kṛtā dhānā attave te haribhyām. Tadokase puruśakāya vṛṣṇe marutvate tubhyaṁ rātā havīṁṣi.*

The liquid fuel, distilled and packed, is ready for you. The foods for the consumption of your motive forces are prepared and ready. All the inputs for you too are ready and reserved for the lord of the chariot, mighty helpful, creative and generous, lord of the wings of winds.

इमं नरः पर्वतास्तुभ्यमापः समिन्द्र गोभिर्मधुमन्तमक्रन्। तस्यागत्या सुमना ऋष्व पाहि प्रजानन्विद्वान्पथ्या३ अनु स्वाः ॥ ८ ॥

8. *Imaṁ naraḥ parvatāstubhyamāpaḥ samindra gobhirmadhumantamakran. Tasyāgatyā suma-nā ṛṣva pāhi prajānan vidvān pathyā anu svāḥ.*

Indra, lord of honour and excellence, the best of men, mountains and clouds, waters and vapours in unison have prepared this nectar sweet of soma for you with currents of solar energy and treasures of the earth. Lord of glory, happy at heart, scholar and discoverer, take the soma, and protect and promote the product and your partners on the way.

याँ आभजो मरुत इन्द्र सोमे ये त्वामवर्धन्नभवन्गणास्ते। तेभिरेतं सजोषा वावशानो३ऽग्नेः पिब जिह्वया सोममिन्द्र ॥ ९ ॥

9. *Yāň ābhajo maruta indra some ye tvāmavardhannabhavan gaṇaste. Tebhiretaṁ sajoṣā vāvaśāno'gneḥ piba jihvayā somamindra.*

Indra, lord of knowledge, power and glory, the winds and men you engage in your soma project of science and development, who lead you to honour and advancement, and who become your force and allies : with them, celebrating in joy, shining and resounding, drink of the soma with the tongue of fire.

इन्द्र पिब स्वधया चित्सुतस्याऽग्नेर्वा पाहि जिह्वया यजत्र।
अध्वर्योर्वा प्रयतं शक्र हस्ताद्धोतुर्वा यज्ञं हविषो जुषस्व॥ १०॥

10. *Indra piba svadhayā cit sutasyā'gnervā pāhi jihvayā yajatra. Adhvaryorvā prayataṁ śakra hastāddhoturvā yajñaṁ haviṣo juṣasva.*

Indra, glorious ruler of the world, drink of the soma distilled with the tongue of fire. O lord venerable, drink of it and protect it with your strength and power. Lord of power and honour, join and develop the yajna instituted and conducted by the yajamana and the highpriest with oblations of fragrant materials offered with their own hands.

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम्॥ ११॥

11. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugr-amūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

For victory in this battle of life, we invoke, invite

and call upon Indra, lord auspicious of bliss, commander of honour, power and prosperity, and the best of men and leaders. For defence, protection, preservation and progress in the struggles of life for development, we look up to him, responsive listener, mighty lustrous destroyer of the demons of darkness and ignorance, and a winner of all round wealth of the nations.

Mandala 3/Sukta 36

Indra Devata, Vishvamitra Gathina (1-9, 11) and Ghora Angirasa (10) Rshi

इमामू षु प्रभृतिं सातये धाः शश्वच्छश्वदूतिभिर्यादमानः। सुतेसुते वावृधे वर्धनेभिर्यः कर्मभिर्महद्भिः सुश्रुतो भूत्॥ १॥

1. *Imāmū ṣu prabhṛtiṁ sātaye dhāḥ śaśvaccha-śvadūtibhiryādamānaḥ. Sutesute vāvṛdhe vardha-nebhiryaḥ karmabhirmahadbhiḥ suśruto bhūt.*

Indra, O lord united with friends and devotees by continuous modes of protection, who rise by admirable acts of promotive generosity and advance in honour and reputation by greater and higher actions in one yajna after another, accept this praise and prayer for the gifts of success and acquisitions of value.

इन्द्राय सोमाः प्रदिवो विदाना ऋभुर्येभिर्वृषपर्वा विहायाः। प्रयम्यमानान्प्रति षू गृभायेन्द्र पिब वृषधूतस्य वृष्णः॥ २॥

2. *Indrāya somāḥ pradivo vidānā ṛbhuryebhir-vṛṣaparvā vihāyāḥ. Prayamyamānān prati ṣū gṛbhāyendra piba vṛṣadhūtasya vṛṣṇaḥ.*

Indra, the somas, essences of energy and

enlightenment, are distilled from the heavens by enlightened people for advancement of the honour and excellence of life, by which Rbhu, master of intelligence and expertise in social affairs, grows strong in every aspect of development and destroys the evil which must be destroyed.

Indra, lord ruler, drink of this powerful, inspiring, elevating vitality of strength and enlightenment, and hold and govern the elements under control for the protection, promotion and advancement of honour and excellence.

पिबा॒ वर्धस्व॒ तव॑ घा सु॒तास॒ इन्द्र॒ सोमा॑सः प्रथ॒मा उ॒तेमे।
यथापि॑बः पू॒र्व्याँ इ॑न्द्र॒ सोमाँ॑ एवा पा॑हि॒ पन्यो॑ अ॒द्या नवी॑यान्॥ ३॥

3. *Pibā vardhasva tava ghā sutāsa indra somāsaḥ prathamā uteme. Yathāpibaḥ pūrvyāň indra somāň evā pāhi panyo adyā navīyān.*

Indra, lord of honour and excellence, drink of the soma and grow in honour and power. For sure, the somas distilled earlier as well as these new ones distilled today are yours. As you drank of the earlier ones, so drink the new ones today and protect the honour and excellence of life, admirable leader as you are.

म॒हाँ अम॑त्रो वृ॒जने॑ विर॒प्श्यु॑ग्रं॒ शवः॑ पत्यते धृ॒ष्णवो॑जः।
नाह॑ विव्याच पृथि॒वी च॒नैनं॒ यत्सोमा॑सो॒ हर्य॑श्वम॒मन्द॑न्॥ ४॥

4. *Mahāň amatro vṛjane virapśyugraṁ śavaḥ patyate dhṛṣṇvojaḥ. Nāha vivyāca pṛthivī canainaṁ yat somāso haryaśvam-amandan.*

Great, master of knowledge and power,

overwhelming in the battle of life and lord of terrible splendour, Indra possesses and commands informidable prowess and heroism. Even the whole humanity on earth does not comprehend the grandeur of this wondrous power commanding the winds whom the creators of soma, light of the sun, beauty of the moon and fragrances of yajna inspire and enlighten.

महाँ उग्रो वावृधे वीर्याय समाचक्रे वृषभः काव्येन। इन्द्रो भगो वाजदा अस्य गावः प्र जायन्ते दक्षिणा अस्य पूर्वीः ॥ ५ ॥

5. *Mahāň ugro vāvṛdhe vīryāya samācakre vṛṣabhaḥ kāvyena. Indro bhago vājadā asya gāvaḥ pra jāyante dakṣiṇā asya pūrvīḥ.*

Indra, lord ruler of the world, is great, illustrious, generous and gracious giver of honour and excellence of prosperity. He rises to valorous and virtuous action and achieves every success by the word and vision of Divinity. His lands, cows and lights of knowledge are creative and profuse, and his gifts are always blissful more and ever more.

प्र यत्सिन्धवः प्रसवं यथायन्नापः समुद्रं रथ्येव जग्मुः। अतश्चिदिन्द्रः सदसो वरीयान्यदीं सोमः पृणति दुग्धो अंशुः ॥ ६ ॥

6. *Pra yat sindhavaḥ prasavaṁ yathāyannāpaḥ samudraṁ rathyeva jagmuḥ. Ataścidindraḥ sadaso varīyān yadīṁ somaḥ pṛṇati dugdho aṁśuḥ.*

Just as rivers originate and pursue their course to the sea, and as vapours rise to the firmament like

chariots going by highways to their destination, so does soma mixed with milk and seasoned in sunlight offered in homage to Indra, supreme power of earth and heaven, inspires, and Indra sits over the assembly as first and presiding power, cream of the nation, bright as sunrays.

समुद्रेण सिन्धवो यादमाना इन्द्राय सोमं सुषुतं भरन्तः ।
अंशुं दुहन्ति हस्तिनो भरित्रैर्मध्वः पुनन्ति धारया पवित्रैः ॥ ७ ॥

7. *Samudreṇa sindhavo yādamānā indrāya somaṁ suṣutaṁ bharantaḥ. Aṁśuṁ duhanti hastino bharitrair-madhvaḥ punanti dhārayā pavitraiḥ.*

Just as rivers join the sea bearing distilled soma from the essences of nature for Indra, lord of the world, so do the performers of yajna, men of generous hands, joining the scholars of oceanic depth of learning, distil the soma vitalities of nature and, with hands full of fragrant offerings, sanctify the honey sweets of life with streams of pure and holy showers of piety for honour and glory.

हृदाइव कुक्षयः सोमधानाः समीं विव्याच सवना पुरूणि ।
अन्ना यदिन्द्रः प्रथमा व्याश वृत्रं जघन्वाँ अवृणीत सोमम् ॥ ८ ॥

8. *Hradā iva kukṣayaḥ somadhānāḥ samīṁ vivyāca savanā purūṇi. Annā yadindraḥ prathamā vyāśa vṛtraṁ jaghanvāँ avṛṇīta somam.*

Like lakes and mountain valleys are the generous treasure holds of the bearers of soma. Many are the yajnic processes of the creation and reinforcement of the soma nectars. Indra, lord of

knowledge and brilliance, when he creates the first foods and nourishments for life and tastes and approves of these, then he, breaker of the clouds, selects soma as the first and most invigorating power.

आ तू भर माकिरेतत्परि ष्ठाद्विद्मा हि त्वा वसुपतिं वसूनाम्।
इन्द्र यत्ते माहिनं दत्रमस्त्यस्मभ्यं तद्धर्यश्व प्र यन्धि॥ ९॥

9. *Ā tū bhara mākiretat pari ṣṭhād vidmā hi tvā vasupatiṁ vasūnām. Indra yat te māhinaṁ datra-mastyasmabhyaṁ taddharyaśva pra yandhi.*

Indra, lord of light and life, bear and bring us the soma, fill our treasures, fulfil us wholly. Let no one withhold it from us. We know you are the creator and protector of the wealths of life. O lord of the winds and velocities of energy, bless us with that which is the greatest and highest of your gifts.

अस्मे प्र यन्धि मघवन्नृजीषिन्निन्द्र रायो विश्ववारस्य भूरेः।
अस्मे शतं शरदो जीवसे धा अस्मे वीराञ्छश्वत इन्द्र शिप्रिन्॥ १०॥

10. *Asme pra yandhi maghavannṛjīṣinnindra rāyo viśvavārasya bhūreḥ. Asme śataṁ śarado jīvase dhā asme vīrāñcchaśvata indra śiprin.*

Indra, lord of honour and excellence of prosperity, lover of purity and excellence of naturalness, ruler and protector of the world, give us abundance of the wealth of universal character and value. O lord of grandeur and handsomeness, bear and bring for us a full life of hundred years, and bless us with an unbroken line of brave progeny.

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम्॥ ११॥

11. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

In this yajnic struggle of life for peace and plenty and the achievement of speed and excellence, we invoke and call upon Indra, lord of honour, power and innocence of naturalness, giver of joy and best of men and leaders, who listens to us, is lustrous and terrible, and destroys the demons of darkness in the battles for progress and who is the creator, protector and promoter of the wealths of universal value.

Mandala 3/Sukta 37

Indra Devata, Vishvamitra Gathina Rshi

वार्त्रहत्याय शवसे पृतनाषाह्याय च।
इन्द्र त्वा वर्तयामसि॥ १॥

1. *Vārtrahatyāya śavase pṛtanāṣāhyāya ca.*
Indra tvā vartayāmasi.

Indra, lord of honour and valour, commander of the forces of life and freedom, we pledge to abide by you and exhort you for breaking of the clouds of rain, for the destruction of darkness and evil, for rousing courage and valour, and for challenging and beating back the enemy in battle. And we pray, inspire and exhort us too with full power and preparation.

अर्वाचीनं सु ते मन उत चक्षुः शतक्रतो।
इन्द्र कृण्वन्तु वाघतः॥ २॥

2. *Arvācīnaṁ su te mana uta cakṣuḥ śatakrato.*
Indra kṛṇvantu vāghataḥ.

Indra, lord destroyer of evil and enemies, hero of a hundred acts of yajnic creation and development, may the sages of vision, imagination and effective communication refresh and update your mind and eye with foresight so that you face the challenges of the present time successfully.

नामानि ते शतक्रतो विश्वाभिर्गीर्भिरीमहे।
इन्द्राभिमातिषाह्ये॥ ३॥

3. *Nāmāni te śatakrato viśvābhirgīrbhirīmahe.*
Indrābhimātiṣahye.

Indra, lord ruler excellent and honourable, hero of a hundred acts of imaginative vision, with all our best words, thoughts and resolutions, we pray and exhort you to realise your names and attributes in action so that under your leadership we may face the challenges of the time successfully against the arrogant and proud enemies.

पुरुष्टुतस्य धामभिः शतेन महयामसि।
इन्द्रस्य चर्षणीधृतः॥ ४॥

4. *Puruṣṭutasya dhāmabhiḥ śatena mahayāmasi.*
Indrasya carṣaṇīdhṛtaḥ.

We exhort and exalt Indra, universally admired ruler of the world and sustainer of his people, by hundredfold celebrations of his names, attributes and brilliant exploits of heroism.

इन्द्रं वृत्राय हन्तवे पुरुहूतमुप ब्रुवे।
भरेषु वाजसातये ॥ ५ ॥

6. *Indraṁ vṛtrāya hantave puruhūtamupa bruve.*
Bhareṣu vājasātaye.

I invoke Indra, invoked and worshipped by all, for the destruction of evil and victory in life's battles for food, energy, prosperity and progress.

वाजेषु सासहिर्भव त्वामीमहे शतक्रतो।
इन्द्र वृत्राय हन्तवे ॥ ६ ॥

6. *Vājeṣu sāsahirbhava tvāmīmahe śatakrato.*
Indra vṛtrāya hantave.

Indra, be the challenger, warrior and winner of battles for prosperity and progress. O lord of a hundred creative actions, we invoke, exhort and exhalt you for breakup of the cloud into rain and elimination of the demon of darkness, ignorance, injustice and poverty.

द्युम्नेषु पृतनाज्ये पृत्सुतूर्षु श्रवःसु च।
इन्द्र साक्ष्वाभिमातिषु ॥ ७ ॥

7. *Dyumneṣu pṛtanājye pṛtsu tūrṣu śravaḥsu ca.*
Indra sākṣvābhimātiṣu.

In the battles of forces in plans and programmes of development for prosperity and excellence, in the contests of forces positive and negative for good and evil, in the onslaughts of stormy troops of hostility, in the efforts for growth in food, energy and enlightenment, in the struggles for self-realisation against pride and arrogance, Indra, O spirit of the soul, voice of conscience, genius of the nation, and invincible strength

of character, tolerate, endure, challenge, fight and throw out the enemies of life's light and joy.

शुष्मिन्तमं न ऊतये द्युम्निनं पाहि जागृविम्।
इन्द्र सोमं शतक्रतो ॥ ८ ॥

8. *Śuṣmintamaṁ na ūtaye dyumninaṁ pāhi jāgṛvim.*
Indra somaṁ śatakrato.

Indra, lord ruler of the world, protector of life and humanity, leader of a hundred noble actions and master of knowledge, for our protection and progress, protect, defend, govern and promote the strongest and most prosperous, most brilliant and honourable, and the most wakeful and vigilant powers and people, and thus defend and safeguard the honour, happiness and excellence of the nation.

इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु।
इन्द्र तानि त आ वृणे ॥ ९ ॥

9. *Indriyāṇi śatakrato yā te janeṣu pañcasu.*
Indra tāni ta ā vṛṇe.

Indra, ruler of the world, master of a hundred noble acts of governance, your powers and organs of perception operating among all the five classes of people, i.e., teachers and intellectuals, ruling powers and defence forces, producers and business men, ancillaries, and others, I accept and honour all these as powers and forces of yours.

अगन्निन्द्र श्रवो बृहद्द्युम्नं दधिष्व दुष्टरम्।
उत्ते शुष्मं तिरामसि ॥ १० ॥

10. *Agannindra śravo bṛhad dyumnaṁ dadhiṣva duṣṭaram. Ut te śuṣmaṁ tirāmasi.*

Indra, ruler and protector of the world, the assets of the dominion are high and rising. Hold and govern this formidable wealth, honour and excellence of the nation. And let us all, we pray, raise and exalt your courage and power, honour and glory.

अर्वावतो न आ गह्यथो शक्र परावतः ।
उ लोको यस्ते अद्रिव इन्द्रेह तत आ गहि ॥ ११ ॥

11. *Arvāvato na ā gahyatho śakra parāvataḥ.*
U loko yaste adriva indreha tata ā gahi.

Indra, lord of might, ruler of the clouds, wielder of the thunderbolt and refulgent as the sun, come to us from far and from near, wherever you are. And whatever or wherever your abode, from there come to us here and now.

Mandala 3/Sukta 38

Indra Devata, Prajapati Vaishvamitra, or Prajapati Vachya, or both, or Vishvamitra Gathina Rshi

अभि तष्टेव दीधया मनीषामत्यो न वाजी सुधुरो जिहानः ।
अभि प्रियाणि मर्मृशत्पराणि कवींरिच्छामि सन्दृशे सुमेधाः ॥ १ ॥

1. *Abhi taṣṭeva dīdhayā manīṣāmatyo na vājī sudhuro jihānaḥ. Abhi priyāṇi marmṛśat parāṇi kavīṅricchāmi saṁdṛśe sumedhāḥ.*

Just as a wood carver sculpts out a beautiful form of art from a piece of wood, so you shine and sharpen your intelligence, and, thinking and

contemplating the farthest favourite places of space, reach there like a ray of light well joined to the sun's chariot. Such men of intelligence and poets of wisdom I wish to see, intelligent as I am by the grace of Indra.

इनोत पृच्छ जनिमा कवीनां मनोधृतः सुकृतस्तक्षत द्याम्।
इमा उ ते प्रण्यो३ वर्धमाना मनोवाता अध नु धर्मणि ग्मन्॥ २॥

2. *Inota pṛccha janimā kavīnāṁ manodhṛtaḥ sukṛtastakṣata dyām. Imā u te praṇyo vardhamānā manovātā adha nu dharmaṇi gman.*

O seeker of knowledge and light divine, ask these men of vision and wisdom about the life and birth of the poets who possess a treasure of knowledge in their mind, do great noble deeds, create knowledge and fashion it forth in heavenly words. And then, may these favourite vibrations of your mind, rising and elevating you, explore and pursue the paths of higher knowledge and Dharma of the universal order.

नि षीमिदत्र गुह्या दधाना उत क्षत्राय रोदसी समञ्जन्।
सं मात्राभिर्ममिरे येमुरुर्वी अन्तर्महि समृते धायसे धुः॥ ३॥

3. *Ni ṣīmidatra guhyā dadhānā uta kṣatrāya rodasī samañjan. Saṁ mātrābhirmamire yemururvī antarmahī samṛte dhāyase dhuḥ.*

Bearing vibrations of the mysterious in their mind here itself in the world, going over the spaces between heaven and earth for the cosmic order, they visualise and measure the world with definitive operations of the imagination, go over and within the earth, and traverse the joining firmament and space

between heaven and earth, and realise the cosmic relations in the service of the supreme lord who wields all these together in law.

आतिष्ठन्तं परि विश्वे अभूषञ्छ्रियो वसानश्चरति स्वरोचिः ।
महत्तद् वृष्णो असुरस्य नामा ऽऽविश्वरूपो अमृतानि तस्थौ ॥ ४ ॥

4. *Ātiṣṭhantaṁ pari viśve abhūṣañcchriyo vasāna-ścarati svarociḥ. Mahat tad vṛṣṇo asurasya nāmā ''iśvarūpo amṛtāni tasthau.*

All the visionary sages realise and celebrate the one lord supreme, robed in his own glory, who pervades the world of existence. Great and glorious are his names and attributes: self-refulgent, omniform, generous and potent, life of life, who sustains the immortals of existence.

असूत पूर्वो वृषभो ज्यायानिमा अस्य शुरुधः सन्ति पूर्वीः ।
दिवो नपाता विदथस्य धीभिः क्षत्रं राजाना प्रदिवो दधाथे ॥ ५ ॥

5. *Asūta pūrvo vṛṣabho jyāyānimā asyā śurudhaḥ santi pūrvīḥ. Divo napātā vidathasya dhībhiḥ kṣatraṁ rājānā pradivo dadhāthe.*

Indra, first and eternal lord, supreme, generous and omnipotent, creates these forms of existence. These ancient forms of this world are life-inspired and life-giving. Two immortal powers, both ruling and brilliant, Indra and Varuna, Spirit and Energy, ruler and people, with their will and action from the light of heaven hold and sustain the divine yajnic order of nature and humanity and promote the light of knowledge.

त्रीणि राजाना विदथे पुरूणि परि विश्वानि भूषथः सदांसि ।
अपश्यमत्र मनसा जगन्वान्व्रते गन्धर्वाँ अपि वायुकेशान् ॥ ६ ॥

6. *Trīṇi rājānā vidathe purūṇi pari viśvāni bhūṣathaḥ sadāṁsi. Apaśyamatra manasā jaganvān vrate gandharvāṅ api vāyukeśān.*

O brilliant powers of divinity, Indra and Varuna, spirit and energy, ruler and the people, both of you sustain and adorn the three houses of the social order: Executive, Legislature, and Education (Rajarya Sabha, Dharmarya Sabha and Vidyarya Sabha), and you maintain all the various ancient values, forms and institutions of the society. Moving with thought and imagination here itself, I have seen the gandharvas, leaders gifted with speech and ideas flying on the wings of the winds, committed to the sanctity of duty in the holy social order of yajna, serving and sustaining the earth and her environment.

तदिन्नवस्य वृषभस्य धेनोरा नामभिर्ममिरे सक्म्यं गोः । अन्यदन्यदसुर्यं१ वसानो नि मायिनो ममिरे रूपमस्मिन् ॥ ७ ॥

7. *Tadinnvasya vṛṣabhasya dhenorā nāmabhirmamire sakmyaṁ goḥ. Anyadanyadasuryaṁ vasānā ni māyino mamire rūpamasmin.*

Sages of vision and imagination measure and describe the nature, character and forms of the earth by the speech and words of this divine and generous Indra, lord of light and knowledge and speech. And these sages and poets, wondrous makers of forms in words and materials, watching the light and energy of divinity in different earthly forms, recreate and re-enact the forms in this social order on this earth.

तदिन्न्वस्य सवितुर्नकिर्मे हिरण्ययीममतिं यामशिश्रेत्। आ सुष्टुती रोदसी विश्वमिन्वे अपीव योषा जनिमानि वव्रे ॥ ८ ॥

8. *Tadinnvasya saviturnakirme hiraṇyayīmamatiṁ yāmaśiśret. Ā suṣṭutī rodasī viśvaminve Apīva yoṣā janimāni vavre.*

No one can deny nor destroy the light and beauty of the golden gifts of this lord Savita, creator of this beautiful world, or of my recreation of it in word or material or institutional form. Whoever takes to it for support or sustenance wins the showers of universal joy from all pervading heaven and earth just as a young mother receives the pleasure and bliss of the birth of her baby.

युवं प्रत्नस्य साधथो महो यद्दैवी स्वस्तिः परि णः स्यातम्। गोपाजिह्वस्य तस्थुषो विरूपा विश्वे पश्यन्ति मायिनः कृतानि ॥ ९ ॥

9. *Yuvaṁ pratnasya sādhatho maho yad daivī svastiḥ pari ṇaḥ syātam. Gopājihvasya tasthuṣo virūpā viśve paśyanti māyinaḥ kṛtāni.*

Both of you, Indra and Varuna, Spirit and energy, power and justice, ruler and people, bring us straight that great and celestial gift of joy and well being which is the gift of tradition and eternity. May that great and heavenly joy be ours from all sides. Wonderful artists of word and form see and realise all the creations of the constant lord of infinite forms who is the protector of eternal speech and divine consciousness.

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम्॥ १०॥

10. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke Indra, lord of power and majesty for protection and victory in this battle of life. Auspicious is he and blissful, and the best among men and leaders, for the achievement of food, energy and advancement of body, mind and soul for the individual and the nation. He listens. He rises lustrous and blazing at the call for defence and victory, destroys the demons of darkness, violence and poverty in the strifes, breaks the clouds of rain showers and collects the trophies of excellence and glory for his people.

Mandala 3/Sukta 39

Indra Devata, Vishvamitra Gathina Rshi

इन्द्रं मतिर्हृद आ वच्यमानाऽच्छा पतिं स्तोमतष्टा जिगाति।
या जागृविर्विदथे शस्यमानेन्द्र यत्ते जायते विद्धि तस्य॥ १॥

1. *Indraṁ matirhṛda ā vacyamānā'cchā patiṁ stomataṣṭā jigāti. Yā jāgṛvivrvidathe śasyamānendra yat te jāyate viddhi tasya.*

The song that arises from the heart, which is composed and sung in honour of Indra, father protector and sustainer of the world, reaches him well and directly. Indra, lord of power, love and majesty, accept that song of adoration raised in full consciousness, inspiring in the yajna of life and knowledge, and know it is the song

of a devotee.

Indra, O worshipful soul, know the nature, character and actions of the Lord Supreme by this song.

दिवश्चिदा पूर्व्या जायमाना वि जागृविर्विदथे शस्यमाना।
भद्रा वस्त्राण्यर्जुना वसाना सेयमस्मे सनजा पित्र्या धीः ॥ २ ॥

2. *Divaścidā pūrvyā jāyamānā vi jāgṛvirvidathe śasyamānā. Bhadrā vastrāṇyarjunā vasānā seyamasme sanajā pitryā dhīḥ.*

Coming from the light of Divinity, ancient and eternal, ever rising, ever wakeful and awakening the mind and soul into divine awareness, celebrated in yajna and the sacred ways of life, blessed and blissful, like the dawn, adorned in the purest garb of immaculate words and verses, coexistent with Divine consciousness and abiding with fatherly sages, may that holy light of the Vedic Word be ours.

यमा चिदत्र यमसूरसूत जिह्वाया अग्रं पतदा ह्यस्थात्।
वपूंषि जाता मिथुना सचेते तमोहना तपुषो बुध्न एता ॥ ३ ॥

3. *Yamā cidatra yamasūrasūta jihvāyā agraṁ patadā hyasthāt. Vapūṁṣi jātā mithunā sacete tamohanā tapuṣo budhna etā.*

Just as cosmic energy creates the twin lights of the sun and moon, and just as the sun radiates the circuit of light energy that creates the Ashvins, which then bring forth the dawn, which inspires the tip of the tongue in adoration, and the twin flow of light currents dispelling darkness serves to reveal the objects of the world, so

does Indra, lord omniscient create the twins of Revelation, word and meaning of the Vedic speech, which both activate the tip of the tongue in spontaneous articulation and stay there. They both together, dispelling the darkness of ignorance in the light of knowledge, stay, serve the world of created objects and stay there in the memory.

नकिरेषां निन्दिता मर्त्येषु ये अस्माकं पितरो गोषु योधाः।
इन्द्र एषां दृंहिता माहिनावानुद् गोत्राणि ससृजे दंसनावान्॥ ४॥

4. *Nakireṣāṁ ninditā matryeṣu ye asmākaṁ pitaro goṣu yodhāḥ. Indra eṣāṁ dṛṁhitā māhināvānud gotrāṇi sasṛje daṁsanāvān.*

None among living humanity is reviler and maligner of those who are our ancestors, parents and teachers, who are veterans, warriors, in the battles of speech, knowledge and wisdom. Indra, lord of majesty, power and generosity, hero of divine actions, strengthens them with firmness of will and action and creates fortifications for their traditions, institutions and familial lines.

सखा ह यत्र सखिभिर्नवग्वैरभिज्ञ्वा सत्वभिर्गा अनुग्मन्।
सत्यं तदिन्द्रो दशभिर्दशग्वैः सूर्यं विवेद तमसि क्षियन्तम्॥ ५॥

5. *Sakhā ha yatra sakhibhirnavagvairabhijñvā satvabhirgā anugman. Satyaṁ tadindro daśabhirdaśagvaiḥ sūryaṁ viveda tamasi kṣiyantam.*

Where, in the human body, when the soul is anxious to know the mystery of truth and light divine, does it find the holy cows of the Lord Supreme, words

and meanings of ultimate reality, the light? Surely then, there in the body itself, with nine friendly faculties of freshest powers (five pranic energies and mind, intellect, memory and self-awareness), and with another team of ten friends (five pranic energies and five senses), following the path of truth in meditation, the soul discovers the sun, Light Divine, self-refulgent, existing in the depth of the self, otherwise covered under existential darkness of ignorance.

इन्द्रो मधु संभृतमुस्रियायां पद्वद्विवेद शफवन्नमे गोः । गुहा हितं गुह्यं गूळ्हमप्सु हस्ते दधे दक्षिणे दक्षिणावान् ॥ ६ ॥

6. *Indro madhu saṁbhṛtamusriyāyāṁ padvad viveda śaphavannname goḥ. Guhā hitaṁ guhyaṁ gūḷhamapsu haste dadhe dakṣiṇe dakṣiṇāvān.*

Indra, the soul in pursuit of knowledge and meditation, discovers the honey sweets of the mystery of existence revealed in the light of divinity in the cave of the heart and in the Voice Divine voluble in the folds of memory. It discovers the secrets of motion and velocity and of production and generosity in the Word and in the Light.

Let man bow in reverence, be humble and generous, and hold the secret, deeper than the deepest within, on the palm of the right hand. (No pride, no arrogance!)

ज्योतिर्वृणीत तमसो विजानन्नारे स्याम दुरितादभीके । इमा गिरः सोमपाः सोमवृद्ध जुषस्वेन्द्र पुरुतमस्य कारोः ॥ ७ ॥

7. *Jyotirvṛṇīta tamaso vijānannāre syāma duritādabhīke. Imā giraḥ somapāḥ somavṛddha juṣasvendra purutamasya kāroḥ.*

The man of knowledge discriminates and separates light from darkness. Let us be fearless, far from sin and evil. Indra, O man elevated by the light and inspiration of the spirit of divinity, O defender of truth and piety, listen and live by these words of the learned poet and artist.

ज्योतिर्यज्ञाय रोदसी अनु ष्यादारे स्याम दुरितस्य भूरेः।
भूरि चिद्धि तुजतो मर्त्यस्य सुपारासो वसवो बर्हणावत्॥ ८॥

8. *Jyotiryajñāya rodasī anu ṣyādāre syāma duritasya bhūreḥ. Bhūri ciddhi tujato martyasya supārāso vasavo barhaṇāvat.*

Let there be light radiating from heaven to earth, and let the fragrance of fire rise from earth to heaven to join the three worlds for the yajna of human existence. Let us be far from sin prevalent around through the light of intelligence. And may the Vasus, sustainers of life on earth and the sages who command the light of knowledge as saviours and redeemers, be generous like celestial oceans with showers of bliss for the man of might and high charity.

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम्॥ ९॥

9. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke Indra, generous lord of light and majesty, and best of men and leaders, for success in this

battle of life. He listens to our call and prayer, rises lustrous and blazing, for our protection and progress, destroying the forces of darkness and winning us the wealths of light and prosperity in our struggles for excellence.

Mandala 3/Sukta 40

Indra Devata, Vishvamitra Gathina Rshi

इन्द्रं त्वा वृषभं वयं सुते सोमे हवामहे।
स पाहि मध्वो अन्धसः ॥ १ ॥

1. *Indra tvā vṛṣabhaṁ vayaṁ sute some havāmahe.*
Sa pāhi madhvo andhasaḥ.

In this soma-yajna of the creative business of life when the time is ripe, O lord of honour and majesty, Indra, we invoke and invite you, lord of bliss, mighty brave and generous as rain showers. Come, grace the yajna, and protect and promote the honey sweets of food, energy and the joy of life.

इन्द्रं क्रतुविदं सुतं सोमं हर्य पुरुष्टुत।
पिबा वृषस्व तातृपिम् ॥ २ ॥

2. *Indra kratuvidaṁ sutaṁ somaṁ harya puruṣṭuta.*
Pibā vṛṣasva tātṛpim.

Indra, lover of life and excellence, sung and celebrated by many, cherish the nectar-sweet of soma distilled and inspiring for the completion of yajna. Drink of the delight of life to the lees, to your heart's content, grow strong and vigorous, and shower the blessings of divinity on the celebrants.

इन्द्र प्र णो धितावानं यज्ञं विश्वेभिर्देवेभिः ।
तिर स्तवान विश्पते ॥ ३ ॥

3. *Indra pra ṇo dhitāvānaṁ yajñaṁ viśvebhirdevebhiḥ. Tira stavāna viśpate.*

Indra, lord of might and majesty, ruler and protector of the people, celebrated defender of truth and rectitude, destroyer of darkness and evil, come with all the nobilities of humanity and promote and perfect this yajna of ours so that it overflows with the bounties of life and nature for all.

इन्द्र सोमाः सुता इमे तव प्र यन्ति सत्पते ।
क्षयं चन्द्रास इन्दवः ॥ ४ ॥

4. *Indra somāḥ sutā ime tava pra yanti satpate. Kṣayaṁ candrāsa indavaḥ.*

Indra, lord of knowledge, protector of truth and lovers of rectitude, all these soma essences of nature, distilled, seasoned and reinforced, soothing sweet and inspiring, trickling in drops and flowing in streams, come to your abode.

दधिष्वा जठरे सुतं सोममिन्द्र वरेण्यम् ॥
तव द्युक्षास इन्दवः ॥ ५ ॥

5. *Dadhiṣvā jaṭhare sutaṁ somamindra vareṇyam. Tava dyukṣāsa indavaḥ.*

Indra, lover of life and health a long age, the soma distilled drop by drop in sunlight is selected for you. Take it, bear it in the stomach, and it will give you the vigour and joy of a full life.

गिर्वणः पाहि नः सुतं मधोर्धारभिरज्यसे।
इन्द्र त्वादातमिद्यशः ॥ ६ ॥

6. *Girvaṇaḥ pāhi naḥ sutaṁ madhordharabhir-ajyase. Indra tvādātamid yaśaḥ.*

Indra, lord of honour, excellence and majesty, honoured by songs of celebration, served and pleased with streams of sweet soma in homage, pray protect and promote our soma-yajna of life and endeavour. By you alone is acknowledged the honour, joy and value of life and karma.

अभि द्युम्नानि वनिन इन्द्रं सचन्ते अक्षिता।
पीत्वी सोमस्य वावृधे ॥ ७ ॥

7. *Abhi dyumnāni vanina indraṁ sacante akṣitā. pīvtī somasya vāvṛdhe.*

Seekers and celebrants, serve Indra and pray for honour, excellence and prosperity of imperishable value, and as I drink of the soma of his grace, so he too waxes in divine joy as he accepts our homage.

अर्वावतो न आ गहि परावतश्च वृत्रहन्।
इमा जुषस्व नो गिरः ॥ ८ ॥

8. *Arvāvato na ā gahi parāvataśca vṛtrahan. Imā juṣasva no giraḥ.*

Indra, lord destroyer of the clouds of darkness, giver of the showers of joy and prosperity, come to us, dynamic celebrants of life and divinity, come from far and near, receive, acknowledge and cherish these songs of ours offered in homage.

यदन्तरा परावतमर्वावतं च हूयसे।
इन्द्रेह तत आ गहि ॥ ९ ॥

9. *Yadantarā parāvatamarvāvataṁ ca hūyase.*
Indreha tata ā gahi.

Indra, lord giver of prosperity, invoked from within, from far and from near, come from there, anywhere, take us and bless us with grace.

Mandala 3/Sukta 41

Indra Devata, Vishvamitra Gathina Rshi

आ तू न इन्द्र मद्र्यग्घुवानः सोमपीतये।
हरिभ्यां याह्यद्रिवः ॥ १ ॥

1. *Ā tū na indra madryagghuvānaḥ somapītaye.*
Haribhyāṁ yāhyadrivaḥ.

Come lord of clouds and mountains, Indra, illustrious as the sun, invoked and invited, come straight to us, wholly without reserve, come for a drink of soma by horses fast as wings of the winds.

सत्तो होता न ऋत्वियस्तिस्तिरे बर्हिरानुषक्।
अयुज्रन्प्रातरद्रयः ॥ २ ॥

2. *Satto hotā na ṛtviyastistire barhirānuṣak.*
ayujran prātaradrayaḥ.

The yajaka is seated for our yajna according to the season, the seats are fixed and spread in order, the stones have been used for the morning libations.

इमा ब्रह्म ब्रह्मवाहः क्रियन्त आ बर्हिः सीद।
वीहि शूर पुरोळाशम् ॥ ३ ॥

3. *Imā brahma brahmavāhaḥ kriyanta ā barhiḥ sīda. Vīhi śūra puroḷāśam.*

These hymns are sung in honour of Divinity. O Spirit Divine, come and grace the sacred grass. O lord of power and majesty, come and enjoy the delicious offering.

रारन्धि सवनेषु ण एषु स्तोमेषु वृत्रहन्।
उक्थेष्विन्द्र गिर्वणः ॥ ४ ॥

4. *Rārandhi savaneṣu ṇa eṣu stomeṣu vṛtrahan. Uktheṣvindra girvaṇaḥ.*

Indra, lord of honour and excellence, destroyer of darkness and evil, breaker of clouds and harbinger of showers, celebrated in song, abide and rejoice in these celebrations of the season's prosperity in our yajnas, in these hymns of divinity and in these holy chants of mantras.

मतयः सोमपामुरुं रिहन्ति शवसस्पतिम्।
इन्द्रं वत्सं न मातरः ॥ ५ ॥

5. *Matayaḥ somapāmuruṁ rihanti śavasaspatim. Indraṁvatsaṁnamātaraḥ.*

Intelligent people love Indra, great and broad minded, lover of soma and protector of honour and prosperity, and commander of strength and power, just the same way as cows love their calf.

स मन्दस्वा ह्यन्धसो राधसे तन्वा महे।
न स्तोतारं निदे करः ॥ ६ ॥

6. *Sa mandasvā hyandhaso rādhase tanvā mahe. Na stotāraṁ nide karaḥ.*

Indra, lord lover of soma and commander of power, rejoice at heart with your whole personality for the realisation of food, energy and wealth of life. Let not your devotee and celebrant face an occasion of embarrassment, blame, insult or contempt.

वयमिन्द्र त्वायवो हविष्मन्तो जरामहे।
उत त्वमस्मयुर्वसो॥ ७॥

7. *Vayamindra tvāyavo haviṣmanto jarāmahe.*
Uta tvam-asmayurvaso.

Indra, lord of love and power, we, your devotees and admirers, bearing gifts of homage, sing and celebrate your honour. And you love us too, our very shelter and home.

मारे अस्मद्वि मुमुचो हरिप्रियार्वाङ् याहि।
इन्द्र स्वधावो मत्स्वेह॥ ८॥

8. *Māre asmad vi mumuco haripriyārvāṅ yāhi.*
Indra svadhāvo matsveha.

Indra, lord lover of speed and progress, forsake us not, leave us not, go not far away, come hither close to us. Lord self-sufficient and self-refulgent, be here with us. Rejoice.

अर्वाञ्चं त्वा सुखे रथे वहतामिन्द्र केशिना।
घृतस्नू बर्हिरासदे॥ ९॥

9. *Arvāñcaṁ tvā sukhe rathe vahatāmindra keśinā.*
Ghṛtasnū barhirāsade.

May two carriers with flames of fire, fed on clarified and bright burning fuel, carry you forward, up and down, in a comfortable car and reach you to the

heights of the sky.

Mandala 3/Sukta 42

Indra Devata, Vishvamitra Gathina Rshi

उप॑ नः सु॒तमा ग॑हि॒ सोम॑मिन्द्र॒ गवा॑शिरम्।
हरि॑भ्यां॒ यस्ते॑ अस्म॒युः ॥ १ ॥

1. *Upa naḥ sutamā gahi somamindra gavāśiram.*
Haribhyāṁ yaste asmayuḥ.

Indra, lord of power and honour, come hither to our soma yajna and taste our soma seasoned with cow's milk. Come by your chariot drawn by horses, self-programmed to reach us.

तमि॑न्द्र मदा॒मा ग॑हि बर्हि॒ष्ठां ग्रा॑वभिः सु॒तम्।
कु॒विन्न्व॑स्य तृ॒ण्वः ॥ २ ॥

2. *Tamindra madamā gahi barhiṣṭhāṁ gravabhiḥ sutam. Kuvinnvasya tṛpṇavaḥ.*

Indra, lord of power, honour and prosperity, come taste this pleasure of soma floating in the skies and distilled by the clouds. Great are the virtues of this soma, highly soothing, satisfying and inspiring.

इन्द्र॑मि॒त्था गिरो॒ ममाच्छा॑गु॒रिषि॒ता इ॒तः।
आ॒वृ॒ते॒ सोम॑पीतये ॥ ३ ॥

3. *Indramitthā giro mamācchāguriṣitā itaḥ.*
Āvṛte somapītaye.

Let my words of adoration thus inspired rise up from here and reach across the sky beyond the clouds to share the ecstasy of soma with Indra.

इन्द्रं॒ सोम॑स्य पी॒तये॒ स्तोमै॒रिह॑ हवामहे।
उ॒क्थेभिः॑ कु॒विदा॒गम॑त्॥ ४॥

4. *Indraṁ somasya pītaye stomairiha havāmahe.*
ukthebhiḥ kuvidāgamat.

We invoke and invite Indra, lord of energy and knowledge, here, with songs of adoration and words of sacred speech, to have a drink of soma, and we pray he may come again and again.

इन्द्र॒ सोमाः॑ सु॒ता इ॒मे तान्दधिष्व शतक्रतो।
ज॒ठरे॑ वाजिनीवसो॥ ५॥

5. *Indra somāḥ sutā ime tān dadhiṣva śatakrato.*
Jaṭhare vājinīvaso.

Indra, father of morning freshness, lord of a hundred acts of yajna, distilled are these soma essences. Take these, hold them safe in the treasury of this world for a fresh lease of life's energy.

वि॒द्मा हि त्वा॑ धनञ्ज॒यं वाजे॑षु दधृ॒षं क॑वे।
अधा॑ ते सु॒म्नमी॑महे॥ ६॥

6. *Vidmā hi tvā dhanañjayaṁ vājeṣu dadhṛṣaṁ kave.*
Adhā te sumnamīmahe.

We know you for sure, O lord of knowledge and vision, winner of wealth and bold fighter of battles for health and energy. And now we pray to you for the gift of peace and comfort of well-being.

इ॒ममि॑न्द्र॒ गवा॑शिरं॒ यवा॑शिरं च नः पिब।
आ॒गत्या॒ वृष॑भिः सु॒तम्॥ ७॥

7. *Imamindra gavāśiraṁ yavāśiraṁ ca naḥ piba.*
Āgatyā vṛṣabhiḥ sutam.

Indra, lord of power, honour and energy, come and have a drink of this soma of ours filtered with the shower of clouds, reinforced with rays of the sun and accompanied by a diet of barley milk.

तुभ्येदिन्द्र स्व ओक्ये३ सोमं चोदामि पीतये।
एष रारन्तु ते हृदि ॥ ८ ॥

8. *Tubhyedindra sva okye somaṁ codāmi pītaye.*
Eṣa rārantu te hṛdi.

Indra, lord lover of power and energy, for your drink I distil and reinforce this soma in my own yajnic house of science. It would inspire, strengthen and delight your heart.

त्वां सुतस्य पीतये प्रत्नमिन्द्र हवामहे।
कुशिकासो अवस्यवः ॥ ९ ॥

9. *Tvāṁ sutasya pītaye pratnamindra havāmahe.*
Kuśikāso avasyavaḥ.

Indra, veteran lord and ruler of the world, we children of knowledge and humility invoke and invite you to have a drink of the soma of our own making for the sake of protection and progress.

Mandala 3/Sukta 43

Indra Devata, Vishvamitra Gathina Rshi

आ याह्यर्वाङुप वन्धुरेष्ठास्तवेदनु प्रदिवः सोमपेयम्। प्रिया
सखाया वि मुचोप बर्हिस्त्वामिमे हव्यवाहो हवन्ते ॥ १ ॥

1. *Ā yāhyarvāṅupa bandhureṣṭhāstavedanu pradivaḥ somapeyam. Priyā sakhāyā vi mucopa barhistvamime havyavāho havante.*

Indra, lord of honour and power, riding your chariot, come to us for a drink of soma, brilliant and exhilarating, distilled from the light of the sun. Leave your favourite horses behind. These yajakas bearing fragrant offers of homage invite you to the yajna vedi.

आ याहि पूर्वीरति चर्षणीराँ अर्य आशिष उप नो हरिभ्याम्। इमा हि त्वा मतयः स्तोमतष्टा इन्द्र हवन्ते सख्यं जुषाणाः ॥ २ ॥

2. *Ā yāhi pūrvīrati carṣaṇīrāṅ arya āśiṣa upa no haribhyām. Imā hi tvā matayaḥ stomataṣṭā indra havante sakhyaṁ juṣāṇāḥ.*

Indra, lord and leader of the nation, come to us across the multitude of people by your chariot of horse power to receive our blessings of old and our good wishes. These worshipful people all with songs of adoration invoke and invite you, they love to be friends with you.

आ नो यज्ञं नमोवृधं सजोषा इन्द्र देव हरिभिर्याहि तूयम्। अहं हि त्वा मतिभिर्जोहवीमि घृतप्रयाः सधमादे मधूनाम् ॥ ३ ॥

3. *Ā no yajñaṁ namovṛdhaṁ sajoṣā indra deva haribhiryāhi tūyam. Ahaṁ hi tvā matibhirjohavīmi ghṛtaprayāḥ sadhamāde madhūnām.*

Indra, brilliant creator of wealth and master of development, come fast by your car of motive power as

a friend to join our yajnic programme of development for the growth of food, energy and overall prosperity. With the best of people, in the best of words and thought, I invite you and welcome you with the best of delicious offerings to our house of honey sweets.

आ च त्वामेता वृषणा वहातो हरी सखाया सुधुरा स्वङ्गा। धानावदिन्द्रः सवनं जुषाणः सखा सख्युः शृणवद्वन्दनानि ॥ ४ ॥

4. *Ā ca tvāmetā vṛṣaṇā vahāto harī sakhāyā sudhurā svaṅgā. Dhānāvadindraḥ savanaṁ juṣāṇaḥ sakhā sakhyuḥ śṛṇavad vandanāni.*

And while these mighty friendly powers of light and wind, well employed in a beautiful car immaculately built, transport you to join the session of developmental programme as a partner, I pray, O friend, listen to the adorations of a friend.

कुविन्मा गोपां करसे जनस्य कुविद्राजानं मघवन्नृजीषिन्। कुविन्म ऋषिं पपिवांसं सुतस्य कुविन्मे वस्वो अमृतस्य शिक्षाः ॥ ५ ॥

5. *Kuvinmā gopāṁ karase janasya kuvid rājānaṁ maghavannṛjīṣin. Kuvinma ṛṣiṁ papivāṁsaṁ sutasya kuvinme vasvo amṛtasya śikṣāḥ.*

O lord, make me a great protector of the cow, the earth and the holy Word. Lord of wealth and power, lover of simple and natural ways of living, make me a brilliant guardian of the people. Make me a man of sagely vision, a seer of divine mantras, and bless me with knowledge and immense wealth of imperishable value.

आ त्वा बृहन्तो हरयो युजाना अर्वागिन्द्र सधमादो वहन्तु।
प्र ये द्विता दिव ऋञ्जन्त्यातुः सुसंमृष्टासो वृषभस्य मूराः ॥ ६ ॥

6. *Ā tvā bṛhanto harayo yujānā arvāgindra sadhamādo vahantu. Pra ye dvitā diva ṛñjantyātāḥ susaṁmṛṣṭāso vṛṣabhasya mūrāḥ.*

Indra, adorable lord giver of honour, excellence and prosperity, the motive powers of your chariot, mighty and harnessed together like fire and wind, impetuous forces of potent and generative nature, rise and fly to the heights of the sky, dividing the space, as if, into two. May these powers, well refined, reinforced and accelerated, complementarily exhilarated, carry you forward and transport you to our house of yajnic development.

इन्द्र पिब वृषधूतस्य वृष्ण आ यं ते श्येन उशते जभार।
यस्य मदे च्यावयसि प्र कृष्टीर्यस्य मदे अप गोत्रा ववर्थ ॥ ७ ॥

7. *Indra piba vṛṣadhūtasya vṛṣṇa ā yaṁ te śyena uśate jabhāra. Yasya made cyāvayasi pra kṛṣṭīr-yasya made apa gotrā vavartha.*

Indra, lord of power and passion for life, drink of the potent soma created by the vibrations of generous nature and brought down from the sky by the eagle flights of your car for you, lord of love and ambition, for your people. It is in the ecstasy of soma that you inspire the children of the earth with energy, and it is in the ecstasy of that energy that the earth abides and turns round and round.

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम्॥ ८॥

8. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugr-amūtaye samatsu ghanantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke, invite and call upon Indra, lord creator and giver of knowledge, best of the leaders of humanity, in this battle between the learned and the ignorant, for success in discrimination between knowledge of truth and ignorance, for initiation and completion of our search for knowledge and in our battles between the good and evil forces. We call upon Indra, destroyer of conflict, winner of wealth and knowledge, sympathetic listener and lustrous lord of judgement and discrimination, and above all commander of wealth, power and honour for the good of humanity.

Mandala 3/Sukta 44

Indra Devata, Vishvamitra Gathina Rshi

अयं ते अस्तु हर्यतः सोम आ हरिभिः सुतः।
जुषाण इन्द्र हरिभिर्न आ गह्या तिष्ठ हरितं रथम्॥ १॥

1. *Ayaṁ te astu haryataḥ soma ā haribhiḥ sutaḥ. Juṣāṇa indra haribhirna ā gahyā tiṣṭha haritaṁ ratham.*

Indra, lord lover of soma and the honour and lustre of life, this soma is dedicated to you. Brought by your carrier powers, let it be for you. To taste of it and enjoy it, ride the chariot drawn by the powers of horse and come to us. (The chariot is the chariot of the sun

and the horses are sun-rays.)

हर्यन्नुषसमर्चयः सूर्यं हर्यन्नरोचयः । विद्वांश्चिकित्वान्हर्यश्व वर्धस इन्द्र विश्वा अभि श्रियः ॥ २ ॥

2. *Haryannuṣasamarcayaḥ sūryaṁ haryannarocayaḥ. Vidvāṁścikitvān haryaśva vardhasa indra viśvā abhi śriyaḥ.*

Lord of love and beauty, you shine the dawn. Lord of light, you illuminate the sun. Lord omniscient, light of the world, Indra, riding the sun-rays, you create and augment all the beauty and wealth of the world.

द्यामिन्द्रो हरिधायसं पृथिवीं हरिवर्पसम् ।
अधारयद्धरितोर्भूरि भोजनं ययोरन्तर्हरिश्चरत् ॥ ३ ॥

3. *Dyāmindro haridhāyasaṁ pṛthivīṁ harivarpasam. Adhārayaddharitorbhūri bhojanaṁ yayorantarhariścarat.*

The heaven which holds the light of the sun, the earth which wears the green apparel of light, and the middle regions between heaven and earth in which the light shines and the winds blow and where food for life abounds in plenty, Indra, lord of light and life holds it all and sustains.

जज्ञानो हरितो वृषा विश्वमा भाति रोचनम् ।
हर्यश्वो हरितं धत्त आयुधमा वज्रं बाह्वोर्हरिम् ॥ ४ ॥

4. *Jajñāno harito vṛṣā viśvamā bhāti rocanam. Haryaśvo haritaṁ dhatta āyudhamā vajraṁ bahvorharim.*

Rising and manifesting, the potent lord of light and showers of generosity illuminates the beautiful

world of existence. The lord of sunrays in his arms wields the blazing weapon of thunder and lightning. And he holds and sustains the sun and shines self-refulgent.

इन्द्रो॑ हर्य॒न्त॒मर्जु॑नं॒ वज्रं॒ शु॒क्रैर॒भीव॑ृतम् ।
अपा॑वृणो॒दुद्ध॒रिभि॒रद्रि॑भिः सु॒तमुद्गा हरि॑भिराजत ॥ ५ ॥

5. *Indro haryantamarjunaṁ vajraṁ śukrairabhīvṛtam. Apāvṛṇoddharibhiradribhiḥ sutamud gā haribhirājata.*

Indra, the sun, with its brilliant rays, uncovers and manifests his glorious form of light girdled round by the radiant halo and with his light reaches and re-reveals the earth and her environment sprinkled over by cloud showers.

Mandala 3/Sukta 45

Indra Devata, Vishvamitra Gathina Rshi

आ म॒न्द्रैरि॑न्द्र॒ हरि॑भिर्या॒हि म॒यूर॑रोमभिः । मा त्वा॒ के चि॒न्नि य॑मन्वि॒ं न पा॒शिनो ऽति॒ धन्वे॑व॒ ताँ इ॑हि ॥ १ ॥

1. *Ā mandrairindra haribhiryāhi mayūrarom-abhiḥ. Mā tvā ke cinni yaman viṁ na pāśino'ti dhanveva tāṁ ihi.*

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

वृ॒त्र॒खा॒दो व॑लंरु॒जः पु॒रां द॒र्मो अपा॑मजः । स्थाता॒ रथ॑स्थ॒ हर्यो॑रभिस्व॒र इन्द्रो॑ दृ॒ळ्हा चि॑दारु॒जः ॥ २ ॥

2. *Vṛtrakhādo valaṁrujaḥ purāṁ darmo apāmajaḥ. Sthātā rathasya haryorabhisvara indro dṛḷhā cidārujaḥ.*

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

गम्भीराँ उदधीँरिव क्रतुं पुष्यसि गा इव। प्र सुगोपा यवसं धेनवो यथा ह्रदं कुल्या इवाशत॥ ३॥

3. *Gambhīrāṅ̆ udadhīn̆riva kratuṁ puṣyasi gā iva. Pra sugopā yavasaṁ dhenavo yathā hradaṁ kulyā ivāśata.*

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

आ नस्तुजं रयिं भरांशं न प्रतिजानते। वृक्षं पक्वं फलमङ्कीव धूनुहीन्द्र संपारणं वसु॥ ४॥

4. *Ā nastujaṁ rayiṁ bharāṁśaṁ na pratijānate. Vṛkṣaṁ pakvaṁ phalamaṅkīva dhūnuhīndra saṁpāraṇaṁ vasu.*

Bring us wealth of the world, brilliant and

indestructible, as our share, for the devotees in a bond of covenant. As a gardener with his hook shakes a tree laden with ripe fruit, so shake for us the auspicious tree of life and bring down the fruits of wealth and light from the heights of heaven to help us cross the seas of the material world.

स्वयुरिन्द्र स्वराळसि स्मद्दिष्टिः स्वयशस्तरः। स वावृधान ओजसा पुरुष्टुत भवा नः सुश्रवस्तमः ॥ ५ ॥

5. *Svayurindra svarāḷasi smaddiṣṭiḥ svayaśas-taraḥ. Sa vāvṛdhāna ojasā puruṣṭuta bhavā naḥ suśravastamaḥ.*

Indra, you are self-sufficient, self-refulgent, sovereign, innately honourable, self-growing with your own lustre, universally admired and celebrated. Be most kind and benevolent to us, we pray.

Mandala 3/Sukta 46

Indra Devata, Vishvamitra Gathina Rshi

युध्मस्य ते वृषभस्य स्वराज उग्रस्य यून: स्थविरस्य घृष्वेः। अजूर्यतो वज्रिणो वीर्या३णीन्द्र श्रुतस्य महतो महानि ॥ १ ॥

1. *Yudhmasya te vṛṣabhasya svarāja ugrasya yunaḥ sthavirasya ghṛṣveḥ. Ajūryato vajriṇo vīryāṇīndra śrutasya mahato mahāni.*

Indra, great are the acts and achievements of yours, Indra, mighty fighter, virile and generous, self-refulgent, lustrous and blazing, young, firm and senior, fierce challenger, unaging youthful, hero of thunder and lightning, famous and great.

महाँ असि महिष वृष्ण्येभिर्धनस्पृदुग्र सहमानो अन्यान्। एको विश्वस्य भुवनस्य राजा स योधया च क्षयया च जनान्॥ २॥

2. *Mahāň asi mahiṣa vṛṣṇyebhirdhanaspṛdugra sahamāno anyān. Eko viśvasya bhuvanasya rājā sa yodhayā ca kṣayayā ca janān.*

Great you are, adorable high, mighty winner of wealth with showers of generosity, fierce and potent, challenger and vanquisher of adversaries. You alone are the sole ruler of the world. Go, move the people, make them fight the adversities and settle them in peaceful homes.

प्र मात्राभी रिरिचे रोचमानः प्र देवेभिर्विश्वतो अप्रतीतः। प्र मज्मना दिव इन्द्रः पृथिव्याः प्रोरोर्महो अन्तरिक्षाद्-ऋजीषी॥ ३॥

3. *Pra mātrābhī ririce rocamānaḥ pra devebhir-viśvato apratītaḥ. Pra majmanā diva indraḥ pṛthivyāḥ prorormaho antarikṣād-ṛjīṣī.*

Self-refulgent, Indra exceeds all measures of definition and description. With his own majesty, he is uncomprehended by all the brilliancies of the world. With his own omnipotence, he is greater than heaven and earth. And simple and natural in character and function, he is greater than the mighty space and time in existence.

उरुं गभीरं जनुषाभ्यु१ग्रं विश्वव्यचसमवतं मतीनाम्। इन्द्रं सोमासः प्रदिवि सुतासः समुद्रं न स्रवत आ विशन्ति॥ ४॥

4. *Urum gabhīram januṣābhyugram viśvavyacasamavatam matīnām. Indram somāsaḥ pardivi sutāsaḥ samudram na sravata ā viśanti.*

Men of peace and vision, fed on the light of divinity and nectar from heaven, attain and enter the presence of Indra, vast and deep, potent and lustrous by nature, all-world comprehensive, guardian of humanity and promoter of collective vision and intelligence, in the same way as streams of water flow and reach and enter the ocean.

यं सोममिन्द्र पृथिवीद्यावा गर्भं न माता बिभृतस्त्वाया।
तं तें हिन्वन्ति तमु ते मृजन्त्यध्वर्यवो वृषभ पातवा उ ॥ ५ ॥

5. *Yam somamindra pṛthivīdyāvā garbham na mātā bibhṛtastvāyā. Tam te hinvanti tamu te mṛjantyadhvaryavo vṛṣabha pātavā u.*

Indra, lord of power, honour and generosity, the soma, life's joy and ecstasy, which by virtue of your love and law, earth and heaven bear as a mother bears the baby in her womb, the highpriests of the yajna of love and nonviolence purify and promote as homage in service to you.

Mandala 3/Sukta 47

Indra Devata, Vishvamitra Gathina Rshi

मरुत्वाँ इन्द्र वृषभो रणाय पिबा सोममनुष्वधं मदाय। आ सिञ्चस्व जठरे मध्व ऊर्मिं त्वं राजासि प्रदिवः सुतानाम् ॥ १ ॥

1. *Marutvāñ indra vṛṣabho raṇāya pibā somamanuṣvadham madāya. Ā siñcasva jaṭhare madhva ūrmim tvam rājāsi pradivaḥ sutānām.*

Indra, lord of the winds and showers of favour from heaven, drink the soma of the light of divinity and life's joy and ecstasy to your heart's content for inspiration and exhilaration. Let the waves of the honey sweets of soma quench your thirst and exhilarate your ambition. You are the ruler and protector of the light and joy distilled from heaven on earth.

सजोषा इन्द्र सगणो मरुद्भिः सोमं पिब वृत्रहा शूर विद्वान्।
जहि शत्रूँरप मृधो नुदस्वाऽथाभयं कृणुहि विश्वतो नः ॥ २ ॥

2. *Sajoṣā indra sagaṇo marudbhiḥ somaṁ piba vṛtrahā śūra vidvān. Jahi śatruṅrapa mṛdho nudasvā'thābhayaṁ kṛṇuhi viśvato naḥ.*

Indra, friend of humanity, companion at the table, commander of the winds and forces of your auxiliaries, breaker of the cloud and dispeller of darkness, wise and brave, destroy the enemies, initiate and push on the battles, and create fearlessness all round for us.

उत ऋतुभिर्ऋतुपाः पाहि सोममिन्द्र देवेभिः सखिभिः सुतं नः। याँ आभजो मरुतो ये त्वाऽन्वहन्वृत्रमदधुस्तुभ्य-मोजः ॥ ३ ॥

3. *Uta ṛtubhirṛtupāḥ pāhi somamindra devebhiḥ sakhibhiḥ sutaṁ naḥ. Yāṅ ābhajo maruto ye tvā'nvahan vṛtram-adadhus-tubhyam-ojaḥ.*

Indra, ordainer, preserver and sustainer of the cycle of seasons, protect and promote the soma distilled by divines and friends for us according to the seasons. Protect and promote the Maruts, storm troops of yours who, in your service, destroy adversaries, dispel

darkness to bring in the light of reason and divinity, bring showers of rain and, for you, win and bear the honour and grandeur of majesty.

ये त्वाहिहत्ये मघवन्नवर्धन्ये शाम्बरे हरिवो ये गविष्टौ।
ये त्वा नूनमनुमदन्ति विप्राः पिबेन्द्र सोमं सगणो मरुद्भिः॥ ४॥

4. *Ye tvāhihatye maghavannavardhan ye śāmbare harivo ye gaviṣṭau. Ye tvā nūnam-anumadanti viprāḥ pibendra somaṁ saganṇo marudbhiḥ.*

Indra, lord of honour, prosperity and majesty, drink the soma with your friends and stormy troops of the Maruts who did you proud in battle against the darkness of serpentine forces, and, O lord of sunrays, who fight on in the battle for waters, light and cows, and celebrate with those wise scholars and sages who exhilarate, exalt and enlighten you in the joy of victory.

मरुत्वन्तं वृषभं वावृधानमकवारिं दिव्यं शासमिन्द्रम्।
विश्वासाहमवसे नूतनायोग्रं सहोदामिह तं हुवेम॥ ५॥

5. *Marutvantaṁ vṛṣabhaṁ vāvṛdhānamakavāriṁ divyaṁ śāsamindram. Viśvāsāhamavase nūtanā-yograṁ sahodāmiha taṁ huvema.*

Here on the yajna vedi of our social order, for the latest modes of defence and protection, we invoke, exalt and celebrate Indra, commander of the stormy troops of Maruts, virile and generous with showers of favours, progressive and advancing in glory, universal friend having no enemies, heavenly, noble ruler, mighty glorious, all patient and all victorious, blazing brave and giver of strength and fortitude.

Mandala 3/Sukta 48

Indra Devata, Vishvamitra Gathina Rshi

सद्यो ह जातो वृषभः कनीनः प्रभर्तुमावदन्धसः सुतस्य।
साधोः पिब प्रतिकामं यथा ते रसाशिरः प्रथमं सोम्यस्य॥ १॥

1. *Sadyo ha jāto vṛṣabhaḥ kanīnaḥ prabhartumā-vadandhasaḥ sutasya. Sādhoḥ piba pratikāmaṁ yathā te rasāśiraḥ prathamaṁ somyasya.*

The newly risen sun, mighty generous and beautiful, protects the essence of food in order to sustain and promote it for life. Indra, O sun, drink first the good and delicious essence of soma mixed with milk as it suits your desire, and protect and promote the soma for life.

(The mantra also applies to the brilliant ruler of the social order, and every new authority of taxation and the defence, protection, promotion and development of the people and the order, the primary aim being happiness and progress of society with taxes as the means and not the end strictly, with reference to the needs of the system.

The mantra can also apply to the birth of human life, its growth and maturity. It can be applied to the birth of the sun itself in the process of creative evolution. In short, Indra should be interpreted as the sun, the human soul, i.e., jivatma, the creative energy and the ruler.)

यज्जायथास्तदहरस्य कामेंऽशोः पीयूषमपिबो गिरिष्ठाम्।
तं ते माता परि योषा जनित्री महः पितुर्दम आसिञ्चदग्रे॥ २॥

2. *Yajjāyathāstadaharasya kameṁ'śoḥ pīyūṣamapibo girişṭhām. Taṁ te mātā pari yoṣā janitrī mahaḥ piturdama āsiñcadagre.*

As you were born, that same day, in the desire for life and sustenance, you drank the nectar sweet of soma abiding and maturing in the cloud and on the mountain, which your loving mother, as life's creative spirit, inspired with love, recreated and nourished for you in the house of your great father much in advance of your birth.

उ॒प॒स्थाय॑ मा॒तर॒मन्ने॑मैट्ट ति॒ग्मम॑पश्यद॒भि सोम॒मूध॑: ।
प्र॒या॒वय॑न्नचर॒द् गृत्सो॑ अ॒न्यान्म॒हानि॑ चक्रे पुरु॒धप्र॑तीकः ॥ ३ ॥

3. *Upasthāya mātaramannamaiṭṭa tigmamapaśyadabhi somamūdhaḥ. Prayāvayannacarad gṛtso anyān mahāni cakre purudhapratīkaḥ.*

Having approached the mother, he yearned for food and saw her breast overflowing with exhilarating soma of milky food and fiery energy. Growing, going forward, moving and leading others, strong and wise, versatile in form and action, he performs great deeds.

उ॒ग्रस्तु॑रा॒षाळ॒भिभू॑त्योजा यथाव॒शं त॒न्वं चक्र ए॒षः ।
त्वष्टा॑र॒मिन्द्रो॑ ज॒नुषा॒भि भू॒याऽऽमुष्या॒ सोम॑मपिबच्च॒मूषु॑ ॥ ४ ॥

4. *Ugrasturāṣāḷabhibhūtyojā yathāvaśaṁ tanvaṁ cakra eṣaḥ. Tvaṣṭāramindro januṣābhibhūyā-''muṣyā somamapibaccamūṣu.*

Blazing brave, lustrous and impetuous victor over fastest forces, overwhelming in strength, he is a versatile master of his manifestation in action. By nature and birth he commands and controls the creative energy

for development and, drawing it in from nature, he drinks the soma from all sources of nature and humanity.

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम्॥ ५॥

5. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

We invoke, invite and call upon Indra, auspicious and benevolent giver, commander of wealth, power and honour, best of men and leaders, for protection, defence and victory in this battle of life. He listens to prayer for protection in battles and rises, a fierce fighter, destroyer of demons and dark clouds, and winner of the wealths of life.

Mandala 3/Sukta 49

Indra Devata, Vishvamitra Gathina Rshi

शंसा महामिन्द्रं यस्मिन्विश्वा आ कृष्टयः सोमपाः काममव्यन्। यं सुक्रतुं धिषणे विभ्वतष्टं घनं वृत्राणां जनयन्त देवाः॥ १॥

1. *Śaṁsā mahāmindraṁ yasmin viśvā ā kṛṣṭayaḥ somapāḥ kāmamavyan. Yaṁ sukratuṁ dhiṣaṇe vibhvataṣṭaṁ ghanaṁ vṛtrāṇāṁ janayanta devāḥ.*

Celebrate and glorify Indra, ruler of the world, great, hero of noble actions, fashioned by all pervading divinity, breaker of the clouds and dispeller of the forces of darkness, whom the brilliancies of the world elect and heaven and earth consecrate as ruler, and in whom

all soma-makers and soma-lovers of the world find fulfilment of their heart's desire.

यं नु नकिः पृतनासु स्वराजं द्विता तरति नृतमं हरिष्ठाम्।
इनतमः सत्वभिर्यो ह शूषैः पृथुज्रया अमिनादायुर्दस्योः ॥ २ ॥

2. *Yaṁ nu nakiḥ pṛtanāsu svarājaṁ dvitā tarati nṛtamaṁ hariṣṭhām. Inatamaḥ satvabhiryo ha śūṣaiḥ pṛthujrayā aminādāyurdasyoḥ.*

In battles, none for certain can surpass Indra, self-refulgent and blazing by his manifold strength. Best of men and leaders is he, abiding with humanity in command of his impetuous forces. Most potent is he and most determined, widest in reach and effect, and with his essential purity of mind and strength of character, he frustrates the life and age of the wicked to naught.

सहावा पृत्सु तरणिर्नार्वा व्यानशी रोदसी मेहनावान्। भगो न कारे हव्यो मतीनां पितेव चारुः सुहवो वयोधाः ॥ ३ ॥

3. *Sahāvā pṛtsu taraṇirnārvā vyānaśī rodasī mehanāvān. Bhago na kāre havyo matīnāṁ piteva cāruḥ suhavo vayodhāḥ.*

Undeterred and victorious in battles, instant in action, going forward like a current of energy, he vibrates through heaven and earth. Rich and generous, lord of power and prosperity, he is to be invoked and invited in yajnic programmes of enlightened people like a very shower of rain. And he is kind and generous, ever gracious, ready like a father with gifts of life and sustenance for his children.

धर्ता दिवो रजसस्पृष्ट ऊर्ध्वो रथो न वायुर्वसुभिर्नियुत्वान्।
क्षपां वस्ता जनिता सूर्यस्य विभक्ता भागं धिषणेव वाजम्॥ ४॥

4. *Dhartā divo rajasaspṛṣṭa ūrdhvo ratho na vāyur-vasubhir-niyutvān. Kṣapāṁ vastā janitā sūryasya vibhaktā bhāgaṁ dhiṣaṇeva vājam.*

Sustainer of the light of heaven and earth and the skies, all pervasive, going high and higher like a chariot, mighty as the wind, controller and ruler of the people by the people, he is the light of dawn after the night of darkness, creator and harbinger of new and higher light, and, like the generous heaven and earth, giver of our share of food, energy and success in life.

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम्॥ ५॥

5. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugram-ūtaye samatsu ghnantaṃ vṛtrāṇi saṁjitaṁ dhanānām.*

In this battle of our life for food, energy and victory in the struggle, we invoke, invite and call upon Indra, best and highest of men and leaders, auspicious and generous lord of power and prosperity. Bright and blazing is he, listens graciously when we call upon him in the battles for defence, protection and success, destroys the demons of darkness, and wins the wealths of life for his children and celebrants.

Mandala 3/Sukta 50

Indra Devata, Vishvamitra Gathina Rshi

इन्द्रः स्वाहा पिबतु यस्य सोम आगत्या तुम्रो वृषभो मरुत्वान्। ओरुव्यचाः पृणतामेभिरन्नैरास्य हविस्तन्वः कामंमृध्याः ॥ १ ॥

1. *Indraḥ svāhā pibatu yasya soma āgatyā tumro vṛṣabho marutvān. Oruvyacāḥ pṛṇatāmebhirannairāsya havistanvaḥ kāmamṛdhyāḥ.*

Indra, strong, virile and generous, lord creator and giver of power, prosperity and excellence of life, commanding the force of the winds and stormy troops over the wide world, may, we pray, come, and having come enjoy the offerings made in truth of word and deed with faith and humility and, pleased with these offerings, grant fulfilment of the devotee's mission of earthly existence.

आ ते सपर्यू जवसे युनज्मि ययोरनु प्रदिवः श्रुष्टिमावः। इह त्वा धेयुर्हरयः सुशिप्र पिबा त्वस्य सुषुतस्य चारोः ॥ २ ॥

2. *Ā te saparyū javase yunajmi yayoranu pradivaḥ śruṣṭimāvaḥ. Iha tvā dheyurharayaḥ suśipra pibā tvasya suṣutasya cāroḥ.*

For your fast movement in work and travel I employ the fastest vehicles and appoint the most dynamic people in your service by which you come fast and protect the light of the world for us. O warrior of the helmet, lord of beauty and grace, may the intelligent and industrious people help you on here where you may drink this delicious soma of our making with them.

गोभिर्मिमिक्षुं दधिरे सुपारमिन्द्रं ज्यैष्ठ्याय धायसे गृणानाः।
मन्दानः सोमं पपिवाँ ऋजीषिन्त्समस्मभ्यं पुरुधा गा इषण्य ॥ ३ ॥

3. *Gobhirmimikṣuṁ dadhire supāramindraṁ jyaiṣṭhyāya dhāyase gṛṇānāḥ. Mandānaḥ somaṁ papivāṅ ṛjīṣin tsamasmabhyaṁ purudhā gā iṣaṇya.*

With words of welcome and praise, the celebrants install and consecrate Indra, the ruler, generous as showers and saviour promoter of the common wealth, in the highest office of governance. O lord ruler, drink and enjoy the soma of the nation's prosperity and happiness, and, moving on the simple and natural paths of progress, initiate, inspire, and bring us many ways the knowledge, lands and cows required for the people.

इमं कामं मन्दया गोभिरश्वैश्चन्द्रवता राधसा पप्रथश्च।
स्वर्यवो मतिभिस्तुभ्यं विप्रा इन्द्राय वाहः कुशिकासो अक्रन् ॥ ४ ॥

4. *Imaṁ kāmaṁ mandayā gobhiraśvaiścandravatā rādhasā paprathaśca. Svaryayo matibhistubhyaṁ viprā indrāya vāhaḥ kuśikāso akran.*

This desire, prayer and programme, O lord of power and prosperity, fulfil to our heart's desire over the earth and extend it to the heights of heaven, with abundance of cows, horses, golden prosperity and celebrated means of success and advancement. May there be glory to you and joy come to the earth. In search of light and joy, earnest sages and scholars of holy

Shastras with their understanding, imagination and resolution, together with the will of the people, compose this prayer and exhortation for you, lord ruler of the world, and present it to you for the honour and excellence of life.

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम्॥ ५॥

5. *Śunaṁ huvema maghavānamindramasmin bhare nṛtamaṁ vājasātau. Śṛṇvantamugr-amūtaye samatsu ghnantaṁ vṛtrāṇi saṁjitaṁ dhanānām.*

In this battle of existence, for the sake of success and victory, we invoke, invite and call upon Indra, best and highest of humanity, auspicious creator and commander of power, prosperity, honour and excellence of life. Blazing glorious is he, intent listener to prayers of his people, a fierce fighter for protection and progress, a destroyer of the demons of darkness, evil and poverty, harbinger of the showers of prosperity and a victor of trophies and treasures of corporate life.

Mandala 3/Sukta 51

Indra Devata, Vishvamitra Gathina Rshi

चर्षणीधृतं मघवानमुक्थ्यमिन्द्रं गिरो बृहतीरभ्यनूषत।
वावृधानं पुरुहूतं सुवृक्तिभिरमर्त्यं जरमाणं दिवेदिवे॥ १॥

1. *Carṣaṇīdhṛtaṁ maghavānam-ukthyam-indraṁ giro bṛhatīr-abhyanūṣata. Vāvṛdhānaṁ puruhūtaṁ suvṛktibhir-amartyaṁ jaramāṇaṁ divedive.*

Address these comprehensive words of prayer

and celebration with offers of yajna to Indra, lord ruler and sustainer of the people, munificent, honourable, growing in power and prosperity, universally acclaimed and celebrated, immortal in fame and glory, close and closer day by day in love and exhortation of the people. Let the songs glorify the lord.

शतक्रतुमर्णवं शाकिनं नरं गिरो म इन्द्रमुप यन्ति विश्वतः ।
वाजसनिं पूर्भिदं तूर्णिमप्तुरं धाम्साचमभिषाचं स्वर्विदम् ॥ २ ॥

2. *Śatakratum-arṇavaṁ śākinaṁ naraṁ giro ma indram-upa yanti viśvataḥ. Vājasaniṁ pūrbhidaṁ tūrṇim-apturaṁ dhāmasācam-abhiṣācaṁ svarvidam.*

My words of prayer and praise constantly reach Indra, lord of a hundred great acts of yajna, deep and munificent as the sea, mighty powerful, leader, source of sustenance and light, winsome warrior and victor, shatterer of the strongholds of evil, instant starter and instantaneous reacher, sanctifier of the home, presiding presence and ceaseless shower of bliss.

आकरे वसोर्जरिता पनस्यतेऽनेहसः स्तुभ इन्द्रो दुवस्यति ।
विवस्वतः सदन आ हि पिप्रिये सत्रासाहमभिमातिहनं स्तुहि ॥ ३ ॥

3. *Ākare vasorjaritā panasyate'nehasaḥ stubha indro duvasyati. Vivasvataḥ sadana ā hi pipriye satrāsāham-abhimātihanaṁ stuhi.*

In the house of wealth, the celebrant of Indra is praised. Indra loves and appreciates the simple and honest prayers and celebrations of the innocents. In the

house of light and splendour, he feels pleased. O man, praise and pray to the challenger of evil forces and the destroyer of adversity.

नृणामु त्वा नृतमं गीर्भिरुक्थैरभि प्र वीरमर्चता सबाधः ।
सं सहसे पुरुमायो जिहीते नमो अस्य प्रदिव एक ईशे ॥ ४ ॥

4. *Nṛṇāmu tvā nṛtamaṁ gīrbhirukthairabhi pra vīramarcatā sabādhaḥ. Saṁ sahase purumāyo jihīte namo asya pradiva eka īśe.*

Indra, let all honour and adore you with holy words and songs of worship, you who are mighty brave and best of men and leaders.

Indra is irresistebly brave, strong against the violent, highly meritorious, and he goes forward for a test of victory. All alone he rules over the heavens and the enlightened children of the earth. Salutations to the sole lord ruler of his world of light and life.

पूर्वीरस्य निष्षिधो मर्त्येषु पुरू वसूनि पृथिवी बिभर्ति ।
इन्द्राय द्याव ओषधीरुतापो रयिं रक्षन्ति जीरयो वनानि ॥ ५ ॥

5. *Pūrvīrasya niṣṣidho martyeṣu purū vasūni pṛthivī bibharti. Indrāya dyāva oṣadhīrutāpo rayiṁ rakṣanti jīrayo vanāni.*

Many and ancient are his blessings and defences among the people. Abundant wealth does the earth hold. The regions of light, the sun light, the greenery, the flowing waters and vapours, the veteran citizens, the forests, all these hold, preserve and protect many forms of wealth for Indra, ruler of the world.

तुभ्यं ब्रह्माणि गिर इन्द्र तुभ्यं सत्रा दधिरे हरिवो जुषस्व। बोध्यापिरवसो नूतनस्य सखे वसो जरितृभ्यो वयो धाः ॥ ६ ॥

6. *Tubhyaṁ brahmāṇi gira indra tubhyaṁ satrā dadhire harivo juṣasva. Bodhyāpiravaso nūtanasya sakhe vaso jaritṛbhyo vayo dhāḥ.*

Indra, lord of excellence, accept and cherish the songs of the celebrants which bear the wealth of divine praise in your honour, which bear the truth of existence with gratitude. O lord omnipresent, lord of vitalities, friend and shelter of all, know this, and bring for the celebrants the latest methods of protection and good health and long age.

इन्द्र मरुत्व इह पाहि सोमं यथा शार्याते अपिबः सुतस्य। तव प्रणीती तव शूर शर्मन्ना विवासन्ति कवयः सुयज्ञाः ॥ ७ ॥

7. *Indra marutva iha pāhi somaṁ yathā śāryāte apibaḥ sutasya. Tava praṇītī tava śūra śarmannā vivāsanti kavayaḥ suyajñāḥ.*

Indra, leader of heroic warriors, in this business of the world, protect the joy and excellence of life as you protect the joy of those who resist danger and violence to their lives. O lord commander of the brave, intelligent people of imagination and yajnic action adore and pray for your ways of conduct and restful haven for home.

स वावशान इह पाहि सोमं मरुद्भिरिन्द्र सखिभिः सुतं नः। जातं यत्त्वा परि देवा अभूषन्महे भराय पुरुहूत विश्वे ॥ ८ ॥

8. *Sa vāvaśāna iha pāhi somaṁ marudbhirindra sakhibhiḥ sutaṁ naḥ. Jātaṁ yat tvā pari devā abhūṣan mahe bharāya puruhūta viśve.*

Indra, lord of love and majesty, invoked and invited by many, come with the storm troops of the winds and vitalities, and, here in the world, taste, protect and promote our soma of life's joy and excellence distilled by our friends and vibrant youth, since as you arose and manifested to view, all the brilliancies of the world adored and invested you with power and honour for the sake of grandeur and glory in life.

अ॒मू॒र्ये॑ मरुत आ॒पिरे॒षोऽ मं॑न्दन्नि॒न्द्र॒मनु॒ दाति॑वाराः । तेभिः॑ सा॒कं पि॑बतु वृत्रखा॒दः सु॒तं सोमं॑ दा॒शुषः॒ स्वे स॒धस्थे॑ ॥ ९ ॥

9. *Aptūrye maruta āpireṣo'mandannindramanu dātivārāḥ. Tebhiḥ sākaṁ pibatu vṛtrakhādaḥ sutaṁ somaṁ dāśuṣaḥ sve sadhasthe.*

This lord Indra is a friend and universal ally. The Maruts, vibrant youth and stormy troops of the nation, stand by him and exhort and exalt him in the speedy march of the nation to victory. With these, may Indra, consuming, absorbing and transforming the dark energies of life to light and joy, drink the soma distilled in the generous yajamana's own house.

इ॒दं ह्य॒न्वोज॑सा सु॒तं रा॑धानां पते ।
पिबा॒ त्व॑स्य गि॑र्वणः ॥ १० ॥

10. *Idaṁ hyanvojasā sutaṁ rādhānāṁ pate.*
pibā tvasya 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.

यस्ते अनु स्वधामसत्सुते नि यच्छ तन्वम्।
स त्वा ममत्तु सोम्यम्॥ ११॥

11. *Yaste anusvadhāmasat sute ni yaccha tanvam.*
Sa tvā mamattu somyam.

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-polite into settled form, and may all that give you pleasure and satisfaction, lover and creator of soma peace as you are.

प्र ते अश्नोतु कुक्ष्योः प्रेन्द्र ब्रह्मणा शिरः।
प्र बाहू शूर राधसे॥ १२॥

12. *Pra te aśnotu kukṣyoḥ prendra brahmaṇā śiraḥ.*
pra bāhū śūra rādhase.

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.

Mandala 3/Sukta 52

Indra Devata, Vishvamitra Gathina Rshi

धानावन्तं करम्भिणमपूपवन्तमुक्थिनम्।
इन्द्र प्रातर्जुषस्व नः॥ १॥

1. *Dhānāvantaṁ karambhiṇamapūpavantam-*
ukthinam. Indra prātarjuṣasva naḥ.

Indra, lord of wealth, honour and excellence, accept and enjoy in the morning our gift of homage and yajna mixed with roasted rice and curds and sanctified and offered with the chant of holy words.

पुरोळाशं पचत्यं जुषस्वेन्द्रा गुरस्व च।
तुभ्यं हव्यानि सिस्रते॥ २॥

2. *Puroḷāśaṁ pacatyaṁ juṣasvendrā gurasva ca.*
Tubhyaṁ havyāni sisrate.

Indra, accept and enjoy the purodasha cooked and seasoned with soma, relish and grow strong. The sweets of offerings flow to you.

पुरोळाशं च नो घसो जोषयासे गिरश्च नः।
वधूयुरिव योषणाम्॥ ३॥

3. *Puroḷāśaṁ ca no ghaso joṣayāse giraśca naḥ.*
Vadhūyuriva yoṣaṇām.

Accept and eat the purodasha and cherish the voices of exhortation offered by us like one impassioned for the love of his wife.

पुरोळाशं सनश्रुत प्रातःसावे जुषस्व नः।
इन्द्र क्रतुर्हि ते बृहन्॥ ४॥

4. *Puroḷāśaṁ sanaśruta prātaḥsāve juṣasva naḥ.*
Indra kraturhi te bṛhan.

Indra, lord of universal word of wisdom and discrimination, accept and enjoy our purodasha offered in the morning session of yajna. Great is your word and light and creative action of cosmic dimensions.

माध्यंन्दिनस्य॒ सव॑नस्य धा॒नाः पु॑रो॒ळाश॑मिन्द्र कृष्वे॒ह चारु॑म्। प्र यत्स्तो॒ता ज॑रि॒ता तू॒र्ण्यर्थो॑ वृषा॒यमा॑ण॒ उप॑ गी॒र्भिरी॑ट्टे॥ ५॥

5. *Madhyaṁdinasya savanasya dhānāḥ puroḷāśa-mindra kṛṣveha cārum. Pra yat stotā jaritā tūrṇ-yartho vṛṣāyamāṇa upa gīrbhirīṭṭe.*

Indra, lord of light and power, accept, enjoy and sanctify the taste and joy of the yajnic rice and pudding of the mid-day session of the yajnic business of life which the singer, celebrant and generous devotee eager for the success of his endeavour profusely offers in worship and homage to you with words of love and faith.

तृ॒तीये॑ धा॒नाः सव॑ने पुरु॒ष्टुत पुरो॒ळाश॒माहु॑तं मामहस्व नः। ऋ॒भु॒मन्तं॒ वाज॑वन्तं त्वा कवे॒ प्रय॑स्वन्त॒ उप॑ शिक्षेम धी॒तिभिः॥ ६॥

6. *Tṛtīye dhānāḥ savane puruṣṭuta puroḷāśamāhu-taṁ māmahasva naḥ. Ṛbhumantaṁ vājavantaṁ tvā kave prayasvanta upa śikṣema dhītibhiḥ.*

O lord of knowledge and poetic imagination admired and revered by many, in the third and closing session of the day's programme of yajnic action, accept, enjoy and exalt the value of our gift of rice and pudding which we, doing our best in thought and action, bring and offer to you, lord in command of food, energy, knowledge and expertise of the art of living.

पू॒ष॒ण्वते॑ ते चकृमा कर॒म्भं ह॑रि॒वते॒ हर्य॑श्वाय धा॒नाः। अ॒पू॒पम॑द्धि॒ सग॑णो म॒रु॒द्भिः सोमं॑ पिब वृत्र॒हा शू॑र विद्वान्॥ ७॥

7. *Pūṣaṇvate te cakṛmā karambhaṁ harivate haryaśvāya dhānāḥ. Apūpamaddhi saganṇo marudbhiḥ somaṁ piba vṛtrahā śūra vidvān.*

We prepare the roasted grain and curds for you, giver of health and nourishment, lord of sunbeams possessing the fastest means of motion. O breaker of the clouds of rain and dispeller of the shades of darkness, heroic brave, master of knowledge, relish the cake and drink the soma with your friends and supporters and commandos of the speed of winds.

प्रति धाना भरत तूयमस्मै पुरोळाशं वीरतमाय नृणाम्।
दिवेदिवे सदृशीरिन्द्र तुभ्यं वर्धन्तु त्वा सोमपेयाय धृष्णो ॥ ८ ॥

8. *Prati dhānā bharata tūyamasmai puroḷāśaṁ vīratamāya nṛṇām. Divedive sadṛśīrindra tubhyaṁ vardhantu tvā somapeyāya dhṛṣṇo.*

Bear and bring roasted rice and purodasha in homage fast and full for this hero of the best of leaders and warriors. Indra, fierce and fiery hero of arm and speech, may the forces of equal form and performance rise for you, dedicated as you are to the soma of life's dignity and excellence, and may they exalt you with glory day by day.

Mandala 3/Sukta 53

Indra-parvata, Indra, Vak, Rathanga Devata, Vishvamitra Gathina Rshi

इन्द्रापर्वता बृहता रथेन वामीरिष आ वहतं सुवीराः।
वीतं हव्यान्यध्वरेषु देवा वर्धेथां गीर्भिरिळया मदन्ता ॥ १ ॥

1. *Indrāparvatā bṛhatā rathena vāmīriṣa ā vahataṁ suvīrāḥ. Vītaṁ havyānyadhvareṣu devā vardhethāṁ gīrbhiriḷayā madantā.*

Indra and Parvata, sun and cloud, come on the grand chariot of light, wind and rain, bring us lovely foods and drinks of energy for the heroic people, O powers divine and generous, receive the offerings in the yajnas of love, faith and non-violence, feed on the music of the songs, and wax with the hymns of celebration.

तिष्ठा सु कं मघवन्मा परा गाः सोमस्य नु त्वा सुषुतस्य यक्षि। पितुर्न पुत्रः सिचमा रभे त इन्द्र स्वादिष्ठया गिरा शचीवः॥ २॥

2. *Tiṣṭhā su kaṁ maghavan mā parā gāḥ somasya nu tvā suṣutasya yakṣi. Piturna putraḥ sicamā rabhe ta indra svādiṣṭhayā girā śacīvaḥ.*

Maghavan, lord of wealth, power and prosperity, come and stay at peace in comfort, do not go away, feed yourself at pleasure in company with us on the soma joy of excellence. Indra, lord ruler of a noble people as you are, as a child clings to the hem of the father's cloak for love and security, so do I, with sweet words and prayer, seek shelter and support in you for security and peace.

शंसावाध्वर्यो प्रति मे गृणीहीन्द्राय वाहः कृणवाव जुष्टम्। एदं बर्हिर्यजमानस्य सीदाऽथा च भूदुक्थमिन्द्राय शस्तम्॥ ३॥

3. *Śaṁsāvādhvaryo prati me gṛṇīhīndrāya vāhaḥ kṛṇavāva juṣṭam. Edaṁ barhiryajamānasya sīdā'thā ca bhūdukthamindrāya śastam.*

Let us sing in praise of Indra, O high-priest of non-violent yajna, join me in response to my voice and we'll create a lovely song of exaltation for Indra. Come, sit on the holy grass of the yajamana and then let there be an excellent song of jubilation in honour of Indra.

जायेदस्तं मघवन्त्सेदु योनिस्तदित्त्वा युक्ता हरयो वहन्तु।
यदा कदा च सुनवाम सोममग्निष्ट्वा दूतो धन्वात्यच्छ॥ ४॥

4. *Jāyedastaṁ maghavantsedu yonistadit tvā yuktā harayo vahantu. Yadā kadā ca sunavāma soma-magniṣṭvā dūto dhanvātyaccha.*

Indra, maghavan, lord of power, prosperity, peace and passion of life, the wife is the real spirit of the home. She is the haven of conjugal bliss. There may the horses yoked to your chariot bear you. And whenever we prepare the soma, then let Agni, the fire of life, be the messenger of passion and inspiration for you.

परा याहि मघवन्ना च याहीन्द्र भ्रातरुभयत्रा ते अर्थम्।
यत्रा रथस्य बृहतो निधानं विमोचनं वाजिनो रास-
भस्य॥ ५॥

5. *Parā yāhi maghavannā ca yāhīndra bhrātaru-bhayatrā te artham. Yatrā rathasya bṛhato nidhā-naṁ vimocanaṁ vājino rāsabhasya.*

Maghavan, lord of power and prosperity, go far, and come back home. Brother, both ways there is a meaning and purpose for you, here as well as there, where there is the start (with harnessing of the horses)

or the finish of your grand chariot of power and speed (with unharnessing of the horses at the terminal).

अपाः सोममस्तमिन्द्र प्र याहि कल्याणीर्जाया सुरणं गृहे ते। यत्रा रथस्य बृहतो निधानं विमोचनं वाजिनो दक्षिणावत्॥ ६॥

6. *Apāḥ somam-astam-indra pra yāhi kalyāṇīrjāyā suraṇaṁ gṛhe te. Yatrā rathasya bṛhato nidhānaṁ vimocanaṁ vājino dakṣiṇāvat.*

Indra, lord of peace and joy and brilliance, drink the soma, go home, the delightful haven, there is your blessed love, there is the start and finish of your grand chariot journey for the brilliant battle, there is the harnessing and unharnessing of the horses. And there you are abundant with charity.

इमे भोजा अङ्गिरसो विरूपा दिवस्पुत्रासो असुरस्य वीराः। विश्वामित्राय ददतो मघानि सहस्रसावे प्र तिरन्त आयुः॥ ७॥

7. *Ime bhojā aṅgiraso virūpā divasputrāso asurasya vīrāḥ. Viśvāmitrāya dadato maghāni sahasrasāve pra tiranta āyuḥ.*

These lovers and creators of food, scholars of the secrets of the body system and inspirers of pranic energies, various children of the light of heaven, heroes of universal vitality, giving health and wealth of life to the darling friend of humanity cross over the seas of existence through a hundred yajnic programmes of action.

रूपंरूपं मघवा बोभवीति मायाः कृण्वानस्तन्वं परि स्वाम्। त्रिर्यद्दिवः परि मुहूर्तमागात्स्वैर्मन्त्रैरनृतुपा ऋतावा॥ ८॥

8. *Rūpaṁrūpaṁ maghavā bobhavīti māyāḥ kṛṇvānastanvaṁ pari svām. Triyad divaḥ pari muhūrtamāgāt svairmantrairanṛtupā ṛtāvā.*

Indra, lord of knowledge, power and action, manifests infinite forms of his own divinity, extending his essential and wondrous powers for us as he, lord omniscient of the truth and law of existence, reveals himself every moment, constantly irrespective of time and season, through his own mantras, mystical formulae, three ways in meditative yajnas from the light of Divinity.

महाँ ऋषिर्देवजा देवजूतोऽ स्तभ्नात्सिन्धुमर्णवं नृचक्षाः।
विश्वामित्रो यदवहत्सुदासमप्रियायत कुशिकेभिरिन्द्रः ॥ ९ ॥

9. *Mahāň ṛṣirdevajā devajūto'stabhnāt sindhumarṇavaṁ nṛcakṣāḥ. Viśvāmitro yadavahat sudāsamapriyāyata kuśikebhirindraḥ.*

Great and glorious is Indra, Rshi, all-seeing, all-revealing, generator of all forces of nature and, manifested in all these, vibrates in and by all these and in great minds. He wields and sustains the river and the ocean, the flow of nature's energy as well as the ocean of nature's particles of matter and energy. And he watches all humans for what they do and what they ought to do. He is the friend and well-wisher of the world since he showers his gifts of generosity on all. Universal is his love since he blesses us with guides and teachers who know and show us the right ways of successful living.

हंसाइव कृणुथ श्लोकमद्रिभिर्मदन्तो गीर्भिरध्वरे सुते सचा। देवेभिर्विप्रा ऋषयो नृचक्षसो वि पिबध्वं कुशिकाः सोम्यं मधु॥ १०॥

10. *Haṁsā iva kṛṇutha ślokamadribhirmadanto gīrbhiradhvare sute sacā. Devebhirviprā ṛṣayo nṛcakṣaso vi pibadhvaṁ kuśikāḥ somyaṁ madhu.*

Like hansa birds singing and rejoicing by the beauty and majesty of cloud showers, O Kushikas, vibrant sages and scholars, seers of nature and divinity, divining into the mysteries of omniscience, watching the ways of vast humanity, joining together with the divinities of nature and brilliancies of humanity, in the non-violent yajnas of love and faith enacted and conducted, sing songs of Divinity in celebrative words of holy joy and drink the nectar sweets of soma replete with the power of peace and divine ecstasy.

उप प्रेत कुशिकाश्चेतयध्वमश्वं राये प्र मुञ्चता सुदासः। राजा वृत्रं जङ्घनत्प्रागपागुदगथा यजाते वर आ पृथिव्याः॥ ११॥

11. *Upa preta kuśikāś-cetayadhvam-aśvaṁ rāye pra muñcatā sudāsaḥ. Rājā vṛtraṁ jaṅghanat prāgapāgudagathā yajāte vara ā pṛthivyāḥ.*

O brilliant scholars and sages, teachers and preachers, heroes of action, dedicated to Divinity, yajnic charity and fraternal expansion, go forward together, awake and awaken the community, release vibrant energy and motive powers for the attainment of wealth, honour and excellence. Let the refulgent ruler break the clouds of rain, dispel the darkness all round, east, west,

north, south, up and down below, and then perform the yajna of unison on the wide earth.

य इमे रोदसी उभे अहमिन्द्रमतुष्टवम्।
विश्वामित्रस्य रक्षति ब्रह्मेदं भारतं जनम्॥ १२॥

12. *Ya ime rodasī ubhe aham-indram-atuṣṭavam. Viśvāmitrasya rakṣati brahmedaṁ bhārataṁ janam.*

I serve and worship Indra who protects both heaven and earth and the firmament between the two, the people of this all bearing mother earth and the wealth and power of the friendly world of humanity.

विश्वामित्रा अरासत ब्रह्मेन्द्राय वज्रिणे।
करदिन्नः सुराधसः॥ १३॥

13. *Viśvāmitrā arāsata brahmendrāya vajriṇe. Karadinnaḥ surādhasaḥ.*

Friends of the world, sing songs of exaltation and gratitude for Indra, lord of thunderous arm and power who blesses us with wealth and all round potential for success.

किं ते कृण्वन्ति कीकटेषु गावो नाशिरं दुह्रे न तपन्ति घर्मम्। आ नो भर प्रमगन्दस्य वेदो नैचाशाखं मघवन्रन्धया नः॥ १४॥

14. *Kiṁ te kṛṇvanti kīkaṭeṣu gāvo nāśiraṁ duhre na tapanti gharmam. Ā no bhara pramagan-dasya vedo naicāśākhaṁ maghavan randhayā naḥ.*

What do the cows do for you in the country of the selfish! They yield no milk, nor do they raise the flames of yajna fire. Bear and bring up the hoard of the

miserly and the avaricious in the open, subject them to law and control those who cower under pretence of squalor and poverty.

ससर्परीरमतिं बाधमाना बृहन्मिमाय जमदग्निदत्ता।
आ सूर्यस्य दुहिता ततान श्रवो देवेष्वमृतमजुर्यम्॥ १५॥

15. *Sasarparīramatiṁ bādhamānā bṛhanmimāya jamagadnidattā. Ā sūryasya duhitā tatāna śravo deveṣvamṛtamajuryam.*

Living knowledge and language flowing from Eternity given through direct experience of the eye, physical, mental and spiritual, preventing ignorance and superstition, is daughter of the sun, gift of the omniscient lord, which, like the dawn, revealing the vast reality of existence, brings in and extends an immortal and imperishable stream of awareness and experience among the brilliant devotees of Divinity.

ससर्परीरभरत्तूयमेभ्योऽधि श्रवः पाञ्चजन्यासु कृष्टिषु।
सा पक्ष्या३ नव्यमायुर्दधाना यां मे पलस्तिजमदग्नयो ददुः॥ १६॥

16. *Sasarparīrabharat tūyamebhyo'dhi śravaḥ pāñcajanyāsu kṛṣṭiṣu. Sā pakṣyā navyamāyurdadhānā yāṁ me palastijamadagnayo daduḥ.*

That stream of language and knowledge, flowing ever anew from the lord of light, bearing new life and age with fresh energy is the same which the grey-haired veteran scholars of cosmic vitality earlier gave to me, and the stream bears superior kind of food and nourishment for body, mind and soul for the seekers among all the five classes of dynamic people.

स्थिरौ गावौ भवतां वीळुरक्षो मेषा वि वर्हि मा युगं वि शारि। इन्द्रः पातल्ये ददतां शरीतोररिष्टनेमे अभि नः सचस्व ॥ १७ ॥

17. *Sthirau gāvau bhavatāṁ vīḷurakṣo meṣā vi varhi mā yugaṁ vi śāri. Indraḥ pātalye dadatāṁ śarītorariṣṭaneme abhi naḥ sacasva.*

Let the oxen of the chariot be strong and steady, let the axle be strong, let the shaft never break, may the yoke never be damaged, May Indra, lord of inviolable chariot and action, be friendly with us to give us strength and to renew whatever is wearing out.

बलं धेहि तनूषु नो बलमिन्द्रानळुत्सु नः। बलं तोकाय तनयाय जीवसे त्वं हि बलदा असि ॥ १८ ॥

18. *Balaṁ dhehi tanūṣu no balamindrānaḷutsu naḥ. Balaṁ tokāya tanayāya jīvase tvaṁ hi baladā asi.*

Indra, Spirit of life and vitality, give strength to our bodies, put strength into our animals. Give strength and vital energy to our children and our youth. You alone are the giver of strength, energy and vitality.

अभि व्ययस्व खदिरस्य सारमोजो धेहि स्पन्दने शिंशपायाम्। अक्ष वीळो वीळित वीळयस्व मा यामादस्मादव जीहिपो नः ॥ १९ ॥

19. *Abhi vyayasva khadirasya sāramojo dhehi spandane śiṁśapāyām. Akṣa vīḷo vīḷita vīḷayasva mā yāmādasmādava jīhipo naḥ.*

Aksha, centre hold of knowledge, vision and power, bring us the centre strength of the Khadira wood for our chariot of life. In our body and mind, as in the

motion of a chariot, infuse light and lustre. O master of strength and light, universally admired, inspire us with strength and courage of the conviction, forsake us not in the streaming flow of life and time.

अयमस्मान्वनस्पतिर्मा च हा मा च रीरिषत्।
स्वस्त्या गृहेभ्य आवसा आ विमोचनात्॥ २०॥

20. *Ayamasmān vanaspatirmā ca hā mā ca rīriṣat. Svastyā gṛhebhya āvasā ā vimocanāt.*

May Vanaspati, lord of the light of life, never forsake us. May the chariot of life never hurt us. May the lord and life be good and kind to us and our homes while we are riding the chariot until we reach the terminal and the horses are released.

इन्द्रोतिभिर्बहुलाभिर्नो अद्य याच्छ्रेष्ठाभिर्मघवञ्छूर जिन्व।
यो नो द्वेष्ट्यधरः सस्पदीष्ट यमु द्विष्मस्तमु प्राणो जहातु॥ २१॥

21. *Indrotibhirbahulābhirno adya yācchreṣṭhā-bhirmaghavañchūra jinva. Yo no dveṣṭyadha-raḥ saspadīṣṭa yamu dviṣmastamu prāṇo jahātu.*

Indra, potent lord of honour and prosperity, come to us today with ample modes of best and highest modes of protection and give us the joy of life. Whosoever hate us may, we pray, fall down, and whatsoever we all hate, that, we pray, may the breath of life forsake.

परशुं चिद्वि तपति शिम्बलं चिद्वि वृश्चति।
उखा चिदिन्द्र येषन्ती प्रयस्ता फेनमस्यति॥ २२॥

22. *Paraśuṁ cid vi tapati śimbalaṁ cid vi vṛścati. Ukhā cidindra yeṣantī prayastā phenamasyati.*

Indra, lord ruler of the realm, just as the arm-smith heats the steel and tempers the axe, or the gardener plucks off the shimbala flower, or the boiling pan, bubbling over, throws out the froth and foam, so does the commander of the army throw out the enemies.

न सायकस्य चिकिते जनासो लोधं नयन्ति पशु मन्यमानाः ।
नावाजिनं वाजिना हासयन्ति न गर्दभं पुरो अश्वान्नयन्ति ॥ २३ ॥

23. *Na sāyakasya cikite janāso lodhaṁ nayanti paśu manyamānāḥ. Nāvājinaṁ vājinā hāsayanti na gardabhaṁ puro aśvānnayanti.*

The brave take no cognition of the pain of arrows. They lead the greedy opponent anywhere, feeling that he is just a human animal. They do not demean the weak foot-soldier by a bold horse-warrior, nor do they lead the horses by an ass in the forefront.

इम इन्द्र भरतस्य पुत्रा अपपित्वं चिकितुर्न प्रपित्वम् ।
हिन्वन्त्यश्वमरणं न नित्यं ज्यावाजं परि णयन्त्याजौ ॥ २४ ॥

24. *Ima indra bharatasya putrā apapitvaṁ cikiturna prapitvam. Hinvantyaśvamaraṇaṁ na nityaṁ jyāvājaṁ pari ṇayantyājau.*

Indra, these boys, followers of the veteran commander, know retreat as well as advance, spur on the horse like a spirit inspired and send out the twang of the bow string in battles and contests always without exception.

Mandala 3/Sukta 54

Vishvedeva Devata, Prajapati Vaishvamitra or Prajapatir Vachya Rshi

इमं महे विदथ्याय शूषं शश्वत्कृत्व ईड्याय प्र जभ्रुः ।
शृणोतु नो दम्येभिरनीकैः शृणोत्वग्निर्दिव्यैरजस्रः ॥ १ ॥

1. *Imaṁ mahe vidathyāya śūṣaṁ śaśvat kṛtva īḍyāya pra jabh-uḥ. Śṛṇotu no damyebhir-anīkaiḥ śṛṇot-vagnir-divyair-ajasraḥ.*

The celebrants create and raise this inspiring song of praise again and again for all time in honour of the great adorable lord of mighty yajnic cosmic action. May Agni listen to our prayer with all the controllable blazing lights and forces. May Agni, eternal light of life, with all divine powers listen to us.

महिं महे दिवे अर्चा पृथिव्यै कामो म इच्छञ्चरति प्रजानन् । ययोर्ह स्तोमे विदथेषु देवाः सपर्यवो मादयन्ते सचायोः ॥ २ ॥

2. *Mahi mahe dive arcā pṛthivyai kāmo ma icchañ-carati prajānan. Yayorha stome vidatheṣu devāḥ saparyavo mādayante sacāyoḥ.*

Offer ecstatic songs of celebration in honour of high heaven and vast earth. Knowing these, and desiring fulfilment, man goes forward for the light of heaven and dominion over the earth. Surely in the songs of heaven and earth, the divine powers of nature and the best of humanity join together and rejoice in the yajnic battles of life.

युवोर्ऋतं रोदसी सत्यमस्तु महे षु णः सुविताय प्र भूतम्।
इदं दिवे नमो अग्ने पृथिव्यै सपर्यामि प्रयसा यामि रत्नम्॥ ३॥

3. *Yovorṛtaṁ rodasī satyamastu mahe ṣu ṇaḥ suvitāya pra bhūtam. Idaṁ dive namo agne pṛthivyai saparyāmi prayasā yāmi ratnam.*

O heaven and earth, may your universal law of divinity be realised in truth in our human world across the globe. Be good and kind to advance us to greatness and glory in comfort and well-being. Agni, O lord of the dominion, this song and yajnic offering is in honour of heaven and earth. I serve with the best of effort and thereby move on to the jewels of life.

उतो हि वां पूर्व्या आविविद्र ऋतावरी रोदसी सत्यवाचः।
नरश्चिद्वां समिथे शूरसातौ ववन्दिरे पृथिवि वेविदानाः॥ ४॥

4. *Uto hi vāṁ pūrvyā āvividra ṛtāvarī rodasī satyavācaḥ. Naraścid vāṁ samithe śurasātau vavandire pṛthivi vevidānāḥ.*

O heaven and earth, abiding in and by the universal law of existence, veteran sages of knowledge and voice of truth know you and obtain the fruit of their desire. O mother earth, the pioneers and leaders of humanity too, knowing both of you, in the battles of the brave and struggle for life's prizes, achieve the jewels of their heart's desire.

को अद्धा वेद क इह प्र वोचदेवाँ अच्छा पथ्या३ का समेति।
ददृश्र एषामवमा सदांसि परेषु या गुह्येषु व्रतेषु॥ ५॥

5. *Ko addhā veda ka iha pra vocad devāň acchā pathyā kā sameti. Dadṛśra eṣāmavamā sadāṁsi pareṣu yā guhyeṣu vrateṣu.*

Who knows here for certain, who can say, which path for sure leads to the lights of the Divine? (He knows.) Who can divine into the secret laws of the farthest mysteries? Who actually see even the nearest and closest operations of these? (He.)

क॒विर्नृ॒चक्षा॑ अ॒भि षी॒मच॑ष्ट ऋ॒तस्य॒ योना॒ विघृ॑ते॒ मद॑न्ती।
नाना॑ चक्राते॒ सद॑नं॒ यथा॒ वेः स॑मा॒नेन॒ क्रतु॑ना संविदा॒ने ॥ ६ ॥

6. *Kavirnṛcakṣā abhiṣīmacaṣṭa ṛtasya yonā vighṛte madantī. Nānā cakrāte sadanaṁ yathā veḥ samānena kratunā saṁvidāne.*

The one omniscient poet creator watching the entire world of humanity comprehends, illuminates and oversees the two worlds of heaven and earth, both rejoicing in accord yet sustained apart by one law of existence, in the cosmic womb of nature's divinity, making one but various home as the birds' on the same one tree.

स॒मा॒न्या वि॒युते दू॒रेअ॑न्ते ध्रु॒वे प॒दे त॑स्थतुर्जागृ॒रूके॑। उ॒त
स्वसा॑रा युव॒ती भ॑वन्ती॒ आदु॒ ब्रुवा॑ते मिथु॒नानि॒ नाम॑ ॥ ७ ॥

7. *Samānyā viyute dūre ante dhruve pade tasthaturjāgarūke. Uta svasārā yuvatī bhavantī ādu bruvāte mithunāni nāma.*

Alike yet apart far off at the end, they abide in orbit ever awake and youthful, strong and stable, and moreover they are called twin sisters since their very birth, dyava-prthivi, heaven and earth, by name.

विश्वेदेते जनिमा सं विविक्तो महो देवान्बिभ्रती न व्यथेते।
एजद् ध्रुवं पत्यते विश्वमेकं चरत्पतत्रि विषुणं वि जातम्॥ ८॥

8. *Viśvedete janimā saṁ vivikto maho devān bibhratī na vyathete. Ejad dhruvaṁ patyate viśvamekaṁ carat patatri viṣuṇaṁ vi jātam.*

These two, heaven and earth, one together for sure, yet separate and distinct in identity, holding and sustaining all the great earthly and celestial created objects, do not deviate from their orbit. Vibrating yet constant and stable, the one universe, existence born in all its variety, moving, flying, expanding all round, is sustained (by its sole lord and master creator).

सना पुराणमध्येम्यारान्महः पितुर्जनितुर्जामि तन्नः।
देवासो यत्र पनितार एवैरुरौ पथि व्युते तस्थुरन्तः॥ ९॥

9. *Sanā purāṇam-adhyemyārān-mahaḥ piturjan-iturjāmi tannaḥ. Devāso yatra panitāra evair-urau pathi vyute tasthurantaḥ.*

I study the ancient and eternal, yet ever new, heaven and earth, twin creation of our great father creator, just like our brother and sister, wherein brilliant forces of nature, celebrants of the Divine creator, with their powers and attributes abide and operate in the wide open paths of space in existence.

इमं स्तोमं रोदसी प्र ब्रवीम्यृदूदरा: शृणवन्नग्निजिह्वाः।
मित्रः समाजो वरुणो युवान आदित्यासः कवयः पप्रथानाः॥ १०॥

10. *Imaṁ stomaṁ rodasī pra bravīmyṛdūdarāḥ śṛṇavannagnijihvāḥ. Mitraḥ samrājo varuṇo yuvāna ādityāsaḥ kavayaḥ paprathānāḥ.*

O heaven and earth, I sing this song of divine praise and celebration for you. May simple and noble hearted people of natural truth and honesty, Mitra, universal friends, brilliant rulers and administrators, Varuna, powers of justice and discrimination, youth, Adityas, enlightened people of blazing genius, and poets of open and expansive mind and intelligence may hear this and proclaim the truth with a tongue of fire.

हिरण्यपाणिः सविता सुजिह्वस्त्रिरा दिवो विदथे पर्यमानः। देवेषु च सवितः श्लोकमश्रेरादस्मभ्यमा सुव सर्वतातिम्॥ ११॥

11. *Hiraṇyapāṇiḥ savitā sujihvastrirā divo vidathe paryamānaḥ. Deveṣu ca savitaḥ ślokamaśrerādasmabhyamā suva sarvatātim.*

Savita, creator and giver of light and life, lord with the golden arms of sunrays and a noble tongue of fire, descends from the heavens thrice, protecting, sustaining and advancing us in our yajnic programmes of life. O lord of light, Savita, hear our song of celebration and exaltation, diffuse the light, sweetness and fragrance among the nobilities of humanity over earth and divinities of nature in space, and create and then bring us all round prosperity and well being.

सुकृत्सुपाणिः स्ववाँ ऋतावा देवस्त्वष्टावसे तानि नो धात्। पूषण्वन्त ऋभवो मादयध्वमूर्ध्वग्रावाणो अध्वरमतष्ट॥ १२॥

12. *Sukṛt supāṇiḥ svavāṅ ṛtāvā devastvaṣṭāvase tāni no dhāt. Pūṣaṇvanta ṛbhavo mādayadhvamūrdhvagrāvāṇo adhvaramataṣṭa.*

May the brilliant Tvashta, divine creator and maker of forms and institutions, noble of action and generous of hands, self-possessed of light and wealth, and keeper and observer of the laws of truth and science of yajna, bring us all those gifts of prosperity and well being for our protection and advancement. Rejoice ye Rbhus, experts of yajna, and yajakas rich with food and fragrance for nourishment. The clouds on high, the mighty mountains and the soma stones are up and ready, the yajna is organised, conducted and accomplished.

विद्युद्रथा मरुतः ऋष्टिमन्तो दिवो मर्या ऋतजाता अयासः।
सरस्वती शृणवन्यज्ञियासो धाता रयिं सहवीरं तुरासः॥ १३॥

13. *Vidyudrathā maruta ṛṣṭimanto divo maryā ṛtajātā ayāsaḥ. Sarasvatī śṛṇavan yajñiyāso dhātā rayiṁ sahavīraṁ turāsaḥ.*

Stormy troops of Marut commandos riding electric chariots, strongly armed, brilliant, mortal fighters, truly disciplined, prompt and powerful, worthy of honour and reverence, lightning smart, and mother Sarasvati, mother of knowledge and language of command, may, we pray, listen and bring us wealth alongwith brave progeny.

विष्णुं स्तोमासः पुरुदस्ममर्का भगस्येव कारिणो यामनि ग्मन्।
उरुक्रमः ककुहो यस्य पूर्वीर्न मर्धन्ति युवतयो जनित्रीः॥ १४॥

14. *Viṣṇuṁ stomāsaḥ purudasmamarkā bhagasyeva kāriṇo yāmani gman. Urukramaḥ kakuho yasya pūrvīrna mardhanti yuvatayo janitrīḥ.*

May our songs and yajakas, following the divine path of the creator of life's honour and excellence, reach Vishnu, omnipresent lord of marvellous actions. Great is he, mighty his deeds and gifts. Even heaven and earth, dyavaprthivi, ancient and eternal, ever youthful mothers of life, cannot violate him.

इन्द्रो विश्वैर्वीर्यैः पत्यमान उभे आ पप्रौ रोदसी महित्वा।
पुरंदरो वृत्रहा धृष्णुषेणः संगृभ्या न आ भरा भूरि पश्वः॥ १५॥

15. *Indro Viśvairvīryaiḥ patyamāna ubhe ā paprau rodasī mahitvā. Purandaro vṛtrahā dhṛṣṇuṣe-ṇaḥ saṅgṛbhyā na ā bharā bhūri paśvaḥ.*

Indra, sustaining and preserving both heaven and earth with universal vitalities like a father and guardian, pervades and fills both with his divine power. O lord commander of terrible forces, breaker of clouds and destroyer of darkness, shatterer of enemy forts, create and develop a lot of wealth and bless us all with that wealth, power and honour.

नासत्या मे पितरा बन्धुपृच्छा सजात्यमश्विनोश्चारु नाम।
युवं हि स्थो रयिदौ नो रयीणां दात्रं रक्षेथे अकवैरदब्धा॥ १६॥

16. *Nāsatyā me pitarā bandhupṛcchā sajātyama-śvinoścāru nāma. Yuvaṁ hi stho rayidau no rayīṇāṁ dātraṁ rakṣethe akavairadabdhā.*

Ashvins, imperishable complementarities of nature and humanity such as heaven and earth, sun and

moon, heat and cold, father and mother, working in cooperation, together as in a circuit of energy, are my sustainers like parents and care givers like brothers and sisters. Their kinship itself by birth and nature is worthy and venerable.

Ashvins, you always abide strong and stable as givers of our wealth, honour and fame and, intrepidable as you are, you protect and promote the gift and the giver by acts and means which are not selfish nor ungenerous but which are liberal and philanthropic.

महत्तद्वः कवयश्चारु नाम यद्ध देवा भवथ विश्व इन्द्रे। सख ऋभुभिः पुरुहूत प्रियेभिरिमां धियं सातये तक्षता नः ॥ १७ ॥

7. *Mahat tad vaḥ kavayaścāru nāma yaddha devā bhavatha viśva indre. Sakha ṛbhubhiḥ puruhūta priyebhirimāṁ dhiyaṁ sātaye takṣatā naḥ.*

Poets, scholars and visionary sages, great and auspicious is that name and reputation of yours since you rise to be world renowned celebrities in the roll of honour of the social order of Indra. O lord, Indra, approved, invited and invoked by many, friends with these dear enlightened experts and sagely scholars, refine this corporate intelligence and sharpen this vision of ours for common progress and prosperity of the nation of humanity.

अर्यमा णो अदितिर्यज्ञियासोऽदब्धानि वरुणस्य व्रतानि। युयोत नो अनपत्यानि गन्तोः प्रजावान्नः पशुमाँ अस्तु गातुः ॥ १८ ॥

18. *Aryamā ṇo aditiryajñiyāso'dabdhāni varuṇasya vratāni. Yuyota no anapatyāni gantoḥ prajāvān naḥ paśumāň astu gātuḥ.*

May Aryama, lord of justice, Aditi, unimpaired fertility of Mother Nature, and sages dedicated to yajna protect and promote our vows of the discipline of Varuna, lord of rectitude, intact and unviolated. O Spirit of Divinity, ward off the causes of childlessness and sterility from our path of life so that our course of home life may be blest with progeny and cattle wealth.

देवानां दूतः पुरुध प्रसूतोऽ नागान्नो वोचतु सर्वतातां। शृणोतु नः पृथिवी द्यौरुतापः सूर्यो नक्षत्रैरुर्वन्तरिक्षम्॥ १९॥

19. *Devānāṁ dūtaḥ purudha prasūto'nāgān no vocatu sarvatātā. Śṛṇotu naḥ pṛthivī dyaurutāpaḥ sūryo nakṣatrairurvantarikṣam.*

Agni, messenger of the devas, i.e., vibrations of the forces of nature and voice of the visionary teachers of the wisest of humanity, arisen many ways and bearing all-round knowledge, may speak to us in our state of open, uncoloured and unvitiated mind and bring us the tolerance and forgiveness of the earth, enlightenment of heaven, peace and coolness of waters, light and life giving vitality of the sun, and the vastness of expansive space with stars and planets. And may all these forces and personalities listen and perceive our signals and be in contact with us.

शृण्वन्तु नो वृषणः पर्वतासो ध्रुवक्षेमास इळया मदन्तः। आदित्यैर्नो अदितिः शृणोतु यच्छन्तु नो मरुतः शर्म भद्रम्॥ २०॥

20. *Śṛṇvantu no vṛṣaṇaḥ parvatāso dhruvakṣemāsa iḷayā madantaḥ. Ādityairno aditiḥ śṛṇotu yacchantu no marutaḥ śarma bhadram.*

Let the raining clouds, mighty mountains and constant stars at peace, ecstatic participants with the earth and cosmic energy, receive our signals. Let the constant inviolable energy of the cosmos with light of the stars radiate and reach us. Let the winds provide us the joy of well being and peaceful shelter.

सदा सुगः पितुमाँ अस्तु पन्था मध्वा देवा ओषधीः सं पिपृक्त। भगो मे अग्ने सख्ये न मृध्या उद्रायो अश्यां सदनं पुरुक्षोः ॥ २१ ॥

21. *Sadā sugaḥ pitumāň astu panthā madhvā devā oṣadhīḥ saṁ pipṛkta. Bhago me agne sakhye na mṛdhyā ud rāyo aśyāṁ sadanaṁ purukṣoḥ.*

May the path be straight and clear, full of wealth and prosperity. O brilliant and generous powers of nature, fill the herbs with honey to the full. Agni, brilliant and generous power, may honour and prosperity forsake me never, nor my friends, during our friendship that is abiding. And may I be blest with wealth and a house of plenty and generosity.

स्वदस्व हव्या समिषो दिदीह्यस्मद्र्यक्सं मिमीहि श्रवांसि। विश्वाँ अग्ने पृत्सु ताञ्जेषि शत्रूनहा विश्वा सुमना दीदिही नः ॥ २२ ॥

22. *Svadasva havyā samiṣo didīhyasmadryak saṁ mimīhi śravāṁsi. Viśvāň agne pṛtsu tāñjeṣi śatrūnahā viśvā sumanā dīdihī naḥ.*

Agni taste and relish the oblations offered, shine and illuminate knowledge and energy all together, and let food, energy and knowledge flow towards us. You win all those, and those enemies in battles for victory. Be happy and kind at heart and let all the days of life be bright for us.

Mandala 3/Sukta 55

Vishvedeva Devata, Prajapati Vaishvamitra or Prajapati Vachya Rshi

उषसः पूर्वा अध यद् व्यूषुर्महद्वि जज्ञे अक्षरं पदे गोः ।
व्रता देवानामुप नु प्रभूषन्महद्देवानामसुरत्वमेकम् ॥ १ ॥

1. *Uṣasaḥ pūrvā adha yad vyūṣurmahad vi jajñe akṣaraṁ pade goḥ. Vratā devānāmupa nu prabhūṣan mahad devānām-asuratvam-ekam.*

Before the dawns of primeval time, which arose and shone bright, later reflecting and illuminating the ordained tasks of the forces of nature, arose Mahat, the first manifest principle of imperishable Prakrti in the depth of oceanic space. Great and One is the living spirit and glory of the divine refulgent forces of the universe.

मो षू णो अत्र जुहुरन्त देवा मा पूर्वे अग्ने पितरः पदज्ञाः ।
पुराण्योः सद्मनोः केतुरन्तर्महद्देवानामसुरत्वमेकम् ॥ २ ॥

2. *Mo ṣū ṇo atra juhūranta devā mā pūrve agne pitaraḥ padajñāḥ. Purāṇyoḥ sadmanoḥ keturantarmahad devānām-asuratvam-ekam.*

Agni, lord and light of the world, in this universe and its business of knowing and doing, we pray, may the brilliant forces of nature and humanity never oppose

and hurt us, may the primal pranic energies of parental sustenance never neglect and damage us, may the one great principal bright and breathing spirit in the primal forms of existence never hurt us. Great and one is the life and glory of the multiple divinities of the universe.

वि मे पुरुत्रा पतयन्ति कामाः शम्यच्छा दीद्ये पूर्व्याणि।
समिद्धे अग्नावृतमिद्वदेम महद्देवानामसुरत्वमेकम्॥ ३॥

3. *Vi me purutrā patayanti kāmāḥ śamyacchā dīdye pūrvyāṇi. Samiddhe agnāvṛtamid vadema mahad devānām-asuratvam-ekam.*

My desire and ambitions are great and many, they soar high and far in search of holy fulfilment. I pray I may realise them well in solemn yajnic action, shine myself and illuminate the ancient traditions. Let us all speak the truth, sing songs of Divinity when the fire is rising in flames of yajna, and let us exalt the universal law of Divinity operative in the universe. Great, glorious and one is the life and spirit of the life and spirit of the divinities of natural force.

समानो राजा विभृतः पुरुत्रा शये शयासु प्रयुतो वनानु।
अन्या वत्सं भरति क्षेति माता महद्देवानामसुरत्वमेकम्॥ ४॥

4. *Samāno rājā vibhṛtaḥ purutrā śaye śayāsu prayuto vanānu. Anyā vatsaṁ bharati kṣeti mātā mahad devānām-asuratvam-ekam.*

One self-refulgent ruler, constant and unvariable spirit and presence pervades the inexhaustible forms of Prakrti, dormant in inert matters and energies, and moving and extending with waves and currents of water, light and other energy forms to the sunrays and green

forests. One mother Prakrti, bears the individual form such as the baby, the other, Divine Spirit, rules and sustains it. Great and glorious is the one living, breathing, omnipresent and omnipotent spirit of the inexhaustible variations of nature's divinities.

आक्षित्पूर्वास्वपरा अनूरुत्सद्यो जातासु तरुणीष्वन्तः ।
अन्तर्वतीः सुवते अप्रवीता महद्देवानामसुरत्वमेकम् ॥ ५ ॥

5. *Ākṣit pūrvāsvaparā anūrut sadyo jātāsu taruṇiṣvantaḥ. Antarvatīḥ suvate apravītā mahad devānām-asuratvam-ekam.*

Life abides in the ancient forms and in others, later ones, asserting with the desire to be, in the new born ones and in the mature youthful ones, and fertilising the unfertilised. Great is the glory of the generous and refulgent powers of nature's Divinity, one and only one.

शयुः परस्तादध नु द्विमाताऽबन्धनश्चरति वत्स एकः ।
मित्रस्य ता वरुणस्य व्रतानि महद्देवानामसुरत्वमेकम् ॥ ६ ॥

6. *Śayuḥ parastādadha nu dvimātā'bandhanaścarati vatsa ekaḥ. Mitrasya tā varuṇasya vratāni mahad devānām-asuratvam-ekam.*

Agni, vital heat of life, pervades far and farthest, dormant or manifest, child of two mothers, akasha and vayu, space and cosmic energy, moving and operating freely without bonds, by itself, All this is within the laws of the one supreme lord, universal friend and controller of the universe. Great and glorious is the life and action of the living forces of nature, one and indivisible.

द्विमाता होता विदथेषु सम्राळन्वग्रं चरति क्षेति बुध्नः ।
प्र रण्यानि रण्यवाचो भरन्ते महद्देवानामसुरत्वमेकम् ॥ ७ ॥

7. *Dvimātā hotā vidatheṣu samrāḷanvagraṁ carati kṣeti budhnaḥ. Pra raṇyāni raṇyavāco bharante mahad devānām-asuratvam-ekam.*

Agni, self-refulgent child of two mothers, cosmic space and cosmic energy, universal yajaka in cosmic yajna and, on the seats of yajna such as earth, moves on in its orbit fixed by the Divine and shines and abides in the vast space. Happy celebrants bear and offer joyous songs of homage to the sun and the cosmic energy of Agni. Great and glorious is the life and refulgence of the divinities of nature, one and only one.

शूरस्येव युध्यतो अन्तमस्य प्रतीचीनं ददृशे विश्वमायत् ।
अन्तर्मतिश्चरति निष्षिधं गोर्महद्देवानामसुरत्वमेकम् ॥ ८ ॥

8. *Śūrasyeva yudhyato antamasya pratīcinaṁ dadṛśe viśvamāyat. Antarmatiścarati niṣṣidhaṁ gormahad devānām-asuratvam-ekam.*

All that comes into the light of the brave refulgent sun ever on the move and striking everything at the closest and farthest seems on the left side of the light, inferior. Source of light and intelligence for the world, it moves through and across the objects in the womb of cosmic space. Great and glorious is the life and vital power of the divinities of nature, one and only one.

नि वेवेति पलितो दूत ओस्वन्तर्महांश्चरति रोचनेन ।
वपूंषि बिभ्रदभि नो वि चष्टे महद्देवानामसुरत्वमेकम् ॥ ९ ॥

9. *Ni veveti palito dūta āsvantarmahāṁścarati rocanena. Vapūṁṣi bibhradabhi no vi caṣṭe mahad devānām-asuratvam-ekam.*

He that pervades all, ancient and eternal self-refulgent creator and harbinger of light and knowledge, great and glorious, vibrates wide awake in all these modes of Prakrti by his beauty and majesty. Wielder and sustainer of all forms and institutions, ever manifest and eloquent, speaks to us in the soul, that is the great and glorious life breath of all the divinities of nature and humanity, one and absolute without a second.

विष्णुर्गोपाः परमं पाति पाथः प्रिया धामान्यमृता दधानः।
अग्निष्टा विश्वा भुवनानि वेद महद्देवानामसुरत्वमेकम्॥ १०॥

10. *Viṣṇurgopāḥ paramaṁ pāti pāthaḥ priyā dhāmānyamṛtā dadhānaḥ. Agniṣṭā viśvā bhuvanāni veda mahad devānām-asuratvam-ekam.*

Vishnu, lord omnipresent, all pervasive, all protective, wielding and sustaining all the dear immortal homes of existence, preserves and promotes the highest food and agents of life such as heat, water, air and the earth. Agni, vital heat and light of life's vitality, knows, reaches and maintains all the regions of the universe. Great is the glory of the life breath of the divinities of nature and humanity, one and only one.

नाना चक्राते यम्या३ वपूंषि तयोरन्यद्रोचते कृष्णमन्यत्।
श्यावी च यदरुषी च स्वसारौ महद्देवानामसुरत्वमेकम्॥ ११॥

11. *Nānā cakrāte yamyā vapūṁṣi tayoranyad rocate kṛṣṇamanyat. Śyāvī ca yadaruṣī ca svasārau mahad devānām-asuratvam-ekam.*

Two twins, night and day, manifest in many forms and reveal all those many forms. One of them shines bright, the other is dark. The dark one and that which is bright are sisters. Great is the glory and power of the divinities of nature, one and undivided.

मा॒ता च॒ यत्र॑ दुहि॒ता च॑ धे॒नू सब॒र्दुघे॑ धा॒पये॑ते समी॒ची ।
ऋ॒तस्य॒ ते सद॑सीळे अ॒न्तर्म॒हद्दे॒वाना॑मसु॒र॒त्वमेक॑म् ॥ १२ ॥

12. *Mātā ca yatra duhitā ca dhenū sabardughe dhāpayete samīcī. Ṛtasya te sadasīḷe antarmahad devānām-asuratvam-ekam.*

Where mother and daughter, day and night, heaven and earth, generous as cows, yielding nourishments sweet as nectar, together feed each other, there I offer worship, O lord ruler of the world, to you in the house of universal truth and law. Great and glorious is the life and action of the divinities of the universe, one, undivided and absolute.

अ॒न्यस्या॑ व॒त्सं रि॑ह॒ती मि॑माय॒ कया॑ भु॒वा नि द॑धे धे॒नुरू॒र्धः ।
ऋ॒तस्य॒ सा पय॑सापिन्व॒तेळा॑ म॒हद्दे॒वाना॑मसु॒र॒त्वमेक॑म् ॥ १३ ॥

13. *Anyasyā vatsaṁ rihatī mimāya kayā bhuvā ni dadhe dhenurūdhaḥ. Ṛtasya sā payasāpinvateḷā mahad devānām-asuratvam-ekam.*

Kissing and caressing the other's child, i.e., the cloud, which is a concentration of vapours from the earth, the mother sky waxes with joy and laughs with thunder. By which process of nature's, by which region

of space, does she hold the milk of life in the breast? She receives it from the waters of the universal order and waxes, and the earth grows with nourishment from the nectar waters of the sky. Great and one is the glory of the divinities of nature.

(The earth too, as one of the mothers, kisses and caress the heavens' child, sunlight, and waxes with joy. She fills her breasts with nourishment with rain from the skies and feeds both human life and nature. The vapours then rise and shower down, completing the cycle of nature's law.)

पद्या॑ वस्ते पुरु॒रूपा॒ वपूं॑ष्यू॒र्ध्वा तस्थौ॒ त्र्यवि॑ं रेरिहा॒णा।
ऋ॒तस्य॒ सद्म॒ वि च॑रामि वि॒द्वान्म॒हद्दे॒वानां॑मसु॒र॒त्वमे-
कं॑म्॥ १४॥

14. *Padyā vaste pururūpā vapūṁṣyūrdhvā tasthau tryaviṁ rerihāṇā. Ṛtasya sadma vi carāmi vidvānmahad devānām-asuratvam-ekam.*

The earth bears and sustains many forms of innumerable variety. The high heaven, caressing the sun, sustainer of the three regions of the earth, middle region and the region of light, stays above. Knowing this, I move freely in the house of Rtam, the cosmic order. Great is the glory and one the variety of the Lord's omnipotent Infinity.

प॒देइ॑व॒ निहि॑ते दस्मे अ॒न्तस्तयो॑र॒न्यद् गुह्यं॑मा॒वि॒र॒न्यत्।
स॒धी॒ची॒ना प॒थ्या॒३॑ सा विषू॑ची म॒हद्दे॒वानां॑मसु॒र॒-
त्वमेकं॑म्॥ १५॥

15. *Pade iva nihite dasme antastayoranyad guhyamā-viranyat. Sadhrīcīnā pathyā sā viṣūcī mahad devānām-asuratvam-ekam.*

Positioned both inside the same one wonderful house of space, one of them is hidden in the dark, the other is manifest in open day light. Their path of movement and their goal is one and the same, universal, and yet it is different and separate, (they meet and yet they never meet). Great is the glory of the Infinite Divine, one and yet different.

आ धेनवो धुनयन्तामशिश्वीः सबर्दुघाः शशया अप्रदुग्धाः ।
नव्यानव्या युवतयो भवन्तीर्महद्देवानामसुरत्वमेकम् ॥ १६ ॥

16. *Ā dhenavo dhunayantāmaśiśvīḥ sabardughāḥ śaśayā apradugdhāḥ. navyānavyā yuvatayo bhavantīrmahad devānām-asuratvam-ekam.*

Let the 'cows', day and night, heaven and earth, stars and planets, move and shake and shower the nectar milk of light and life, vibrant and full, abundant and inexhaustible, like youthful maidens ancient yet ever fresh anew. Great is the glory and gifts of Divinity, various, infinite, yet one, undivided, indivisible.

यदन्यासु वृषभो रोरवीति सो अन्यस्मिन्यूथे नि दधाति रेतः । स हि क्षपावान्त्स भगः स राजा महद्देवानामसुरत्वमेकम् ॥ १७ ॥

17. *Yadanyāsu vṛṣabho roravīti so anyasmin yūthe ni dadhāti retaḥ.Sa hi kṣapāvāntsa bhagaḥ sa rājā mahad devānām-asuratvam-ekam.*

The one omnipotent lord, sun and shower of the days and nights, roars with creative passion in all regions and directions of skies and space, and he plants the seed of life in the multitudinous variety of the forms of the other, Prakrti. He alone is the beauty and majesty of the

nights as the moon, he is the blazing splendour of the day as the sun and the ruling law and lord of the universe. Great is the glory and life breath of the inexhaustible divinities of nature, one, inviolable, absolute.

वीरस्य नु स्वश्व्यं जनासः प्र नु वोचाम विदुरस्य देवाः।
षोळ्हा युक्ताः पञ्चपञ्चा वहन्ति महद्देवानामसुरत्वमेकम्॥ १८॥

18. *Vīrasya nu svaśvyaṁ janāsaḥ pra nu vocāma vidurasya devāḥ. Ṣoḷhā yuktāḥ pañcapañcā vahanti mahad devānām-asuratvam-ekam.*

Come ye all people, let us sing and celebrate the wondrous valour and vibrancy of this great hero, Indra, the soul. Sages and scholars know of him. Six and six, five and five horses draw his chariot, (these being five perceptive faculties and one intellect, five volitional faculties and one mind, five principal pranic energies and five subordinate pranic energies). Great is the glory and majesty of the lord of divine variety, one and only one.

देवस्त्वष्टा सविता विश्वरूपः पुपोष प्रजाः पुरुधा जजान।
इमा च विश्वा भुवनान्यस्य महद्देवानामसुरत्वमेकम्॥ १९॥

19. *Devastvaṣṭā savitā viśvarūpaḥ pupoṣa prajāḥ purudhā jajāna. Imā ca viśvā bhuvanānyasya mahad devānām-asuratvam-ekam.*

Self-refulgent and generous lord of existence as Tvashta, maker of forms, and as Savita, generator and giver of light and vitality, inspiring and pervading the universe, creates, nourishes and sustains his children and all these worlds of the universe in many ways and

thus manifests himself in infinite forms and ways. Great is the glory and unity of the divine forms of his creation and of the divine breath of life in them.

मही समैरच्चम्वा समीची उभे ते अस्य वसुना न्यृष्टे। शृण्वे वीरो विन्दमानो वसूनि महद्देवानामसुरत्वमेकम्॥ २०॥

20. *Mahī samairaccamvā samīcī ubhe te asya vasunā nyṛṣṭe. Śṛṇve vīro vindamāno vasūni mahad devānām-asuratvam-ekam.*

Indra, omnipotent lord creator, inspires the great and united heaven and earth with light and life, and they both are blest with the splendour and generosity of this lord. And I, brave and free, blest with honour and prosperity of the divine gifts of heaven and earth, hear of the glory and generosity of the lord. Great is the glory and great the gifts of the lord's divinities, all one and united.

इमां च नः पृथिवीं विश्वधायाउपक्षेति हितमित्रो न राजा। पुरःसदः शर्मसदो न वीरा महद्देवानामसुरत्वमेकम्॥ २१॥

21. *Imāṁ ca naḥ pṛthivīṁ viśvadhāyā upa kṣeti hitamitro na rājā. Puraḥ sadaḥ śarmasado na vīrā mahad devānām-asuratvam-ekam.*

Like a brilliant ruler who is a benevolent friend of his people, and like the warlike heroes, leaders, pioneers and citizens who bring victory and prosperity to their motherland, Indra, omnipotent lord creator, abides by the heavens and by this mother earth of ours which contains all our wealth and sustains all her children. Great is the glory and great the gifts of the lord's divinities, all one and united.

निष्षिध्वरीस्त ओषधीरुतापो रयिं त इन्द्र पृथिवी बिभर्ति ।
सखायस्ते वामभाजः स्याम महद्देवानामसुरत्वमेकम् ॥ २२ ॥

22. *Niṣṣidhvarīsta oṣadhīrutāpo rayiṁ ta indra pṛthivī bibharti. Sakhāyaste vāmabhājaḥ syāma mahad devānām-asuratvam-ekam.*

Indra, lord of honour and excellence, auspicious and generous is the world of your creation, soothing are the herbs, energising the waters, wondrous the wealth earth bears and sustains. O lord of beauty and majesty, let us be friends with you, sharers of your honour and excellence. Great is the glory, one the spirit, and absolute the power and spirit of your divine manifestations. Let us be one with glory and divinity.

Mandala 3/Sukta 56

Vishvedeva Devata, Prajapati Vaishvamitra or Prajapati Vachya Rshi

न ता मिनन्ति मायिनो न धीरा व्रता देवानां प्रथमा ध्रुवाणि ।
न रोदसी अद्रुहा वेद्याभिर्न पर्वता निनमे तस्थिवांसः ॥ १ ॥

1. *Na tā minanti māyino na dhīrā vratā devānāṁ prathamā dhruvāṇi. Na rodasī adruhā vedyābhirna parvatā ninname tasthivāṁsaḥ.*

Original and inviolable are the laws and observances of divine forces in nature and in humanity. Enchanters cannot transgress them, wise men of steady mind do not violate them. Neither heaven and earth, nor scholars free from hate and jealousy with all their knowledge, nor the fixed mountains can break or bend the strong and resolute.

षड् भारॉं एको अचरन्बिभर्त्यृतं वर्षिष्ठमुप गाव आगुः ।
तिस्रो महीरुपरास्तस्थुरत्या गुहा द्वे निहिते दर्श्येका ॥ २ ॥

2. *Ṣaḍ bhārāň eko acaran bibhartyṛtaṁ varṣiṣṭha-mupa gāva āguḥ. Tisro mahīruparāstas-thuratyā guhā dve nihite darśyekā.*

One constant and unmoving bears six burdens. The moving ones go round the one which is sun and shower and the universal law. Three great regions go round in space in constancy. Two remain hidden in the cave of mystery. One is apparently seen.

(The one unmoving is Ishvara who creates Mahat and five elements from Prakrti. Three great ones are Bhu, earth, Bhuvah, the middle region of the sky, and Svah, the region of light, of which the higher two are unseen while the earth is seen. Another interpretation is that the one unmoving is the sun, the six are the seasons. The one constant can be interpreted as Prakrti also which bears Mahat and the elements and the three greats as sattva, rajas and tamas. The mantra is mystical and mysterious and the beauty is deep in mystery.)

त्रिपाजस्यो वृषभो विश्वरूप उत त्र्युधा पुरुध प्रजावान् ।
त्र्यनीकः पत्यते माहिनावान्त्स रेतोधा वृषभः शश्वतीनाम् ॥ ३ ॥

3. *Tripājasyo vṛṣabho viśvarūpa uta tryudhā purudha prajāvān. Tryanīkaḥ patyate māhināv-āntsa retodhā vṛṣabhaḥ śaśvatīnām.*

The sun and shower and the Law is lord of three worlds, bears the forms of the universe, feeds the three worlds like the mother cow, sustains all and fathers the children of existence. Three are his beautiful forces,

sattva, rajas and tamas. Lord of highest power, he rules and sustains all. Lord of power, sun and shower, he bears the seed of all the universal forms of existence.

अभीक आसां पदवीरबोध्यादित्यानामह्वे चारु नाम। आपश्चिदस्मा अरमन्त देवीः पृथग्व्रजन्तीः परि षीमवृञ्जन्॥ ४॥

4. *Abhīka āsāṁ padavīrabodhyādityānāmahve cāru nāma. Āpaścidasmā aramanta devīḥ pṛthag vrajantīḥ pari ṣīmavṛñjan.*

Immanent in these stages of the evolution of forms such as stars and living beings, the lord knows them all and I, in love and devotion, invoke and chant his gracious name. The celestial currents of water and energy love to flow for him, each in its separate path, to him and from him.

त्री षधस्था सिन्धवस्त्रिः कवीनामुत त्रिमाता विदथेषु सम्राट्। ऋतावरीर्योषणास्तिस्त्रो अप्यास्त्रिरा दिवो विदथे पत्यमानाः॥ ५॥

5. *Trī ṣadhasthā sindhavastriḥ kavīnāmuta trimātā vidatheṣu samrāṭ. Ṛtāvarīryoṣaṇāstisro apyāstrirā divo vidathe patyamānāḥ.*

Self-refulgent creator is the ruling lord of light and life in all cosmic acts of creation and sustenance. Three are the rolling floods of light, air and waters, in heaven and skies and on the earth. Of the vision, thought and expression of the sagely poets and Rshis, he is the origin and inspiration. Three are the streams of causal, subtle and physical energy with cosmic truth and law flowing to the life on earth like youthful maidens rushing

to meet their lover. Three are the regions and three the lights, agni (fire) on earth, vayu (air and electricity) in the sky, and aditya (light) in heaven, sustaining life in the cosmic yajna in three sessions.

त्रिरा दिवः सवितर्वार्याणि दिवेदिव आ सुव त्रिर्नो अह्नः ।
त्रिधातु राय आ सुवा वसूनि भग त्रातर्धिषणे सातये धाः ॥ ६ ॥

6. *Trirā divaḥ savitarvāryāṇi divediva ā suva trirno ahnaḥ. Tridhātu rāya ā suvā vasūni bhaga trātardhiṣaṇe sātaye dhāḥ.*

Savita, lord creator and giver of light and life and inspiration, bring us three of the choicest blessings of wealth and excellence day by day in three sessions of daily yajna. Create and give us the wealth of three metals of excellent order. O lord of honour and excellence, saviour and sustainer, O heaven and earth, O mother Sarasvati, bear and bring us the patience, courage and fighting strength for winning the victories of life.

त्रिरा दिवः सविता सोषवीति राजाना मित्रावरुणा सुपाणी ।
आपश्चिदस्य रोदसी चिदुर्वी रत्नं भिक्षन्त सवितुः सवाय ॥ ७ ॥

7. *Trirā divaḥ savitā soṣavīti rājānā mitrāvaruṇā supāṇī. Āpaścidasya rodasī cidurvī ratnaṁ bhikṣanta savituḥ savāya.*

Thrice does Savita shower us with inspiration and energy from the light of heaven, so do Mitra and Varuna, refulgent powers of nature and humanity, friendly, just, and generous of hands. Indeed, the flowing waters, heaven and earth and the wide firmament, all

pray for the gifts of light, wealth and power from this lord Savita for yajnic advancement in life.

त्रिरुत्तमा दूणशा रोचनानि त्रयो राजन्त्यसुरस्य वीराः।
ऋतावान इषिरा दूळभासस्त्रिरा दिवो विदथे सन्तु देवाः ॥ ८ ॥

8. *Triruttamā dūṇaśā rocanāni trayo rājantya-surasya vīrāḥ. Ṛtāvāna iṣirā dūḷabhāsastrirā divo vidathe santu devāḥ.*

Three are the best and highest lights, formidable and indestructible: fire, electricity and the solar energy. These three brave and heroic powers of the lord of light and life's energy shine in the world. Heroes of truth and cosmic law and the fluent light of rectitude, vibrant and tempestuous, blazing brilliant far and wide, may, we pray, shine like divinities thrice and threefold in the yajnic battles of life by virtue of the lights of heaven.

Mandala 3/Sukta 57

Vishvedeva Devata, Vishvamitra Gathina Rshi

प्र मे विविक्वाँ अविदन्मनीषां धेनुं चरन्तीं प्रयुतामगोपाम्।
सद्यश्चिद्या दुदुहे भूरि धासेरिन्द्रस्तदग्निः पनितारो अस्याः ॥ १ ॥

1. *Pra me vivikvāṅ avidanmanīṣāṁ dhenuṁ carantīṁ prayutāmagopām. Sadyaścid yā duduhe bhūri dhāser-indras-tadagniḥ panitāro asyāḥ.*

Let the man of discrimination know and appreciate my language and intelligence, rich and versatile, freely moving like a cow over the wide wide pasture, i.e., field of knowledge, which always readily yields the abundant milk of knowledge. Agni and Indra,

the powerful and the brilliant, are great admirers of this understanding and language of knowledge.

इन्द्रः सु पूषा वृषणा सुहस्ता दिवो न प्रीताः शंशयं दुदुह्रे ।
विश्वे यदस्यां रणयन्त देवाः प्र वोऽत्र वसवः सुम्नमश्याम् ॥ २ ॥

2. *Indraḥ su pūṣā vṛṣaṇā suhastā divo na prītāḥ śaśayaṁ duduhre. Viśve yadasyāṁ raṇayanta devāḥ pra vo'tra vasavaḥ sumnam-aśyām.*

Indra and Pusha, the power and the pranic energy of divine nature, generous and inexhaustible with open hands like happy friends, shower the gifts of the light of heaven and reveal it in the language of divinity. Brilliancies of the world rejoice in the acquisition of this light of knowledge and language. O Vasus, scholars of the first order, I wish and pray I may benefit from the pleasure and peace of your gifts of light, knowledge and the language of divinity.

या जामयो वृष्णं इच्छन्ति शक्तिं नमस्यन्तीर्जानते गर्भमस्मिन् । अच्छा पुत्रं धेनवो वावशाना महश्चरन्ति बिभ्रतं वपूंषि ॥ ३ ॥

3. *Yā jāmayo vṛṣṇa icchanti śaktiṁ namasyantīr-jānate garbhamasmin. Acchā putraṁ dhenavo vāvaśānā mahaścaranti bibhrataṁ vapūṁṣi.*

Those young women who love and desire the virility and vitality of a youthful husband, knowing that they have come to maturity and there is full vitality of impregnation therein, approach the man in marriage with reverence and love in a graceful manner and, like cows in season, receive and bear and rear the great gift of a

baby having a handsome body of full and perfect parts.

(The image in this mantra describes not only the relationship of man and woman in married life but also the relationship of heaven and earth and the rain of fertility from the clouds in the process of natural procreation.)

अच्छा विवक्मि रोदसी सुमेके ग्राव्णो युजानो अध्वरे मनीषा। इमा उ ते मनवे भूरिवारा ऊर्ध्वा भवन्ति दर्शता यजत्राः ॥ ४ ॥

4. *Acchā vivikmi rodasī sumeke grāvṇo yujāno adhvare manīṣā. Imā u te manave bhūrivārā ūrdhvā bhavanti darśatā yajatrāḥ.*

O men and women abundant and generous as clouds, joined together in home yajna, with the best of mind in the best of words, I revere and celebrate heaven and earth, man and woman joined together with heart and mind in marriage as two-in-one. O men, these women are showers of love and joy and prosperity for you. They rise high, sweet and soothing and beautiful, equal partners in the family yajna and divine procreation, worthy of respect and reverence as the flames of yajna fire.

या ते जिह्वा मधुमती सुमेधा अग्ने देवेषूच्यत उरूची। तयेह विश्वाँ अवसे यजत्राना सादय पायया चा मधूनि ॥ ५ ॥

5. *Yā te jihvā madhumatī sumedhā agne deveṣūcyata urūcī. Tayeha viśvāň avase yajatrānāsādaya pāyayā cā madhūni.*

O Agni, fire of home yajna, gracious lady of the house, honey sweet is your tongue like the beautiful

flame of light which radiates intelligence and wisdom far and wide and wins admiration among the noblest people. With this sweetness and light of speech and grace of manner, bring in on the vedi of home yajna all the sagely souls worthy of reverence and let them drink of the nectar sweets of a blessed home.

(The mantra also implies the women's contribution to the material prosperity and cultural grace of a happy home.)

या ते अग्ने पर्वतस्येव धारास्श्चन्ती पीपय्देव चित्रा।
तामस्मभ्यं प्रमतिं जातवेदो वसो रास्व सुमतिं विश्व-
जन्याम्॥ ६॥

6. *Yā te agne parvatasyeva dhārāsaścantī pīpayad deva citrā. Tāmasmabhyaṁ pramatiṁ jātavedo vaso rāsva sumatiṁ viśvajanyām.*

Agni, presiding power and light divine of the yajnic home, wonderful is the flame and fragrant flow of your generosity which swells and showers like the streams of a cloud without reserve or fear or favour. With that same abundant flow, pioneer intelligence, noble wisdom and universal mother fertility, O treasure home of prosperity and power omniscient and omnipresent, we pray, bless us.

Mandala 3/Sukta 58

Ashvinau Devata, Vishvamitra Gathina Rshi

धेनुः प्रत्नस्य काम्यं दुहानाऽन्तः पुत्रश्चरति दक्षिणायाः।
आ द्योतनिं वहति शुभ्रयामोषसः स्तोमो अश्विनावजीगः॥ १॥

1. *Dhenuḥ pratnasya kāmyaṁ duhānā'ntaḥ putraścarati dakṣiṇāyāḥ. Ā dyotaniṁ vahati śubhrayāmoṣasaḥ stomo aśvināvajīgaḥ.*

The holy cow, dawn of the Voice Divine, overflowing with love and beauty of Eternity, the light and meaning of the Voice like the calf borne in the womb of exuberant mystery, moves around at freedom. The dawn riding a radiant chariot, harbinger of a new day, she bears and brings the light of truth, and the song of the dawn is awake, O Ashvins, teacher and disciple, the light and life of the world is live.

सुयुग्वहन्ति प्रति वामृतेनोर्ध्वा भवन्ति पितरेव मेधाः।
जरेथामस्मद्वि पणेर्मनीषां युवोरवश्चक्रमा यातमर्वाक् ॥ २ ॥

2. *Suyug vahanti prati vāmṛtenordhvā bhavanti pitareva medhāḥ. Jarethāmasmad vi paṇermanīṣāṁ yuvoravaścakṛmā yātamarvāk.*

O Ashvins, harbingers of the light of life, right thoughts and intelligence, vision and wisdom move towards you by the paths of universal truth and law and rise higher as children look up to the parents and rise. Come up front, ward off from us the disposition of greed and poor calculation, teach us the right ways of dealing with the business of living, and we shall do what your pleasure is.

सुयुग्भिरश्वैः सुवृता रथेन दस्राविमं शृणुतं श्लोकमद्रेः।
किमङ्ग वां प्रत्यवर्तिं गमिष्ठाऽऽहुर्विप्रासो अश्विना पुराजाः ॥ ३ ॥

3. *Suyugbhiraśvaiḥ suvṛtā rathena dasrāvimaṁ ṣṛṇutaṁ ślokamadreḥ. Kimaṅga vāṁ pratyavartiṁ gamiṣṭhā''hurviprāso aśvinā purājāḥ.*

Ashvins, harbingers of light and life, destroyers of suffering and poverty, listen to this prayer of the yajamana liberal as the cloud: Come by fastest horses well yoked to the chariot of the wheels of whirlwinds. O dear friends, our breath of life, haven't the sages of yore said of you that you are instant fighters against want and deprivation?

आ मन्येथामा गतं कच्चिदेवैर्विश्वे जनासो अश्विना हवन्ते।
इमा हि वां गोऋजीका मधूनि प्र मित्रासो न ददुरुस्रो अग्रे॥ ४॥

4. *Ā manyethāmāgataṁ kaccidevairviśve janāso aśvinā havante. Imā hi vāṁ gorjīkā madhūni pra mitrāso na dadurusro agre.*

Ashvins, scholars, teachers, specialists, come by whatever fastest means of transport you can at the earliest and study our plans and projects. All the best people of the world invite and call upon you. These cherished programmes and achievements on earth and plans of solar energy are for your consideration which, as friends, they dedicate to you for approval and application in advance of the sunrise.

तिरः पुरू चिदश्विना रजांस्याङ्गूषो वां मघवाना जनेषु।
एह यातं पथिभिर्देवयानैर्दस्रावि मे वां निधयो मधूनाम्॥ ५॥

5. *Tiraḥ purū cidaśvinā rajāṁsyāṅgūṣo vāṁ maghavānā janeṣu. Eha yātaṁ pathibhir-devayānair-dasrāvime vāṁ nidhayo madhūnām.*

Ashvins, scholars of science and energy of light and winds, cross over many many regions of earth and skies and come here. O lords of power and prosperity,

let your songs of praise ring among the people. Reach here by paths of brilliant sun-rays. O destroyers of suffering and poverty, all the treasures of sweets and pleasure are for you.

पुराणमोकः सख्यं शिवं वां युवोर्नरा द्रविणं जह्नाव्याम्।
पुनः कृण्वानाः सख्या शिवानि मध्वा मदेम सह नू समानाः॥ ६॥

6. *Purāṇamokaḥ sakhyaṁ śivaṁ vāṁ yuvornarā draviṇaṁ jahnāvyām. Punaḥ kṛṇvānāḥ sakhyā śivāni madhvā madema saha nū samānāḥ.*

Ashvins, leaders of the human nation, old and constant is your friendship, blissful, restful and pleasing as a holiday home. Your wealth and power lies in the culture and philosophy of the self-sacrificing pioneers. Let us together, equal and alike, doing friendly and benevolent acts, again and again, join, sing and celebrate.

अश्विना वायुना युवं सुदक्षा नियुद्भिश्च सजोषसा युवाना।
नासत्या तिरोअह्न्यं जुषाणा सोमं पिबतमस्रिधा सुदानू॥ ७॥

7. *Aśvinā vāyunā yuvaṁ sudakṣā niyudbhiśca sajoṣasā yuvānā. Nāsatyā tiro-ahnyaṁ juṣāṇā somaṁ pibatam-asridhā sudānū.*

Ashvins, experts of arts and sciences, equal friends, ever youthful, constantly true, readily helpful to the distressed, abundantly generous, come you both by the winds yoked as horses to the chariot, without delay, without injury to yourselves, join us and drink the soma of joy.

अश्विना परि वामिषः पुरूचीरीयुर्गीर्भिर्यतमाना अमृध्राः ।
रथो ह वामृतजा अद्रिजूतः परि द्यावापृथिवी याति सद्यः ॥ ८ ॥

8. *Aśvinā pari vāmiṣaḥ purūcīrīyurgīrbhiryatamānā amṛdhrāḥ. Ratho ha vāmṛtajā adrijūtaḥ pari dyāvāpṛthivī yāti sadyaḥ.*

Ashvins, scholars and masters of science and technology, may abundant energy and maintenance and comprehensive success come to you to your heart's desire. May conscientious people, self-controlled, indefatigable in effort, with words of thanks and praise, approach and assist you. Your chariot built with the materials of nature on the principles of natural force and law, powered with solar energy, spatial electricity and vapours of the clouds, and accelerated by thunderous friction of gears goes round earth and heaven at instant speed.

अश्विना मधुषुत्तमो युवाकुः सोमस्तं पातमा गतं दुरोणे ।
रथो ह वां भूरि वर्पः करिक्रत्सुतावतो निष्कृतमागमिष्ठः ॥ ९ ॥

9. *Aśvinā madhuṣuttamo yuvākuḥ somastam pātamāgataṁ duroṇe. Ratho ha vāṁ bhūri varpaḥ karikrat sutāvato niṣkṛtam-āgamiṣṭhaḥ.*

Ashvins, leaders of the nation's defence and governance, the power and glory of the soma of our success is overflowing, with the highest sweetness of honey, pure as well as shared by you and all. Come, taste of it and enjoy and celebrate, and protect it in the home. Your chariot indeed is wondrous of form and perennial in performance. Surely the action and effort of the creator and builder and of the maker of soma is

come to success. Let us call it a day!

Mandala 3/Sukta 59

Mitra Devata, Vishvamitra Gathina Rshi

मित्रो जनान्यातयति ब्रुवाणो मित्रो दाधार पृथिवीमुत द्याम्।
मित्रः कृष्टीरनिमिषाभि चष्टे मित्राय हव्यं घृतवज्जुहोत ॥ १ ॥

1. *Mitro janān yātayati bruvāṇo mitro dādhāra pṛthivīmuta dyām. Mitraḥ kṛṣṭīranimiṣābhi caṣṭe mitrāya havyaṁ ghṛtavajjuhota.*

Mitra, Lord omnipotent, self-refulgent sun, speaking to people, and directing them through their direct experience, inspires and moves them to act and exert. Mitra holds and sustains the heaven and earth and the children of the earth. Mitra fully watches the people and their actions without a wink of the eye.

प्र स मित्र मर्तोऽअस्तु प्रयस्वान्यस्त आदित्य शिक्षति व्रतेन।
न हन्यते न जीयते त्वोतो नैनमंहोऽश्नोत्यन्तितो न दूरात् ॥ २ ॥

2. *Pra sa mitra marto astu prayasvān yasta āditya śikṣati vratena. Na hanyate na jīyate tvoto nainamaṁho aśnotyantito na dūrāt.*

Mitra, lord of universal love, Aditya, lord self-refulgent, may that person be active and alert in action, blest with ample food and drink and the joy of life who abides by your divine law and learns and makes others learn the ways of divine discipline and action. O lord, the person under your gracious protection is neither conquered nor killed by any mortal. Sin and evil reach him not, much less touch and pollute, either from far or

from near.

अनमीवास इळया मदन्तो मितज्ञवो वरिमन्ना पृथिव्याः ।
आदित्यस्य व्रतमुपक्षियन्तो वयं मित्रस्य सुमतौ स्याम ॥ ३ ॥

3. *Anamīvāsa iḷayā madanto mitajñavo varimannā pṛthivyāḥ. Ādityasya vratamup-akṣiyanto vayaṁ mitrasya sumatau syāma.*

Free from physical and mental sickness and disease, all rejoicing by virtue of the wide earth, under instructions of the divine Word, strongly organised and moving freely over the vast expanse of mother earth, abiding by the rule and discipline of the self-refulgent sun, may we, we pray, live under the benign eye of Mitra, lord of universal light and love, and have the benefit of his favour and pleasure.

अयं मित्रो नमस्यः सुशेवो राजा सुक्षत्रो अजनिष्ट वेधाः ।
तस्य वयं सुमतौ यज्ञियस्याऽपि भद्रे सौमनसे स्याम ॥ ४ ॥

4. *Ayaṁ mitro namasyaḥ suśevo rājā sukṣatro ajaniṣṭa vedhāḥ. Tasya vayaṁ sumatau yajñiyasyā'pi bhadre saumanase syāma.*

Mitra, lord of universal love and friendship, is worthy of reverence and worship. He is worthy of service and giver of peace and comfort. He is the brilliant ruler of the vast social order of the world, all wise by nature and manifestation. Let us act and conduct ourselves so as to have the benefit of the love and favour of this lord worthy of homage and service in yajna and enjoy the bliss of his kindness and grace.

महाँ आदित्यो नमसोपसद्यो यातयज्जनो गृणते सुशेवः ।
तस्मा एतत्पन्न्यतमाय जुष्टमग्नौ मित्राय हविरा जुहोत ॥ ५ ॥

5. *Mahāň ādityo namasopasadyo yātayajjano gṛṇate suśevaḥ. Tasmā etat panyatamāya juṣṭam-agnau mitrāya havirā juhota.*

Aditya, lord self-refulgent and inviolable, is great, approachable with humility and faithful offerings in yajna. Inspiring people with courage and self-confidence to act and exert themselves, he is the giver of peace and joy to the thankful celebrant. For such a friendly lord most adorable, offer this cherished stream of oblations of havi into the holy fire.

मित्रस्य चर्षणीधृतोऽ वो देवस्य सानसि।
द्युम्नं चित्रश्रवस्तमम्॥ ६॥

6. *Mitrasya carṣaṇīdhṛto'vo devasya sānasi.*
Dyumnaṁ citraśravastamam.

The care and protection, wealth and enlightenment of the self-refulgent sustainer and ordainer of humanity is eternal and omnificent, most wonderful and inexhaustible, glorious and infinite.

अभि यो मंहिना दिवं मित्रो बभूव सप्रथाः।
अभि श्रवोभिः पृथिवीम्॥ ७॥

7. *Abhi yo mahinā divaṁ mitro babhūva saprathāḥ.*
Abhi śravobhiḥ pṛthivīm.

Mitra, lord of universal love, light and friendship, having created the heaven and earth along with their light, food and energy, manifests himself by the expansive universe, and transcends them both by his supreme omnipotence.

मित्राय पञ्च येमिरे जना अभिष्टिशवसे।
स देवान्विश्वान्बिभर्ति ॥ ८ ॥

8. *Mitrāya pañca yemire janā abhiṣṭiśavase.*
Sa devān viśvān bibharti.

All the five classes of people offer service and oblations to Mitra, radiant lord of love and friendship, who commands all desirable power and protection. That lord sustains all the brilliant and generous powers and forces of nature and humanity.

मित्रो देवेष्वायुषु जनाय वृक्तबर्हिषे।
इषं इष्टव्रता अकः ॥ ९ ॥

9. *Mitro deveṣvāyuṣu janāya vṛktabarhiṣe.*
Iṣa iṣṭavratā akaḥ.

Among the brilliant and generous people and among the average people too, Mitra, radiant lord of universal love and friendship, creates and provides for fulfilment of the desires of the man of renunciation dedicated to yajnic offerings, in response to his observance of the chosen vows of holy discipline.

Mandala 3/Sukta 60

Rbhus, Indra Rhbus Devata, Vishvamitra Gathina Rshi

इहेह वो मनसा बन्धुता नर उशिजो जग्मुरभि तानि वेदसा।
याभिर्मायाभिः प्रतिजूतिवर्पसः सौधन्वना यज्ञियं भागमानश ॥ १ ॥

1. *Iheha vo manasā bandhutā nara uśijo jagmurabhi tāni vedasā. Yābhirmāyābhiḥ pratijūtivarpasaḥ saudhanvanā yajñiyaṁ bhāgamānaśa.*

O Rbhus, leaders of science and technology, your intelligential fraternity is right here and here only, where men of passion and determination advance and reach those goals by that art and those techniques, miraculous ones, by which you, warriors of the bow and children of the skies, instantly changing roles and taking tempestuous forms, achieve your rightful share of the fruits of yajnic endeavour.

याभिः शचीभिश्चमसाँ अपिंशत यया धिया गामरिणीत चर्मणः। येन हरी मनसा निरतक्षत तेन देवत्वमृभवः समानश ॥ २ ॥

2. *Yābhiḥ sácībhiścamasāň apiṁśata yayā dhiyā gāmariṇīta carmaṇaḥ. Yena harī manasā niratakṣata tena devatvam-ṛbhavaḥ samānaśa.*

O Rbhus, by the knowledge and powers with which you make and break the clouds, by the skill with which you resuscitate and rejuvenate the cow from a skeleton and win back the earth with the shield of protection, and by the mind with which you create the energies and design circuitous movement, by these you rise to the brilliance of divinity.

इन्द्रस्य सख्यमृभवः समानशुर्मनोर्नपातो अपसो दधन्विरे। सौधन्वनासो अमृतत्वमेरिरे विष्वी शमीभिः सुकृतः सुकृत्यया ॥ ३ ॥

3. *Indrasya sakhyam-ṛbhavaḥ samānaśurmanor-napāto apaso dadhanvire. Saudhanvanāso amṛtatvamerire viṣṭvī śamībhiḥ sukṛtaḥ sukṛ-tyayā.*

Men of intelligence, wisdom and vision, enjoy

the love and friendship of Indra, lord omnipotent of the world. They perform actions worthy of the son of infallible man. Warriors of the bow, dedicated to noble action with good intention and righteous resolution, doing acts of goodness leading to peace and joy, attain the state of immortality.

इन्द्रेण याथ सरथं सुते सचाँ अथो वशानां भवथा सह श्रिया। न वः प्रतिमै सुकृतानि वाघतः सौधन्वना ऋभवो वीर्याणि च ॥ ४ ॥

4. *Indreṇa yātha sarathaṁ sute sacāँ atho vaśānāṁ bhavathā saha śriyā. Na vaḥ pratimai sukṛtāni vāghataḥ saudhanvanā ṛbhavo vīryāṇi ca.*

O Rbhus, leaders and pioneers of humanity, commanders of knowledge, science and power, warriors of the bow and rovers of the skies, when the soma is distilled and the nation is on top, go forward and rejoice with the honour and splendour of the land, sharing the chariot as friends with Indra, and then be one with the plenty, prosperity and grace of the people who love you. There is nothing equal to your valour, courage and noble achievements.

इन्द्र ऋभुभिर्वाजवद्भिः समुक्षितं सुतं सोममा वृषस्वा गभस्त्योः। धियेषितो मघवन्दाशुषो गृहे सौधन्वनेभिः सह मत्स्वा नृभिः ॥ ५ ॥

5. *Indra ṛbhubhirvājavadbhiḥ samukṣitaṁ sutaṁ somamā vṛṣasvā gabhastyoḥ. Dhiyeṣito maghavan dāśuṣo gṛhe saudhanvanebhiḥ saha matsvā nṛbhiḥ.*

Indra, lord of power and splendour, come with

the Rbhus, commanders of plenty and energy of the winds, and shower the soma distilled and supervitalised into the bowls of the supplicants. Lord of magnificence, inspired with love and gifts of intelligence, come to the house of the generous giver and rejoice with the people and the pioneers.

इन्द्र ऋभुमान्वाजवान्मत्स्वेह नोऽस्मिन्त्सवने शच्या पुरुष्टुत। इमानि तुभ्यं स्वसराणि येमिरे व्रता देवानां मनुषश्च धर्मभिः ॥ ६ ॥

6. *Indra ṛbhumān vājavān matsveha no'smint-savane śacyā puruṣṭuta. Imāni tubhyaṁ svasarāṇi yemire vratā devānāṁ manuṣaśca dharmabhiḥ.*

Indra, lord commander of the intelligent and energetic wielders of power, sung and celebrated by many, give us the gift of joy and the grace of holy vision and action in this session of yajna. These daily sessions, and the laws of nature alongwith the dharmic and karmic observances of humanity move but only in your service.

इन्द्र ऋभुभिर्वाजिभिर्वाजयन्निह स्तोमं जरितुरुप याहि यज्ञियम्। शतं केतेभिरिषिरेभिरायवे सहस्रणीथो अध्वरस्य होमनि ॥ ७ ॥

7. *Indra ṛbhubhir-vājibhir-vājayanniha stomaṁ jariturupa yāhi yajñiyam. Śataṁ ketebhir-iṣire-bhir-āyave sahasraṇītho adhvarasya homani.*

Indra, giver of life's honour and excellence, come with the visionaries of light and intelligence, come with leaders of dynamic action, hastening, strengthening, vitalising, come here and listen to the celebrant's song of thanks and praise offered in the yajna. Come

with fulfilments of a hundred cherished desires, leading men by hundred ways of knowing and doing in the business of yajnic living.

Mandala 3/Sukta 61

Usha Devata, Vishvamitra Gathina Rshi

उषो॒ वाजे॑न वाजिनि॒ प्रचे॑ता॒: स्तोमं॑ जुषस्व गृण॒तो म॑घोनि।
पु॒रा॒णी दे॑वि यु॒व॒तिः पु॒रं॒धिर॑नु॒ व्र॒तं च॑रसि विश्ववारे॥ १॥

1. *Uṣo vājena vājini pracetāḥ stomaṁ juṣasva gṛṇato maghoni. Purāṇī devi yuvatiḥ purandhiranu vrataṁ carasi viśvavāre.*

O Dawn, lady of light, mighty with spirit and energy, replete with intelligence and revelation, mistress of grandeur, accept and enjoy the celebrative address of the admirer. Queen of splendour and generosity, old yet ever youthful, versatile sustainer of many, loved and adored by the whole world, you go on the rounds in accordance with the laws of truth in pursuit of your own discipline.

उषो॑ दे॒व्यम॑र्त्या॒ वि भा॑हि च॒न्द्ररथा॑ सू॒नृता॑ ई॒रय॑न्ती। आ त्वा॑ वहन्तु सु॒यमा॑सो॒ अश्वा॒ हिर॑ण्यवर्णां पृथु॒पाज॑सो॒ ये॥ २॥

2. *Uṣo devyamartyā vi bhāhi candrarathā sūnṛtā īrayantī. Ā tvā vahantu suyamāso aśvā hiraṇyavarṇāṁ pṛthupājaso ye.*

O Dawn, brilliant and generous harbinger of the day, immortal divinity, shine and illuminate. Come riding the chariot of the beauty and majesty of the moon, inspiring mind and speech with the truth of life and

nature. May the well directed horses, which are the resplendent rays of the sun, bring you here on earth.

उषः प्रतीची भुवनानि विश्वोर्ध्वा तिष्ठस्यमृतस्य केतुः ।
समानमर्थं चरणीयमाना चक्रमिव नव्यस्या ववृत्स्व ॥ ३ ॥

3. *Uṣaḥ pratīcī bhuvanāni viśvordhvā tiṣṭhasyamṛtasya ketuḥ. Samānamartham caraṇīyamānā cakramiva navyasyā vavṛtsva.*

O Dawn, breath of nectar and torchlight of immortality, you rise upfront and shine above all the worlds of the universe. Ever new and ever young, serving one master and one purpose, you go round and round as the wheel of time.

अव स्यूमेव चिन्वती मघोन्युषा याति स्वसरस्य पत्नी ।
स्वर्जनन्ती सुभगा सुदंसा आन्ताद्दिवः पप्रथ आ पृथिव्याः ॥ ४ ॥

4. *Ava syūmeva cinvatī maghonyuṣā yāti svasarasya patnī. Svarjanantī subhagā sudaṁsā āntād divaḥ papratha ā pṛthivyāḥ.*

Like the thread spun and woven extensively with the cloth, expansive with the rays of light, the radiant queen of the day, the dawn of light, goes on and on the round, effulgent, generous, creating and giving paradisal bliss and inspiration from close to the sun expanding over to the ends of the earth.

अच्छा वो देवीमुषसं विभातीं प्र वो भरध्वं नमसा सुवृक्तिम् ।
ऊर्ध्वं मधुधा दिवि पाजो अश्रेत्प्र रोचना रुरुचे रण्वसंदृक् ॥ ५ ॥

5. *Acchā vo devīmuṣasaṁ vibhātīṁ pra vo bharadhvaṁ namasā suvṛktim. Ūrdhvaṁ madhudhā divi pājo aśret pra rocanā ruruce raṇvasandṛk.*

Come ye celebrants, bear and bring songs of praise with offers of homage to the dawn over there, radiant and inspiring queen of light. Up there in high heaven she holds the nectar sweets and splendour of life, glorious, sublime, and blissful to the sight of mortals.

ऋतावरी दिवो अर्कैरबोध्या रेवती रोदसी चित्रमस्थात्। आयतीमग्न उषसं विभातीं वाममेषि द्रविणं भिक्षमाणः ॥ ६ ॥

6. *Ṛtāvarī divo arkairabodhyā revatī rodasī citramasthāt. Āyatīmagna uṣasaṁ vibhātīṁ vāma-meṣi draviṇaṁ bhikṣamāṇaḥ.*

Observing the Law of Divinity, descending from the heights of heaven, the dawn is revealed by the showers of light, rich in wealth and splendour, illuminating the earth and skies with wondrous beauty.

Agni, enlightened performer of yajna, watching the rising dawn shining in glory, and praying to the Almighty, you attain the wealth of your heart's desire.

ऋतस्य बुध्न उषसामिषण्यन्वृषा मही रोदसी आ विवेश। मही मित्रस्य वरुणस्य माया चन्द्रेव भानुं वि दधे पुरुत्रा ॥ ७ ॥

7. *Ṛtasya budhna uṣasāmiṣaṇyan vṛṣā mahī rodasī ā viveśa. Mahī mitrasya varuṇasya māyā candreva bhānuṁ vi dadhe purutrā.*

In observance of the laws of nature, moving the rise of the dawns, the sun, mighty cause of energy showers, pervades and illuminates heaven and earth. The supernal energy of nature, powers of attraction and repulsion, sustains both heaven and earth and the sun as well as the golden moon, in various ways.

Mandala 3/Sukta 62

Devata: Indra-Varuna (1-3), Brhaspati (4-6), Pusha (7-9), Savita (10-12), Soma (13-15), Mitra-Varuna (16-18), Vishvamitra Rshi, or Jamadagni (16-18)

इमा उ वां भृमयो मन्यमाना युवावते न तुज्या अभूवन्।
क्व१ त्यदिन्द्रावरुणा यशो वां येन स्मा सिनं भरथः सखिभ्यः॥ १॥

1. *Imā u vāṁ bhṛmayo manyamānā yuvāvate na tujyā abhūvan. Kva tyadindrāvaruṇā yaśo vāṁ yena smā sinaṁ bharathaḥ sakhibhyaḥ.*

Indra and Varuna, powers of energy and water, these circuitous revolutions of your energy, highly valuable and undeniable, are not to be opposed or damaged for both of you in the interest of protection and progress, for, if they are damaged, where would be that honour and reputation of yours by which you bear and bring food and comfort for your friends?

अयमु वां पुरुतमो रयीयञ्छश्वत्तममवसे जोहवीति।
सजोषाविन्द्रावरुणा मरुद्भिर्दिवा पृथिव्या शृणुतं हवं मे॥ २॥

2. *Ayamu vāṁ purutamo rayīyañchaśvattamam-avase johavīti. Sajoṣāvindrāvaruṇā marud-bhirdivā pṛthivyā śṛṇutaṁ havaṁ me.*

This first and most eminent yajaka of all, desirous of wealth, honour and excellence of permanent nature, invokes and calls upon you. Hence you, Indra and Varuna, harbingers of power and peace, together with the winds, heaven and earth, triple energies of wind, light and earth, listen to the call and prayer of mine.

अस्मे तदिन्द्रावरुणा वसु ष्यादस्मे रयिर्मरुतः सर्ववीरः ।
अस्मान्वरूत्रीः शरणैरवन्त्वस्मान्होत्रा भारती दक्षिणाभिः ॥ ३ ॥

3. *Asme tadindrāvaruṇā vasu ṣyādasme rayirmarutaḥ sarvavīraḥ. Asmān varūtrīḥ śaraṇairavantvasmān hotrā bhāratī dakṣiṇābhiḥ.*

Indra and Varuna, may that wealth of power and peace be for us. O Maruts, heroes of the winds, may that man power of all-heroic order be ours. May the highest powers of nature and humanity protect us with shelter and modes of defence, and may our joint programmes of developmental yajna, and mother earth, and divine knowledge and speech bless us with imperishable gifts of honour, excellence and prosperity.

बृहस्पते जुषस्व नो हव्यानि विश्वदेव्य ।
रास्व रत्नानि दाशुषे ॥ ४ ॥

4. *Bṛhaspate juṣasva no havyāni viśvadevya.*
Rāsva ratnāni dāśuṣe.

Brhaspati, ruler and sustainer of the wide world, master of universal vision and wisdom and guardian of holy speech and yajaka, be pleased to accept our gifts of homage and yajaka. O lord universally adorable, grant us the jewels of wealth and honour in favour of the

generous yajamana.

शुचिम॒र्कैर्बृ॒हस्पतिम॑ध्व॒रेषु॑ नमस्यत।
अना॒म्योज॒ आ च॑के ॥ ५ ॥

5. *Śucim-arkairb-ṛhaspatim-adhvareṣu namasyata*
Anāmyoja ā cake.

O lovers and seekers of knowledge and the holy Word, in your programmes of education and development, bow in homage with words of gratitude and offers of yajna to Brhaspati, master and guardian of universal knowledge and human speech, with a pure, unsullied mind and intellect.

O lord and master, I love and pray for indomitable courage and valour (to follow the path of universal truth and righteousness).

वृ॒षभं च॑र्षणी॒नां वि॒श्वरू॑प॒मदा॑भ्यम्।
बृ॒हस्पति॑ं वरे॒ण्यम्॥ ६ ॥

6. *Vṛṣabhaṁ carṣaṇīnāṁ viśvarūpamadābhyam.*
Bṛhaspatiṁ vareṇyam.

I bow in homage to Brhaspati, master of knowledge and speech, mighty generous and creative, indomitably brave, exponent of all forms and variations of world knowledge and world language, most eminent and brilliant of scholars among men, the one and only one worthy of choice and homage.

इ॒यं ते॑ पूषन्नाघृणे सुष्टु॒तिर्दे॑व॒ नव्य॑सी।
अ॒स्माभि॒स्तुभ्यं शस्यते॥ ७ ॥

7. *Iyaṁ te pūṣannāghṛṇe suṣṭutirdeva navyasī.*
Asmābhis-tubhtaṁ śasyate.

O brilliant master, giver of mental and spiritual nourishment, this is the latest song of homage and reverence composed and sung by us for you in honour of your light of knowledge and flames of fire (for world enlightenment).

तां जुषस्व गिरं मम वाजयन्तीमवा धियम्।
वधूयुरिव योषणाम्॥ ८॥

8. *Tāṁ juṣasva giraṁ mama vājayantīmavā dhiyam.*
Vadhūyuriva yoṣaṇām.

Please to accept, appreciate and cherish this song of mine, inspired, true and exciting, and protect the love, thought and beauty of imagination enshrined in it like a suitor's courting his youthful lady love.

यो विश्वाभि विपश्यति भुवना सं च पश्यति।
स नः पूषाविता भुवत्॥ ९॥

9. *Yo viśvābhi vipaśyati bhuvanā saṁ ca paśyati.*
Sa naḥ pūṣāvitā bhuvat.

The One who sees all the things and living beings and all the worlds directly and instantly in all their variety, and watches all of them together as one, in truth, that lord giver of life and sustenance, we pray, be our saviour and protector.

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि।
धियो यो नः प्रचोदयात्॥ १०॥

10. *Tat saviturvareṇyaṁ bhargo devasya dhīmahi.*
Dhiyo yo naḥ pracodayāt.

We concentrate and meditate on the radiant glory

of self-refulgent lord Savita, lord giver of light and life, who may, we pray, inspire and energise our mind and intelligence. That glory alone is worthy of choice and meditation.

देवस्य सवितुर्वयं वाजयन्तः पुरंध्या।
भगस्य रातिमीमहे ॥ ११ ॥

11. *Devasya saviturvayaṁ vājayantaḥ purandhyā. Bhagasya rātimīmahe.*

Inspired, energised and enlightened with far-sighted vision and intelligence, we pray for the divine gifts of generous, gracious and glorious Savita, lord giver of life, light and inspiration.

देवं नरः सवितारं विप्रा यज्ञैः सुवृक्तिभिः।
नमस्यन्ति धियेषिताः ॥ १२ ॥

12. *Devaṁ naraḥ savitāraṁ viprā yajñaiḥ suvṛkti-Bhiḥ. Namasyanti dhiyeṣitāḥ.*

Men of piety, knowledge and intelligence, inspired with will and light divine, who control and direct their mind and sense, bow to generous and self-refulgent Savita in meditation, adore him with songs of ecstasy and offer him thanks and homage with yajnas and self-sacrifice.

सोमो जिगाति गातुविद्देवानामेति निष्कृतम्।
ऋतस्य योनिमासदम् ॥ १३ ॥

13. *Somo jigāti gātuvid devānāmeti niṣkṛtam. Ṛtasya yonimāsadam.*

The stream of peace and joy in meditation flows on by the paths of the mind and reaches where the senses

and mind terminate, the very seat of light divine and origin of the spirit's will to move into the existential flow.

सोमो॑ अ॒स्मभ्यं द्विप॒दे चतु॑ष्पदे च प॒शवे॑।
अ॒न॒मी॒वा इष॑स्करत्॥ १४॥

14. *Somo asmabhyaṁ dvipade catuṣpade ca paśave. Anamīvā iṣaskarat.*

May Soma, spirit of peace and joy in nature, blissful as the moon, create healthful foods and drinks, free from disease, for us humans, bipeds, quadrupeds and other animals and fulfil our physical and material needs and desires.

अ॒स्माक॒मायु॑र्व॒र्धय॑न्न॒भिमा॑ती॒ः सह॑मानः।
सोम॑ः स॒धस्थ॒मास॑दत्॥ १५॥

15. *Asmākamāyurvardhayannabhimātīḥ sahamānaḥ. Somaḥ sadhasthamāsadat.*

May Soma, stream of life's vigour and joy, invigorating health, prolonging life, and resisting, challenging and eliminating devitalising toxins and diseases, all enemies of health and age, abide in our home, our seat of yajna, and our body.

आ नो॑ मित्रावरुणा घृ॒तैर्गव्यू॑तिमुक्षतम्।
मध्वा॒ रजां॑सि सुक्रतू॥ १६॥

16. *Ā no mitrāvaruṇā ghṛtairgavyūtimukṣatam. Madhvā rajāṁsi 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.

उरुशंसा नमोवृधा मह्ना दक्षस्य राजथः ।
द्राघिष्ठाभिः शुचिव्रता ॥ १७ ॥

17. *Uruśaṁsā namovṛdhā mahnā dakṣasya rājathaḥ.*
Drāghiṣṭhābhiḥ 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.

गृणाना जमदग्निना योनावृतस्य सीदतम् ।
पातं सोममृतावृधा ॥ १८ ॥

18. *Gṛṇānā jamadagninā yonāvṛtasya sīdatam.*
Pātaṁ somamṛtāvṛdhā.

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.

इति तृतीयं मण्डलम् ॥